THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

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LAMONI, IOWA, JAN. 2, 1901.

GOOD-BYE, 1900.

In saying, "good-bye" to the year 1900, it will be well that we remember that it has been one of the most eventful years in the general affairs of the world of the last decade.

The closing days of the century will leave the nations of the earth, including the American Republic, face to face with problems to be solved which will tax the powers of the world's ablest statesmen to secure a solution of and leave the world in peace.

The difficulty in China is not past the peril point, nor are the allied powers sure of the attitude that China's ministers will assume in regard to the note defining terms of adjustment offered to them by the powers. And still outrages are occurring and some of the foreign troops are busy putting down Boxer or insurgent risings in different parts of the kingdom. The situation is perplexing, and through real or apparent jealousies between some of the powers there is fear of a failure in harmony at the last. What the result will be is a matter of grave import.

What with her part in the Chinese troubles to maintain, the distress in her Indian possessions, where famine and pestilence have taxed statesmanship and material resources alike heavily; the parliamentary uneasiness of the Irish; and the persistent efforts of the Boers in South Africa to resist the power of the army, England has her hands full. Her resources for men, money, and war materials are taxed to the limit; and though her ministers declare that the war will be carried to a successful issue at all costs of men and means, the end is by no means reached, nor is it easily told. Whether the empire will be able to overcome in this multitude of strife and maintain its old time prestige and possessions is yet to be decided.

Queen Victoria, good and able ruler that she has been, now in her eighty-first year, is failing at last, and but a few months hence must pass the bourne, and leave the affairs of state to those who come after her. Who will be her successor? and what will be his procedure as a king? Is there still a sufficiently strong sentiment in favor of the "divine right of kings to rule" to perpetuate the rule of the heir apparent of the Guelph dynasty by seating and maintaining the Prince of Wales as the King of the British Empire? Will there be new ideas, new policies, new measures to follow the installation of Victoria's son? Will the constitutional monarchy idea of government still be found sufficient to withstand the pressure of the enormous debt being augmented every day, with the burdensome appendage of royalty which, it is passed into a proverb, is but a figurehead in the real administration of the governmental powers; or will there have grown up a sentiment favorable to republican forms of government which may depose the king and establish a different form of rule?

Whatever may be the result of the African war, England is evidently facing a serious crisis in its history, and the possibilities for national disaster and distress are peculiar and great. Lord Kitchener is demanding men and horses and other sinews of war, which the home authorities are hardly able to grant and send him, nor is it easy to see how they are to be supplied. So serious is the situation that a striking increase in the soldier's pay has been offered, from one shilling sixpence to five shillings, if we remember correctly.

America's resources are being drawn upon by England for horses, mules, and food products, to supply the army in the field. It is estimated that the average life of an American horse in the South African campaign is about six weeks. Anyone can readily see what a frightful expense of money and animal life attends the subjugation of the Transvaal.

But, England is not alone in the lists of nations being tried in the crucibles of political and national strife. The leading nations are all in the throes of evolution and trial. Russia's policies have been trembling in the balances hinging upon the illness of the Czar. For, while the cry would have been, "The Czar is dead. Long live the Czar!" in case the present ruler had gone down in his fight with disease, no one could venture to say what the character and policy of his successor would have been. But he is now recovering, and the world is still spared the crisis that might have followed the issues of death.

Germany is in the active energies of national conflict with a ruler on the throne who is strongly imbued with his personal importance in the general affairs of the nations and Germany in particular. Count Waldersee, of Germany, is in charge of the allied forces in China; and notwithstanding the apparent concert of the powers, there is room for apprehension.

What of the others? France is on the watch. Japan, Italy, Spain, Holland, Austria, the United States, are all watching, and while the spirit of mercantile expansion and profit is trying sedulously to shape the destinies of the different interests involved to a peaceful and advantageous ending for all parties, it almost goes without saying that at any moment the kindling spark of division, disagreement, and possibly war, may be struck from the flint of selfishness by the steel of friction and the "abomination which maketh desolate" result.

The United States, like the other nations, has her issues at stake, and her different problems of diplomacy, measures of policy, and national moral and material economy to consider and dispose of.

Whether the men to whom these tasks are at present confided will be wise and patriotic enough to dispose of the questions before them for solution and public answer to the people successfully or will fail to do so, is a matter of anxiety to all. It is the hope of all lovers of the country who desire the greatest good to the greatest number, that there will be no mistake made by which the stability of the government will be fatally endangered, and that right will finally triumph. It is, however, no child's play at governmental measures and political procedures that now engages the attention of the statesmen of the American Republic. There has been no such crisis since the period before the internecine war of 1860-65, and none in the history of the Republic, as we view the subject, in which the interests involved have been greater, the peril from mistakes more threatening, or the possible results to follow grave political error more

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disastrous than the present one of international and domestic political unrest.

We pray that the Lord will graciously entreat the land of Zion for his people's sake.

The church has been much blessed in some respects during the passing year. We believe there have been fewer serious difficulties in the different fields of labor then for some years past. But the skies are not all clear. There are pending differences from which trouble may ensue.

This is especially true where there is not as yet a requisite degree of the spirit of accommodation, between men of differences of thought and opinion, or where the friction of contention has wrought irritation. Men cannot "sink out of self into Christ," who cannot in a sense sink out of self into harmony with Christ's body, the church.

However, we hope that when the issues and events of the passing year have been fully thought over, and the mind cast forward over the pathways opening in the new year, there will be a broader, better, more tolerant view of the Christ idea prevalent in all the ranks of the laborers, in the gospel field; and the unprofitable works of the year that is going will be abandoned and forgotten in the resolutions for a nobler, more earnest devotion to God and his cause for the new year.

Let us bid the passing year a graceful, grateful good-bye, and greet the new year with a hearty, cheerful hail of welcome, in renewed courage and increased fidelity to God and the good of our fellow men.

WHAT IS A LIE?

In the ordinary acceptation of the term a lie is anything told or acted with the intention to deceive. In order that any statement shall be accounted to be a lie, it must be untrue in fact, must be known to the person making it to be untrue, and must be told with the intention to deceive. There must be knowledge that the statement is false and an intention to make the falsehood do duty as a truth before the charge of lying will hold.

A man may make a statement that may be untrue upon a misunderstanding of facts, or a misconception of what gave rise to the thing stated, and so may be made in entire innocence of any intention to deceive or to convey false information upon the part of the one making it. His motive may be of the purest, his intention an absolutely good one, and yet what he may state may be wide of the truth.

A man may misunderstand what another says, and subsequently in relating it may misconstrue what he heard in such a way as to do the speaker a grave injury, and yet have no intention to make a false statement or mislead his hearers or deceive them; he has told what is false and yet may not be guilty of lying.

In this latter-day work both the faith and the men who present, teach, and defend the faith, are very frequently maligned, and both men and faith grossly misrepresented by men who are accounted honest and fair minded in the community where they live and are known. They themselves misconceive the character of our people and through the misrepresentations of other men resulting from prejudice, they are led to state very erroneous and false things about the church, its history and its faith. Here is an instance.

A reverend gentleman, Burns by name, and preaching at Painesville Ohio, during the excitement about the seating of B. H. Roberts as a representative from Utah to Congress, undertook to enlighten his congregation upon the evils and awfulness of Mormonism. As reported in the Painesville *Republican* for March 10, 1899, he said:—

> The pastor's severest rebuke of Mormonism was on its degrading and debasing effect upon womanhood. He then related how a woman embraced the representative of Buddhism after he delivered his discourse at the World's Parliament of Religions in Chicago much to the humiliation of all right-minded people who know that Buddha was the greatest enemy to woman the world ever produced.
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> Rev. Burns said that in 1830, at Fayette, Seneca county, New York, the sect calling themselves the Church of Jesus Christ, Latter Day Saints was founded by one Joseph Smith. He then read from the principles and belief of the church showing the monstrous and disgraceful nature of the religion. He pointed out that the very fundamental tenets of the religion was the doctrine of pural marriage and read extracts from the writings of Joseph Smith and Brigham Young in defense of the claims that the Bible teaches plural marriage. He read from books of the church showing that the religion teaches that there are many gods who have many wives and beget other gods and when a soul falls from grace among the gods it is punished by being sent down to the earth to inhabit a body. The religion teaches that God as well as the Devil visits men in earthly form and talks to them. It teaches that a woman must be called from the grave by a husband and if she has no husband she must lie in the grave forever. This is the monstrous excuse for plural marriage.
>
> Referring to the claim made by Mormons at Kirtland that they do not believe in polygamy, Rev. Burns said it was impossible to believe in Mormonism without believing in plural marriage.

The greater part of the foregoing is erroneous,—may be said to be false. The principles and belief of the church organized April 6, 1830, are neither "monstrous," nor "disgraceful." Neither is the "fundamental tenet of the religion" the "doctrine of plural marriage." The reverend doctor could not have read anything from the writings of Joseph Smith, the Prophet, and founder of the church, "in defense of the claims that the Bible teaches plural marriage," for he never wrote a line in such defense, not one.

We do not know what books of the church Rev. Burns read from, but we venture to state that those books were not published before the death of Joseph and Hyrum Smith, as such teaching as he has presented cannot be found in any of the church books published in the lifetime of Joseph Smith and under his rule and with his sanction. And to this statement of the reverend doctor we may safely challenge the proof, which we do.

Again, Rev. Burns is reported as saying that it was "impossible to believe in Mormonism without believing in plural marriage."

This is entirely incorrect, for there are many thousands whom Rev. Burns and his coministers would insist upon calling "Mormons," "believers in Mormonism," who do not believe in plural marriage, polygamy, or any other form of desecration of the domestic relation, or degradation of womankind.

We do not attempt to defend any of the deformities, or excrescences fastened on the faith of the church as the same was originally stated by Joseph Smith, and his associate ministers, for we have little more regard for them than Rev. Burns has; but when that gentleman in his zeal to strike at and destroy those abnormal things classes the whole of the faith and doctrine under the head of one of the obnoxious additions and condemns all, we have very serious objections to urge against such classification and denunciation, as they are erroneous and false, and wholly unwarranted by the rules of social ethics.

If Rev. Burns intended his strictures to apply only to those features of Mormonism, so-called, which are at variance with the revelations of God to the church, and the teaching of the early elders based upon those revelations, we might not have anything to say, but let those who are holding to the abhorrent things take up the lines of defense against the attack made on them; but the reverend Dr. went out of his way to directly attack those of the faith at Kirtland, our brethren in bonds; hence our right and our essay to defend against such indiscriminate condemnation.

Adhering to our line of thought: If Rev. Burns makes his statements, relying upon the accumulated false information from many sources hostile to the faith, he may be innocent of the charge of lying; though he is guilty of publishing what is false; but if he deliberately falsified with the intention to deceive his hearers, then he not only states what is false, but he lies as well.

We would fain believe that many of these reverend gentlemen who are so zealous in trying to prevent the spread

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of what they call Mormonism are ignorant of the facts and acting upon false statements made by others, which they think themselves to be warranted in believing. How else can the idea of the sanctity of the clerical character be accounted for? Surely otherwise honest men will not deliberately engage in lying, even though it be for the purpose of defeating a real or a supposed enemy.

In the intercourse of men with their fellows it sometimes happens that men make misstatements of things occurring under their observation through inadvertence, or a lapse of memory, a forgetfulness, or false remembrance of what was said or done in their presence. In some instances this works to the disadvantage of others, and these through irritation denounce the men for falsifying, sometimes even charging them with lying; when in truth the very ingredient which turns an untrue statement into a lie is lacking, the intention to deceive.

Again, it sometimes occurs that a man is thought by others to be an untruthful man, for the reason that he persists in denying what these others say that he must know from the fact, as they understand, that his circumstances were such that he had opportunity to know, and therefore, say they, he must know and does know, and lies when he says that he does not know. As an instance of this sort of a charge, we relate that during the ministration of Bro. W. W. Blair, in Utah, two or three elders who had joined the Reorganized Church there, and were impressed with the belief that the prophet, Joseph Smith, had been in the practice of plural marriage at Nauvoo, and that the prophet's son must have known and did know of that practice. In talking the situation over with Bro. Blair, they stated to him their belief, with the further statement that they believed that when the prophet's son said that he did not know of such practice, he was deliberately lying, stating what he knew to be false. They required that he should retract such statement of lack of knowledge and admit that he did know that his father did so practice. If he would not do this, they would quit preaching.

The result of this was that as the son of the prophet had no knowledge of what these elders said he must and did know, he persisted in stating publicly and privately, at home or abroad, that he did not know that Joseph Smith his father had any other woman as a wife but Emma Hale, whom he married, January, 1827. This statement the prophet's son still persists in making, notwithstanding there are men who say that he is lying when he makes it and knows that he is lying.

Whatever others may think, believe, and say in regard to the matter above referred to, the prophet's son has no fear of the penalty stated in the word to be visited upon them "who make and love a lie." He has no knowledge of the alleged guilt of his father as others have charged and now charge him with having, and has no fear of the possible consequences to follow such disavowal of knowing.

Further, the prophet's son has a clear comprehension of the situation, of the incentive to lie to shield his father's memory, and all the possible accessories to the whole affair, and the fact of such comprehension has no weight in determining his action in the case; what he knows he is willing to state, what he does not know he will not admit knowing to change the current of opinion or events one whit. Besides this, if he did know what it is alleged by these men he must and does know, he has both the sense and courage to aver such knowledge, and take the consequences that would follow.

There are such instances occurring almost daily in this great contest of gospel work among the men in and out of the church; each differing in detail, but all verging within the pale of our text. A truth, words, or facts, may be distorted by mistake, misapprehension, misunderstanding, and misstatement, do great damage to our work and our standing with our own people, or the outside world. Falsehood may stand with truth's mask over his face, and deceive men by specious argument and coloring of truth; but time with steady purpose and deft fingers will unravel the knots in the web tho' never so skillfully wrought and expose the lie, if it be there.

Men may err in their judgment of men, in their conception of what they have said, seen, heard, or read of themselves, or others, and thus put themselves into false attitude before their fellows; they may even state an absolute truth in such way as to make it appear to be untrue; or state a falsehood under the impression that it is true, and burden others with the belief that he has lied. How careful, then, ought we to be that we are sure of our grounds when we make averments that they are not only true to ourselves, but when being investigated they may be found to be true; or if untrue, that in our statement of them there does not lurk the element to make them lies, the intention to deceive.

CHANGE IN HERALD MAKEUP.

We now present the HERALD to our readers in a new form. What has been the cover will become a part of the paper, making the HERALD a twenty-page paper instead of a sixteen. The "cover articles" will be put under a departmentof the paper entitled "Selected Articles," and though not so numerous, we trust they will be even more acceptable.

It is our object to make the HERALD continually better, and we trust that we will be seconded in our efforts by every member of the church. The HERALD'S interests are church-wide, and every Latter Day Saint should take an active interest in its maintenance and assist to make it ever reflective of church thought and alive to the best interests of the church generally.

In this the first issue of the new century we present an enlarged paper to our readers, and wish them a most prosperous and happy new year, and sincerely hope that the "hastening time" is fully ushered in, and that the culmination of the great work will be rapid.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

The short sketch of my experiences with the church, considering the length of time in which they have occurred, occupying as they have nearly half a century, is submitted in the hope that some good thought may be furnished to the reader which shall make him more earnest in the gospel work, and more confident in the directing hand of the Lord in the affairs of his people.

Two important things have prevented giving these experiences to the people through the third volume of the Church History: 1. I could not prepare in time. 2. I was informed that the space properly allotted to such a sketch would not be sufficient for more than one fourth of what I had in preparation, and it was my preference to publish as I had written or not at all, believing that in this way only those who read could gain the benefit which the experiences set out may furnish.

Sincerely and respectfully,

E. C. BRIGGS.

LAMONI, Iowa, December 25, 1900.

Prompted by the request of many of the Saints and the dictates of my own mind, I write this sketch of my life, fully realizing that in the judgment, before God, I must answer for every idle word written as well as spoken.

Were I capable of glossing, and in fancy or romantic style portraying to the reader's mind gilded pictures to fascinate the imagination I would not do so. Nor do I write to challenge critical examination of style or diction; but I trust that the facts and experiences which I shall relate will tend to confirm the hope of the older, and strengthen the faith of the younger and rising generation who may read it, and be attractive and convincing to those not yet converted to the faith of the kingdom of heaven.

In such a work as this I must necessarily intersperse my own experiences in "the marvelous work among the people, even a marvelous work and a wonder;" or, as the founder of the great Methodist Church chose to

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term it: "The times which we have reason to believe are at hand (if they are not already begun) are what many pious men have termed the times of 'The Latter Day Glory'—meaning the time wherein God would gloriously display his power and love in the fulfillment of his gracious promises that 'The knowledge of God shall cover the earth as the waters cover the sea.' And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of an extraordinary work of God. They cannot discern the signs of these times. They cannot see signs at all of God's arising to maintain his own cause and set up his kingdom over the earth."—John Wesley's Sermon, 71.

I was born February 20, 1836, in Wheeler, Steuben county, New York. My parents' names were Hugh L. and Polly Briggs, nee Polly Damon. In our family there were ten brothers and five sisters; four brothers still living.

My parents moved from New York to Milwaukee, Wisconsin, arriving there June 10, 1838. About a year later we moved to Jefferson county, Wisconsin. I remember my first religious impressions were at a prayer meeting at this place. While many were kneeling at the altar and my eldest brother, Silas H., was engaged in prayer, others began praying also, whereupon my brother ceased and soon they all stopped. Then Silas prayed again, and I could understand him; but soon others commenced praying, as before, shouting and saying "Amen," at which Silas again ceased to pray and soon they all discontinued. They began and ended in this manner some three or four times, then all arose and sang a hymn.

The singularity of my brother's manner, the confusion created when all were praying, and the stillness at intervals when they ceased while they were yet kneeling, made a lasting impression on my mind. At times I felt pleased, and again sad; but all the time was dissatisfied at what I saw and felt.

My brother Edwin went forward to the anxious seat during this meeting. The calm yet solemn sensation when all were quiet was pleasant to my mind. I attended several of these meetings during the winter, but nothing seemed to attract my attention until in the following summer. When I was attending meeting on one occasion I heard some one remark that "God was killed." I was startled at the statement. I had heard of the crucifixion of Christ, but did not understand it. I thought, Now we will all live forever, for I had had it impressed on my mind that God caused all death. For some days I had considerable pleasure in the thought which had been expressed in meeting.

One morning I went into the house and said to my mother, "I am glad that God is dead, for we will live forever now." Mother then explained to me that Jesus was the Christ, the Son of God. His mother was called Mary, and lived at Jerusalem. He was a child once, but grew to be a good man, and was taken by wicked men and put to death. Three days later he arose from the dead in an immortal state and ascended to his Father, to God in heaven. She also said if we would do right and be good we should be raised from the dead and would go to heaven. This simple, plain story I believed. It did me good, child as I was. First it impressed me with the thought that I must try to be good so that I would be raised from the dead and go where there is no more trouble and sorrow. Secondly, it led me to ask many questions about God, the Savior, his apostles, and prophets.

Little by little I soon learned that all of his apostles were killed excepting John the Divine, who was thrown into a caldron of boiling oil but escaped unharmed and afterwards was banished to the Isle of Patmos, where he wrote the apocalypse.

Then the Savior's question to the Jews, Which of the prophets have not your fathers killed? led me to believe that all of them had been hated, persecuted, and killed by mistaken fanatical, religious, and bigoted people.

In the fall and winter of 1841 and 1842 my mother explained, read, and told us children Bible stories until I had a very good idea of the lives of the patriarchs and prophets generally. To illustrate: We would say, "Tell us of 'Cain and Abel,' or the 'three Hebrew children in the fiery furnace;' of 'Joseph that was sold into Egppt;' of 'David and Solomon;' of 'Peter's confession and denial of Christ;' of 'Paul's conversion," etc.

As I learned of these men's characters, goodness, or badness, they made lasting impressions upon my mind, the nature of which I may explain some other time as I proceed with my narrative. Suffice it to say I had a fairly good idea of these men and their acts before I could read very much for myself, owing to the instruction of my dear mother, who was a Methodist. I also had three older brothers and two sisters who belonged to that same church.

While attending sabbath school in the summer of 1842, the superintendent, Mr. Hollister, told the class of the goodness of God, how his mercy endureth forever. That God is love, and though "a mother might forget her sucking child, yet God could never forget his children. This last sentence was very impressive upon my mind. The thought of my mother forgetting one of her children seemed impossible to me. I contrasted her watchcare over her children with the watchcare of a God who is everywhere, and at the same time watching over all of earth's children; and that he loved them better than any earthly parent was capable of loving their own children because he is God and knows how to love better than earthly parents; yet, how he could love better than mother I confess was a mystery. The thought that a mother could forget her child seemed impossible, and that God could not seemed a mystery, until one beautiful day my sister Mary came home on a visit with her first babe in her arms. I remember well how fond she was of it, with its sparkling eyes and dimpled cheeks. She caressed it, rocked it to sleep, and laid it on the bed. A little time passed and we were all merrily visiting, when all at once sister exclaimed, "Where is Elias?" No one knew. The barn was searched. A hasty visit was made to the little brook and spring below the house, but he could not be found. My sister was almost frantic and exhausted with fear. At this juncture I went into the house, and there lay the little one quietly sleeping on the bed, just as I remembered having seen my sister place it there but a short time before. I ran to the door and called to my sister, and when I informed her that the baby was peacefully sleeping on the bed, she laughingly exclaimed, though she trembled from head to foot, "Oh, I remember having laid it there asleep!"

This simple little occurrence brought vividly to my mind the Sunday school lesson that a mother may forget her sucking child but God cannot forget his children. It was no mystery now. I could see how easily poor, weak-minded mortals could forget, be distressed, and sorrowful, and in a rage do wrong, while God is love and never forgets his own, for "his mercy endureth forever."

During the remainder of the week I took comfort in the thought that God was so good. The lesson was indeed a blessing to me. The very next Sunday Mr. Hollister told us of hell, and of the doom of the condemned. How all who did not experience religion and become Christians would be damned and cast into a burning hell, there to suffer forever, "Where their worm dieth not," "and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night."

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Broad is the way that leadeth to destruction, and many there be which go in thereat."

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And that Dathan and Abiram went down alive into the pit and the earth closed upon them. These thoughts and many more were impressed upon our minds. I was distressed at the thought that God had determined such a horrible fate for the wicked. He was the author of the spirits of all flesh, knew the end from the beginning, and knew before he made them that but few would be saved.

I said to Mr. Hollister, "Last Sunday you stated, 'God is love,' and how could he punish the wicked in that manner?" His reply was, "The Bible says, 'I will laugh at your calamity; I will laugh when your fear cometh.'" I was crestfallen at this quotation. I knew it was in the Bible, and that all Christendom professed to believe the Bible, and that my mother believed it. The thought never had occurred to me then that the ministers of the different churches were in many things misrepresenting the Bible, God, and Christ. I did not dare to tell Mr. Hollister my thoughts, lest I might offend him; for I loved him as a man and teacher. He was a quiet, pleasant dispositioned man, very considerate, and would not offend one purposely. But the idea that he could love a God who would torture most of the human family in hell forever was so absurd to my mind that I soliloquized: "You lie if you say you love God; I hate him from the bottom of my heart." I believed all he had taught me of God and heaven, all that mother had taught of God and of hell and its torments, and the misery of the damned, there to welter forever. I realized fully, as I never had before, that I had always been taught the cruel, revengeful, unrelenting torture of the wicked.

On my way home from that Sunday school, I made up my mind I would read one more chapter in the Testament and never read another while I lived. With this determination I reached home, took the Testament and read the third chapter of the gospel according to St. John. While I read, my mind was opened to realize and understand that all punishment inflicted upon the wicked they brought upon themselves through their own wickedness and disobedience, and this was permitted in order to work a reformation and benefit for those who suffer such punishment. I seemed to realize that their punishment would cease as soon as they would do good and not evil. A feeling of inexpressible joy pervaded my whole being as these thoughts passed through my mind, and again I felt love and thankfulness in my heart for the divine works. Ever since that moment all my service in religious warfare has been prompted through fear of offending a just and good God; also the love of principle because it is right, and calculated in its nature to make men godlike, pure, and holy, rather than to create a fear of torment.

I thought I read the above sentiments in the Testament, and as I laid down the Bible I exclaimed: "Mother! Mother! I do not believe in a Methodist hell." She did not hear me, so I went to the other room and was about to tell her my change of views, when something seemed to say, "Do not, for fear she will feel badly." I was happy in the new thought that the Savior was good and was indeed the one who will draw all men unto him and save those who are lost; that he was author of eternal salvation unto all them that obey him; or, as the ancient apostle said,—

> For they [our fathers] verily for a few days chastened us after their own pleasure; but he [God] for our profit, that we might be partakers of his holiness.
>
> For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin,

In February, 1842, was the first time I remember of hearing anything of the people called "Mormons," except horrible stories of their wickedness. My father had been gone about a week to Milwaukee, and on his return home stopped over night at the Rock River hotel, in Beloit, Wisconsin. After he reached home, and while he was hanging up his overcoat, he remarked: "Mother, I heard a strange thing last night. I stayed at the Rock River hotel, and it was crowded with strangers from all parts of the country; beds all full; and barroom and dining room floors; and I slept in the dining room. During the evening a stranger from Quincy, Illinois, was telling about Joe Smith, the Mormon prophet. He said he was a swearing, drunken blackguard, a gambler, horse-racer, and blackleg, that he gambled on the boats up and down the river. As he made this remark, the landlord, who was behind the counter, said to him, 'Stranger, I keep hotel here to make money, and your money is as good as anyone's, but you are too g—— d—— mean a man to stay under my roof. I kept hotel in Quincy, and Mr. Smith has been at my house hundreds of times, and a more marked gentleman never ate at my table. I do not know or care a d—— about his religion, but you know every word you said about Mr. Smith is a G—— d—— lie, and you can take your duds and leave my house.' This terrible rebuke to a stranger under such circumstances and in such horrible language by the rude man was a real surprise to me, and made a lasting impression on my mind. I thought, Is it possible he told the truth? And if he did, and Mr. Smith is a real gentleman, what could I think of the clergy who had always spoken of Smith as a wicked man, and the 'Mormons' as the roughest, wickedest, and most ignorant people in the world. In fact, I had never heard any good of them before. Could it be a fact that this wicked hotel keeper had told the truth?" These thoughts crowded themselves on my mind for some time.

Our house was the home of all the ministers at quarterly meetings for a long time. Elders Merriam, Ostrander, and the great revivalist Knapp, a Methodist, but later joined the Baptist Church, were frequently at our house. There were also several ministers at Beloit who called at our house. They always appeared to be so kind and good that I naturally reverenced them. Then, I was naturally religiously inclined. But the only impression I now remember of their making on me, relative to religion, was the view that we are saved by faith only; that God was a person without body or parts; and that Christ is God, all of which looked very mysterious to me; that he did miracles in order to convince the people that he was God; that he sent his apostles to work miracles to assist in establishing his church, but afterwards did away with these because they were no longer needed. I often questioned mother why there were no prophets in the church now and the gifts of the Spirit as enjoyed in the days of the apostles and prophets. But I got no satisfaction, only the statement that they were not needed, for we were saved by faith in Christ, and that he was God; but how he could be without a body and yet be raised from the dead, eat with his disciples, be handled by them, and see him go up into heaven, and sit at the right hand of the Father, without having a personal identity was a puzzle.

These things afforded me no satisfaction or rest. Meanwhile, my mother's Bible stories comforted me, though I felt sad and perplexed to think there would be no more prophets or gifts of the Holy Ghost among the people; and I wondered why it was that all professors agreed that these were done away, excepting in their revival meetings where the denominations agreed to hold services in order to convert sinners to Christ through prayers and exhortations without referring to any of their denominational differences, for they said these were nonessentials to salvation.

I will illustrate them by giving a little occurence that came under my own observation when I was but a child, and which will also show how I noticed things in my youth. I had attended meeting in one of the adjacent neighborhoods, when perhaps thirty or forty persons of ages all the way from the little schoolgirl to the gray-haired grandfather, with the minister, were bowed around the

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altar in prayer. Some were shouting and praying, others kept saying, "Hallelujah!" etc., until the confusion and excitement were distressing. Many became exhausted, and some fell to the floor.

Meeting closed, and on the way home the class leader remarked: "There was a great outpouring of the Holy Ghost there tonight."

A Mr. Samuel Wright replied with an oath: "I do not believe it."

The class leader rebuked him for swearing, and Mr. Wright retorted: "I do not mean any more when I swear than you do when you pray. Now you prayed tonight for a Pentecostal Holy Ghost. You did not mean any such thing, or believe you would receive any such thing. If forked tongues of fire had appeared to you, you would have all run away, nearly scared to death."

These remarks impressed me very forcibly, as illustrating the fact that the people did not believe in the Holy Ghost that led men to speak in tongues, prophesy, see visions, have revelations, heal the sick, cast out devils, have the gift of discernment, or the knowledge of God; and in fact the manifestations among them of what they called the Holy Ghost was not in harmony with what the Scriptures teach were the manifestations of the Spirit in apostolic times, for "God is not the author of confusion, but of peace, as in all the churches of the saints;" for, according to the Bible, when the people of God met they had the gifts of the Spirit and prophesied, spoke in tongues, and interpreted, that all might be edified together.

All the revival meetings that I had ever attended were accompanied by confusion and without edification. I remember all of our old neighbors, when speaking of their experiences, always referred to the time of their conversion at the anxious seat as the happiest time of their life. They had not gained a single intellectual thought by their experience. That led me to think they were not making any progress in heavenly things, but were just as ignorant as they were before they began their religious life. No one could define his doctrine or tell what it took to constitute a Christian more than to be a moral man. Yet there were many good, moral men who did not pretend to be Christians.

I was but a child, yet, through the little I had gleaned from my mother's Bible stories, the Sunday school, and meetings, I had become very anxious to know more about God and religion, and often thought I would go to the altar to be prayed for, that I might become a Christian. I always said my evening prayer.

As I write, I cannot remember one clear, Bible, doctrinal thought taught me when a child by these ministers that gave me comfort and peace of mind. Darkness seemed to enshroud all their explanations of the Bible, as all those beautiful principles set forth in the examples, doctrine, and experiences of ancient men of God were said to be done away or no longer needed. This "was a mystery," they said, and it was not intended we should understand them.

While all this conflict was going on in my mind, mother received a letter from my eldest sister, Louisa Parkinson, saying that my brother Jason was coming home, and that he had joined the "Mormons" (referring to the Latter Day Saints), and when we received him we would receive a "Mormon" preacher. We were all surprised. Father and mother talked in undertones, and felt grieved at heart, and wondered how it was possible he could be so deceived and led away among such bad people. They expressed the hope that when he returned he would be easily shown the error of his way and reclaimed to the Christian church.

I was sent off on an errand; but none knew how sad I was over the news of my sister's letter. While walking along I thought what a disgrace it was on the family for him to join such a church. And the thought, Oh! what a disgrace it would be on the whole neighborhood, suddenly burst in on my mind as if some one spoke to me. I then sat down and wept bitterly over it for some time.

It may be that some of my readers will say, How could a boy so young in years have such pungent thoughts and grief over the question of religion. I can only say in reply to this that it has always been a marvel to me that, young as I was, I should have been so wonderfully exercised on this subject, until very recently I have had reasons to believe that God was preparing me for a work that needed a preparation; and that if it had not been for my early experiences I should not have been able to withstand the storm of adversity I have had to meet, and may yet have to pass through.

(Continued.)

CONFIDENCE AND BROTHERHOOD.

Faith is the motive power in all intelligent creation. Confidence in self, likewise confidence in others, conserves life and develops the best qualities of heart and brain, whilst distrust contracts the affections and abridges our capacity for spiritual and physical action. Realizing this, it would seem that all men, and particularly those who claim to be moralists, would direct all their energy to conserve this power which is of so much consequence to the human race. Ask any reputable physician or surgeon as to the correctness of my position, and he will tell you that he is handicapped when his patient loses confidence; confidence in his ability to deal with the case in hand; confidence as to the favorable outcome of the malady.

What business man succeeds without it? How quickly is there a run on the bank when the creditors lose confidence in its ability to pay? So it is in national affairs. That which we call patriotism is nothing more than confidence in one's country and her institutions. Think you that an army would long succeed were they fighting under a banner they did not respect, or defending a country they did not love?

Again, and more to the point, how noticeable is the defeat and utter rout of an army when the privates lose confidence in their officers. Do you think it would encourage discipline in an army for the various grades of officials to discuss the weaknesses, real or imaginary, of their superior or associate officers before the promiscuous army? An officer who wishes to continue the official respect which every well-regulated army should have for its officers, would realize it was suicidal to his own prestige to continually berate his superiors or associates. For, if he once succeeded in begetting distrust in others of the official rank, how long would it be ere they would suspect him? That man who desires respect for himself, whatever position he holds, should ever aim to develop respect for others.

It seems to me that some of these reflections are pertinent to our church work, and we, who are shareholders in this spiritual institution, and of course equally interested in its standing among men, should see to it that no act of ours should cast discredit on the cashier or shake the confidence of the people in the integrity of the president of board of directors.

It will not do for us to say that we are working in the interests of the church when, by insinuation and innuendo, we bring a cloud upon any of the representatives of the institution. So long as men are acting in an official capacity, so long are they and their influence inseparably connected with the work. An injury done a representative oftentimes does infinitely more harm to the work he represents than it does to himself.

True, we should not uphold crime or condone wrong. The most rigorous endeavor should be made to see that every man is worthy of the confidence we repose in him. If any man is guilty of an infraction of the law, or has violated the covenant made, or the trust imposed, there is a proper way of adjustment.

To select a man for a position and then hamper him by reflection and in-

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sinuation, is a freak of satanic love. So long as we select men to act for us, it is our bounden duty to uphold them in positions to which we call them. If there is an apparent stepping from the path of honor and rectitude, we should do all in our power to reclaim; failing, recourse should be had to the method of adjudication provided in the law.

Officials should not be too independent. They should be easy of approach; they should be willing to give audience to every man who desires to present complaint or criticism.

We are all human. Very few of us can, at the present time, see "eye to eye." Why should we at once question a man's motive simply because he may differ from us or his actions be those which, from our lofty standard of honor and integrity, are distinctively wrong?

True, there is but one perfect standard of honesty; but experience has taught me that what one man would consider perfectly legitimate, another would look upon as absolutely sinful. We cannot bring all men to this perfect standard at once. It will take much time, endurance, and patience. Drastic remedies are ineffective and sometimes abortive.

Remember, I am not asking that we compromise ourselves or condone wrong. No one can contend for the enforcement of the law and an honorable administration of church affairs more than I.

"Well," says one, "Are not public actions public property?"

Certainly.

"Are not the ministers of the church amenable?"

Yes, but remember that they are amenable to the body whom they serve and not to an integral part of that body alone. If a man is a president of a branch he is answerable to the entire branch, but in no sense is he answerable to a half dozen disgruntled members. This is true of every officer in the church.

I concede without reserve, that the actions of our public servants are public property and I hold myself open to accept or reject any official act whether of associates, superiors, or inferiors. But is it not the better plan when discussing the actions of men that we separate their personality from their acts thus far, that we ever concede that a man may be wrong and still be sincere? What wounds one the most is to have men question his honor. Brethren should never question a man's honor until the last "straw" which might lead to his exoneration is destroyed. For the sake of the man, for the sake of the cause he represents, he should be permitted to offer his defense ere we enter judgment against him.

Not long since, I received a letter from one of my fellow ministers. He closed his epistle with these words, "Yours in bonds." The question quickly came, "What bonds? Why, in bonds." "Are they servile bonds? No, it cannot be, for in the gospel regime all men are free,—made free through the blood of the new covenant. Are they temporal bonds? No, for we have no compact, no business association that in any way obligates us to each other in contradistinction to all the rest of our fellow creatures. It must be, "In the bonds of the gospel covenant." This covenant implies duty to God and service to man; i. e., the fatherhood of God and the brotherhood of good men. Paul expresses this sentiment:—

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body.—Col. 3: 12-15.

Paul also wrote to the Ephesian saints:—

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the *bond* of peace. . . . Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 1-3, 31, 32.

From this we gather that this bond is effected through the "unity of the Spirit" by "forbearing one another in love," and that "charity [love] is the bond of perfectless."

How clearly is this illustrated by the Apostle Paul:—

Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing.—1 Cor. 13: 1-3.

He then proceeds to enumerate the fruits of this charity or love:—

Charity [love] suffereth long, and is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—Verses 4-7.

We are here clearly taught that our religion availeth us nothing save we are actuated with that love which moved a Christ to die for his weak and erring brethren.

In noting carefully the status of the world I am impressed with the ruthless manner in which confidence is betrayed, reputation blighted, and men's motives questioned on the slightest provocation. Friends of a lifetime are estranged over fancied wrongs. Is this correct? We are truly living in the time prophesied of by the Master:—

And then shall many be offended, and shall betray one another, and shall hate one another. . . . And because iniquity shall abound, the love of many shall wax cold.—Matt. 24: 10, 12.

These are, as Paul said:—

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, etc.—2 Tim. 3: 3, 4.

The statement of the Master here stands out in bold relief:—

As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

Ere we censure another let us place ourselves in his stead and compare actions.

For years, I have made it a special point to study the character and quality of other organizations, secular and religious, to discover, if I could, wherein lay the cardinal distinction between our work and theirs. The characteristic difference between all human or satanic institutions and that of the Master lies in the practical emphasis of this text:—

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—John 13: 34, 35.

As embassadors for Christ we must stand by one another. It is not demanded that we condone crime or shield an infraction of any human or divine law; if our brethren err let us be frank with them and rebuke them for their wrong. As Paul says:—

Rebuke them sharply, that they may be sound in the faith.—Titus 1: 13.

Again:—

Them that sin rebuke before all, that others also may fear.—1 Tim. 5: 20.

This public rebuke should be given when the offense has been a public one.

Solomon said:—

Rebuke a wise man, and he will love thee. —Prov. 9: 8.

The following, also, is pertinent:—

He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him: but to them that rebuke him shall be delight, and a good blessing shall come upon them.—Prov. 24: 24, 25.

Again:—

He that rebuketh a man, afterwards shall find more favor than he that flattereth with the tongue.—Ibid. 28: 23.

The fact that men have accepted the gospel and sacrificed all of their personal ambitions, in a worldly way, in uniting their destinies with the church, should entitle them to our confidence until such time as they prove themselves unworthy. Men differ on many

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things and in divers ways. It is possible for my brother to hold views the very opposite of my own and still be honest. There should exist a fraternal bond that will command our support even when surface indications give warrant for distrust. To stand by a man when all is sunlight and to desert him when darkness envelopes him is unmanly, and lacks the first essential of fraternity and brotherhood. Perchance when the "mists have rolled away" we shall find it was only an eclipse after all, and the light will shine forth as brilliantly as ever. It is not when "all is fair and all is bright" that brethren need your support, but when the clouds hang low and the storm beats vehemently upon the unfortunate victim. Then we should evince that charity "which is the bond of perfectness," by throwing out the lifeline of Christian brotherhood to our unfortunate shipmate.

In no sense would I convey the idea that public officers are not amenable to the body, and we should see to it that they acquit themselves as men in the performance of the work imposed. We should not throw any barriers in the way of their performance of duty, however. Possibly our brother has been guilty of an infraction, possibly he deserves our repudiation; but let us exhaust the gospel method of adjustment ere we throw him overboard.

Peter tells us:—

Finally, be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrarywise blessing.—1 Pet. 3: 8, 9.

See that ye love one another with a pure heart fervently.—Ibid. 1: 22.

We are instructed to be—

kindly affectioned one to another with brotherly love; in honor preferring one another. —Rom. 12: 10.

Suppose some brother has gone wrong, what is our duty under the premises? James says:—

Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins.—James 5: 19, 20.

I am not in harmony with the idea, however, that because men hold certain positions in the church they will not err; that God will not permit them to do so. This has been the illusion of every apostasy since the days of Adam. Every man in the church, from president down to laity, is liable to go wrong—to fall; and the best way to prevent it is to rally to their support giving them every encouragement in the performance of duty, but holding them to a strict accounting for their official and individual acts so far as it relates to their standing in the church. To stand by a man simply because of his official position in the church, and accept his direction without question, is fanaticism. To make a man a target for our criticism simply because he is our superior, is treason.

When I consider the breakers we have passed, there comes to mind the words of Christ:—

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened.—D. C. 64: 2.

In 1894, the Lord said:—

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received.—D. C. 122: 1.

The following, from the *Christian Advocate*, is pertinent along this line:—

If your friend goes wrong, even grievously wrong, it is base in you to desert him. Then more than ever, does he need your help, and, in the supposition that he has been your true friend, he is entitled to it. Of course, you can neither approve or condone his wrongdoing. It may become your painful duty to tell him with the utmost candor what you think of his faults, but never to kick him while everybody else is engaged in the same business. To do that requires no courage—but a little cheap bluster.

Again:—

A word of encouragement at a critical moment in a life sometimes changes a whole career. One can never tell when the precise moment is at hand, and a stinging repartee, or careless, unkind slur may turn a struggling soul back and ruin a brilliant future at the moment when a generous word would inspire a confidence which might lead to future success. Really it is the little words that discourage, the careless words, the words dropped without thought. One can never know the responsibility he or she has for the success or failure of a life through a single word.—*Boston Budget.*

That is what we are put in the world for, to help one another. You can pass on the kindness by serving my good friends, who in return will do their best for you.—Louisa M. Alcott.

Away back in 1866 the editor of the *Herald*, under the editorial caption of "Pleasant Chat," gave this wholesome advice:—

One of the most beautiful and strongly marked characteristics of all the ancient worthies was that of confidence in their cotemporaries and colaborers. That it was requisite that they should have respect, esteem, and a spiritual regard for each other, when their intercourse had proven their good qualities, is a point beyond dispute; but that they should either feel or exhibit any confidence in those whom they had never tried, and with whom they had been associated only in the relation of fellow workers in one common cause, seems to have been enjoined upon them by some obligation superior to the mere attraction of affinity, or the love of their fellow men in a universal sense.

It is quite doubtful whether the commandments, as contained upon the tables of stone, were considered of such rigorous force as to preclude the exercise of the natural disposition, whether to receive into confidential relation, or to exclude from closer communion. How then shall we attempt to account for that strange repose, that secure resting, satisfied with the actions of each other, that indefinable trust and confidence with which they evidently regarded each other?

There is but one way to account for it, and that is the gospel way; i. e., that it was a *duty* incumbent upon them by the covenant of grace, the terms of which they dare not disregard, and to the fulfillment of which they felt pledged by love of their fellows, by their good fellowship one with the other, but above all, by their spiritual standing before God.

Perhaps as remarkable an instance of this strange confidence in coworkers is found in the instance of our Savior trusting to Peter and to Judas, both of whom were found strangely wanting, the one by an absolute and perfidious betrayal, the other by a painful and cowardly denial of the Teacher who brought them the news of salvation.

Do you find in the intercourse of this *man* among men, with those by whom he was surrounded, as his fellow servants, any indications of servile fear and suspicion of their uprightness and integrity. Nay more, do we see in the disciples themselves, any lack of confidence in each other? While those who became adherents to the faith were selling their estates, or possessions, and laboring for the advancement of the cause, there was such a complete bond of faith and confidence existing between ministers and people, that the price of their possessions were laid at the apostles' feet, and in the Savior's day Judas carried the "bag," and not one complaint, or withholding of confidence. All history points to one element of success, in every combination of men, for every purpose under the sun, that has ever occupied the time and talents of God's creatures upon the earth and that element has been the bond which bound them together. So varied have been the experiments tried, and the oaths invented, by which it has been sought to keep the many *separate* interests naturally accruing, securely tied to the well-being of the body, that numberless schemes, covenants, contracts, compacts, and oath-bound combinations are offered to the view, and each testifying of its efficiency, only by its success secured by the faithfulness with which each integral portion remains in active and confidential connection with every other portion of the whole.

The financial compacts have a *cent per centum* bond, the observance of the conditions of which in integrity and good faith increases the individual and collective good. The secret combination compacts rest the fidelity of their members upon *oaths* by which secrecy and an observance of the terms of the compact are secured. Governments, not absolute, depend for their existence upon the faith and good will of their subjects, received not by "oaths," nor by *cent per centum*, but by *intelligence*, honesty, and virtue, yielding esteem for, and confidence in, all the administrators chosen by the people or created by law.

Of this last class is the CHURCH, and a want of confidence held, fel , and manifested among the members, is deleterious and works for harm; while esteem for, and confidence in, all its acting members is absolutely essential to the success which we pray for, hope for, and work for. Let us have it. It is asked as a favor. It is implored as a necessity. It is demanded as a right, that we exist and fail not.—*Saints' Herald*, vol. 10, No. 9, November 1, 1866.

In order to maintain this confidence, we must adopt the policy pursued in Book of Mormon times:—

And they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ.—Moroni 6: 2.

God, through Joseph the Seer, said:

Purge ye out the iniquity which is among you.—D. C. 43: 3.

And ye shall see that my law is kept. He that receiveth my law and doeth it the same

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is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.—D. C. 41: 2.

Nothing tends so much to shake the confidence of the Saints as the passing over of some violation of the law, whether in the chief or lesser officers of the church. All men are amenable to the law, and should be held to a strict accounting. To criticise a man when you know he is not doing right, and at the same time do nothing to correct the evil and save the brother, is almost spiritual murder. To go to a man and tell him of his wrong is much more difficult than to tell some one else; but it is right, and the other is decidedly wrong. Joseph gives some wholesome advice in the *Herald* for March 1, 1868, under the head of "Pleasant Chat":—

When will the men of Israel learn to govern themselves; to control their own spirits; to hold the even balances of their own temper; to examine as closely for the means for their own cure of the seeds of evil as they do for the cure of others; that "the righteousness which is by faith," does not alone consist in brilliantly preaching the word, but is the struggling, striving, stirring life of actual warfare against the practices of evil, and the misery which ensues, not only in the world at large, but in their own persons.—Page 73.

In the issue of the *Herald* of January 1, 1876, under the head of "Christian forbearance," the editor has this to say:—

This is a singular and very rare virtue; is seldom innate, and where inherent, is never so strong in itself as to render cultivation unnecessary. This virtue is to be acquired by practice; a constant performance of those things demanded of the Christian in his daily intercourse with his fellow men. There are not many days in the lives of saints—Christians—in which there are not opportunities for calling into exercise this virtue; and in no one direction is there more need of its exercise, than in that of belief and speech.

Men differ widely in their mental constitutions, and in their ability to receive and retain moral impressions; and so seriously does this difference affect the body of believers, that there is the greatest need of the active intervention of this Christian forbearance; and that too among otherwise excellent saints.

Proscription is, and has ever been, the bane of the church; and the fierce anathemas of the strictly "orthodox" sentiment have ever been lying intrenched, ready to be hurled at the daring or unfortunate man or men who have staggered or deliberately stepped over the prescribed boundaries of belief or practice.

We do not all think exactly alike; we do not all, as yet, see "eye to eye;" that is, to define this expression as it is usually understood, we do not understand and see each and all subjects exactly alike. Nor is it to be expected that, not seeing exactly alike, we shall all express our thoughts and views in the same language, or even in approximate language the one with the other.

This inability to see, or this failure to see, should, in itself, form a bond of sympathy between those who hold grand, fundamental truths together, and alike; it should, of itself, save the weak from the aggressiveness and haughtiness of the strong, and also protect the strong from the peevishness and querulousness of the weak; but where this fails to accomplish this end, there is then ample room and an absolute necessity for the intervention of the Godlike, Christlike, saintlike forbearance; and where this intervention is not had, peace departs and pity weeps.

We are almost inclined to supplement the apostle's expression, "Whence comes wars and fightings?" with "From your intolerance, your failure to forbear one with another." Nor would we be very far from the truth in making the statement.

We must be more forbearing and tolerant or we shall not be even imitative Christians, let alone being Christians in very deed.—Page 16.

Under the head of "Ministerial friendship," the editor of the *Herald* in issue of May 6, 1893, said:—

One of the moving causes to official criticism is official jealousy, and this is so far beneath the dignity of a servant of the Master, the lowly Nazarene, that no man should give place to it for a moment. It is unmanly, unlovely, and unchristian, and the one who will permit himself to be influenced by it in his intercourse with his fellow gospel ministers, will cherish a scorpion to sting himself in due time; while in the meantime he will be the means of poisoning the peace and quiet of his fellows and lose the power and dignity of his calling. No man of worth in the field can afford to be jealous of a fellow preacher, no matter how far his fellow may surpass him in the presentation of the word, or how much better he may appear to be preferred by the hearers. If another can present the truth more effectively than he can, he should feel in his soul to say, amen, and help that other to do all the Lord may bless him in doing. The ministers of the word should study to make themselves helpful to their coworkers. The more blessed a man may be in his efforts in his own field, the more helpful to others less able and blessed than he, should he be. The higher his own standing, the more assured his calling, the more useful and helpful to his compeers should he be. His attitude towards his comrades should be one of confidence and strength inspiring. He should strive to prove to others by his deportment and teaching that he might be found when needed, and to be depended on when found. He should be steadfast in his purposes and his friendship, unwavering in his allegiance to God and the truth, and willing to endure contumely, harshness, malice from those without, and any amount of misunderstanding and misapprehension and their consequent treatment from those within; without losing his self-control, or allowing himself to descend to retaliation, vituperation, or quarreling.—Page 275.

Again, under the caption, "Official jealousy," the editor of the *Herald* said in the issue of December 1, 1878:—

We hear now and then of a certain sort of jealousy on the part of elders in the church of certain other officers who are, fortunately for themselves and the church, being blessed in preaching the word and attracting attention. It seems to hurt the vanity of these jealous elders to see any advancement upon the part of others. To us this is a strange thing, to see a class of men who should be, by both precept and example, hearty well wishers and active coworkers with any and all who can and will labor, belittling themselves and detracting from the usefulness of any who may be blessed beyond themselves. Instead of hailing the success of those who are thus rendered useful by a measure of the Spirit as a token of the love of God and the care of Christ manifest towards the church and the work in which all are interested, they weakly give way to jealousy and meanly strive to cripple the usefulness of their colaborers. Instead of rejoicing in the good that cometh to the cause, and cheerfully giving their approval of the work being done, they scowl and frown upon the efforts made, thus giving "aid and comfort to the enemy." Why is it that men called to be saints can do this? Christ reproved this spirit when he told the disciples who wanted him to forbid certain ones from speaking in his name, to forbid them not, that if they could so speak in his name, they surely were not against him.

Young elders (and old ones too, for that matter) should meet with certain encouragement, if they are blessed, to become useful; and more especially should older ones not be jealous of the younger ones. We have now in mind a rising young elder, who has met with official jealousy, which is somehow crippling him in almost the first days of his real usefulness, the very days when his stronger brethren ought to stand firmly by him, reprove him if need be, in gentleness of spirit, and help by suggestions as to the words or manner, if either could be improved, for the work's sake; but to be jealous of usefulness, or celebrity, is degrading, and therefore disgusting. How any man can permit himself to cultivate such a disposition and still prate about the Spirit of Christ being at work in him to "will and to do, according to his good pleasure," is to us a mystery. Anyone who is thus jealous should set about a severe self-pruning, for it is an ugly and pestiferous weed, and never rest until he could look upon a brother's success with real pleasure both on account of his brother's good and the good of the cause.—Page 360.

An epistle of the quorum of the twelve, of the old organization, contains the following advice:—

Be honest; be men of truth and integrity, let your word be your bond, be diligent, be prayerful; pray for, and with your families, train up your children in the fear of the Lord, cultivate a meek and quiet spirit, clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusation against your brethren, especially take care that you do not against the authorities or elders of the church, for the principle is of the Devil; he is called the accuser of the brethren; and, Michael, the archangel, dared not bring a railing accusation against the Devil, but said, the "Lord rebuke thee, Satan;" and any man who pursues this course of accusation and murmuring, will fall into the snare of the Devil, and apostatize except he repents.—*Times and Seasons*, vol. 1, p. 13.

These men recognized that it would not do to make even the authorities of the church immune from answering for their official standing. They said:—

If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants, and then leave him in the hands of God to rebuke, as Michael left the Devil.—Ibid.

Joseph Smith said:—

The rights of the priesthood are inseparably connected with the powers of heaven; and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness; behold, the heavens withdraw themselves,

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the Spirit of the Lord is grieved, them amen to the priesthood, or to the authority of that man; behold, ere he is aware, he is left to kick against the pricks; to persecute the Saints, and to fight against God.—Ibid., pp. 131, 132.

In an epistle of the twelve, issued in 1842, we find the following:—

Beware of an aspiring spirit, which would lift you up one above another; to seek to be the greatest in the kingdom of God. This is that spirit which hurled down the angels—it is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world—it is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our union, and consequently our power, which flows from the Spirit, through the priesthood—which spirit, and power, and priesthood can only exist with the humble and meek of the earth.—Ibid., vol. 3, p. 895.

We have thus given here an admixture of advice along these lines which will serve to show the necessity of cooperation and brotherhood. We should uphold and sustain each other; should not give credence to a current rumor that is deleterious to another without proof. Having evidence which seems to impeach our brother, *he* should be acquainted with the proof we have in hand first, and should be afforded the right of defense or confession. Failing in either, we should at once proceed to a legitimate adjustment which does not comprise the publishing broadcast of the facts in hand, but a procedure according to church law to bring the refractory to judgment.

Love being the obeying or fulfilling of the law, we can in no particular acquit ourselves unless we thus fulfill, and in every action there should be clearly disclosed the true spirit of Christian brotherhood.

Respectfully submitted,

T. W. WILLIAMS.

1322 Myrtle Avenue, Los ANGELES, Cal.

Selected Articles.

EATING HABITS OF MANY NATIONS.

BY G. EDWARD FULLER, DIVISION OF FOODS, PAN AMERICAN EXPOSITION.

Honest investigation serves to take the conceit out of us as we discover how crude are some of our eating habits when examined in the light reflected from older and perhaps, in some cases, inferior civilizations. Theodore Child, of savory memory, intimated that Brillat-Savarin understood little about eating, though he knew how to talk of it, and my experience is that to know who to talk it to is quite a lesson in self-restraint. There is nothing more unfeeling than descanting upon the pleasures of the table to the dyspeptic, or the person with an inert palate. However, we must remember that the term palate is now but a figure of speech, inasmuch as it has been determined that the tongue is the seat of tasting in three divisions: the tip responding to acids and pungent things; the middle sensible to sweet and bitter, while the back part devotes itself to flavors emanating from fatty substances. When the butter on the bread is good, or when we have sugar on it, we may now be permitted to eat it butter side down.

The Malays have a proverb: "Get first what you like to eat, for you are always sure of what you don't like," and the Japanese have one: "If a man declares he has never taken anything but delicious food, the truth will be shown in his appearance. If he is stout and well looking, then may he be credited, but if, on the contrary, he is poor and lean, then it is impossible that he should have lived on food good for his sustenance."

To many the division between "foods" and "food accessories" is a hazy one, but there is a pronounced distinction, and the new science of dietetics makes the division plain. Foods must contain nutrients, while food accessories may or may not. A determination by rigid test that some of the most delectable of luxuries long classed as foods (the mushroom, for instance) are wholly wanting in nutriment, and proof that certain much maligned condiments (notably black pepper, when properly selected and prepared) contain peptic tonics which aid nutrition, are all in line with the interdependence of the two classes covered by the terms "foods" on the one hand and "food accessories" on the other.

Regarding the divergent theories of life involved in eating to live or living to eat, is it not possible to set up the compromise principle that a thing worth doing at all is worth doing well? Especially if it is worth doing three times a day. Is not the doctrine of eating to live quite sordid, even as the mania for living to eat is dissolute?

We have much to learn from the Japanese, Chinese, and French concerning habits of amiability, and even decorous joyousness at the family table. How lugubrious is the average family meal with us! It seems to be a mere meeting place in many families for nagging and bickering.

Black pepper is the king of food accessories, but one cannot enjoy it in the thirty-third degree until one learns how to get it and how to use it.

A pepper expert ought to know whether he is in London, Paris, or Amsterdam by the pepper, if by nothing else. In London the pepper is strong without fragrance, going there from the Straits Settlements. In Paris fragrant with little strength, from the Malabar coast of India. In Amsterdam from Java, with neither strength nor fragrance. The peptic and tonic effects of black pepper proceed from piperine, oil, and resin, which are only obtained in full when the berry is plucked before ripening; after ripening the berry is vilely manipulated into white pepper, so that, it will be seen, white pepper is merely spoiled black pepper. Red pepper is another story, as Rudyard says, and the writer has just sent out circulars for the Pan American exposition, which is to be held at Buffalo next year, to all the potentates, planters, and botanists of the countries and states of Pan America, from Patagonia to the Philippines, arranging for a collection extensive and exhibit extraordinary of all the kinds, sorts, and varieties of red peppers grown in all the gardens and plantations of all the Americas.—*Chicago Tribune, December 2, 1900.*

BALDNESS AND LOSS OF HAIR.

BY DR WILLIAM ALLEN PUSEY, PROFESSOR IN THE UNIVERSITY OF ILLINOIS.

The little things are those that cause in the aggregate the greatest amount of pleasure or the greatest amount of trouble. Most of us are able to summon the fortitude to carry us through our great troubles; it is the little, nagging difficulties that give us nervous prostration. Loss of hair may be classed as one of the minor troubles of mankind that cause, in the aggregate, a large amount of pretty keen annoyance. For baldness is the sort of trouble that is borne with greatest equanimity in one's wife's relations. It is a thing that is dealt with philosophically by anyone who has it not. The average individual who has it, or who sees the threatening thinning on his forehead or crown, throws his philosophy to the dogs, and begins a life of more or less secret sorrow, which time does not lessen. If some one should discover a real cure for the shining pate he would probably get a greater aggregate of gratitude than the discoverer of anæsthesia. It is likely that would give him a place in the Hall of Fame.

There are four varieties of common baldness—senile baldness, premature baldness, baldness due to constitutional disorders, and baldness due to local diseases of the scalp. Senile baldness, like wrinkles and gray hair, is simply an expression of the normal changes in the skin that are produced by increasing years. Premature baldness is usually hereditary, and is simply senile baldness occurring too soon. The condition of the scalp in this form of baldness is identical with that in genuine senile baldness. Senile baldness and premature baldness are conditions entirely beyond the range of medical relief. Premature baldness is not an indication of senile changes in other tissues than the skin. It does not indicate

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lack of vigor or furnish any indication as to the constitution or life expectancy of the individual. Partial or complete baldness is associated with disorder of the general health of various kinds; acute fevers, nervous disorders, many sorts of nutritional disturbances are all at times responsible for falling of the hair. A familiar example of baldness due to acute disease is the baldness that follows typhoid fever. This form of baldness, like all baldness due to constitutional diseases, usually rapidly disappears when health is restored. The form of baldness due to nervous strain is a rather common variety. It is frequently seen in overwrought, nervous women; not so frequently in men. The prospect of recovery in this form is good, but by no means so certain as in baldness due to acute disease. Baldness is at times produced by overwork, long-continued mental strain, severe shock, or other trials on the nervous system, but the grateful theory that baldness is commonly produced by overwork, great intellectual activity, and excess of gray matter is not built upon solid facts; it belongs rather to that large group of opinions of which the wish is father to the thought. Of the local conditions that produce baldness, the one that is of great practical importance is dandruff. Next to heredity, and perhaps before heredity, dandruff is the great cause of baldness. Dandruff in its several degrees is a disease known as seborrhœic eczema; it is pretty generally accepted that the disease is due to a micro-organism, and its importance as a cause of baldness is widely recognized among experts. The baldness that results from dandruff is similar to that from senile causes, and after once complete is beyond repair.

It may, perhaps, be seen from the foregoing that the prospect of recovery from baldness depends upon the kind of baldness. The individual who rapidly loses his hair from acute disease or from disorder of the general health may feel fairly sure that under the care of his physician his hair will return. The man or woman whose locks are thinning may still have hopes of retaining some of them. The head that has gotten shiny and smooth from gradually developing baldness is shiny and smooth for good, and the possessor of it may just as well make up his mind to accept it philosophically. Try to believe that it is an evidence of intellectuality, and that the bald-headed man is the forerunner of that advanced stage of civilization when all mankind will be bald. There is probably no truth in either of these propositions, but there is no reason why one should not get as much comfort out of the situation as possible.—*Chicago Tribune, December 9, 1900.*

THE ART OF PLAY.

BY THE COUNTESS OF JERSEY.

One of the stock accusations against the present age is that too much attention is paid to play, and that more serious interests are neglected in consequence. It might be worth while to inquire whether the real faults are not that the amount of play is unfairly distributed, and that play itself in some cases has become such a business that it has ceased to be recreation; in fact, while work accuses play of usurping her functions, the gayer sister may occasionally retaliate with a similar complaint. In the East, Princes and great men, instead of dancing and playing games themselves, hire others to perform in their presence, and if Englishmen cease personally to contend in athletic sports and confine themselves to witnessing and betting on matches between professional teams, the object of such exercise is, to a great extent, lost. On the other hand, if large portions of the population, whether rich or poor, toil from early dawn far into the night, while others wear themselves out in pursuit of pleasure or rust out in loafing, the failure in true amusement is equally evident.

These, however, are subjects too extensive to be dealt with in a limited space, and all here proposed for consideration is whether the young can be trained to play as well as to learn in a rational manner, or whether the former part of education is more wisely left to their own discretion. First let us ask for a moment what is the function of play in human life? Surely to relax the strain of thought and to recuperate brain power where toil is mental, and to accompany rest with pleasure and change of idea where it is bodily. In the case of young children, most, if not all, real work must be mental. They have to exercise memory and intelligence to accumulate facts and ideas which will be useful to them in subsequent study and in after life. The kindergarten may render this exercise attractive, but it cannot abolish it. Therefore, in such hours of leisure as are not devoted to food and sleep, the best kind of play is that which brings the child's limbs and observation into practice. It is most objectionable to try to insinuate hard facts into play hours, and thereby to continue the tax on memory, even in a manner agreeable to the unconscious victim.

When a child is playing a game do not attempt to make it a vehicle of fresh information. Of course, there is no objection to utilizing facts already known. When children are playing the old game of "post" they may safely adopt the names of towns found in their geography books, flowers may be correctly colored in "floral loto," and when variations of such games as "happy families" launch into "naval commanders and their principal victories" no harm can ensue. But this should entail no sort of examination nor fault-finding with ignorance out of school hours.—*Chicago Tribune, December 9, 1900.*

Letter Department.

MALHEUR CITY, Ore., Dec. 21.

Editors Herald:—It has been quite a while since I have written for publication, but I have not been idle. The year 1900 is nearing its close, and looking back I cannot boast of many — seemingly — great results for the cause, yet I have been busy and tried to do what I could.

From California I was transferred to eastern Oregon. I left California September 8. Up to that date I had preached in California a total of 106 sermons and attended 109 other services. During all of this labor there was never an application for baptism until my 105th sermon, when two strangers (to me) made application. As it was the first gospel sermon they had heard, and in an organized branch and district (Santa Rosa), I referred them to those in charge of the work there. So while I tried to sow with a liberal hand in California, laboring in San Francisco, Oakland, San Benito, Prunedale, Los Angeles, Gilroy, San Jose, Encinal, Mountain View, Santa Cruz, East Cliff, Capitola, Santa Rosa, and Sacramento, I can only pray that others may be permitted to gather some fruit of that sowing.

Since leaving that field for Oregon I have also been busy. My first sermon in this state, this season, was upon the 15th of September, at Cottage Grove. The attendance there (for one week) was small, but some were interested. At Scio I spoke six times to fairly good-sized audiences. Three times at Dallas, and then on to Portland. This may seem like a good deal of travel for a little preaching, but I was getting to my field of labor and was sowing what seed I could by the wayside as I passed; also visiting and trying to strengthen the Saints. I trust that I accomplished some good thereby. On my way up to this point I visited, also, for a short period, each of the following places, but found not opportunity for preaching there. Ashland,—where I found Bro. C. W. Butler and family; Roseburg and Looking Glass, Drain, Lebanon, and Sweet Home. I was well received by the Saints in each of these places and found them mainly strong in the faith. At Portland I was joined by Bro. D. L. Harris and together we answered an invitation from the branch president of Castle Rock, Washington, to pay them a visit. A week's meetings were held there and three children of the Saints baptized. Returning to Portland by the help of Saints and friends (and I feel like saying, Thank God for as earnest Saints and friends—though not Saints—as some we found there) a place of meeting was secured, they renting a vacant store building,—and we held a week's services here. Although we com-

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menced in a blizzard (something a little unusual for "Webb foot," but still a genuine blizzard), our meetings grew each evening, and we feel that a success was scored there. We found a dozen Saints in Portland and vicinity, and do not think we could have found them *all* in the short time we spent there either. However, when we left it was with the promise that Bro. D. L. Harris would soon return and continue the work there. I think he is there now. Here we secured a sixty-day ticket by special favor of the O. R. and N. R. R. officials, and began our journeying east the 28th of November, our ticket reading to St. Joseph, Missouri.

We dropped Bro. D. L. off at Hood River where he had an appointment, and we stopped off at The Dalles, where we were cared for and ate, not only Thanksgiving dinner, but Thanksgiving breakfast and supper as well, with our old playmate, cousin, and brother in Christ, G. W. Clark. I found himself and wife still in the faith and doing quite well. Of course the time was all too short, but we could not stop longer, so took the midnight train from there the 29th, and the next day ate dinner with the family of Bro. H. H. Elmer near Summerville. As the work in this vicinity was pressing, we only rested and visited a couple of days here, and then on to this point, reaching here the 4th of December and commencing services that night. Our interest here has been quite good. We have preached here, up to date, nineteen sermons since arriving. We think to preach a few more times here and then the condition of the roads will have a good deal to do in determining our next move. We had looked for snow here, and behold, mud! Points in the country near here are awaiting our coming, but unless it snows, or at least freezes up soon, we will not be able to answer the calls, as the roads are too bad for the people to come to hear. The Saints here seem strong in the faith and the cause has many friends. We hope for some additions here before we go hence, but cannot tell.

We expect to be at home in Lamoni about the close of January. Our guns are not spiked, nor the banner down, but we are trying to make a good fight for "the faith." Ever laboring and praying for Zion's cause, I am, Your brother in Christ,

A. M. CHASE.

WILMINGTON, Ill., Dec. 25.

Editors Herald:—Since November 30, Bro. A. J. Keck and I have been very busy having held twenty-nine consecutive meetings in twenty-four days. We held a two weeks' meeting in the town of Essex, where we had a fair hearing and good attention. Sr. Gregson is the only member of the church living there, and she with her husband did all they could to make the missionaries comfortable and get the truth before the people. Through Mr. Gregson's effort, we secured the use of the town hall and the loan of what chairs we needed from the opera house. We think the work there should still be looked after. From there we came to Wilmington and held near a week's meeting with the Saints.

Next we went to Deselm and held a week's meeting there. People were busy making preparations for Christmas, yet we had fair attendance and a number seemed interested. Bro. J. B. Roush made an opening here some few years ago, and nothing has been done since. The people still remember "Johnny," and speak well of him. Bro. Keck returns to Deselm tomorrow to continue the effort there, while the writer turns his face homeward for a time.

With hope and good cheer,

H. E. MOLER.

CATHERINE, Mo., Dec. 18.

Editors Herald:—I have been a reader of the *Herald* since I accepted the true gospel of Jesus Christ. Was baptized September 12, 1900, by Bro. T. R. White, and have been trying to live a Christian life since. My greatest desire is to live faithful and humble before the Master, that I may enjoy his blessings and be useful in helping to bring others to the light. There are no members of our church here but myself. Have been trying to work for the Lord since I became a member of the church. A lady and her husband here are favorably impressed with our church. Will join it the first opportunity. Have been looking for Brn. T. R. White, C. P. Welch, or J. N. Stephenson here to hold meetings. Could distribute some church literature here to good advantage. Hope to build up a good church here.

Yours in gospel bonds,

ISAAC ELDRIDGE.

PLANO, Ill., Dec. 21.

Editors Herald:—I was somewhat interested in the article on *Herald* cover of December 12, entitled, "Was Jesus three days and three nights in the heart of the earth?" The position taken by this writer to prove his points by wresting the Scriptures, may be all right, but I doubt the propriety of such a course. Have also noticed some of the Saints, elders as well as lay members, have fallen into the same habit in some instances of wresting the scriptures in order to prove certain points: but more especially this question about the Savior being three days and three nights in the heart of the earth. Some it is said will wrest the scripture to their own destruction; however that may be, I think many do greatly err, and I may be one, but I look at that question in this way: Jesus did not go into the *heart* of the earth until after his resurrection; for the tomb, (or sepulchre), was not the heart (center of the earth. For further proof turn to Ephesians 4:10. Here the Apostle Paul plainly says: "He that *descended* is the same also that *ascended* up far above all heavens, that he might fill all things." This language is very plain: it was the resurrected Christ that ascended, hence if the same, it was the resurrected Christ that first (before) descended into the lower parts (heart) of the earth when he went to preach to the spirits in prison, as recorded in 1 Peter 3:18–20. This would give him ample time to fulfill the prediction of being three days and three nights in the heart of the earth, without wresting the scripture to prove it. Let us use his same scripture quotations with one other, and we will see it in a different light.

"And now when the even was come, because it was the preparation, *that is, the day before the Sabbath.*"—Mark 15:42.

"And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!"—John 19:14.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (*for that sabbath day was an high day,*) besought Pilate that their legs might be broken, and that they might be taken away."—Verse 31.

This is plain enough, and shows that the crucifixion transpired not only upon a preparation day before their regular sabbath day, but also upon the passover preparation day, making that sabbath day a more high, and honorable day, than their regular sabbath, because of the two events transpiring on the same day.

Let the scripture interpret itself, then there will not be so many seemingly contradictory opinions.

As ever for the truth and right,

WILSON L. GORTON.

CLARKSDALE, Mo., Dec. 20.

Editors Herald:—Things are much better with me now than a year ago. I came to Stewartsville, November 1, 1899. Was so deaf I could hear hardly any preaching, but I went every time. Brn. Cushman and Foss came there, and they would place me a chair on the stand. That helped me. I felt that they were my friends. I am getting stronger. my whole desire is to do my duty. My daily prayer is that I may be faithful.

I have always wanted to see some one healed whom I knew was sick. I saw it in a way I never thought of. I was at Bro. Faul's in harvest, and his mother was very sick. I was asked to pray, and I felt that she would get better, but her time was short. Some time after I heard her limb was broken, then I said she would not get up. And she did not. I was sorry to think she had to go, but that was my first testimony, and it strengthened me.

One more: On July 22 I went home from church and went to bed. I was taken with a cramp in my stomach. I got up. I was alone, and it was near twelve o'clock at night. I was in so much pain I did not know what to do. I wanted to send for Bro. Head, but could not. Then it came to me to take a spoonful of consecrated oil. I did so and went to sleep. In the morning I went to Bro. Faul's, and in the afternoon I was taken again. Brn. Head and Dice came there. I got so bad I could not stand. I asked them to administer to me, and I got up and went to work. Now I know that the signs follow those who believe.

If you want God to bless you, do his will. Pray in your family. Go to church, and train your children in the fear of God. We must not think we will not have trials.

Your brother in Christ,

F. T. DALSIE.

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THEODORE, Ala., Dec. 20.

Editors Herald:—The conference of Mobile district was held at Three Rivers, Mississippi, December 8 and 9. Everything passed off pleasantly, and Saints seemed to enjoy the conference all through, and also the meetings that followed. Three Rivers is about three miles from Escatawpa, the scene of troubles with the mob, through which we passed some three years ago. It is the nearest place of meeting for the Saints to Escatawpa now, the small house in which they formerly met there having been burned by the mobbers (presumably, at least, as it was done in the night) a short time after the troubles in the tent.

Quite a change in sentiment among the people has taken place. A number of those who were in the mob have expressed themselves as being sorry for the part they took, and say they will never be led into such work again. One man who was in the mob attended the preaching service Sunday night, and listened to the writer. I was informed afterward that he said it was the best sermon he ever heard in his life, and that he could not see how anybody could object to it. Some of the children of the mobbers were in attendance at some of the meetings, also.

One of the men (?) James Campfield, who waylaid and abused me on the highway, September 4, 1897, was afterward sent to the penitentiary for a crime committed prior to that time (shooting into the house of a Baptist minister, whose wife narrowly escaped being hit) and died there. Another one, ——, report has it, has been hung in Texas, though I could not verify this report, and cannot say that it is true. Still another mobber, desperado by the name of Jobson, it is reported, met a similar fate in Alabama, though I could not get full particulars, if true.

The Rev. Mr. Huff, the M. E. preacher who headed the mob, has moved to other parts. So has the Baptist school-teacher who seemed to be his first lieutenant. Col. Thomas Ford, the chief lawyer who defended the mobbers in the first trial, and in doing so used the Spalding story, and every slanderous thing he could think of, including polygamy, after stating to me and Bro. Frank Scarcliff that he knew there were "two classes of Latter Day Saints, and that we were of the nonpolygamous class," died of (supposed) yellow fever about three weeks after the first trial.

Captain P. K. Mayers, proprietor of the *Democrat-Star*, that showed us some measure of friendship, permitting the use of his columns for a statement of our faith, is still "on deck" and looks well for a man of his age. I called on him and had a pleasant chat. I also visited the law office of Bullard and Bullard, who acted as counsel for the Saints in the suit at law with the mobbers. One of them, who was foreman and did the pleading (sorry I have lost first name), was away, having moved to a higher altitude for the benefit of his health, having contracted malaria, in Cuba, he having gone there, as captain of a company, during the war with Spain. His brother was at home, however, and with him, I in company with Brn. W. L. Booker and Simon McDowel, had a pleasant half or three quarters of an hour's talk. It was thought by many that the course they took in befriending "the Mormons" would injure their business as lawyers, but judging from what I could gather in the conversation with Mr. Bullard, they are doing better now than then. He said those who were mad with and wanted to fight his brother, afterward got over their mad fit and became his "chums." The Bullards are fair, broad-minded men, and believe in the principle that justice should be meted out to all. If all lawyers were such as they, I am sure there would not be half as much corruption in the courts of the country as there is now. May they have true success in life.

While at conference I formed the acquaintance of Bro. Thomas Fry, who was, at the time of our troubles, a member of the Baptist Church. He had never investigated our claims, but was caused to do so by those troubles. His investigations led him into the light, and he is now a member of the church, and with a measure of zeal, works for its interest. He reminded me that on the day of the trial, September 4, 1897, I gave him and one of our brethren a "lecture" for going into a saloon and taking a drink. I told him I had forgotten it. "Well," said he, "I have not forgotten it, and it did me good, too." I told him if he was benefited, I was glad. His reply was, "I *was* benefited very much." In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Some of the Saints have learned a valuable lesson, and know better how to behave under severe trials than they did before, and a number of the people, so lawyer Bullard informed me, understand our position better. He said the mobbers were very much surprised when they were convicted in the final trial. The fine assessed was small, but it was a moral victory in favor of the truth. I feel that I can afford to await the final arbitrament, when full and complete justice will be meted out to all, and with that I shall be satisfied.

Fall and winter have been remarkably fine. Cabbage and other vegetables are growing right along, down here yet. Flies are active and have to be brushed out of one's face occasionally the same as in summer time, though there are not so many as there are in summer. Three days ago I called on Bro. Jacobs at Three Rivers. I got a pocketful of pecans, and two mosquito bites. Wonder how that will sound to the dwellers in the "Pine Tree State" all wrapped up in thick coats, furs, etc. The pecans were real nice; not so the mosquito bites. Bro. Jacobs was busily engaged, grinding the juice out of his sugar cane and boiling it into syrup. From two acres of land he expected to make about six hundred gallons. He does all the boiling in one sixty-gallon kettle, and all the grinding on a one-horse mill, and hauls the cane to the mill in a one-horse wagon. Slow but sure. This, to a person who can put this and that together and form logical conclusions without having to be told everything in detail, is an index to the farming business of this part of the Sunny South.

Elder D. E. Tucker left us on the 18th inst, with his face Missouri-ward. We were sorry to lose him, for our number of missionaries is small anyway, but he has staid in the mission a long time and worked hard, and as he desired a transfer to Missouri for the winter, we granted it, though with reluctance, and wish him great success wherever he goes.

My mission address till February 1, 1901, is Garland, Alabama. In bonds,

T. C. KELLEY.

NEWBERG, Ore., Dec. 2.

BISHOP E. L. KELLEY, Lamoni, Iowa:—It is with pleasure I send my tithing this year. It is not very much, but I am very thankful that I have been permitted to earn this much. I feel that it is my duty to tell you and the church how the Lord made it plain to me to continue paying my tithing. You will doubtless remember me writing you to advise me what to do, as I had so little I thought perhaps the Lord did not require me to pay any tithing. You will also remember I related to you that a dear sister had told me that she believed I was doing wrong to give that much money away from the family. When I wrote you before I wanted to believe that she was right, because it is not very often I get hold of any cash, as I have to trade all my butter and eggs out at the store for groceries or whatever we need that they have. But sometimes they don't have what we need, and then it is very handy to have a few dimes to go where we can get it. So you will see the temptation to keep the money when I have it.

I have had a hard time to get money enough together to pay my tithing, as small as it is, sometimes; but thank God, since my heart is truly in the work, a way always opens and I have plenty for all my needs. In the first place the Lord showed me in a dream.

I thought I was living in a clean, new house, everything was nice and pleasant; but I was going to move, and this dear sister that I spoke of was there, and was going to help me to move. The great trouble was, I was going to move back into an old, dirty, tumbled up house that I had left, give up my new home for an old one that looked like it was hardly fit for pigs. I saw at once what a state I would be in if I quit paying my tithing, and praise the Lord, he directed me to Luke 12, beginning at the 13th verse and read to the 48th. I read it as a message directed to me (and I hope others will read and get the same blessing), showing "my covetousness and little faith," also showing where I was neglecting my duty in not trusting the Lord, for he says, "Rather seek ye the kingdom of God, and all these things shall be added unto you."

If we are faithful to do our part, the Lord is more than faithful to do his. And then again he says, "Blessed are those servants whom the Lord, when he cometh, shall find watching." I don't think he will find us watching if we neglect to pay our tithes into the storehouse, as he has commanded us to

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do, because we would be anxious to have everything done if we were looking for him.

There are a great many things we can apply this chapter to, but this is one thing, we know to be his will, and he has said, "that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes," and we are the same as an unbeliever. I pray God to deliver us from this portion, that we may be found faithful in all things.

Wishing you and all the Saints a Merry Christmas and a Happy New Year,

I am your sister in Christ,

MRS NELLIE I. MCCULLEY.

BAXTER, Iowa, Dec. 18.

Editors Herald:—Bro. H. A. McCoy and I started out about six weeks ago for a gospel campaign. Called on Concord branch, but on account of bad weather and sickness could not do much. Found Brn. Sam and Ed Rowley very busy operating a coal mine and building dwellings. Ed in connection with his temporal duties does not lose sight of the Master's business. He preaches every Sunday at North Liberty, and commands considerable respect of the community. While there I chanced to meet his father-in-law, a Holiness preacher. After a few hours' talk, I was informed he wanted a debate with some of our men. He would get a great man of their faith and annihilate latter-day saintism, remarking that he was anxious for this, on account of his daughter. Bro. McCoy being district superintendent of Sunday school association, organized a school at Round Top, which we hope will live to do good work.

At Grinnell, at the hospitable home of Sr. Russell, mother of Elder F. A. Russell, we were the recipients of the generosity of the Grinnell Saints. At this place we held forth at their neat little hall for about two weeks, and with them enjoyed the power of the good Spirit. With the consent and knowledge of missionary, J. W. Wight, we organized a branch, with the ordination of Bro. E. J. Clarke to the office of elder, Jerome Wildermuth a priest, and Albertus Walls a teacher. About ten charter members and about that number received by letter, resident in the city, now comprise the Grinnell branch. This branch is in a good healthy condition spiritually, with zealous and honest officers, who we believe will receive every encouragement that a body of Saints can give. They fasted in prayer long for this favor from God, and we feel like saying that it is a planting of his hand, not soon if ever plucked up. May his peace and love abound, is our prayer. We bade adieu to this little flock, and to Elder Russell, who by telegram from home reached there in time to share Thanksgiving dinner prepared and served at the hall by the Saints. The elder remained over Sunday and preached. It was with reluctance that we said good-bye, but with a proud feeling that we have such noble defenders of the cause.

There was no one to meet us with conveyance at Gladstone, and as the city street cars did not run five miles out in the country, we gathered up courage and walked out like soldiers, but very tired ones before we reached our destination. We received a hearty welcome at the home of Elder Hand. The next evening opened meetings at their branch schoolhouse; held about sixteen services, and baptized two—one a young man of sterling qualities and good repute, the other a girl of ten, both children of Saints, respectively, John Miller and Anna Walters. Good and honest Saints abide here.

We are now in Jasper county, to hold a few services before holidays, then on home to Perry, where we expect to labor in our home branch the rest of the year. I find Bro. McCoy, our district clerk, an unflinching laborer, ready to take his turn in the rostrum, from which he distills good and wholesome doctrine.

Now as the sleepy time draws on preceding the soon coming of Christ, let us trim our lamps and keep them burning, and sound abroad the word. There must be no sleeping soldiers in the army of the Lord.

J. W. MORGAN.

BEAVER, Texas, Dec. 18.

Editors Herald:—Our worthy brethren Hilliard and Smith closed a series of sermons in our little town Monday night. We enjoyed them so much, and sorrow that they had to leave so soon; but hope they will be able to give us another visit soon, and stay longer. The work in this country is spreading fast, and prejudice is giving way. Where schoolhouses were closed against us, they are now open and good congregations to preach too. In the future I hope to be able to do more than I have in the past. I have been hindered of late on account of sickness in my family, but am able to leave now for my work. Hope and pray the Lord will bless us with health, that I can continue in the field. Ever praying God's blessing upon falling humanity, that salvation may reach all,

Your brother in bonds,

B. F. RENFROE.

PITSMOOR, Sheffield, Eng., Dec. 13.

Dear Bro. Joseph:—As you do not often hear from this side of the Atlantic, I thought of just sending you a few lines to let you know we are still engaged in the Master's cause, though not making that progress we should like. On Sunday, December 9, last, I was privileged to baptize one precious soul, by the name of Davies, from Conisbro, some miles from here, into the kingdom of God, who had for weeks hungered after righteousness to such an extent that she could neither eat nor sleep nor do anything else, until she had followed her Savior through the watery grave. We had a grand time, I can assure you. Our conference (Sheffield district) will be held in Clay Cross the second Saturday in January. The Saints there are building a very neat chapel, and I believe from what I have heard they would very much like Bro. Joseph Smith to come over and dedicate. What say you, Bro. Joseph, eh? Trusting you are quite well and enjoying the Spirit of our heavenly Father,

Your brother in gospel bonds,

JOSEPH ARBER.

47 Montford Road.

PUEBLO, Colo., Dec. 20.

Editors Herald:—Please note that my address is no longer Conifer, but is Ellicott, El Paso county, Colorado. I moved away from Conifer last May. Am not permanently located yet. Present address will only hold good while my wife is teaching a term of school at Ellicott. C. R. DUNCAN.

"PATTING ON THE SHOULDER."

Editors Herald:—In your issue for December 19 appears a brief but pointed article under the above caption, written by Bro. J. A. Upton. It seems to me that the sentiment of this article should meet with hearty approval from the Saints in general, and from the ministry in particular. In the past we have indulged in the follies referred to in Bro. Upton's article far too much, and it has been done, as it always is, to the injury of individuals and the cause of truth. We should learn to discern between flattery, blarney, and "patting on the shoulder," on the one hand, and true encouragement *in the right*, on the other. The first is reprehensible and injurious; the second is needful and beneficial. That which manifestly tends to destroy true character, rather than to build it up, as Bro. Upton shows, should be rejected. I trust the article referred to above will be read by the Saints in general, and carefully considered.

J. R. LAMBERT.

MAQUOKETA, Iowa, Dec. 26.

Dear Herald:—I desire to learn whether the children of my brother, Jesse Miller, who lived near Trenton, Grundy county, Missouri, and who died there in 1867 or 1868, are still living. I think the names of two of them were Grant and Sherman.

Any information as to their whereabouts will be thankfully received, and I trust that any brother or sister reading this letter and knowing anything of them will write me.

MRS. H. W. ROBBINS.

ESSEX, Ill., Dec. 26.

Editor Herald:—It is with gratitude to my heavenly Father that I can tell you that after many past failures, at last the gospel has been preached here in full.

On Friday after Thanksgiving Elders Moler and Keck commenced meetings in the town hall to a fair audience, and continued until fifteen sermons had been delivered, with mostly a good attendance, sometimes a full house. Our Methodist friends turned out in force and by their earnest attention added much to the interest of the meetings. The minister came out three times, and though a small effort was made to injure the work that had been done, it amounted to nothing. I think good was done, some prejudice removed, and I think if we are not left too long without more preaching, some will eventually come into the church in this place. The Methodist membership are out of harmony with their pastor and have absented themselves from their services, so that even the choir and organist are "no more," and the pastor starts the hymns from the pulpit.

I pray that more work can be done ere

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long. Any elder is welcome to our home with the best we can do for him.

I thank God that my youngest daughter has come into the church this year, and I have hope that my husband may yet do so. Dear Saints, pray for us here, that the work may be planted in this place. I have not written to the *Herald* for years, but my heart is still in the work, and I want to live for it while I live, and die in it when I die.

Wishing all the Saints a Happy New Year,

SR. C. N. GREGSON.

LINN, Mo., December 24.

Editors Herald:—Bro. Beebe and I arrived in the Whearso branch in Osage county some two weeks ago. This branch is so far from any other that but few of the traveling ministry have visited it. Brn. Bond, Gillen, Walters, and a few others have labored here. It is the only branch in the St. Louis district in Missouri except the St. Louis branch. There are sixty members belonging to this branch many of whom live close enough to the church to attend meeting. When we came we found the branch in poor condition, as the presiding elder, Bro. John Mantle, had died and the other officers were negligent, but since our arrival a branch president and priest have been chosen, together with a teacher and deacon. This being Christmas week we expect to have meeting at the church. Elder Wilson still lives here and both he and wife are firm in the faith. We expect to start a Sunday school and Zion's Religio-Literary Society here soon, if God will.

Bro. R. T. Walters made this branch a pleasant call as he was on his way from Illinois to his home in Cedar county, Missouri. Truly we were cheered by his sermons and friendship. I was glad to read of the Saints in Springfield, Missouri, having started to erect a church. I hope they will succeed in building one that will be a credit to the work in that part of the field. To build a church, Saints need to be united and untiring in their efforts. May God speed the work. Brothers and sisters in the cause of truth, whether we be found in the land of Joseph or some other, or even in the far off isles of the sea, let us labor together in love that the work of the gathering and restoration of Israel may be accomplished in its time and that we may be found worthy to stand when the judgment shall sit.

C. J. SPURLOCK.

Mothers' Home Column.

EDITED BY FRANCES.

"The soul which grasps the helpful thoughts that spring
Along the line where grander natures serve,
Which gives sweet sympathies to twine and cling,
And watches lest the tempted one should swerve,
Hath found the tendril's mission, strong and fine—
The coil which holds the world to plans divine."

NEW YEAR RESOLUTIONS.

It may perhaps have entered the mind of many of our readers that New Year resolutions are both short lived and foolish. In many cases we grant you they are the former, but are not prepared to say they are the latter. Such resolutions, as a rule, result from the struggles of an awakened conscience, the desire of amendment. They arise in the heart and soul of the individual through dissatisfaction with his or her past life, and a determination to do better in the future. Is it not in this frame of mind that most lasting and radical changes have their origin? If dissatisfaction never came to the individual, would he ever long for change? Would he ever aspire to that which is better, nobler, higher than his past contains? If this be true, we cannot afford to look with indifference upon the struggle of any human soul, even though it prove short lived, but have reason to be thankful that neither indifference nor perfect hardness of heart has yet come to one who is traveling the same hard journey of life we ourselves are. It comes to the writer that we ought rather in all things to remember the extent and weight of our individual responsibility, and to recognize the fact that much good may be done by encouragement, and very much evil by distrust and discouragement.

Faith, hope, and charity are all indispensable in the Christian warfare, and we are persuaded that a proper amount of faith in and encouragement of an individual has gone far towards helping many a soul to stem the tide and breast successfully the adverse waves of life; while on the other hand, the lifeboat of many a one has been wrecked through want of such a portion of faith and encouragement as might, without the slightest detriment to self, have been extended to them.

We have never been in the habit, to any great extent at least, of forming resolutions for the future with the incoming of a new year; but looking the future in the face, as the old year is drawing to its close, the strong desire comes to speak a word of cheer and encouragement to those who like us are striving to fight a good fight and lay hold upon eternal life. It has pleased the Lord to tell us that "it is pleasing in his sight that we be cheerful in our warfare." Cheerfulness is a tonic which invigorates the whole system. It gives clearer light to the natural as to the spiritual sight, and helps in every way to strengthen us for the conflict of life, hence it becomes a positive duty. We need all the strength obtainable from every legitimate source, that we be not overcome and fall out by the way. There comes before our mind, as we write, a beautiful picture, and upon it is engraven a lesson we may carry through the year with us, and if the lesson enter our hearts deeply enough, we may form a resolution for the new year which the Lord will help us to keep.

The host of the Assyrians came up against Israel, and the king of Assyria took counsel with his army and said, at such a place will we surround and destroy our enemies. But many times the prophet Elisha, being instructed by God, sent word to the king of Israel, warning him of his enemies' designs, and Israel was saved. So often did this happen that the king of Assyria grew discouraged, and he demanded of his servants to tell him who among them was for the king of Israel? for he thought surely there must be a traitor in his army.

"And one of his servants said, 'None, my Lord, O, King; but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.'" Then the king commanded that they should find out for him where Elisha was, and he would make him a prisoner. And they said, "He is in Dothan." Then in the night the king of Assyria sent a great host with horses and chariots, and surrounded the city.

"And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, 'Alas, my master! how shall we do?'"

There will be times in the year upon which we are entering, when, like the servant of Elisha, you and I, in our blindness, will behold only the host encamped round about us. Times when the heavens will seem far removed from us and darkness wrap us in as a mantle, and we will almost forget the resolutions we formed and fully intended to carry out. But if we can only remember to go to the Master in faith, as Elisha's servant went to him, the answer will surely come, "Fear not, for they that be with us are more than they that be with them." Let us pray to God earnestly, not only that our own eyes may be opened to discern truth, but that those who are perchance opposing, may discern it, for as surely as "the mountain was full of horses and chariots of fire round about Elisha," so surely will truth be vindicated and her cause triumph.

NEW YEAR'S ADDRESS.

At this, the dawn of a new century, and one which the prophets of ages past, as well as of the present time, have designated as the age to witness the commencing of the sublime conditions of our Master's reign, we the Daughters of Zion, a society which aims to assist in the great preparation which precedes that glorious event, send greeting to all members and friends of the organization. We feel to congratulate all concerning the progress of the work during the past year. We have been much encouraged by the support given us by many of the leading officials of the church, and the increased good feeling toward our work in a general way.

We have not only received friendly notices through the *Ensign*, but by the kindness of its editor we have obtained space in its columns, where our work is under the careful and efficient supervision of Sr. H. B. Curtis, who is deeply interested in the welfare of our young, and will spare no pains to make the department interesting and instructive to them.

We notice with pleasure the excellent work that has been done in the *Autumn Leaves*, under the editorship of Sisters Stebbins and Davis, who have been ably seconded by Dr. Bertha Greer in her "Health Notes." We feel to thank God that he is raising up so many noble women who recognize their

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responsibility to him to labor in this line of work. Truly our dear Sr. Walker, who has labored so long, and is still laboring so earnestly for the proper development of God's children, must rejoice to see such an army of workers coming to the front in the different departments of church work.

Still there is room for more workers, especially in this cause. We would be glad to see every woman in the church united in an earnest effort to put down some of the great evils of the world which threaten our homes and make it hard for us to keep them pure as the homes of the Saints ought to be. Oh, what a responsibility is upon us! What a work is before us! To the extent the motherhood of the church rises to meet God's requirements, so will their posterity rise nearer to the will and character of God.

What wisdom, what patience, what love we need! Can we counsel together too often, that we may unitedly plead with God for wisdom, and seek from every available source the knowledge and counsel we most need?

When our elders tell us that they could not preach with liberty of Spirit in certain places because of the example of the home life of the Saints in those places, can we doubt the need of such work as this society aims to do?

We are often encouraged by hearing our sisters tell how they have been enlightened in their work since they began to take interest in the Daughters of Zion movement. Mothers who have raised their families say, "If I had had the opportunities of counsel and literature which the sisters now have, I feel that I should have been able to have done better by my children than I have done."

It is the earnest desire of the advisory board to keep in touch with all the locals, and to do this it will be necessary for them to report from time to time to the corresponding secretary, Mrs. H. H. Robinson, Lees Summit, Missouri, that none of them be overlooked.

We trust that all will feel free to write for any help or information they need, either as to organizing or conducting locals, and as far as the board is able, it will be cheerfully given.

ADVISORY BOARD.

"WHITHER GOEST THOU?"

"Whither goest thou, O Savior,
Without royal diadem,
With thy regal hand unscepteredd?"
"Bethlehem."

"Whither goest thou, O Savior,
Lord of Life and Lord of Death,
Light of men, in darkness shining?"
"Nazareth."

"Whither goest thou, O Savior,
Second of the Trinity,
Blessing joy and soothing sorrow?"
"Galilee."

"Whither goest thou, O Savior?
We would rise and follow thee,
Glory of thy people Israel."
"Calvary."

"Whither goest thou, O Savior,
From the grave returned to be
Resurrection, life, and glory?"
"Bethany."

"Whither hast thou gone, O Savior,
Lord of purity?"
"Whither I have gone, thou knowest.
I am he

"Who hath overcome and conquered;
Those who follow me
Yet shall hear my voice,—'Ye blessed,
Come and see.'"

From "Dies Panis," by E. Hamilton.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A young sister who feels most keenly her deprivation of all church privileges, earnestly desires your faith and prayers in her behalf, that God may be pleased to open the way for her to be with the Saints, also that her father's interest in the church may be reawakened and deepened.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

The following is an article by sister Julia Hansen, of Council Bluffs, Iowa, upon the subject of Christmas entertainments, and is so full of good thoughts upon that line that we are glad to present it to our readers before the buoyancy of the Christmastide is too long forgotten. And if there is a Sunday school that has not in some appropriate way celebrated the birth of our Savior, we trust the leaders therein will give this subject serious thought before they let Christmas pass again unobserved. We believe that to observe a Christmas in an appropriate way is one of the best lessons that Sunday schools can teach. What is better?—ED.

CHRISTMAS AND THE SUNDAY SCHOOLS.

I saw a laughing child go forth to play. The sun shone brightly, flowers bloomed on every hand, birds sang in the trees, all nature seemed glad, giving royal greeting to the happy child. Busily she went from flower to tree, seeing new objects of interest on every hand, but ere long weariness came and she sank down to rest.

Reclining on the soft grass her attention was attracted by sweet tones, music drawing nearer and nearer. Raising her head she listened and heard the following verse:—

When the shepherds watched by night,
O'er their flocks on Judah's plains;
When the hills were bathed in light,
Joy bells rang a sweeter strain.

Though all had seemed beautiful before, child that she was, her senses were quickened, the sunshine was brighter, the flowers sweeter, and with a thrill of happiness she joined in singing the sweet song learned months before.

A youth went proudly forth to battle with the world. Often he had been warned of the pitfalls that lay before him, of the dangers that threatened on every side, but strong in his own integrity he feared not. He saw only a brilliant career, where the failures would be few, the victories many. But, alas, the world was cold, his good impulses were frowned upon, his noble aspirations ridiculed, his love of truth and beauty was fast fading away, when on Christmas evening, as he walked the streets of the city, on the very verge of despair he heard a voice, "Behold, I bring you glad tidings of great joy, which shall be to all people."

The present faded away, and he lived again in the past, the memories of childhood and home, the Sunday school with its Christmas festivities all crowded upon his brain; but more vivid than all else was the story of the Christ, the tidings of great joy flooded his soul, and once more he felt strong to meet opposition and temptation, remembering the promise of the Divine One, "and lo, I am with you always."

A mother sat by the cradle side, singing and sewing as mothers will, thinking as she sang of the sleeping babe that should be so pure, so lovable, so beautiful, the joy of her heart, and in old age her stay and support.

A few days have passed away, and surrounded by flowers we see the tiny form resting in its last sleep, the heartbroken mother bending over it, when out of the stillness and the gloom she hears the bells ringing, "Peace on earth, good will toward men;" and anon to the ears of her soul speaks a voice, "Peace I leave with you, my peace I give unto you." Peace has come to her, for she realizes that though her loss and her sorrow are great, the Man of sorrows has reached across the chasm and given her the peace, which he came to earth to give "to all people."

Christmas has come, and she binds up her own wounds and goes out to transmit to others the happiness and cheer which has come to her, notwithstanding her heart aches with its loneliness.

Does this seem exaggerated? I believe not. Every joy is intensified by the memory of the Babe of Bethlehem; every duty made easier by recalling how he did not his own will; every sorrow lightened by the thought of how he triumphed over sorrow and wrong, and the whole world made better by that which impresses on our hearts the story of his spotless life.

As we near the Christmastide the question comes to Sunday school workers, What are we doing to make this story a part of the very lives of the children? What does Christmas mean to us? Is it a time for exchanging gifts, for family reunions, for feasting and merry making only? A story is related of a little girl who had been told that we celebrate Christmas because it is Christ's birthday. On Christmas day, when all were seated around the table enjoying the dainties placed before them, she glanced from one to another as though something was being forgotten. Toasts had been proposed by different members of the company, and turning to her mother, she asked for a glass of wine. It was given, and rising in her chair, she held the glass high, bowed her head, and said reverently, "Here's to your

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health, dear Lord." Was not the lesson an opportune one, and one that may well be taken home by us all? In our Christmas festivities, do we not forget the prime object in view—that of inspiring greater love for him whose advent to earth we celebrate.

Our national holidays receive their due share of attention, as they should, and not a child but can tell us about the Fourth of July, and Decoration day; but ask the children about Christmas, and many will answer that it is the day we have turkey, and when Santa Claus comes; and in telling this, have exhausted their store of information.

What is the remedy? What can the Sunday school do? Make each Christmas a day so full of the true Christmas spirit that the children will look back to it as the happiest day in the year, and look forward to the coming holiday with a feeling of love and reverence.

To do this we must not decide that we are too busy this year to have any Christmas entertainment; that after all it is pleasanter to stay at home, eat a big dinner, and perhaps go to sleep afterwards. But let us resolve that this Christmas shall not go by without each child knowing something of the true significance of the day.

How much time and labor is spent in our public schools to prepare for the celebration of Washington's birthday. This is as it should be; but the Sunday school should be willing to spend as much time in preparing for the proper celebration of the birthday of One infinitely greater than our Washington.

Much patience as well as time is needed to do this, but I believe the results are sufficient to justify us in doing our best. The program which has been prepared for us this year is an excellent one, and as has been said, one that can be adapted to the needs of every school.

The story, old, yet ever new; the story that never loses its charm, but has inspired the best in literature, art, and music; and more than this, has been the inspiration of the noblest lives for nineteen hundred years is the theme, and in song and recitation it is told again; and again we are led to see what a beautiful thing is a life of absolute truth and purity.

Think you that the rehearsal of these things leaves no impress on the soul of the child? It has been said that our every act, no matter how insignificant, affects the whole after life either for good or for evil, and not only our own lives, but all life, all the world. Meredith says,

"No life can be pure in its purpose and strong in its strife
And all life not be made purer and stronger thereby."

If we accept this broad view of social influence, and I think we cannot consistently reject it, we must believe that every child that takes part in a Christmas entertainment, every child that is present and hears the exercises, has imbibed into his very being that that will prompt him to live nobly; and though he may wander far from the path of rectitude, whisperings of the past will come to him, now with overwhelming force showing him how far he has gone astray, and again with tender solicitude calling the prodigal back to the faith of his childhood.

Aside from the moral influence on the children, let us think of the happiness we bring to them. Was the child ever known who didn't want a Christmas tree? This alone seems sufficient reason for having something of the sort.

If children could be shown the beauty of religion, that it is intended not alone to make us happy hereafter, but now; and that everything enjoyable is not a sin, half the battle would be won, and it is within the province of the Sunday school to do much in this line; and as each glad Christmas comes, cause them and us all to exclaim with Pope:—

Hark! a glad voice the lonely desert cheers;
Prepare the way! a God, a God appears;
A God, a God! the vocal hills, reply,
The rocks proclaim the approaching Deity.
Lo, earth receives Him from the bending skies!
Sink down, ye mountains, and, ye valley, rise;
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way;
The Savior comes. . . .

JULIA E. HANSEN.

FAR WEST.

Convention of above district met with St. Joseph branch, December 14. Superintendent C. J. Craven in the chair; Grace Constance secretary. The following schools reported: Zion's Star, South Park, Aspey mission, Kingston, Mount Pleasant, Wakenda, Pleasant Grove, and Cameron mission. No report from Stewartsville and German Stewartsville. District superintendent, also superintendents of schools reported schools in very good condition. It was moved and carried that secretaries of schools make out reports and mail with delegate credentials to district secretary, one week previous to convening of each convention. As those who were assigned parts on the program were not prepared, short talks were given on the different subjects by workers present. The subjects were: "What can we do to get the young people to become more interested in Sunday school work?" "What relation is the Sunday school to the church, and how will it benefit us in our homes?" and "Shall we give rewards?" Resolved that we favor the use of International lesson texts in our Quarterlies was then taken up and discussed; yeas and nays being called, the motion was lost. Adjourned to meet at same place and day previous to next district conference, at 10:30 a. m.

GENERAL CONSTITUTION AND BY-LAWS.

Notice is hereby given that at the next convention of the association in April, 1901, motions will be made to amend as follows:—

1. To amend article 2, section 1, page 15 (1900 edition), by striking out, "see that teachers follow methods advised by the superintendent of the association," and insert, in lieu thereof, "and advise the adoption of such methods of teaching as he by investigation shall decide to be practicable."

VIDA E. SMITH.
LAJUNE HOWARD.
LUCY LYONS RESSEGUIE.
SUSIE MADER.
C. B. KELLEY.

Notice is hereby given that at the next convention of the association in April, 1901, motions will be made to amend as follows:—

1. To amend article 1 on page 15 (1900 edition) to read: The officers of each Sunday school shall consist of a superintendent, assistant superintendent, secretary, treasurer, librarian, and when necessary, other assistant superintendents, assistant secretaries, assistant librarians, chorister, organist, and janitor.

2. To amend paragraph 2, article 2, page 15, by inserting the word *first* before the word *assistant* wherever it occurs, and by adding at the close of the paragraph the following: Other assistant superintendents shall have charge of such departments of the school, as its size and condition may require, acting in harmony with the counsel and advice of the superintendent and first assistant superintendent.

3. To amend paragraph 1, article 7, on page 17, by making the word assistant in the second line read with the first assistant and assistant in charge of each respective department.

4. To amend paragraph 5, article 7, page 18, by making the word assistant read assistants.

5. To amend article 2, section 3, page 15, by adding, The assistant secretary shall assist the secretary as occasion demands, and, in the secretary's absence, shall perform all the duties of secretary.

6. To amend article 2, section 5, page 16, by adding, The assistant librarian shall assist the librarian as occasion demands, and, in the librarian's absence, shall perform all the duties of librarian.

7. Substitute for article 5, page 17, All officers shall be elected by the school except the assistant superintendent other than the first assistant superintendent, assistant secretaries, and assistant librarians, and shall take their places the Sunday following.

8. To amend article 5, by adding section 2, All the assistant superintendents except the first shall be *elected* by the *teachers* of their respective departments and the *superintendent* and *first* assistant.

9. To amend article 5, by adding section 3, The secretary shall have choice of his assistants by conferring with the *superintendent* and his *assistants*.

10. To amend article 5, by adding section 4, The librarian shall have choice of his assistants by conferring with the *superintendent* and his *assistants*.

LAJUNE HOWARD.
SUSIE MADER.
LUCY LYONS RESSEGUIE.
FRANCES W. DAVIS.
ELIZA CHASE

CONVENTION NOTICES.

Sunday school convention of Nodaway district association will be held at Guilford, Missouri, February 1, next. See program in *Herald*, December 19 last, page 828.

Conference Minutes.

WESTERN WALES.

Conference of above district held at Saints' chapel, Island place, Llanelly, November 3. Resolved that T. Jones act as secretary pro tem, and that the missionary be associated with the president. Ministry reporting: Missionary A. N. Bishop, Elders David Lewis, L. Bishop, Evan Lewis, John O. Evans, D. Thomas, G. Davies; Priest D. Morris; Deacon D. Edwards. Resolved that we omit the reports of branches until next conference, when we hope to have reports correct. Resolved that the tobacco question be left on the table. Sunday morning prayer meeting in charge of Elders Evan Lewis and J. Jones; afterwards short addresses were given by Elders G. Davies, D. Thomas, D. Lewis, and A. N. Bishop. Afternoon sacrament meeting was in charge of Elders A. N. Bishop and D. Lewis. Preaching in the evening by D. Lewis and A. N. Bishop. The authorities of the church in America were

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sustained. Elder A. N. Bishop was sustained as missionary for Wales. And all elders, priests, teachers, and deacons were sustained by our faith and prayers. A vote of thanks was tendered our late secretary, and Elder A N. Bishop was chosen in his place. Adjourned to meet at the call of the president.

Miscellaneous Department.

MISSIONARY REPORT BLANKS.

The following was adopted by the last General Conference:—

"Resolved, that the Board of Publication provide blanks to be sent to the missionaries as early as January 1 of each year, upon which they are to report to the Church Secretary, not later than March 1, to compile for publication in the *Herald;* said blanks to be in accordance with the tabulated form of reporting as previously adopted."

Blanks have been forwarded to all general missionaries, who are requested to include report of labors to March 1, and forward promptly for publication. Any failing to receive blanks will be supplied on application.

R S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Jan. 1.

SECOND QUORUM OF ELDERS.

The following named brethren are requested to send items to me, so that our record may be more nearly complete. When born; baptized; when, where, and by whom ordained: A A. Baker, W. A. Carroll, C. J. Clark, J. A. Gillen, S. D Love, B F. Miller, Ola Olson, J. S. Parrish, W. A. Prewett, J. C. Severine, J. S. Strain.

F. C. WARNKY, Sec.
2422 Wabash Ave., KANSAS CITY, MO.

CONTRIBUTIONS TO MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported....	$25 52
Lily of Zion Sunday school, Michigan.	60
Anna Wise, Kansas.....	1 00
LIST, MINERVA JOHNSON AS FOLLOWS:—	
Bro. and Sr. Will Dodson, Nebraska...	10
Bro. and Sr. T. Erwin, Nebraska.....	10
W. M. Dodson, Nebraska.....	10
Jane Storer, Nebraska.....	10
Emma Payne, Nebraska.....	10
Chas. Hurshman, Nebraska.....	10
Rebecca Dodson, Nebraska.....	10
J. P. Johnson, Nebraska..... ..	10
Kenneth Johnson, Nebraska	10
Minerva Johnson, Nebraska.....	10
LIST, R. M. ELVIN AS FOLLOWS:—	
Jno. A. Anderson, Iowa	50
Dan'l Anderson, Iowa	50
M. R. Crake, Ontario.....	50
LIST, J. W. WIGHT AS FOLLOWS:—	
Mary H. Raymond, Montana.....	50
Susan M. White, Montana	50
Gomer Reese, Montana.....	50
Carl W. Lange, Wisconsin.....	50
Robt. Fuller, Ohio.....	65
I. M. Lane, Iowa.....	50
AS PER LIST ETHEL CASE, CONIFER, COLORADO.	
Jas. Kemp, Colorado.....	25
Frances M. Kemp, Colorado.....	25
Jos. E. Kemp. Colorado.....	25
R J. Kemp, Colorado.....	25
Elizabeth Elliot, Colorado.....	25
Oline Acres, Colorado.....	25
Peter Case, Colorado.....	25
Emma Case, Colorado.....	25
Total to date.....	$34 77

E. L. KELLEY,
Presiding Bishop.

December 29, 1900.

RELIGIO AMENDMENTS.

Proposed amendments to the Constitution and By-laws of Zion's Religio Literary Society.

Art. IV. Membership. Section 1, Admittance. Add at the end, "Except in cases where letters of removal are presented, when vote may be taken at time of presentation."

Art. IV. Membership. Section III. Withdrawals. Substitute the following: "Any member who may wish to withdraw from the society shall give one week's notice of his intention to do so, except when he desires to remove and unite with another society, in which case if in good standing, he shall be given a letter of removal, recommending him to membership in such society, and vote may be taken without one week's notice."

Com., JESSIE M. CAVE.
CLEMENT MALCOR.
ANDRES C. ANDERSON.

By order of Decatur district convention.
December 18, 1900.

CONFERENCE NOTICES.

Conference of Northwest Kansas district will meet at Blue Rapids, Saturday, February 2, at 10:30. A full report from branches is desired, also from elders, priests, and teachers of labor done. Presidents of branches should call business meetings not later than two weeks before the conference, and forward reports, that we may get them before conference meets. Many reports are received after adjournment. At our last conference only two branches out of eight reported, and about the same per cent of the ministry. Such conditions should not obtain. Our spiritual growth has been dwarfed; my late visit among the branches evidenced the fact. With twenty years' association with the work in this district, I never witnessed the spiritual tide so low. May our heavenly Father inspire each with new zeal in the dawn of the new century, is our prayer.

A. KENT, Pres.

Conference of Northern Nebraska district will meet at Saints' church, 1818 North Twenty-first street, Omaha, January 25, at 7:30 p. m. The priesthood are especially requested to make written reports of labor performed. Election of officers for ensuing year will take place. Branch statistical reports, communications, and notices to be sent to James Huff, 1818 North Twenty-first street, Omaha, Nebraska.

FRED A. SMITH, Pres.
JAMES HUFF, Sec.

Conference of Tennessee and Kentucky district will meet at Foundry Hill branch, near Puryear, Tennessee, at ten o'clock, Saturday, February 9, 1901. Send reports in good time, to P. B. Seaton, Puryear Tennessee. All the ministry to report labors by letter or in person.

T. C. KELLEY.
P. B. SEATON.

Conference of Kirtland district will convene with Cleveland branch, February 23 and 24. Branches, send full reports to J. W. Baldwin, 97 Elm street, Sharon, Pennsylvania. Branches are specially requested to be represented, as important matters are to be disposed of.

F. J. EBELING, Pres.
J. W. BALDWIN, Sec.

Northeast Missouri district conference will convene at Bevier, February 9 and 10, at ten o'clock. Election of delegates to General Conference and some other important features will come before the body.

J. A. TANNER, Pres.

BORN.

WELLS.—At Deer Lodge, Montana, December 19, 1900, to Elder G. R. and Sister Adelaide Wells, a son.

BISHOP.—To Bro. and Sr. Bishop, a daughter; born November 5, 1900, at Dinas. Blessed December 9, at Porth, by Elders A. N. Bishop and L. Bishop and named Evanelia.

MORRIS.—To Bro. and Sr. Morris, a daughter; born September 30, 1900, at Dinas. Blessed at Porth, December 9, by Elders A. N. Bishop and J. G. Jenkins, and named Elizabeth.

BARBOUR.—Minnie Evaline, daughter of Charles A. and Sr. Minnie Barbour, of Indian Valley, Idaho, was blessed November 26, 1900. Minnie was born December 27, 1897, in Indian Valley.

MARRIED.

POWELL—HINDERKS.—At the home of the bride's parents, Bro. and Sr. T. T. Hinderks, four miles north of Stewartsville, Missouri, December 20, 1900, at six p. m., Bro. D. C. Powell and Sr. Mamie Hinderks; Elder T. T. Hinderks, father of the bride, officiating, assisted by Elder D. E. Powell, father of the groom. The ceremony was witnessed by a large company of relatives and friends. The Kinnaman quartet from St. Joseph, Missouri, made the occasion pleasant with their musical voices. Quite a number of beautiful presents were given as a token of the high esteem in which Bro. and Sr. Powell are held, and with them the best wishes for a long and happy married life.

DIED.

DEWEISE.—Sr. Angeline Deweise was born October 30, 1830, in Bradford county, Pennsylvania; died December 6, 1900, near Woodbine, Iowa. She had a manifestation of her death a few days before she passed away. She attended the funeral of her grandson, and as she stood by the casket in the church, December 2, she kissed him on the forehead and said, "Tommy, grandma will soon be with you." She took sick that night and died the following Thursday. She fell asleep in Jesus, and her body lies in the Woodbine cemetery. Funeral talk by her nephew, Elder W. A. Smith, assisted by S. B Kibler.

HARTNELL.—At Juniata, Tuscola county, Michigan, John Hartnell died very suddenly at his home, December 6, 1900, aged 71 years and 6 months. He leaves a wife, four sons, and two daughters to mourn his departure. Funeral sermon by Elder A. Barr, at the Saints' church, to a large concourse of friends and relatives. He was buried in the family burying ground as Vassar, Michigan, there to await the resurrection of the just.

ELIASON.—At Deer Lodge, Montana, December 13, 1900, Margaret Eliason, aged 84 years. Born August 16, 1816, at Malung, Sweden. Came with husband to America in 1862; settled at Soda Springs, Idaho. Husband died in 1867, leaving a family of nine children, who, since grown, have tenderly cared for her. Was baptized in November, 1869, at Malad, Idaho. Moved to Montana in 1871; settled near Deer Lodge, where she lived with her son, Bro. John Eliason. While visiting with her daughter, Mrs. Trask, in town, she took ill and passed away peacefully. Interment in Deer Lodge cemetery; funeral services conducted by Elder G. R. Wells.

GREEN.—Barnett M. Green was born in the state of New York, February 6, 1827; died at the home of his son-in-law, near Hastings, Iowa, December 15, 1900. He was a member of the old church and joined the Reorganization in an early day; he held the office of a priest, and bore a faithful testimony both in public and private to the truth of the gospel. He was the father of nine children, seven of whom, with his wife, preceded him to the spirit world. He leaves two daughters and eight grandchildren to mourn. Funeral sermon at the McLane schoolhouse by Elder A. Badham.

SEELY.—At the Saints' Home, Lamoni, Iowa, November 14, 1900, Sr. Mary Ann Seely, widow of Bro. Jesse Seely, of Savannah, New York, sometime deceased, aged 80

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The Saints' Herald.

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

years, 8 months, 10 days. Her end was a peaceful one, and by agreement her remains were taken east by Bro. Wm. H. Kelley and interred by the side of her husband in the family plat. So pass the righteous to their rest.

MILLER.—At Alexandria, Virginia, 9:40 a. m., December 22, 1900, of cancer of the stomach, Sr. Jennie Miller, aged 53 years, 7 months, and 12 days. She was a great sufferer, bore her suffering patiently, and ever bore testimony to the truth of the "angel's message." She rests in peace.

MCCLURE.—At Burlington, Kansas, December 17, 1900, Lewis McClure, in the 46th year of his age. He was born in Indiana, April 14, 1855; baptized April 10, 1876; married to Miss Hattie Porter, August 29, 1879; nine children were born to them, eight of whom, with the faithful companion, are left to mourn their great loss. Funeral at Pleasant Hill Christian church, near Burlington. Elder W. C. Cadwell preached the sermon, assisted by Elder P. Cadwell. The Christian friends deserve sincere thanks for timely help during the service. Nearly the whole neighborhood attended to show the esteem in which he was held. He held the office of teacher.

COBB.—In Lower Lake, California, December 19, 1900, Mrs. E. E. Cobb, a native of Ohio, aged 74 years, 2 months, and 12 days. The funeral took place from the M. E. church, Friday, December 21.

The leading feature of the January *Arena*, which begins the twenty-fifth volume of that standard review, is a symposium on "Christian Science and the Healing Art." There are four contributors, who write from opposite though equally authoritative view points. The discussion is candid, dispassionate, lucid, and unusually free from overstatement. It may be read with equal profit by both adherents and opponents of Mrs. Eddy's cult, and will be found of absorbing interest to *any* intelligent mind. Another contribution of the "advanced" order is "The Spiritual in Literature," by Sara A. Underwood, who presents some startling proofs of the widespread belief in communication with the departed. Other splendid articles are: "A Problem in Sociology," by Prof. W. H. Van Ornum; "The Legal Road to Socialism," by W. H. Phillips; "The Pan-American Exposition," by Frank E. Elwell, and the first of a series of papers on "The Criminal Negro," by Miss Frances A. Kellor, whose portrait forms the frontispiece to this issue. An interview with Joseph Haworth, giving the noted actor's reminiscences of his experience with the classic drama, is an interesting feature. Editorial comments on "Topics of the Times" and "Books of the Day" conclude a remarkable 25 cents' worth of the best reading matter issued by an American publishing house. $2 50 a year. The Alliance Publishing Company, New York.

WHAT a veritable mine of valuable information the Pan American Exposition will be for business and professional people, mechanics, agriculturists, and in fact all who are engaged in the various vocations in life, besides affording them the rarest entertainment imaginable. From this wonderful exposition of the achievements of the Western Hemisphere during the nineteenth century, they will return to their homes and pursuits better equipped for their work. Those who would not avail themselves of the benefits to be derived from this unprecedented Congress of Ideas would find themselves outstripped by others who had wisely accepted the golden opportunity to familiarize themselves with what has made so much for progress. No one with a progressive turn of mind can afford to remain away from an Exposition which will be so rich in its educational aspects and lasting in its pleasant impressions, as the Pan-American.

AN attractive and characteristic feature of *The World's Work* for January is an article by Henry Harrison Lewis, describing "A Day's Work on a Snow Plough," as it is to be witnessed on the mountain division of the Canadian Pacific Railway. How man and the machine combine to do successful battle with the great storms which yearly sweep the Rockies is set forth in graphic fashion.

The familiar question, Can a man make a small farm furnish a living? is answered in "Going Back to the Soil," a suggestive article contributed by J. P. Mowbray to the January number of *The World's Work*. Mr. Mowbray believes that such a farm when accessible to market can be worked at a profit if the owner has intelligence, industry, and good health; and he cites a number of striking examples in support of his point-of-view.

ADDRESSES.

W. S. Macrae, Saltillo, Faulkner county, Arkansas.

James Craig, Glen Easton, West Virginia.

S. D. Goostree, Iuka, Illinois (permanent address).

Arthur Allen, mission address, church corner of Glasgow and Dickson streets, St. Louis, Missouri.

U. W. Greene, 19 Sherlock Place, Brooklyn, New York.

John B. Roush, 2942 California St., Denver, Colorado.

Alma C. Barmore, 352 Lippincott Street, Toronto, Ontario, care of T. C. Hattey.

L. R. Devore, Holden, Missouri.

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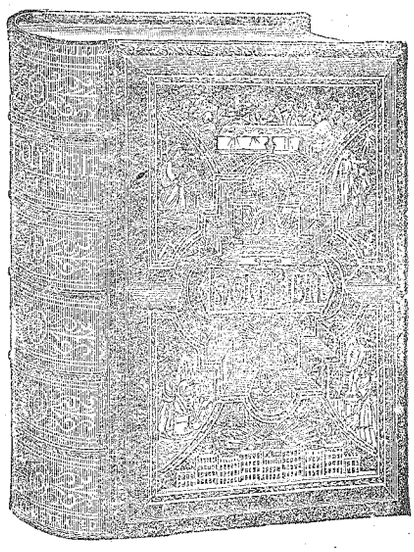

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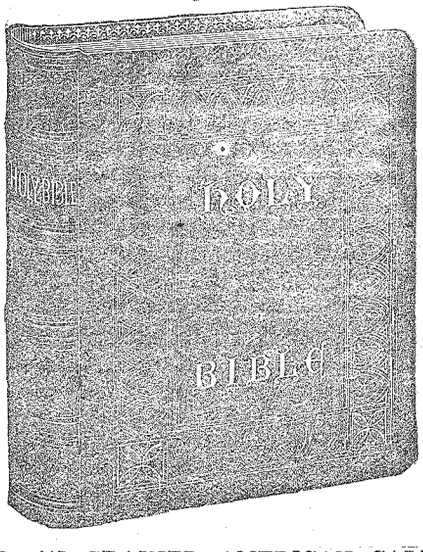

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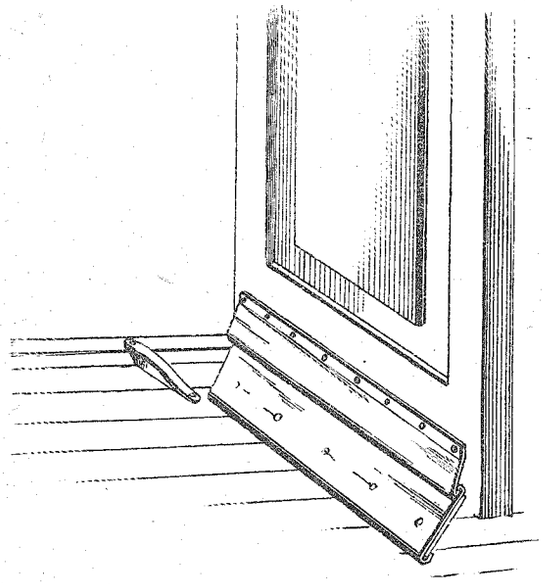

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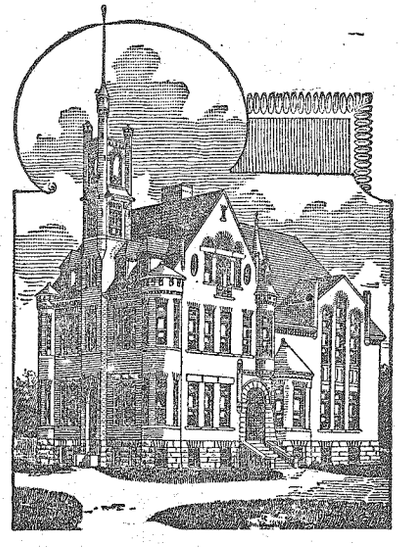

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 9, 1901.

THE "PASSING OF HELL."

It would still seem that truth has opportunity for its advancement.

Our genial brother, Hiram Dickhout, living at Hamilton, Ontario, believes in letting people know where the truth may be found. So, also, does Bro. Alma C. Barmore, like Alma of Book of Mormon times. Through the former, the latter-named brother is at Hamilton engaged in a month's efforts in Queen's hall, with small but increasing audiences, and hopes for the work.

As if to aid Bro. Barmore, the *Morning Post* had an editorial upon the topic of the caption given above, which we insert for the benefit of the thoughts given in two replies, one of them by Bro. Barmore.

PASSING OF THE BELIEF IN HELL.

An American paper remarks that among the things which the closing century is leaving behind it, not the least important is the belief in eternal punishment. We are seeing today, it says, the passing of the belief in hell. It is true, it still lingers in remote parts of the country, but in the great centers it has virtually disappeared. This could hardly be said so broadly of Canada, we imagine; but still, one of the most noticeable of the many changes in Canadian theological thought and popular belief is the retirement into the background of this old-time doctrine. One does not need to be very old to remember the day when it occupied the forefront, when indeed no sermon was complete without a lurid picture of the never-ending tortures of the lost. We do not refer to mediæval days when some were wont to say that one of the chiefest joys of the saved would be to behold the sufferings of the lost, but to twenty-five years ago when the belief in hell was a real thing to the great mass of the people of this country. It is not a real thing to them now. They hear few, if any, references to it from the pulpit; it is fading away upon the horizon of the past. We venture to say that in the majority of city churches no direct insistence upon the doctrine is made from one year's end to another. Many things have tended to bring about the change; for example, the general growth of religious doubt; the shaken confidence in the literal interpretation of the Scriptures, resulting from the attacks of the Higher Criticism; but chiefly the feeling that an all-good God would not condemn his creatures to eternal torments. To the average man it is idle to speak about God's justice, the necessity of eternal punishment in order to vindicate that justice, the depravity of human nature, and so on. He comes back to the question which he ever asks himself: Would an earthly father treat his children thus? This may be illogical, it may be untheological, but it is the way in which the ordinary man reasons, with the result that he no longer accepts the doctrine. He is willing to acknowledge that there may be future punishment of some kind for a certain time, but that his punishment will be never-ending and with no hope of escape, he does not believe. Dante's words, "Abandon hope, all ye who enter here," have no longer any real meaning to him. What effect this change of belief shall have on men's moral conduct is yet to be seen. Whether it shall cause a loosening of moral obligations, or whether it shall produce a higher and nobler conception of God and duty, this is a problem time alone can solve. In the meantime, as the American paper puts it, "We are witnessing the passing of the belief in hell."

THE PASSING OF HELL.

Editor *Morning Post*, Sir:—The *Post* deserves praise for its occasional editorials on the religious side of life. We wish from our daily papers light on life as it is affected by the city council, the market, the race course, the theater, and all other happenings. But we desire also to see the discussions of changes in the religious temper, and of their effect on life. Such changes of temper and temperatures in the mental atmosphere are current events, and that they are potent factors in moulding the destiny of our people may be seen in the present marked change in the moral value of war, and the warlike spirit. There is a general demand for information on and discussion of these deeper currents, and the best journalists in Britain, the United States, and Canada are recognizing this demand and supplying it. The *Post*, therefore, in handling these themes is in running with the foremost.

The editorial in last Monday's issue dealing with the change in our view of hell, and with its probable moral effect, is an illustration of what I mean. In reference to it may I be permitted a word of approval and a word of criticism. Without doubt, as the article points out, the popular sense and the consequences of a life of sin is vastly different from what it was at the beginning of the century. Leaving theories aside, the dread, or sense of a literal fire is going or gone. The idea, too, of the eternal duration is losing its hold. And hope, even, is not entirely absent. Whether this changed attitude to the future is the result of a true or a false instinct, the fact of it cannot be questioned. It is, too, a potent fact on the lip of the community and fraught with vast issues, and journalists are but skimming the surface of current events if they fail to mark it and to discuss its effects. Does the departure of the fear mean coming lawlessness, or does it mean the coming of a spirit which will fulfill the law?

But while the editorial in question called attention to an important fact—a fact which must be taken account of by those who have a serious interest in the arrest of crime—I think its title and general impressions are misleading and convey a meaning not intended by the writer. The impression it leaves is expressed in the title, "The Passing of the Belief in Hell." But the changing of our belief about hell is a very different thing from the passing of that belief. The belief is not passing. Indeed, allowing for the change in our point of view, there never was a clearer vision or a purer sense of the misery that dogs the heels of the evil-doer than in the last half of this century. This century has brought home to us that the inevitable result of violated law is misery or privation, and that the only escape from the misery is through obedience. Instead of studying hell by trying to peer through the fogs which lie between us and the shore of the great beyond, we study it as we find it on earth. And probably, when all has been said, hell on earth is our best object lesson of hell beyond the earth. The law of continuity brings home the impression that, in essence, the two are one; that they are but the different stages in the "valley dolorous" into which men enter when the "straightforward pathway they have lost." Our feeling that the two are one makes us feel as certain as we can be about anything in this realm that the result of violated law will be the same in both. Since then our sense of the inevitable misery of disobedience here is keener than ever, we may be sure that our sense of it, then, is not passing.

But I cannot close without a word pointing toward the light. While it is true that the wars of sin, which are the wars of hell, were never, on account of the increase of compassion, more felt than now, it is also true that those who are enduring them were never more felt for, or had more strong arms, clear heads, and loving hearts at work for their deliverance. Love does not despair. And while we feel the woes of humanity more deeply than ever, we have more hope than ever for humanity. Is not this hope which expects through obedience to law to triumph over misery born from above?

J. M.

THE PASSING HELL.

Editor *Morning Post*, Sir:—The letter under the above caption in the *Post* of the 10th inst., with your comments, challenged the writer's attention, and a few thoughts are penned in response to your request. There has, without doubt, been a great change in the public mind of recent years relative to the place and duration of future punishment. It is not, however, safe to say the belief in hell has passed or is passing away. On the contrary, the most earnest and diligent Christian people still believe in the existence of that place, but their belief has undergone and in some instances is now undergoing a change. They cannot, and will not relinquish that belief in an absolute sense so long as they retain their faith in the Holy Scriptures, for it is evidently based upon the Bible. However, since every divine principle and institution has in some one's hands undergone a perversion, this subject is no exception to the rule. That which God has said can be relied upon in its original form, for it is the production of infinite wisdom. What man originates, since he is finite, is susceptible to improvement, and may by various modifications at last reach a condition of at least relative perfection. We hail the present belief in regard to hell not as a human patent or copyright, as it were, but as a return to the original.

Why this change? Was it caused by moral degeneration? Does it prove complicity with the transgressor? Certainly not. The best of people still believe in the

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administration of justice. They don't think it should be robbed by mercy or judicial carelessness or wickedness. They still believe in legal punishment, but deprecate lynching or any other form of illegal or violent treatment. As one point in evidence we refer to the decrease in the death penalty. The crimes for which it is prescribed are much less numerous than formerly. Why this change? Evidently because of a growing disposition to look upon punishment as a means having in view the benefit of the culprit. This idea is in harmony with the Bible when properly interpreted. See Hebrews 12:9, 10; Lamentations 2:31-34. It also recognizes a difference in sin or crime. It does not, therefore, follow that punishment hereafter means that all must suffer to the same degree or length of time. However, the Bible, like the law of the land, teaches capital punishment. Jesus says there is a sin which can never be forgiven. It must, therefore, receive the maximum of punishment under divine law. We call this "capital punishment" to illustrate, but it doesn't end existence, although written of as "the second death." This sin he calls "the blasphemy against the Holy Ghost." It is the same as that which John represents as a "sin unto death." Of the guilty person Jesus says, "He hath never forgiveness, but is in danger of eternal damnation." From this we conclude that all who do not commit this sin will have forgiveness and are not in danger of eternal damnation. All other sins will either be [for]given or an adequate punishment be suffered and the individual then be permitted a reward of merit. This reward will exhibit variety as Paul teaches in 1 Corinthians 15:41, 42. "The glory of the sun" represents those who have been fully obedient in this life.

For a further description of the unpardonable sin please read Matthew 12:31, 32; Mark 3:28, 29; Hebrews 6:4-6; 10:26-29; 2 Peter 2:15, 20-22, and 1 John 5:16.

The doctrine of hell as formerly believed was the product of theological domination, and was employed to hold those who might otherwise break the fetters of their creed. It was born through desire to impel obedience by fear. As love prompts obedience, and the principle that "the goodness of God leads to repentance," obtains, it passes away. This improvement, strange as it may seem, has not always received the support of the churches. In some cases they have by necessity adapted themselves to it, and in a few instances not that as yet.

This doctrine originated during one of the darkest periods of the world's history, and was used to stop discussion and awe the heretic. There can be no doubt that within a few centuries after Christ the Christian system underwent a considerable change. Darkness prevailed and became to quite an extent, "the mother of devotion."

This condition, as is always the case, came on with a unified people. Unity is a good thing if the right kind, otherwise it isn't. Periods of discussion and degeneration are never contemporaneous. Men have gone into the maze and meshes of darkness with one idea, accompanied by meek, tame, timid submission to authority. "The horrors of the damned" were graphically depicted to bring about this condition. Then when the reformation began it required as much more discussion as was required to fill up the years it had been neglected. Not only discussion, but violence and bloodshed. All this augmented the doctrine of hell. The reformers didn't reform in this respect, but each church seemed to retaliate by warning its enemies concerning its dangers, and in some cases were too anxious to await the judgments of eternity, so instituted miniature hells here. Consequently human beings were martyred at the stake. Why do so? If God is going to punish his enemies in livid flames of literal fire hereafter, why can't his people give them a foretaste here. Thus they may have reasoned.

There seems to have been a two-fold awakening in the commencement of the sixteenth century. The human race began to emerge from the old world of geography and theology into a new. And just as there began with the discovery of the new world a period of discovery and conquest, so there began (peculiar co-incidence) a siege of religious discussion and subjugation. The former was accompanied and enforced by munitions of war, the latter by intoleration and implements of persecution. The Indian war whoop was heard and the tomahawk brandished along with the rattle of the musketry of contending powers.

While the existence of God is not the product of human imagination, yet it cannot be denied that his attributes are colored thereby. If men are warlike, revengeful, and vindictive, so also is God according to their representation. The Lord varies somewhat, then, according to whether they are at peace or in war. The red man's war cry has now died out, the question of ownership has been settled, and the periods of peaceable rational occupancy long since began. So also violent persecution is no more, bitter contentions have ceased, and the terrors of hell are no longer heard, for we are now within the period of religious occupancy. So may it remain. However, we appear to be nearing social, religious, and national upheavals again when some or all of these contending and destructive agencies may be called out.

The writer will thoroughly discuss this subject Sunday, the 16th inst., at 3:30 and 7 p. m., at Queen's hall, corner Hannah and Queen streets.

A. C. BARMORE.

The publicity created by this discussion secured the following nice editorial notice of the work of Bro. Barmore and the local brethren:—

THEY ARE NOT MORMONS.

Yesterday the Reorganized Church of Latter Day Saints began a month's siege of Hamilton. Sunday afternoon and evening A. C. Barmore, of California, spoke in Queen's hall, corner Queen and Hannah streets, to a small audience. The meetings will be continued each evening for a month or so.

From their epitome of the faith and doctrines are learned some of their beliefs. They believe that men will be punished for their own sins, not for the transgressions of Adam, that through the atonement of Christ all men may be saved by obedience. They recognize the gospel's laws and ordinances—faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the receiving of the Holy Ghost, resurrection, and eternal judgment. They also believe the canons of Scripture are incomplete, but that God through his Spirit will continue to reveal his word to man until the end of time, and that men may receive the gifts of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, interpretation of tongues, wisdom, charity, and brotherly love. They, too, look for Christ's personal advent.

Touching marriage, they believe it ordained of God, and that man should have but one companion in wedlock. A paragraph from their pamphlet says:—

This church is in no sense connected with Salt Lake Mormons, who are improperly called Latter Day Saints. Polygamy never was, nor ever can be, a doctrine or practice among those who follow the teachings of Christ and the Holy Spirit. Polygamy originated with the leaders of the Utah church; and that church has "departed from the faith" of the pure gospel system as taught by the Church of Christ; both of former and latter days; and the Utah church has clearly fulfilled the prophecy of Paul.

INSURANCE, SECRET SOCIETIES, ETC.

We have lately had quite a run of articles on the subject of insurance, beneficiary societies, secret societies, and such like; quite enough, we think, for the importance of the subject.

So far, the church has not assumed to legislate upon the various phases of conduct open to individual examination and decision, including the questions of insurance, neither in the ordinary insurance companies of the time, or by uniting with the various beneficiary societies, the articles of association of which provide for stipends for members disabled from work by accident or sickness, and a sum in reversion to the family in case of death.

It is understood by all that the church believes and teaches that every man is to be judged for himself, is responsible to God for his own acts, and is to answer for the use of his life, his talents of brain and muscle, and must stand or fall upon the exercise of his own judgment in personal conduct in all things. The attitude of the church is largely advisory, cannot be dictatorial, as both the law of the Lord and the land forbid the church to exercise any power over its members by which they are put in jeopardy of life, person, or property.

From what has been written, we think that anyone who chooses to read and reflect may draw such conclusions as will put them into the ways of duty in regard to their own cause of conduct in the premises.

We insert one other letter on the topic from a brother in England, and will there drop the subject for other and more vital topics.

CLOCK WATCHERS.

In an address to the students of a business college in Philadelphia, not long ago, Ex-President Grover Cleveland made the following pithy point against "time servers." We commend the reading of it to every reader of the HERALD, for its force and truthfulness.

I must not longer delay reference to one of the most vicious errors that can by any possibility gain a lodgment in the mind of anyone who has set out to make a fight for the living which the world owes us all. I mean the notion that if the daily allotted task is done, and if the exact time prescribed for daily labor is spent in work, every duty that can profitably be discharged has been met and every advantage that can follow faithful service has been gained. It may be true that all has been done which under the strict terms of an agreement for service can be required; and even if this has been done in a perfunctory and listless spirit by those who are punctual at the morning hour, and who diligently watch the clock for the closing hour of work, they will probably avoid charges of inefficiency, and may not deserve reproof; but when a chance opens for promotion and betterment of prospects, they are quite likely to see these rewards pass to those who with less adventitious surroundings have occasionally,

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at least, begun labor a little before the morning hour, and who have not only during the day shown an interest and enthusiasm in their tasks, but have even been detected at work after the clock has struck the quitting hour. It is a dreadful mistake to suppose that a little extra effort in favor of the work in hand and in the interest of an employer passes unnoticed, or that it will remain unrewarded. The neglect of such effort may, therefore, be a serious hindrance to present advancement; besides breeding habits and methods of business which, if the field of independent activity and competition is ever reached, will prove a handicap to success.—*Iowa State Capital.*

LET US GO BACK TO PRIMITIVE METHODS.

Rev. Marquis, of Detroit, at a union service held at St. Paul's Episcopal church, November 29, last, is reported to have said:—

THE MISSIONARY OF TODAY.

"The fact is that within the last fifteen hundred years the borders of Christendom have been enlarged, mainly through conquest and colonization. Since the nations of Europe were won for the church no nation or people of any consequence has been won for it.

"In view of these facts I maintain that the church must return to the missionary policy of the first three centuries. First of all, the missionary of today must go forth, as did the missionaries of those days, as a citizen of the kingdom of Christ. The early Christian had no state to appeal to. He pointed to no civilization as the product of his religion. He boasted not of the wealth, the military power, the material progress of the nations which had accepted his religion. He had no gunboats and armies to call upon when death awaited him in the arena, or at the stake, or by the sword. So must the missionary of today go forth. Let him forego his citizenship in this or that country and, as a citizen of the kingdom of Christ, identify himself with those to whom he preaches. What can they do for China who go about wrapped in the flags of those nations which at the point of the sword and at the cannon's mouth, have taken her territory and demanded her commerce? What can he do for China who goes as a citizen of that state which by force of arms fixed the opium curse upon the people he would convert? Let the missionary, if he hopes to be effective in God's hands, renounce these relations and say with St. Paul, the greatest missionary of the church, 'Our citizenship is in heaven.'"

Rather a sweeping confession of the futility of the modern method of church propagandism. Will the church for whom Rev. Marquis was talking heed his speech? Verily, nay.

EDITORIAL ITEMS.

Sr. Floralice Miller, of Dunnville, Ontario, January 1, says that Bro. MacDonald, of Sherbrooke, reports that Bro. Tomlinson had done a good work at Sherbrooke and at Low Banks. A great deal of prejudice of long standing was removed. He also baptized three of Bro. MacDonald's children. The Saints were cheered and good was done among them by Bro. Tomlinson's visit.

Bro. Charles H. Lake, who came west to take a situation in Business Manager John Smith's department at the HERALD office, has been for four years in the employ of the Office Bank and Library Company, of Boston, and upon severing his connection with that firm received an excellent letter of commendation from F. B. Ingraham, the Treasurer of the company, for faithfulness to duty and devotion to the interests of his employers. There is nothing which commends a man to his fellows in business relations like devoted carefulness and faithfulness in duty.

Bro. and Sr. Sundeen, of Minneapolis, have the honor of being the parents of the first child born in that city of 200,000 population at the opening of the twentieth century. The Minneapolis *Journal* is advertising for a name for the babe, which is a girl.

In the holiday season, the assistant editor and wife spent a very pleasant week in St. Louis, at the home of Bro. and Sr. F. H. Johnson. It was a very agreeable rest from the routine of office work, and we feel that we were benefited by our visit. We were glad to meet with the Saints of that place, and worship with them in their neat little church building which their energy has procured. The St. Louis Saints certainly deserve great credit for the successful efforts made to get such a pleasant gathering place as is the "Rock" church building. Our St. Louis friends treated us so nicely that we shall surely take advantage of the next opportunity to visit with them again.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

[Correction:—In this article, *Herald* for January 1, 1901, page 4, column 1, the 21st line should read, "I was born February 20, 1835."]

Suffice it to say, my brother soon came home. We were all pleased to see him. We could not see any difference in his appearance, and I do not remember that there was any reference made to his religion by the family until he held some meetings in our district schoolhouse. He held three meetings. He quoted the Bible readily and it seemed to me that he knew it all by heart. His quotations were not long, but from every part of the Bible.

The knowledge that I had gained from my mother's oft-repeated Bible stories now seemed to give me an understanding of his sermons that I had never realized while hearing others preach; but the peculiar application of each passage was so different from anything I had before heard, that I was disappointed and displeased with the three discourses.

On the way home from the third meeting, my brother said to me: "How do you like my doctrine?" I suppose he had noticed my strict attention to what he had said.

I unhesitatingly replied, "I do not like it."

He continued, "Why not?"

I replied: "According to your doctrine the gospel of Christ has not been preached for eigthteen hundred years, or since the death of the apostles, and all of our fathers and uncles (and some of them were preachers) are lost and gone to hell."

He replied: "They never heard this doctrine, did they?"

I quickly answered, "No."

He then said: "The Bible says where there is no law there is no transgression, for sin is the transgression of the law."

I then said: "The Apostle Paul says the gospel is the power of God unto salvation; and if they never heard it, they are lost; and it does not look reasonable that God would permit the whole world to be lost until Joe Smith came along with the gospel as you explain it."

He replied: "I have not explained it; I have only quoted the language of the Bible."

"But," I continued, "you have just quoted a verse here and a verse there in the Bible. Had you read the whole chapter I guess you would have found it to mean differently from what you make out of it."

He then continued: "Admitting that I have given the true light on the subject, our forefathers have not heard the gospel, have they?"

I answered, "No;" and I remember I felt a little irritated at such a thought.

He then continued: "Admitting I have given the right light on the Scriptures, you remember Christ said, 'In my Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.' As much as to say there were other places in the Father's house, not in hell, for those who had not heard the gospel he was then preaching."

And again he said: "You remember it is written, 'There is a celestial glory, a terrestrial glory, and a glory of the stars; and as one star differs from another in glory, so also is the resurrection of the dead; but every man in his own order. There is a first and a second resurrection, and every man is to be judged according to the deeds done in the body, and rewarded according to his works, whether they be good or evil."

As my brother made these quota-

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tions, a flood of light seemed to burst in upon the sacred pages as I never saw before, and I was converted in my innermost soul to Christ. His whole life of sacrifice to save the human family seemed to be spread out before me. My brother continued:—

"'For to this end Christ both died, and rose, and revived, that he might be Lord of both the dead and living.' 'Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison,' 'that they might be judged according to men in the flesh, but live according to God in the spirit.'"

As he gave these quotations, my soul was enraptured with joy and love to God, for I could see and realize as I could never see before, how "his mercy endureth forever," and that all the sons and daughters of Adam's race would indeed hear the gospel of Christ in purity, and obey it. For "no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," "that we might be partakers of his holiness."

The manifestation I had already had, that punishment was permitted to come on the wicked to bring about a reformation, and that when they cease to do evil and learn to do well they would indeed be saved, though they had died in sin, that the arm of the Lord was not shortened that it could not save; and my soul was lit up with the glory of God, my Savior. A calm, serene sensation pervaded my mind, and I heard these words; "You will yet receive this gospel, be baptized, and ordained an elder, and preach it to your fellow men." How these words came to me, or who spoke them, I did not know; but they were so impressed upon me that they have ever been as fresh to my mind as though just spoken.

The Bible was now a new book to me, and many things so obscure before were now plain. The church and kingdom of God had suffered violence from the days of John, and had been taken by force, and was now reëstablished by the angel flying through the heavens with the everlasting gospel, to preach to them that dwell on earth, to every nation, tongue, and people. (Rev. 14: 5, 6.)

I soon learned that the word *Mormon* was not the name of a people, but of a book. And the enemies of Mr. Smith, through prejudice against him, were persecuting him and the Latter Day Saints because they believed the gospel of Christ just as it was preached eighteen hundred years before.

There is another incident I will now mention in my early experience. One evening father came home from Beloit, and as we sat down to supper he said: "Jason, some of the friends at Beloit sent word for you to come down and preach in the Methodist church."

Jason replied, very quietly, "All right. Give out an appointment and I will go down."

Father smiled, but none of us said a word about it. After we had gone to bed I heard father say to mother,

"What does the boy mean? Does he really mean he will go and preach in the church at Beloit?"

Mother said, "I do not know, I am sure."

The next morning father was going to town, and I now remember very distinctly how perplexed he looked as he took up the lines to start. Looking up, he called to Jason, who was then in the house. When Jason came to the door, father said:—

"Do you really mean that you will preach in Beloit if the friends there make an appointment for you?"

"Yes. Why not?"

The appointment was made. My brothers were getting out fencing for father, and worked as usual every day. The second evening before the appointment came, father asked mother if she had seen Jason writing his sermon. She had not.

"What does the boy mean?" said father. "I guess I will tell him he need not work tomorrow."

The next morning, while we were around the breakfast table, he told Jason he need not work that day, for he was in no hurry for the fencing. But Jason replied, "I'd just as leave work, and I am in a hurry to get through," and so went to work as usual.

The evening finally came for the meeting, and Jason asked father how he was going to town. Father replied, "Are you going to town?"

Jason answered, "Is not this the evening of our appointment for meeting?"

Father smiled and said, "I will take you," and mother went along.

After they had returned, and had retired they talked over his sermon, and expressed surprise at his information of the Bible; so father concluded to take him up to Aztaland, and on the way call on Elder Ostrander, a Methodist minister, and visit Elder Merriam also, and see if they could not bring the boy around all right again.

Silas was still living there on the old farm near Aztaland, but we had moved forty miles south, near Beloit, and were living on a new place. Father was not going to tell Jason the object of the visit. The journey and visit were made; and on their return father reported that on the way they called upon Elder Ostrander, and just before they went into the house he said to the Elder:—

"My boy has come home a Mormon, and I have brought him up here to have you show him his error."

"Oh! that is all right, Bro. Briggs; that will be an easy job."

And Father related: "When we went into the house they were soon busy in conversation. Jason quoted the Bible, answered every question, and seemed to understand the whole Bible. Bro. Ostrander could not do anything with him. After dinner we talked about two hours, and Elder Ostrander arose and went out doors. I followed him. I saw he was bothered, and so was I; and just as we got out doors Elder Ostrander turned around to me and said: 'Bro. Briggs, we can do nothing with your son. The only thing that can be done is to hop on old Jo Smith.' I replied, 'My! you must not do that.'

"When we got up to Aztaland the ministers there could do nothing with him, and became angry. Jason had the Bible on his tongue's end. My! I do not see when the boy learned it!"

I could see father was disturbed about my brother, and disgusted with the manner in which he was used by the ministry. He thought he ought to be met with Bible arguments instead of scandalous stories about Mr. Smith.

As time passed on I became more and more interested in the doctrine of the Latter Day Saints. The *Times and Seasons*, a monthly published at Nauvoo, Illinois, was a welcome visitor at our house. I could not read much in it, but mother, sister, and brother Edwin read it, and I was very anxious to hear it all read when it came.

In the winter of 1842–43, mother went to the state of New York on a visit. The most I remember of that winter was that sister kept house. It was a long, lonesome winter, and we were all very anxious for mother's return. Spring came, and finally mother and little brother, who could now talk and run alone, returned. Mother told us of meeting with the Millerites; they had said she would never see her family again, for the world would be destroyed before the lakes opened in the spring. She replied to them she knew better, for Jerusalem had not been built up yet, and the Jews gathered back to their own land; and that Christ would appear there on the Mount of Olives; that just as he went up in sight of his disciples as they gazed up into heaven when he ascended, so should he in like manner descend again. She also told us she had been baptized on her way out at Waukesha in the fall by Elder Babcock. That was the first that we knew she had joined the church.

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It was this year, 1843, the revivalist, Elder Knapp, was at our house the last time, and soon after went to Chicago, attended the Baptist conference, became concerned about baptism, and to quiet his conscience was there immersed and joined the Baptist Church. Soon after this, while in the harvest field, my father's remarks about it were:—

"Elder Knapp has been a Methodist all his life, has preached until he is an old man, and has just found out he has not been baptized, and that sprinkling is not baptism," and said, "Boys, before you undertake to jump a stream, be sure you can light on the other shore, lest you may fall in the water;" that is, be sure you are right before you join any church. And then he continued: "I understand a man may be a gentleman and a moral man, yet not a Christian. But no man can be a Christian that is not a gentleman. Christianity commences where a gentleman and moralist stops."

These remarks led me to decide that I would not hastily join any church, but be careful and watch all churches, and accept none that did not have the form of doctrine, claim the power, and have the organization of the church just as the New Testament said it was during the apostles' times: and when I was twelve years old I would get permission of my parents to visit some of our relatives, and while gone from home, go to Nauvoo, see Mr. Smith, and if I became fully satisfied I ought to be baptized, I would join the Latter Day Saints. The history of Joseph Smith and the persecution of the Saints in Kirtland, Ohio, Missouri, and Illinois, were being published then, and I was very much interested in it.

Sometime during the spring of 1843, I heard father tell of some strange things he had seen where some one had been mesmerized and was completely under the control of the one who mesmerized him. It made a very strong impression on my mind for days, and in the fall of 1843 my brothers, Silas and Jason, and cousin, Almon White, came to our house on their way to Nauvoo to attend conference. The night before they were to start I requested Jason to ask Mr. Smith what mesmerism is. He promised to do so, and next morning, when they were all ready to leave, I renewed my request. When he came back, the first question I asked him was, "What did Joseph Smith say about mesmerism?"

He replied: "I asked Joseph the question. He answered, 'It is the power that spirits of men in tabernacles under clairvoyant influence may wield over each other.' Said it was a similar power as that of lying spirits, foul spirits, called devils in the days of Christ, only the one which is of men cannot have so much power over others in the flesh; disembodied spirits can have much more power, and are the means by which devils would work miracles in the last days to deceive if possible the very elect, and the Saints ought not to have anything to do with it."

This was some satisfaction to me, yet I could not comprehend devils working miracles. And all those instances so frequently mentioned in the Bible of devils, foul spirits, unclean spirits, were inexplicable mys teries. I could not say I believed there were any such things as evil spirits, or that they could do anything among men.

In the winter of 1843-44, I had become fully satisfied that Smith was a prophet of God. Mother had read to us the Voice of Warning, a pamphlet published by Elder P. P. Pratt, which was explicit and vigorous in its defense of the gospel of Christ, and the government and kingdom of God as understood by the prophets and apostles of old.

I became satisfied the unscrupulous stories circulated against Joseph Smith and the Latter Day Saints were false, and I soon found out that many who were the authors of the slanders circulated against the Saints were ministers who narrated them in their meetings in order to prejudice the people against hearing the Latter Day Saint elders preach. I was full of expectation in the triumph of the church, though persecution raged everywhere against it, and Mr. Smith's life was often threatened. But the idea that he could or would be killed was never entertained by me for a moment. I was full of hope, and joyous in the blessed truth of the gospel restored again, as in the days of old, and for the ministration of angels. In fact, I was not ashamed of the gospel, nor cared if others called me a "Mormon," because I believed the gospel, and my people were members of the church that others called "Mormons." All was brightness and happiness to me, for I now loved God with a better understanding than I ever did before. I believed God was a real person and lived in heaven. I believed Jesus Christ also to be a real person in the exact image of his father's person, who had ascended to heaven, there to remain until he came again in person to dwell on the earth with his Saints a thousand years; and that the Holy Ghost is also a person of power and intelligence, not in the person of God or man, but is a substance everywhere present, capable of manifesting itself in the form of a dove, in a dream or vision, revelations and miracles, is everywhere present to bestow blessings upon all those who are worthy to receive them; in a word, is the means or power by which Jesus Christ cast out devils, and needed not that any man should tell him what was in man, for the Holy Ghost was given him without measure. It was the power by which the disciples spoke the wonderful things of God to so many different nationalities on the day of Pentecost; and the power by which Christ was raised from the dead, and the same power by which all men will ultimately be raised from the dead, some to the better resurrection and celestial glory, and others to lesser glories, but every man in his own order; some in the first resurrection; others, not so worthy, in the last resurrection. And all to immortality, honor, and glory, for they cannot die any more, being equal to the angels and children of God.

With all these bright thoughts before me in my tenth year, I rejoiced indeed that I had found the kingdom of God on earth, and that God was no respecter of persons; that faith comes today through hearing the gospel preached just the same as it did eighteen centuries ago, and that miracles followed those who believed now as then. I felt to praise his holy name in my inmost soul.

But, says one, you were too young then to have and appreciate such experiences as these.

I do not say I could so well express them then, but I had all these general thoughts then, and as I now write, am only able to express them better and more fully as they come to my mind, and they are true as I expect to stand in the judgment to answer for what I write.

One bright, beautiful day in July, we had all been to dinner except my brother Edwin. He had been to Beloit. Upon my entering the dining room he was sitting on the lounge reading a newspaper, awaiting preparation for his lunch, and read the account of the assassination of Joseph and Hyrum Smith, the "Mormon" prophet and his brother, at Carthage, Illinois, by an infuriated mob. As he read the account, a strange power, such as I never experienced before, rested on me. It seemed to rest on my head first and pass down through my whole body, and was repeated three times in the same manner. I was transfixed so I could not move, and was lost to all sensibility and consciousness of everything I ever did or thought of, but realized I stood in the room, mother and brother present. And then I saw a marble statue of a person, and while I looked at it I wondered what it meant. And a voice, a little back of me and to the right, said (and I seemed to be conscious that some person stood there), "You are compared to that statue," and it passed away, or in other words, out of my sight. And immediately I saw a

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beautiful hand, it seemed almost transparent, extended out towards me, and a pointed, flowing white sleeve hung from the wrist. As I looked at it, I noticed that between the thumb and index finger it held a spotless sheet of paper. The under leaf hung down a little lower than the other, and I could see between them; and as I gazed I wondered what it meant, and the same voice said, "You are compared to that sheet of paper;" and as it passed from my sight, a serene, calm, peaceful sensation pervaded my mind and all around me. And then I heard a voice just in front of me and over my head say, "Joseph, the son of Joseph, is the prophet of the church." Then I was conscious of the fact, or seemed to realize, that the prophet, Joseph Smith, was dead, and his son would take his place in the church.

As I came to my normal condition again I did not seem to realize that anything unnatural had occurred, only a sad conviction left on my mind that the prophet had been killed, and a real anxiety about his little son Joseph taking his father's place. I remember that Jason said at first he did not believe the story of the assassination; but I did, and we waited with great anxiety for the paper published at Nauvoo, expecting it would confirm the news of his death, and I fully expected the same paper would announce that little Joseph, his son, had taken his place. Some days, and it seemed weeks, passed before it came; and when it came all dressed in black, I asked mother what it meant. She said it was draped in mourning. I then knew our worst fears were to be realized; but my surprise was great when it did not say a word about little Joseph taking his father's place; and in fact, I thought the paper showed that the church did not know who would. My vision in open day and the voice, "Joseph, the son of Joseph, is the prophet of the church," was vivid before my mind, and I thought, Was I deceived? Was that a manifestation from God? And if so, why did it not come to pass? Or, was it from the Devil?

I confess I was much troubled in my mind, but yet hoped something would develop soon to relieve my distress of mind. The thought came to me that Joseph was a little boy. How could he be the prophet to the church? Samuel, I remembered, was a prophet when but a child, and received the word of the Lord. While all these things were perplexing me, the *Times and Seasons* came again and again, and finally it was published that the Twelve claimed to be the leaders of the church, and with the announcement that Joseph stands in his own place behind the vail, and let not another presume to take his place, for he stands in his own place and always will.

Many claimants to the leadership of the church had arisen. James J. Strang claimed to be the successor of Joseph by a letter of appointment. James Colin Brewster, Gladden Bishop, and others followed with their claims to be leaders and prophets to the church, until confusion reigned complete, it seemed, in the church.

While I was in this state of mind, I had a vision, but I cannot now remember the circumstances I was in when I had it. In the vision I stood north of the city of Nauvoo, Illinois, and saw the woods and prairie north and northeast of the city, with scattering houses in the timber, on the hill, and down the sloping plain to the low land along the river. While I viewed the city I saw a thin mist like crape, descending from the northeast of the city. It settled down on the trees first, but did not stop its course until it settled down closely over all the city; and while I stood wondering in my mind what it was, a voice near by, to the right and a little back of me, said, "It is the spirit of whoredom, and it will be poured out upon the church first, and then it will be poured out upon the whole world." And immediately I stood in a room. A fireplace was in the west end. The door and door casings were made of heavy lumber, very nicely finished and polished. The window casings, mantelpiece, and baseboards were of the same material, and resembled black walnut lumber; and while noticing the fine workmanship, I saw two women near the east end of the room. They were clothed in nicely fitting black, and wore bonnets fastened like the shaker, tied close under the chin. They walked side by side as though they took hold of each other's arms, but yet they did not. Each was in tears, crying and wringing her hands as if in distress, and one of them said, "Is that so?" They walked toward the fireplace, and again one of them spoke out in her sobs as though her heart would break, "My God! is that so?" By this time I was much moved by sympathy for them, and I exclaimed, "My God! what does this mean?" And again one of them said, "If it was not for the future, I would not do it." I then seemed to understand that they were being taught something repugnant to their feelings that caused them great sorrow and anguish of heart as they sobbed and wrung their hands and slowly walked toward the fireplace. And immediately I saw two Mormon elders following these women. They, too, walked side by side, and their raiment was fine broadcloth in shining luster. They were gleefully talking together, making rather awkward gestures with their hands. I then noticed the contrast between the women and the men. The first were in agony of soul; the others in a mood of laughing indifference, full of glee. The first in plain, dead black; the others in fine broadcloth. And while I gazed at them with wonder and astonishment, again one of the women exclaimed, "My God, is it so!" And I repeated in the anguish or my heart, "What does this mean!" And a person I had not noticed before seemed to stand at my right and said, "They are being taught whoredom under a new name to take away the reproach, and whoredom sits a queen over all manner of corruption." And immediately after I saw a pail of blood splash on the floor just behind the men, and the person standing at my right passed behind me, went up to them, took hold of one of their coat collars, showed me the seams of the collar, then took hold of one of the sleeves and pointed to the seams of the sleeves, then took hold of the skirt and showed me all the seams of the coat, and around the skirts, and every seam was lined with blood, and he then said, "That is murder, and murder is the sister of the queen; and the queen and her sister sit and preside over all manner of corruption that flesh is heir to."

This vision troubled me for days. I could not understand it; did not even know the meaning of the words. Sometimes I thought I would ask my mother what they meant, but I was afraid to ask her. I thought it was some horrible thing that was being taught those women. And while meditating over the matter in the latter part of the summer of '44, I resolved to go and ask my mother the meaning of the words used by the person in my vision, but when I got near the house a voice said to me, "It was the besetting sin of the prophets and kings of ancient Israel." And then I was afraid, and a feeling of anguish and astonishment came over me, and it seemed impossible to believe that the ancient prophets could be guilty of such wickedness, for I had always been taught to revere the names of the prophets and kings of Israel.

(To be continued.)

WATER BAPTISM.

"Do the Scriptures teach that water baptism was obligatory in the Jewish age only?"

This proposition was affirmed in public debate, by M. A. Hughs, in the brick church, at Lamoni, Iowa, on December 11 and 12, 1899, and was denied by me. The following is a portion of the notes of a brief summary, or recapitulation, made by the negative, at the time. I came across

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them by chance, as we say, and thought possibly they might be of some use to some of the readers of the *Herald*, if not to some of the missionaries in the field. I regret that a portion of the notes has been lost.

J. R LAMBERT.

"1. My opponent's positions are as follows: That the Jewish age is from the Exodus until A. D. 70; that the law of Moses was binding during all that time; that baptism, the baptism practiced by John, Christ, and the apostles, originated with the law of Moses, and was binding as a part of the old covenant.

"2. I have shown that the water baptism of the New Testament was for the remission of sins. Mark 1: 4; Luke 3 : 3; Acts 2 : 38. That it was for the 'answer of a good conscience *toward* God, by the resurrection of Jesus Christ.' 1 Peter 3 : 21. That baptism *saves* us. 1 Peter 3: 21; Mark 16: 15, 16. By it (baptism) we fulfill the righteousness of which God is revealed in the gospel. Matt. 3 : 15; Romans 1: 16, 17.

"My opponent has utterly failed to show that such baptism as this is provided for in the law of Moses—hence has failed to prove his proposition.

"3. I have shown that the Christian dispensation was introduced by John, and that the law of Moses was being taken out of the way from John until the death of Christ, when it was *nailed to the cross, and perished.* Luke 16 : 16; John 1 : 5-9, 29-32; Mark 1: 1-4; Eph. 2: 13-16; Col. 2: 13-17."

Selected Articles.

THE NEWEST STATEMENT OF ADVANCED CHRISTIAN THEOLOGY.

The school of higher Biblical criticism, which has numerous representatives in most of the Christian denominations, is usually composed of the younger men, whose views are largely influenced by the new critical researches of the German scholarship. A notable exception to this rule is the Rev. L. L. Paine, professor of ecclesiastical history in the Bangor Theological Seminary, a Congregational institution. Although he received his own theological education some forty years ago, his new book, entitled "A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology," contains most radical teaching. He regards the fourth Gospel as a Gnostic document of a date not earlier than 150 A. D. The opening chapters of Matthew and Luke are, he says, spurious, and some other parts of them have slight historical value. He regards the miraculous birth story as a fable, and the doctrine of the divinity of Jesus as a piece of metaphysical speculation. He recognizes, however, an historic Christ, and, somewhat in the same manner as Mrs. Humphry Ward, believes that this Christ will draw all men to a higher life and to God. *The Christian Work*, (non-denominational, December 6), in commenting on what it calls this "very newest theology" of Dr. Paine, says:—

"It may as well be recognized frankly that theology is undergoing a great change. A good deal of mediæval speculation is being sloughed off. The fraternization of denominations shows that far less importance is attached now than formerly to theological distinctions. There is vastly more study of Christ himself than there was once, and dogmas not very plainly stated in the Christian documents are put forth much more modestly than they were once. All this is the healthful result of modern historical and scientific methods. Alarming as they are to the more conservative, it is still a fact that in the propagation of the gospel and in ministering to the needs of the ignorant and suffering, upon which our Lord laid an emphasis not yet fully appreciated — Dr. Stalker says that theology has done no sort of justice to the ethics of Jesus—the evangelical churches are doing more than in any previous period. The time when any leading divine can say that Christianity is a dogma to be believed rather than a life to be lived is very near its end, if it has not reached its end. But there is not yet any indication that the supernatural elements in the personality and career of Jesus of Nazareth are losing their hold upon men, and if the churches that profess the name of Jesus Christ are gradually and perhaps unconsciously dropping doctrines that were prominently held centuries ago, it is because these are now believed to be medieval and not apostolic; it is not because the Christian documents are rejected, though the correction of the text has relegated to the margin or expunged a few phrases that have been overworked as texts of doctrinal sermons."

Letter Department.

SERVADO, Okla., Dec. 15.

Editors Herald:—We had some good meetings in September and I was baptized into the church. I think my husband will soon follow. This is indeed a glorious work, and I hope to be able to help some in the great work God has before his people.

People here most of them are at a low ebb, spiritually. One lady remarked that she didn't believe they would ever wake up unless some "new denomination" should come in.

Ever striving to hold up our banner, I am,
Your sister in the faith,
MRS. E. RALSTON.

ROSETTA, Idaho, Dec. 20.

When I last reported through the *Herald*, I was at Boise City, Idaho. Am now in the "mountains of Israel." The people live in the gulches, on the sides, and on the tops of the mountains, up here in Nez Perce county. It has been my aim to visit as many points in western Idaho, before conference time, as I can consistently, and be conscientious in filling my appointment by our missionary in charge of the Rocky mountains (Bro. D. W. Wight). I wanted to learn the situation and conditions existing in my mission field, to see the Saints and counsel with them for the future as well as the present prestige and success of our labor of love. To labor together as coworkers with God, in love for Zion's weal, is the covenant obligation entered into when we obey the law of adoption by baptism, even "the weakest of all saints, who are or can be called saints." Those who live where there are good branch privileges and associations, where those do their duty who are "appointed by the Holy Ghost as overseers of the flock" of Saints, to nourish and feed the lambs with the sincere milk of the word; to instruct and admonish kindly and faithfully, that there be fruits meet for repentance developed as rapidly as may be, enjoy an advantage over those isolated, just as children with good school privileges should prize and utilize their opportunities, yet, to get the mind and conscience fully awake, to treasure up the "words of life" as written, or as the voice of the Comforter counsels;

We feel it a pleasure to serve thee,
And love to obey thy commands,

for this awakening and enlistment of the affections of the heart is the all-important lesson to be learned as early in our childhood as possible. To hearken to and heed the voice of the Good Shepherd; to put aside our childish (carnal) ways and walk according to divine counsel, and so develop the divine nature, that it shall be *our* nature to be exemplary every day, before all men, and that the "true light" may shine brightly through us wherever we may be; whether with the Saints or with the worldly, should be ever an open lesson before our eyes by day and night, till fully learned, and by practice, applied. I believe, from observation and experience, it is as easy for the wide-awake soldier to maintain *his* integrity, and that of his cause abroad as at home, and it is *not* to our credit if we do not. This is a sword with two edges, I know, but truth is what we claim to press into and apply for our purification and sanctification. "If ye love me, keep my commandments," and they "are not grievous." Because iniquity abounds, the love of many grows cold, but those who excuse themselves for inconstancy because of the conduct of others, are themselves under the bondage of sin. This is a great leprous sore, of which Saints should never be afflicted. Like a drunken man, such is an object lesson to teach us *self*-inspection. To learn our duty and stand approved, in meekness and love unfeigned and in the unity of the faith, cannot be kept before our eyes too constantly, by all wishing to see the whole flock to be clean of scab, or any other disease, infectious or not.

I held only two services while at Boise, but

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had several privileges to talk at services held by other denominations. Was kindly treated there as a rule, as elsewhere. Held services west of Boise as I referred to in my letter, and the people came out and did the singing in true Christian order, and kindly asked me to their homes, and to return there when I came back to Boise.

Left there on the 22d October for Emmett, Canyon county, Idaho, and stopped in that region about two weeks. Had a home with Sr. Augusta Hanson's family, about six miles below Emmett, on the Payette river. Sister Hanson is a widow and has had a struggle in life to sustain herself and family, but the children are now grown up, but not so zealous in the Master's cause and their own welfare spiritually as they should be, still there is good material in them for Latter Day Saints. They see the need of Christian grace, and the "beauty of holiness," but lack some one or more to lead out in obedience to the gospel law. Held several meetings about there, but attendance was not very good. Distributed considerable gospel literature from house to house, as I do all along my travels, asking the Lord to bless the seed as "bread cast upon the water."

At Payette, on the O. S. L., I stopped a day and night, as I had sent a notice to the local paper, asking any members of the Reorganized Church living in those regions to notify me by letter there of their whereabouts. This I usually do in places where I know of no Saints, for I have learned that travel and accommodations call for more cash than missionary work should, in a Christian land, or at least strangers in a strange land are expected to contribute freely for the advantages of civilization. It exacts its tribute, and as I have seen some of our Lamanite aboriginal customs aforetime as well as here, I do most heartily thank the Lord for advantages and the privileges the "open door policy," of what God hath wrought by the nation he has planted in the "land of Zion," to teach the nations of the earth the principles of government by the people.

At Payette, I was shown the town and country by Mr. A. E Wood, a real estate agent, whose solicitude for the prosperity of his country interested me, and he hitched his fine black roadsters to his chariot to prove to me the adaptability of those regions, to fruits and cereals, to reward industrious home seekers. About dark that eve I boarded the train for Weiser and so did not see the country lying between the two towns. The next day I rambled about Weiser and visited the *Signal* office to see about my notice to *our* Saints, sent some days to it with request to publish, but politics was so pressing and had so absorbed the editor's time, he came near forgetting it that week, and it came in too late for insertion the week before. However, he assured me it should go in that issue, and also gave me a kindly notice.

While I waited to hear from Saints about Weiser in answer, I concluded the next day to go up to Middle Valley to where Bro. S. D. Condit had written me were some Saints of "days agone." The Pacific and Idaho Northern railroad is building through this section up the Weiser river to Seven Devils mining camp, and trains run as far as Cambridge, in Salubria valley. Getting on the train at 8: 30 a. m., 9th November, I asked the conductor if he would slow up and let me off at the first house in Middle Valley,—about thirty miles up the river. Found him good-natured and obliging. "Ask and ye shall receive," is truly the proper course in more ways than one. As the train stopped the conductor said, "Here is your station." I lost no time in going about one hundred and fifty yards to the house, where I found Bro. Ben Shaw, and told him I was seeking the "lost sheep of the house of Israel." Said he, "I am one." He is quite a cripple from rheumatism. His wife was up the valley about five miles, and I rode up with him in the afternoon to his brother's, William Shaw, where his wife was. Found Bro. and Sr. William Shaw had joined the Christian Church. I told them before I left the valley it was not seemly to trade sunlight for starlight. They assented to this, but sometimes, stray sheep do join other flocks for companionship. Sometimes stray sheep get sickly, and even scabby, too, and then they care little what becomes of themselves; they lose courage and their appetite becomes so vitiated and abnormal that they (mis)use that most abominably filthy weed, tobacco. However, if I cannot see the ill effects of such evils, or any other evil, my brethren and sisters, come boldly forward and tell me, so I may speedily put away the evil, that I be no longer a stumbling-block to the giddy world, who excuse themselves because of sickly, or scabby sheep in the fold. There is a warm spot in Bro. and Sr. Wm. Shaw's heart for "the faith once delivered to the Saints," and the Spirit says they shall be reclaimed. Bro. Ben Shaw's wife and two grown daughters ought to be with the Saints. May the Lord bless them with believing hearts, to buy the truth, as also William Shaw's family. I held one service there in the schoolhouse to a good, attentive congregation. The Christian people did the singing. After service a Mr. G. W. Williams who was preaching there for them asked the privilege to reply, when he commenced a caustic criticism of the doctrine of the Latter Day Saints, the divine origin (or claim) of the Book of Mormon, and authority of Joseph Smith, and before we left the house challenged us to debate on the Book of Mormon and Joseph Smith. I told him if he could produce the proper credentials we would try and accommodate him the coming year, that debates were entered into by us under direction and counsel of the missionary in charge, and men must be known to have the authority of their churches to represent them. This would help our cause there very much, I am confident.

From here I went up to Indian valley, and Middle Fork of Weiser river. Found some lambs and sheep up there and a chance for a zealous worker in true wisdom. Bro. Henry Shaw, of Middle Fork, was ready with team to carry the messenger from place to place, but the weather and roads were so bad to get about there that only two services were held in those parts; one a sacrament service Sunday, the 25th at Bro. Ben Shaw's, son of Henry Shaw, the members present testifying to a desire to lead a consistent life, and to see the gospel spread abroad. Sr. Charles A. Barbour, of Indian Valley, and her husband, though not a member, were very kind, and I had the pleasure of blessing their little girl, (Minnie Evaline) on the morning of the 26th of November, before Bro. Henry Shaw and I left for Middle Valley on my return. We started out for a sleigh ride of about twenty-five miles, but sleighs need more snow than mud to make the ride pleasant. However, we got to his brother William's in due time, and were made comfortable. I thank all the dear Saints and friends for their kindness. More workers are needed with zealous hearts, and willing hands, and able bodies, that can play mountaineer in earnest. Cash, too, is needed quite often.

While here I got a letter from Bro. James N. Cato, of Weiser. His sister, Sarah Isabelle Ross, who has lived there several years, saw my notice in the *Signal* and told him. So I was made welcome and comfortable with him and his family of the Wakenda branch, Ray county, Missouri. They came out there last February. I wish we had at least a family like them as a nucleus in every school district, not less zealous for the Master's work. Bro. Cato thinks he can assist in the work the coming summer. He shall, by the help of the Lord, have the privilege. Had an ample Thanksgiving dinner with them. I am very glad to meet with Saints. Let us all wake up to our privileges, and show to the world that we love the truth. Who can weigh the good influence one good, earnest family, or even person, may exert in any community.

On my return to Weiser, I found I had only twenty-three miles to go till my permit privilege would end at Huntington. I sent off an application to Portland for this, and spent Thanksgiving day and others at times from house to house with gospel tracts, and chatting with the folks. On the Lord's day, Bro. Cato, Belle and Grace (daughters) and I attended the Baptist services, but the stove being out of repair, it was too cold to enjoy the sermon, still I got some good points on "sin against the Holy Ghost." Bro. Cato's sister, and sister in the new covenant, came up to see them on the 4th of December, and I made acquaintance of another sister. All had dinner together, and then I left to take the afternoon train for Lewiston via Pendleton and Riparia, for from this point to Lewiston, Idaho, I had the pleasure of the first good boat ride since the Civil War, up and down the Mississippi river. December 5, about three p. m., I boarded the two-year-old vessel named the Spokane. But before I start on my way up the Snake river, I must say I got left at Weiser, as the train was just leaving the station as I came in sight of the depot. Well, I was too slow for once. So I just concluded to stay at the depot till 1: 37 a. m. of the 5th. This was not so bad, either, for I pulled up a long seat to the stove about eight p. m., and after feeding it liberally with coal, lay me down to rest, to think or sleep as I felt best. It was clear the agent was kind-hearted, too, for he brought me a

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bucket of coal and a light to read by, and I thanked the Lord for the civilization of today, and did not forget to thank the agent. One-thirty-seven came in due time, and so did the train, and I was soon nicely seated in a good reclining chair, in a nice warm room, feeling well, and thankful to the Lord for our civilization and to the employees on the road, and the favors shown to those who "aim mankind to bless" with the law of love, in granting me the rates belonging to "soldiers of the cross."

At Huntington, I soon exchanged $5.75 for a ticket to Lewiston, and took my chair again in the car. Here, while meditating upon my conditions and surroundings, I noticed a big, burly, good-natured man before me in the next chair, who seemed chatty. So I soon learned he was just over from London, England. Now was my chance to learn of his views of "my country." Soon I found he had eyes to see, and the disposition to concede progress of the American Yankee. He was free to agree that this is a great people and a great country in more ways than one. I was interested in what he had to say of England and his observations of America. If I interested him fairly, it was time well spent, and before we got to Pendleton, I gave him some gospel literature which he thanked me for. He went on to Portland and I changed cars for Riparia.

On the Spokane, after taking in the situation, and an effort to get fifty cents' worth at the supper table, for I had only had a dozen crackers since dinner the day before at Bro. Cato's, and securing a fifty-cent cot for the night, I asked the captain for the privilege to lay some reading matter on the reading table. I put the "Manuscript Found" with other tracts from Herald and Ensign offices. The captain took a look at the Manuscript, and others looked the rest over. Some soon commenced to ask questions, and this gave me more to do than I anticipated, and so bedtime came all too soon. A train connection occurred at nine p. m., which took several of the people who were only there waiting for the trains. I soon went to bed, leaving some reading "Creed making" and Bro. Evans' sermon on the Book of Mormon. A little before four a. m. on the 6th the deep breathing of the Spokane woke me, and I found she was pushing us up stream at the rate of about seven miles per hour. Daylight, I eagerly waited, and we met it about twenty miles up the river. I wanted to see all that was in sight along the journey by water. As the shadows dispelled so we could clearly see the banks, they looked more like Dixie land than Idaho. The moss-covered rocks and carpet of green, as well as the weather, reminded me more of May than the 6th of December. At various places along the banks were large warehouses filled with grain for shipment, some of which was let down from the mountain tops by basket tramway. I was told the tops of the mountains were farmed, and in summer was a vast grain field. Where I am now located "among the everlasting hills," I find that is true. We reached Lewiston about three p. m. Going up from the landing I met a hotel proprietor (Thatcher House), who kindly offered me accommodations for the night reasonable, and carried one of my satchels. Leaving them there I walked down to Northern Pacific railroad depot to learn the most suitable train for the morning to Spalding, and coming back, I met the hotel proprietor and a Baptist evangelist coming to meet me. After chatting with the Baptist (S. D. Foster) an hour, and giving him an outline of the gospel restored, and some tracts, we bade good-byes, and he took a waiting hack for home, a few miles over in Washington, asking me to try and come over before I left for the east. He said he had heard the Utah elders shortly before and wanted to know more about it. It was quite dark by this time, and I went to my room, and shortly to bed. At 7:30 a. m. on the 7th I left for Bro. Jason R. Butler's, near Rosetta, via Spalding.

At this place I asked for the way to Rosetta, or J. R. Butler's, and was told, "Out in the country, maybe twelve miles east." Leaving one satchel in a store, with the smaller I started to look for the stray sheep. After wading mud and climbing hills till about three p. m., I located the domicile of Bro. Butler, after five hours of as faithful walking as I have had since we Yankees chased the Johnnies when they tried hard to keep ahead of us. Sr. Butler, from the plentitude of her ready store, soon spread the table with enough to satisfy several hungry people, and as I had eaten nothing but a light lunch since leaving Riparia, I thanked the Master for the gospel of these latter days and the good things which spring from the bosom of Mother Earth, as well as the hands which ministered to my needs. Have formed the acquaintance of the little colony of Saints in this region, and Bro. John D. Price, of Nez Perce, who was over and stopped with us last night. Bro. Price and Bro. Lewis Clark are very much needed in the vineyard as quickly as they consecrate themselves wholly to the Lord and his cause. There is plenty of material here for a nice little fold. But these men are young and could be of service.

Here I must stop, for this article is already long, and some of the Saints, I am told, have a horror of long sermons, or letters. We have some warm-hearted Saints here, if they *are* scattered. We hold meetings about two and one half miles eastward on Sunday, but the roads and conditions are not favorable for night meetings now. Go to Nez Perce in January. Bro. Price says he will make ready. Always for Zion's weal,

CHARLES ALBERTSON.

SIOUX CITY, Iowa, Dec. 31.

The Saints' Herald:—As a little branch we are trying to enjoy ourselves; we have a Sunday school at our home at two o'clock and meeting at three, ever since Brn. Mintun and Baker were here last summer with the tent. We seem to be here alone, but are doing the best we can. I feel thankful that our Father in heaven has not forgotten us. Our Sunday school is growing; I have a happy little class of eleven scholars, and only one child a Latter Day Saint. If I had more time I could have more come, but it takes work, and there are no workers here in this town of forty thousand people.

It seems to me we ought to have a church. I don't see why we are so neglected by the church; there seems to be good interest. Bro. Hogaboom is living in this place now, so he can help us. He has preached on Sundays and has been blessed by the Spirit of God; he is a good speaker, has good liberty, and we feel thankful to have him here. He is unable to do much on his own support and I wish he could get a little help from the church. There is a great work to be done in this place.

On Christmas we had a tree, and it was a great success. Our house was well filled; a great many strangers were present. The children spoke pieces and sang a Christmas song. At the close I asked Bro. Hogaboom to make a talk, which he did with good liberty, and every one seemed delighted. The children told me it was the best time they ever had at a Christmas tree. So I feel more than paid for my trouble.

I thought I must write to the *Herald* and let the church know that in Sioux City there are a few anxious Saints who would like a little attention from the church.

Dear brethren and sisters, pray for our little branch in Sioux City. With love,

Your sister in Christ,

MRS. M. E. TOWNSEND.

BUTTE, Mont., Dec. —.

Editors Herald:—While waiting for the train to take me home, which train is one hour late, will pass some of the time in a few lines.

Was called yesterday by telephone message, which said that Sr. Mary Ann Griffiths had been given up by the doctor and was in a dying condition. Took first train here and found her in a most critical condition—a combination of bronchitis and pneumonia. We invoked the aid of the Great Physician at once, and relief was received. Later on in the evening, Bro. Levi Atkinson came, whom we discovered to be an elder, and feeling strengthened by his presence and believing that two elders should officiate when possible, we administered again. We left her much better, and trust she will recover, though the atmosphere in this smelter city is altogether against nature. This family is related to Apostle G. T. Griffiths, the afflicted one being a niece. They had not previously met Elder Atkinson, as his work in the mines allows him to go around but little. Bro. Atkinson is a Lamoni man, where his family still resides. He tried during today to introduce me to Brn. Young and Butterworth, of Iowa, but we did not find them in, but we met Sr. Robinson, with her husband, formerly of Lucas, Iowa, also Sr. Carrie Sund, which was a great pleasure to all of us.

Butte is a great and busy city of some sixty thousand people. There was once a branch of the church here, but it became disorganized, and very few if any of the original number remain, to our knowledge. I find that those who are now here are not much acquainted, as there is not a thing to bring them into personal contact, except chance. I have a desire to replant our colors, notwith-

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standing a smallpox scare, and get the few here organized into a little band who will second my efforts, and try and reach the many thousands who know not God, and who are daily exposed to the iniquity and frivolities of one of the wealthiest and wickedest cities in the world—I think it leads them all in the latter quality. I hope the brethren will coöperate and make a much need effort.

Last Sunday I baptized an excellent man in Deer Lodge, the first fruit of labor at that place for the writer. As our labor has been expended with no apparent results, we all were made happy, and welcomed Bro. Spragg to our very small band of workers. This brother wrote his former pastor something like this: "Dear Sir:—When I was baptized into your church, I took upon me an obligation to help support the same. Inclosed you will find five dollars. As I have now discharged this obligation, I feel free to say to you that I have found more light than you have, and I therefore request you to erase my name from your list of members. Respectfully yours." I don't hesitate to baptize a man of this stamp. I leave you to make your own deductions. The first thing he wanted was a Book of Mormon to read. I think he has come into our ranks to *stay*, or he would not have gone into water from which we cut the ice, on a day when new ice was forming to seal up the watery tomb at the moment of baptism. We felt like singing,—

"We want no cowards in our band,
Who will our colors fly."

When we last wrote, the birth of a baby boy in our home was stated to be news that exceeded every other from this section at present. The above has developed since, and we will all agree that a natural birth does not exceed a spiritual one in importance, even though the first mentioned happens in one's own family. GOMER R. WELLS.

MANCHESTER, England, Dec. 12.

Editors Herald:—I see, occasionally, letters in the *Herald*, in which Saints give their opinions on secret or benefit societies. The last letter I read on the subject appeared in *Herald* for October 7, from Bro. Miller, and a little while before that came one from the pen of Bro. Maloney, and further back still was one from Bro. Cairns, and again, about four years ago, there were several on the same subject. One, I remember, the writer's opinion was much after the style of Brn. Maloney and Cairns, quite the opposite to that of Bro. Miller.

At that time I was a member of the society of Free Masons, and also the Ancient Order of Foresters. Both these societies I joined in the town of Hamilton, Scotland, where our Bro. Cairns resides, and where our worthy young brother, J. W. Rushton, is now laboring in the Master's cause. I joined these societies in 1873, about twenty-seven years ago. A few months after being initiated I left Hamilton and went to Edinburg, and from there to London, and had my membership transferred from Hamilton to a court of the same order held in Red Lion street, Holborn. I paid my subscriptions regularly for twenty-three years, which in that time amounted to about forty pounds; and in the whole of the time I was a member I did not receive a penny for either sickness or funeral expenses, which, of course, was so much the better for me and the society.

After reading the letters above-mentioned of four years ago, I thought much about the matter, and asked myself the question, Is it right for me, calling myself a Saint of the most high God, to help to support these societies, when the church of which I profess to be so proud is so much in need of support; and while there are some very good people amongst the members of these societies, yet the majority of them are worldly, and their object in joining is not, as they say, to help their fellow creatures, so much as it is to help themselves?

I thought much over the matter. I turned it over in my mind. I looked at it from every side I could think of. I prayed over it. It seemed to me a great risk to run, for I am now getting on in years, and the society might have been very useful to me. However, I came to the conclusion that I would send my quarter's money, which was then due, and also my letter of resignation, and after that I would pay that money in the church. So my first club money was sent to the church on the first of January, 1898, and has been kept up ever since, and I shall continue to do so as long as the Lord enables me to earn it. The money does not amount to very much, but if every Saint who belongs to these societies could see his way to do the same, it would be a great help. The gospel has to be preached in all the world for a witness. What are we doing to help it along? Are we giving the necessary support to the church it requires? If we were, there would be more missionaries sent out to perform this work. But instead of that, some have to be called in. Why, how is this? The answer is, There is not sufficient fund in the Bishop's hands to support the families of those brave men (for brave they are) who leave wife, children, and all that are near and dear to them to proclaim this restored gospel. Although I have had no experience myself of missionary work, yet I feel sure their task, if I may call it such, is no easy one. One day they may fare very well, and the next day the opposite. But I feel that this is not so much trouble to them as thoughts of those they leave behind. Let us then see that the church is better supported, financially and otherwise. This work we profess to love so much is worth very far more than we shall ever be able to do for it. We know the blessed Master does not expect more from us than we are able to do, but what we can do he expects us to do, and do it well. "Whatsoever thy hand findeth to do, do it with thy might," is the scriptural teaching.

My idea for leaving these societies was not with the intention of taking some of the money for my own use. I should be afraid to do so when I remember there was one Ananias who sold his possessions to give to the same church that we belong to, but kept back a portion of it for his own use, and for so doing the lives of himself and wife were taken; and the same God who deprived them of life reigns today. He has not changed.

Our Bro. Miller asks, Are these lodges or societies doing good, and would it be beneficial for Latter Day Saints to join them? I believe they are very useful to people who live, as it were, from hand to mouth and cannot take care of their spare money. Such I would certainly advise to join some one of these societies. But Latter Day Saints have something better to look forward to than these societies or worldly people. We have a house not built with hands, eternal in the heavens.

I could give several reasons, if space would allow, why Saints should not be mixed up in these societies. I might here mention just one reason: I speak of the oath you have to take to become a member of the society of Free Masons. So long as I do not state the nature of that oath, I am not divulging the secret; but to me it is a dreadful oath to take, and no true Latter Day Saint would be guilty of taking such. But the mischief is, you do not know what you will be called upon to do until you are brought in contact with it, for no one is allowed to divulge the secrets of Masonry.

Again, Bro. Miller in his remarks, if I remember rightly, quotes that passage of scripture found in James 1: 27, "Pure religion and undefiled before God," etc.; but it is not necessary to become a member of these societies to be able to attend to the above, for it is the duty of every Saint to visit the fatherless and the widow, etc., whether we are members of these societies or not. Bro. Miller also said there is a great demand for these insurance societies and lodges that the church does not fill. How is it the church does not fill this want? Why, for the simple reason that the Bishop has not the means at his disposal to carry on the work that is done by these societies, because we will insist in helping to support these societies when we should be giving that help to the church, and so long as we continue doing so we must expect the church to remain poor financially.

Saints, there is great need of unity amongst us. We do not seem to have the confidence in each other we should have. If we had more confidence in each other, perhaps we should not then be so dependent on the outside world for employment, etc.

We had a very good instance of this want of unity in this city. About four years ago we started a coöperative store, and the articles we sold, groceries, etc., were the best that the market contained at the price we paid, and as we paid money down for all we received, very likely some of it was better than those would get that did not pay ready cash. But for all this, there were but few of the Saints out of the great number we have in this city that would come out and join us in this undertaking, whether it was mistrust or what. It may be some of them thought the committee was making something out of the concern. Whatever the cause was, I don't know, but they refused to help or unite with us; nor did they ever come to offer a word of encouragement, knowing as they must have known, that the work was very trying upon those who were working hard

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and trying their very best to make the undertaking a success. The society was started and carried out, so far as it went, for no other purpose than to help the Saints here to better themselves, so that in time we should not be so dependent on the outside world for our employment, etc., and also to help the church generally. We had a good, valuable stock and plenty of money to carry it along, and there was every prospect of it turning out a grand success, for we seemed to get on remarkably well, even with the few; and if all the Saints out of all the five branches we have in this city had put their shoulders to the wheel, I feel sure our hopes would have been realized. But they would not come out, so, after working the concern about three years, and seeing there was no prospects of our numbers increasing, and the work being too heavy for the committee,—for although we were getting on so well, yet we were not in a position to employ a manager to conduct the business; had all or most of the Saints here united with us, then we should have been well able to have employed a manager,—we decided to wind up the affair, which we did about the middle of this year 1900.

What a pity it is we cannot trust each other more, for are we not brethren and sisters, members of one family? Then why trust so much in these societies, and people who are not of us? Let us, dear Saints, cultivate a better feeling; let us have more love and symathy for each other. Depend upon it, we get but little sympathy from the outside world; for directly our former acquaintances find out what we belong to, they soon give us the cold shoulder. Then let us cling closer together and be a greater assistance to each other, and also help the church, not only financially, but in every possible way we can, and let the Bishop of the church feel that he has our confidence.

Bro. Miller said it is the duty of every man to make ample provision for his wife and children to live comfortably upon in the event of his death, and I think, if I remember right, he quotes that passage of Scripture, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I do not seem to be able to read the above portion of Scripture as Bro. Miller and others do. I believe that we should provide for them as long as we are able to do so. I believe that it is expected of every man while in this probation not only to provide every necessary of life for his wife and children, but to do all he can to help the poor, especially the poor of the household of faith. If the money that is in the world were circulated more, instead of storing it away out of sight, there would not be so much stealing nor yet so much sin in the world. I believe there is many a good man who thieves because he and his family are in want of the necessaries of life. It causes a man to covet. It is natural enough to be covetous when a man is hungry and sees another man with plenty of food, clothing, etc. I believe we as Saints should set the example in the world, and instead of storing our money away where it is no use to anybody, to circulate it and use it to give to those who need it. I believe that when a man has done all he can for his family and his fellow creatures, and lives a righteous life, and is then called off this stage of action, then the Lord steps in with that blessed promise to be "a father to the fatherless, and a judge of the widows," and I fully believe he will fulfill his promise in such a way that not only will he provide the necessaries of life for the family, but the love that existed in the family circle will not be missed so much, for when the Lord does a thing he does it right and well. Now it does not seem to me reasonable that the Lord would have made the above promise if he expected the husband to do it. I do not know how or in what way my family will be provided for in the event of my being called away.

I hear some say, Look what a burden it would be on the church if all the widows and their children became dependent on it! Well, I do not know whether my family will be supported through the church or how, but of this I am quite sure, that if I help the church with my means all I possibly can, and keep faithful to the end, that the Lord will be true to his promise and that my family will have great cause to be thankful I took such a course. I would much rather leave my family in the care of almighty God than in the care of riches, or rather money and property. Let us, then, use the means God has given us for the spread of the gospel. We are taught by our Savior not to lay up treasures on earth. Although this advice was given to his disciples in the sermon on the mount (Matt. 6:19-21), yet it is intended for advice and instruction to us just as much as it was to his immediate followers.

We see by the instruction given that there is a possibility of money or treasures that are stored away becoming lost or stolen, but the Father's promise will stand sure. In Doctrine and Covenants we read: "And if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse."—42:14. If we let the church have the use of our money, we shall then only be giving to the Lord that which belongs to him, "For the earth is the Lord's, and the fullness thereof."—1 Cor. 10:26. Again, in Doctrine and Covenants: "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine."—101:2. So all the money and property we claim to be ours is not ours, but the Lord's. Dear Saints, the Lord does not want our money, but he wants to see how much we are willing to sacrifice for the cause we profess to love so much. The greater the sacrifice the greater the blessing. Depend upon it, if we are true to our calling, neither we nor our families will ever want the necessaries of life. The Psalmist says: "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread."—Ps. 37:25.

Of course, to comply with all the foregoing would seem very hard to those who are in good positions and well able to make good provisions for their families. There are not many such who would care to give up all to follow Christ. It seemed very hard to that young man who inquired of our Savior, saying, "Good Master, what good thing shall I do, that I may have eternal life?" And after our Savior explained the law and commandment to him, the young man made answer and said, "All these things have I kept from my youth up: What lack I yet?" "If thou wilt be perfect, go and sell that thou hast, and give to the poor," says the Master, "and thou shalt have treasure in heaven."—Matt. 19:16-22. You remember the young man went away sorrowful. I am afraid we have the same as this young man seemed to have, greater love for our possessions than for Christ. I am a poor man myself, but feel sure that if the Lord spared me a few years in the position I am in now, I could lay by something for my family, if I neglected the church. But I love this work. My heart is in the work, therefore I could not neglect my duty to the church willfully.

Some of the above may appear boastful, but such is not intended, neither is it intended to hurt the feelings of Bro. Miller or anyone else; but thought that some one or more who might read my letter might be inclined to do as I did after reading the brother's letter of four years ago. I am told we should use wisdom in all things. Well, what I have done in giving up these societies is using the wisdom God has given me in the best way I knew how.

In gospel bonds,

W. MADDOCK.

FREMONT, Ind., Dec. 28.

Editors Herald:—I returned home on Saturday from a trip northward. We stopped one night with the Coldwater branch, and met with some of the officers at the home of Bishop Stroh, and had a pleasant council meeting. Advised the officers to attend to all duties made incumbent upon them by virtue of their ordination, to watch over the flock and feed the sheep of God. At Hartford I expected to meet Bro. W. E. Peak, missionary of the southern part of Michigan; but owing to the appearance of diphtheria in the city, he had been notified not to come. I found the home of Bro. Francis Robertson, teacher of the branch, was quarantined, and his daughter very sick indeed; but by request of Srs. Robertson and Turnour, we met with the Saints at the home of Sr. Troumbel, and had prayer for the sick sister. Held meeting in the chapel in the evening, and was joined by Bro. S. W. L. Scott, and held on Saturday evening and Sunday morning. In the afternoon Bro. Scott baptized three in the Paw Paw river, and they were confirmed at the evening services. Held meeting on Monday evening, also another special prayer service for the sick. On Tuesday morning we learned the sick were much better.

Being joined by Bro. W. E. Peak, moved on to Grand Rapids, and remained there until Saturday morning. I was called home on account of sickness of my companion; found her very ill; but glad to say at this writing she is much better, and I praise God for it. I also thank all our friends and Saints for kindnesses rendered and sympathies extended in our affliction previously, when our son was taken from us.

So far as I am able to see, the work in this district and entire mission is in a better con-

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dition than in the past. As president of this district I have urged the officers to attend to their duties, and as sub-missionary of this State, I have tried in my weakness to encourage all the missionaries in their work. Good reports come from the southern part of Indiana. We would like to name all, but space forbids.

I was at the conference in southern Indiana in August, and it was well attended, and good work was done both in and after conference. Bro. J. H. Lake was with us and presided. Conferences in Southern Michigan and Northern Indiana district were excellent; the Holy Spirit was manifest on both occasions for the comforting and encouragment of the Saints. Our missionary was with us and Bro. Lake is a teacher by precept and example; and to say the Saints love him is not overdrawing the picture. The Saints here are praying that the Lord may spare him for many years to come. Of course the Saints of this branch especially love him as he baptized the first twelve here and gave much good counsel and instruction.

At our fall conference Bishop Hilliard was with us, and gave some of his views of the work of the Saints without any sugar coating; and in keeping with our promise to him, we have talked to the Saints about their duties in a financial direction. What the result will be, time will tell; but we must declare the whole counsel of God; must also practice what we preach. I believe many could pay a little who are not doing so, and many could commence paying tithing by small payments.

Ever praying and working for Zion, I am your brother, G. A. SMITH.

RAVENWOOD, Mo., Dec. 31.

Bro. Joseph:—I have just finished reading the third volume of Church History, and I have no fault to find, but think it good. In chapter 34 I like the comments very much upon all subjects. I do not think I have any objection to the second volume. In the first volume I think the history and comments concerning the army the Lord called to go up to redeem Zion to be misleading. My understanding is, that the Saints would not send up their money to purchase. The Lord wanted to see if we would fight, and in this he was not mistaken, as the record shows, one hundred of the strength of the Lord's was the limit, and enough to redeem Zion; but we got two hundred and over. We knew the Lord would have to help us, and when the Lord saw we were more willing to fight than purchase, he told us we would have to wait a little season for our redemption, and I think it was a trial of faith.

Abraham was once tried when he was called upon to offer his son, although he was forbidden to shed blood as well as we were; therefore, his trial and ours are similar. Now the history and comment read different to me than the views of that army, and if my views are correct, the comment on history of that camp is as I have said, misleading.

Lyman Wight understood this army to mean blood, as you will see under page 487, first volume, when he speaks of the camp going into history, he says it has taught us this lesson that Zion must be redeemed by purchase instead of by blood.

There has been quite a bit of talk about the redemption of Zion, but we must wait till the Lord with his chastening hand sweeps off the wicked; then, I think will be the time the kingdoms of this world will be the kingdom of our God and his Christ; and the Lord has said in 1834 that we had to wait for our redemption till this was done, and I cannot think the kingdoms of this world will become the kingdom of God and his Christ till Christ shall come.

JOHN HAWLEY.

MCCUNE, Kan., Dec. 29.

Editors Herald:—In the Toledo (Ohio) weekly *Blade* for December 27 last, there is an article entitled, "Religious Progress of the Nineteenth Century." The writer confines himself particularly to the religious progress in the United States. He says:—

"This movement has resulted in an enormous broadening of the religious life of the people. There is a greater liberality of opinion; there is more individual liberty, without censure; there is greater leniency in our judgment of our fellow men on religious matters. We are approaching an era of true liberty of conscience in such things, and for the first time in human history. This broadening has resulted from two things —one the vast increase in *popular education* and the spread of knowledge among the masses."

Before comment, we wish to quote him a little further on. Here it is:—

"On the other hand, notwithstanding the growth of broad religious tolerance, within the century, there have been in the United States during that time, a number of religious movements which attracted many converts, and none of which could have existed but because of *popular ignorance*. Perhaps the most notable of these is Mormonism. It is a sad commentary on human credulity, that any one could accept in good faith Joseph Smith's story of the finding of the 'golden plates,' buried in a New York hill; of his miraculous 'translation' of these inscribed plates by the use of Urim and Thummim, which, like the plates, no one ever saw; or believed that the ten tribes of Israel journeyed to America, and had here great cities and fearful battles."

You will notice in the first quotation the phrase, *popular education*, in the next *popular ignorance*. Query: Can popular education and popular ignorance flourish side by side? This writer says they cannot; for he makes this statement:—

"There have been many other small fanatical religious movements in the United States in this century, some of which began only a few years ago, and still flourish. The spread of an intelligent knowledge of the Bible will cause their decadence."

This last statement takes the form of a prophecy. For one, I have no fear of the decadence of that portion of the human family that accepts in good faith the story of Joseph Smith finding those plates in a New York hill; of their translation by the use of Urim and Thummim; and of the journeying of part of Israel to this country who had here great cities and fought fearful battles. And I will tell you one reason why I think so. On turning over just one leaf of the same issue of the *Blade*, I came across these startling headlines: "Mississippi's prehistoric wall, forty miles long, and built of hewn stones laid in cement." And after a lengthy description of it, in which they allude to it as possibly being the wall of Copiah, referred to in Mexican legends in pre-Mexican time, and that the wall seems to terminate in a great walled city covering an area of four miles square, they finish the article like this:—

"If the intelligent [which probably means the popularly educated] American public can be convinced that there is in Mississippi a monument older than the pyramid of Cholula, and of a glimpse of its history and the strange people who built it, they will surely make haste to rescue the ruins." We wonder if they will.

W. I. CLARK.

GLADSTONE, Ill., Dec. 28.

Editors Herald:—In this great dispensation of time, amid confusion, deception, and false teachings, what a glorious thing it is to know that there is a sure standard by which we may know the truth. Men have failed in all ages of the world to establish such a standard, whereby they might know the truth, infallible truth, that cannot be rejected by any earthly tribunal. Such testimony is not invented by mortal man. For instance, if the Lord says of the temple that was in Jerusalem, that there shall not be one stone left on another, the world knows today it is so; or if the Lord has said that he would lead the seed of the house of Israel out of the north country, he will do it, whether anybody gets there first with a balloon or not. The Lord is able to do his pleasure, who works everything after the counsel of his own will. He is able to melt down the icebergs and Edenize the globe, and he will not give his glory to another. The spirit of prophecy is the Lord's, and his testimony of himself to his Saints; and how little the world knows about the testimony of the Lord, and the foreknowledge of the future. Surely those who have not a knowledge of the testimonies of the Lord will be taken unawares, in the fulfillment of great events which will serve only the protection of the righteous.

No wonder the prophet hath said he is like a refiner's fire and fuller's soap, and who shall be able to stand. Or again, what house will you build unto me, seeing that my hands hath made all those things. Heaven is my throne, and the earth is my footstool. Behold the heaven of heavens cannot retain thee. Who then is a faithful and wise servant whom he hath made ruler over all his goods.

The gospel is the only plan for the building of God's house or kingdom, for the indwelling of his Holy Spirit, that is the house that must be built unto him in the most holy faith, which house will stand forever, whose builder and maker is God. For he dwelleth

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not in houses made with hands. Therefore, thus saith the prophet, "Jacob shall not be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands," etc. Jacob is to see all this, and when the Lord brings forth Zion again, they are to see eye to eye and face to face. There is to be some great event that is to serve as an eye opener, that those who have erred in spirit are to come to understanding, and to learn doctrine; and in that day the deaf are to hear the words of the book. On, on, then, to the victory, when the kingdoms of this world shall be transformed into the kingdoms of our Lord and his Christ! But if the Lord builds not the house, it will never be built; for he says the house is the work of his hands, which house is the whole house of Israel, and Jacob is never more to be ashamed; neither is Rachel to weep or lament for her children, but is to be comforted, and her children to return from the land of the enemy.

I remain as ever in the faith of the fulfillment of the everlasting covenant.

JACOB L. RUST.

CASTLE ROCK, Wash., Dec. 27.

Editor Herald:—I am glad to be able to tell you and all Saints, that out here, in the fine town of Castle Rock, located in the beautiful Cowlitz Valley, that lies surrounded by costly timber covered hills, in our "evergreen" state of Washington, exists a live branch of the Church of Jesus Christ. A little fire of divine love and truth, is kindled. May it grow and increase! It started naturally, with a couple of Saints, who lived their religion, silently but surely. I believe Brn. A. M. Chase and H. Holt to be the first to tell the people here the true state of affairs. This resulted in a few joining forces; but our number is yet small. We were organized as a branch by Bro. Griffiths, a year ago last June, and we are still alive and hope to continue so.

We have a fine Sunday school, which meets in the Saints' hall every Sabbath. Our superintendent is Elder S. Crum. Scholars are bright and promising. We decided, as an encouragement to them, to have a Christmas evening entertainment, which was a great success, thanks to the untiring effort of (I wish I could say all, but I can say) nearly all; and the labor of love will surely be rewarded. A ship, "Zion," was built, that filled the entire end of the hall, which was beautifully decorated for the occasion. The ship was loaded down with a wonderful cargo, that glittered in the bright light and was later on distributed by the crew (three boys in white) commanded by Santa Claus. Under the arch in front of the ship, was placed the Bethlehem star (illuminated). It all was fine! The program could not be surpassed, thanks to superintendent, and the school did its part well. "Five little mothers," was fine. No. 18, "Scaring Santa Claus," was done nicely by little Sylvia Bushard, four years old; but when Santa appeared the tables were turned, and Sylva had the scare, which raised the house at her expense.

For music we had to use Christmas pieces in the Saints' hymnal, as the program came too late. Had two violins to assist the organ. The hall was packed full, and standing room at a premium. The program lasted for nearly three hours.

Of four entertainments in town, ours was considered the best. May God bless it and may it add more children to our school, and may the old increase in knowledge! May they work more in unity! May peace and good will be ours.

Oh! Jesus, help the Saints to see
What thou hast done for us,
Thy life so pure and heavenly,
From cradle to the cross;
O, that we be like thee, possessed
With love to each and all,
That thou from heaven may us bless,
And prosper large and small.

Happy New Year to all!

Your little brother,

P. J. BEBE.

HAMILTON, Ont., Dec. 17.

Editors Herald:—The writer came to this place the 8th inst. and began a series of meetings, which have been advertised by the inclosed handbill. A reporter of the *Morning Post* came to the services the 9th. He wrote us up under the heading, "They are not Mormons." The article is herewith inclosed. In the same issue a letter entitled, "The Passing Hell," appeared with the editor's comments. This was the 10th. The editorial in question was printed the 3d, and my contribution on the subject the 15th. I inclose you all these papers. You may make through the *Herald* any mention of them you choose.

The Saints here have a nice hall which they get the constant use of for six dollars a month. Our audience is small as yet. There were about a dozen strangers present last night. Some of these are taking interest. We confidently expect a larger attendance as the meetings continue.

Yours in bonds,

ALMA C. BARMORE.

ST. CATHARINES, Dec. 19.

Editor Herald:—I came to this city on the 12th inst. from Niagara Falls. Bro. Warren got the use of a hall on St. Paul's street for Saturday evening, also Sunday the 16th. I had it announced through city papers that I would lecture on Saturday evening on "Brigham Young a false prophet" and "Polygamy of the Devil," thinking it would bring the people out; but only a few came. Preached in hall on Sunday, but could not get it longer. Preached in Bro. Warren's house, with attendance small, but interest good. In all I have held sixty services and feel good has been done. Some promised to pray over the matter. I also distributed tracts in the city, and think that with the interest now there, if the work was looked after, some would obey the gospel. Bro. and Sr. Warren and their son James are the only Saints living in the city. Bro. and Sr. Kline did live there, but have recently moved to Michigan. They were a great help to the work there, and will be missed. Bro. and Sr. Warren, who were baptized by Glaud Rodger in England fifty years ago, are firm in the faith, they welcome the missionary, and provide for his needs. The elder's heart is made glad while with them. May they live long and have God's best and richest blessings in their declining years.

I also labored at Welland and Niagara Falls. There are some noble hearted Saints at the Falls, who are struggling to come up higher, and prove their acceptation with God, for he says: "By this ye shall know them to be my disciples, if they feed and clothe you and give you money." Some have endeared themselves to me, and their kindness shall never be forgotten. Also the kindness of the Saints at Low Banks and Sherbrooke will ever be remembered, as there are Saints there, too, who supply the missionary's wants. May the sweet Spirit of the Master abide with them.

Yours in the conflict of truth,

S. TOMLINSON.

AURORA, Ill., Dec. 28.

Editors Herald:—I came to Aurora in 1892, from Cleveland, Ohio, about six months after entering the church. My circumstances or conditions since then have been such that I have had privileges of attending meetings only as special efforts have been made to open up the work here, or as I have been elsewhere for short spells and most always improved the time of looking up the Saints' meetinghouse.

I came into the work through corresponding with Bro. Gowell, who had already preceded me some months, he knowing, possibly, better than any other human being what my condition was and how to reach me, as we had formerly worshiped God together in the best light we had before hearing the greater light that had been revealed in our dispensation. I took but little interest, however, at first; either in what my brother said, or the reading matter which he placed in my hands, as I, like others, no doubt, thought I had all the truth on gospel lines that was worth knowing. But this opinion continued but a short time, when, as I now believe, I was providentially directed to move from Chicago, where I was then residing, to Cleveland, Ohio, my former home, as a means to separate me from the people I was then worshiping with, and contented to a great extent; but being separated and among strangers, I became more thoughtful and mindful of what had been written to me, and accordingly became very much discomforted; and when I would go here or there in search of rest, and find none, I became, as I thought, of all men most miserable. I carried tracts in my pocket containing the faith which was somewhat strange to me then, and at times I would read a few lines and put them back in my pocket again and wait a more convenient season. But the more I put it off the more miserable I became; but withal I would compare notes with the different religious leaders I came in contact with, using the points brought out by the Saints in the different works I had seen up to that time, especially "Presidency and Priesthood," by W. H. Kelley, loaned me by a Bro. Hands, of Cleveland. I found that work contained

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more than could be overthrown on short notice. So I continued to peruse its pages with more or less interest. Sometimes those I talked with advised me to identify myself with some religious body, and not be wasting my time on the outside; but those thoughts were not my thoughts, neither did they know what I was passing through during the time I was investigating. I had been identified with two or three different religious faiths, and now it became a more serious matter than it had ever been before, and I wanted time, and much of it, before being caught in a net again.

The time for the General Conference at Kirtland was approaching, and Bro. Gowell gave me a pressing invitation through the mail to attend. I complied and went to Kirtland one Sunday. I was somewhat disappointed, no doubt from the fact that I was somewhat like Naaman the leper when he came to Elisha, I thought I would see and hear some great thing, which I learned later my mind was not then capable of seeing or receiving.

After one of the meetings, I entered the hotel across from the temple, where a number of the elders and Saints were gathered. I entered into a little conversation or discussion with one of the elders, who came at me with the boxing gloves on, so to speak, and was going to knock me out and do me up right off. But fortunately for me, a more considerate elder observed the conditions obtaining, both in the elder who was driving me hard, and my peculiar condition also; he therefore, excusing himself to the one who was handling me rather roughly, said he thought he knew what I wanted, and was looking for, and thought he could give me some help. So he took me to one side and began to talk to me more calmly and reasonably. I felt much better in his company, and have thought many times since of the good effect the latter had upon me, and how unwise we may be at times through our zeal not according to wisdom.

I returned home the same night with many thoughts, some favorable, some otherwise, and somewhat disappointed also. About that time an unknown paper came to my address named the *Zion's Ensign*. Its pages I perused with more or less interest, until I read an article which contained the words I have heard and read many times since, "If any man will do his will, he shall know of the doctrine." This appealed to me very reasonably and strongly, and I shortly afterward made preparation to visit Kirtland once more. I took a few extra clothes under my arm this time, not saying a word to anyone as to what my intentions were. When I came to Kirtland I found a place to put my extras and entered the temple. Services had already commenced, so I entered somewhat unnoticed. Bro. Griffiths was preaching, using statements made by false prophets during our days, to which I listened with more interest than on the former occasion.

After service I met a sister who formerly resided at Cleveland, to whom I was directed while investigating. I secured the Book of Mormon and other reading matter from her previous to this time. She was somewhat surprised to see me at Kirtland; but when I made known my intentions she with others was made glad. After dinner there were two extra meetings, one at the water's edge and another in the temple. I did not notice or remember all that was said to me by the speaker during the confirmation, but was reminded by others of some things which I was somewhat surprised at; but like one of old, I pondered them in my heart. So, accepting things upon their merits, I returned to Cleveland that evening. There were then but two or three Saints there, and as no meetings were held I did not have the opportunity of developing into the knowledge of the new faith very fast.

Shortly after this I received word from a firm which had moved from Chicago to Aurora, Illinois, while I was at Cleveland, offering me a better position than I had. I accepted, after talking it over with Bro. Griffiths, who was passing through Cleveland at that time. I was informed that I would not be a great distance from Plano, where a number of Saints were, which I kept in mind, and after attending service in Aurora for the first time, I hastened to take a train for Plano, in search of those whom I had learned to love in the gospel. I spent, during the afternoon, a more pleasant and profitable time with them than with others in Aurora in the morning.

I have been living in the hope that the great work that God is doing elsewhere would have a foothold in Aurora, but as yet I have been disappointed a number of times in observing the condition of the Saints here, as well as those on the outside. As the Apostle Paul said to the people who made a profession without the practice in his day, They are not all Israel who call themselves by that name, so it is true also in regard to some who go by the name of Latter Day Saints. They do not help the work along by their actions, and other religious people are not slow to observe that their actions are not in harmony with what they understand of Christ and his work. So their example offers them no inducement.

I have now been in the church nine years, and have not as yet been privileged to meet with the Saints regularly. I think the experience which I have passed through since living in Aurora has been the means of making me stronger in the faith in some directions than perhaps I should otherwise be, so I am somewhat encouraged to observe that time has not all passed away unimproved.

I spent a few weeks with the Saints in Cleveland, my former home, this summer, and still have pleasant recollections of a profitable time spent while there, the first time since entering the church that I have had the privilege of attending meetings continuously (nine weeks). I found some earnest and devoted Saints there, whom I shall not soon forget, and had I not been hindered in my desires I should have returned to make my home among them in Cleveland once more. When I moved from Cleveland to Aurora but few Saints were there and no meetings. Shortly after, the work was opened up, a number of Saints moving in, and others accepting the faith through their efforts. I learned a short time since they had secured the service of two missionaries and were making a special effort to do more than they have of late.

I am glad to note the life of the Saints in this work to do what they can to advance its cause and interests, and hope that some day I may have greater privileges than I have had hitherto. I feel well in the work when I am doing the most. There are also two sides to this doing. While we may not always be privileged to do for others all we should like, we should never forget our own personal work of examination to see that we are in the faith, and are growing in faith and knowledge and that we do not forget the importance as individuals, to seek first the kingdom of God and its interests, and to seek to establish the righteousness of God by obeying its laws and commandments.

Yours in gospel bonds,

F. T. HAYNES.

572 Douglas Avenue.

NECEDAH, Wis., Dec. 31.

Editor Herald:—I have been steadily and actively engaged in preaching the gospel since I last wrote to the *Herald*, sometimes preaching to large crowds of anxious and interested listeners, and sometimes to small audiences. Many prejudiced people to contend with.

Isaiah said: "Come now, brethren, let us reason together." I wish to relate some of my experience and observations. If I understand the Scriptures correctly, in the days of Christ and the apostles, when they were talking to the Jews they did not dwell altogether upon the fruits of the spirit in telling them how to live, but rather tried by using the scriptures (the law and the prophets), to set forth the claims, and prove that Jesus of Nazareth was really the Christ. Today the sectarian world, as well as ourselves, have the record of Jesus and the apostles, and they say they believe it. It has been my experience that when we go into a new place, the news goes ahead of us that we are, as the world says, "Mormons." Then when we preach the first principles they will say, "Well, they believe in Jo Smith, but they dare not preach it." Many other times I have noticed, and the words have reached our ears, "We heard some of your people and they preached the first principles until the last eve, then they preached a sermon on the Book of Mormon and went away. My experience is and has been that where we have come out soberly and boldly, long before our series of meetings were finished, and tell the people about the restoration of the gospel, defend the divine calling of Joseph Smith, and the divine authenticity of the Book of Mormon, show to the people that we are proud of the restored gospel and of the humble servant, prophet and seer, through whom it came, that we will gain many more friends among those who are the more intellectual and reasoning people. Then when they obey the truth it will be because they believe it, and they intend to stick to it. I have almost always had the larger audiences where the restoration has been fully explained than where it has not been mentioned.

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I expect to go north again in a few days. I preached near home last Sunday to a crowded house, mostly very interested listeners. Bro. Muceus preached a series of meetings at this schoolhouse with good liberty and large crowds. We feel that the seed sown may develop for good in the future. He has now gone farther north for the winter. Ever praying for the redemption of Zion, I am,

Your colaborer,

J. B. WILDERMUTH.

LADD, Ill., Jan. 1.

Editors Herald:—We are still alive and enjoy the good things that come to those who are trying to do the will of God. We have at present Bro. J. T. Hackett with us, and he has told us something new and he has still more for us. We enjoy his visit very much, and I guess he does not feel lonesome, for his time is all taken up.

We are but few now, and we like to ask questions and hear sermons, so he is preaching each evening of this week, which is something we have not had since September. We are living and trusting in the Lord to lead us on and make use of us the best way he can. Please remember us out here in the middle of the field, that we may not be lost.

Yours in Christ,

LEON SNOW.

LOWER LAKE, Cal., Dec. 26.

Editors Herald:—I will try and write a few lines telling of the death of our beloved sister Cobb. During her life she did everything she could to care for those who were trying to spread the gospel. Her trials in this life were great; but on her dying bed, three nights before she breathed her last, she bore a lasting testimony to those around her of the reality of a happier life beyond. She saw invision the Savior; and sang sweetly:—

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breath my life out sweetly there."

E. C. GRAUMLICH.

FANNING, Kansas, January 2.

In last week's *Herald*, page 833, is a sickly squib on "confession?" and the writer thereof is "scalawag!"

Now, ye editors, see here, please do not be compromised in any such work as that any more. It lowers, debases, and degrades the standard of our literature, and more especially "the church organ," to have such articles signed, Investigator, Honest seeker after the truth, Superior, Inferior, Brother, Sister, Friend, Scalawag, Dead Beet, Knave, Fool, or any other false, fictitious name. It being "The Saints'" *Herald*, the common reader, and the most remote patron has a right to know who are the contributors of readable articles.

Let the dying year and the dead century be the requiem of such work, and turn over a new leaf, and it will do all good. The æsthetic taste of Garrett would hardly let "Scalawag" into the fair columns of the *Ensign*. A blow of a friend is far better than a traitorous kiss. You have few if any more loyal, sympathetic friends than your humble servant, hence I take the liberty to suggest reform, and improvement. Wishing thee only good with health of body, peace of mind, and prosperity in all lawful ways, I am truly,

M. T. SHORT.

[Does Bro. Short wish the editors to presume that the writer of the article on page 833 of the HERALD for December 26, 1900, did not sign his right name? If the article was good, let it stand on its own merit, not on the virtue of the name over which it was written.—ED.]

Mothers' Home Column.

EDITED BY FRANCES.

"Talk happiness. The world is sad enough,
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of those, to rest the weary ear,
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain."

RELATION OF HOME AND SCHOOL.

In the discussion of the question of the relation of the home and the school, we find that education in its broadest sense is three-fold, an unfolding and development of the whole nature of the child; a culture of the head, the hand, and the heart. To connect the idea of education wholly with the instruction given in the schoolroom and the accomplishments acquired under the tuition of special masters, is a mistake. The larger part of a child's real education comes from other sources than the school or college; and the home, with its varying details of everyday life, is the best of schools. Relationship between home and school should be very close. As the child should develop and learn at home as well as at school, the time and privileges of one should not infringe upon the other.

In some instances we see where the duties of home are such that the child has not sufficient time for school work, and on the other hand, we find many times where the requirements of the school are of such a character that all the time out of school, as well as in, has to be employed in order to maintain the grades required. This, we think, should be corrected, and the work of the school be confined to the school hours, and not encroach upon the time that should be devoted to development at home. The pupil's tasks should be varied from time to time, and made pleasurable and progressive.

True education, in all lines, is a process of growth; and in domestic education, as in any other, there should be the opportunity afforded for climbing upwards, not only from one step to a higher of the same grade, but from one department of work to another, as strength and proficiency are gained; and the child ought not, for this reason, be deprived by the school of the benefits that accrue from well-directed home training, which teaches the nobility of labor, and aids in the formation of habits of industry. Coupled with the intellectual training of the school, it offers the child an all around education, which school work alone fails to give. It is the little learned from day to day that sums up at the end into something accomplished.

We find today the land full of high school and college graduates broken down in health, their brain filled with book knowledge, much of it acquired by time spent at home, that should have been devoted to recreation, and development in home duties, a knowledge of which goes far toward making our best mothers and home companions; a lack of such knowledge causing much dissatisfaction, dissensions, and unhappy homes.

The age when teachers boarded round had its advantages. They became acquainted with the parents, and they knew the children in their homes; saw the encouragements, also the discouragements, and were better able to deal with the children in the school. We are pleased to see the effort being made at the present time to increase the interest of the teacher in the home-life of the child.

We find our most successful instructors today visiting their pupils in their homes, which enables them to better direct the course of study, and to limit it to the capabilities of the child. We also find the busy parent who has an interest in the child's welfare visiting the school, and by their presence aiding the teacher and encouraging the child to something better.

Our school boards prescribe a course of study which the teachers are expected to follow; but our more progressive instructors are realizing that it is not the best plan to treat all pupils just alike. One method may be good for one child, but very injurious for another, although he may be equally bright, and that is where the teacher that visits the pupil in his home has the advantage. If he is familiar with his home life, he is better qualified to direct his school work, and can obtain greater results in a given length of time, without the constant strain on the child of outside work.

The home and school should go hand in hand, and each will be better for the association, and the benefit to the child will be greatly increased. Give the mothers time to cultivate the helpful, happy, loving side of our boys and girls, and they will come to you loyal, true subjects, and not of the kind that are ready for mutiny at any moment.

Mothers must put much careful thought on the question of wise control and development of their children, for if badly governed in the home they will be badly behaved and troublesome in the school and among their companions. While we magnify the power of wise government, no home thrives best where surface rule is the constant theme and diet. Give the boys and girls a rest once in a while, with freedom to think and act for themselves, that they may not be mere subordinates, without independence of thought or action.

Every mother desires her child to become educated in all that is right and good, but her diligence must be more than doubled if the influence exercised at home be not recognized in the school.

The influence of the home will always be remembered. The influence of the school

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may be; if bad, is sure to be. Let us therefore labor together, that a greater good may be accomplished; that we may look into the future, feeling confident that that which is right, true, and noble, shall increase, that the world may become better.

JEANNETTE BLAIR.

THE LITTLE ROOM UPSTAIRS.

The snow is softly falling,
The distant hills are white,
King Winter spreads his mantle
On Mother Earth tonight.

And yet it might be summer,
So safe from winter's snares
Are Ida's blooming flowers,
In the little room upstairs.

And swinging near the flowers,
In a pretty little cage,
Are two yellow feathered birdies,
In sweetest song engaged.

In the calm, clear evening twilight
Sweet music fills the air,
From the grand old French accordion,
Ida plays for us upstairs. J. H.

June 7, 1900.

THE INFLUENCE OF HOPE.

How changed would be our condition in this life if we had no hope. It is the one bright star that shines for every one. For some it is brighter than for others, it is true; still it shines there in the horizon of the future, inviting us on to effort. The cares and the disappointments of life are to a great extent relieved by hope for something better in the future. Hope is one of the attributes of our natures, and has a work to do in the development of other faculties pertaining to our usefulness.

Hope encourages youth, it supports manhood, and consoles the aged who are tottering upon the verge of the grave. It points the captive to a day when he shall be at liberty, and invites the banished sufferer to a season of his return to his native land. Hope invites us all to glad scenes in the future. It is the "star in the east" to every life, without which the links in the chain that connects society would snap, and all order would tumble into chaos. Shut out from hope, how dark—aye how blank would be our future! Our lives would be like the world without the sun! Despair would take possession of our minds, and we would have no incentive to enable us to become useful either to ourselves or to society.

Hope inspires us with a courage that enables us to meet the disappointments of life, and to bear up under its burdens. When disease has laid its hand upon us, and pain is racking our systems, hope whispers of a return to health. When misfortune darkens the present, hope hangs her light somewhere in the future and we endeavor to reach it, and emerge from the gloom that surrounds us. In every department of life, hope is our guiding star. It enters into families and gives light to each one. It cheers the father's heart and gives strength to his arms. It gives the mothers joy, as it points to the possibilities in the future for her children.

Ah; how well I know the sweet influence of hope while I stood by the side of my stricken husband, knowing the "death angel," was hovering over him; that it would be the last time I would see him in life. With my heart almost breaking, hope came to my rescue, and as I whispered my last "good-bye" in his ear, and said, "We will meet again, darling, in that beautiful world where parting never comes," he raised his eyes to mine, full of love, and a sweet smile passed over his face as he bowed his head in answer. It is truly said, "Were it not for hope the heart would break." Finally in all of life's surging circumstances, hope is the anchor that holds to the better part of life, and at the end hope steps to our bedside and whispers lovingly of a bright immortality which is infinitely of more value than all earthly possessions.

PAULA.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

TO GENERAL CHURCH MISSIONARIES.

We wish every church missionary to have the *Senior Quarterly* to carry with him at all times in his work. We know, too, that all are not able financially to send for them at the proper time. But we want you to have one any way. So if you will drop me a card stating that you would like to have the *Senior Quarterly* (or other grade if you prefer) for your individual use, we will have it sent free up to June, 1901.

It will be remembered that this privilege is restricted to missionaries laboring under general church authorities and out in the field, and for them to carry with them at all times. Write to me and not to the Herald Office upon this matter. Do not hesitate to write if you wish the *Quarterly*.

In bonds,

T. A. HOUGAS, Gen. Supt.

TEACHER'S CLASS BOOKS.

God recognizes the need of records being kept, and this principle is recognized by all thoughtful men in all classes of business; and the success of all enterprises depends largely upon correct records being kept. No business would be satisfactory to a thoughtful person where there were no records to show the conditions of the business.

The nearer correct these records are, the more satisfactory, from the fact it shows to honest efforts the successes and failures, and where corrections need be made to avoid future failures, and how to continue, that reward may be sure. The honest seeker for everlasting life makes daily examination of the record made, and views with sadness the mistakes and short comings shown, and with gratitude seeks the Lord for help to make a more perfect record following, for the reason that it is known that the reward is in accord with the record we are daily making.

In our Sunday school work we are expected to teach and impress the importance of correct principles, and it is a correct principle that "every one of us shall give account of himself to God (Rom. 14: 12), and "if we judge ourselves we should not be judged." (1 Cor. 11: 31.) This brings us to the conclusion that every scholar should judge himself and give an account, each Sunday, to his teacher, upon which the record is made if the scholars understand how, if they do not, they should be taught, and aided in giving as nearly a correct record of work as is possible.

The simpler class books can be made to approximate perfectness in the record the better, but we should not study simplicity to the destruction of perfectness in the record to be made. This brings us to the question direct, Are the present class books what they should be; and if not, wherein can they be improved? The present class books provide that one credit shall be given for attendance. This is certainly not an unnecessary item. One credit shall be given for punctuality. This is certainly worthy of notice. Three credits for deportment. Is not this a correct number to govern in recording deportment? We see the principle of God's judgment is that those who do not deport themselves so as to obtain the first or second glory is accorded the right to receive of the third, and is it not true that a more nearly correct record can be made to use three as the basis than any less number, and to use more would certainly complicate matters.

Then one credit is given for learning the Golden Text, and it is possible for all to learn and be profited by learning this. One credit for learning a Memory Verse, either as provided for in the lesson or as provided for by the teacher, and whenever a special work is required a record should be made as to whether it be done. Three credits for the lesson; and this is a basis upon which a more correct record can be made than to say it was right or wrong, wholly so, as the sectarian idea of God's judgment is, and give them a record of a perfect lesson, or assign them to nothingness.

The above plan provides for a very simple mode of recording, easy to be understood by both teacher and scholar, if interested in this work as they should be in all work they engage in as relating to this life, or the life to come. It is only those who do not view the importance of the record of life, and its being the basis of future reward, who do not consider the need of records for the Sunday school, or their record in their Sunday school being kept.

Uniformity of a system of records should be considered advisable, and of some importance, and not every school become a law unto itself. The class books as published will secure uniformity, and obtain as nearly a correct record of the work of the school, and every member therein, and it seems sufficiently simple to be kept in any school, and understood by all the scholars, unless it be the kindergarten class. And it is but following out a correct principle to accept of the provisions made by

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the General Asssociation or executive officers of such association, of which each school is but a part, until such provisions are amended, or it can be shown that some principle of unrighteousness enters into an acceptance of these provisions. I have ascertained that those teachers who have studied to understand their duty in regard to keeping correct record in class books, and made effort to keep record accordingly a sufficient length of time to test their merits, value them much more than they had thought they would before looking into them understandingly. I have also ascertained that it is those scholars who *need* to be taught the value of making a correct record, and trying each day to improve upon record made, who are the most indifferent to the duty of aiding the teachers in making a correct record of the work done in the Sunday school.

Let us all seek more diligently to "learn our duty and do it," not being considered slothful, but wise servants.

Yours in Christ,

J. F. MINTUN.

OUR FIRST CHILDREN'S DAY.

"Shall we have a children's day?" was propounded some weeks ago to our school. All wanted one, so of course it was voted yes. A committee was appointed to make all arrangements; the branch voted that the children should have the day, and so the work was begun. Obstacles stood in the way. First, ours was only a small country school, then the members were somewhat scattered, and to meet often to practice was difficult; but we had decided to have a children's day, and all worked with a will. Under these conditions such obstacles could not prevent us. At the first committee meeting discussion brought out first, the motive; second, the result to be accomplished; third, the means by which to attain that result.

THE MOTIVE

was summed up as—love for Christ and the children; the result, the strength and development of the members, and the honor and glory of God; the means, doing all meekly and in harmony with the spirit of the work. Agreeably with this, it was arranged that the children's program should be illustrative of the life of Christ.

HOW PREPARED.

During the next week back numbers of *Heralds*, *Hopes*, and other papers were drawn from their dark recesses and searched for recitations bearing upon the life of Christ. Theee were all sent to one who had in charge their assignment, and so fast did they come in that we had to say, "It is enough." The parts were carefully assigned and learned; music was prepared, and all anxiously looked forward to the day.

THE WORK OF THE SCHOOL

had not been in vain, for when one expressed the thought that if there were any desiring baptism, that day would be an appropriate time for it, two children earnestly requested that they be baptized. So baptism was to be a part of the program. At last when

THE DAY

came with its beautiful clear sky, the children hurried with buoyant steps and cheerful faces to the place of worship, while other friends and neighbors also came. The schoolhouse (for that is where we met) had previously been cleaned and decorated with green things and flowers, and over the stand a motto hung from the ceiling with the words, "*Love for Jesus.*"

At ten a. m. the regular session of Sunday school was held, and at eleven a short address was given by the district assistant superintendent from the words on the motto, after which our missionary in charge, Bro. H. Kemp, gave the address bearing upon the Sabbath school work. In the afternoon five were brought into the fold by baptism and confirmation, three of whom however were from a neighboring school. The evening session was all that could be wished for; the audience being large to overcrowding, many non-members being present. The children, small and large, seemed filled with the spirit of the work and performed their parts without hesitation, and from the peaceful, joyous influence which filled the house, we believe the Lord was pleased with the efforts. The day marks

THE BEGINNING OF A NEW PERIOD

in our Sunday school. The pupils have come to a better understanding of what the school is really for, and the outsiders have begun to feel its influence for good, and respect it accordingly. The day forms a bright spot on memory's page for all present, and will remain especially with those who then received an adoption into the kingdom of heaven.

DISTRICT ASSISTANT SUPERINTENDENT.

From Fremont, Iowa, District Sunday school newspaper.

LITTLE SIOUX.

Convention met at Persia, Iowa, November 30. Called to order by J. F. Mintun. Anne Stuart secretary pro tem. All present were considered members of convention. Officers reporting: J. F. Mintun, superintendent; Lenna Strand, secretary; Nellie Ballantyne treasurer; and Annie Stuart, librarian. Bill of secretary was allowed. Treasurer's report accepted as read, showing $7.42 on hand. Schools reporting: Logan, Union Center, Hope, Mondamin, Bigler's Grove, East Union Center, Missouri Valley, Little Sioux, Woodbine, Persia, and Sloan. Superintendent's reports read. Miscellaneous questions were discussed. Blackboard work on "Home Department," by district superintendent. Paper: "Benefits of Sunday school," by Nellie Hall. Short talks on benefits of Sunday school. Illustration of intermediate work in class by district superintendent. Question and discussion on credit system. Adjourned to Magnolia, Iowa.

COMMITTEE ON IMPROVEMENTS.

After about nine months' additional consideration, the committee appointed to consider and suggest improvements in connection with Sunday school work, report briefly as follows:—

1. The improvements suggested to last convention we still believe, if adopted, would be of advantage to the work of the association.

2. We urge a careful and prayerful consideration of each one, as appears in the published copy of our report as corrected.

3. We especially urge a favorable consideration: (a) Of increasing the Sunday school Department in *Saints' Herald*. (b) To the improving of *Zions' Hope*, and since it is published in the interest of the Sunday school department of church work, we recommend that the General Convention ask the General Conference to place the publishing of *Zion's Hope* under control of General Sunday School Association.

In behalf of committee,

J. F. MINTUN, Chairman.

CONVENTION NOTICES.

Decatur Sunday school and Religio conventions meet at Lamoni, Iowa, January 31, 2:30 p. m., continuing till evening of February 1. This is the annual convention when we elect officers for the coming year and delegates to the General Convention. A good representation is desired, as important matters are to be considered. Programs will be sent each school and local as usual.

F. E. COCHRAN, J. P. ANDERSON, } Supts.

Sunday school workers will meet in convention at Kewanee, Illinois, February 8, at 10:30 a. m. Election of officers and general association business. Let us have a good delegation present. F. A. RUSSELL, Supt.

Conference Minutes.

MOBILE.

Conference convened at Three Rivers, Mississippi, December 8. T. C. Kelley and D. E. Tucker chosen to preside; W. L. Booker secretary pro tem. Verbal reports from branches showed no changes. Ministry reporting: Elders W. L. Booker, D. E. Tucker baptized 3, John Mizell, and G. W. Sherman; Priests Reuben Mizell and James Falk; Teachers David Goff, D. W. Tillman, and Wiley Mizell. W. L. Booker, Bishop's agent, reported that the tent was somewhat damaged, and that no sale or other disposition of it has been made. T. C. Kelley, missionary in charge, reported on division of Mobile district, to the effect that in his judgment it would be a detriment rather than a help, and asked to be released, which was granted. Resolved that each branch secure its own blanks for reporting to district conference. Bishop's agent's report: On hand last report $64 92; received since $41. Paid out $45,13; balance on hand $60.75. Audited and found correct. Preaching by D. E. Tucker and T. C. Kelley. Adjourned to meet at Three Rivers, Mississippi, Saturday, March 2.

LITTLE SIOUX.

Conference met at Persia, Iowa, December 1. G. M. Scott and J. A. Donaldson presiding, J. F. Mintun and Annie Stuart clerks. Reports of branches: Woodbine, Union Center, Mondamin, Persia, Magnolia, Missouri Valley, and Little Sioux. Report of secretary on work done on branch and district records read. Ministerial reports: High Priests J. M. Baker, G. M. Scott, and S. B. Kibler; Seventy J. F. Mintun, W. A. Smith, and D. R. Chambers; Elders S. H. McDonald, F. E. Cohrt, J. A Donaldson. J. Seddon, G. H. Shearer, W. T. Fallon, D. A. Hutchings, C. F. Pratt, F. Hansen, W. D. Bullard, Arthur Baker, F. J. Seeley, and Thomas Thomas; Priests C. H. Belkham, Robert Chambers, and John Chapman; Teachers J. Atkinson, R. Kirkwood, and J. O. Booth; Deacons Aaron Sweet, J. W. Hirst, John Chambers, and T. Landangham. Bishop's agent's report: Financial report of secretary read and received, and a collection ordered taken to liquidate the account. An account with A. H. Rudd was read and allowed. Committee report on Missouri Valley branch was read and approved and committee discharged. Financial report of J. M. Baker of tent work

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read. Total amount of indebtedness of district $11.93. Total collections taken during conference $13 17. Resolved that immediate steps be taken under the direction of district presidency and Bishop's agent to secure a district tent, they to use the old district tent to the best of their judgment. The president and secretary of district were authorized to grant letter of removal to David Thomas. By separate motions the district president and secretary were authorized to issue teachers' licenses to J. O. Booth and David Goodman, and a deacon's license to James W. Hirst. Spiritual condition of branches was reported. Time for completion of work on district records was extended until next conference. Report of Sunday school convention read. One priesthood meeting, one prayer service, and three preaching services were held. Preaching by J. A. Donaldson, J. M. Baker, and J. F. Mintun. Adjourned to Magnolia, Iowa.

Miscellaneous Department.

FIRST QUORUM OF ELDERS.

On December 31 I mailed a circular letter to each member whose post office address I had, but some of the addresses are known to be wrong, but were all that I could get. Possibly they may be forwarded to you. But the probabilities are that they will not be. So if you do not receive the letter by January 10, write me and give full correct address and I will mail you another. It is very important that I hear from every one and soon.

Any deaths that may have occurred should be reported to the secretary of the quorum. Please let me hear from you promply.

T. A. HOUGAS,
Sec. and Treas.

PASTORAL.

The climate of eastern Michigan having militated against the health of Bro. C. Scott, and Bro. Lake having kindly consented to a transfer of field, I take this method of notifying the Saints of Decatur district that Bro. Scott will labor in said district for the ensuing portion of the conference year.

J. W. WIGHT, Missionary in Charge.

Bro. George Montague having removed from Iowa to Oklahoma, will labor in this field until next General Conference, and will be at liberty to labor anywhere in the mission his services may be needed as his health and circumstances permit, and I hereby commend him to the care and confidence of the Saints.

H. O. SMITH,
President of Mission.

CONFERENCE NOTICES.

Kewanee district conference will convene February 9, at ten o'clock, at Kewanee, Illinois. District officers will be elected for ensuing year. Local officers will please bring or send their reports, that we may know who are working. J. W. ADAMS, Pres.

Conference of Florida district will convene with Pleasant View branch on Saturday, February 2, at ten o'clock. Bro. T. C. Kelley is to be with us. A full attendance is desired. Will branches send in reports on time? W. J. BOOKER Pres.
S. D. ALLEN, Clerk.

Ohio conference will meet at Limerick, February 2, at ten a. m. Branch reports will be made to the undersigned. Those from a distance wishing assistance from railroads will inform T. J. Beatty, Limerick, Ohio, in due time. Come to Jackson on Friday, the 1st, via Hocking Valley road, if practicable. JAMES MOLER, Pres.

Nodaway conference will meet at Guilford, Missouri, February 2 and 3. Sunday school convention to meet at two o'clock on the first.

E. S. FANNON, Pres.

Southern Wisconsin conference will be held at East Delavan, February 2 and 3. Branches and officials will please send reports to W. A. McDowell, Williams Bay, Wisconsin. Those coming on train from the west will be met at Delavan at one p. m.

W. A. MCDOWELL, Pres.
J. O. DUTTON, Sec.

By consent of Greenville and Lamoni branches the Decatur district conference will convene at Lamoni, Saturday February 2, at ten a. m. This is the time for election of district officers and delegates to General Conference. Branch presidents, please see that branch reports are in the hands of the secretary, B. M. Anderson, Lamoni, Iowa, in due time, also individual reports of labor and the condition of branches. Will the priesthood who have done labor outside of their respective branches please hand in written reports of same. All reports to be in writing.

F. M. WELD, Pres.
B. M. ANDERSON, Sec.

Fremont district conference will meet at Shenandoah, Iowa, February 2, ten a. m. Send reports to me at Shenandoah, that I can get them by January 30. Let all who can come, that the district may be truly represented in special business that will arise. Brethren, do not delay reporting, as I expect to make a summarized report from yours.

CHARLES FRY, Sec.

Conference of Nauvoo district will meet at Rock Creek, Illinois, Saturday, February 2. The priesthood are requested to send reports to the secretary before conference; branch presidents, make separate report of other than branch work, if you have any. Election of district officers for ensuing year and appointment of delegates to General Conference. Send reports to J. W. Stobaugh, secretary, 2708 Chicago street, Ft. Madison, Iowa.

CONTRIBUTIONS TO MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported.....$34 77

LIST, OLE MADISON, BEDISON, MISSOURI, AS FOLLOWS:—

Jno. Breen, Missouri	50
Ole Madison, Missouri	25
Warren Madison, Missouri	25
Rasmus Lorenson, Missouri	25
E. S. Fannon, Missouri	25

LIST, R. M ELVIN, AS FOLLOWS:—

H. A. Hartshorn, Iowa	25
Sarah Sloan, Iowa	10
Jas. J. Post, Iowa	06
O. J. Bradley, Iowa	10
Olive and Martha Bailey, Iowa	25
William Murray, Iowa	05
J. L. Morgan, Iowa	25
D T. Williams, Iowa	50
Fergus Mayer, Iowa	50
Eliza Mayer, Iowa	50
Geo. W. Mayer, Iowa	50
Jos. A. Williams, Iowa	25
Jas. Wilkinson, Iowa	50
John A. and Rose Evans, Iowa	50
Henrietta Talbot, Iowa	50
Jas. W. Talbot, Iowa	25
John C. Talbot, Iowa	10
D. E Daniels, Iowa	50
David Crow, Utah	2 00
John Riley, Indian Territory	25
D. E. Tucker, Missouri	25
W. S. Pender, Missouri	25
C. J. Hunt, Iowa	1 00
Total	$45 68

E. L. KELLEY,
Presiding Bishop.

Jan. 5, 1901.

TWO DAYS' MEETINGS.

There will be a two days' meeting at the Union branch, Indiana, February 2 and 3. We have arranged this meeting so as to have the presence of Bishop E. L. Kelley and missionary in charge, while they are in our district. Saints, please take notice and give us your presence. M. R. SCOTT, Jr., Pres.

BORN.

ELVIN.—At Lamoni, Iowa, December 8, 1900, to Bro. Reuben C. and Sr. Nellie N. Elvin, a son. Blessed at home January 2, 1901; by grandfather R. M. Elvin and Bishop E. L. Kelley, and named Robert Meredith.

MARRIED.

LAUGHLIN—RICHESON. — At the home of the bride's parents, near State Center, Iowa, on the eve of January 1, 1901, Bro. Garrett G Laughlin and Sr. Bessie F. Richeson, Elder F. A. Russell officiating. The bride is an accomplished young woman, firm in the faith, and a zealous Sunday school worker. The groom, a prosperous young farmer, of sterling qualities, residing near Olivet, Iowa. Both these young folks are an honor to the church and their community. Only a few friends and relatives were present. Sr. Bessie thus leaves the lovely home of her childhood, and with the well wishes of all who know them, Bro. and Sr. Laughlin go to their home near Olivet, Iowa. May the blessings of heaven attend.

DIED.

MCPHERSON.—At Dunham, Alabama, November 29, 1900, Sr. Mary P. McPherson, who was born April 5, 1874, to Bro. John M. and Sr. Lizzie Patrick. She was baptized October 19, 1891, and was married to Bro. G. E. McPherson, May 18, 1899. She was highly respected by all who knew her. Leaves her husband and little Mamie Ruth of six months old, with a great many relatives and friends to mourn her loss.

In memory of Mary Patrick McPherson, who died at two a. m., November 29, 1900.

From our midst a dear one's taken,
And our hearts with sorrow swell;
From the tree of earth-life shake,
She doth now in heaven dwell.

In the home her friends now miss her,
And their hearts are sad and sore;
But the dews of heaven kiss her,
Over on that shining shore;

Down beside the shining river,
Where sweet flowers ever bloom,
She will walk with angels ever,
Where there's not a shade of gloom.

She has crossed the mystic river,
And her soul is now at rest;
And in joy and peace forever,
She will dwell among the blest.

She has gone away and left us,
And our hearts now ache with pain;
Of her smiles death hath bereft us,
But we hope to meet again.

Yes, again we hope to meet her,
And again to clasp her hand;
Yes, again we hope to greet her,
Over in that happy land.

In the resurrection morning,
She will rise from out the tomb;
Glory then her face adorning,
With a never fading bloom.

T. C. KELLEY.

November 29, 1900.

TAMISIEA.—Sr. Cora Tamisiea died August 5, 1900, at South Omaha, Nebraska; was buried at Missouri Valley, Iowa, August 7. Funeral conducted by Joseph Seddon; sermon preached by W. A. Smith.

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If asked to state in a single word the prime cause of their sleeplessness, nine out of ten would say, "I was *worried*." What is worry? Anxious thought out of place; at times when it bears no fruit in definite plan and practical action. Worry is extremely complex, but its conspicuous elements are perplexity and indecision, coupled with dread of contingencies; for, if one can grasp the situation and decide what to *do*, does not worry vanish? The man who can settle overnight his exact plans for tomorrow, goes to sleep. Study the way in which worry operates, and you discover its elements. Its perplexity wanders over the field of vague possibility; its indecision moves from point to point, uncertain where to drive the first stake; while its apprehensiveness diverts the mind from even these flighty surveys by its suggestions of failure or disaster in whatever might be attempted. In this train of speculation, without beginning and without end, the brain is like an engine running under full head with the power transferred to the "idler." It is this kind of meditation that produces morbid mental activity and the nervous wakefulness that, long continued, becomes habitual insomnia. . . .

Mental anxiety often leads to neglect of health, and a depressed physical condition in turn reacts upon the mind. Many persons when worried or grieved retire, nominally to rest, but actually to bury hot faces in smothering pillows and weep hysterically until eyelids are inflamed, and the whole body feverish and wretchedly uncomfortable. This is the worst thing that they could do, mentally or physically. "A good cry" is now and then quite a solid comfort, as Tom Hood has declared; but only under certain conditions, and those not tragic. Rather, it is an excess of tender emotion that thus finds wholesome relief. But when assailed by stern anxieties, beware of tears. If you feel them starting, drive them back with a smile. Instead of letting sleepless worry make you ill, take a soothing, refreshing bath, and attend to every hygienic and esthetic detail of the toilet; then clothe this physical perfection of daintiness in the daintiest linen and the most stylish and becoming outer garments. The effect is conscious dignity sustained by physical presence. In thus pausing to adorn the temple, you have done honor to the soul. To be well groomed and well dressed is one expression of that self-respect without which no character is strong. Add to the mental benefit the physical effect of the bath, and the conditions for restful sleep are largely attained. When mind and body are in a normal state, the giant worry seems to dwindle. And when, refusing to vanish altogether, it threatens you with a sleepless night, you can look it in the face and say, "I know just what you are, and the extent of your power to harass me: since you have nothing new to divulge at present, I will banish you and go to sleep." It is an audacious worry that hangs around after a philosophical dismissal.—*From "The Moral Aspect of Insomnia," by Agnes H. Morton, in the January Chautauquan.*

Doubleday, Page, and Co., the originators and publishers of the now very well known "Nature Series," have just added to it a volume on mushrooms. The series, it will be remembered, consists of Neltje Blanchard's "Birds That Hunt and Are Hunted," "Nature's Garden," and Dr. W. J. Holland's "Butterfly Book." The general features of the whole series are the accurate and beautiful colored illustrations, the clear and intelligent accompanying text, and the very moderate price at which the books are published. "The Mushroom Book," by Miss Nina L. Marshall, will have all of these features. There are thirty-two colored illustrations, and several score black and white plates from remarkable photographs. It is intended that the book shall appeal particularly to the unscientific reader, enabling him to identify the edible and poisonous varieties, and thus forming a sort of first book for his study. The author, Nina L Marshall, is a teacher of botany. In preparing this book she has also had the assistance of several well-known authorities on the subject. There can be no reason, then, why the "Mushroom Book," when published, should not immediately step into the unique place now held by other works in this series.

There are those to whom the dream is more than the reality. Inspired by visions are they instead of by well-assured facts. The great ones of the world belong to this class. The world calls them dreamers, and is in the end ruled by them. Mahomet, Napoleon, Washington, Gladstone, Bismarck, Lincoln—all these were followers of their own aspirations and ambitions, guided by a foresight which looked to others, when the event materialized, like foreknowledge.

The great man is simply the man who retains and tries to realize the generous dreams of his boyhood and youth. Most men and women are "quitters." They start in the race of life with enthusiasm and determination enough, but the effort of the start is too much for them, and they lag at the first milestone. It is the dreamer who keeps on, not because of greater mental or physical strength, but because of his unfading, unchangeable dream. The urging vision, fresh and inspiring, will not let him stop. And when life's race is done, his name alone, of all the starting contestants, is written on the pages of his time, and "the rest" are "nowhere."—*Ada C. Sweet, in Woman's Home Companion.*

Madame Sarah Grand lately consented to talk on the Art of Happiness. Some of her aphorisms are worth keeping.

There are minor pleasures whose effect is accumulative, and which make up a happy life.

Even in choosing to be miserable we are happy, since there is happiness in every act of choice.

Amongst women the desire to work is not so common that it should be discouraged.

There is a great deal of difference between a copy and an imitation.

The misery children make for their parents is well known; the misery parents make for their children not so well.

The two great sources of happiness are health of body and strength of mind.

In recipes for happiness goodness must always be the principal ingredient.

When people begin to be critical they cease to be pleasant.

THE review of the month in the January *World's Work* sweeps over the whole field of activity in its straightforward and cheerful treatment of the most important contemporaneous events: political, sociological, educational, international, and literary—from New England to Alabama and California in our own land and from Egypt to the Arctic. Among the articles are: "Great Tasks of the New Century" which point out a dozen or more revolutionary undertakings which the great governments and the great corporations of the world have in hand, the completion of which will change the routes of travel and the direction of civilization. Another notable article is "The Duty of Getting Rich," by Bishop Lawrence, of Massachusetts, who shows that the old doctrine of the depravity of riches is an economic and religious error. *The World's Work* takes the current of contemporaneous events and activities at its flood, and it is written in plain, direct English, without superfluous words. It drives straight towards the main point.

In the *Critic* for the month of January appears an article from the pen of an old time publisher, which is one of the most interesting things which that excellent magazine has presented for some time. Sir George M. Smith, of the London firm of Smith, Elder and Co., and lately knighted by the Queen, in an article entitled "In the Early Forties," deals most entertainingly with some of his early experiences in the publishing business, which brought him in contact with some of the most famous of English writers, among them being Dickens, Thackeray, and Charlotte Brontë. The personalities of the writers Mr. Smith speaks of are so peculiarly presented, that one is led to view these authors in a light somewhat unusual. We are told by the publishers of the *Critic* that the number of these articles will depend somewhat, if not entirely, upon the "whim" of the writer. We most sincerely hope that the "whim" will last for some time yet, as Mr. Smith certainly writes in a delightfully interesting manner about these famous persons.

Publication of the account of the Harriman expedition to Alaska, which Doubleday, Page & Co. have in hand, has been delayed until the opening of the new year, owing to the difficulty experienced in the printing of the many colored plates which are to accompany it. The volume promises, when finally given to the public, to be the finest example of book-making devoted to a work of scientific travel and exploration ever put forth in this country.

Have you seen "LAMONI PULPITS" in the INDEPENDENT PATRIOT?

A synopsis of one sermon a week from the Saints' pulpit in Lamoni, appears in the PATRIOT. Subscription one dollar per year. Address, THE PATRIOT, Lamoni, Iowa.

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STATE SAVINGS BANK OF LAMONI.

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Total assets January 1, 1900, $133,032.34; April 1, 1900, $162,781.07.

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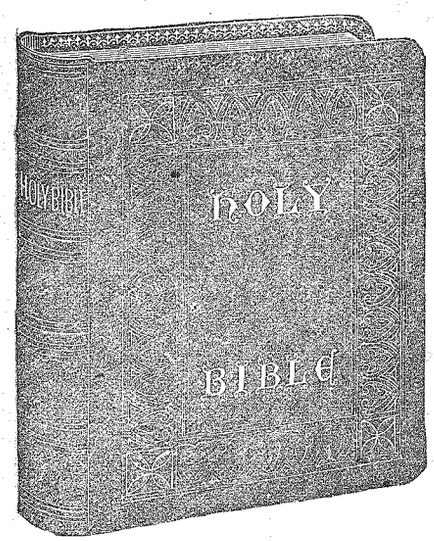

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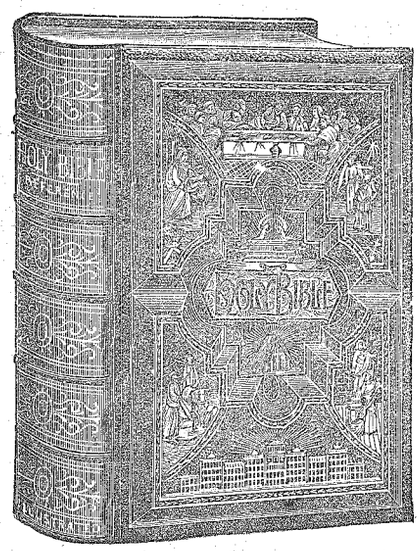

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JANUARY 16, 1901. NO. 3.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 16, 1901.

APOSTATE—APOSTASY.

Apostasy means a departure from the faith. An apostate is one who has departed from the faith. To apostatize is to leave the original faith, or church, to which one has given adherence and has heretofore been loyal. The editor of the HERALD having been called an apostate, has thought it would be of advantage to some who might take an interest in the subject, to make a brief statement in regard to this charge.

I was baptized by my father before his death in the fall of 1843, or spring of 1844, in the Mississippi river, at the foot of Main street, in Nauvoo, Illinois.

The faith of the church as published by Joseph Smith, the then president, prophet, and chief apostle of the church, was as follows:—

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. We believe that men will be punished for their own sins and not for Adam's transgression.

We believe that through the atonement of Christ all mankind may be saved by obedience to the law and ordinances of the gospel.

We believe that these ordinances are 1st, Faith in the Lord Jesus Christ; 2d, Repentance; 3d, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Ghost. We believe that a man must be called of God by "prophecy, and by laying on of hands" by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the Bible to be the word of God as far as it is translated correctly, we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally on the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men;* indeed, we may say that we follow the admonition of Paul, "We believe all things," we have endured many things, and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report or praise-worthy we seek after these things.

The foregoing statement of the faith of the church we copy from an article published in the *Times and Seasons*, the recognized organ of the church, for March 1, 1842, vol. 3, No. 9, pp. 706–710. It is presented to the readers of the church paper in the following preliminary statement:—

At the request of Mr. John Wentworth, editor, and proprietor of the "*Chicago Democrat,*" I have written the following sketch of the rise, progress, persecution, and faith of the Latter Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands is that he publish the account entire, ungarnished and without misrepresentation.

Then follows a brief history, closing with the statement of the faith, to which is signed the name Joseph Smith. This, or a similar document containing the same epitome of belief, was furnished by Joseph Smith to I. Daniel Rupp, of Pennsylvania, for his work "History of the Religious denominations of the United States," published in the year 1844.

I joined the church under this published statement of the articles of faith, thereby consenting to the formula at the time, and subsequently, after reaching maturer years, affirming my adherence and allegiance to the doctrines therein stated, and this affirmation I have made repeatedly for many years. I have not at any time refused credence to any of the items of faith therein set forth; nor do I now refuse to accept them. In what sense, then, am I apostate? Am I apostate because I refuse to believe that Joseph Smith, the one who wrote, as he states above, that he had the "honor under God" of being the "founder" of the church of Latter Day Saints, deliberately stated to Mr. Wentworth, and through him to his patrons of the Chicago *Democrat*, and the public, through that paper, Mr. Bastow's history of New Hampshire and Mr. Rupp's "History of Religious Denominations in the United States," what was a misleading and false account of the faith of that church? Am I apostate because I refuse to accept statements of others born into the world and the church after I was, that the so-called revelation ordering or sanctioning a contrary doctrine to that revealed and published in the Book of Doctrine and Covenants, given in 1831, sections 42 and 49, and the article on marriage, based thereon accepted and published in the book by the church in 1835, was given to and known by the prophet and revelator in 1831, at the very date that the revelations concerning the marriage relation establishing the one wife system were received and published in the councils of the church?

To accept such a statement would be to implicate the man who "under God" founded the church, in a system of deception, hypocrisy, double dealing and lying, absolutely at variance with all the gospel teaching from the Savior's disputation with the doctors to the last sermon preached by Joseph Smith, or any of his associates during his lifetime; completely incompatible with the declaration made at the close of the statement of the faith of the church, "If there is anything virtuous, lovely, or of good report, or praiseworthy we seek after these things."

Am I apostate because I refuse to say that I know my father, the Seer, practiced secretly what was a direct infraction of the law of the land, what made him a criminal before the law and the courts if he should have been charged, arrested, and tried for it, when I never so much as heard of his having been guilty of such conduct until after his death, and of which I absolutely knew nothing! Am I apostate because I do not believe that my mother, whom the Lord called an "elect lady," was guilty of lying when she stated that her husband had no other woman to wife to her knowledge, that she never saw, nor heard read, nor burned the original of the so-called revelation on the marriage relation of which a purported copy was read by order of Pres. Brigham Young, in Salt Lake City, August 29, 1852, and that she never at any time consented to my father taking other women to be his wives? All this she

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affirmed from the time of my father's death until her own departure from life thirty-five years later. Am I apostate because I believe that she told the truth?

Am I apostate because I believe that my father and Uncle Hyrum, who were so wickedly slain more than half a century ago, told the truth when one stated that there was no such doctrine as a man having more than one wife living at the same time taught or practiced at Nauvoo, the other when he called polygamy a "cursed doctrine?"

Am I apostate because I refuse to believe that these two men lived two lives, one, honest and upright as a citizen of the state and a leading religious teacher should do; the other, a deceptive, secret life, saying one thing in public and another thing in private, professing a love for virtue in public, and practicing acknowledged immorality in private; living in professed honorable wedlock with my mother and secretly, deceptively dishonoring and violating his marriage vow with her by treating other women as his wives—am I apostate because I refuse to believe this?

At present writing I am able to say, I have kept, and am with my coworkers contending earnestly for, the faith *once*, yes *twice* delivered to the Saints; and please God, shall continue so to do; hence am not apostate; nor is my profession of belief apostasy.

JOSEPH SMITH,
Son of the Seer.

LIBERALISM.

If the religion of the Latter Day Saints has ever been anything, it has been liberal. Investigation, study, research have been encouraged always, and the members have ever been told to use every available means to acquire knowledge, and to read and study on every worthy subject. Our religion is one of conscience, and the enlightened mind is the one most capable of appreciating the beauties and breadth of what is the doctrine of our church. The leaders of the church have always advised an investigation of other faiths as well as our own, believing that our work is the better appreciated when contrasted with that of other churches. Each member has been made to feel that he is to be a judge for himself as regards what the church presents as doctrine, and no one is obliged to accept unquestioningly what is presented to him. On the other hand, each member is told to measure by the standard of the Bible all that is offered in a religious line. Hence it is that it is somewhat difficult to understand the position of the Catholic officials taken in the following article from the Leeds, England, *Mercury*, sent us by a brother from England, who forgot to sign his name to his letter:—

LIBERAL CATHOLICISM CONDEMNED.

PRIVATE JUDGMENT VERSUS OBEDIENCE TO AUTHORITY.

JOINT PASTORAL OF CARDINAL AND ROMAN CATHOLIC BISHOPS.

Cardinal Vaughn and all the English Catholic Bishops issue today, being the Feast of the Martyred St. Thomas of Canterbury, a joint pastoral letter on Liberal Catholicism. They state that among the blessings of the expiring century none have been more consolatory than the peaceful growth and expansion of the Catholic faith in England. But though the storms of persecution have blown over, other dangers of a more insidious character, such as various forms of rationalism and human pride at present confronted the Church in England as elsewhere. For three hundred years no religious tribunal capable of teaching with unerring certainty, or of binding the conscience in the name of God, had been recognized by the English people. The result had been to substitute the principle of private judgment for the principle of obedience to religious authority, and to persuade the people that they were the ultimate judge of what was true and proper in conduct and religion. It had become a dominant principle in England that all power and authority in civic, political, and religious matters were ultimately vested in the people. Catholics need not, therefore, wonder if there was occasionally found among their own flock some whose loyalty to the Church was tainted by false principles; or if there were others who had come into the Church without having altogether shaken off the critical spirit of private judgment in which they had been brought up. Being wanting in filial docility and reverence, they freely disposed of doctrine, practice, and discipline upon their own responsibility, and without the least reverence to the mind of the Church or to ministers. This was to be Liberal indeed with the rights and property of another, with the sacred prerogatives of Christ and his Church. It was the exercise of liberality of this counterfeit sort that characterised what was known as the Liberal Catholic.

RESTRICTIONS OF RELIGION.

It was against Liberal Catholics that the rights and liberties of the Church had to be defended. The Catholic clergy and laity of England would always need to be strong in the spirit of St. Thomas of Canterbury, if they were always to resist successfully the restless encroachments of Liberalism upon the sphere of religion. It was, therefore, thought necessary to sound a note of warning. It could not be conceived for a moment that the fluctuating opinions and fashions of the hour, which flitted over the surface of the public mind like shadows over a landscape, could ever be used by the Church of God as a rule by which to fix the cardinal points of revealed truth, or to draw the lines of immutable dogma. Some there were whose pride chafed under the restrictions imposed by religion. Not content with the vast fields of profane science and speculation opened to them, and with the civil government of the world which was theirs, they itched to have their hand in the government of the Church and in her teaching; or, if this could not be, they vainly strove to enforce their views by appeals to the Press and to public opinion. Among the views described in the Pastoral as errors and poisonous opinions are the idea that the constitution, as well as the teaching, of the Church ought to be brought into harmony with what was styled modern thought and the progress of the world; that the government of the Church should be largely shared by the laity as a right; that it was permissible to the faithful to correct abuses and scandals by recourse to the people and to the powers of the world rather than to the authorities of the Church; and that Catholics were free to read and discuss matters, however dangerous to faith or morals, if they felt inclined to do so. An obligation rested upon every one to think as the Church thought in matters of faith and doctrine in order to think aright, and, therefore, to yield a firm assent to whatever she presented for acceptance. To think as the Church thought, to be of one mind with her, to obey her voice was not a matter of duty in those cases only where the subject matter was one of divine revelation or connected therewith. It was an obligation also whenever the subject-matter of the Church's teaching fell within the range of her authority—and that range comprised all that was necessary for feeding, teaching, and governing the flock.

THE INFALLIBILITY OF THE CHURCH.

The Liberal Catholic appeared to be nervously apprehensive lest the Church should in some way commit herself and err. He doubted her wisdom, her patience, her ability in dealing with mankind, and he flattered himself that his own opinions were the outcome of a strong-minded, impartial, and philosophical spirit. It was from germs such as these that the most noxious Liberalism had infected the Catholic Church in other lands. The clergy must remember that unless converts believed that they had found, in the Catholic Church, the Divine Teacher, they must not be admitted into her pale, no matter how many of the Articles of Catholic faith they might assent to. They must believe in the authority and infallibility of the Divine Teacher in matters of faith and morals as an essential and fundamental condition for reception into the Church. One of the errors current in England was the belief that the Catholic Church of today was not the same as the primitive Church—that she had departed from the original doctrines of Christianity. Another error was that the Church possessed more authority at one time than at another—that she possessed a divine claim to obedience in the early centuries which she did not possess in the present day. Catholics, on the other hand, held that the Church as the Divine Teacher was identical with herself in every age. The Divine Teacher spoke through his chosen organs, the Pope and the Bishops, in union with Him. He spoke with the same wisdom, the same authority, the same infallibility, today as during the infancy of the Church, in the first three centuries of persecution, or in the subsequent centuries of general council. The Church was continuous and indefectible in her existence and constitution; so also in her doctrine. She had a progress and evolution of her own, but such development did not imply essential change.

It was a mistaken belief that the way to commend the Catholic religion to non-Catholics was to pare down supernatural doctrines of faith, and to hold out a hope and a prospect that the dogmas they objected to might, by degrees, be explained away or brought into conformity with their opinions. If it was a pernicious error to say that science and progress could read a new meaning into the creeds and definitions of faith, it was a no less pernicious and evolutionary error to assert that decrees emanating from the Holy See were an incumbrance on that field of science and an obstacle in that path of progress. Indiscriminate reading was perhaps the most insidious form under which the poison of rationalism and unbelief was injected into the soul. Without attracting attention, men and women, too, took up books or magazines that lay about, and, as it were, casually turned to the cleverly written and highly spiced articles against their faith which they found therein. Their minds had no tincture of philosophical or theological training—they possessed no antidote to the poisonous draught; but they read on without excuse or necessity, allured by fashion, curiosity, or a

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desire to taste of forbidden fruit. A common result eventually produced by indulgence of this sort was either distrust of the Church, doubts of revelation and of the existence of God himself, ending in secret or open disbelief, or the general loosening of the spiritual ties and bonds that held the religious structure of life together. Hence loss of the instincts of faith and a Liberal Catholicism, in which semi-rationalism had secured a permanent lodgment. To say that it was impossible to get away from the literature of the day was only to say that, in the choice of what to read and what to avoid, the exercise of a wise discretion and of a strong will were absolutely necessary. To read without necessity matter calculated to create or to sap faith was a sin against religion and the First Commandment. In conclusion, the Bishops declare that there is but one fitting attitude for a Catholic towards the Church—viz., that of unswerving loyalty.

The brother in submitting the clipping, has this to say:—

I forward you a cutting containing a synopsis of a letter of a pastoral nature from the heads of the Catholic Church in England.

The note of alarm sounded is significant, coming as it does at the close of a century whose achievements have been the fruit of the Reformation and the liberty of thought that ensued.

It is very, very pleasing to observe that the almost hysterical wail is produced because of the disposition to exercise independent thought is become more and more pronounced in the Roman Catholic Church.

But the appeal and complaint is a complete anachronism. The nations at large have basked in the light of liberty too long to give up so easily the laurels won in the fields of scientific research and adventurous progression in eduation, to bow in slavish submission to this fossilized relic of ages when darkness and superstition reigned supreme. As well invite us to discard the advantages of the 19th century mode of locomotion, the wondrous aids of modern electricity, for the crude methods employed to produce the results before the dawn of the Reformation Days. Too late. "We know the truth and the truth has made us free."

EXTRACTS FROM LETTERS.

Mrs. A. C. Silvers, writing from Rockville, Missouri, under date of January 4, says:—

Very little preaching has been done here, and that some time ago, and the people would not come out to hear, but I feel that I may be able to do some good with tracts. My husband is now preaching at Fort Scott, Kansas. December 23 he baptized four adults at Collins, St. Clair county, Missouri, where he has done considerable preaching the past three years. I am striving to work in the interests of the cause of Christ.

Bro. F. C. Warnky, Schell City, Missouri, January 7:—

I came here last Friday. Am preaching every night. Interest is very good.

Elder J. F. Mintun, Little Sioux, Iowa, January 9:—

I began services here last Sunday, and with increasing interest I have continued, and will continue a week or more. My health is some better, but I am still troubled with sleeplessness some, and when closely applied to my work, am troubled in my nerves, but I am being careful as I can do what seems necessary, and am feeling blessed. Saints at Moorhead expect to begin services again next Sunday, after several months' quarantine against public services there on account of smallpox. The smallpox has crippled our ministerial work somewhat in this district since the reunion.

H. A. McCoy writes from Perry, Iowa, January 12:—

Bro. J. W. Morgan is sick at the home of Bro. L. Finney near Earlham, Madison county. He is in a bad condition indeed, with lung trouble.

EDITORIAL ITEMS.

By a copy of the *Bevier Appeal* for January 4, handed us, we note that Bro. J. F. Tanner made a well-received address at a "Twentieth Century Welcome" entertainment at that place. The *Appeal* speaks highly of the brother's address.

By a number of the Lowry City (Missouri) *Independent* of a late date, we notice that that paper is now published by Bro. W. W. Kearney, formerly an employe of the Herald Office, and that he and his wife are associated as editors. It is a weekly, devoted to local interests. We wish Bro. Kearney success in his new enterprise.

Heman C. Smith, of the twelve, will hold a debate with D. H. Bays beginning February 4, at Omaha, Nebraska. There will be four propositions debated, four sessions to be devoted to each proposition. The ground covered will be as regards the authenticity and divinity of the Book of Mormon; whether or not the New Testament is the last of God's revelations to man; and whether the Christian Church or the Reorganized Church is identical in organization, etc., to the church of the New Testament.

Bro. C. R. Duncan sends a copy of a tract which he has written, and which was printed by Bro. Alma Hanson. It is entitled, "Latter Day Saints. Who are They?" It is a four page pamphlet, and succinctly sets forth some of the differences between us and the Utah people. We are always glad to receive such evidences that our men are alive to the interests of the work.

Bro. J. W. Wight, of the Twelve, has arranged and signed articles of debate with a Reverend Walker, a Christian minister of Lu Verne, Minnesota, the debate to take place in the near future. Lu Verne is a town of about twenty-four hundred inhabitants, and there is not a Latter Day Saint there. This will be a splendid opportunity to get our work before the people of that part of the country. Good will be done for the cause, we have no doubt.

The Religio-Literary societies will please take notice that hereafter all notices of convention should be sent to the *Autumn Leaves*, to Miss Louise Palfrey, of Macon, Missouri, in time for publishing in the Arena. All such notices sent to us will be forwarded to her if there is time for insertion in the Arena. All Religio business of this kind should be transacted through the columns of the Religio's department in the *Autumn Leaves*.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 3.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

The conflicting claims of the many aspirants who professed to be leaders of the church were being pushed in all quarters by those directly interested in them, creating much confusion and doubt in the minds of the Saints, and I was in great hopes that some elder or missionary would come to us direct from Nauvoo in order that we might meet them face to face. I thought in that way we could get the facts, and I was in hopes they would tell us they acknowledged little Joseph would be the prophet of the church. While in this condition of mind the glad news was brought to us that two elders direct from Nauvoo were in the neigborhood and would soon be at our house. I was all delighted and in expectation of hearing good news right from the city of the Saints. Soon the carriage came in sight, and while I waited, it drove up to the gate. I started to meet it. My brother Jason followed me. I had gone but a few steps toward the gate when I stopped, and the Spirit in great power rested on me, and those elders appeared to me as black as colored men, and I thought they were the most dreadful, wickedest men I had ever seen. Jason passed on to meet them; and as they were about to get out of the carriage, one of them remarked in an important tone of voice:—

"I have not come with a guess so, but with a know so."

The Holy Spirit still rested on me, and I could hardly restrain myself from speaking aloud, "You lie, and you know you lie." As they started for the house, my first thought was to run from them, but a feeling of confidence and reassurance came to me, and I said to myself, "No, I will not be a coward."

I had a desire to hear what they would say, and so I followed them into the house. My brother asked them questions. They did most of the talking. I do not remember their conversation, but their manner seemed to be light and frivolous all that afternoon. The next morning I saw that Jason looked troubled. As it seemed to me, they had an important manner about them, and so very consequential,—a great contrast to the humble, meek manner I had always observed in the ministers of the church before. To some statement they made (I do not remember what it

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was), Jason said, "That would be bigamy."

"No," replied Elder Lyman Stoddard, "it would be polygamy."

I was startled at the word, and was much surprised, and the Holy Spirit rested upon me and said, "That is the word in the vision that you could not understand. Whoredom is polygamy to take away the reproach."

At first I did not know what polygamy meant, but I soon learned it was a plurality of wives, and then the vision was all plain to me. For me to believe in that horrible practice as a divine institution—I could easier believe that there is no God! Every fiber of my being revolted at the abominable crime attempted and fostered as a religious tenet, and I thanked God with my whole heart that I knew by the ministration of his angels and the Holy Ghost to me that it was not of God!

My brother opposed them and looked distressed in mind, and the other elder who was with Lyman Stoddard said: "If you had received your endowment, then you would understand all about it, and then I could explain all about it, but I can't do it now until you get your endowment."

Then the Spirit said to me: "That is murder in the secret chamber, and sister to the queen as you were taught in the vision."

All was plain to me now. The church had apostatized and gone into great and abominable wickedness, and was rejected of God. All of my fond hopes in relation to it were now blasted. Those men whom I had learned to love and esteem had become corrupt and were deceivers, and I felt to mourn over the condition of things, being much disappointed in my expectations and hopes.

Elders of the many factions that had arisen from the once united and beautiful church often called upon us, as missionaries of their respective organizations. Contention and bitterness towards each other seemed to be their general feelings and characteristics. An important, arrogant spirit possessed the zealous missionary of each respective faction to a great extent. I saw a complete change in the spirit and demeanor of the elders, and the once childlike simplicity had given way to a coarse, overbearing, dictatorial importance. I often thought of a saying I had heard, "General Jackson's overcoat would not make them a jacket," and when I see anyone feigning to appear what he is not, I yet think of the same crude expression.

The words *Latter Day Saints* and *Mormons* had now lost all their charms for me. Disappointment and shame often crimsoned my cheeks when I heard reference made concerning the church. Instead of God and the meek and lowly Lamb of Calvary's cross being the watchword and theme, it was a war of words about men and ceremonies, secret endowments, consisting of words, signs, and grips, instead of the endowment of the Holy Ghost and power from God displayed through wisdom and holiness.

The whole aspect of things had changed! I did not know then that the body of the Saints in their scattered condition by thousands were over all the land feeling the same distress and shame that I did, refusing to follow either faction; but, like Elias of old, I felt that I was alone.

In the meantime I had a dream, in 1846, that gave me some comfort. I saw the people of the city of Nauvoo leave it and go west, and that I went after them to bring them back. This gave me hope. And then it began to be talked around that little Joseph would yet lead the church. This too, afforded some peace of mind, though clouds seemed to hover around me.

In 1848, the Rochester, New York, spirit rappings began to create much talk in the country. I became quite anxious to learn of its developments. It seemed to baffle all who investigated it, and astounded the most learned professors of the land. Many conjectures were had in regard to it, and some thought that both the house and Fox family were haunted by evil spirits, or by the spirit of some one that had been murdered in the house. A thousand stories were afloat concerning them. But it had the effect to confirm me in the truth of the Bible in relation to the oft-repeated statements found in it where Jesus cast out devils, and mention is made of familar spirits. (See Isaiah 8: 19, and the devils of Revelation 16: 13, 14.) It also confirmed me in the prophetic calling of Joseph Smith by reason of the light reflected when he sent me word that mesmerism and false spirits were means to deceive the people, and the Saints ought to have nothing to do with them.

In the latter part of the winter of 1849–50 I was stricken with typhoid fever, nigh unto death, but finally recovered slowly. The physician had given me strong medicine and deprived me of water to drink, and I suffered severely for it. Every joint in me seemed to hurt if I made a quick move of my body in the least, and I afterward resolved never to be deprived of water like that again by the order of a physician; that I would die first.

After I recovered, in the fall of 1850, I went up to live with my brother Silas. I found Silas was a firm believer in the theory that little Joseph would yet lead the church; that those claimants to leadership and would-be prophets were base impostors; that polygamy was a blasphemous heresy; and that many of the Saints in this country and Europe were standing still and had nothing to do with any of the factions and would unite with him. The Bible was then my companion. I began to read it with more interest than ever before. The complex composition and nature of its history were a source of trial to me. Was it possible that God walked and talked with man? Was man really made in the likeness of his maker? And did he have anything to do with such a wicked man as Cain the murderer, to even talk with him after he had killed his brother?

During the summer of 1851 I made up my mind that in the fall I would go into the pinery, in the northern part of the state and see if I could find an opening to make money faster than to work by the month for others; but in August I was taken sick while I was helping my brother in the hay field. At one time I had fallen from the hay loft into the barn and hurt one of my limbs, and while I was sick my limb began to pain dreadfully. I suffered excruciating pain most of the time for months. Finally I became so weak I could not turn in bed or help myself. My brother was very busy on the farm at the time, and most of my care was from my sister-in-law, Sarah Briggs, who was always very kind and attentive to see that everything was done for me that could be done. I asked my sister-in-law what the physician said about me getting well, but I quickly saw she evaded my question. Though suffering physically, my mind seemed strong and clear all the time. When it was possible to meditate upon my life and things that had happened with me, the uncertainty of all things mortal, I thought as far as was possible upon those things that were called divine and eternal. The things that are fleeting truly seemed wholly inadequate to the hungry, vigilant mind that thirsted after knowledge, and worldly things at best were very unsatisfactory. And if this life were the ultimatum of man's existence, I felt indeed that what we called the climax of divine wisdom was the extreme of folly.

But God is, and is possessed of almighty power, yet his wisdom is past finding out by mortal man unaided by this same merciful Creator. The fact that progress has been made by man is satisfactory evidence that ultimately, in the cycles of eternity, perfection will be reached, and that every soul who pants for happiness will be saved. Yes, all these comforting thoughts were all the solace I found during those dreary months of fall and winter. February was fast fading away with its record into eternity, and I was waiting to hear my loving sister-in-law tell me what

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the physician said of my earthly destiny. Three long days I urged her to tell me. I said to her, "If he says I am going to die, I think I ought to know it. If I am to be a poor, feeble cripple to linger a worthless life, I ought to know it."

She finally yielded, and after cautioning me not to take it to heart, replied, "The doctor says your physical system is all gone. There is nothing to build on, and you are liable to drop away at any moment. You may possibly linger a short time, but will never be able to feed or dress yourself again."

Upon receiving this sad answer, I involuntarily replied, "I will be up and dress myself in a week."

My sister-in-law went out into the other room. A quiet, serene sensation seemed to come over my mind, and the manifestation I had at my conversion, when the voice said to me, "You will embrace this doctrine, be baptized, and preach it," came to my mind in great force. I then told the Lord as follows: "If you want me to preach the gospel and will give me my health and the use of my limbs so I will not be lame, and will tell me anything, I will do it. I do not want you to tell somebody else and then he tell me. But I can't travel and preach and be lame; I ask for the use of my limbs or death."

When I repeated the above words the Spirit rested on me and said, "You will recover and be baptized, and for evidence to you that the one who baptizes you has authority from God, he will have the gift of prophecy and revelation to indicate your calling, and ordain you an elder the day you are baptized, and then you will preach for a time, and then be chosen into the High Council of the church." This manifestation was clear and unmistakable, and has ever since been indelibly impressed on my mind. My hand could easier forget to obey my mind than I could forget this glorious revelation.

And right here let me answer the query often presented to the thinking mind that reflects upon the subject of inspiration. What is inspiration? How does it operate upon the prophet? The apostle says,

Holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1:21.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.—Joel 2:28-32.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.—Genesis 37:5-11.

And Pharaoh said unto Joseph, I have dreamed a dream.—Genesis 41:15-24.

And Joseph said unto Pharaoh, . . . God hath showed Pharaoh what he is about to do.—Verse 25.

And immediately I was in the Spirit: and, behold, a throne was set in heaven.—Revelation 4:2.

Then was the secret revealed unto Daniel in a night vision.—Daniel 2:19.

If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Jesus; Matthew 12:28.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace.—Acts 18:9.

And it was so, that, when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. . . . And the Spirit of God came upon him, and he prophesied among them.—1 Samuel 10:9, 10.

He took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.—Acts 21:11. (See also 1 Corinthians, chapters 12 and 14)

These passages show the effect of receiving the Holy Ghost. Sometimes they were translated by it; at other times they saw open visions and talked with the angel of the Lord; at other times they discerned spirits and the thoughts of men, healed the sick, cast out devils, and spoke in tongues and interpreted. In fact, it is the power by which God made the world and all things in it.

In my experience, inspiration gives open visions. Sometimes I am not aware that it is a vision, but think, until it has passed, that it is but a natural view of things. At other times I know it is the Holy Spirit resting on me at the time. Sometimes it is manifest in bringing things to our remembrance; at others in healing the sick, casting out devils, and giving comfort and joy unspeakable. It also helps us to be resigned to conditions and circumstances which we cannot control, assuring us that all things will work together for good to those who love the Lord.

O that I could persuade all my readers, in the language of the beloved disciple, who leaned on the bosom of his dear Lord, that a high moral character and spiritual development are required in order to attain unto those heavenly treasures.

He that doeth righteousness is righteous, even as he [God] is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning.

This cannot be attained except by keeping his commandments.

In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.—1 John 3:7-10.

He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words. . . . He that loveth me not keepeth not my sayings.—John 14:21, 23, 24.

The Psalmist says:—

Then shall I not be ashamed, when I have respect *unto all thy commandments*.—119:6.

Jesus in keeping with this says:—

For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.—Luke 9:26.

But my readers may say, What are the commandments? The Pharisees of this age would answer by turning your attention to the Decalogue, and telling you to "believe in Christ," "be sanctified through grace," and such language, and leave you just as ignorant of the commanded gospel duties enjoined as when you asked the question. But the man of God must answer:—

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2:38.

I have been thus particular in presenting the above texts, First, To show that Jesus taught the gospel, and that it is the power of God unto salvation. Secondly, That Peter and Paul each preached the same gospel. Third, That any man or an angel from heaven that should preach any other gospel should be cursed. Fourth, Faith is the first principle of the gospel; repentance is the second; baptism the third for the remission of sins. And the reception of the Holy Ghost is promised to as many as believe, and to all that are afar off, even as many as the Lord our God shall call.

But to return. How could I, after hearing these glorious principles, help being enraptured with them? Through sad experience and suffering I had indeed learned that all things earthly and clothed in mortality are transitory, and if there is anything that is enduring it must come direct from the Creator.

For the law was given by Moses, but grace and truth came by Jesus Christ.—John 1:17.

For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . . As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.—John 6:33, 57.

Or, as the ancient apostle said,

For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8:14.

To be led by the Spirit of God is to receive revelation from God.

These grand and beautiful principles were weighed in my mind and became a constant source of comfort to me during the long night that the church passed through from 1844 until 1851. I also read the Book of Mormon and the Doctrine and Covenants during this time.

Sometime during the winter of 1850 my brother Silas received letters from home and Jason informing him of a visit from Elders William Smith and Joseph Wood; that they lived at Palestine, near what is now called Amboy, Lee county, Illinois, and were preaching the law of lineage, holding that it was the right of William's nephew, Joseph, to take the lead of the church, but in the mean-

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time, God had revealed to William Smith that it was his duty to preach the gospel and tell the scattered Latter Day Saints that he represented the rightful heir until he should take his father's place; that the gifts of the Holy Spirit were following those who obeyed the gospel.

My brother Silas believed this report in part; that is, that the gifts might follow the believer, and that little Joseph (as he was then called) would be called to take his father's place in the church; but he was prejudiced against William Smith on account of some acquaintance he had with his connection with the church before the martyrdom of his brother Joseph, and he doubted that God had inspired William to move in any such manner to preach the gospel or represent the legal heir to the presidency of the church; or that he had any such right to so represent him by virtue of being a son of the patriarch or brother of the Prophet Joseph. Neither had I forgotten the account in Joseph's history concerning the trouble William had caused him and the family.

Silas went down home on a visit and I did the chores while he was gone, but when he came back he was no better satisfied that William Smith was just what he seemed to be, or that he was a leader of the church by God's appointment, than before; and early in the spring of 1852, as soon as I was able, I went home, where I heard many stories about William Smith and Wood. I saw letters in Smith's own handwriting claiming the right of the presidency of the church, and denouncing the right of his nephew to the presidency, and if he ever attained to any authority in the church it would be by its being conferred upon him by William or his successors.

I also attended the conference held June 12 and 13 near Beloit, Wisconsin, and there, the evening before conference opened, met, for the first time in my life, Elder Z. H. Gurley; and while I do not recall much that was said during the conference, yet I do distinctly remember the words that Elder Gurley said to Jason, which were as follows:—

"When I first saw your revelation I did not believe it, for I could not believe that God would indorse William Smith as his servant, and your revelation did acknowledge him as a servant of God; neither did I believe that little Joseph had any rights to the presidency because he was a son of the martyr. And I opposed Bro. Powell holding meetings in our branch, but afterwards my little child Julia received the gift of tongues, and the interpretation declared it was his right by lineage, and also by blessing. And then it was all plain to me, and after looking up the Book of Covenants I saw the law governing the whole matter, and thought it strange we had not seen it before, and I was ready to join in with you, and I thought it best to call a conference, so I wrote to you about it."

(To be continued.)

ONE DOLLAR.

Kind reader, I do not propose to philosophize upon this medium of commerce, or with my imagination attempt to follow all its annual meanderings, or to picture all its exchanges and the results.

Having selected this caption as the preacher does his text, that it may prove opportune to the subject, I inform all that the undersigned has a small job of unfinished business left over from the last century; that is, the donations thus far received in behalf of Graceland College are inadequate to meet the deficit.

Sometime since I stated that when a sufficient amount was received I would desist from article writing asking aid for this church institution of learning.

In behalf of the college I herewith return unfeigned thanks for kind and substantial remembrance, and to those who have not yet contributed, would say: It is not yet too late for us to place your name with those who desire to stand in unity and harmony with the spirit, genius, and voice of the church in sustaining Graceland.

The following gave the inspiration for my caption to this paper:—

Inclosed you will find one dollar for college expenses. I hope you will excuse me for intruding upon your time and patience so much; but I want to enforce the point I have been trying to make. A month or so ago I I came from K—— to A——. I was on the road all one day and night, and part of another day and night. I refused to go to a hotel or buy lunch, except for one meal. The thought came to me that I could save a dollar that way for Graceland. I did so, and now send it to you.

This is from one of our most faithful missionaries, and it is fair to state that while he is a friend to Graceland and to education, he does not look with favor upon our method of soliciting help from the membership of the church.

So far I have made our appeal in a general way to one and all, leaving the answer to the conscience of those who read our requests, and up to date I have not been able to muster up courage to make a personal appeal to our rich or well to do brethren of the church, and for what I have done in behalf of Graceland have not suffered any compunction, keck, or qualm of conscience, for I am a firm believer in the ancient word of promise:—

Gather my saints together unto me; those that have made a covenant with me by sacrifice.—Ps. 50: 5.

As Graceland is a church institution, its success will depend for support upon those who help in the Lord's work by deeds of sacrifice. The time will again come when the "book of the covenant" will be read and the people will respond, "All that the Lord hath said will we do, and be obedient." What a happy church community we will be when all are obedient unto God! The brother of the Lord wrote:—

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2: 15, 16.

While you make application of the foregoing scripture, please to remember that we your servants are only seeking to fulfill our duty in carrying out your will, in caring for and operating Graceland College in accord with its creation.

We have reason to believe that the income from scholarship will be in advance of what we expected, and the increase of scholars is a matter of encouragement.

Now in closing this first appeal in the new century, shall we have to be satisfied with your bidding, Be faithful, servants, or will you come to our help with some of the *all needful*, that we may accomplish the unfinished business to your satisfaction?

Still on deck,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

ZIZANIA.—NO. I.

BY R. M. ELVIN.

The English word for the above is *tares*, and I conceived that a compilation and a few thoughts on the same might prove both interesting and useful. The Savior said, as recorded in the Inspired Translation:—

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field; but while he slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? whence then hath it tares? He said unto them, An enemy hath done this. And the servants said unto him, Wilt thou that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the wheat into my barn: and the tares are bound in bundles to be burned.—Matt. 13: 22-29.

The Lord employed objects of nature and the affairs of daily life from which to construct his parables, and yet the above was not understood by his disciples, and the religious teachers from that time till the present have entertained views antagonistic. I do not attempt to untwist the gnarled rope and get all the kinks out, but perhaps may help some gospel pil-

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grim to a better understanding of the question.

Then Jesus sent the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked. The enemy that sowed them is the devil. The harvest is the end of the world, or the destruction of the wicked. The reapers are the angels, or the messengers sent of heaven. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked. For in that day, before the Son of Man shall come, he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth. For the world shall be burned with fire. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.—Matt. 13: 35-45, I. T.

Let me try to simplify the answers and instructions of the immaculate Teacher by a succinct statement thereof:—

1. Christ sowed the good seed.

2. The humanity of earth is the field in which the good seed is sown.

3. The good seed are those who have obeyed the gospel, and are called the children of the kingdom, as represented to man by the Son of God.

4. The tares are the wicked, or the people of the world; those that take pleasure in the amusements, foibles, and worldly sins; or, as stated by inspiration:—

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. —Gal. 5: 19-21.

5. The Devil sowed the tares; for he is the chief of all those who give—

Heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron.—1 Tim. 4: 1, 2, I. T.

The character of the arch-deceiver is presented by the Lord as follows:—

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.—John 8: 44.

A fit gentleman to sow tares! Peter seems to have thought that to be his business:—

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—1 Peter 5: 8.

Of old the Devil was so engaged. (See Job 1: 7.)

6. The wheat and tares will be separated at the time of the harvest, or end of the world; that is when the present reign of evil shall be displaced by the introduction of the universal reign of peace.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 2: 14.

At the same time will be fulfilled the following promise:—

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—Isa. 65: 17.

John very accurately describes the time and condition of the division of the wheat and the tares:—

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. 21: 1-8.

When the above scene takes place there will be no more commingling of the wheat and tares.

7. The holy angels of God,—those ministers from the throne of light that do the Father's bidding and bring his revelations to man,—are the reapers; and their helpers in this great work are the men divinely called of God, ordained to the holy priesthood, inspirationally guided, and laboring as the sent of heaven.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

God's method of dealing with his children has always been by his choosing from their number those who are to act as his duly authorized ministers, who by the direction of angels, or under the inspiration of the Holy Spirit, declare the will of God to the people. Hence the Master said:—

Ye have not chosen me, but I have chosen you, and ordained you.—John 15: 16.

His parting words were:—

As my Father hath sent me, even so send I you.—John 20: 21.

Latter Day Saints will experience no difficulty in understanding the foregoing, or the following:—

All are called according to the gifts of God unto them; and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all.—D. C. 119: 8.

The wheat is to be gathered first, afterward the tares are bound in bundles and are burned. All Saints should prepare for the gathering; leave the world, and in peace dwell together. Of this the heraldic cry was made:—

Gather my Saints together unto me; those that have made a covenant with me by sacrifice.—Ps. 50: 5.

A way of escape is provided for us if we will avail ourselves of the provision:—

Behold now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after today cometh the burning: this is speaking after the manner of the Lord; for verily I say, Tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon.—D. C. 64: 5.

Those who neglect tithing and the gathering have no promise to escape the burning.

8. After Christ had explained the separation of the wheat and the tares, he proceeded to explain relative to his people, "for in that day," there is to be a change; for instead of the Saints being called out of Babylon, there shall be gathered out of the kingdom (church) "all things which offend, and them which do iniquity." In writing of the church, Paul said:—

That he [Christ] might sanctify and cleanse it [the church] with the washing of water by the word, that he [Christ] might present it [the church] to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it [the church] should be holy and without blemish.—Eph. 5: 26, 27.

The separation of the righteous and wicked is not a debatable question; we are not left in the dark; for it is written for our instruction:—

Even in the day of the coming of the Son of Man, and until that hour, there will be foolish virgins among the wise, and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels, to pluck out the wicked, and cast them into unquenchable fire.—D. C. 63: 13.

Having critically examined the reply of Christ to his disciples in regard to the parable of the tares, I now introduce the explanation of William Smith, LL. D. He says on this topic:

TARES.—There can be little doubt that the *zizania* of the parable (Matt. 13: 25) denote the weed called "darnel" (*lolium temulentum*), . . . the grains of which produce vomiting and purging, convulsions, and even death. . . . The darnel before it comes into ear, is very similar in appearance to wheat; hence the command that the *zizania* should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." Dr. Stanley, however, speaks of women and children picking up from the wheat in the corn-fields of Samaria the tall green stalks, still called by the Arabs *zuwan*. "These stalks," he continues, "if sown designedly throughout the fields, would be in-

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separable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." See also Thomson's "The Land and the Book," p. 420: "The grain is just in the proper stage to illustrate the parable. In those parts where the grain has *headed out*, the tares have done the same, and then a child cannot mistake them for wheat or barley; but where both are less developed, the closest scrutiny will often fail to detect them. Even the farmers, who in this country generally *weed* their fields, do not attempt to separate the one from the other." The grain-growers in Palestine believe that the *zuwan* is merely a degenerate wheat: that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the fallacy through many ages. "Wheat and *zunin*," says Lightfoot (on Matt. 13:25), quoting from the Talmud, "are not seeds of different kinds." . . . The Roman writers appear to have entertained a similar opinion with respect to some of the cereals; thus Pliny, borrowing probably from Theophrastus, asserts that "barley will degenerate into the oat." The notion that the *zizania* of the parable are merely diseased or degenerate wheat has been defended by P. Brederod, and strangely adopted by Trench who, (Notes on the Parables, p. 91, 4th ed.) regards the distinction of the two plants to be "a falsely assumed fact." If the *zizania* of the parable denote the *lolium temulentum*, and there cannot be any reasonable doubt about it, the plants are certainly distinct.—Bible Dictionary, p. 684.

It is quite evident that Mr. Smith risked no opinion upon the spiritual meaning of the parable; but satisfied himself with the identification of the plant.

In the revelation on priesthood, given December 6, 1832, is the following upon the question:—

But, behold, in the last days, even now, while the Lord is beginning to bring forth the word, and the blade is springing up and is yet tender, behold, verily I say unto you, The angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields; but the Lord saith unto them, Pluck not up the tares while the blade is yet tender (for verily your faith is weak), lest you destroy the wheat also; therefore let the wheat and the tares grow together until the harvest is fully ripe; then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold, and lo, the tares are bound in bundles, and the field remaineth to be burned.—D. C. 84:2.

By this it is clearly seen that the duty of the priesthood of the church is to gather the wheat. The Lord in his own wisdom will see to it that the tares will receive justice according to their works; but we should rest satisfied to let both wheat and tares grow till the harvest time is fully come, and our only anxiety should be to improve the condition of the wheat. Let us seek to cultivate the following graces:—

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.—Gal. 5:22-25.

Professor Melancthon W. Jacobus gives the following views on the parable of the tares in his "Critical and Explanatory Notes:"—

The word implies that he proposed it, as one would a riddle. It had a deeply spiritual sense. This parable is intended to exhibit the nature of the *visible church*, the mixture of the members, and the reason of it, and why it must so be till the end.

A man which sowed good seed. By this is represented "*the Son of Man*" (vs. 37). This title is that most frequently used by our Lord to designate himself, and never given him in the New Testament by any other, except in one instance (Acts 7:56), where Stephen seems to have seen him in his glorified humanity. The title was already given him in the Old Testament (Dan. 7:13), and he claims it as the *Second Adam*, in which capacity he loved to be recognized. The title by which he was popularly named, "*the Son of David*"

His field. This represents the region within which the gospel is properly preached—that is, *the world* (vs. 38). It is Christ's field for his work of redemption.

The good seed, "are the children of the kingdom"—the true membership—such as really belong to the kingdom, in distinction from those who are but nominally such. In the last parable, the good seed was the truth; but here, in the progress of the sentiment, the seed is regarded as having entered into the person and having become identical with him.

The field is called *the world* (vs. 38), because God has ordained to gather his children out of all nations, and because the great preaching commission is "Go ye into *all the world* and preach the gospel to every creature." The Lord may be said to sow this field, because "of his own will begat he us with the word of truth," and we are born, "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." And, as in this *field*, all these things of the parable occur, so the visible church seems to be described as co-extensive with the world: not confined to Jews, nor brought, as yet, to the strict dimensions of the *church invisible*. The disciples were not prepared to expect this mixture of good and evil—wheat and tares—in the church. Hence Christ warns them beforehand, so that they might not be offended, or think that God's promises had failed, and that they might know how to behave themselves when the mystery of iniquity should begin manifestly to work. What a trial was to come to the faith of the twelve, to find a Judas in their small circle.

While men slept. This means not so much to censure the neglect of any, as though it were on this account mainly that such mischief was done; but it points to the fact, that this unholy mixture is brought about, *in the night* as it were, at a time when men cannot see the mischief-maker or his deeds, but can only tell that it is done from the result. We cannot always detect Satan's movements nor expect to see his works in human hearts, and hence we may be more diffident of our skill in discerning between the precious and the vile.

Tares. The children of the wicked one (vs. 38). Such as belong to Satan and are of him. These are the seed of his sowing, as distinguished from the true membership. These are the false professors that must be expected in the visible church.

The enemy is the Devil (vs. 39), *the wicked one*, as the being, of all, the most emphatically, absolutely, essentially, and supremely evil, and the *source and sower* of it (John 8:44). Satan *sows* these seeds, not as though he could create evil beings, but only spoil the good. Therefore, Augustine speaks of the origin of evil as not a *generation*, but a *degeneration*—as having not an *efficient* but a *deficient* cause. Satan is here set forth as the enemy of the Son of Man. These tares are rather a *bastard wheat*, says Trench. *The wild grapes* instead of the good (Isa. 5:2). The mischief here spoken of is well known in the East and elsewhere. Malicious persons sow some bad seed among the grain, that will grow up and choke it. It is not detected at first, or even when it first springs up; and afterward, it is not easy to distinguish the two. The wicked are among the righteous in the church, like tares among the wheat in the same field, because they are of most pernicious influence among professors, and it is impossible, by the strictest discipline, to make a perfect separation of them on earth. This is the point of the parable. Sinners are called the children of the wicked one, because they bear his likeness, and the works of their father they will do.

The blade—the stalk. It is with the fruits of piety in the Christian life, that a false professor contrasts. There must be *holiness* in the church, *to show the unholiness* in the false membership; and hence, when the church is degenerate, false religion does not so easily appear; the true and false are confounded—discipline is neglected, and the church itself is disgraced.

Whence then hath it tares? This is the surprise of many, and the world affect to wonder at this, and it is a fit topic for earnest inquiry.

Gather them up. These mischiefs are the direct work of Satan—"an enemy hath done this." It is no part of the church system, or of its design to harbor bad members. It does not excuse the false professor or the gainsayer. It only points for an explanation to that agency of all evil—the Devil. But the zeal of many is at once to rid the church of all imperfection, so that it shall be without spot or wrinkle or blemish, or any such thing. This is often an Elias-zeal, as in Luke 9:54. Some, like Jehu, call upon others to see their "zeal for the Lord." Some can see no church where they find not perfect purity. But Paul recognized the church of Corinth, though corrupt, because he found there the Christian doctrine with the sacraments, by which the church is to be known.

Lest, etc. Such a work of rooting out, with such an unqualified determination, is perilous in itself, and often suspicious in the spirit of it. Our Lord cautions against such an enterprise. There is danger of rooting up the wheat with the tares, because of our inability to distinguish as perfectly as the case would demand. And a spirit of zealous extermination that undertakes such a work of *rooting up* and putting out all that seem to them evil, "may be rather a war of the *tares against the wheat, than of the wheat against the tares.*"—Trench.

(Continued.)

IDENTITY OF MAN IN THE RESURRECTION.

Inasmuch as man was created of the earth, he is adapted to it; and we shall therefore always expect him, when he has an existence upon it, to retain the same relation to it in which he was created—the body to possess the same chemical elements. "And God saw everything that he had made, and, behold, it was very good"—could not have been improved upon. Therefore his works are "without repentance." And for the same reasons, we may expect no change whatever in man's organic structure, or the function of those organs. It is a law in physiology that each organ has its specific function, and each function its special organ. Where there is no organ, there is no function; and where there is no function, there

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is no organ. If there were no ear, where were the hearing? and if no hearing, where were the ear? To demonstrate this, exclude the light from the eye, and see how soon it will perish. We have an example of this in those eyeless fish in the Mammoth Cave of Kentucky.

The body is nourished, replenished, and perpetuated by food taken into the stomach and converted into chyle, blood, and flesh and bone in regular order. This is God's ordained plan, both for time and eternity. "For whatsoever God doeth, it shall be forever." It has truly been said by an inspired writer, that "blood is the life of all flesh." It contains the material for making every organ of the body, and without it man would cease to exist. He is specially noted for his grand system of blood circulation; which has for its use, the veins, arteries, capillaries, heart, and lungs.

This man—the crowning work of God's creation, with which he was so well pleased that he pronounced him "very good"—was fitted to dwell in the immediate presence of his Creator in Eden. And we nowhere find that God ever expressed displeasure with the workmanship of his own hand. But upon the contrary, we have the words, "I change not," God "repents not," and "the gifts and callings of God are without repentance."

Now apply the principle, "Where there is no function, there is no organ," and without blood, were it possible, we should have a body without its symmetrical proportions and vital organs—a lungless, heartless, miserable deformity indeed!

It is taught in all the sacred books, that there shall be a resurrection of the body—the same body that dies.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God.—Job 19: 26.

We are now brought to face a statement found in Paul's writings, which upon a superficial examination may seem to conflict with the theory that we are advocating. It is as follows:—

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. —1 Cor. 15: 50.

To use the first part of this verse without the latter, which is explanatory, makes it openly contradict Job's statement, that, "in my flesh shall I see God." The grammatical construction of the sentence, "Flesh and blood cannot inherit the kingdom of God," just as effectually debars flesh from inheriting the kingdom of God as it does blood; and also does the fact that flesh is equally as corrupt. Paul evidently spoke of flesh and blood, as they now exist—in their corrupt state. Hear his explanation in the following utterances:—

Neither doth corruption inherit incorruption.

And this mortal must put on immortality.

For this corruptible must put on incorruption.

It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body.

(Please note as we proceed, that spiritual and immortal bodies are one and the same.) The office work of the Spirit is to quicken and purify—make spiritual (see Eph. 2: 1; 1 Cor. 2: 15). So those who are "quickened" by it in this life are "spiritual," and will be "quickened" by it in the resurrection (if faithful), which will constitute them "spiritual bodies."

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.—Rom. 8: 11.

Now see how plain are the teachings of Alma upon this subject; and how perfect the harmony:—

Now, behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto you, that this mortal body is raised to an immortal body; that is, from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal.—Alma 8: 11.

At this juncture let me impress upon your mind the fact that it is this mortal body that is to be resurrected to a state or condition of immortality; and the only change that is provided for in it, is the elimination of that which corrupts—foreign substances—disease germs, and the correction of any condition of it that was caused by that which corrupts. The blood proper, is pure as the dews of heaven. And when those impurities which contaminate it are swept from the earth, it will then be the elixir-vital of the flesh of immortal and spiritual bodies.

It is a fact, that ever since the fall of man (at which time the earth was cursed) his environments have been corrupting, and will continue to so be, till his final redemption in the resurrection, when the earth shall have undergone a like change unto his, thereby restoring it to its pristine purity, and fitting it for the everlasting abode of man. Then shall the meek "inherit the earth; and shall delight themselves in the abundance of peace." "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Herein can we identify man as he existed in Eden.

Now, kind reader, if you are not fully satisfied with the correctness of the position of the writer upon this subject, we will go a little further, and examine the physiology of man in his resurrected state in a catechetical way, and see how it will make your position appear. I will ask the questions, and you give the answers to the same, substituting for blood that thing which you think will take the place of it:—

Ques.—What are the veins for?

Ans.———.

Q.—Why their peculiar construction with valves?

A.———.

Q.—What are the capillaries for?

A.———.

Q.—What is the office work of the heart?

A.———.

Q.—Of the lungs?

A.———.

Now should anyone be disposed to make the claim that the body of Christ "the forerunner" was resurrected bloodless, we should demand the proof for such claim. Whatever part of blood that came from his body (after it was stilled in death, which evidently was not great) could have as reasonably been restored in the resurrection as could the water that came out with the blood. And any argument based upon the narration of the circumstance here referred to will have equal force against the water being restored. So if it were possible to make it prove anything at all in favor of the bloodless theory, it would only prove too much. "That which proves too much proves nothing."

Now with due respect for those who may entertain a different view from mine upon this subject, I close my argument. J. A. UPTON.

LINVILLE, Oregon.

Selected Articles.

IS HELL BETTER THAN ANNIHILATION?

The ancient doctrine of everlasting punishment in hell, which historic Christianity, almost alone among the great religions of the world, has officially held from the days of Athanasius to the present time, has by a certain school been rejected in late years. Dean Farrar and other "Universalists," in or out of the Universalist Church, frankly assert that they believe in "eternal hope"; while the poet Bailey, author of the once world-famous "Festus," taught that even Satan and the aboriginal inhabitants of Sheol would be saved, despite their present recalcitrant state. Another school, far less widely known, and for the most part made up of conservative theologians, adopt the theory of "limited" or "conditional" immortality, to which we have already referred in these columns. Just now there is a discussion in the London *Spectator* as to the relative attractiveness of hell and of annihila-

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tion for those who may have no hopes of dwelling in the Elysian abodes—a discussion first started by the recent publication of "The Life and Letters of T. H. Huxley." On Huxley's tomb are engraved the following lines, said to have been written by his wife:—

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still "giveth his beloved sleep."
And if an endless sleep he wills—so best.

Huxley himself, as the *Spectator* points out, preferred "hell (in moderation)" to utter extinction. In commenting on this preference, Mr. F. C. S. Schiller, of the University of Oxford, lately of Cornell, a psychologist of some repute, calls attention to the fact that Huxley's case very forcibly brings out how much we still have to learn concerning men's real feelings toward the prospect of a future life. He writes (in the *Spectator*, November 24):—

"Psychologically, of course, such a sentiment appears at first sight a complete paradox. Yet I have no doubt that in Huxley's case it was entirely genuine, and that an appreciable number of persons actually entertain it. On the other hand, I should think, judging by what one hears, that a very considerable number of persons do not want to go on living, and even have a strong emotional horror of the prospect of a future life. They would, consequently, welcome any assurance that exempted them from this doom. This variety of sentiment appears to be very common among the old and weary and unenergetic. It exists quite apart from religious beliefs and scientific convictions, and often indeed runs counter to them. Similarly, a large proportion of sincere Christians regard the prospect of 'heaven' without the slightest enthusiasm, and even with secret aversion. I suspect that what the generality of men would really like would be a (somewhat improved) continuation of their earthly existence. It would be very interesting, therefore, to determine in what proportions these various sentiments actually occur in cultivated persons of the day, and such an inquiry could not fail to throw much light on the emotional foundations of belief and on the strange inefficaciousness all the world over of the traditional doctrines concerning 'the things beyond death.' For whatever these doctrines are, the actual conduct of men is pretty much the same everywhere, and pays but little heed to any eschatology. Can the reason be that all the religions have failed to reach a complete understanding of human feeling on the subject, and so to get a real grip on human motives? The point seems deserving of exact investigation. When, recently, a statistical inquiry into men's actual sentiments with regard to a future life was suggested as an appropriate matter for the Society of Psychical Research to undertake, the late Professor Sidgwick held, I believe, that such inquiry would be useless, on the ground that every rational being *must prefer* heaven to annihilation, and annihilation to hell. Huxley's avowal is sufficient to dispose of this contention, and shows that either men are not rational, or that the subtleties and profundities of human psychology cannot be adequately explored by the narrow categories of an abstract logic."

Still another writer in the *Spectator* calls attention to the following curious lines in Thomas Cooper's poem, the "Purgatory of Suicides," written in 1843, in Stafford jail:—

Oh! I could brook
The dungeon, though eterne!—the Priests' own hell,
Ay, or a thousand hells, in thought, unshook,
Rather than Nothingness! and yet the knell,
I fear, is near that sounds—*To consciousness farewell!* (Book III, stanza 24.

—*Literary Digest, Jan. 5, 1901.*

Letter Department.

RAYMOND, Idaho, Jan. 2.

Editors Herald:—Having been appointed to labor in Wyoming and Idaho, to begin work the first of November, I commenced in the Thomas Fork valley, Idaho, and labored against many obstacles. For a while it seemed my efforts would prove fruitless; but after a while some became interested, and I believe the time is not far distant when some will accept the truth. Have labored some in Cokeville, Wyoming; preached four sermons there, and the interest and attendance was generally good. I also labored some in the Bear Lake country. Some are interested there, but there is also much opposition—not of that bold and open kind which gives a man a chance to defend himself and the cause he represents, but of that underhand kind which closes the houses of worship against us; or if the houses are not closed against us, the people are warned not to attend the meetings of the Josephites. So taken altogether, it is rather a hard proposition we have to meet.

A few days ago I tried to obtain the Mormon meeting house in Montepelier, Idaho, but was refused on the grounds that in order to do effectual preaching for our side of the question we would have to, or we would at any rate, call in question the acts of the leaders of their church, and they did not care to give us a chance to do that, for it might cause some of their young people to be deceived. I asked the Bishop if he was not there to look after the interests of the members of the ward, and if they had the truth why was he afraid to let me preach in the house to his congregation, when he could so easily expose all error that might be preached to his people. I told him that I thought it would be far better for the members of his ward to hear what he termed error or false doctrine while they were under his care so that he could expose the false doctrine which they, the Mormon people, claim we teach, and by thus exposing it they would be effectually warned, so would not be in so great danger of being deceived when they should go out in the world where they would perhaps not have anyone to expose and warn them against the error. I then told him that was the way the Josephites did, and that we as a church had ruled that all our church buildings were free to everybody to preach their religious views or doctrines in, when not in use by us. And not only were our houses of worship open to every religious denomination, but our members were advised to attend religious services held in our houses of worship by those not of our faith, Mormons included, and by so doing we all had a chance to judge for ourselves. And as our elders always reserved the right to reply to anything presented which we as a church do not indorse, we did not consider there was any more danger of any of our members being deceived than if they had not attended such services. But my little talk had no visible effect on the bishop; at least not enough to cause him to open the door of his meeting-house to the Josephite elders.

But, dear Saints, do not think for a moment that there are no good people in the Utah church, for I know there are some as good people in that church as are to be found anywhere; and if we do our duty as God directs, the honest ones will come to a knowledge of the truth and be gathered into the true fold of Christ in the Lord's own way and in his own due time. Our blessed Father in heaven is verifying his promise to his servants, for I can truly say that I have enjoyed more of the Spirit of the divine Master, and have had greater liberty in preaching the gospel this year than ever before.

I will ask the Saints to remember me in prayer to our Father in heaven, that I may have wisdom, courage, and strength given me from above, that I may be able to do a good work for the divine Master in these valleys of the mountains, and be an instrument in his hands of leading some precious souls into the fold of Christ.

Yours in the cause of truth,

A. J. LAYLAND.

STEWARTSVILLE, Mo., Jan. 4.

Editors Herald:—Of late I have been laboring at Spickards. Preached eight times there, and left Bro. Walter Smith to stay a few days and organize a Religio if possible, and then to Kingston, Far West, and so on, to attend the two days' meeting at Wakenda branch, January 26 and 27. Brother Cushman is to labor with Walter for awhile.

I found the few Saints near Spickards struggling through the trials of life. I was led by the Spirit to talk to them in a way that caused some comment, and some thought somebody had been telling me something. I must say that no one told me anything, but was constrained by the Spirit of my calling to speak as I did.

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Two young men, one a schoolmaster, who disturbed my meetings, were arrested, and are to appear before the justice court on Saturday, twenty persons to appear against them. Poor, foolish boys!

On my arrival at this place I found the little "boy preacher," Bro. Swen Swenson, returned to his mission field, God bless the boy. He's a rattler of a preacher. Bro. Cushman is with us, feeling very well.

Yours ever,

J. C. FOSS.

SPY HILL, Assn., N. W. T., Dec. 29.

Editors Herald:—I have finished my work here for the present, and expect to leave the last day of the month, with the intention of returning in the spring to follow up my work to better advantage, hoping to find that the seed has taken a deep root. My meetings have been appreciated by the people generally, and I am sure good has been done. I was correct, when in my last I stated that the Methodist preacher would do me no other favor than notify Bro. Selby Carter of my arrival at Millwood. He has never attended one of my services, and when pressed for reasons by other people made several lame excuses.

One has been baptized, and others are very near and most likely to obey upon my return. There are nine Saints here to hold the fort. They will meet every Sunday this winter for the study of the *Quarterly*, and when I return I hope to organize a school, and with the few additions looked for a good branch will be established.

On Christmas day the nine of us had a meeting, the sweet Spirit, known only to Latter Day Saints, being with us to bless, calling Bro. Selby Carter a priest, and Bro. John Carter a teacher. I ordained them in the same meeting. I go to Carberry for a day or so, and will there decide as to my next point of labor. Weather cold and stormy generally, though there are some excellent days, clear and bright; but, remember, mercury registers all the way from twenty to fifty below zero on these nice days.

Yours in the faith,

FRED'K GREGORY.

Later, January 3.—Am now in Moosomin, remaining over night in public house, intending to take train to Carberry in morning. Had a cold drive of thirty miles today, the thermometer registering thirty-two below zero early this a. m. Yesterday morning 44, and on January 1, 36.

CRANBERRY ISLES, Maine, Dec. 30.

Dear Herald:—The work in Maine is looking good everywhere. Encourages one! The calls from quite a number of places, "Come and preach for us;" so it does not look as if the work in Maine was dead. In every way there is more work than ten men can do. Hundreds of good people waiting for the gospel, and some have had the privilege of hearing it, too, this last summer by myself and Bro. Davison, Rich, Ames, Blanchard, and others. We have worked to open up Maine and see what it is. I find it is a large field, and just as good people as there are anywhere. I cannot see why there will not be quite a good number gathered next year, where I have labored.

I have opened the following places: South Etna, three places in Sangerville, one in Bangor, and here. Came here December 12, and commenced work the 13th. To start with, they closed the church on me, and so we had to resort to a schoolhouse near by. We started, and the Lord did bless with his Spirit. A friend gave us the use of his organ, and with Sister Stanley as organist, we had some very nice music and singing, thanks to all. Preached fifteen times with good liberty, and a nice crowd out. Some will accept soon if looked after.

We do not want to forget Bro. and Sr. Steele, our home friends; they did all they could to make our stay pleasant, and they succeeded. Kind friends will be remembered by me. Any one going by these named places, please call and see the people and encourage them.

In bonds,

S. G. CUNNINGHAM.

WATER VALLEY, Ky., Dec. 29.

Editors Herald:—We are glad to receive the *Herald* and learn the profitable news which can always be found in its pages.

We have moved here and left the Saints near Fulton to battle alone; however, we expect to go there to meeting occasionally. We disliked to move from our old place of abode, but chose to leave rather than prove dishonest to our convictions. We are now about five miles from our former home, and near six miles from the regular place of preaching. We are among a clever people, though they have nothing in religion that is in our faith. One lady near us said she would read anything; would like to read the Book of Mormon; but that she was a Methodist, and never would be anything else while she lived; however, for a person to be a Mormon made no difference with her.

Most of the people enjoy chewing tobacco, joking, and drinking better than things that are profitable. They are not a proud, haughty, stuck up, people. If they would turn their attention toward the scripture, they would soon be ready for the kingdom. I have reference mainly to the pride of the people. They are more free from the vain pride of the world, flesh, or the devil than many Saints I know. If there is anything in this world in the form of a man I pity and feel ashamed of, it is that poor, unstable, wavering creature who is trying to serve God and keep up with the Devil, or with his followers. I don't care how much they know, nor how much faith they have, if I understand the law of the Lord, it only makes it the harder on them. I have seen those called Saints whom I would not have known to be such had I not been told. They would do without the necessaries of life to keep up with the children of the prince of this world in dress and would have enough unnecessary attachments stuck to one of their dresses to pay the tithe on all they possessed. And with the gold bands on their fingers, and watch chains of gold, and fine plumes in their hats, with quite a lot of other feathers stuck in their headwear, and say, "if," "if," "if I just knew it was any harm, I would not wear these things." You poor inconsistent Saint, are you worthy to wear the name? The Bible speaks just as plainly on these subjects as it does on faith and repentance; so do the Book of Mormon and the Doctrine and Covenants. But like the sectarian world, you try to put a private interpretation on these commands, so that you can look as pretty as some others.

Be not deceived; God is not mocked. That poor, dilapidated Saint who will turn up a glass or bottle to his lips, and pour down his throat the strong drink, has not much of the Spirit of the Lord in him, and what he has will take its flight soon as the poison goes into the temple.

Saints, take heed unto the words of the Lord, and strive to build up the kingdom of God and establish his righteousness, by paying tithing and freewill offering with what money you are now spending for vain, foolish, and unprofitable things of the world. Not every one who says Lord, and wears the name Saint, will abide the day of his coming, or stand when he appeareth. Praying for God's kingdom to prevail, I am,

Your brother,

J. W. WILLIAMS.

PLYMOUTH, Massachusetts.

Dear Saints:—I thought it my duty to write and perhaps encourage some one on the way. I feel particularly encouraged tonight in the cause. I desire to hold fast to it. I had an experience the other night in regard to attending prayer meetings which I hope I shall never forget. I was somewhat tired and did not feel just like going to meeting, and it was quite late before I could get my work done. I tried hard to find a suitable excuse to stay at home, not exactly because I did not want to meet with the Saints, but I suppose it was the evil power trying to prevent me from having such a pleasant time as he knew I would have if I went. But I made up my mind at last I would go even if I had to walk. So I went, and there were words spoken to me from the Lord that so encouraged me to go on that I tremble now to think, Suppose I had stayed at home? We had a glorious meeting, one never to be forgotten. My father spoke to me in prophecy and said the Lord was pleased with my efforts, even in the Religio. Dear Saints, you don't know how those few words strengthened me. Just what I needed, and the Lord knew it. Papa did not know how hard it was for me to get there that night. So I can say, Never let anything hinder us from attending our prayer meetings, because we do not know what we may miss. I have had good meetings, excellent ones, but those few words strengthened me more than I can tell you. I love the cause. I love the Religio, and thank God for the privilege of attending. When I first came to work where I am now, I could not attend the Sunday morning prayer meetings; but I can now, and I feel grateful to the Lord for it because it was an answer to prayer. I desire to serve him and repay him in part anyway for what he has

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done for me. Hoping this will encourage and strengthen some Saint along the way of attending prayer meetings, also all the meetings of the Saints, I will close with love and best wishes for all of God's Saints. Your sister in the faith of our Lord and Savior,

HATTIE GENEVA NICKERSON.

MAYSVILLE, Ark., Jan. 6.

Dear Herald:—I read of the successful efforts put forth by the elders in different parts, and I rejoice. May the Lord continue to bless all the laborers. Since last writing I have not been idle nor lonesome; too much to do; calls from every direction for men to explain the angel's message.

I was at the district conference at Blendsville in October. On Sunday, the last day of conference, while prayer service was in session, who should I see step in but Bro. I. N. White. Just a few minutes before he came I had received a telegram to come at once to Miami, Indian Territory, to preach a funeral discourse, so I just had to go without speaking a word to Brother White. However, I felt well and encouraged on meeting, shaking his hand, and noting his cheerful face.

Bro. W. E. Hayden and myself left the prayer meeting reluctantly to perform duty; went over to Baxter Springs, Kansas, on train; from there twenty miles by hack. Arrived in Miami at ten o'clock Sunday night, and were on hand Monday at ten to preach the funeral of Mr. Tom Peck, a friend of mine, and a noble-spirited young man. Funeral in Christian church. Said to be between four and five hundred present, including five preachers. O how they did squirm! The good Lord blessed me with his Holy Spirit to tell of his justice in rewarding according to work, and of the beauty and reliability of the resurrection from the dead.

We held ten meetings, and baptized old Bro. Peck and wife and their granddaughter, Nettie Dixon. Bro. Peck at once commenced to build a neat little church, which will be completed soon. It will then be dedicated and the deed turned over to Bishop Kelley. I have held some grand meetings during the year. Held two meetings in the courthouse in Cherokee Nation, Bro. Hayden assisting in one. Good-sized crowds and good interest. I went back alone and held the second meeting. Stopped with a family of full-blooded Lamanites, good people. Lots of full-bloods attended my meetings, and some of them are interested. A very influential Cherokee asked me to come back and hold another meeting, promising to get the schoolhouse in another settlement to hold meetings for the benefit of others who wanted to hear. I am surely going back in the near future.

Had a fine time at Cherokee City, Arkansas; just closed last week. Lots of Holiness folks. I had the opportunity of showing up their false-faced holiness, and presenting the gospel as the means of furnishing us with Bible holiness, or righteousness. I was marvelously blessed. No Saints at this place. Never treated better. The best liveryman in town came to me and said, "When you come again, drive into my barn. I will care for your team." Some put small change in my hand, others saying, "Come to my place. I will care for you and team while you preach for us." A leading Baptist lady of the place said, "Bro. Simmons, I have believed all of these years that you certainly were a devil; but after hearing you talk I have changed my mind." She said after hearing me she could not sleep. She told her husband I had been misrepresented and she believed I was a servant of God. I believe when I go there again I will hold one of the best meetings of my life. I have never seen so many people worked up in one place as there.

From Cherokee City I went to a schoolhouse three miles southeast of Southwest City, Missouri, but in Arkansas, and commenced meetings. Large crowds; some interest. Have preached six sermons. Will continue according to interest. I shall do all possible to look after those places where the interest is the best. Saints, be patient. I must look after those folks who want to hear before I can respond to your calls. I am not running over much country, but I am trying to work closely.

I met four Utah elders near Rogers, Arkansas. They were canvassing from house to house. Two of them came to Maysville. We let them have our place of worship. They preached two sermons, O how dry! No Spirit of God about it. I followed them and exposed their claim, to the surprise and satisfaction of many. A better feeling among the people is the result. I kept them three nights, and I must say if I should come across men as ignorant represeting the reorganization, I would be ashamed of them. Poor fellows, I feel more like praying for them.

May our heavenly Father bless all of his workers everywhere, is my prayer.

S. W. SIMMONS.

WILKESPORT, Jan. 1.

Editor Herald:—Thinking a few lines might help some brother or sister in the struggle for truth, I will add my mite in defense of the truthfulness of this marvelous work and a wonder—the little stone cut out of the mountain. I know this work is of God, for his Spirit has borne witness with my spirit that it is true. I have seen his power displayed in behalf of my two sisters. Last spring one had a cancer, and the doctors said nothing short of an operation could do her any good. The Saints in this branch meet every first Sunday in the month for prayer, testimony, and sacrament meeting. The Spirit was present with us. It rested on me in the gift of prophecy, and told her if she would renew her covenant, be more faithful and humble, come out from the world, and be separate and believe in his promises, she would be healed. She obeyed his commands, sent for the elders, and today she is a living witness of the power of God in her behalf.

My other sister had a growth in her neck, which bothered her very much, and through administration she was healed, and bears her testimony to the truth of the gospel that the signs follow those that believe. O, as Saints we ought to be more thankful that God in his mercy has restored the gospel to earth, that the angel which John saw has truly flown through the midst of heaven!

Saints, let us strive to come up higher, be more careful in our daily walk and conversation, and thus help and be the means of helping others to see that we are what we profess to be, Saints of God, and we will have the Spirit to be with us when we meet to worship him; for if we do his will we shall know of the doctrine. If the Saints would strive to be more humble and love one another as they should, and be more faithful in paying tithing, God would bless them more. Let us all arise and do our duty; pay our tithing, and prove God if he will not open the windows of heaven and pour out blessings we have no room to receive. This I know to be true, for I have proved his blessings to us in the past. God has said this is a day of tithing and sacrifice for his people. Let us then be up and doing, and seek to build up the kingdom of God and his righteousness, and all things shall be added unto us.

The Saints are all well in Olive branch and trying to do their duty. Ever praying for the welfare of Zion and her redemption, and that we may all soon come to a unity of the faith and be numbered with the pure and the good in the kingdom of God, I remain, Your sister in the gospel of Christ,

LILLIE GAW.

CHICAGO, Ill., Jan. 7.

Editors Herald:—I look forward to the weekly visit of the *Herald* with eagerness, and to read its contents is like a good meal. I cannot understand how any family of Saints can get along without the church papers and books, neither can I understand how they can be so cold and indifferent that they will not meet with the Saints whenever possible. Yet on the other hand, when we contemplate the worldly pleasures and allurements that surround us on every side, we cannot help but think if one is not depending on God, but on the arm of flesh, it is very easy to drift away, and then the Spirit leaves them, to some degree, so that they are easily led.

The work here in Chicago is progressing finely. There seems to be a bond of love and unity prevailing. Sunday was union Sunday, and we had the privilege of worshiping with the Saints on the south side. The meeting was one we shall remember long, as prior to the services there were three baptized into the fold who were near and dear to us, being nieces and grandchildren of Bro. George Horton, of Independence, Missouri. We were also made to rejoice when at their confirmation the Holy Spirit promised them blessings if they were faithful. The Saints were made to rejoice because the Lord spoke to us through a dear sister in prophecy. We were made to feel as we ofttimes sing,

Sweet the time, exceeding sweet,
When the Saints together meet.

Truly, for me it is hard to part from the company of the Saints and come out to be in contact with the world and the wickedness that surrounds us. I live out some distance from the hall, so I am not always able to meet with the Saints, but I cannot help but be there in spirit if not in body. I have attended, and do whenever I can, a Congrega-

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tionalist mission near our home. Have been treated very kindly by all, while they know that I am a Latter Day Saint. I am always very prompt at showing the difference between us and the Utah people, and last Thursday eve while there the young man who leads the meeting came and spoke to me. In our conversation I referred to our people, and he remarked that he was from Grinnell, Iowa, and knew Bro. Roth, also his sister went to college with Bro. Roth's son. He seemed pleased to meet me and I gave him our Epitome. By the way, he is attending the Congregational seminary, learning to be a minister of the gospel. I think he said his name was Mitchel. I am in hopes I may be able to show him the one true way while he is trying to teach me. We study the Bible in our home meeting. That makes me think: There was one lady asked him a question. It was this: What does it mean in the Bible where it says that the Devil will be chained a thousand years? He said he could not answer her question, but thought if we would prepare ourselves, we would be ready when that time came. I spoke up and said that this was prophecy unfulfilled, yet to come, after Christ should come to reign here with his people. I think I shall try to have some preaching out here, as the Utah men have been going the rounds visiting from house to house. One called here. We had quite a talk. He found out how I stood. I gave him a tract on polygamy, also read out of the Doctrine and Covenants on the marriage question. His name was Allen, from Hyrum, Utah. He said that the Hedrickites had told the Utah branch that they could come to Independence and build the temple. I told him that peace must reign in Zion, and it could not possibly reign there if they were not keeping the laws of the land, for if we keep the law of God we have no need to break the laws of the land. Well, he finally said that time would tell who were in the right. I said, "Certainly; this is the Lord's work; he will see it through."

I am looking forward to the land of Zion, even praying that I may be worthy an inheritance there, also for the advancement of this glorious work.

Your sister in Christ,

MRS. EUGENE HORTON.

MYRTLE POINT, Oregon, Jan. 3.

Editors Herald:—It is now some three months since I arrived at Myrtle Point. I have become quite webb-footed, and moss is beginning to grow on my back, so you see I am an Oregonian. There are only a few Latter Day Saints here. We have a very nice Sunday school which Elder Crumley organized before leaving for other parts. We meet at the house of Bro. Giles, who has been so kind to throw open his doors to us. We have no preaching now, as Elders Harris and Crumley are preaching at other places. They are thought very much of here and God is blessing them in their work. The Saints here are trying to live their religion and help one another that this great work may roll on. Your sister in the faith,

SR. CHARLES CRUMLEY.

CHEROKEE, Iowa, Jan. 8.

Editors Herald:—The work is onward in these parts, notwithstanding the additions to the church are few. The fact that many of the Saints are becoming more fully acquainted with their duties and making a reasonable effort to live nearer to God is indeed an encouraging sign. When we succeed in so educating each and every member of the church that they will be willing to do all within their power for the purification and development of self and, therefore, willing and desirous of making every needful sacrifice for the spread of the truth and the salvation of souls, our work will move forward with greater rapidity and God will be honored as he should be, and we will receive and enjoy the favor and blessings of God to a greater extent than we now do. It is a blessed thing to see brethren and sisters dwell together in peace while they unitedly and in love and confidence perseveringly press forward for the redemption of Zion and the good of all.

This latter-day work is surely the work of Christ, and will prove a blessing and the means of salvation to all those who accept it and conform to its requirements. In contemplating upon the greatness and power of our work it seems to the writer that it is indeed a "marvelous work and a wonder," its foundations are so durable, and each and all of its parts are so strong and so beautifully adjusted, that it is self-evident that its Author was and is divine. At times we may become discouraged with our own weakness and the fallibility of mankind and the prejudice manifest by some against our work and its representatives; yet we are pleased to know that there is nothing in the work itself to be ashamed of or to cause anyone to be discouraged. The work and its foundation are impregnable.

However, to be benefited by its completeness and strength it is not only necessary that we should be acquainted with all its parts and familiar with every proper means of defense, but that each and all should be completely separated from sin in all its phases and be in possession of the Holy Spirit which will qualify us for our part in the work and make us indeed colaborers with God.

Permit me to say that I have read the three volumes of Church History and I like their style very much. They should be in the home of every Saint. And while it is true that some things occurred that cause regret, yet to know them only the better enables us to guard ourselves against making the same or similar mistakes. To be forewarned is to be forearmed. The beauty, perfection, and strength should be attributed to God, while the weakness and failures visible should be considered as representing the fallibility of mortal man.

To fully and properly reduce the precepts of the gospel to practice is to demonstrate to our own satisfaction the cleansing, sanctifying, elevating, and life-giving powers found therein, and to be furnished with the best possible proof of the wisdom of God and the power of Christ to save to the uttermost all those who come to God by him.

It is a privilege indeed to be permitted to preach the glorious gospel of the Son of God.

A holy presence near me stood,
And whispered low and sweet,
Such pleasant thoughts, in words so good,
I thought to worship at her feet.

Her countenance was sweet and fair;
Her robe, of spotless white;
With flowing curls of golden hair,
And eyes of sparkling light.

Her graces were so charming, too,
She filled my mind with light;
She seemed a being strange and new,
Inspiring love for right.

All darkness from me seemed to flee;
New courage then I took;
Her holy presence seemed to me,
Virtue in every look.

Within a halo of glory,
This presence seemed to stand;
As with a grasp firm and holy,
She held me by the hand,

While her gentle voice inspired
Within my longing soul
All the good that could be desired
For body or for soul.

She lights up the path of duty,
And helps me do the right;
O, she helps me see the beauty
Of walking in the light.

Should you wish to know this maiden,
And with her beauty cope,
Why, she is no real maiden,
But the principle of hope.

C. E. BUTTERWORTH.

LADD, Ill., Jan. 8.

Editors Herald:—Allow me to tell of some more good things the Lord has done for us in this part of the field, and how he has caused us to rejoice in knowing we are not overlooked by him. We have with us Brn. Wildermuth and Hackett, who have done much good in the short time they have been here. I believe Bro. Wildermuth is the only living member whose name appears on the first charter of the Reorganized Church. He has been in this work for a long time and we believe he understands it thoroughly. We have learned to love Bro. Hackett for his excellent counsel and advice. They have told us many good tidings, have added to our number, and have given us much cause for rejoicing. I believe the angels of heaven rejoiced with us last Sunday. Bro. Hackett baptized two sisters, and on Monday night the brethren ordained Bro. Leon Snow to the office of priest, Bro. John Lamb as teacher, and Bro. Bert Walker as deacon; and our present priest, Bro. T. F. Turner, was called to the office of an elder. For all this we ought to rejoice, and praise God for his kindness and interest shown us.

Dear Saints, we ask you to remember us in your prayers, that we may be faithful to the end and be worthy of such blessings. We are but few, and have not had the privileges that some have, for we have been without an elder, teacher, or deacon for the greater part of the last year. Our teacher moved last spring, and an elder has been out of our midst for a long time; but the Lord has been with us, and helped us so we could hold fast; and now he has caused us to start out in another vessel in full equipment. We hope and pray that he will bless others as he has

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us, and he will if we are faithful; and in the end there shall be such a rejoicing that no man can begin to measure. May God's richest blessings rest upon his people is our prayer in the name of Christ.

LEON SNOW.

REDFIELD, Iowa, Jan. 7.

Editors Saints' Herald:—By suggestion of Elder J. W. Morgan and concurrence of Elder C. E. Butterworth, presidents of the Des Moines and Galland's Grove districts, respectively, I have been holding meetings in a schoolhouse two miles from St. Charles for the last three weeks. Congregations range from thirty to sixty. By request, visited with eight families. Spoke twice on Book of Mormon. Some said the second effort was the best sermon preached there, and have started to read the book. They took up a collection at their own suggestion at the close of my farewell sermon.

Bro C. J. Peters helped me at the start, but went home for Christmas. Bro. H. McCoy came to assist, and I left him "pounding away," as I had to go home and the people wanted meetings continued.

Will go to Linden in a few days and then to Herndon and Jamaica, where Bro. Butterworth has requested me to labor.

JOSEPH CARLSON.

TUNNEL HILL, Ill., Jan. 11.

Editors Herald:—I was greatly pleased with our late *Herald* in its enlarged form which will afford more space and better opportunities for the Saints to contribute to its columns. At the top of each page it is designated, *Saints' Herald*, and every Saint has a right to be heard through its pages, and it should be in the homes of every family in the church. Every one can do something for its support, either by writing or reading; and if you cannot read it you can send $1.50 to Bro. John Smith, Lamoni, Iowa, and he will send it to you for one year and you can easily find some one who can read it for you, and in this way you will not only receive benefit yourself, but you will be able to benefit others. I remember that I received light in reading the *Herald* when it was furnished me by another brother, before I subscribed for it myself, and as Jesus says, "we speak that we do know." Everyone should do what he can to enlarge its subscription and thus broaden its circulation as far and as wide as possible. Whether in a branch organization or in a scattered condition, if you will read it, it will be a means of great satisfaction as you read of the progress of this "marvelous work and a wonder," not only in our own land, but in far off Australia and other islands of the sea as well.

While all should make an effort to secure the papers and books of the church I would not discourage the idea of reading other papers and books also; for we are told in Doctrine and Covenants 85: 36, "seek ye out of the best books words of wisdom." "Seek learning even by study, and also by faith." The above is a good example for both ministry and laity.

The nineteenth century with its great developments, in which the gospel and kingdom of God was restored to the earth is now a thing of the past, and the great twentieth century is before us, with many prophecies of the scriptures unfulfilled, which fulfillment many true Latter Day Saints are anxiously hoping and longing to realize in their natural lifetime, and these promises of God not yet realized in their fulfillment should inspire all to work diligently for the advancement of the latter-day work. F. M. SLOVER.

LADD, Ill., Jan. 8.

Editors Herald:—It is with a heart full of gratitude to our heavenly Father that I pen these lines. Bro. E. M. Wildermuth and myself are holding meetings at present in this place. And while the majority of the people are willing to let us have everything our own way by staying away from our meetings, yet a few are honest enough to listen, and on Sunday last I had the pleasure of leading two repentant ones into the waters of baptism. Others are near and we trust they, too, will decide the great question and accept truth.

Last evening was the regular business meeting of the branch, and by vote of the Saints and in harmony with the calling received, Bro. Leon Snow was ordained a priest, Bro. John Lamb a teacher, and Bro. O. B. Walker a deacon. The Spirit of God was present and we rejoiced, for these brethren are all young married men, and if faithful will be a great help and support to the work here. Our prayer is that they may be humble, prayerful, and careful, and always speak gently, act kindly, overcome self, give no place to the Devil, and by a godly walk and a pure conversation win souls to Christ and gain and retain the confidence of those over whom they are placed as helpers.

May God speed the truth. I rejoice in this work, and each day it grows brighter and dearer to me. Kindly make mention of us in your prayers that we may have wisdom and a true love for all. Your colaborer,

J. T. HACKETT.

COLORADO SPRINGS, Colo., Jan. 7.

Editors Herald:—The springs here are noted as a health and pleasure resort. Many people from all over the world make yearly visits to this place; therefore, we think it a very important place for church work. For some time past several of our people have lived here, but the work was not commenced until Bro. C. R. Duncan and I began preaching last spring. We commenced services in private houses, and later in the summer held meetings in the tent. A branch of the church was organized a year and a half ago, twenty miles east, but most of the members having moved here, the headquarters was changed to this place, to be known as Colorado Springs branch. We have rented Union Labor hall, where we hold Sunday school and preaching every Sunday, and a prayer meeting each week, and on Friday evenings we meet and study the Book of Mormon. There are about twenty-five members here, and nearly all of them are alive to the work.

We would be glad to have more of our people locate here, and pleased to have the traveling ministry give us a call as they pass. If they could let us know when they are coming we could have it announced in the city papers. My permanent address is 504 East Willamette, Colorado Springs, Colorado. Hoping that our heavenly Father will prosper his work everywhere, I remain your brother in Christ. J. F. CURTIS.

GLENWOOD, Iowa, Jan. 5.

Dear Readers:—I have been a member of this church some eighteen years now. There has never been a time that I wanted to go with anything else. I am young in the work yet, and I know there is lots for me to learn of the blessed work. We have a nice branch here, and a lovely little Sunday school which is well attended every Sunday. Bro. Gurrie Walling is our minister, and we always find him at his post. There are a few of the preachers who call on us often, Brn. I. M. Smith and Charles Fry, and we are always glad to have them or others with us at any time.

Many of the young *Herald* readers may know me under the name of Miss Celia Richards, but my name is now Mrs. J. E. Cheyney. Was married November 29, 1900, by Bro. G. Walling at my own home. My husband is not a member of any church, but I feel that he will come in with me some day. He attends church with me every Sunday, and studies the work, and I explain to him what I know, and I can only pray for him and ask God to show him the true way.

Now, dear reader, my chief object in writing to you is to ask the prayers of the Saints, for my dear old Grandma Walling. Many of you know her as a faithful Latter Day Saint. Since coming home from our camp meeting at Tabor, Iowa, she has been afflicted in body and is compelled to sit in a chair day and night, and finds no relief. I ask you all to pray for her, that she may be made well, and have the use of her feet and body once more. We know that her days are nearly numbered, but we feel if it be God's will she may be with us many years yet, and enjoy life in her old age. She is eighty-three years old.

I am a reader of all the church works, and always glad to read letters from the young, and to know they have an interest in the work. I am as ever,

Your sister in the one faith,

MRS. J. E. CHEYNEY.

Mothers' Home Column.

EDITED BY FRANCES.

"Talk health. The dreary, never-changing tale
Of fatal maladies is worn and stale.
You cannot charm, nor interest, nor please,
By harping on that chord, disease.
Say you are well, or, all is well with you,
And God will hear your words and make them true."

HYGIENE.

In studying the subject of hygiene, I find it embraces more than we shall be able to discuss in one paper. "The New National

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Encyclopedia" tells us that "Hygiene refers to the influence of ways of living upon the preservation of health, and includes the effects of climate, dress, food, sleep, drainage, exercise, ventilation, fire, physical culture, bathing, and in general sanitary science. Its consideration preceded that of medicine. Greece and Rome legislated largely upon the subject. Even Egypt has left traces of well arranged ventilation, and Moses carefully legislated for the health of his nation."

I would not dare to write upon this subject relying upon my own knowledge, but give that which has become a knowledge to us through the mediumship of others who have studied hygiene, and can prove their views by practical demonstrations. To me the very first principle, as part of the plan of hygiene, is expressed in two little words, "fresh air."

In this short paper we shall only endeavor to discuss that part of hygiene which refers to fresh air, with particular reference to ventilation; and in order to appreciate the necessity of correct ventilation and its effects, as applied to the human body, let us go back and carefully consider the principles which give life to and animate the air which we breathe.

"The New Hygiene," a splendid little book, edited by James W. Wilson, tells us that "The vilalizing element in the air is the oxygen gas, of which it contains twenty-one parts, the other element being nitrogen gas, which is merely a dilutant [diluent] designed to carry and mix with the oxygen, so that we do not get too much of it at one time. There is also a trace of a third gas, called carbonic acid gas, which to animal life is a deadly poison, but which in pure air is found in such small quantities, from three to six parts in ten thousand, as to be harmless,—

THE PULMONARY ORGANS AND THEIR OFFICE.

"The lungs are two in number, located on each side of the chest. They are connected with the nostrils and mouth by the bronchial tubes, windpipe, and throat. The inlet into the windpipe from the throat is by a little trap door just back of the root of the tongue, called the epiglottis. The windpipe divides into two parts just about opposite of the breast bone, and sends a branch called the bronchis to each lung, where it is divided up into numerous branches, much like the trunk and branches of a tree, substituting—to carry out the analogy—the little air cells of the lungs, with which each little bronchial twig connects, for the leaves of the tree. The delicate little air bags are so small that the lungs of an average sized man contain almost six hundred million. Yet, tiny as they are, each of these little cells has its air tube, through which it is inflated; and stranger still, is covered with a network of the finest blood vessels, called capillaries, through which a constant circulation goes on."

Truly, in the words of Holy Writ, "We are fearfully and wonderfully made;" and how wonderfully intelligent and skillful must be the designer and workman who could design and build such a marvelous piece of mechanism.

"Through the nostrils and the glottis, and down the windpipe into the lungs, is pumped the fresh air loaded with oxygen. This is distributed into the millions of little air chambers, each surrounded by its network of blood vessels. Here the little red corpuscles, which are so numerous in the blood, seem to have such a powerful affinity for the oxygen that it is coaxed away willy nilly through the very thin membranes which separate the fluid from the air, and made a prisoner. At the same time these intelligent little particles eject through the same membrane, into the air, now relieved of its oxygen, the carbonic acid gas. The lungs again contract, forcing the air, now loaded with this gas in place of the oxygen, back through the nostrils into the open air. The imprisoned oxygen in the meanwhile is carried to the heart, and by that wonderful pump sent to the deepest recesses of the body, through the arteries, where it is put to work in millions of little stoves, so to say, and made to contribute to the animal heat of the body, by burning up waste carbon. The ashes of this combustion, the carbonic acid, are gathered up by the blood, darkening its color, and carried through the veins to the heart, where it is again pumped through the lungs, to be again decarbonized and oxygenized.

"It may seem strange, considering the length of time both men and animals have been breathing in oxygen and throwing off carbonic acid gas, that the air has not become poisonous to animal life. It would doubtless be so had not the all-wise Creator arranged that while all animal life absorbs oxygen and throws off carbonic acid gas, with plants it is just the reverse. All forms of plant life absorb carbon and throw off oxygen. The winds and constant motion of the air, where it has full course, again mix the gases in right proportions, and so the equilibrium is maintained.

"The heart, which is a strong muscular bag, pumps the blood through the lungs, as it goes round and round through the circulation, at the rate of eight hundred quarts per hour. During this time the blood spreads out over and over again through the delicate capillaries surrounding the little air cells in the lungs, gets rid of nearly thirty quarts of carbonic acid gas, and absorbs over thirty quarts of oxygen.

"On this interchange of elements constantly going on our lives depend. While life continues night and day, that tireless pump, the heart, keeps sending a steady stream of dark, venous blood into the lungs to be purified and changed into red, arterial blood, by losing its carbonic acid, and gaining oxygen, which in turn is carried to every part of the body, renewing, vitalizing, and imparting its own new, vigorous life. Night and day, also, the lungs must do their part by pumping in fresh revivifying oxygen, and pumping out the waste and poisonous used up matter extracted from venous blood."

With these facts before us, you can readily see the necessity of good ventilation. The injurious effects upon the body of breathing over and over again the devitalized oxygen, should be carefully looked after, by letting in plenty of fresh air in our apartments, without incurring draughts. Our children would feel brighter and better in disposition if ventilation was scientifically studied, and applied more in our homes, schools, churches, and all public buildings. One writer upon being interrogated as to whether he objected to night air, has said, "Yes, sir, I object decidedly to night air, but it is the night air which is *shut in* with one in a tight sleeping-room."

For myself I know that when I fail to ventilate my bedroom at night I feel droopy and heavy the next day. It is not only necessary that we keep our homes fresh and sweet, but we should try to take a certain amount of out-door exercise.

As Daughters of Zion, let us study more fully all the principles of hygiene, and try and apply them in our lives. In filling nature's laws we fulfill God's laws. And may God help us in the studying of his laws, and as the little hymn says, "Practice what we know."

BERTHA SMITH.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Dora Matthews writes: "I have an affliction in my body, which the doctors say is incurable. My faith is strong in God, and I feel it my duty to appeal to the Prayer Union in my behalf."

PROGRAM FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 171. Prayer, Scripture reading, Proverbs chapter 16. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 475. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

TRUE OBJECT OF SUNDAY SCHOOL AND RELIGIO.

A brother recently said in effect, that he thought the Sunday school the most important meeting of the church, because it takes the little child and teaches it the truth, the way of light, and continues that teaching through youth and on through maturity, making the life of Christ ever more near and dear to us. It has a place for every one all the time, from the little one in the infant class to the great-grandfather, it may be, in the Bible class.

And that shows much of its

REAL OBJECT,

to teach the best of books, the Bible, to instill into our minds the gospel plan, to show us better methods of study, and to prepare us the better to teach others the way of life, be it as member, Sunday school teacher, or preacher, and so to enable us to live better lives and by living higher lives lead others upward towards the light. It should make us better members, more like the perfect

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one, and prepare us better for our Father's work than we would prepare ourselves alone.

THE RELIGIO

is also an organization for spiritual and intellectual development, a society to organize our efforts for good. It is to provide social pleasure within the church home, within the family circle of the church, the family of God. It is also to prepare us for efficient service in the cause of Christ. At present it is making a special study of the Book of Mormon and such archæological data as will help to establish the earlier civilizations of this continent, and the truth of the latter-day work—a truly lofty aim.

It is

A STRANGE FACT,

but nevertheless true, that as a rule few are inclined to give much thought to the best books, first of which there stands the Bible. It seems strange but it is true, that the majority are intending some day to read the Book of Mormon, the Doctrine and Covenants, but it is "some day." The Religio and Sunday school aim to make that day *today* and so prepare us even now for that change which comes no man knows when. And this seems to be the true object of these branches of church work, to teach us first how to study aright, how then to lead a better, nobler life, and so how to teach others both by precept and example; to raise up workers better prepared for the church work; and above all, to prepare us so when that great day does come, and come it will, be it sooner or later, when our Father sends his angels down to bid us now, "Come home," we may go to enter the paradise of God, and when that still greater day shall come, when great and small stand forth for judgment, that voice divine may say, "Well done, thou good and faithful servant, enter into thy celestial rest." Let them prepare us for service here on earth, and then by our knowledge of his law, for service in the world beyond. S. A. BURGESS.

For Dow City, Iowa, Reunion, 1900.

PERSEVERANCE.

Though perseverance deals not so much with the great things of life as with the small, nothing great is ever accomplished without it. As an anchor holds the ship against adverse winds and waves, so perseverance holds a man to the accomplishment of a fixed purpose against all opposition. Great things are not done in a day, but are the culminations of series of actions, each of which may be unimportant in itself, but which when combined bring about great results. The World's Fair did not constitute the world's progress during four centuries; but exhibited the many successive steps, which when looked upon in the aggregate, showed the great stride the world had made. In every line of work it is the

STEADY PERSISTENT EFFORTS

that bring the ends desired. Any faltering, or leaving the work, will be apt to accomplish nothing but failure; but continuous struggling against all opposition will be likely to bring success, though not always apparent till long after. Time alone often proves the success or failure of a work.

THE PRESENT CONDITION

of the Sunday school work in our district, to a great extent, is attributable to the perseverance of its earliest officers. Years of struggling effort were required to convert the church to the necessity and advantages of the Sunday school, and but for persevering workers in those earlier days, the majority of our children might yet have been growing up with a meager knowledge of the gospel. As it is, some of those who developed the word have stepped out in the performance of greater duties, and others who have entered the work more recently have been and are being fitted for more responsible positions. Thus we see the first fruits of patient persevering labor; but the full influence of the Sunday school will not be seen until those who have been members have grown up and have taken their places in the various positions among men. Then may we expect to see more men and women who will be shining lights, and who by their earnest, persevering work, will influence the world for good. Patience is an essential quality of perseverance.

THE RESULT

is often not seen until long after the work is begun, or perhaps finished. The Suez Canal required ten years of labor, but the results of that labor were not felt until long after, and now it can be seen that it has helped shape the history of nations. The results of a work are not to be estimated by its apparent insignificance or importance. Think of the small beginnings of Christianity and the latter-day work, and of their great influence in the world.

ANY WORK

based upon right principles cannot fail to have a good result, and all such labor may be safely left to the future, and if the results are not seen, in faith the work may be continued, and sometime in the unseen future, perhaps after the worker has passed on to a higher life, the results will surely come. Let every good work continue then, and he who knows the end from the beginning will not fail to give a just reward.

CHARLEY FRY.

In Sunday school newspaper.

AN EXPLANATION.

So far as the committee has been heard from, the first report of the committee on Sunday school improvements expresses their views with reference to the improvements of the work being done, or that should be done by the church in behalf of the Sunday school department.

We wish it understood that what we recommend in our report is in the abstract, the *adopting* of the recommendations being the business of the convention, and the *executing* of that adopted being the business of the executives, the executive committee, or whomsoever the convention may commit the work to be done by special legislation.

Only two subjects in this first report do we invite favorable consideration of at the coming convention, the latter subject, however, divided under two heads: 1. The improving of the *Hope;* 2. The placing of its publication under control of the General Sunday School Association, since it is being published in the interests of the Sunday school department of church work. This subject should be treated under these two heads. The only question to be decided by the convention in considering the first recommendation of our report on this subject is, Does the *Hope*, to meet present and future demands, need improving? If the convention decides that it does, then, unless the latter clause is adopted, the point gained is to show to the Board of Publication what we as an association believe should be done to make the *Hope* satisfy present demands; and through our executive, or some one specially appointed by the convention, this action should be reported to the Board of Publication,—it being the mind of the committee, so far as heard from, that this matter be left with the executives,—and they to suggest such improvements as they may ascertain by diligent inquiry and observation should and can be carried into execution; and these improvements be made as rapidly as possible, it being an authoritative stimulus to both the executives and Board of Publication concerning what we may, as an association having charge of this department of church work, believe should be done with the *Hope* in the interests of the Sunday schools.

If, however, the latter recommendation is adopted by the convention, and the General Conference accedes to the request, then the *Hope* with its future is in the hands of the executive committee, as I understand it, and the passage of the first recommendation will but stimulate them to what the association desires of its future. For one I do not believe the *Hope* is all it should be as a Sunday school paper, and I am not able to say why it is not, or with whom the fault may lay, neither does the committee wish it understand that we make *that* a part of our report by recommending that it be placed under the control of the Sunday School Association; but we believe the improvements and changes that from the demands of the present or future may be necessary to be made to answer its sphere of action as a Sunday school paper more satisfactorily, may be more easily and more properly made under the control of those who have the Sunday school interests *specially* in charge.

The need of more space in the *Herald* is, it seems to the committee, very apparent. And this is the only point the committee reports; and when this subject is considered it should be considered to answer this one question, Does the present demands of the Sunday school work indicate that we need more space to represent its interests as a part of church work? If this is decided affirmatively, it will be upon the basis that we have faith it can be obtained in some way, and occupied beneficially to the church. But the question of *how* to obtain and occupy should not be considered until we conclude we need more space. Then the whole matter can be left to the executive committee to secure the space upon the best terms possible, and then to arrange to occupy as fully, and as wisely as God may open the way; and I believe, if we act with the proper spirit, and decide we need more space, that God will open the way that all else will be supplied.

Having labored in purview of the duties to which we were appointed, and having come to the conclusions contained in the report, we, in the interests of the Sunday schools of the church, send it forth, and whether our recommendations are affirmed or negated, that is the business of the convention.

I am yours, sincerely and hopefully, without any personal interests to enhance,

J. F. MINTUN.

CONVENTION NOTICES.

By order of the district superintendent, Bro. D. R. Chambers, the Pottawattamie district Sunday school association will convene at Crescent, Iowa, Friday, February 22, at 10: 30 a. m. Let all schools send delegates, as this meeting calls for election of officers for the year 1901. JENNIE SCOTT, Sec.

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Convention of Northern Nebraska district will be held at the Saints' chapel, No. 1818 North Twenty-first street, Omaha, January 26, two p. m. It is requested that each school will send a complete report, if it is impossible to be represented by delegates. Forward reports to Bro. James Huff, No. 1818 North Twenty-first street, Omaha.

ALICE C. SCHWARTZ, Supt.

The Sunday school association of the Kirtland district will convene February 25, at Cleveland, Ohio. General Superintendent T. A. Hougas will be present and a good and profitable time is anticipated. All come prepared to take part.

RICHARD BALDWIN, Supt.
DORA MCFARLAND, Sec.

The convention of Northeastern Illinois district Sunday school association will convene at Sandwich, Illinois, February 1. Would like to have a good representation of the schools in the district as the officers are to be elected. Secretaries, please send reports to me, at Norway, Illinois.

MAMIE WILLIAMSON, Dist. Sec.

Conference Minutes.

CENTRAL CALIFORNIA.

The above conference met at Tulare, October 6. J. M. Putney chairman, A. H. Smith assistant, L. A. Gould secretary pro tem. Officers reporting: High Priests J. M. Putney and J. B. Carmichael; Elders Joseph Flory and H. L. Holt; Priests D. L. Allen and C. W. Deuel. Branches reporting: San Jose 77, Lone 81, Santa Cruz 66. San Jose was chosen as the place for holding next conference the second Friday of March, 1901. Preaching by Brn. A. H. Smith, J. M. Putney, E. S. Burton, and Joseph Burton. Ministerial report of Elder A. M. Chase was read at the Sunday morning preaching service.

Miscellaneous Department.

TRANS-CONTINENTAL PASSENGER ASSOCIATION.

Notice is hereby given to the general ministry and all concerned that the newly organized Trans-Continental Passenger Association has been furnished a copy of the minutes of the late General Conference containing lists of all missionaries and church officials laboring under general appointment, together with full instructions tending to facilitate prompt and regular issuance of clergy credentials.

All laboring under general appointment have been indorsed. Lists of names, addresses, and territory of missionaries in charge, have also been furnished.

The same general method of issuing permits in operation with other associations has been provided for, under which local ministers will be referred to their respective missionaries in charge for indorsement.

"The Trans-Continental Clergy Certificate is good only upon roads parties thereto, named below, for tickets between points west of and including Cheyenne, Wyoming; Colorado common points; Trinidad, Colorado; Albuquerque, New Mexico, and El Paso, Texas. . . . Atchison, Topeka, and Santa Fe; Chicago, Rock Island, and Pacific; Colorado and Southern; Colorado Midland; Denver and Rio Grande; Florence and Cripple Creek; Midland Terminal; Pecos System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott, and Phœnix; San Francisco and San Joaquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific."

Applications, remittances, etc., should be addressed to James Charlton, chairman, 503 Ernest and Cranmer building, Denver, Colorado. Application blanks may be obtained from local agents, or from Chairman Charlton.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Jan 14.

GENERAL CHURCH RECORDER'S NOTICE.

Since the notice by the Church Recorder in *Heralds* and *Ensigns* last June there has been more than usual promptness in forwarding the reports of branches soon after the district conferences. The result is that nearly all of the branches in the United States and Canada are on the general records according to their latest reports.

And many branch and district clerks have been prompt and efficient in answering inquiries for corrections of names of persons and places and of dates of birth, baptism, and ordination, also of marriages, deaths, and other particulars. But others have not attended to the matters inquired about, therefore corrections cannot be made in those records where uncertainty exists upon these points of difference.

Wherefore, again appeal is made to those who have deferred attention or have been careless in the matter. We need help in order that a perfect agreement may be had between branch records, district records, and general records, and that when they do agree they may be right and correct as to names, places, and dates.

We have now to say that, excepting in that the branches of Western Wales have reported up to August, 1900, there has been no change in the situation outlined in the "Recorder's Notice" last June, as to the branches in England and Wales. But it would be a great favor to us and to the church in general if there came to us complete corrections of the branches in the Birmingham, Manchester, and Sheffield districts up to January 1, 1901, also from Wales. Possibly some reports may be on the way now.

Brn. J. F. Burton and J. W. Peterson have written about the situation in the Society Islands, the latter assisting Bro. Pohemeti to some degree. He writes that prospects are favorable that full corrections will appear by and by.

Probably reports from Australia and Honolulu are now coming over the sea and will arrive in time.

Most of the branches in Canada have been well reported, and the district clerks are also faithful. The same may be said of nearly all the districts and branches in the United States, even though very many differences or errors are found to exist. But, by care and patience these are overcome in time. However, many small branches have not been reported and they need attention by the district officers, that they may make out reports of gains and losses for the records. Where branches have not been reported for some time their books should be examined and an effort be made to learn of the deaths of members, that such may be recorded more promptly than has been the case sometimes.

Concerning the United States: By my table of districts and their conference times, I find that the reports of Central California for April and October have not arrived, the last received being for October, 1899.

Of other October reports the only ones now lacking are those from Kewanee, Spring River, Kirtland, and Northern Michigan, the latter being kept by the district clerk for correction before sending in.

The September reports of the New York district have not come.

There are lacking, but expected, the reports from Eastern Maine, Oklahoma, and Northeast Texas and Choctaw, all for December.

Although the Virginia district has held at least two conferences, there have no branch reports been sent in by the officers. If they will now attend to this matter it will be well.

There are also branches in no organized districts that should send us full accounts of gains and losses, such as Ingleside, Martin's Creek, Shady Grove, and Drew county in Arkansas; Evergreen, Elkhorn, Olive, and Pine Cliffs in Nebraska; Amanda, Ohio; Scranton, Pennsylvania; Bottineau and Star of Hope, North Dakota; Marshall, Salem, and Pleasant Valley, South Dakota; Louisville, Kentucky; South Pittsburg, Tennessee; Rockwalnut, Virginia; Gilman, Spokane, Lake Park, Roslyn, Seattle, and Castle Rock, Washington; Hope and Condon, Oregon. Especial attention should be paid to reporting the deaths that have occurred, inquiry being made as to scattering members, and their residence if living.

In closing will say that on the present edition of branch report forms is printed a copy of Sections 173 and 174 of the "Book of Rules," pertaining to "Church Records" and "Branch Reports," so that all branch officers may be informed as to the use and disposal of said reports of branches. This, with the printed instructions of the Church Recorder, should make it easy for any one to fill out reports properly and to know what to do with them afterwards.

We will be glad to aid any in perfecting their accounts as well as our own, and will be thankful for assistance to this purpose, because we believe that the Lord wishes order in these things, as in all others.

Respectfully submitted to all throughout the church who should be concerned and interested.

H. A. STEBBINS.
General Church Recorder.

LAMONI, Iowa, Jan. 10, 1901.

BISHOP'S AGENTS' NOTICES.

TWENTIETH CENTURY GREETING.

To Saints of Little Sioux District:—While the world is lauding the advancement of science, arts, and man's genius, and we stand in wonder of what another century may bring, and Dr. Herron is launching a new apostolic church, we as Saints must be aware that all these, with the "Lo here! and, lo, there!" portend the world's crisis. The M. E. church is calling for millions of dollars and souls for Christ. We call only for advanced spirituality, which will give us favor with God, and this will give us power to "leaven the lump" and "salt the earth." Show us your faith by your works. A good index, though it may have exceptions, is that when you love the Lord you love the souls of men and desire their salvation. This is only accomplished by the gospel. Obedience to the gospel saves. How shall the world hear without a preacher? How can they preach without their families being sustained? Again, the poor need your fulfilling of the law. "Pure and undefiled religion," is to visit (with physical and spiritual means) the widow and fatherless in their affliction. "He that giveth to the poor, lendeth to the Lord." "Behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me."—D. C. 42:8. "Remember . . . the poor and needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—Ibid. 52:9. So you see how imperative these commands, and the proper channels for their support are tithe and offering funds. By doing this we hope to see "modern secret orders" and worldly means relegated to the past, as we are told in the "Book of Mormon" that God does not work through them. But now let us make the first year of our "new century" the

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"banner year;" "begin early, work late;" no longer "rob God," but work in harmony with our prayers for "God's increase," spiritually and temporally. Nineteen hundred was $500 below 1899, partially due, no doubt, to our physical inability to personally see you, and "put you in remembrance;" but get truly converted. Don't pray to be seen as others see you, but as God sees you. Get rid of that miserly, mean, stingy, Ananias feeling, and see how your love for all that's good will increase. Doing this, you will not be "forgetful hearers but doers of the word." We have an efficient assistant in each branch, so there is no excuse. Our address is found below. We ask your continued prayers, that if it please the Lord we may soon be liberated to go out and labor in the cause we love above all else. Thankful above measure for the prayerful support and words of encouragement hitherto given, I am, humbly engaged in the work of spiritual advancement with you,

ALMA M. FYRANDO.

MAGNOLIA, Iowa.

CONFERENCE NOTICES.

Galland's Grove district conference will convene at Delcit, Iowa, Saturday, February 16, at 8:30 a. m. This is the most important conference of the year; a full report and a good representation is desired.

C. E. BUTTERWORTH,
C. J. HUNT, Presidents.

Conference of Eastern Colorado district will meet at Denver, corner Twenty-second and Araphahoe streets, February 16, at ten a. m. Send delegate credentials and reports to J. B. Roush 2942 California street, Denver, Colorado. We hope brethren going east about that time will note date of conference and meet with us. Bro. Alexander H. Smith will please take notice.

JOHN B. ROUSH, Pres.
A. E. TABOR, Sec.

Conference of Northeastern Illinois district will convene at Sandwich, February 2. Branch clerks will please have their reports made up to and including January 15.

HENRY SOUTHWICK, Pres.

Conference of Clinton district will convene at Coal Hill chapel, near El Dorado Springs, Missouri, on Saturday, February 2. Prayer service from 8:30 till 9:45 a. m.; business session at ten a. m.

T. R. WHITE, Pres.
VINA H. GOFF, Clerk.

Des Moines district conference will convene at Des Moines, Iowa, Saturday February 9, at ten a. m. Reports sent by mail should be addressed H. A. McCoy, Des Moines, Iowa, care G. W. Johnson, Youngerman Block.

H. A. MCCOY, Sec.

HERALD PUBLISHING HOUSE.

The past orders for the third volume of Church History are being filled as rapidly as possible, and when these are completed the book will be advertised for sale. Persons willing to wait may forward their orders.

JOHN SMITH, Mgr.

NOTICES.

The Religio association of northeastern Illinois district will meet in the church at Sandwich, Illinois, Friday, February 1, at two p. m., for business.

ADAM J. KECK, Vice Pres.

DIED.

WALBERRY.—Sr. Sarah Walberry was born September 5, 1848, in Sandusky county, Ohio; baptized September, 1894. Her faith was grounded deep in the promises of the Savior, and her life was a sweet memento of Christian graces. She died in hope of a glorious resurrection, December 29, 1900, at her home in Steuben county, Indiana, aged 52 years, 3 months, and 22 days. Funeral from the Methodist church in Otsego township; sermon by Elder S. W. L. Scott. She was laid to rest in North Otsego cemetery beside her daughter, Cora Bell, who preceded her across the river sixteen years.

HERZING.—Naoma Romacks was born in Hardin county, Ohio, August 7, 1831; died near Fanning, Kansas, December 28, 1900, aged 67 years, 4 months, and 21 days. She was married to Charles Herzing in November, 1857, who departed this life March, 1888. She was the mother of nine children, seven of whom are now living to mourn. For thirty-six years she has been a member of the church. Funeral sermon at Fanning, by Elder M. T. Short, and her remains laid to rest in the village cemetery a little way east of the hamlet. Elder W. Gurwell, the branch president, was in charge.

WALKER.—Leo Burgess Walker, son of Mr. Marion and Sr. Carrie Walker, was born May 12, 1900; died December 18, 1900, aged 1 months and 6 days. Funeral services by Elder W. M. Self.

LENTS.—At Fontanelle, Iowa, December 20, 1900, Sr. Cordelia, wife of Bro. G W. Lents. She was born September 17, 1848, at Big Rock, Illinois; came to Fontanelle, Iowa, with her parents. Was married to G. W. Lents in the year 1868. By this marriage they had eleven children; all are living to mourn the loss of mother. She was baptized in the year 1885, and has since lived a consistent Christian life, for she loved the latter-day work. Interment in Fontanelle cemetery. Services held in the Christian church, the sermon by Elder S. Butler.

DUNCAN.—Juliette, wife of Charles Madison Duncan, of Millersburg, Illinois, died at the home of her son, William A. Duncan, of Hebron, Nebraska, December 31, 1900, aged 68 years, 10 months, 10 days. Her body was brought to Millersburg for interment. Funeral service at the Saints' chapel conducted by Elder William E. La Rue. A large assembly of friends and relatives were in attendance. Sr. Duncan united with the church August 14, 1870, and remained true to her covenant until death. May her rest be sweet and her peace glorious.

JENKINS.—At Cleveland, Iowa, Saturday afternoon, January 5, 1901, caused by dust explosion in mine, William Arthur Jenkins. He was the son of Sr. D. T. Williams, and stepson of Bro. D. T. Williams. Was born November 1, 1877, and married March 15, 1900, to Miss Hannah Peaters, and he leaves wife and infant son. The wife and mother was living at Keb, and not able to be present at funeral, or even see her husband. Funeral services conducted by Elders E. B. Morgan, J. R Evans, and E. L. Kelley; a very large assembly being present at the church in Lucas.

WILLIAMS.—Albert Roy, son of Bro. and Sr. William Williams, of Cleveland, Iowa. The little sufferer was born March 22, 1900; blessed by Elders T. W. Williams and E B. Morgan in May, and died January 5, 1901. He was buried at same time as William Jenkins; the strong and weak moving together, but from diverse causes, being laid before the people. The Lord remember the afflicted ones.

FERRY.—Elizabeth Jane Ferry died while on a visit to her daughter, Sr. Lentell, at Independence, Missouri, December 30, 1900. Sister Ferry was born in England, January, 1830; was baptized May 10, 1875, at Brierbluff, Illinois. She was the first one to open her house for the preaching of the gospel in Rich Hill, Missouri; was faithful to the end, and rests in the paradise of God. Her remains were buried by the side of her husband in Rich Hill cemetery, January 3, 1901; funeral exercises in charge of Elder F. M. Sharrock, sermon by Elder F. C. Warnky.

CHRISTENSEN.—Mary Caroline Christensen was born October 11, 1877, in Denmark; came to America with her parents July 21, 1880, taking residence in Council Bluffs, Iowa, in 1882. On May 20, 1896, our sister was united in marriage to Bro. J. P. Christensen, and united with the church January 1, 1896, Elder T. W. Williams officiating on both occasions. She departed this life, Monday, December 24, 1900, after an illness of more than one and a half years. A husband, three children, father, mother, and four sisters remain to mourn, with the many friends who during illness and death manifested a love for Sister Mary that only a life of true worth can bring. She was faithful unto death, fought a good fight, and unto her we are assured a crown of life is given by a loving Father, who knew her hopes, her fears, her triumph in meeting the enemy — death. Loving hands offered floral tributes in profusion; a large assembly publicly mourned as well, funeral services being from the Saints' chapel, Wednesday, December 26, at Council Bluffs, Elder D. R. Chambers preaching the sermon, Bro. J. S. Strain assisting.

We could not bid thee
Merry Christmas, sister;
Thy departing made us late,
But angels welcomed thee with greeting,
To their home in a better state.

Thou canst welcome thy Redeemer,
And commemorate his birth,
In his kingdom, on
The eve that God's will
By angels sent to earth.

Thy home, dear sister, Jesus told
Us, his departing would prepare;
May thy life while thou wast
With us, help that we
Thy home may share.

So farewell we bid thee, sister,
With love we leave
Thee, although sad,
Yet Jesus promised us if faithful,
To make our hearts and greeting glad.

A. E. MADISON.

BENNER.—Bro. Lewis Benner was born in Fremont county, Iowa, July 27, 1882; united with the church September, 1890; died January 4, 1901. Funeral services held at the Harris schoolhouse, west of Whiting four miles. Funeral sermon by Elder D. A. Hutchings, of Little Sioux, Iowa.

GREEN.—Ila Ruth, infant daughter of Elder George F. and Sr. Ester Ann Green, of Appledore, Ontario, died December 20, 1900, after a brief illness. Funeral services were in charge of Elder J. H. Tyrrell, of Chatham. Her little earthly tabernacle was interred in Louisville cemetery to await the morn of the first resurrection.

JOY.—At Strawberry Point, Iowa, December 28, 1900, after a few days' illness, Sr. Mary Joy. She was born in Vermont, July 30, 1824. Married Solomon Joy, February 19, 1844, the union being blessed with ten children, four of whom survive. "Mother Joy," with her worthy husband, raised several other children. In 1854 or 1855 they moved to Strawberry Point, where they have since resided. For over sixty years she was an untiring worker in the Methodist Church. July 9, 1900, she accepted this restored gospel, being baptized by Elder J. R. Sutton, and to say she was faithful but faintly expresses her love for the work. She leaves an aged husband, four children, eleven grandchildren, and seven great-grandchildren to mourn. Funeral at the house; sermon by Elder J. R. Sutton, assisted by Rev. Hestwood. In a letter written a day or so before the fatal illness she said to a sister in the faith: "I feel very weak, although exceedingly well for me. My feet almost touch the cold stream, but Jesus seems so near, I long to go, but I seem to be needed, so am content." In the same trusting spirit she passed to be with the Savior she had so faithfully served.

MCGALLIARD.—Near Troy, Kansas, January 4, 1901, Isaac Morris, son of Sr. Sarah A. McGalliard, aged eleven days. Blessed by Elder M. T. Short.

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The Saints' Herald.

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Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

JORDAN.—On January 2, 1901, at Carberry, Manitoba, Sr. Mary Jane, wife of Bro. James More Jordan, aged 34 years, 9 months, 7 days, was led by the angel of death across the dark waters to enjoy the sweet rest beyond, promised the faithful in Christ. An affectionate husband mourns the loss of a loving wife and companion, while three small children lose a kind mother. Sr. Jordan was baptized in Riverview, Ontario, a few years ago, and her life has since been that of a true Saint, full of life and energy. Services in the Presbyterian church by Rev. Mr. Carswell.

BELLVILLE. — At St. Joseph, Missouri, January 10, 1901, Carl K., the sweet, beautiful child of Bro. and Sister William Bellville, aged 6 months and 14 days. Gone, but not forgotten. For of such is the kingdom of heaven. Services in charge of Bro. William Lewis, sermon by Bro. W. C. Cather.

GRIFFITH.—Sr. Harriet A. Griffith passed away at Marshalltown, Iowa, on December 18, 1900, at the age of 64 years. Sr. Griffith was faithful to the work in life, though isolated. She was a niece of Sr. S. G. Steele, of Chicago, who was acquainted with the martyr.

JUDKINS.—December 19, 1900, Hugh Berly Judkins, son of Mr. Thomas and Sr. C. C. Judkins. Was not a member of any church, but was a friend to the true gospel. He promised God if he would spare him he would live a better life. He leaves a wife, one child, father, mother, three brothers, and two sisters to mourn.

Thinking men are realizing more and more the value of Newman's Doctrine of Development as the answer to the accusation of change of doctrinal life within the Catholic Church. The complex system of scientific theology which a modern student has to face is far different from the straightforward simplicity of the Gospel truths. Protestant writers say there have been "cyclic changes" and "evolutionary modifications." It is not so. Catholic dogma is but the outgrowth of the germinal ideas of the Gospel. There has been no change, nor any evolution in its strict sense, but only a development. The original deposit has not been added to, but the truths have been coördinated. There is a very sharp criticism in the *Catholic World Magazine* for December on Levi Leonard Paine's *Evolution of Trinitarianism*, a work that is attracting considerable attention nowadays. Speaking of the theory of evolution, it says:—

"Scientific (?) theologians may have it if they choose, and believe in it; but what can it give them? Certainly not the consistent, essential unity which comes from true development, and which Catholic theology alone enjoys, but rather divisions and dissensions of the most discouraging character, risings of sects on sects, establishments and re-establishments of churches, discord, even despair. Worse still: under such an illusory method of reasoning Christianity is easily reducible to a cold, heartless, spiritless moral code at best, with no more to recommend itself to the spiritual needs of man's soul than the ancient schools of philosophy, with no more claim to the supernatural than the most ordinary speculative science. Then if men will cling to such a theory, all that we can say is: Very well; adopt your theory, and what have you? Results bewildering and disheartening. Believe, if you will, that the primal body of Christian doctrine has been subject for nineteen centuries to cyclic change, reaction and revolution, that the unrecognizable entanglement of theology in Protestantism is the legitimate outcome of the evolution of historical Christianity. And to our reader we say: Is it any wonder that these men are dissatisfied? any wonder that they are lost in a labyrinthal scheme which can show nor beginning nor end, and whence they would gladly be liberated? Is this Christianity? Has Christ's work come to this?"

THE RIPE CONDITIONS FOR "WRITING."

Writing is a peculiar process; a matter of habit, varied by temperament, and it appears that the more obstacles oppose a vivid flow of written thought, the better the literary result. Whoever knew of an author who threw off great periods with a desk in spick and span, apple-pie order, like they have them in government offices—pens glistening like steel, carefully wiped and laid in order, blotters spotless, pencils sharpened with a machine and depressing in their uniform and military precision and spear-like pointedness.

When the pink pencil is brought forth the writing is not apt to be fervidly bright. Of course, each writer has his own fancy, but the rule appears to prevail that a little of the real comfort of writing is coördinate with an array of artistic confusion that indicates work and abhors an exhibit of gilded, carved inkstands, silver mounted blotters, embossed and embroidered inkwipers, gold pens and a jeweled calendar. All very pretty, perhaps picturesque, just right for a picture, but the great thoughts do not usually bubble from such fountains, according to the confidential testimony of a number of our distinguished contributors.—*Joe Mitchell Chapple in "The National Magazine for January.*

THE HOUSE WE KEEP.

Professor Ellen H. Richards, of the Massachusetts Institute of Technology, has arranged to supply The Delineator with six articles in relation to various problems of housekeeping. The first article appears in the February number and is devoted to "The House We Keep," touching in a general way on the details of house arrangements. Just one sentence will illustrate the line of her thought. She says "The educated woman of the twentieth century will plan her kitchen before she settles upon her parlor."

The editor of the *Biblical World*, in the January number, has presented his readers some ideas on "Ministerial Virility," in which he takes some common sense positions. After telling to some extent what virility is, and what it is not, he says:—

"Nor is ministerial virility the same thing as pulpit oratory. To tell the truth, oratory is a rare and dangerous gift. It not only exposes its possessor to some of the most subtle temptations to which successful men can be exposed, but its results are too often ephemeral. . . . The church is something more than a perennial theological lyceum. Sensible instruction on the teaching of Jesus is worth all sorts of oratory. We venture to say that, taking the country over, the most successful churches are more likely to have been built up by poor speakers than by good speakers."

Unlike a good many critics, the writer, after pointing out something that he thinks is lacking in many of the churches, he does not leave the matter without giving a remedy, and he does it in the way of a suggestion:—

"Let every pastor see that there is organized in his church a young men's league for Bible study. It takes but little effort to make such a league a success, and any success it attains is sure to be permanent, for it rests not upon excitement, but, if properly taught, upon a genuine interest in the teaching of the Scriptures."

"In the World of Graft," by Josiah Flynt, will appear in the February number of McClure's Magazine. In this article the author, who has won fame as a personal explorer of the underworld, discusses Chicago and its municipal government from the view point of the law-breakers themselves

Professor Ira Remsen, L L. D., will contribute to McClure's Magazine for February an account of some "Unsolved Problems of Chemistry," in which he treats of those curious and puzzling phenomena that baffle all the efforts of science to explain them.

The *Optimist*, "the only magazine published in Iowa," has reached our desk for the month of January, and we find it filled with a number of good things in the literary line. The *Optimist* is making a place for itself in the magazine world, and is rapidly extending its field.

The *Journal of Applied Microscopy*, as published by Bausch and Lomb, of Rochester, New York, is usually filled with good things for the microscopist, and those interested in that line of study will find it worth the time to investigate the merits of that Journal.

ADDRESSES.

Joseph Arber, 47 Monkfort Road, Pitsmoor, Sheffield, England.

J. A. Grant, Glover, Bay County, Michigan.

W. S. Macrae, Saltillo, Faulkner county, Arkansas.

James Craig, Glen Easton, West Virginia.

S. D. Goostree, Iuka, Illinois (permanent address).

Arthur Allen, mission address, church corner of Glasgow and Dickson streets, St. Louis, Missouri.

U. W. Greene, 19 Sherlock Place, Brooklyn, New York.

John B. Roush, 2942 California St., Denver, Colorado.

Alma C. Barmore, 352 Lippincott Street, Toronto, Ontario, care of T. C. Hattey.

L. R. Devore, Holden, Missouri.

W. E. Peak, Galien, Michigan.

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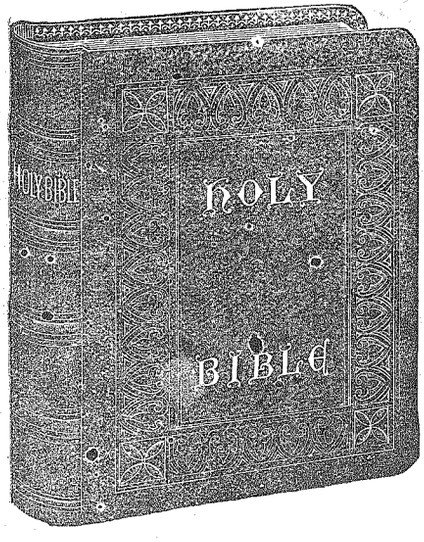

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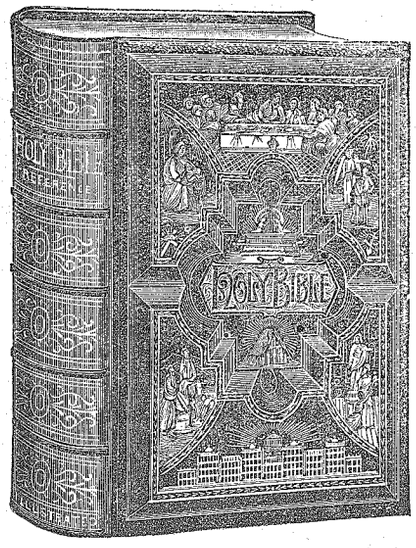

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 23, 1901.

"IS IT RIGHT?"

Whatever immediate results may be, all conduct should be based upon convictions of right. There should be no compromise with evil that present good may accrue. A wrong action cannot produce right results. A right action cannot be productive of wrong results.

It frequently happens that apparent good comes from questionable conduct, giving rise to the belief that the end justifies the means. The thought is a deceptive one. No matter how bright the prospect, no matter how glittering the inducement, no one can afford to sacrifice integrity. Even though such sacrifice might bring temporary triumph, there will remain a canker spot in the character, which, if not destroyed, will bring distress and ultimate defeat.

No difference what profession in life we may choose to follow, or what the conditions by which we are surrounded may be, all conduct, whether of a social, religious, or business nature, should be regulated in harmony with the simple rule, Is it right? We may be told that society is such, that business methods are such, that one cannot conform to so rigid a rule without financial or social loss. Then, if that be the case, it would be better to sacrifice convenience, better to sacrifice wealth, popularity, friends, better even to sacrifice life, than to descend to the present degenerate condition of the world by a surrender of integrity, that priceless jewel which is the rightful heritage of every one who has a proper estimate of what God intended man should be.

The man who places a price upon integrity must suffer untold loss, because he barters that which is indestructible and true, for that which possess no inherent moral worth, and hence is constantly subject to decay. True character cannot be estimated in dollars and cents. They have nothing in common. Their natures are different. Were the world made of gold it would be no nearer the value of a principle of right than a single dollar. Until men learn to love the truth for the truth's sake, they cannot exist otherwise than in conditions of distress and discontent, because nothing but truth possesses inherently the qualities of permanent rest and peace.

Right doing brings satisfaction, happiness, and rest, the only thing that will in the complete sense of all those terms imply. What a monument of grandeur is the man who steadily adheres to his convictions of right, and who in the face of scorn, taunt, and ridicule, calmly pursues the pathway of duty. Slander may throw her cruel darts with deadly intent, but he will not heed them, though they cause pain. Good men will love, while bad men will fear, and in a sense respect, such a man; but he will permit neither the smiles of approval from would-be friends, nor the bitter hatred of enemies, to divert him from his steady pursuit of the right. If perchance he makes a mistake, he will be as prompt and fearless in retracing his steps and correcting the mistake when it is discovered, as he was in maintaining that which he at first conceived to be right.

It needs but little observation, however, to determine the fact that the world is far below the beautiful ideal of the law of right in motive and in fact. Selections of professions in life are based almost exclusively upon the consideration, Will it pay? not, How much good can I do? Self-aggrandizement, in some way or other, is usually the first thought, and all through, the chief consideration.

Selfishness, manifested in a thousand different ways, is the prevailing trait of character at the present time, much as we might wish it otherwise. The world is honeycombed with false motives, corrupt desires, and improper incentives; and even in many quarters where apparent good exists, it is only a hypocritical righteousness that is even worse for the deceptive gloss that tries to conceal its true character.

We do not wish to contend that the accumulation of wealth, or the acquisition of social or political honor, are in themselves wrong. Such may come in legitimate ways, but should not be sought primarily. Their attainment should ever be strictly subservient to questions of right, and their use devoted unselfishly to the best interests of the human race.

It may be urged that our present environments, and imperfect condition, prevent us from exercising correct judgment in matters of right and wrong. In many instances this is too sadly true, but the fact itself only emphasizes the necessity of alertness in this direction. As true development can only result where activity is manifest, so our ability to make proper discriminations will come as a result of continued, earnest effort to learn and do the right.

We should not hope to attain such great excellence as will shine out from a truly righteous life without great and unceasing effort. It cannot be expected that men will be able to cease making mistakes all at once. For the man, however, who suffers simply from an error in judgment, there is hope, if he have a disposition to correct his mistakes when they are discovered; but for the individual who knowingly continues to violate principles of right there is no hope but in a change of disposition. Besides this, the one who manifests a desire to do right by reaching upward to the good, and exerting all the present capacities of the soul, is entitled to divine assistance.

Self-effort, in conjunction with higher agencies, constitutes the law of progress. An earnest desire for right begets effort to do; the effort brings assistance, and the forces thus combined bring progress, correct mistakes, and lift the yearning soul into clearer light, higher conditions, and continued advancement; the goal of which is a perfect life and consequent perfect environments, peace and rest with God.

We are frequently met with the thought that if we do the best we can we are justified in the eyes of God. We are willing to concede that if one is really doing the best he can, he is in a progressive condition, and to that extent acceptable with God. But making mistakes is not doing right, and many a soul is lulled into fancied security by this soothing siren song. Doing the best we can means the supreme exertion of every fiber of the soul's being in the effort to rise above our present conditions. It means a constant, active, vigilant effort to occupy higher spheres of life until the victory over wrong has been com-

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pletely won. If in this sense we are doing the best we can it is well, but we can quite easily deceive ourselves upon this point.

So far as our environments are concerned, we cannot reasonably expect better ones until in spirit we can rise above the ones which surround us now. Even if we were permitted to occupy above our level, we should not enjoy the experience, as, not being capacitated to appreciate the higher condition, its glory would be darkness to us.

High above us, however, though the reward of a righteous life may be, it is not beyond our grasp; and glorious it is to realize that in the gospel is open the means of development, and under the educative influences of the Spirit of truth the soul may increase in knowledge, wisdom, and purity of life, until it shall be able to reap the fruition of perfect right doing.

May God speed the day when right shall be the only rule of conduct; when the gospel of life and peace shall be universally acknowledged among the earth's inhabitants. Such a condition is worth thinking about, it is worth hoping for, worth living for; and even in the seeking there will come a proportionate degree of real pleasure, a foretaste of the final realization.

"POLYGAMY IN UTAH."

We have before stated in the columns of the HERALD our belief that the doctrine of polygamy was still practiced in Utah, despite the efforts of the United States officials to stamp it out. It is believed in by the Brighamites as a divine doctrine, and it is surely practiced by many of their leading men. Some time in the month of December there appeared in the St. Louis *Globe-Democrat* an editorial on the proposed amendment to the federal constitution providing for the prohibition of polygamy in the United States. In this editorial the statement was made that the practice of polygamy had been abandoned by the people in Utah. This editorial elicited from a reader of the *Globe-Democrat* in Utah a reply in the form of a letter, and in it the writer, S. E. Wishard, makes some statements which may be news to some of our readers, so we present the letter herewith. The writer makes one mistake when he attributes the "revelation" on polygamy to the prophet Joseph Smith. But that arises from the fact that everywhere it is taught by the Utah people, and Mr. Wishard is probably not aware that there is a body of religious people who are believers in the Book of Mormon and the Doctrine and Covenants, and in the teachings of Joseph Smith, who do not believe in polygamy, and who earnestly deny that Joseph Smith ever presented such a document as the purported revelation sanctioning and commanding obedience to the doctrine of polygamy. It has yet to be proven that that document ever saw the light until 1852, when Brigham Young was in full command of the church governmental reins.

Here is the letter as it appeared in the *Globe:*—

Salt Lake City, Utah, December 24.—In your issue of December 11 appears an editorial opposing the proposed amendment to the federal constitution providing for the prohibition of polygamy in the United States. You make several statements concerning polygamy in Utah to which I ask the privilege of replying. You say "polygamy has been given up by the Mormon Church." In reply let me say that every one of the apostles, with a single exception, is living in polygamy. The president of the church, who is called "the mouthpiece of God," "the prophet, seer and revelator," is living in open and flagrant polygamy. He recently buried the only legitimate wife he had, but has five or six unlawful wives. His first and second counselors are both living in open polygamy. These men are George Q Cannon and Joseph F. Smith. B. H. Roberts is still living with three wives, and when in Washington he swore he would never give them up. He has kept his promise. Angus M. Cannon, president of the Salt Lake Stake (which means church), is living in polygamy. Scores of Bishops are in polygamy. Careful statistics were gathered on this subject, and it was found that there were 2,000 polygamists in Utah. The southern tier of counties in Idaho is in the same condition. Polygamy is practiced in Wyoming, Nevada, New Mexico and Arizona, and is being thoroughly rooted in old Mexico.

You say that "public sentiment even among the older Mormons is against it." Let me say that in nearly eleven years of constant travel in Utah and Idaho, and in daily contact and conference with Mormons, I have never found among the older people a single man whose "sentiments were against polygamy"—not one. They are bound to believe in it and approve it. For their prophet, Joseph Smith, said in his revelation on the subject of polygamy: "Behold! I reveal unto you a new and everlasting covenant (referring to the covenant of polygamy), and if ye abide not that covenant then are ye damned: for no one can regret [reject?] this covenant and be permitted to enter into my glory." That revelation, with its damnation for giving up the doctrine, has never been repealed. On the other hand, it is enforced by the example of the leaders of the church continuing in polygamy.

President Woodruff's manifesto of 1890 was not an abandonment of polygamy, but was issued as a suspension of polygamy for a time. But that suspension did not suspend. It was only a political maneuver in order to secure statehood. There was no suspension of the crime against our civilization, but only an attempted concealment of polygamy.

You say, further: "The offense if it be committed, can be dealt with adequately by the present legal machinery." That is a grave mistake, and one familiar with conditions in Utah would see at once that our legal machinery is so clogged and hindered that we can't suppress it. Look at the conditions. We have a Mormon Governor, a Mormon Secretary of State, a Mormon Treasurer, a Mormon Auditor, a Mormon Superintendent of Public Instruction. Last year every Prosecuting Attorney but one was a Mormon. And the Prosecuting Attorney can stay every prosecution if he chooses. The information brought against Roberts in Davis county, with evidence abundant of his guilt, never went beyond the lands [hands?] of the attorney. He gave as a reason for refusing to prosecute that "there was no sentiment in the county demanding the prosecution of the case."

An information brought against Lorenzo Snow, the president of the church, was not brought to an issue because "it could not be certainly known which was his legal wife." The case against Angus M. Cannon, the president of the stake, was brought to an issue. But that gentleman never came into court. His lawyer came and pleaded guilty, and the members of the Mormon Church paid the nominal fine. He was neither humiliated nor disgraced, but honored by his brethren paying his fine. He is still living in the same relations with polygamous wives as before he was fined. These facts, repeated on every hand, prove what I have said, that there is no "sentiment among the older Mormons against polygamy."

B. H. Roberts was tried for polygamy in Salt Lake county. The plea of defense was that he was living with only one wife in that county, though he had two more in Davis county. He was adjudged guilty, but the fine was only nominal, and he went home to his polygamous wives and has not been molested. Apostle Grant was tried and fined for polygamy, but the fine did not mean anything. President of the constitutional convention, Apostle John Henry Smith, signed the constitution which prohibits polygamy, and went home to his polygamous wives. B. H. Roberts voted for the clause that "forever prohibits polygamy," signed the constitution and went home to his polygamous wives.

With such a condition of things, and no "sentiment among the Mormons againt polygamy," it is idle to talk about polygamy being "dealt with adequately by the present legal machinery." There is no law against polygamy in Idaho. It is as independent of law as slavery was in Missouri before the proclamation of President Lincoln was issued. And if our politicians in the east oppose and prevent the only measures which can deal adequately with this social cancer, they may prepare for sorer evils than our nation has already passed through—which may God avert. Yours respectfully,

S. E. WISHARD.

TROUBLE IN CONGREGATIONAL CIRCLES.

A clipping has been sent us by a brother in Massachusetts, taken from the Brockton *Times*, which gives an account of Swedish Congregational Church at Campbello, Massachusetts, which is torn by strife. It seems that the minister, or pastor, Rev. August Pohl, has taken so decided a stand against secret societies, that the church at last decided, by a vote of 104 to 10, to exclude from membership all those who failed to withdraw their membership in secret societies. Rev. Pohl had offered his resignation as pastor unless such action were taken. As a result of the action some of the oldest and most prominent members of the church were excluded from membership, and much feeling was manifested by their withdrawal. The officials stood firm, and members of the church must either give up their memberships in secret societies or be denied the privilege of church members.

Besides this stand taken in regard

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to secret societies, the Swedish Congregational Church decided to withdraw from the Congregational conference. This action was taken because of a sermon delivered on January 14, 1900, by Rev. Hudson of the Congregational conference, on the subject, "Is there a personal Devil?" The Swedish Congregational Church objected to the ideas of the Rev. Hudson, and threatened to withdraw from the conference if the matter was not looked into. The effect of the withdrawal will be to make the Swedish Congregation Society an independent body, and marks a disruption in the ranks of Congregationalism. As additional grounds for such withdrawal it was stated that "Pastor Pohl and some of his flock were of the opinion that some of the ministers of today were practically infidels, and that personal constructions and beliefs were held by divines regarding some of the Scripture, whereas as true ministers of the gospel they should take the Scriptures as they are and not adopt personal opinions regarding the gospel."

Such as the above indicate that all is not so peaceful in religious circles of the world as might be expected.

CHRISTIANITY'S WORK IN FIGURES.

Some lover of statistics has been estimating what Christianity costs the world each year, and in a number of the daily press there appeared in the early part of this month figures representing what has been spent annually to spread the gospel. It is estimated that there are 26,000,000 Christians in the United States, and 500,000,000 in the world, and, as expressed by one writer in the daily press, "the cause which could not furnish whereon to lay the Savior's head has come to an annual expenditure of $1,000,000,000 and more." The same writer is responsible for the statement that Christianity has made greater increase in both membership and expenditure in the century just ended than was made between the beginning of that century and the day of Pentecost.

That our readers who may not have seen the estimates of the press may gain an idea of what is being expended by the churches of today, we reproduce the following table:—

CHURCHES OF THE WORLD.

If there be added together (1) the reported amounts raised last year by all Christian bodies in all countries of the world; (2) the amounts received for Christian literature, for hospitals, orphanages, and education under church control; (3) the amount spent on foreign missions contributed by native Christians on mission fields; (4) the amount expended for new churches and religious institutions; (5) and an allowance of 10 per cent be made for Christian work not reported, the sum is as follows:—

United States, maintenance of all churches	$137,563,200
Education and literature	32,728,000
Hospitals and orphanages	28,300,000
Improvements, repairs, and foreign missions	43,000,000
Miscellaneous	45,466,100
England, voluntary contributions, Church of England	37,322,170
Revenues, Queen Anne's bounty, Church of England	28,772,785
Maintenance free churches of England	25,832,500
Maintenance Catholic churches of England	11,411,282
Education and literature	43,445,682
Hospitals and orphanages	29,121,200
Improvements, repairs, and foreign missions	18,850,765
Scotland, all religious purposes	18,101,910
Ireland and Wales, all religious purposes	11,051,400
Western and northern Europe, Roman Catholic	102,138,200
Western and northern Europe, Protestant	67,290,400
Other Christian purposes	34,500,000
Russia and Siberia	51,255,900
Greek Church under Patriarch of Constantinople	5,625,000
Australian Federation, all church purposes	6,900,000
Pacific Islands and Madagascar	452,500
South Africa, all Christian purposes	2,500,000
Canada, all Christian purposes	14,390,000
Mexico and Central American	1,315,000
South America, all Christian purposes	7,200,000
West Indies, all Christian purposes	325,000
Foreign missions not before mentioned	2,900,000
Contributions of native Christians, mission fields	701,000
Receipts of Roman Catholic orders	21,489,000
Roman Catholic missions	9,400,000
Christian literature not included above	8,040,000
Christian education not included above	22,400,000
Orphanages not included above	16,080,000
Sunday schools, lesson papers, and libraries	6,200,500
Improvements and repairs	25,000,000
Percentage for non-reporting	69,800,000
Young People's societies, conventions, etc	12,500,000
Miscellaneous	10,000,000
Annual expenditure Christian churches of the world	$1,009,369,494

Here is a list of expenditures in various cities of the United States, but does not include amounts of money given for Christian literature, for hospital, orphanage, education, or other efforts:—

New York	$8,991,915
Philadelphia	4,771,700
Chicago	2,690,200
Boston	2,219,600
Pittsburg	1,251,700
Baltimore	1,088,600
St. Louis	809,400
Cincinnati	738,800
St Paul and Minneapolis	718,600
Washington	712,100
Cleveland	673,100
Detroit	583,600
Buffalo	536,100
Rochester	516,100
Providence	387,200
Louisville	365,300
Indianapolis	352,300
San Francisco	318,100
Milwaukee	277,100

Such figures as the above are astounding, and are potent factors in giving us to understand what a stupendous work is yet before us. In the Chinese empire there is an estimated population of 400,000,000, and a late census of the Sultan's domains reveals the fact that there are 176,500,000 Mussulmans in the world, divided as is shown by the following comment on the Sultan's census:—

MILLIONS OF MUSSULMANS.

The results of the recent census are of chief interest. This count shows that 18,000,000 of the faith are directly under his control. In contiguous states and territories of Asia, including Persia, Afghanistan, Beloochistan, India, Russian Turkestan, and China, their numbers are estimated at 99,000,000. Africa, which has made great accessions to the Mohammedan religion, is credited with 36,500,000 converts. In other countries of the world it is estimated that there are 23,000,000 followers of the prophet.

These millions of the one faith, however, are divided into two sections. The vast majority of the followers of Mohammed are Sunnis. The minority are Shiahs, who hold more or less aloof from the Sunnis. As Caliph of Islam, the Sultan has control of the Sunnis, but not directly of the Shiahs.

In India, under the political rule of the British, and in the native states of that country, are 60,000,000 Mohammedans, most of whom are Sunnis. The Afghans and the Turcomans also are adherents of the caliph.

Mohammedans in China are accredited principally to Kashgaria, Mongolia, Yunnan, and Kansuh. The caliph estimates their numbers at 20,000,000 for the whole empire. It was on the strength of these numbers that the head of the faith recently expressed his belief that if called upon to do so, he might intercede and command a peace in China such as the allied powers had been unable to do.

There is food for thought in this array of figures.

EXTRACTS FROM LETTERS.

Bro. M. T. Short writes from Fanning, Kansas, January 16:—

I leave here for Atchison this p. m. Have spoken to good houses eighteen times this month, and year. Am feeling all right, and wish to push ahead.

M. W. and M. J. Squires write from Hearne, Texas, January 13:—

We will care for, in our humble home, any of the traveling ministry and Saints who may call on us.

Bro. J. L. Rust, writing from Gladstone, Illinois, January 18, says:—

If any of the elders can visit this place and make an opening I will do all I can to help.

Bro. O. J. Haun, under date of January 17, writes from Carsonville, Michigan:—

We are having blessed good meetings here, with good interest. I baptized six Sunday. Our Father is standing by his own. I ask for an interest in the prayers of the Saints that I may remain a faithful servant.

EDITORIAL ITEMS.

Bro. W. M. Self writes from Wilber, Nebraska, telling of the Sunday school convention held there the latter part of December, and says that all were blessed and encouraged for the work of the ensuing year. He thinks the Sunday school is a monument for great good.

In the Moundsville (West Virginia) daily *Herald* for December 27, 1900, kindly sent us, we notice that Bro. O. J. Tary, of Wheeling, has a two column article explaining the difference between the Reorganized Church and the Utah or Brighamite Church. He clearly shows that there is a vast difference. He also quotes the decision of Judge Philips to show that the Reorganized Church is the one in true succession. The readers of the Moundsville *Herald* surely have no excuse now for confounding the two sects.

President Joseph Smith has been confined to his home the past two weeks with neuralgia, hence unable to be in attendance upon office duties. Though yet suffering, he is improving steadily, and it is hoped he will shortly be in normal condition again.

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Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 4.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

I was much pleased with the spirit and conversation of Elder Gurley. I do not remember much of the preaching during the conference, but remember that my brother Silas preached from the text, "Let patience have her perfect work," and exhorted the people not to "faint in well doing." The resolutions that were passed during the conference I thought were grand, believing they would prevent the people from being misled by impostors claiming to be prophets. For the benefit of my readers I will here insert them, for they were really the first landmarks I had seen that would be a shield to the Saints against the impostors who were claiming leadership to the church.

Resolved, that this conference regard the pretensions of Brigham Young, James J. Strang, James Colin Brewster, and William Smith and Joseph Wood's joint claim to the leadership of the Church of Jesus Christ of Latter Day Saints, as an assumption of power, in violation of the law of God, and consequently we disclaim all connection and fellowship with them.

Resolved, that the successor of Joseph Smith, Junior, as the Presiding High Priest in the Melchisedec Priesthood, must of necessity be the seed of Joseph Smith, Junior, in fulfillment of the law and promises of God.

Resolved, that, as the office of First President of the Church grows out of the authority of the Presiding High Priest, in the high priesthood, no person can legally lay claim to the office of First President of the Church without a previous ordination to the Presidency of the High Priesthood.

Resolved, that we recognize the validity of all legal ordinations in this church, and will fellowship all such as have thus been ordained while acting within the purview of such authority.

Resolved, that we believe that the Church of Christ, organized on the sixth day of April, A. D., 1830, exists as on that day wherever six or more saints are organized according to the pattern in the Book of Doctrine and Covenants.

Resolved, that the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.

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

Resolved, that we will, to the extent of our ability and means, communicate to all the scattered Saints the sentiments contained in the foregoing resolutions.

Resolved, that this conference believe it the duty of the elders of the church, who have been legally ordained, to cry repentance and remission of sins to this generation, through obedience to the gospel as revealed in the record of the Jews, the Book of Mormon, and Book of Doctrine and Covenants, and not to faint in the discharge of duty.

After which, in pursuance to the eighth resolution, it was motioned, seconded, and carried unanimously, that a committee of three be appointed to write a pamphlet, based upon the foregoing resolutions, entitled, A Word of Consolation to the Scattered Saints. Whereupon, Elders Jason W. Briggs, Zenos H. Gurley, and John Harrington were appointed said committee.

Shortly after the conference closed, one day my brother Jason asked me why I had not been baptized. I answered that I did not want to join the church. He replied, "I thought you would during conference." He then took pains to tell me of his experience with William Smith, and of his attending a meeting held at Palestine in which Smith made extravagant claims, and taught things so adverse to anything he had ever received before, that upon returning home, the more he thought of them the more he became dissatisfied with the way things were going. He also received letters from other branches indicating trouble. Being in doubt, he finally concluded to fast and pray for light, and as he did so he became more and more dissatisfied with the movement under William Smith. He continued thus seeking for three weeks, when he received the following revelation, a copy of which I now have in my possession. It is as follows:—

While pondering in my heart the situation of the church, on the 18th day of November, 1851, on the prairie about three miles northwest of Beloit, Wisconsin, the Spirit of the Lord came upon me and the vision of truth opened to my mind. And the Spirit of the Lord said unto me: Verily, verily, saith the Lord, even Jesus Christ, unto my servant Jason W. Briggs concerning the church: Behold, I have not cast off my people, neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed and my law shall be kept.

I am God and not man; and who is he that shall turn me from my purpose, or destroy whom I would preserve? Wolves have entered into the flock, and who shall deliver them? Where is he who giveth his life for the flock? Behold, I will judge those who call themselves shepherds, and have preyed upon the flock of my pasture.

And because you have asked me in faith, concerning William Smith, this is the answer of the Lord thy God concerning him: I the Lord have permitted him to represent the rightful *heir* to the presidency of the high priesthood of my church, by reason of the faith and prayers of his father and brothers, Hyrum and Joseph Smith, which came before me in his behalf, and to regard that law of lineage by which the high priesthood is transmitted in all generations, when arranged into quorums, and the keys which were taught him by my servant Joseph was of me that I might prove him therewith. And for this reason have I poured out the Spirit through his ministration, according to the integrity of those who receive them.

But as Esau despised his birthright, so has William Smith despised my law and forfeited that which pertained to him as an apostle and high priest in my church. And his spokesman, Joseph Wood, shall fall with *him*, for they are rejected of me.

They shall be degraded in their lives, and shall die without regard, for they have wholly forsaken my law, and given themselves to all manner of uncleanness; and prostituted my law, and the keys of power intrusted to them, to the lusts of the flesh. And have run greedily in the ways of adulterers. Therefore let the elders whom I have ordained by the hand of my servant Joseph, and by the hand of those ordained by him, despise not this authority nor faint in the discharge of duty, which is to preach my gospel, as revealed in the record of the Jews, and the Book of Doctrine and Covenants, and the Book of Mormon, and cry repentance and remission of sins through obedience to the gospel. And I will sustain them and give them my Spirit.

And in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth; and he shall be mighty and strong; and he shall preside over the high priesthood of my church. And then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph.

After many days shall all these things be accomplished, saith the Spirit. Behold, that which ye received as my celestial law is not of me, but is the doctrine of Baalim. And I command you to renounce it, and proclaim against it. And I will give you power that none shall be able to withstand your words, if you rely on me. For the Spirit shall attend you And the Spirit said unto me, Write, write, write the revelation, and send it unto the Saints at Palestine, and at Voree, and at Waukesha, and to all places where this doctrine is taught as my law. And whosoever will humble themselves before me, and ask of me, shall receive of my Spirit a testimony that these words are of me. Even so, Amen.

He also showed me a letter written by William Smith in which I saw the cause for disgust in the minds of the members of the church. I do not give the details for the reason these matters are not of any special importance to this history. I was not a member of the church, and it is enough for me to say that I never had any confidence in the claim of these men to be leaders of the church. As I was going down to Palestine in a few days, I promised to send for said letters if I found any of the members of the church there who would like to see them and would not destroy them.

Two or three days before I started I met Elder David Powell, and after some little conversation, he said:—

"Brother Edmund, you ought to be baptized before you start to Illinois, and I am coming over tomorrow to baptize you."

I told him he need not come, for I would not be baptized. He did not come, and I went down to Palestine. Here I became personally acquainted with William Smith, Elder W. W. Blair, Edwin Cadwell, Alva Smith, and others, and while attending one of Smith's meetings he took pains to refer in a very severe manner to those who had formerly been associated with him. Upon his sitting down, I involuntarily, and without premeditation or thought,—in fact, I was not conscious of any intention of speaking,—arose, acknowledged my faith in the gospel for the first time in my

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life in public, and made some remarks, suggesting that charity should be extended towards those who may have stepped aside and got in the dark, for it might not be altogether as bad as had been reported, and harshness toward them might hinder them from coming back. I knew the harsh remarks Smith had uttered against those he referred to were not deserved or just, and I knew he knew it; hence I was careful to clothe my thoughts in such language that none but Elder Smith would know I meant a rebuke to him.

When I sat down, he arose and in a very scathing manner denounced those whom he termed apostates, and then turned to me and spoke of me as only a dirty little boy needing a mother's doting care.

A Mr. John Neal from Wisconsin was present. He arose and made some remarks, regretting the harsh words used towards me, and expressed the hope that I would yet be a lamb in the church. Elder Cadwell made some remarks, and said he did not see any cause for such feelings being manifest. Elder Blair was also present, but I do not think he made any remarks touching the matter. I did not, however, feel disturbed in my feelings over the matter, but regretted very much that I was not a member of the church when he called me an outsider and a little Gentile.

I was working for a Mr. Alva Smith at the time, and I told him all about some letters that had been written by William Smith; the result of which was he sent for the letters, and when they came he showed them to Elders Blair, Cadwell, Jotham Barret, and others, and I had the pleasure of seeing these good, honest brethren withdraw from William Smith's faction, for my sympathy was very much drawn out towards them from the first time I had made their acquaintance, and I was sorry they were doomed to disappointment.

During the summer I had the hardest trial of my life concerning the gospel. My acquaintance with the condition of the church and the unfavorable impression Elder Smith made on me (and he was a brother of the founder of the church) all conduced to make my life fretful. The manifestations I had received establishing the truth of the gospel, and that Jesus was the Christ, the Way, Life, and Light of the world, and of every man that came into the world, appeared most mysterious. Taking a retrospect of my life, as to how little I had enjoyed and knew, and with but little prospect before me, or any of the world as to spiritual things, it seemed that all were doomed to deception. And the expression of Jesus of Nazareth, "when the Son of man cometh, Shall he find faith on the earth?" was impressed on my mind as never before. The cruel denial of Peter when he cursed and swore, and said, "I know not the man," though he had before said, Though all men forsake thee, yet I will not, seemed indeed to stamp upon all mortality the uncertainty of their testimony.

The awful murder of Abel by his brother so soon after Almighty God had said, Everything is good, very good, now weighed on my mind with tenfold more horror than I ever realized before; followed by thoughts of the long train of crime, debauchery, and carnage, until the horrible deluge came by the fiat of God and swept off the face of the whole earth the race of Adam and every living creature; not the old, hardened, crimsoned wretch only, but the young man and the beautiful maiden and children with innocence enstamped upon their countenances. And then the fate of Lot, who was counted righteous, and was led out of the city of Sodom by the hand of an angel of God who told him where there was a place of safety, and that the Lord could do nothing till he was gone; and then all the sweet, innocent babes of Sodom were burned up. These, with hundreds of other like things which were unreasonable to me, it seemed that professors of religion, everywhere winked at, and accepted the worst of characters as model men sent of God as his prophets and ministers of salvation.

But Mr. Smith, who was not accused of anything half so bad as the Bible says those ancient men admitted they had done, was declared a deceiver, was hated, despised, and finally suffered death at the hands of cruel men. And his taking off was hailed with delight by religious professors, while nonprofessors everywhere denounced it as an outrage of religious persecution. All night long I would lie awake and think of these things, and often in tears would exclaim, "Why can't I sleep like others, and put all these thoughts from me?" I often conversed with Elder Cadwell and his wife about the things of the church. He always stood for the church as it was in his early experience in it. His wife was much disaffected in her mind, and always portrayed the dark side of the picture about all religion.

Bro. Blair was disappointed and said but little about religion. Alva Smith was always firm in the faith of the gospel, but disgusted with things as they were going. The many factions of the church would send their missionaries through the land exhibiting their folly everywhere instead of preaching the gospel; and like all sectarian churches, they were not preaching the beautiful gospel of the Son of God, but were preaching men and creeds. Often I was led to pray and felt comforted, and yet to me church matters seemed in a doubtful condition, without much hope of speedy help.

Are all things possible with God? Yes, I finally answered, in this manner: In accordance with law. That he can do things finite beings cannot, because they know not the law by which they are done; that he works by law in the heavens and in the earth. He cannot lie, because he is a God of truth. He cannot change, because he is perfect and possesses all power; should he change he would not be God. Everything he does is in keeping with law. The artist can paint a picture of the rose or blade of grass and tint it with every hue, but he cannot make either a rose or a spear of grass, because he does not know the law by which they are made. Ah yes, he can with brush and chisel produce the landscape and statue, but why not make a living being and a world? Simply because he has not learned the law of creation and of life by which they are made. If these things are so, will God through Jesus Christ save a single fallen creature except by law? The logical answer is, He will not. What is that law of life? All Christendom answers, The doctrine of Christ; or, in other words, The gospel of Christ. We read as follows:—

> And they were astonished at his doctrine. Mark 1: 22.
>
> Whosoever . . . abideth not in the doctrine of Christ, hath not God [or in other words, the gospel, which is synonymous].—2 John 9.
>
> And Jesus went about all Galilee . . . preaching the gospel of the kingdom.—Matt. 4: 23.
>
> For it [the gospel] is the power of God unto salvation.—Rom. 1: 16.

He who does not receive and obey the doctrine or gospel of Christ cannot be saved, because it is the law by which salvation is attained, "the perfect law of liberty." No wonder, then, that God could do nothing until Lot had gone out of the city, for it is a law of God's, being that the righteous shall not be destroyed with the wicked. No, my dear reader, God could do nothing inconsistent with law. God could not save a sinner except he repent of his sins and obey the law of redemption of the righteous, any more than Esau could repent though he sought the blessing with tears.

This train of thought led me to fully realize how necessary it is for all men to comply with law in order that they may be in harmony with God, who governs by law, and that what we call miracle is a miracle only to the finite being, because he does not understand the fixed conditions or laws by which it is done. To God or his angels it is no miracle, for they

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know the principle by which these things are done. Again, miracles are daily occurrences; in fact, to us all things in nature, around, above, and beneath, are miracles, for we cannot understand the law by which they are made; we do not know the principle (or law) by which the fragrant rose, the spear of grass, the sturdy oak, and the maple, ash, and butternut all grow side by side in the forest, and yet they each are different and unlike each other. All have the same soil, atmosphere, sunshine, or night, with the same gentle dew or rain, yet they are essentially different. Yes, the creature, man, with one accord exclaims, Miracles and mystery are all around us! and it is true, so far as the finite is concerned. But to the infinite there is no miracle.

These things occupied my mind daily and created in me a real desire to comply with the divine law in order that I might approximate nearer to the Infinite One who is the source of all this wonderful mystery in what we call nature.

Baptism is the first example we learn of Christ to fulfill the law of righteousness, and he said, "Follow me." Can I do so without following him down into the waters of baptism? I had prayed from my childhood to know the straight and narrow way, and endeavored to repent of all my sins and weaknesses, and, O that I might have help to do right, was my constant desire. I sought earnestly to know what I ought to do, when one day late in July or early in August, 1852, I was impressed with the thought, If I should meet Elder Powell I would have him baptize me. I was away from home, but upon my return home, to my surprise I met Elder Powell in front of the house. I had but just said aloud to myself, "If I should meet him I would be baptized;" but as I saw him coming, my heart failed me, and my first thought was to turn and run from him. But we had met and I had to do the best I could, so bravely saluted him with,

"How do you do, Elder Powell?" but O, with what crushing weight his response came when he said,—

"I have come down to baptize you. Are you ready?"

I quickly answered, "No, sir; I do not propose to join the Latter Day Saints' Church."

"I have come down on purpose to baptize you, and I hope you will be ready before I leave."

I replied, "You have come on a fruitless errand."

We were standing in front of our own door. I then invited him in and we had no further conversation that afternoon. He visited with mother and brother Edwin a short time, and then went to a neighbor's, Mr. Jotham Barret. Immediately upon his leaving our house I was taken with a severe pain in my head, and a violent fever prostrated me, and while I lay on the bed, my promise, made but one short hour before occurred to me, and I felt that God had withdrawn his protection from me for not obeying the sacred ordinance of baptism, which had been given as an example by Jesus Christ the Master, and was ordained by his command for the remission of sins. I could think of no sins I had ever committed, and the question came, Why be baptized for sin when I could think of none I ever did. I felt indeed the chastening of the Almighty was on me, and the act of baptism did look to me to be the most humiliating thing I could do. In fact, I resolved in my heart I could not, but I would suffer the chastisement of God rather than go down into the water and be baptized. And again the question came to me with great force, Do you not want to do right? I answered in the agony of my soul, Yes, but I cannot.

The door to my room was shut, but at that moment I saw in vision Elder Powell come into the front room, and soon after he came in and said to my mother, "Where is Edmund?" She informed him that I was on the bed, sick. At that he came through the room, opened my door, came to my bedside, and just drew his hand across my forehead and said, "Your head aches," and stepped out of my room. All the pain, distress, and burning fever left me instantly. A calm, serene sensation took the place of all the distress of mind and body I had just passed through, and I felt a peaceful contentment of spirit with a desire to arise and go out and hear the conversation going on in the other room. After a little, Elder Powell bade us good afternoon and went up to one of our neighbors to stay over night. After he left, again the subject of religion occupied my thoughts; the course of life I had lived; my experience; the manifestations I had received; how I would be baptized and preach the gospel, and for evidence to me, the man who baptized me should have the gift of prophecy, indicate my calling, and ordain me an elder the day I was baptized, and afterwards I should be ordained into the High Council; and I thought, Now is the opportunity to prove this manifestation, whether or not it is of God. That I had just been healed in a remarkable manner, I knew. And that happy, calm, serene sensation that had been with me so often was again manifested. I thought, It must be the Holy Spirit that is leading me, for it certainly gives real comfort and joy. But O, the wretched condition of the church! The trials of God's people in all ages came before me, and the besetting sin of many was the gross, revolting crime of polygamy. Shame and ignominy seemed to blacken the whole religious world with apostasy and backsliding from the commandment of God. The Reorganization at this time was only in branches, anticipating the coming of its prospective president, and quorum association, and its numbers were few. Elder Powell represented them.

(To be continued.)

ZIZANIA.—NO. 2.

BY R. M. ELVIN.

Let both grow together. The tares are to be separated from the wheat, but the householder's servants here are not the ones to do it with exactness, nor is this the time for it to be perfectly done. We cannot expect the church to be wholly rid of false members for the present. Those who lay this to the blame of the church, that it has tares among the wheat, do not know their own hearts, or others'. Discipline is appointed in the church, and woe to those officers who neglect it, and are careless of the flock, or of its purity. But we are to beware of destroying a weak brother, or of indulging an arrogant, Pharisaic zeal, or pretending, finally, to settle all these differences. There are false professors, but "what is the chaff to the wheat?" Observe: Evil and good are to grow together, to increase and develop side by side, and intermixed, until the end of time. The good is not to choke the evil, but Satan is still to have his work and wages on earth.

The harvest represents the end of the world (see vs. 39); because at the last all results are gathered up—men are judged, fruits are brought to light, and a final disposal is made of the good and the bad.

The reapers are *the angels* (vs. 39). They are appointed to this office. Christ is represented as coming to judgment and "*all the holy angels with him*" (Matt. 25).

To burn them. Tares are burned, so as to destroy most effectually the mischievous seed. Like this, in the end of the world, will be the gathering and effectual destroying of the wicked, beyond the possibility of their propagating evil any longer.

Gather ye together, etc., or as in vs. 41, *gather out of his kingdom.* This will be the proper purifying process, removing every evil thing from the church (see Zeph. 1: 3) to "a furnace of fire" (vs. 42). "Whose end is to be burned" (Heb. 6: 8). Utterly burned with fire (2 Sam. 23: 6, 7). This expresses the common idea in the scripture of eternal burning, as the valley of Hinnom (Mark 9: 43-48). This casting into a furnace, which is here the image of hell, was a punishment in use among the Chaldeans (Jer. 29: 22; Dan. 3: 6).

Wailing, etc. (vs. 42). The article here, usually in this phrase in the New Testament, gives a definite and emphatic sense. *The wailing*, so peculiar and deserved. These are expressions of rage and impatience (Acts 7: 54).

Gather the wheat into my barn. The righteous, in the judgment, shall be admitted and welcomed to the joy of their Lord; *shall shine forth*, as distinct from the rest, "as the sun in the kingdom of their Father" (vs. 43), as if *transfigured* before the universe. "They that be wise shall shine as the brightness of the firmament" (Dan. 12: 3), the children of light and of the day. God permits the evil and the good to dwell together thus, at present, in order to show his forbearance, and to exercise the circumspection and patience of his people, as well as to show the need of a final judgment day, and to make his children look and pray for his coming kingdom, as prophesied of (Isa. 52: 1), with no more uncircumcised or unclean (Zech. 14: 21), no more the Canaanite in the house of the Lord—his people all righteous (Isa. 60: 21).

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(Compare Isa. 35:8; Joel 3:17; Ezek. 37: 21-27; Zeph. 3: 13.) From this we are encouraged to persuade sinners to repentance, because the longsuffering of our God is salvation and not slackness. It shows his willingness to save. And the goodness of God should lead sinners to repentance.

OBSERVE, this parable teaches us how possible it is for false professors to enter the church. Nothing else can be expected. Nothing else is pretended. This is not to be charged against the church. The self-deceived and deceivers will all be made known at the last. And for the present, how necessary that we examine ourselves, since membership is no guaranty for our new nature. Christ is the final judge. Let all understand: "*Who hath ears to hear, let him hear* (vs. 43). There are things here that require spiritual discernment, and the parable is worthy to be personally applied by each. In these two parables they had heard of the difficulties and drawbacks which belong to the kingdom.—Notes on the Gospels, pp. 147-150.

By a careful perusal of the foregoing it will be seen that the Reverend Jacobus adroitly avoids committing himself to any radical view upon this subject; however, his remarks are suggestive, and may prove as an incentive to the acquiring of additional light and knowledge. Christ is, without the shadow of a doubt, the personification to us of all that is pure, true, good, right, virtuous, lovable, or desirable; for the Scriptures teach:—

Let this mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

And still plainer:—

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Peter 2: 21.

That disciple whom the Lord loved, taught:—

He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2: 6.

What is true of Christ, as our ensample in righteousness, is equally true of the Devil as the personification of all unrighteousness, whether in or out of the church. Christ is the head of the church:—

And hath put all things under his feet, and gave him to be the head over all things to the church.—Eph. 1: 22.

Again:—

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.—Eph. 4: 15.

By implication we are led to believe that Satan is also the head of a church; for the word of the Lord to us is:—

Contend against no church, save it be the church of the Devil.—D. C. 16: 4.

And the Devil shall have power over his own dominion.—D. C. 1: 6.

The work, power, and authority of the Devil is but little understood among the people of the world. Hopeful that the following may prove helpful to some one seeking gospel light, I quote:—

And it came to pass that I saw among the nations of the Gentiles the foundation of a great church. And the angel said unto me, Behold the foundation of a church, which is most abominable above all other churches, which slayeth the saints of God, yea, and tortureth them and bindeth them down, and yoketh them with a yoke of iron, and bringeth them down into captivity. And it came to pass that I beheld this great and abominable church; and I saw the devil that he was the foundation of it.—1 Nephi 3: 33, 34.

The reader will perceive that the Devil is the foundation of the abominable church, and we are to contend against no church, but that of the Devil. It must be clear to all that his satanic majesty, with a church to aid him, will accomplish the sowing of tares in all parts of the world, among all peoples; none are so good but that they may fall into the ways of evil. The church may not wholly escape the contamination that Satan employs against the great plan of redemption. Perhaps the disciples were surprised to find one of their number to be so vile as to betray their Lord; and some make strange that a church, living under the divine light, as enjoyed in apostolic times, should depart from God and the plan of salvation; but let the mistakes of those ancient people be a standing admonition to us; for the word of the Lord to the church was:—

Purge ye out the iniquity which is among you.—D. C. 43: 3.

Some may say they were those in the incipiency of the church, but let us not take unto ourselves unwarranted unction to our souls, for we have been advised:—

And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness.—D. C. 38: 4.

Well-informed Saints are aware what a sweeping and direful fulfillment this prophecy had, for immediately after the assassination of the Prophet and Patriarch, the chief men of the church entered into a shameful and wholesale planting of tares. And its subtle influence for evil will long be felt. Here is another ray of light upon the subject:—

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings.—D. C. 41: 1.

There can be no misunderstanding of this language; it applies directly to the membership of the church, and the Lord defines in this same revelation who the faithful and the unfaithful disciples are:—

He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you—D. C. 41: 2.

No one need be in a quandary as to whether he is an acceptable disciple of Christ.

The reader will observe that Mr. Jacobus uses the expression in regard to the tares that they are "the children of the wicked one." He gave the text as it stands in King James' Bible. The word "one" is supplied, Those who are represented as tares are only the children of the Devil upon their own volition. Some seek to escape the responsibility of their own wrongdoing by the flimsy excuse, "I cannot help doing as I do, for I am just as God made me; and if I commit sin, he is to blame." Hundreds and thousands try to screen themselves with such subversive philosophy. The word of inspiration as to the individual and personal agency and responsibility is:—

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.—Matt. 6: 24.

These are the words of the Son of God, and he made no mistake in teaching. Let us hear him once more:

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—John 8: 34.

The perspicuity of this is such that none need be in error whether they be of the world or of the church. Whoever commits sin, little or much, are just to that degree the servants or slaves to sin, and that evidently was Paul's understanding:—

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—Rom. 6: 16.

Sin is the transgression of law, and "the wages of sin is death." Satan was, early in the world's history, maneuvering to subvert the great mission of Christ, and to enthrall our race, robbing us of our heaven appointed rights. Whoever is deprived of their agency should neither be rewarded nor punished:—

And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice. And now, the serpent was more subtle than any beast of the field, which I, the Lord God, had made. And Satan put it into the heart of the serpent, for he had drawn away many after him; and he

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sought also to beguile Eve, for he knew not the mind of God; wherefore, he sought to destroy the world. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden. And he spake by the mouth of the serpent. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which thou beholdest in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.—Gen. 3: 1–10, I. T.

Here we learn the design and purpose of Satan; his ambition and object were to obtain glory and power at the expense and degradation of the whole human family. Man by his creation or nature is not the child of the Devil, but can become such by the surrender of his birthright and blessing, and yielding to the inveiglements of sin. And this is the only means or agency by which the Devil can sow tares. The opinion of Augustine, that tares are degenerate wheat, is in a sense correct; for by the fall there evidently came a change in the condition of our foreparents, and we inherit that changed condition as soon as we are able to understand right from wrong, good from evil; hence the instruction of Christ: –

For the Son of Man is come to save that which was lost, and to call sinners to repentance; but these little ones have no need of repentance, and I will save them —Matt. 18: 11, I. T.

The mission of Christ was, firstly, to save that which was lost; that is:—

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

namely, to counteract the consequences of the fall, and to place the race on interceding terms with their Creator, that they might accomplish the injunction:—

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.— 2 Peter 1: 10, 11.

Secondly.—The calling of sinners to repentance is the basic object of the gospel; for Christ taught after his resurrection and before his ascension:—

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24: 44–46, I. T.

Thirdly.—He saves little children without any act of obedience upon their part, for the reason that they do not possess the power to discriminate between sin and righteousness, and the Lord said of them:—

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.—Matt. 19: 14, I. T.

The work of Christ for the redemption of the race is manifested in the following:—

For the Son of Man is come to seek and to save that which was lost.—Luke 19: 10, I. T.

In our normal state, during infancy and early youth, we are neither wheat nor tares; but in the formative period, when we receive the communications of our seniors, we develop such habits and actions that are characteristic of either wheat or tares. We become wheat by accepting the principles of the doctrine of Christ: –

For as many of you as have been baptized into Christ have put on Christ.—Gal. 3: 27.

This is the method by which we became the children of God, and upon the condition of abiding faithful to our covenant in Christ, we may stand with him "of whom the whole family in heaven and earth is named" (Eph. 3: 15). And the Bible reason for this is:—

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—1 Cor. 12: 13.

And when the union is thus formed, a church composed of individuals, to them the Lord says:—

Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren and before the Lord. —D. C. 59: 2.

This is very wholesome instruction, and full of comfort to those who desire to be as wheat in the kingdom of God. All who keep themselves unspotted from the vices of the world, and with fidelity in the keeping of the commandments of God, can have hope of realizing the promise:—

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. 3: 21.

God fully understood that the church militant would be composed of human beings, who are heirs to trial, temptation, and sin; and that within the pale of the church was to be the conflict with those ills; hence the provision in confessing, and in overcoming. A misstep or a mistake upon the part of a professor is not irrefragable proof that he is a full-fledged tare. I do not wish to be understood by this statement as an apologist for folly, evil, or crime done by any church member; for I believe in the discipline of church folk; it is essential to a moral and spiritual growth:—

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?—2 Cor. 13: 5.

Here is self-discipline, a very necessary duty for those who desire to attain unto the relationship stated in the following passage:—

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom 8: 16, 17.

Not only is self-labor a necessity, but a watchcare over the membership is likewise of God provided, and officers duly appointed for that duty:—

A man that is a heretic, after the first and second admonition, reject.—Titus 3: 10.

This manifestly provides for a discipline of the communicants. Mr. H. W. Morris says:—

Vegetation has its *admonitions* as well as comfortable assurance. The *zizania*, translated "tares" in our Lord's parable, was a species of bastard wheat, that, in the first stages of its growth, bore a very close resemblance to genuine wheat; hence the servants never discovered, or even suspected its existence, until the ear was formed and the fruit brought forth. Up to that point both had passed for wheat. So often among men: outwardly there may appear little or no difference between the righteous and the wicked; side by side they may move in the world and stand in the church, and all things may seem to come to both alike. But between the two, as with the tares and wheat, there is an essential and germinal difference, which the eye of omniscience, at the harvest time of souls, will not fail to detect.—Work Days of God, p. 349.

There is a possibility of the cunning, sinister, or hypocritical person masking under the cloak of religion, and passing for a good churchman. Jesus evidently so understood when he said:

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world.—Matt. 13: 47–49.

We may expect that this parable will be fulfilled. One point I wish to make, and that is this: Some seem to be constitutionally prone to evil, others inherit a disposition to wrongdoing, and perhaps there exists extenuating circumstances over which they had no control, producing said mental or physical condition, causing an occasional lapse from the path of duty. Again, there is a wide difference in our religious education, so that we view the actions of people variously; so that what one would excuse, another would roundly condemn.

The great apostasy in the church of latter days has subjected us to severe animadversion that is unjust as well as untrue. Every case of turpitude upon the part of any member of this church is punishable, as I will now show by the law governing the church:—

The priests' duty is to . . . visit the house of each member, and exhort them to pray

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vocally and in secret, and to attend to all family duties. . . . The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking.—D. C. 17: 10, 11.

This is from the organic law of the church, and under its provision, and the spirit thereof, there is little room for tares to flourish. The law against evil doing and crime reads:—

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my scriptures; he that sinneth and repenteth not, shall be cast out.—D. C. 42: 6, 7.

Concluded next week.

THE CREATION.

I do not desire to build any private interpretation on the Holy Scriptures (a very small fragment of all the words of God to all nations), but write things as I see them in my own reason. According to both the inspired translation and other versions from Jewish writings, the earth was in its first stage "without form, and void," with no life of any kind.

And I caused darkness to come up upon the face of the deep —Gen. 1:4, I. T.

Then light was caused to come, and, divided from the darkness, was called day, and this was done by the word of his power, during the first day, era, epoch, age, or whatever measured period of time it may be. It says, however, "and the evening and the morning were the first day." If this is a fact, the earth received its light three days before either the sun, moon, or stars were made. Still one day remained before the creation of the sun, in which the earth brought "forth grass, herb yielding seed; and the tree yielding fruit," etc. This surely (in the third dispensation) was a lonely and silent earth. The vegetable kingdom was instituted before either the sun shone or any rain came:

For I, the Lord God, created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth; for I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men [in heaven], and not yet . . . flesh upon the earth, neither in the water, neither in the air.—Gen. 2: 5, 6, I. T.

We see by this and verse 11 that these were spiritual in the day of their creation. I understand that until the end of the second period the "deep" completely covered or enveloped the land to an enormous depth, and during that time the great waters were divided and the blue canopy or vault of space called heaven put between them. It remains to decide where are the waters above the heavens; surely they are more than the vapory clouds that surround this orbit this side of the firmament; there must be vast seas beyond.

Geologists show that at the beginning of the first day, called the Azoic period, the earth had no formation and was a vast ball of heated vapor and gases, which in a long process of cooling separated the solids from the liquids, which caused a vast ocean. In the second or Primary period, the rocks cooled enough to allow the first sign of marine life. This time they divide into five parts — called the Huronian, Cambrian, Silurian, Devonian, and Carboniferous: first the shell fish, then seaweed, coral and marsh plants, and creatures like half fish and tadpole. On the third day or Secondary period, which has the Triassic, Jurassic, and Cretaceous parts of development, reptiles and lizards appear as half birds and also half fish; either wings or scales or fins, and both that lived either in water or land, and probably hot at that.

During the fourth and fifth day, called the Tertiary period, it is probable that the sun began to shine through the mists, if as they say the sun sustains all life. There must have been terrible conflicts of nature during this time, if we can judge anything by the beds of sandstone, clay, gravel, peat, and other drift. Along the end of this period, or on the sixth day, the Lord God created everything on a gigantic scale, when the mastodon shook the wonderful forests that made our coal fields later, and fowls like a stork or ostrich stood at least fifty feet high, and turtles would cover a good acre of ground. The sea was full of monsters, including a kind of whale, as also was the earth; but they are now extinct, and their bones and fossil are their testimony of life. Adam and his people were also of powerful and large physique, and I have no doubt of corresponding intelligence and knowledge. Where is the man today that could give a name to every living creature and retain it in memory? Adam had dominion of all the life of this earth, which I believe was larger than at this time, as the glacial age came after the flood hiding and sinking vast expanses of dry land. I do not hold to the idea that either the antediluvians or the builders of the tower of Babel were a set of numskulls, with a baby mind in a giant frame, but that they understood more of the laws that ruled the planetary system and natural laws, and were far more acquainted with their creator than all the modern world combined.

Look once at our social condition, even with all its inventions; did you ever conceive of a worse state of society, its sickness and wretchedness, its endless wars and strife? Even the animals are filled with vicious and ravenous, abnormal natures; and today a conflict against peace and perfection is waging in all creation. A thousand years will redeem or restore and bring back those conditions that first existed in the morning of creation, together with its former glory, when everything was good and finished. (Gen. 2: 1, 2, I. T.) The command came before the fall to replenish the earth and subdue it. No wonder the sons of God were joyful to know that the earth was being especially prepared for them, to change their condition to the glory of the Lord and his work; "to bring to pass the immortality, and eternal life of man."

These early people knew the harp and organ, and there were also artificers of brass and iron. (Gen. 5: 31, 32, I. T.) They had a book and could read and write. (Gen. 6: 5, 6, I. T.) They had gold and precious stones. (Gen. 2: 14, I. T.) Many sons and daughters were born to Adam before Cain. Many of these children loved Satan more than God, and that is why Cain and Abel have prominence, for Eve thought Cain would not reject the word of the Lord to repent and be baptized into the early church covenant. Cain became perdition, while Abel walked in holiness before the Lord. (See Gen. 5th, I. T.) These few things give us a better understanding of the early day, and show that God is no respecter of persons, and his course is one eternal round, the same yesterday, today, and forever.

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DON'TS FOR YOUNG ELDERS.

Don't think you are going to have greater success than your predecessors. Don't be discouraged if you should not have as much.

Don't think to startle the world with your first efforts. Don't be dejected if you find that your audience cannot see even so much in your sermon as you thought there was. Don't think think too much about yourself any way.

Don't think because some aged lady or young girl praises your effort that you are the embodiment of intellectuality.

Don't think because nobody pats you on the shoulder the effort was

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worthless. One does not know much good is done by even a few words in what might be called by some a weak effort.

Don't try to "ape" some favorite. Monkeys make poor preachers.

Don't try to make people believe the church belongs to you; you are a member of the church.

Don't think because you are young the Lord cannot speak through you great and eternal truths.

Don't ridicule the manner or language of older toilers who have not enjoyed the advantages that you have.

Don't feel timid because some older elder with a heavy voice is present. If he is a true man you will have his prayer. If he is not, then don't care.

Don't try to teach the folks where you are stopping how to bring up children.

Don't hear half that is said or done in the family and don't tell half of what you do hear.

Don't be a judge to decide a contention between man and wife on either side.

Don't be a garbage cart for people to dump the accumulated culch of the branch or neighborhood into, for some other dealer may want to exchange wares and you might wish yourself out of a dirty business.

Don't appoint yourself on a committee to gather up slime, for you do not need to have any for your own use and the Devil has enough agents in that business to keep him going already.

Don't think that you are preaching the gospel when you are only insulting the members of other churches. Don't think that it is persecution for Christ's sake when you become unpopular and close up openings when you thus do preach.

Don't make an appointment without putting forth every reasonable effort to fill it. Don't let saint or sinner lose confidence in you or you word.

Don't fail to constantly study the books. You cannot teach what you don't know.

Don't scold children, kick the dog, or flirt with the girls.

Don't forget that the enemy of souls is always on the alert, and that man alone is no match for him.

Don't neglect to pray.

E X PERIENCE

For those who love odd things in Needlework designs, Moldavian Embroidery appearing for the first time in the February *Delineator*, will prove of interest. Moldavian Embroidery is very simple in its character. It depends for its full beauty upon the stitches being of exact length. The designs are few and limited by Grecian tendencies. The *Delineator* shows this embroidery in colors. It is worthy of study by those of our readers who are skillful with the needle.

THE ELEVENTH HOUR DISPENSATION.

The last dispensation of the gospel was opened with one of the greatest floods of light that ever proceeded from God through any seer since the world began. The century just closed has witnessed this wondrous display of God's power; in the short space of some twenty-two years by Angelic ministration, by vision, and by the voice of revelation with Urim, the choice Seer of the posterity of him who was sold into Egypt was enabled to locate, translate, and publish to the world the writings on the stick of Joseph which is now in the hand of Ephraim. The authority to officiate in the ordinances of the holy priesthood after the order of Jesus Christ, the Son of God, was conferred on him by divine command. Glory covered him, and by its holy influence he received knowledge and power to show the order of the priesthood, and the revelations that were sealed containing the law to the church. The world hated him and sought occasion against him; but with the assistance of false and designing men failed in their desires, and confessed that the law of the land which has a penalty affixed for what lawyers term wrong doing could not reach him, and some were found willing to break both the laws of God and man by sending his spirit on its journey to mingle with those under the altar of Jehovah. It is a sad confession his enemies made that the law of the land could not reach him, but powder and ball would.

I am not a man worshiper, but do admire his courage and purity of life; greater love can no man have than to lay down his life for the brethren. This much abused and misunderstood man did this. The time will come when those who slew him and persecuted him will honor him.

There are those who claim to love his memory, and yet will charge him with breaking his marriage vow, with violating the divine law that was hid in the earth on Cumorah hill and brought to light through him, and again repeated twice to the church by the voice of revelation to him, and further charge that a revelation introduced eight years after his death was written by him directly in opposition to words that were given through him on three different occasions. Oh consistency, thou art indeed a jewel! All those must stand with him at the bar of God, and the secret thoughts of their hearts shall be made manifest and they be rewarded according to their desires and works.

It is my humble opinion that the most feasible way to overcome the evil that traitors and the world charge him with, is to live according to the message given to him. The time has arrived when people, some at least, find no fault with our doctrine, but they say, "we cannot stand old Joe Smith." I do not believe that the church as a whole does remember the new covenant, even the Book of Mormon and Doctrine and Covenants, not only to say, but do according to what is written therein.

I call to mind a simple dream I had some years ago. According to the dream I was going forward to take part in a conflict with the world. I was alone, and going over a very rough country, without arms, but trusted in faith as a weapon. Soon I could hear what seemed to be the roar of heavy artillery, and I set my face grimly, thinking the fighting was desperate. Soon I could see the lines afar off, and there was the army of the Lord, armed with faith and righteousness, but only the garments of a few were white. I saw a spirit that desired place, and had an anxiety for more revelation, a willingness to be in harmony if others would make all the concessions necessary to unity, a desire to be heard rather than to hear others, a treating lightly of the former commandments. The discipline was not good; a poor example by the line officers and still poorer by the privates. The chief captain was looking to his superior in heaven, Jesus Christ, but no great advance could be made, because the hearts of the army were set too much on the things of the world.

I awoke, and I disclaim all responsibility for what comes over me while asleep. I have, however, the courage to relate the dream and bear the criticism it may provoke. As for myself, I expect to overcome the world by cultivating good desires, and doing what the Master asks at my hand. I do believe wisdom is the better part of valor, and shall seek for it. I am willing to lay down my life for my friends if occasion should require, and do believe that what God suffers we ought to be willing to suffer. I believe in the spirit of forbearance and kindness. I believe that men should be desirous of being led by the Spirit of God, and that all desires for position or preference should not find place in the heart. I believe that the Spirit of God will show men their weakness; and that we are all heirs thereto, some in one way and some in another. Let us overcome.

As for myself, God alone must invite me to come further up the line. It shall never be said truthfully that I had aspiring motives, and my actions shall be so closely guarded as to prove my words.

Yours for truth,

GEO. DALEY.

1424 K street, Sacramento, Jan. 11.

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Selected Articles.

HAECKEL'S SOLUTION OF THE "RIDDLE OF THE UNIVERSE."

At the opening of a new century, especially one succeeding the nineteenth, called "the wonderful century" by leading thinkers, it is natural to "take stock" and ask what philosophy has to say at this juncture about the deepest and highest problems engaging in human mind. "What stage in the attainment of truth have we actually arrived at? What progress have we really made during its [the closing century's] course toward that immeasurably distant goal—the solution of the riddle of the universe?"

These questions are put by Prof. Ernst Haeckel and elaborately answered in his latest work (just rendered into English), "Die Welträthsel," or "The Riddle of the Universe." Professor Haeckel is Germany's greatest biologist, and he believes that specialists should interest themselves in the philosophy of nature as well as in the mere facts and observed uniformities. He had long contemplated writing a complete "system of monistic philosophy," but advancing age and failing strength render that impossible. The present work marks the close of his studies and final conclusions in philosophy and moral science. He writes from the view-point, not of an agnostic, but of a monist. He rejects materialism as emphatically as he does supernatural religion. At the very outset of his book he states his position thus:—

"All the different philosophical tendencies may, from the point of view of modern science, be ranged in two antagonistic groups; they represent either a dualistic or a monistic interpretation of the cosmos. The former is usually bound up with teleological and idealistic dogmas, the latter with mechanical and realistic theories. Dualism, in the widest sense, breaks up the universe into two entirely distinct substances—the material word and an immaterial God, who is represented to be its creator, sustainer, and ruler. Monism, on the contrary, recognizes one sole substance in the universe, which is at once God and nature; body and spirit (or matter and energy) it holds to be inseparable. The extramundane God of dualism leads necessarily to theism; the intramundane God of the monist to pantheism."

In many other places Haeckel repeats the formula of the "unity of God and nature," but without defining his meaning very clearly. Religion, apart from its ethical side, he regards as superstition. Special creation, the personality of God, divine control or guidance of the universe, immortality, and the freedom of the will he declares to have been "shattered" by modern science and the discovery of "the great eternal iron laws" throughout the universe.

Professor Haeckel first discusses the evolution of the human body and the nature of the vital functions. Then he enters upon a consideration of the soul—its nature, "embryology," and phylogeny. On the strength of the data in these chapters he dismisses the belief in immortality, summarizing his arguments against it as follows:—

"The *physiological* argument shows that the human soul is not an independent, immaterial substance, but, like the soul of all the higher animals, merely a collective title for the sum-total of man's cerebral functions; and these are just as much determined by physical and chemical processes as any of the other vital functions, and just as amenable to the law of substance.

"The *histological* argument is based on the extremely complicated microscopic structure of the brain; it shows us the true 'elementary organs of the soul' in ganglionic cells.

"The *experimental* argument proves that the various functions of the soul are bound up with certain special parts of the brain, and cannot be exercised unless these are in a normal condition. If the areas are destroyed, their function is extinguished; and this is especially applicable to the 'organs of thought,' the four central instruments of mental activity.

"The *pathological* argment is the complement of the physiological. When certain parts of the brain (the centers of sight, hearing, etc.) are destroyed by sickness, their activity disappears; in this way nature herself makes the decisive physiological experiment.

"The *ontogenetic* argument puts before us the facts of the development of the soul in the individual. We see how the child-soul gradually unfolds its various powers; the youth presents them in full bloom, the mature man shows their ripe fruit; in old age we see the gradual decay of the psychic powers, corresponding to the senile degeneration of the brain.

"The *phylogenetic* argument derives its strength from paleontology and the comparative anatomy and physiology of the brain. Coöperating with and completing each other these sciences prove to the hilt that the human brain (and consequently its function, the soul) has been evolved step by step from that of the mammal, and, still further back, from that of the lower vertebrate."

In short, immortality, concludes Haeckel, is a dogma in hopeless contradiction with the most solid truths of empirical science. The loss of the belief in an immortal soul, he asserts, would be a positive gain, not a misfortune, to humanity. Similarly with regard to worship, revelation, and the churches. Monism, however, has its religion, and it finds in nature the only true revelation:—

"The modern man, who has science and art—and therefore 'religion'—needs no special church, no narrow, enclosed portions of space. For through the length and breadth of free nature, wherever he turns his gaze, to the whole universe or to any single part of it, he finds indeed the grim 'struggle for life,' but by its side are ever the good, the true, and the beautiful; his church is commensurate with the whole of glorious nature. Still, there will always be men of special temperament who will desire to have decorated temples or churches as places of devotion to which they may withdraw. Just as the Catholics had to relinquish a number of churches to the Reformation in the sixteenth century, so a still larger number will pass over to 'free societies' of monists in the coming years."

Haeckel's point of view and method have been sufficiently indicated to permit hastening on (omitting a *resume* of his treatment of Christianity) to his final summary and closing words. The great law of the cosmos, he says, is the law of substance, the constancy of matter and force. This law rules out all the postulates of theology and metaphysics and assigns mechanical causes to phenomena. There has been no "creation," but evolution, and everything has conformed to a single law. But do we know anything of the *nature* of the substance of the cosmos, of the cause of the observed uniformities? No, answers Haeckel. The one riddle of the universe that now remains, the "problem of substance," has not been solved and, in fact, monism has given up the attempt at solving it. Says Haeckel:

"We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe one hundred years ago. We must even grant that this essence or substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes. . . . We do not know the 'thing-in-itself' that lies behind the knowable phenomena. But why trouble about this enigmatic 'thing-in-itself' when we have no means of investigating it, when we do not even clearly know whether it exists or not? . . .

"From the gloomy *problem* of substance we have evolved the clear *law* of substance."

In a chapter on monistic ethics

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Haeckel answers the question how the loss of "anthropomorphic" conceptions of the cause of all things will affect men's lives and conduct. Morality, he says, is independent of any belief in the supernatural. It is based on human experience, on scientific comprehension of social coexistence. The love of others is as natural as self-love. No one can prosper and be serene and happy unless everybody around him is equally happy:—

"The golden rule says: 'Do unto others as you would that they should do unto you.' From this highest precept of Christianity it follows of itself that we have just as sacred duties toward ourselves as we have toward our fellows. . . . (1) Both these concurrent impulses are natural laws, of equal importance and necessity for the preservation of the family and the society; egoism secures the self-preservation of the individual, altruism that of the species, which is made up of the chain of perishable individuals. (2) The social duties which are imposed by the social structure of the associated individuals, and by means of which it assures its preservation, are merely higher evolutionary stages of the social instincts, which we find in all higher social animals (as habits which have become hereditary). (3) In the case of civilized men all ethics, theoretical or practical, being a science of rules, is connected with his view of the world at large, and consequently with his religion."

Professor Haeckel's religion, he explains further, consists in the cult of goodness, truth, and moral beauty, and the last word of the nineteenth century, in his judgment, to humanity is that in monistic religion and ethics there is "ample compensation for the anthropinistic ideas of 'God, freedom, and immortality' which we have lost."

PREHISTORIC MAN IN IOWA.

Prof. Clement L. Webster, formerly a government archæologist, has found the remains of a race of "ape men" or "missing links" in Iowa, and he says he doubts not but that the prehistoric Americans which he found buried along the Cedar River are still lower than the Neanderthal man hitherto recognized as the lowest discovered type of man. Prof. Webster made his first discovery on the Cedar river near Floyd, Iowa, where he discovered a group of three ancient mounds, the largest of which was found to contain the remains of five human bodies, the bones, even to those of the fingers and toes, being for the most part in a good state of preservation. That the bodies had been carefully buried there was evident from the nature of the mound. A deep saucer-like excavation had been made, the bottom of this was paved with a concrete like mass, and then the bodies were placed there in an upright position. The skeleton of one of the men found was about six feet tall, and showed that the man must have been even superior in strength to a gorilla, a veritable giant. On the west side of the Little Cedar river, about one and a half miles below Chickasaw, Iowa, Prof. Webster found another group of mounds, ten in number. A number of skeletons were found in these mounds, and in every instance the skull showed that the person must have been of a very low mental order, the forehead slanting straight back and being almost level with the top of the head, while behind the eyebrows there were depressions in which the owners could have carried a hickory nut without dropping it. Prof. Webster has compared the skulls of these prehistoric Iowa men with the skull of the famous Neanderthal man, and there is no question but that the Iowa discovery has taken us the nearest yet to the "missing link."—*Iowa State Register, December 1.*

Letter Department.

OAKLAND, Cal., Jan 11.

Editors Herald:—The work is onward in this part of the Lord's vineyard though it is far short of the condition that we would desire for it. We find it a warfare that calls into use all of our best faculties, and then we are helpless unless the Spirit comes to our assistance. The writer has been located here in Oakland since last October, and has presided over this branch as well as the district. In the discharge of duty we have met some grand, true Saints of God, who have anticipated my every want in a temporal sense, and have done all they could to raise the condition of the branch, spiritually, to a higher plane. May God abundantly bless them!

We are doing what we can, holding services in private houses, and feel satisfied if we only have a few for audiences. We held a series of eleven services in a private house in West Berkeley, where Bro. Chase had opened the way, and had the pleasure, on Thanksgiving day, of baptizing three in the waters of the bay. Several others were seemingly pleased with the gospel message, and we trust that they may some day see the necessity for obedience. Several of the local brethren (Saxe, Anthony, Price, etc.) did some preaching at this place prior to my effort, and I consider that I was reaping the results of their efforts. However, to God be all the glory.

Our little church is all paid for as the result of an entertainment made possible by the efforts of Sr. Lottie Price in securing the talent. The Saints all responded nobly in every way possible, especially in buying and disposing of tickets, and the result was a net return for our efforts of forty-six dollars.

We are having "the gathering" on a small scale here in Oakland. Since building the church at Sixteenth and Magnolia streets five families of Saints have moved into the "regions round about," so as to get the full benefits of the meetings. We will be glad to find houses for five more.

Several of the local brethren are doing splendidly, filling appointments on each Sunday, and the Lord is blessing them in the telling of the gospel restored. The Spirit is also being given in administration, a notable instance being the case of Bro. Jos. Peat, our branch priest, who was bedfast and who was relieved instantly. A week before in dream he saw himself in bed under the hand of affliction, and saw one of the elders come in and administer to him, and heard the words that he spoke in confirming the anointing. His dream was fulfilled to the least detail.

The bishop's agent for this branch started the new year by receiving ninety dollars in tithing on the first Sunday. How grand it would be, and how the work of God would prosper, if every Saint would but keep the temporal law and how can we expect to be saved except we honor the whole law? Latter day revelation says that if we keep not the temporal law we shall lift up our eyes in hell, being in torment. (D. and C. 101:2.) What a small sacrifice it is, too, when we compare it with the sacrifice of those who leave not only temporal prosperity but home and loved ones!

May God give us all faith to fulfill the object of our creation, and do all that we are called to do. Your colaborer in Christ,

F. B. BLAIR.

1244 Adeline street.

FULTON, Iowa, Jan. 14.

Editors Herald:—I read with pleasure the piece written by Bro. Williams, and I wish that every minister of Christ would heed the counsel, so that none would speak disrespectfully of his brother elder in the field.

Brn. Hand and Sutton were here before Christmas, and the two spoke three times. The weather was bad at the time, and since then Elder L. E. Hills came and spoke six times. We had good weather, full moon, and good, attentive audiences. Of course the turnout was small at first, but increased, and I think good will result. All our brethren seem to be enjoying a good degree of the Spirit in their preaching. May God keep them humble, so their preaching may not be in vain!

Our numbers are not as large as they were some time in the past; some are sick; some have gone over the river; others have moved away, and still others are careless; some have obeyed the gospel, but have not the work at heart, while there are those who do all they can to further the work of God, helping with their means, and by living their religion in the best possible way. Such are an honor to the cause of Christ, and when the elders go forth to tell the gospel story, and know that there are those who are an honor in the church, it cheers them, and buoys them up, so they can go on rejoicing.

I have been thinking of late how we could live in Zion if we do not live out of Zion as we ought to live. Again, how could we en-

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joy ourselves in Zion, knowing that we did not lay up one cent, either by tithing or by any other sacrifice for the building up of Zion. Let us, therefore, live pure lives, energetic in the Master's service, not slothful in business, not slothful in the ministry, esteeming each other better than ourselves, not speaking evil of our brother; be he elder or lay member, that we do unto others as we would that others do unto us. Let us follow our Master in all things, and thereby gain eternal life!

The older I get the more I love this work. The Saints in this district did well in tithes and offerings, but there's still room for improvement; so let us see that we bring all our tithes and offerings into the storehouse of our God, this year, 1901.

Your brother,

JOHN HEIDE.

P. S.—I just got a letter today asking who the Bishop's agent was in his district. Will inform those who do not know that John Heide will receipt for all money sent him as tithes and offerings. J. H.

WEST POINT, Mo., Jan. 9.

Editor Herald:—Our conference held with the Pomona branch was good. A feeling of harmony seemed to prevail throughout the entire session. The officers of the district manifested a determination to bring about the needed renewal of diligence and faith.

Since my appointment to this district, I have undergone many experiences, encouraging and otherwise. The field of the Master is white now for the harvest, and there are many calls for help on every hand. No doubt Bro. C. J. Spurlock will be glad to hear that I have baptized Martin Tucker, at Stony Point, Missouri. With hopes Zionward, and love for all, JAS. T. DAVIS.

NORWOOD, Missouri, January 10.

Editors Herald:—We came here two years ago from Cedar Rapids, and are very lonesome, as there are no Saints nearer than eight miles, at Mountain Grove. We miss the meetings very much. The people here seem to be indifferent as to hearing the truth. The country is very rough, and for one to get a start he must have some capital to begin with. This is a fine grazing country, as we have fine grass and plenty of water. Timber is also plenty.

We have no other preacher here than the beloved *Herald*. We do not see how any of the Saints can get along without it.

God bless all the Saints. Remember us at the throne of grace. Your sister,

MINNIE LEMBURG.

LAMONI, Iowa, January 13.

Editors Herald:—I will try to write a few lines in regard to Brother Briggs' writings in the *Herald*. I can bear my testimony to the vision he saw. I was in Nauvoo in 1846 and saw and felt in reality the very thing he described, and I thank God he helped me out of the mist, and I can see the true light of the gospel. May the Lord bless all the honest in heart, is my prayer.

ANN M. GOODWIN.

GUY, Oklahoma, Jan. 11.

Editors Herald:—Since last writing I went by rail to Geary, sixty-five miles southeast. Preached a week on the street there, having good interest. I was assisted by Bro. James Yates, a priest. From there to the reunion near Hennessey, in August, and preached on the way home.

September 1 I began a debate twenty-five miles southeast with a Christian preacher, to continue a week, but the second evening he quit. The large schoolhouse at Butte was well filled first night; crowded the second. Much interest was manifested. I scattered numerous tracts and sold one Book of Mormon. Have over a dozen copies of the Voice of Warning, which I loan, giving me great assistance. Found a young Christian preacher twelve miles southeast. After much preaching and giving out tracts and Voice of Warning, I got him to advocating the truth, assisting me very much. This caused private houses to be opened for preaching.

December 24, he and family (wife and three children) and two parts of other families, came to our home, and he was baptized; much of God's Spirit was present in confirmation meeting on Christmas day. Others who came with him expressed a desire to be baptized soon. He will be ordained soon if faithful, as stated in confirmation, and will be a great help, as he is a good reasoner. We hope that a branch will be raised up in his neighborhood,

> For the pebble has dropped in the water,
> And the waves circle round with the shock.

I began a series of discourses on the latter-day dispensation at a brother's house near home, our schoolhouse being three miles away, and the roads bad. I got a neighbor who had ridiculed our faith, having attended some few meetings, to attend one night; next day he came to see if I would not come and preach in his house, as he wanted to get his kinsmen to hear. I went there, and soon he was teaching his neighbors baptism and laying on of hands, and wanted me to preach a week on the Book of Mormon.

Having received notice that an Advent preacher was ready to begin a debate January 1, I got Bro. James Yates (priest) and Bro. Squires (teacher) to go to this neighborhood and preach, and I went near twenty miles on New Year's Day to meet the Advent minister. My wife stopped at Bro. Moore's, four miles this side, who had recently come from Missouri, buying a fine farm for $1,000. After much trouble in cutting ice, with the help of Bro. Moore and other neighbors, I got over the river and to the Advent's house by dark. The preacher had failed to come, so after talking until near midnight I retired. Up early, and after preaching until ten o'clock, I started four miles north to visit one interested in my former preaching there. Went a mile, found a Baptist brother working by the roadside. Preached to him until noon. This brother's name is Collison, and he is reading the Millennial Dawn; he is an intelligent and earnest man, of whom I have great hopes. Urged me to stop with him, and to visit him. Left him tracts and hurried on. Will take him Voice of Warning when I return there. Went a mile further, where two Adventist families lived. Was received very kindly, and got away from them at sundown. Got back to Bro. Moore's, unable to talk or sit up. Took my wife next morning early to the Adventist's house to help me talk. Next morning the woman was ready for baptism, but the man still halted, and she is waiting for him. Have hopes of them. Got home, and have attended meeting at the neighbors, Brn. Yates and Scott preaching. I preached there also, and think there is good prospect for the man and his wife. Another neighbor says he is fully convinced and will be baptized soon. The Baptist brethren are terribly stirred up five miles east, where several of us have been preaching. Sent a challenge to get our best man, they wanted no scrub, and debate them. They have sent for Bro. Tony, I hear, who once belonged to the Saints, to advocate their cause. The brethren have requested me to represent them. We want to go tomorrow to Bro. Hughes' settlement, the one lately baptized twelve miles east. Have another letter from Adventist minister, notifying me to be ready to begin debate January 24, in the evening, three miles north of Richmond. I to affirm the first day sabbath; he the seventh day. King James' Bible the only evidence allowed. He will debate no other way.

As ever your colaborer in the gospel,

D. S. CRAWLEY.

CENTRAL CITY, Mo., Jan. 10.

Dear Herald:—Bro. Baker and I are holding protracted meetings here with good interest. A Methodist minister preached one night on his regular appointment, his subject being, The kingdom. He said it was a spiritual building, and told the people to seek it, but failed to tell them how. He did not talk long, however. Bro. Baker asked the people if they would remain after the minister dismissed; he would like to talk a short time. The minister told him to go ahead, which he did, and ably showed the kingdom of Christ to be a literal institution. The brother had no more to say.

The people here are much interested and we think good will be done. My prayer is for the welfare of Zion. Let us strive to push this great work along and try to come up higher!

Your unworthy servant,

S. D. LONE.

OXFORD, Washington.

Editors Herald:—My wife and I are the only Saints here. A good elder would stand a good chance here, if he is not afraid of the woods. There are several towns here that have never heard a Latter Day Saint elder preach: Montesano, Aberdeen, Hoquiam, and Humptulips. It seems as though these places are dodged. There are surely some who would accept the gospel if they had a chance.

We have Sunday school and meetings every Sunday, composed of Saints, Baptists, Methodists, Salvations, and Christians.

We want to help to purchase the land of Zion. PROCTOR BROWN.

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FAIRBURY, Neb., Jan. 14.

Dear Herald Readers:—I left Sioux City, Iowa, on the fourth of January for Omaha, Nebraska, and stopped over Sunday, the sixth, to worship with the Saints of that place. I was starved for such a meeting as we had, for I had been to but two meetings with those of like precious faith for six months. First we had an excellent Sunday school, then sacrament meeting. And what a feast to all, and especially to me! The very words of cheer and encouragement that I needed and was longing for were given. How grand and glorious to serve a divine Father that knows all about our struggles; yes, knows us altogether, and knows that past blessings do not suffice for our present needs! How my very being was filled with the Spirit while the promised blessings were being repeated to me that had been given through others, almost word for word. May God help us all to be wise virgins, keeping not only oil in our vessels but keep them trimmed and burning.

I also enjoyed a good visit with Sr. Isaac Sylvester, with whom I stayed. Also met Srs Jones, Josephine Wood, and Sr. Hollenbeck and her dear old mother, all of whom I shall not forget for the words of comfort and cheer received from them.

Your sister in the gospel covenant,

MRS. M. A. CHRISTY.

MANCHESTER, Texas, Jan. 15.

Editors Herald:—We have counted another milepost of time! Another year with all of its sorrows and joys has passed. What we have done has gone on the pages of time so far as last year is concerned. Can we all say "well done"? Saints, let us live each year so that the record will be pure and white. As each year passes there is one happy thought to me, and that is, I am one year nearer to the glorious day when my Savior will come to give me a crown of righteousness if I will continue faithful.

I have done all I could to build up the kingdom of God on earth. I have tried to treat my fellowman aright. I do not want to say anything about my fellowman that I would not like to have him say about me. I do not want to leave a scar on anyone's heart. O, brothers, we want to be able in the great judgment day to stand before God and proclaim that we have done all we could to make men and women pure, grand, and good. We will have to give account of every idle word spoken.

The gospel is progressing some in this country, quite a demand for preaching. I cannot fill more than half the calls I have, but I am thankful to the Lord that he has greatly blessed me with the spirit of my calling. I never preached in a vicinity last year but what the people were interested, and I have had the pleasure of leading quite a number of good men and women into the waters of baptism. If all the people in northeastern Texas who believe the gospel, would be baptized, hundreds would come into the church this year.

Bro. J. D. Erwin and wife paid us a visit in December. They remained over holidays and the brother did some good gospel work. I have just returned from a forty mile trip east with Bro. J. D., where we labored for the Master's cause. May God bless him and wife to do a great work.

The Saints at Douglass and vicinity are trying to build a church. It is to be twenty-six by forty-eight feet. May God bless them in their efforts.

We have some noble Saints in this country who are striving to be ready when their Savior comes. May God bless his work this year.

Your brother,

E. A. ERWIN.

CLARKSDALE, Mo., Jan. 17.

Editors Herald:—I commenced meeting here the tenth, and spoke each evening, and twice on Sunday in the Christian church, the use of which was granted Bro. C. P. Faul for us to speak in for at least four weeks. Bro. Charley furnishes fire and light. To advertise the meetings, after he got consent of the house, he would go to a house and ask, "Can you tell me where the key to the church is?" "Why, the church isn't locked." And so he would strike out for another place, and so on until the news was well circulated that J. C. Foss was to hold a series of meetings in the Christian church.

So far I have preached eight times, to very interesting congregations. One man at the close of the sermon I preached on church organization thought I unchristianized the world, and so he told me he'd not come again. I told him it was his privilege to stay away if he chose to. But I could not see from the Bible standpoint how a person could be a Christian and not obey the gospel of Christ.

A minister asked me to raise the dead and then he could believe. I called for a man to cut the preacher's head off and I would stick it on. But the preacher said no! He wouldn't consent to anything of the kind, so I could not convince him that I had the gospel. Poor fellow, he got out of the house, after we had quite a discussion on his so-called call and claims to preach and baptize, I told him he could not baptize me, for he himself had not as yet been baptized into the kingdom of God, hence he had no right to baptize others.

My little boy preacher, Swen Swenson, came in last night from Cameron, and will preach tonight, and thereby rest me a little, for I've had a cold for a month and I find myself quite hoarse.

I have had the best of liberty in addressing the people at this place. A good Baptist man told me he was filling himself full.

I called on Sister Caroline Eller, who cannot get out to the meetings. She belonged to the old church; her name then was Pitt. She lived in the Prophet's family so she says, and knows all the Smith boys, "and they were good men, too," she said. I said: "Mother, as you lived in the Prophet's family, will you please tell me if you know of Joseph Smith preaching or practicing polygamy." She answered very quickly: "No, Bro. Foss, the prophet was a very fine man." But she added: "After Joseph was shot, they taught it in public, and things went on in a very much different way than it did when Joseph led the church."

We are having fine weather to hold meetings. This is the place where Bro. T. W. Chatburn was prevented from preaching in the church; but the Saints have so lived that they are finding grace and favor in the eyes of the people. Come on, T. W., and help us.

Yours very truly,

J. C. FOSS.

NEVADA, Mo., Jan. 19.

Dear Herald:—I have much pleasure in reading the news from different parts of the field, and as I am pushing the work here quite successfully, maybe a word from here will be alright. This is an excellent field for labor and but few laborers constantly at work. At Rich Hill, where I stopped two days, we have quite a large branch, presided over very ably by Elder F. M. Sharrock. The branch is composed largely of such Saints as cannot easily be moved by any opposition from any source, and of course they are getting along well. The officers all are trying to learn their duty and magnify their calling.

From there I went to Schell City, by request of missionary in charge. Found a few good sheep, bleating for a shepherd to come and feed them. Sister J. R. Helm we found very sick. We administered, and God was good to her and made the administration effectual. We preached six times and good was accomplished. We made our home with Mr. J. R. Helm. Though not a member, yet he rejoices in the truth, and we felt that it would not be long until he will not only be in the fold but also a useful instrument in the hands of God to assist in building up the kingdom of God. We were also favorably impressed with others who are very near the kingdom. While there we were called to Harwood to administer to a lonely sister, Lina Gee. She was very poorly. May God comfort her.

We gave the parting hand to the Saints and friends at Schell City very reluctantly. We had learned to love each other. Arrangements had been perfected to hold a protracted meeting at Veve. We passed through Walker, and changed cars there and stayed all night and preached for the Saints in their commodious hall. Had large and very attentive congregation. Could not get away without promising to return when done at Veve. We were made sad and glad while there.

Veve is not a town but a farming country, and it happened that the roads (according to our judgment) were so muddy that they were impassable, and the nights dark; but to our great surprise our congregations came from far and near, both old and young, and best of all, God by his Spirit came also, and love and joy reigned supreme. The Saints were built up and many outsiders were brought nearer to God's kingdom; we have there a wise and faithful man in charge, Elder Lowe. Many pressing invitations for us to return, which we accepted and promised to do when time would permit. Our temporal condition was

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not forgotten by them. There are some ten or fifteen young men and women there who no doubt will soon unite with us.

From there we returned to Walker, as per arrangement. Found everything in readiness; preached three nights, some almost persuaded, then made a trip into the country. Bro. Silvers had come, and he went with me. We rode in an open buggy, and it being cold I became unfit for preaching, so left him to fill the two more appointments I had there. Bro. Leaper, who is in charge and a faithful man, thought it best for me to go home. I came here yesterday, and feel that with good care I may get over my trouble in a few days. I have some very pressing appointments which I would very much dislike to miss. I will try to preach here tomorrow morning and evening, and I pray God to relieve me of what I think is the grip.

Yours in bonds,

F. C. WARNKY.

FARNAM, Neb., Jan. 17.

Saints' Herald:—How welcome are your visits here! You so often tell us things which we have been wanting to know! How often some little word is more valuable than the writer had expected it to be! When I first heard this gospel, and was satisfied it was true, I thought it grand, but thought I was not good enough to unite with such a people—I would wait till I was more perfect. Then I read where a brother said if he had waited to come into the church perfect, he should never have come at all.

The Saints here seem united and satisfied. I think them a grand people. Brn. Johnson and Keller, of Eustis, come and preach for us occasionally, which we enjoy very much. Bro. Payne, our missionary, comes sometimes. We think he is doing a good work, as he travels with team, which enables him to visit many places which he could not if he traveled by train, and the people are mostly poor in this field.

We were visited by drouth, chintz bugs, and grasshoppers last year, but are hoping for a change. There are some here who I know think we are right but cannot bear being classed with us. I am sorry for those who cannot take their own part. I really think some are ignorant in regard to the church, and some are willingly so, I think.

Our Sunday school Christmas entertainment was a grand success.

I have great reasons to believe God is yet with his people and blesses them as in time past, according to their faith and works. I am always sorry for the isolated who cannot have the company of Saints. We ask the prayers of all Saints, that we may overcome and be with the redeemed when they return and come to Zion. Your sister,

MRS. MINERVA JOHNSON.

MIAMI, Indian Ty., Jan. 18.

Dear Herald:—In the past two months I have been laboring in Indian Territory. I find a very ripe field. We have had some of the most wonderful meetings I ever held. I have had unusually large crowds to talk to and many interested listeners to listen to what the preacher has to say. The Spirit has backed up every sermon to a marked degree. We are now holding forth in the opera building, to large crowds. There is a fine interest. Several very much interested. Yesterday by request of Professor Brewer, of the public schools, I called on him and had a nice visit with him, talking on the restored gospel. He had heard me preach two sermons on the future state of man that opened his eyes to the justice of God. He told me he was preparing himself to lecture on infidelity.

The churches have fought us hard here, closed all their houses against us; but the backbone of prejudice is broken now. Bro. Peck has built a church here, now all done but plastering, but will cost, when completed, about five hundred dollars,—the first church in Indian Territory. The Spring River district has three new churches, being built this winter.

Last week the churches held union prayer meetings! O how devoted they get when Latter Day Saint elders come and commence meetings. This is one time they failed to keep the people away.

The Spirit of God is working with the people, and the other power begins to work. There are some flying reports about a challenge for debate. I have not seen it yet.

Yours in the conflict,

F. C. KECK.

TALLYHO, W. Va., Jan. 19.

Editors Herald:—Elder Goodrich was here and preached several sermons, some at my house, some at Tallyho schoolhouse, and some at Bro. Balser Lutz's house. Since he left the people are making inquiry when he will be back. They were interested in his sermons. I think if he could come again he might save many souls. Many would like to have him return. Your sister,

MRS. SUSAN PARVIS.

Mothers' Home Column.

EDITED BY FRANCES.

"There is never a life of perfect rest,
And not every cloud has a silver crest;
But there is a power, unseen and true,
That out of the struggle is leading you.
In patience and faith to the Father cling,
For *you* are the subject and *God* is King."

READING FOR DAUGHTERS OF ZION.

(Prepared for February meetings.)

ENVIRONMENT.

This subject opens out so broadly before us that it is with many a misgiving we essay the task of entering upon it. But because of its broadness we are the more impressed with its importance, and for this reason we undertake it. And just here allow us a few direct personal words with our local organizations. During the past month we have been encouraged by you as never before in the history of our organization. Letters and papers have come to us showing most conclusively that at last, after a long period of waiting, we are in direct personal touch with you. You perhaps may not understand all which this means of encouragement to us, but we believe you are fully alive to what it means to each one of you.

It is not by numbers, neither by force of intellect, that we are destined to see the cause we have espoused prevail; but by prayer and faithfulness—by humility of spirit and diligence in keeping the commandments of God. We are firm believers in the Book of Mormon. Let us consider briefly the history of the two thousand young men, descendants of the Lamanites who had been converted under the preaching of Ammon and his brethren. Their fathers had sworn never, not even to defend their own or the lives of their wives or children, would they take up arms or shed blood. But these young men were their sons and had not taken this oath. The Nephites were sorely distressed by the Lamanites, who were taking their cities and murdering their women and children. In this time of distress these two thousand young men armed themselves and went forth to battle in defense of their liberty and homes, and by their valor and the wonderful manner in which God preserved them, they strengthened the Nephites so greatly that they prevailed over their enemies, the Lamanites, and retook their cities from them.

"And they were all young men, and they were exceeding valiant for courage, and also for strength and activity; but behold, this was not all: they were men who were true at all times in whatsoever thing they were entrusted; yea they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him."—Alma 24:56.

"Now they never had fought, yet they did not fear death: and they did think more upon the liberty of their fathers, than they did upon their lives; yea, they had been *taught by their mothers*, that if they did not doubt, that God would deliver them. And they rehearsed unto me the words of their mothers, saying we do not doubt our mothers knew it. —Alma 26:52, 53.

Mothers, what an object lesson is here placed before us. These young men were warriors by inheritance. For this reason it is not wonderful that the use of arms and physical courage was natural to them. These they inherited. Not so however with faith and obedience. They came of a rebellious and disobedient race, but (from their very infancy doubtless) they had been taught to keep the commandments of God and to walk uprightly before him, and we are led to infer that this teaching came principally from their mothers. In addition to this they had been taught to exercise faith in God.

Let the home be founded according to the law of God, and in the home let supreme affection for God and for each other exist. To this let the law of obedience to all rightful authority be enforced, and little will be found lacking to make the environment of the child born into that home perfect. It is the fundamental principles which need most to engage our attention. If these are ad-

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hered to, all others will adjust themselves around these as the secondary planets around the primary. It is because of our neglect of these that all our failures come. Because of this neglect that the world is today in the awful condition in which we see it.

One thought let every parent take home to his or her heart. It is this: You are responsible to God for teaching your child to keep his commandments and walk uprightly before him. No amount of reasoning, no sophistry can change this appointment of his. You may justifiably make use of every help the world and the church offer you to the furtherance of this purpose, but no matter how many the helps, you stand as the principal, the most important, and comparatively speaking the only responsible party. The Church, the Sabbath School, the Religio, are aids much to be desired and appreciated; but compared with yours, their responsibility is small indeed. Now it is possible for one to understand and feel the full measure of his or her responsibility, and yet be in doubt or even to a great extent in ignorance of the best way of meeting that responsibility. Our first resource in a case like this is God: "If any lack wisdom, let him ask of God." Our second is found: "In a multitude of counsel there is safety." The course which today will secure a ready obedience, perhaps, will fail tomorrow in producing the same result. If this be so, other legitimate means must be employed, for obedient to all just authority your child must be or he is walking in the highway to disgrace and ruin.

Obedience, Faith, and Industry seem to us virtues which include all others, and the thought comes, Can we better utilize the time between this and our coming General Conference than in discussing these environments of childhood? Let us bear in mind that the parent who would teach his child obedience must himself be an example of obedience. How much this thought embraces. "Love one another;" "bear ye one another's burdens;" be kindly affectioned one towards another;" and we might go on adding commandment after commandment unto which the Christian is expected to yield obedience. We deem these sufficient, however, for our object; which is to show the vast scope of the word *obedient* to the soldier enlisted for life in the Lord's army. Now taking this subject of "obedience" as one of the absolutely essential environments of childhood, will it not be a good plan for our local presidents to appoint different members to prepare papers upon its different phases,—such as "The necessity of obedience," "The character of obedience," "The scope of obedience," "The best means of obtaining obedience," etc., etc.? Give the entire time of each session to the reading and discussion of these papers, after which they should be sent to us for the purpose of preparing a symposium. Then take up "faith" in the same manner for the next meeting, and "Habits of industry" for the following one.

Should our local presidents or Advisory Board have any objection to this plan, or have a better one to propose, we will be pleased to hear from all or any of them. Let it be distinctly understood that these questions are being discussed as the necessary environments of the child who is to be brought up as the Lord has required his people to bring up their children. If objections are not made to this plan, we will take for granted that it meets your approval, and govern ourselves accordingly. We acknowledge receipt of excellent papers on hygiene and the marriage covenant, which will appear at a later date.

EUSTIS, Nebraska.

Dear Sisters of the Home Column:—It has been sometime since I have written to you; not because I have no interest in the work you are doing, but because I am not qualified for such work. Still I feel that I should do what little I can, as that is all the Lord asks of us. I have just finished reading "Pattie" to the children, and we were deeply interested in her, and I feel it would be a great pleasure to talk with her. Oh, how great were her trials, and how great her blessings! I feel at times as though my trials are very hard, but in reading the life of Pattie, I can see my blessings are great.

I have six children living, and if I can guide them in the ways of truth, I shall feel happy. May God bless every effort that is being made to place good reading before the children. I desire the prayers of God's people that I may be worthy of a home in Zion. Ever praying that the gospel may soon be preached to all nations, I remain your sister in the one faith, E. A. PAYNE.

IF WE KNEW.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin;
Could we know the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain;—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help, where now we hinder,
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grain of good—
Oh, we'd love each other better
If we only understood.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Julia Schnabel, of Brush Lake, Dakota, asks the faith and prayers of the Prayer Union in her behalf, that if it be the Lord's will she may be restored to health.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

RETROSPECTIVE AND PROSPECTIVE.

We are now fairly started upon the work of a new quarter, a new year, and last but not least, upon a new century. What has been the degree of our success in the year or years just passed? Has it been all that we would have liked? Have we done as well as we could? Or can we now look back and see where we could have done much more and better had we but done so? Of course, we can all see wherein we have made mistakes, and not from any neglect upon our parts. We can see where we could have accomplished much had we known what the outcome of certain things would be. Such mistakes are to be regretted, but they do not bring the remorse that does and should come to every one who neglects a known duty. No one with the true love of the work of God in his heart can look upon the neglected duties of the past and not feel deeply moved thereby. Nor can he fail to profit by reflecting upon these things.

Of little things is the whole of a successful life made up. He who passes by opportunity to do a minor but important thing for a greater, will usually find himself unfitted for the greater thing when the opportunity for doing it is presented. The foreman in a workshop must be able to operate any and all the different machines or lines of work under his direction, or he is not a competent and valuable foreman. The manager of a business concern must be familiar with the details of every department of business under his charge, and able to work in any of them, or he is not competent to judge of the amount or quality of work done therein. And the degree of success of the concern will, in a large degree, be measured by the degree of competency of the manager. All these things may be observed by anyone who will look around him.

Of little things, yes very little things, is the whole of a successful Sunday school made up. And the school in which the details are neglected, is the one which will fail to a greater or less degree to accomplish the end for which it is conducted. It will become uninteresting and unprofitable just to the degree that the little things are neglected.

The supplies are not ordered in time, and there is a lesson or two missed, and a general feeling of something lacking is felt. The books are left in the seats, or perhaps on the floor, from Sunday to Sunday, and a feeling that no one has much interest in the work is the result. The house is found

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locked, or the fire not built at the hour for services, and the people are disgusted and wait the next time till they are sure that things will be ready,—a tardy school as a result. The superintendent or some teacher comes unprepared, the scholars follow the example. The chorister does not have his songs selected and has to take some worn-out songs on the spur of the instant, and the music becomes a drag instead of the soul-inspiring influence that it should be. There is no account kept of the library books, and they are soon scattered and worn out, and very little attention ever paid to them. The pastor comes in when the school is about out, and shows his watch to the superintendent, and a chill is thrown over the whole work, school, superintendent and all. And instead of supporting the spirituality of the school as he should, he makes them feel that they are only in the way. No special days are observed, and the children have to go to the world for their amusements. Some of the officers or teachers miss a day now and then, because they are "so" tired or sick, and the scholars, true to human nature, follow example, and soon the school is dismissed "because of cold weather."

These are true conditions, every one of which we have seen somewhere. But they are not really pleasant to think about. However, it is necessary to meet the unpleasant things at times to remove them. It is well for us to examine and see if some one of these defects is not working in our own school. You have read the list, but read it again. Mark each one that fits your school and profit by the hint.

Then let us look upon the sunny side for awhile. Let us find the school (and we have them, many of them) whose officers and teachers are punctual, prayerful, studious, and have the interest of the school at heart, and work as a unit to make it what it should be; whose librarian has the books in perfect order and distributes them judiciously; whose janitor keeps the room neat and tidy, and always ready; whose chorister makes the song service a real love feast; where the pastor takes part in the school as in every other service of the church, and says a happy "Amen" to every effort for good; a school that observes the special days, makes the children feel that there is some real joy connected with this work of salvation, interests the people of the world, and draws them into the work; and, last but by no means least, the school that teaches the true Christ in its every service, and inspires the children with a desire to take upon them his name; yes, let us find such a school, and then thank God for the good work he is enabling his humble servants to do.

The year just closed has been a profitable one to the Sunday school work. We have a noble band of both young and old people who have found that it lies within their power to do a splendid work, and they are earnestly trying to do that work. And that God is blessing them in their humble efforts is evidenced by the change that we can see coming over the generation of today. Compare their knowledge, their likes and their dislikes, with those of the children of a generation ago, and you will see what is indeed gratifying. The editor can well remember (and he is yet scarcely a middle-aged man) when the boy or girl that was a church member, or the young man that ever so much as thought of going into the ministry was hard to find. In one branch, a generation ago, but three out of a dozen or more young men and boys ever became interested in the work. A year ago the superintendent in the school, in the same branch, said there was not a child of parents living in the branch that was of proper age that did not belong to the church. These children have made the start in the way and at the time that God designed they should. Before the powers of the evil one have been brought to bear too heavily upon them, they have been strengthened and fortified for such an event. God saw the wisdom in this, and commanded parents to teach their children, and to influence them to come to Christ while they were yet very young. This the Sunday school is helping the parents to do. We hope and fully expect to see, if we are spared long enough, this army of little folks "carrying the standard bravely," fighting the battles even better than we are fighting them now, taking up the work where we in our declining years have laid it down, and pushing it on to glory. The children of today will be the church of tomorrow.

The General Sunday School Association closes the century with almost one decade of its history complete. It has had some obstacles to overcome, some difficult problems to solve. The evil one has laid some snares to try to interrupt the progress of truth, and has not always failed. But despite the fact that it started with numbers small and without the approval of many of the Saints, and that it has met with some very difficult problems, the solution of which was not easily or quickly accomplished, it has passed all these critical periods in good condition, and is now prepared to make a steady, permanent, and desirable growth. It has won the hearty support of all live, earnest supporters of the work, and is harnessing them into service either as teachers or officers, and giving them opportunity to spend their strength in the service of the Lord. And before us at the present time is a series of lessons based upon the teachings of our blessed Savior. It now remains for us to try to teach as he taught, in plainness to plain people, the simple facts concerning the kingdom he had come to establish.

What will the next ten years bring about for the Association and the work?

THOUGHTS FOR TEACHERS.

THE LAST THOUGHT.

The last thought before you dismiss school is often the one that will linger longest in the minds of the scholars. Save for this point in the exercises your best thought. Put it in your best words. Tell it with your best manner. Illustrate it with your richest and clearest simile. Part with it at the end of your day's effort with your most fervent prayer for the Spirit's guidance—guidance for you in the saying and for the thought in its goings.—*Mississippi Sunday School Worker.*

BLACKBOARD AND OBJECT LESSON.

The blackboard and object lessons that were advertised in the *Saints' Herald* and *Zion's Ensign* will be ready for mailing by February 1. There are twenty designs in all, and a charge of fifty cents is made for them, to defray the expense of the material used and getting them made and mailed.

Those who have sent me their orders will now please send me fifty cents, and the twenty designs will be forwarded to you, postage prepaid.

I have made a number of extra copies, so that I am prepared to fill more orders than I have yet received.

Those who desire to take advantage of this opportunity will please send in their orders at once to the undersigned, at No. 258 North Troy street, Chicago, Illinois.

Thanking all who have responded, and hoping to hear from many more, I remain, your colaborer, F. M. PITT.

CONVENTION NOTICES.

Fremont district Sunday school will meet in convention at Shenandoah, Iowa, January 31, at 7:30 p. m. Special business the election of officers for the coming year and the election of delegates to the General Convention. Other important business to come up. Let every worker who is interested in the Sunday school be present.

EMMA HOUGAS, Supt.

Galland's Grove district Sunday school will convene at Deloit, Iowa, February 15, at ten a. m. Printed programs will be distributed announcing the business and topics for the Sunday school; also sessions of Religio, which meets at call of presidency. Local secretaries will please address reports to William McKim, Deloit, as district secretary is not at home. Local officers, we earnestly hope for your reports. R. WIGHT, Supt.

F. B. SHUMATE, Sec.

The Sunday school association of Clinton district will convene at Coal Hill chapel, six miles east of Eldorado Springs, Friday, February 1, at ten a. m. Superintendents of schools will see that reports of officers, teachers, and schools are sent in.

MINA KEARNEY, Supt.
WARREN MCELWAIN, Sec.

Eastern Colorado district Sunday school will convene with Denver, Colorado, branch, at ten a. m., February 15. at Twenty-second and Arapahoe streets. Please send reports to 2809 Welton street.

L. A. SCHMUTZ, Supt.
J. F. CURTIS, Clerk.

Northeast Kansas will meet in convention at Netawaka, March 1, 1901, at 10:30 a. m. Let all Sunday school workers try to be present, and the officers come prepared to report, that we may have a profitable time.

HARRY THOMAS, Supt.

Sunday school convention of Nauvoo district will convene Friday, February 1, at Rock Creek, Illinois, at 10:30 a. m. All reports are requested before Thursday. Address them to 1001 Maple street, Burlington, Iowa, to the secretary.

GEO P. LAMBERT, Supt.
MARJORIE WRIGHT, Sec.

All those whose eyes have been turned toward the Orient by the recent Chinese trouble will find much of interest in an illustrated article entitled "Home and Social Life of the Japanese" which will appear in the February number of the *Woman's Home Companion.* The author is Onoto Watanna, the clever Japanese writer, with whose stories the readers of that magazine are well acquainted.

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Conference Minutes.

FAR WEST.

Conference met in St. Joseph, Missouri, December 15 and 16. I. N White and T. T. Hinderks in the chair, C. P. Faul and A. Leaverton secretaries. Bishop's agent reported; On hand last report $265 32; received since $188 25; paid out $322; on hand $131.57. Audited and found correct. Branch reports: Stewartsville 156; gain 4. German Stewartsville 79: gain 2. Wakenda 60: gain 1. St. Joseph 475; gain 6. Pleasant Grove 86. DeKalb 51. Kingston 96; gain 5. Edgerton Junction 48; gain 9. Elders T. T. Hinderks baptized 4, S F. Cushman, D. E. Powell, J. C. Foss, J. W. Roberts, M. Shaw, J. H. Snider. H. B. Taddicken, A. St. Lewis, A. W. Head baptized 6, B. J. Dice, Alma Booker baptized 1, William Lewis, M. T. Short; Priests F. T. Dobie baptized 2 C. F. Householder, B. R. Constance, J. N. York baptized 4, R S. Parker, Robert Garlich, W. W. Smith baptized 4. Charles N. Gentry was ordained a priest and J. H. Howard a teacher. Election of officers: T. T. Hinderks president, J. S. Constance vice president, C. P Faul and A. Leaverton secretaries. C. P. Faul was sustained as Bishop's agent. Preaching by M. T. Short, W. W. Smith, and I. N. White. Adjourned to meet at St. Joseph, March 16 and 17.

ST. LOUIS.

Conference convened in St. Louis, Missouri, January 5. Elder Arthur Allen president; J. G. Smith secretary; reports were read from Elders A. Allen, N. N. Cooke, W. O. Thomas; Priests J. Christensen, J. G. Cole, and T. J. Elliott; Teachers J. J. Billinsky and F. Wiley. Branch reports: St. Louis 452; 2 baptized, 5 received, 5 removed, 4 died. Whearso 60; 1 baptized, 1 died. Bishop's agent's report: Balance on hand September 29 $104 37; received since $233.50; total $337 87; paid out $265; balance due the church; December 31 $72 87. Bishop's agent's annual report: Balance on hand December 31, 1899 $404 82; received since $668 05; total $1,072 87; paid out $1,000; balance due the church, December 31, 1900 $72 87. John G. Smith, agent. Reports audited and found correct. Election of officers to serve for a term of six months: Arthur Allen, district president; Henry Roberts, vice president; John G. Smith, secretary; Arthur Allen, treasurer. A petition was received from twenty-nine members of Cheltenham mission, asking that they be reorganized as a branch. On motion and vote it was carried unanimously that their request be granted. Sunday, January 6, preaching morning and evening by Elder Arthur Allen. Sacrament, prayer, and testimony meeting in the afternoon. Adjourned to meet in St. Louis, Missouri, on Saturday evening, March 23, at seven o'clock.

SPRING RIVER.

Conference was held in Saints' church, Blendsville, Missouri, October 5 to 7. E. A. Davis in the chair, W. S. Macrae assistant secretary. Ministry reporting by letter: Of the Seventy E. A. Davis and F. C. Keck; Elders R. H. Davis, J L. Lancaster, C. K Ryan, S. D. Love baptized 8, T. S. Hayton baptized 3, J. T. Riley, Noah Karahoo, W. H. Pruit baptized 4, and J. W. Thorpe; Priests H. J. Thurman, D. S. Palmer, and W. E. Haden baptized 5; Teachers M. S. Frick and George M. Rhonemus. Oral reports: Elders W. S. Taylor, J. M. Richards, W. S. Doty, S. W. Simmons, J. A. Graves, E. E. Bradley, Z Decker, and W. S. Macrae; Teachers A. P. Free, J. L. Garner, and L. H. McCall. Branch reports: Lamanite (first report) 19. Fairland, 46. Columbus, 60; baptized 3. Maysville, 82. Blendsville, 146; baptized 11. Weir City, 98; baptized 5. Traverse, 49; baptized 4. Webb City, 174. District treasurer's audited report showed balance on hand $45 68. It was ordered that next district reunion be held at Berry's Ferry, Indian Territory, beginning Friday before full moon in August, 1901; and J. T. Riley, Noah Karahoo, and W. B. Hillen were appointed a committee of arrangements; and W. S. Macrae, O. P. Sutherland, and M. S. Frick a committee to provide for a coöperative boarding house. Petition of Blendsville branch granted and Bro. Max Steffins ordained a deacon. As provided for by Far West district, Priest W. E. Haden (missionary) was ordained an elder. The Bishop's agent's audited report showed the sum of $56 25 due him. The blank forms adopted by last General Conference for missionary reports were adopted for ministry reports to Spring River district conferences, and the secretary authorized to procure necessary supply. The district treasurer was authorized to pay for a tent lost at last reunion, and also to pay expense for repairing the big tent. Apostle I. N. White arrived in time to preach the closing sermon of conference. Adjourned to Webb City, Missouri, on Friday before full moon in March, 1901. T. S. Hayton secretary of district.

Miscellaneous Department.

HERALD PUBLISHING HOUSE.

The past orders for the third volume of Church History are being filled as rapidly as possible, and when these are completed the book will be advertised for sale. Persons willing to wait may forward their orders.

WANTED.

A practical binder. A brother preferred.

tf JOHN SMITH, Mgr.

COMMITTEE ON ARCHÆOLOGY.

The committee on American Archæology hereby request aid from all who may have matter pertaining to the subject. Will the students of Zion's Religio-Literary send in whatever they may have accumulated during the past years of study they have given the Book of Mormon? Anything touching geography, location of lands or cities, in fact anything that may be helpful towards perfecting the work of the committee.

Send to No. 5 Montgomery avenue, Somerville, Massachusetts.

On behalf of the committee,

F. M. SHEEHY.

RELIGIO NOTICES.

Des Moines district Religio association will meet in convention in Des Moines at the Saints' chapel, corner of Sixteenth and Des Moines streets, February 7, at 2:30 p. m. Let the Religio workers be on hand, and all who are interested in this department of church work; and those who are not interested, come and get interested. Please send reports of the locals to secretary one week prior to convention. Address: Rhodes, Iowa, box 187. MATTIE HUGHES, Sec.

TRANS-CONTINENTAL PASSENGER ASSOCIATION.

Notice is hereby given to the general ministry and all concerned that the newly organized Trans-Continental Passenger Association has been furnished a copy of the minutes of the late General Conference containing lists of all missionaries and church officials laboring under general appointment, together with full instructions tending to facilitate prompt and regular issuance of clergy credentials.

All laboring under general appointment have been indorsed. Lists of names, addresses, and territory of missionaries in charge, have also been furnished.

The same general method of issuing permits in operation with other associations has been provided for, under which local ministers will be referred to their respective missionaries in charge for indorsement.

"The Trans-Continental Clergy Certificate is good only upon roads parties thereto, named below, for tickets between points west of and including Cheyenne, Wyoming; Colorado common points; Trinidad, Colorado; Albuquerque, New Mexico, and El Paso, Texas. . . . Atchison, Topeka, and Santa Fe; Chicago, Rock Island, and Pacific; Colorado and Southern; Colorado Midland; Denver and Rio Grande; Florence and Cripple Creek; Midland Terminal; Pecos System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott, and Phœnix; San Francisco and San Joaquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific."

Applications, remittances, etc., should be addressed to James Charlton, chairman, 503 Ernest and Cranmer building, Denver, Colorado. Application blanks may be obtained from local agents, or from Chairman Charlton.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Jan 14.

PASTORAL.

To Whom it May Concern: — Notice is hereby given that Bro. I. P. Baggerly having been released from the Southwestern mission and recommended to me by Bro. H. O. Smith, in charge of that mission, is hereby appointed to labor in the Decatur district for the ensuing portion of the conference year.

J. W. WIGHT,
Missionary in Charge.

CONFERENCE NOTICES.

Conference of Northern California district will be held in Sacramento, March 8, 9, and 10. Will presidents of branches send reports to E. S. Chase, Irvington. We hope to enjoy the presence of Pres. A. H. Smith, Bishop G. H. Hilliard, and Elder J. F. Burton, in addition to the regular missionary force of the district. Come and bring the Spirit of the Lord with you.

F. B. BLAIR, Pres.

Conference of Eastern Iowa district will meet at Fulton, February 23, at ten a. m. Monday there will be a priesthood meeting. Bring or send reports so we can have a full report. Trains will be met on Friday at Maquoketa. If any come on any other day, notify J. B. Heide, Fulton, Iowa.

C. E. HAND, Pres.

Philadelphia district will convene February 2 and 3 at Philadelphia, Pennsylvania. District officers will be elected for ensuing term. Local officers will please bring or send their reports, that we may know who are working. E. B. HULL, Sec.

Texas Central district conference will meet with Philadelphia branch, February 23 and 24, at ten o'clock. Sunday school association will meet at same place the 22d at ten o'clock. Let there be a full delegation present. We expect our missionary in charge to meet with us. We want to have a profitable time. There will be conveyances at Marlin and Reagan on the Texas Central railroad to the branch. Write Bro. W. G. Sikes at Reagan, and Bro. F. B. Spicer, Jun., at Harlansville, Texas. E. W. NUNLEY, Pres.

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The Saints' Herald.

(Established 1860.)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

Subscription price, $1 50 per year.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

MARRIED.

HALL — EVANS — At the home of the bride's parents, near Bevier, Missouri, on the eve of January 1, 1901, Gilbert Hall and Sister Mary A. Evans. Also,

RAU—EVANS.—At the home of the bride's parents, near Bevier, Missouri, on the eve of January 9, 1901, Patrick Rau to Sr. Lizzie Evans, Elder F. T. Mussell officiating at both weddings. Both brides are accomplished and well loved young ladies. The grooms are prosperous and energetic. It is truly hoped that they may have knowledge of the sweets of life, but the bitter may they never know.

DIED.

RODGER.—Janie Lenora Rodger is dead. She ended this life at the home of her parents, Glaud H. and Nancy Rodger, at El Toro, California, after three years of illness. Nora was born at Blythedale, Missouri, June 13, 1886, and while yet in childhood was blessed by Elder H. A. Stebbins. She died December 21, 1900. The funeral was from the home, conducted by Elder D. A. Anderson.

"Go to thy rest, fair child!
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head."

LOVELL.—Near Davis City, Iowa, January 12, 1901, Nora, wife of Willard Lovell, aged 25 years, 10 months, 18 days. Husband, one child, mother, and two brothers mourn. A few days before her death she told her husband that if she lived till warm weather she would be baptized. The day before she died, at her request, was administered to, and seemed to brighten in spirit and hope. Just before her departure she asked her husband to sing and play "Jesus lover of my soul," and had him repeat it, saying, "Don't that sound good." Funeral sermon at Greenville church by Elder James McDiffit.

BROOKS.—Bro. Chauncey L. Brooks, of Arlington, Iowa, died the morning of January 14, 1901. He was 83 years of age. A loving husband, a kind parent, and a good Latter Day Saint. By his request Elder L. E. Hills preached the funeral sermon in the Christian church of Arlington, the M. E. choir furnishing the music. Text: "Precious in the sight of the Lord is the death of his Saints."—Ps. 116:15.

SIMMONS.—Near Cameron, Missouri, January 8, 1901, Bro. Samuel Simmons, while sitting in his chair, suddenly fell over and expired. A kind husband, loving father, and faithful friend: a man of sterling worth, who was ever ready to help others, even at his own disadvantage; one whose daily life was a living epistle—who practiced the golden rule—has thus been called to another sphere. Wife, two daughters, one son, and other relatives are left to mourn. Deceased was 62 years, 3 months, and 12 days old, at time of death. Sermon by Elder Swen Swenson, assisted by Benjamin Dice.

HOLLAND.—At her home, near Clearwater, Nebraska, Sr. Ella Holland passed peacefully away on January 1, 1901. She was born in Cheshire, England, in 1837; was baptized in 1879, at Fall River, Massachusetts. She leaves a husband (John Holland), one son, and two daughters, and a host of friends to mourn her departure. She was a faithful wife, a kind and loving mother, and a true Latter Day Saint. Sermon by Elder Levi Gamet, of Inman.

SEVENTEENTH CENTURY SAWS.

Were only *one* side actually wrong
No quarrel would endure for very long.

Refusing praise is wish for double praise.
Our hopes, though false, may lead us pleasant ways.

Some persons fraught with wickedness would
Be far less dangerous had they no good.

Good fortune, not the evil, is the test.
In love the one first cured is cured the best.

True worth consists in doing modestly
What could be done so all the world might see.

We can forgive so long as we can love.
Skill to conceal skill is all skill above.

Strive not to make conditions; better far
To use the opportunities that are.

Our virtues oft are vices in disguise.
For *other* men most easily were wise.

Our finest actions would produce less pride
Could everyone the motives see, inside.

Weak persons lack the power to be sincere.
Through hope we promise; but we pay through fear.

The ones who bore *us* we forgive—not so
Those luckless people, whom *we* bore—ah no!

Pride would not owe, and self-love would not pay.
There's many a cure for love—none cures alway.

—*Edwin L. Sabin.*

The *Saturday Evening Post* is the oldest journal in America, having appeared regularly every week for the past 173 years, except for the short period when Philadelphia was in the hands of the British Army. The magazine was founded in 1728 and was edited and published by Benjamin Franklin, in whose day it was known as the Pennsylvania Gazette. In 1765 the publication passed into other hands, but its name continued until 1821 when it was changed to the *Saturday Evening Post*. The magazine was purchased in 1897 by the Curtis Publishing Company. It now has a paid circulation of more than 300,000 copies weekly.

The immediate publication is announced by Doubleday, Page & Co. of an anonymous but very remarkable book entitled "An English Woman's Love Letters." These letters were written by a young English woman to her lover, and reveal a tenderness and passion, a play of humor and sportive fancy, a vivid power and a beauty of expression which raise them to the level of literature. They were published a few weeks ago in London, by John Murray, where their unusual qualities attracted immediate attention. Great curiosity exists as to the identity of their author, but there is little doubt that she came of a distinguished family, and inherited ability of an extraordinary kind. Her letters form what might be called a complete novel. Interference of members of his family caused some estrangement with her lover, and most of the letters were not received by him until after her death. Nevertheless, they tell their own tale of love and hope, then of parting and pain, finally of death, for the heart of the writer broke under the weight of separation from the man she adored. "Now, I can no longer hold together; but it is my body, not my love, that has failed," are the last words she penned. The writer was only twenty-one, and the preface states that no blame attached to either her or her lover for their separation, but that "they were equally the victim of circumstances." What with its tragedy of a broken heart, "An English Woman's Love Letters" promises to attract as much attention in this country as in England, particularly if the identity of the author is ever revealed.

"Sometimes plants fail to do well because they are not given air enough," writes Eben E. Rexford, in the January *Ladies' Home Journal*. "Plants breathe, just as human beings do, and unless they can have a sufficient amount of pure oxygen to answer the demands of their nature they will not grow, because they cannot grow. Make it a rule to admit pure, fresh air every pleasant day into the rooms in which your plants are growing. Very often plants fail to grow because they are small, young specimens which have been planted in large pots. Small plants are injured greatly by this treatment—indeed, they are often killed by it, because their few young, tender roots are not able to appropriate the nutriment contained in a large amount of earth, and, as a natural consequence, the tender plants are overfed. They cannot digest all the food forced upon them, and vegetable dyspepsia results. Use small pots for small plants, and shift, from time to time, to larger sizes as the old pots are filled with roots."

It is easier to preach a good sermon from the pulpit than to lead a good life in the pew.

A most interesting article, written by Cyrus C. Adams, for the January number of *The World's Work* reviews what has been accomplished in the field of exploration during the century just closed, and notes the important tasks yet left for explorers.

Mt. St. Elias has been badly shaken by an earthquake. It is said that the mountain was considerably torn up. The shock was so severe that a mass of ice, acres in extent, broke loose from the top of the mountain, and went crashing down the sides carrying everthing with it.

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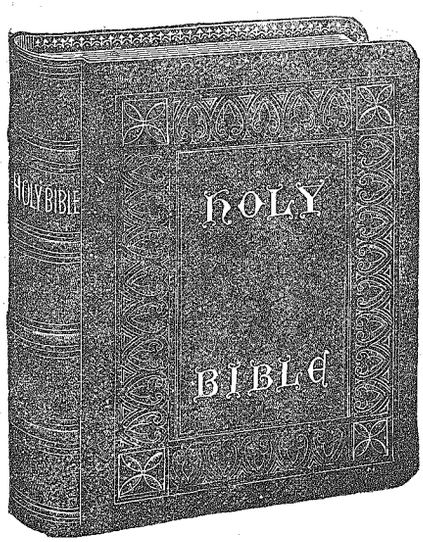

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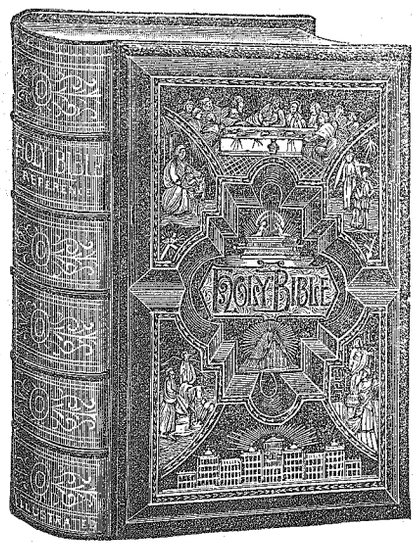

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JANUARY 30, 1901. NO. 5.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JAN. 30, 1901.

"THE QUEEN IS DEAD. LONG LIVE THE KING."

This is the legend of the monarchy. Queen Victoria, who has for over sixty-three years ruled as the sovereign of the British Empire, is dead, aged almost eighty-two years. Her son, Albert Edward, Prince of Wales, aged sixty, is her successor and is now King of England. So is the legend again extended in its significance.

It is but meet that the HERALD should note the death of Queen Victoria, as the departure from life's activities of a noble woman, wife, and mother, and a sovereign of whom the world's rulers may well speak in praise, as one who has not only had the longest reign of any of the sovereigns of England but has made the best ruler the nation ever had. Her reign has extended over the most eventful period known to the historian of modern times.

If there is anything that could reconcile the idea of monarchical rule to a republican mind it might be found in the fact of the rule of such a monarch as Victoria has been. And while we, as one of the people in whose land the people are sovereign, are not impressed with the "divine right of kings to rule," we join in the expressions of condolence and sympathy now so universally extended by all nations and peoples to the subjects of the Empire now mourning for their monarch dead; and cheerfully accord the tribute of commendation so richly due to woman, wife, mother, and Queen in the person of the "Good Queen Victoria."

It is to be hoped that the English nation will have no more cause for regret in the accession of Prince Albert to the throne and his rule as king than it has had during the long reign of the woman whom the nation now mourns; and that in the trying emergencies now facing the newly made king, he may be able and willing to exercise the wise and conciliatory foresight for which his royal queen-mother has been noted.

King Albert Edward will be installed as the Defender of the Faith, and expected to be the friend of the Protestant, and yet Pope Leo XIII. sends the solemn condolence of the chief prelate of the Catholic Faith to this newly created Defender and Guardian of the Protestant Faith. The character of Pope Leo guarantees the sincerity of this message; and if his Excellency can do this, we as good citizens of the American Republic may in equal sincerity join in the message of sympathy which the President has sent his majesty, the now reigning King of England.

ANOTHER MURDERER GONE.

PETALUMA, December 7.—Robert Lomax, the man who led the Illinois raiders in 1844, when Joseph Smith, the Mormon prophet, was killed, is dead. Lomax organized the raiders at a town called Warsaw and then marched to the county seat of Hancock county. Smith, with his followers, were found in the center of the town near the courthouse and a hard fight followed. Smith was killed as he was standing by a well. The Mormons fled and were driven from Nauvoo. Lomax seldom talked of the affair. His body will be sent east for burial.

The only remarkable things in the above slip which is going the rounds of the press and is sent us by a brother in the far West, are that anyone who was connected with that cowardly murder in 1844, should be found willing to acknowledge it even at death; and the ignorance of the men furnishing the items. It is a matter of history that the two men Joseph and Hyrum Smith, with two companions, John Taylor and Willard Richards, were in a room in the county jail, for safety from personal violence by an agreement with Gov. Thomas Ford, then chief magistrate of Illinois, that they should be protected and be permitted a fair trial before the courts which was all that the two men asked. There was no assembly of the Mormons in the town and no fight there. The body of Joseph Smith was set up against the curb of the well in the jail yard and a volley of a few guns fired at it by the mob, as the final act of the outrage.

At the time this was being done the Governor was at Nauvoo eighteen miles from Carthage, with his aids and officers, making an address to the Mormon people who had been called together to hear him.

If Mr. Lomax was there and a leader of that band engaged in the unlawful and unholy work, the reckoning of justice for him and his work lies with the courts on the other side.

TRITE BUT TRUE.

The *Atlantic Monthly* for February, 1901, contains an article under the title of "Confession of a Minister's Wife," from which we quote a few sentences tritely applicable to present conditions of religious teachers.

There are three types of ministers; the—

conformist, who resolutely stuffs his ears against the siren of progress. He is in this transition period the only man who can be happy in the clerical profession.

The middle of the road minister. He has tasted of the tree of the knowledge of good and evil, but he wants to stay comfortably in his garden of Eden. He adopts the worldly policy, "Have no opinions until you are on the safe side of the dollar question."

The third type is the—

minister of profound insight and open vision. He is loyal to his deepest convictions, and gives the truth without reservation. He espouses unpopular reforms; his dress is that of men among men; he is never seen in public places with a limp-covered Bible under his arm. His manner is unostentatious, his language simple and direct, his eloquence that of genuine purpose. Business men respect him. Men and women say to him: "I never before knew what it is to be a Christian. You have made the religious life practical and genuine." Yet, strange to say, things do not go well in the parish. Some old lady misses the traditional phraseology; the deacons fear the influence of practical teaching on the young; factional prejudices are roused; pews are given up; the salary is cut down; heresy trials threaten. At last this honest man cries out in bitterness, "With a great price obtained I this liberty!" and sometimes, in loneliness of heart, he exclaims, "My God, hast thou forsaken me?" Let the advocates of an open pulpit and an open college inaugurate a bread-and-butter fund for the maintenance of untrammeled preachers and professors.

It is pertinent to ask which of these types fits our own classes, and is there in the truths of the gospel a field in which the honest man may search at will free and untrammeled.

A HAPPY trait of human nature is that which prompts its owner to look always on the bright side of life and seek for a silver lining somewhere about even the blackest cloud. Happy he whose soul ever refuses to be chilled by gloomy aspect; happy he whose natural brightness of spirit enables him always to see the smiling face of Providence through thickest

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mist of adversity; happy he who sees in everyone, everything, some good.

Such a one is moved by the spirit of charity,—that charity of which the Apostle Paul delighted to speak,—the animus of the true follower of the lowly and even-spirited Christ. Such are the ones who carry through life the sweetness of a gentle character. Such never become soured by the winds of adversity.

In the degree that we possess such a disposition, to that degree are we in a position to be most thoroughly purified by the fires of trial. Meekness accompanies or is a part of such a character.

Happy would humanity be if in the heart of everyone there existed the spirit of optimism so beautiful in the following lines of Whittier:—

The Night is mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his Hope with all.

"WHERE FROM, PLEASE?"

In another column is an article from the pen of Bro. R. Etzenhouser, under the caption of "Where from, Please?" to which we wish to call attention. Very often we receive clippings taken from some of the daily and weekly press, and there will be nothing to indicate from what paper it is taken. Often, too, the date is omitted when it would be better to have the date. As Bro. Etzenhouser has stated, in important articles and clippings that are of great interest to our people, and especially to the ministry, the name of the paper and the date of the issue should be given if it is practicable to give them. The same applies to quoting from books, especially when one is using the quotation in an argumentative way, or using it to strengthen some position taken. We have for some time desired to call the attention of the Saints to this matter, and now that the occasion presents itself to help some one else out we improve the opportunity. We wish to ask those who send us clippings to carefully note the name of the paper or periodical from which they are taken, and the date of the same. If a quotation from a book, do as Bro. Etzenhouser suggests, and give not only the author's name, but give the page, and from the title page give the edition, and the date of publication if possible.

We have on file now many extracts and clippings which would be of greater value to us if we knew from where they were taken, and the date of publication.

Saints who have clippings which are of value in the way of historical and other matters, anything that is of interest to the church generally, we wish would feel free to send the same to us, for even if they are not given space in the HERALD, notes are made on them to indicate the publication from which they are taken, and filed, with the intention of preserving them in such shape that they will be accessible for future reference.

We carefully file all that comes to our hands written in regard to the "Mormons," "Mormonism," or the Latter Day Saints, and we also keep for future reference all that comes to us on archæology and kindred subjects. But things that would be of great value to us for keeping are often lessened in value when we do not know from where they come. So we urge upon the Saints the necessity of noting carefully from where all clippings are taken which are forwarded to us, and indicating the same.

A SISTER, who, over the signature of "A Latter Day Saint," lately criticised a letter by Bro. Peter Anderson, now laboring in Utah, in apology writes as follows:—

I received a letter from Bro. Anderson, and I find I have done him a grievous wrong in my criticism of his letter. And as the "past is with the eternal past," all I can do is to call back my cruel words and confess to him. They were "unkind, unjust, and uncalled for;" although I thought I felt justified of God when I wrote it. But such is the weakness of poor humanity. Now I ask Bro. Anderson to forgive me for every unkind word or thought I had of him, and I pray God to forgive me, and keep me from ever doing such a thing again. Bro. Anderson's letter to me bespeaks of the spirit of a true "Latter Day Saint," as well as of being a gentleman. He said nothing harsh or unkind in his letter to me. And now I ask again, Bro. Anderson, forgive as you hope to be forgiven by the "Great Judge" of all who knows our every weakness. This is all I can do. Hoping it will be satisfactory to all, I am as ever,

Your sister and
"A LATTER DAY SAINT."

CORRECTIONS.

In HERALD No. 1, present year, page 12, bottom of third column, the letter from Clarksdale, Missouri, should have been signed, F. T. Dobie, instead of F. T. Dalsie.

On page 33 of HERALD for January 9, 1901, middle column, in letter from Bro. S. Tomlinson, lines 13–15 should read, "In all I have held *six* services," etc., not *sixty*, as appeared in print.

BRO. W. D. MCKNIGHT, real estate agent, of Blackwell, Kay county, Oklahoma, sends us a copy of the *Sun*, of that town, of date January 17. From it we quote:—

Oklahoma has over 900 miles of main-track railway. Only four counties in the territory are without railroads and two of these have lines touching their borders.

There are still 5,733,385 acres of vacant government land in Oklahoma subject to homestead entry.

EXTRACTS FROM LETTERS.

Bro. N. C. Enge, under date of December 31, wrote from Enge, Norway, to Bishop Kelley:—

As the roads have become impassable almost, I have concluded to make this a center of operation with a working radius of twenty-five miles, and expect to make a thorough canvass of the same by the 3d or 4th of February. I have succeeded in causing three school-teachers (men) to think seriously, by letting them read, one by one, the only copy of the Voice of Warning I have in Danish. I held service in this house Christmas. Every meeting held at my birthplace will tell. People who first turned up their noses are beginning to look straight ahead. Hope by next spring they will condescend to look down.

While I have not baptized any, yet the field looks favorable. I have distributed tracts according to the promptings of the Spirit, and believe that a favorable impression has been made. To the Lord is the honor due.

I wish to say to the Scandinavian Saints that all their relatives will be visited according to agreement, but it will cost kroner to get there, so I must go slowly. When spring opens up will begin more active operations.

My health has been excellent so far. Father was very low for several weeks, and I was summoned home. All except myself thought he would die. I was prompted to anoint his stomach and pray for him. To the astonishment of all he walks about the room without his staff, and is much better than he has been these many years. I expect my sister to fall in line with the Saints sometime.

I have only held twenty-one public services. Please forward letter to my wife, as I do not know whether she is at Liberty yet or not. I have written seventeen letters to her, but on the 12th of November she had only received one, so she is probably pretty blue.

Bro. J. M. Stubbart, under date of January 22, writes from Dedham, Iowa:—

I am having good liberty and fair opportunities to preach the word. My work has been nearly entirely in new places where they knew little or nothing of the work. The Lord has truly been opening up the way before me.

Bro. J. W. Waldsmith, writing from Nebraska City, Nebraska, January 24, says:—

The outlook for gospel work in these parts is brighter at present. I sincerely hope that it may continue so. The sects are putting forth a united effort to convert the city and have been at it for some two months.

EDITORIAL ITEMS.

In the fore part of last week Bishop Kelley received telegram from Bro. E. A. Blakeslee that he was on his way to join Bro. Hilliard at Los Angeles, California, from where they would make a tour in the interests of the Bishopric and the church.

Bishop Kelley left on last Friday for Indiana, to be gone about a week or ten days. He expected to attend the conference at Byrneville.

President Smith was able to resume his office duties again the latter part of last week.

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Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 5.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

In that sleepless night I thought of these things, and debated in my mind upon the chances before me. I saw that according to the Bible and Book of Mormon, but few who had made a religious profession ran the course through, and received the crown at the end of the race. The Book of Covenants showed clearly to me that the church as an organization was rejected of God, and clouds like a pall hung over all religious efforts among mortals of this earth. Fanaticism and excitement, accompanied with confusion and a lack of understanding of the doctrine of Christ, I could see could not be the religion of Christ or have emanated from the God of the universe. That Jesus Christ, ere he answered the question,

> When shall these things be? and what shall be the sign of thy coming, and of the end of the world?

said:—

> Take heed that no man deceive you. . . . For there shall arise false Christs, and false prophets, and shall show great wonders; insomuch that, if it were possible, they shall deceive the very elect.—Matt. 24: 3, 4, 24.

Restlessness, sorrow, and disappointment finally took possession of my mind, as I concluded that it was too hard a task for me to undertake to be a Christian, and I wished that I might sleep like others and not be bothered any more over the subject. I got up, tired, unhappy, and lonely; helped do the chores; sat down to the table without an appetite; was sick at heart and stomach, and could not eat; arose from the table, and took my hat for a walk, not thinking where I should go, but went up to Mr. Barret's. As I opened the gate, Elder Powell, who stood by the house putting on his overcoat, or linen duster, in readiness to start on his journey, said, calling me by name, "Good morning."

Involuntarily I replied, "I want you to baptize me."

Soon as I had made this request all that fear, distress of mind, and discontent left me, and I felt glad, and had perfect peace in my mind, and all that burden that had depressed me so long left me and I felt free and happy; yes, my dear reader, I can truly say I never knew what freedom was before, and it has continued so until this day, and from that glad hour I commenced life anew.

Elder David Powell in answer said, "Well, we were about to start on our mission, but as I came here on purpose to baptize you, we will stop and attend to it, and not go until tomorrow." As we walked down to the river he said, "I was in Galena, desiring to go down the river, but the boat shoved off just as I got to the wharf and we had to stay over night in the city, and that night, in a dream, I saw you and the place where I baptized you, so I have come all this distance [one hundred miles] to baptize you." As we came to the river he said, "This is not the place," and following up the stream, as he led the way, we came to an open, clear place, free from brush or grass, and he exclaimed, "Here is the place."

I was baptized, feeling the solemn obligation I had taken upon me to follow my Master all the days of my life. Elder John Harrington, Mr. Barrett, and my brother Edwin accompanied us. As we went home a calmness reigned in my heart. I was confirmed by Elders David Powell and John Harrington, after which Elder Powell said, "Brother Edmund, it is manifest to me that it is your calling to be an elder in the church, and if you will allow me, I will now ordain you an elder."

I answered, "I can't preach."

Bro. Barrett then arose and prophesied unto me: "Thus saith the Lord, It is my will you should be ordained an elder in my church, and it is your calling to preach my gospel in this land, and you shall also cross the briny deep and in foreign lands declare my gospel in power, for your calling is to the world and not at home, for the world is your home. Amen."

Elder Powell then pressed his question, "Will you allow us to ordain you"

I replied, "I desire to do right, but I cannot preach now."

He said, "The Lord will prepare you for that." And he and Elder J. Harrington ordained me on the day I was baptized, and thus was fulfilled the promise made to me when my life was despaired of; and when I was ordained in 1860 into the High Council, then was fulfilled another part of the revelation; and I declare in words of truth and soberness that no human being knew of these promises to me, for I had not mentioned them to a single soul on earth, and until the time I was ordained into the quorum in which I now stand I did not know it was called a High Council, though I had often talked of the calling of the Twelve, and read the revelation defining their true position in contrast with the assumption they made under B. Young in the apostasy.

But oh! I had just begun to learn. My lessons came thick and fast. For a little time I felt perfect contentment. I had obeyed from the heart that form of doctrine taught in the Scriptures. I enjoyed my seasons of prayer and the written word as I searched the sacred pages for a little season, but soon I was depressed when at prayer with a feeling of fear. At times it would seem as though some person stood behind me, and I would have such fear come over me that I would cease praying and shudder. Sometimes I would make sure there was no one in my room, and then lock the door and try to pray, but the same fear would come over me, and it seemed so real that some one stood over me that for nearly two years I could pray only as I prayed in my heart and in my desires. In this time I would often feel a power rest on me that caused darkness and doubt concerning prayer or the object of prayer. The idea that God enthroned in heaven was listening to my simple prayer; or that I could change his purpose toward me if I did pray; or that he would notice me, or listen to my prayer; or that he should listen to the prayers of all living and answer them, seemed absurb to my mind.

With these thoughts and constant fear that hovered over me I feared to go to my closet to pray, until one day I came into the house (I was stopping with Elder Samuel Powers at the time) and took up the Book of Mormon, opened it, and read the following: "Every spirit that leadeth to pray is of God, but every spirit that leadeth not to pray is of the Devil." At the reading of this passage the Holy Spirit rested on me in great power, and so suddenly that it shocked my whole being, and it said, "The spirit that has troubled you so long on the subject of prayer is the Devil." Inexpressible joy and surprise filled my heart, and I then knew there was an evil spirit in the world as I never knew before, and also that the statement in the Book of Mormon was penned by the inspiration of the Holy Spirit, and from that glad hour I have not doubted the efficacy of prayer. And then I was led to answer these questions that had troubled me in the following manner:—

God hears and answers prayer by the Spirit; which Spirit is one person of the Godhead, is always present and alike in all places, and permeates everything. The Spirit is an intelligent substance, almighty in its control, and can influence all worlds, and animate and inanimate things; things in the starry heavens, and of men on earth. The gifts or fruits of the Spirit are extended to all, beckoning them to come and partake of the waters of life freely, without money or price, and be saved. When the child of God places himself in the attitude worthy to receive a blessing, said gifts are his to enjoy; they are not afar off, as saith the apostle.

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Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word [power of God] is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach.—Rom. 10: 6-8.

With this answer before me, I can always pray and not faint. God can and does answer the prayer of faith.

It is with much reluctance I write or continue the theme of my experience. I have been blessed many times with the assurance and love of God in this great work of his. I have learned indeed that man is frail, unreliable, and cannot be depended on. The Psalmist puts it in this language:

As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.—Ps. 103: 15-18.

In the summer of 1855 I again made up my mind I would not engage in or say a word upon the subject of religion until the church was again fully established with its quorums and with young Joseph as its president. But again I was taken sick, first with a pain in one of my eyes, from which I suffered dreadfully for three weeks. In the meantime Elder Samuel Powers sent for me by his brother John, and I went to his home and he and his wife took care of me until I was nearly well, or at least until my eye ceased paining me, and then my other eye was afflicted in the same way, only more severely which lasted for three more long weeks. My other eye pained me in the most excruciating manner. I was fully prostrated. It took weeks for me to again get around, and when I did recover, Bro. Powers urged me to go with him to conference that was to be held in Zarahemla, Wisconsin. He offered to take me there and back and it should be no cost to me. I finally concluded to go with him and attend the conference. The distance was forty miles, and as we reached the place, we found that the meeting had begun and they were singing the first hymn as we stepped into the house. All were strangers to me except Elder Gurley, my brother Jason, and Elder Powers. After praying, and singing again, the meeting was opened for the Saints to occupy in testimony and prayer or as they might be led, and the first one who arose spoke in tongues. After a few sentences had been spoken I understood every word as it was uttered as plainly as though it had been in my own language, every word being accompanied with a feeling of exceeding joy, such as I had never experienced before. Tongue cannot describe, nor can I convey by pen the certainty that what was being said was from God, as I then realized; and then what was also remarkable, another got up and interpreted the tongue in our own language. The interpretation was that the church was of God, and that the Lord would hold the reins in his own hands, and in due time Joseph, the son of Joseph, the martyr, would be called to take his father's place in the presidency of the church, and exhorting the Saints to diligence and faithfulness. This manifestation was not given in excitement nor under enthusiasm, but in a mild, straightforward manner, and was the first speech made at the conference. A few other brief, dispassionate remarks were made by three others, after which the president stated that a commandment from God had been given some time before, that two men should be chosen into the quorum of twelve, at this conference, and he also remarked that in choosing the first seven of said quorum a revelation had been given to the church directing the conference to appoint a committee to select those to occupy places in the quorum. It was then ruled that a committee should be appointed now to select the two to fill vacancies caused by apostasy. Accordingly three men were appointed said committee, and as they arose to retire from the room the Spirit said to me, "Elder Powers and a stranger sitting across the room from you will be chosen into the quorum of the twelve." I rejected this manifestation in my own heart so far as the stranger was concerned, from the fact that his appearance was not prepossessing to my mind. But true to the manifestation I had received, the two were chosen.

I returned home with Elder Powers, and during the fall my mother purchased a place in Zarahemla, afterward called Blanchardville, and in the spring I went home to live with her.

My mother had not joined in with the Reorganization. This summer I attended meeting quite often, and it was the first time I had lived in a branch of the church since a child. I often had a great desire to speak in meeting, but natural timidity and bashfulness would overcome me, and I would feel sorry and condemned.

One evening mother gave a retrospect of her life, relating many experiences, and said, "I have not thought I would live more than sixty years, and now I am living on borrowed time." (This was in June, and she was sixty years old the 6th of May just previous.) I was very sad as she talked of dying and when she said, "I do not know but I am as well prepared as I shall ever be. I have done the best I knew how, and do not know as I would do better if I had my life to live over. I believe in the gospel as restored by the angel to Bro. Joseph, the choice seer; but now the church is so distracted I do not know who is right. Bro. Henry Deam believes all ought to be baptized and begin the work anew just as it began at first, as the church has been rejected with their dead. And really I do not see any harm it could do if all were rebaptized and commenced anew."

That was Bro. Deam's position after he was cut off from the church. He also claimed that the church could choose three high priests, and they, being ordained by the direction of a General Conference, would be legal, and the Lord would sanction it. He repudiated the law of lineage entirely, and denounced the position and claim that Bro. Joseph would ever take his father's place in the presidency of the church. In fact, at this time I sometimes thought from his conversation that he was becoming skeptical in relation to the latter-day work. I often met him that summer. He was a good neighbor and was generally liked by all his acquaintances, and respected, but his assumption to be a leader and head of the church spoiled my confidence in him as a minister, though otherwise I liked him as a man. His wife and children were quiet, unassuming, and really a fine family. But he had led off nearly or quite half of the branch at one time after him; his brother-in-law, John Cunningham, once of the Twelve, was cut off from the church with him for apostasy, and there was much discussion in the branch over the division caused by Brother Deam's strange move in church matters, and my mother was much disquieted and disheartened in relation to the church; but had no confidence in any of the various factions that had arisen since the martyrdom of the Prophet Joseph in 1844.

When William B. Smith first came to our place in 1850 presenting the law of lineage and little Joseph's right to the presidency of the church, mother accepted it as in the right direction, but soon as prosperity seemed to crown his effort, his strange and extravagant claims displeased her and she denounced him as an impostor. At this conversation she was cheerful, yet believed the time near at hand when she would leave this stage of action. We sat up late that night, and I was very sad while she told us of her childhood days. She remembered the war of 1812 and saw many of the soldiers, her father being a soldier in the Revolutionary War; that Austin Briggs, my grandfather, was in the same war, and after peace was declared he was a sheriff in the state of New York for many years. Also related many instances of her

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early life, and things concerning George Washington, Jefferson, and Benjamin Franklin that impressed her in her girlhood days. The treachery of Aaron Burr and Benedict Arnold. She compared Benedict Arnold to Judas who betrayed the Savior, and dwelt upon the persecution of the church in the beginning of the Christian era, how that thousands of the early Saints were put to death. The first three hundred years there were ten universal persecutions, and in the dark ages since intervened millions were put to death in the crusades because of religious intolerance; and as soon as the renewal of the true church again commenced, persecution began first in New York, then in Ohio, Missouri, and Illinois, until Joseph Smith the prophet and his brother were killed by an infuriated mob fired by religious intolerance. I went to bed very sad that night. Mother's talk was very interesting, yet in many respects very sad.

The next morning I got up quite early (it was Sunday) and went over to Elder David Powell's. He was feeling dejected over the condition of the church. The Saints of the branch were becoming cold and indifferent. Little difficulties had estranged some of them against each other, and prayer meetings were being held very seldom. The Deam faction also had not all subsided; in fact, Bro. Powell was much distressed in mind and discouraged over the prospect that Joseph would ere long come and take his place as promised through many manifestations of the Holy Spirit to the Saints. I felt specially clear in mind and hopeful all the time Bro. Powell was talking of his disappointment and sorrow over the distraction of the church, not in Zarahemla only, but all over the world. Ever since the rejection of the church in Nauvoo all was darkness and confusion; a few were led off by Brigham Young to the American desert. Do not be startled at this expression, "a few were led off." The facts are, but a few of the Saints followed Brigham Young. They were too well acquainted with the spirit of the church in Joseph's day to follow the intolerant rule of Brigham Young; and most that did follow him of the old church came back, or went to the gold fields of the Western States, and many that followed their pernicious ways have been converted since his introduction of polygamy, August 29, 1852. And many who went after Strang did not even land their goods in Voree, but scattered into the country in Wisconsin, and many followed other false shepherds. Thousands scattered over all the world, and had, like the disciples of old, "gone a fishing," disappointed, and their confidence lost in man and God, it almost seemed to us, though we believed all the scattered Saints who ever had felt one spark of the Holy Spirit upon their conversion in the latter-day work, yet had a lingering hope that the church would again arise and put on her beautiful garments. Just how it would be brought about none seemed to know. Bitterness and ill feeling were more or less manifest between the many contending factions that broke from the church.

I went home from Bro. Powell's about nine o'clock. My mind was very much exercised over our conversation, as it had taken a very wide range over church matters. The revelation of November 18, 1851, was considered. The promise made in it that the seed of Joseph should yet lead the church, and the many evidences that the Saints had received attesting its truthfulness, and yet the lethargy of the Saints in the work there, were perplexing to us. I was sad, and yet renewed hope and gladness that God would certainly revive his work seemed to impress my mind very clearly.

As I reached home I was very much surprised to find my mother sick in bed with a very high fever, and the first words she said were, "Edmund, I am going to die, and I want you to promise me not to send for a physician, for I want to die a natural death without any assistance from a doctor. Neither do I want you to send for any of the elders of the church to administer to me, for I am going to die, and they can't help me any way, and I want to die for my time has come."

Her conversation of the previous evening came to my mind, that she was living on borrowed time and always thought she would die when she was sixty years old.

I urged her to allow me to send for the elders to administer to her, but she steadfastly refused. For three days I made the matter a constant subject of prayer, as I was very much concerned about her, and watched over her all the time. I also secured a lady to come and help take care of her. On Wednesday afternoon mother called me to the bedside and said, "Edmund, you may send for the elders if you want to."

I replied, "Mother, do you want to get well?"

Her reply was, "Yes."

As soon as mother said yes, I seemed to know that she would certainly recover, and I went with a perfectly contented mind after Elder Reuben Newkirk. Several of the Saints came with him, and after prayer he anointed and laid his hands on her, and earnestly prayed again for her, and prophesied, "Thus saith the Lord of hosts, Thou shalt fully recover and be noted for faith in Zarahemla."

In a few moments her fever left her, and she seemed to be entirely well in two or three hours. We all slept nicely that night, and in the morning mother got the breakfast, and was perfectly well and cheerful. I remained home until about four o'clock in the afternoon. I had promised to help Bro. Zenos H. Gurley that week, but mother's sickness kept me home. But now I was anxious to go to his help, and just as I stepped from the door and bade mother good-bye, a quick, sharp pain took me in the head, but I walked on nearly a mile, the pain growing worse and so severe that I became weak and faint, and sat down for a little time wondering what it meant. My suffering was so unnatural that I thought it meant something; and perhaps I ought not to have left home. So I retraced my steps. As I did so, the severe pain grew less and less, and just as I stepped into the door it all left me as suddenly as it came. And mother, who was sitting in her chair where I had left her, immediately addressed me and said, "Edmund, I do not see why we can't all go and be rebaptized, and that will stop all this contention on that subject; it certainly won't do any harm."

I inquired, "Has anyone been here?"

Mother answered, "Yes, Bro. Deam has been here, and he said, 'I heard that prayers were made for you last evening, so I also prayed for you, and I wish to administer to you also,' and he laid his hands on me and prayed for me, and he has just gone home."

Then the Spirit rested on me in power and directed me to rebuke the Devil and Satan in the name of Jesus Christ and command him to depart from the house.

But I had never officiated in my office as a minister, and I was too fearful to obey the command of God to me by his Holy Spirit.

ZIZANIA.—NO. 3.

BY R. M. ELVIN.

The ministration of the church in carrying out the foregoing laws are these:—

And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness; and it shall be proven according to the laws of the land. And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy; but if there are more than two witnesses it is better; but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is

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necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.—D. C. 42: 21, 22.

None who neglect duty are exempt from the requirements of the law:—

And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.—D. C. 68: 4.

Unfaithfulness upon the part of ministers shall be sufficient cause for depriving them of their office:—

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand.—D. C. 104: 44.

From least to greatest, all are amenable to the rules of the church:—

There is not any person belonging to the church, who is exempt from this council of the church.—D. C. 104: 36.

I am of the opinion that from the authority cited, all must admit that our disciplinary provisions are ample, and of a high moral character, nothing to indicate the nourishing or sheltering of anything that would tend toward tares or evil of any kind. There prevails a sympathetic spirit of humanitarianism, bordering very nigh upon unqualified universalism, which will hardly brook the doctrine of condign punishment. This question of tares forces this issue of the punishment of the wicked.

Zion's watchmen can only afford to stand within the bulwarks that God hath furnished; our safeguards are ample and sufficient, while we remain intrenched behind what the three text-books of the church teach. The final end of the tares (the wicked) will be that they shall be burned:—

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.—Mal. 4: 1.

This was the testimony of the last prophet under the dispensation of the "schoolmaster." And that prophet-apostle that testified so truthfully and faithfully of the divine character of Christ, taught:—

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—2 Peter 3: 7.

Please note the definitions of the word "perdition" by Mr. Webster:—

The utter loss of the soul, or of final happinese in a future state; future misery or eternal death. The impenitent sinner is condemned to final perdition. "If we reject the truth, we seal our own perdition.—J. M. Mason."

While John was on the Isle of Patmos God unrolled the panorama of the future of mankind to his understanding, down to the time of the end, which he depicts as follows:—

But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.—Rev. 21: 8.

We are commanded to remember the Book of Mormon, and I now turn to that sacred record:—

O my brethren, hearken unto my word; arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye may not become angels to the devil, to be cast into that lake of fire and brimstone, which is the second death.—Jacob 2: 11.

O that the same zeal of the Lord, as rested upon the Prophet Jacob, would rest upon the thousands of Israel today. Jesus taught the twelve apostles upon this continent:—

And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father; and this is the word which he hath given unto the children of men.—Book of Nephi 12: 4.

We are also commanded to give heed to the "church articles." They teach us:—

And the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment.—D. C. 43: 7.

Again:—

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire.—D. C. 63: 9.

On account of the inordinacy of the so-called orthodoxy in thundering "hell fire" against nonprofessors, there has come a reaction in the mind of the people in regard to God's promised punishment of the wicked, and the greatest danger now to be apprehended is that the other extreme prevails, and the truth be translucent in its presentation, and thus those peculiar tendencies in the human heart, calculated to produce tares be encouraged. My orison shall constantly be that the "golden mean" shall be the platform upon which the messengers of truth may stand. The incorrigible may read their doom in the following:—

And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father hath revealed him; wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the Devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows; neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof.—D. C. 76: 4.

The punishment provided for the wicked in this threefold bond of testimony given by divine revelation, I can accept and teach, but the dogma of annihilation has no place in my understanding of the divine economy. In our examination of that which constitutes tares we should remember the following:—

The heart is deceitful above all things, and desperately wicked; who can know it?—Jer. 17: 9.

Here is another lesson from nature:—

In the wheat field is to be found, sometimes, another instructive phenomenon. I refer to a species of blasting, which farmers term *bunt*, but botanists *ustilago faetida*, on account of the putrid and intolerable odor it exhales. This evil confines its ravages to the *grain*. Externally, the infected ear exhibits no sign of disease, no rusty appearance or stunted growth; on the contrary, it seems full as plump and green as the sound ears. Stealthily and secretly is the process of corruption accomplished; and not till the harvest is reaped, and the wheat is brought to the threshing-floor, is the discovery made, by the odor and color, that the produce is unfit for the Master's use. Under this mask of health and soundness there is found nothing but black and fœtid powder, nauseous and offensive. And such is the latent infection of *sin*. Men may appear fair and sound on the field of life—may pass through the world in robes of unspotted reputation, and even be adorned with the verdant blades of envied fame—but whose hearts, when laid open in the presence of God, will be found, like fœtid wheat, wholly corrupt, offensive in his sight, and a stench in his nostrils.—Work Days of God, p. 350.

We undoubtedly have within our fold those whose love of money, fame, or position, has benumbed their sensibilities of the mutual union and fellow-feeling that should exist among those who fraternize under the gospel covenant. Thus we see more of the worldly, than of the spiritual side of their nature, and thus the parable of the wheat and tares is ever before us. Rev. H. B. Hackett, D.D., who made a personal visit to the Holy Land, describes the tares he saw in the ancient fields:—

In passing through the fertile country of the ancient Philistines, on the south of Palestine, I asked the guide, one day, a native Syrian, if he knew of a plant which was apt to make its appearance among the wheat, and which resembled it so much that it could hardly be distinguished from it. He replied that it was very common, and that he would soon show me a specimen of it. Soon after this he pointed out to me some of this grass, growing near our path; and afterwards, having once seen it, I found it in almost every field where I searched for it.

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Except that the stalk was not so high, it appeared otherwise precisely like wheat, just as the ears begin to show themselves, and the kernels are swelling out into shape. The seed of tares, if intermixed with wheat, renders the bread made of such flour injurious to those who eat it. This is the plant to which the Savior referred in the parable, as the tares which sprang up among the wheat, and which the owner, because it was so much like the genuine wheat, directed his servants to suffer to remain until the harvest, "lest while they gathered up the tares, they should root up also the wheat with them." (Matthew 13: 24, sq) I collected some specimens of this deceitful weed, and have found, on showing them to friends, that they have mistaken them quite invariably for some species of grain. such as wheat or barley.—A Tour Through The Holy Land, p. 138.

I hope the reader will find much pleasure in considering the compilation upon the beautiful lesson of the wheat and the tares.

Verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85: 8.

It must be clear to every Saint, that if we escape the peculiar habits and practices that would constitute such a character as that symbolized by the tare, we will have to crucify the lusts and desires of the flesh that would antagonize the prescribed rules of the gospel, that is, after our faith has resulted in obedience, and we are enrolled as members of the body of Christ:—

And we will go on unto perfection if God permit.—Heb. 6: 3, I. T.

This going on is stated to be as follows:—

And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter 1: 5–8.

After our enlistment in the army of the Lord, we then have to go on by patience and grace, and learn every duty required of us by the terms or condition of our covenant. If we would receive the full fruition of the gospel, we will have to keep inviolate, the law in its entirety, and in so doing we must not adopt the *per fas et nefas* [through right and wrong] policy.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory.—D C. 85: 5.

"Sanctified," in the above, means separated from the ways and doings of the world unto a work of righteousness and a life of holiness. Those who shall thus do, shall be permitted to see God. O, glorious promise!

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall see him; for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will.—D.C. 85: 18.

Like a beacon on a high mountain, of old, this tocsin was given:—

Prepare to meet thy God, O Israel.—Amos 4: 12.

What awe attends this solemn warning, and what shall the meeting be? If wheat, we will in the ecstasy of our soul bid farewell to every heartache, tear, and trial.

Come quickly: Amen, Even so, come, Lord Jesus.—Rev. 22: 20.

But O, if we should prove to be a tare, our hopes would be blasted, and our joy turned to wormwood; the bitterness of soul, and poignancy of disappointment, perhaps no mortal can conceive, or pen portray, but this will be the agonizing invocation:—

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?—Rev. 6: 16, 17.

Without doubt the fearful sufferings of Israel at the time of their scattering from their beloved city as indicated by the Master, prefigured to some extent what the overthrow of the wicked shall be:—

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. And if these things are done in the green tree, what shall be done in the dry tree?—Luke 23: 30, 31, I. T.

The "green tree" and the "wheat" represent the same class of people, those that have set to their seal that God is true, and his plan of redemption perfect. The "dry tree" and the "tares" are those that shall not enter into rest, and the coming of the Lord will bring to them grief and not peace.

Yea, the Lord, even Jesus, whose coming is not until after there cometh a falling away, by the working of Satan with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.—2 Thess. 2: 9–12, I. T.

All wickedness will be overcome either by righteousness or chains of confinement in the prison house. No covenant of mortal with Satan shall prevent the demands of eternal justice, although the wicked may in their blindness and self-deception boast:—

Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.—Isa. 28: 15.

The answer of the Lord to the vaunting of the wicked, has the ringing notes of omnipotence:—

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.—Isa. 28: 17, 18.

I might multiply the volume of proof from the revelations of God upon the distinction between the wheat and the tares, the righteous and the unrighteous; but will rest the question by extracts from the latest communication by inspiration, showing the importance of purity upon the part of those who enter, or would attempt to enter the "house of the Lord," that all who go in will have to be clean in both body and spirit. The prophet states:—

I had, however, only time to catch a hasty glimpse of all that is so briefly described, when a sort of metallic, ringing sound from the left hand door, and a kind of flashing light diverted my attention, and I looked across to the other side, but saw nothing.

I had hardly time to renew my survey of the walls and ceiling, when I was fairly startled by a repetition of the sound already referred to, this time at the door on the right, through which I had come; I turned in my seat, and saw a man standing at the doorway facing it as if to come in, and in the doorway itself, two crossed swords, much like the old fashioned broad swords, only a trifle broader; the hilts rested against the door-jams, one at either side, about two and a half feet from the floor, and the swords crossed each other, edge down, with their points resting against the opposite door-jam, about the height of a man's shoulder from the floor. The hilts were plain, the guards like the common sabre guard, the handle part of dark material; the blades polished till they shone like silver, with a golden tinge. As the man stood for a moment, the swords shook a little, as if held in the hand of a person nervous from excitement, and from them as they shivered, a pale, shimmering yellow light seemed to flash, or flow. . . .

A sudden loud clashing of the swords in the doorway just behind me, together with a vivid flashing of the strange light caused me to turn my eyes again in that direction; a man was standing outside the doorway, with his teeth shut tightly together, his hands clenched, and eyes blazing with fury and disappointment; before him were the crossed swords, quivering as if instinct with life, and endowed with emotion; the polished blades had changed their hue from the silvery, golden tinged glitter to the color of a golden flame, while the light that scintillated from them flashed over and filled the room to the remotest corner, flooding seat and pillar, pulpit and altar, niche and statuette, picture and scroll, with its terrible brilliancy. The man turned away, the swords were withdrawn, but in an instant he came towards the door quickly, and was almost in the room with his right foot touching the threshold, when with a crash that sent the blood surging through my veins with the shock, the swords fell before him, sending a flood of flame and light over the room again; he turned again away, and stepping back a few paces, he started toward the door the third time with determination, despair and fierce rage pictured in his face; and again those terrible swords, now white and glowing like

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molten gold, fell before him, striking fire from their clashing crossing, shaking the building with the fierceness and suddenness of their fall, and filling the doorway from top to bottom and from side to side with their quivering, eager motion, putting before the enraged and desperate man seeking an entrance, a wall of flaming swords and seeming fire. I shall never forget the fearful expression of baffled desire and helpless rage depicted in the face of the man thus barred out. . . .

I saw some enter whom in my waking every day hours I knew were deemed not meet for a membership with the faithful and I saw some rejected who are deemed most worthy. . . .

Well may we believe that the "Flaming swords that turn every way to guard the way of the Tree of Life," still stand as prescient sentinels at the open doors of the Temple of Eternal Peace, and dispute with the fierceness of awakened wrath the entrance of human or devilish design and work.—Life of Joseph the Prophet, pp. 733-737.

Many times with continuous and inspiring interest have I read this beautiful vision, and I trust that it shall prove equally as interesting to you, and especially those who do not possess a copy thereof. Surely the complete separation of the wheat and the tares are very vividly presented! We may deceive each other, but it is utterly impracticable for us to pass through the "pearly gate," if there are flaws in our characters. Honesty will prove to be the best policy and will never fail.

As a fitting conclusion to this paper, I invite you to consider the vision of the Prophet Nephi:—

And it came to pass that the Spirit said unto me, Look! and I looked and beheld a tree; and it was like unto the tree which my father had seen, and the beauty thereof was far beyond, yea, exceeding of all beauty; and the whiteness thereof did exceed the whiteness of the driven snow. . . . And it came to pass that I beheld that the rod of iron which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life: which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God—1 Nephi 3: 11, 17.

Praying for all those who have the misfortune of getting into "byways," that they may see light in God's light, and find help to escape the second death, and upon those that love the truth and are walking in the narrow path, I implore the royal benison of our heavenly Father.

THE END.

SUBMISSION.

In view of the fact of man's will power, submission to God's revealed saving method against all opposed thereto, must be the result of choice, by the exercise of that will power. This claim is made valid, I think, in the recognition of a Satanic power in opposition to the divine power, added proof thereto being found in Christ's declaration:—

No man can serve two masters.—Matt. 6: 24.

The necessity, therefore, of a decision of character to accept the one and reject the other is made apparent.

One of the most stimulating promises to man, in his search for God, is a fullness of righteousness to those searching for the same. (Matt. 6: 5.) But in order for one or many to enjoy the blessedness of a fullness of righteousness, the love prompting obedience to the method of adoption must intensify as the years go by, necessitating a corresponding abhorrence of all that is unrighteous. Hence our spiritual warfare making manifest the necessity for acquiring a proficiency, with a view to self-abnegation, evinced, in a practical demonstration of having subjugated the flesh, by bringing forth the fruits of the Spirit. (Gal. 5: 19-26), thus evincing a God-imposed spiritual rectitude.

For gospel precepts and examples in the claim of having reached the spiritual realm must be inseparable, with the blessed assurance that—

There is therefore now no condemnation to them which are in Christ Jesus.—Rom. 8: 1.

Whether by one or many, submission to God, without mental reservation, must lead to a oneness with God, Christ, and the Holy Spirit; who, though three in individuality, are one in power and design. Hence Christ's injunction to his disciples to be one, cannot be void of significance. No; it is a solemn, God-revealed truth. And whatever may tend to lessen that truth, or its imperativeness, must interfere with the needed spiritual growth proportionate to the credence given to the advocacy of any creed or dogma to that end. But as the most beautiful piece of mechanism may be defaced, and its symmetry obliterated by the most unskillful and thoughtless, so may any doctrine or law of God, however plainly set forth, be, as it were, shorn of its imperativeness by the senseless methods of evasion and paraphrasing, so prevalent among men, attributable to the blighting effects of a universal apostasy, made palatable in some instances, because of present advantage. And the only preventive to being inveigled in such gentile meshes is a constant remembrance that God only guarantees wisdom or knowledge up to, or so far as revealed; more or less than this must be fruitful of evil. The prohibition to add to or detract from the word of God ought to afford the needed evidence that that word is mandatory and restrictive.

As if to meet an exigency at the very inception of the latter-day work, the stimulating sound is heard of God having spoken to his servants, in their weakness, after the manner of their language, which collides with the popular teaching, that those of the priesthood, or those assuming to teach in the name of the Lord, were the only competent ones to interpret the word of the Lord, and this by reason of their culture, which interpretations the masses were to accept without questioning. Hence we see that a submission to such a dictum has brought about a confusion and much distrust among the masses, as to constitute a modern Babylon.

Following the declaration as above referred to, the promise is made, that because of God having thus spoken, they (his servants) might understand; then we read:—

And inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent.—D. C. 1: 5.

All of which is suggestive of the thought of a system of adjudication that all concerned may understand,—and understanding, they might, as necessity may demand, practically observe,—and the whole body be the recipients of God's favor because of a ready submission to his revealed will, which demonstrates the fact, as clear as the sun in its noonday splendor, that the inspiring effects of Christ's revealed gospel is only enjoyed as its precepts are practically observed. The necessity for this is seen in the fact that Christ's body or church progresses in the spiritual realm as its several or many members live more and act in each other's confidence and affections, hence a lack of this confidence, etc., means retrogression rather than a spiritual growth.

Then, too, the above is compatible with the thought that in all governments (especially the divine) there must be a point at which controversy, misunderstanding, etc., must cease; because of an authoritative adjudication. If this should be found impracticable, there must either be a defect in given and accepted law, or a failure to properly advocate or enforce the same.

But as a preventive to such a conclusion relative to God's revealed laws, we read that in the inception of the latter-day work, the elders were commanded to assemble "together to agree upon my [God's] word, and by the prayer of faith" they were to receive Christ's law, that they thereby might know how to govern Christ's church, "and have all things right before" God. On the concession as to this injunction to agree upon Christ's word is imperative, the agreeing upon Christ's word is possible; if not, then God is unjust in imposing this agreement upon the elders. Therefore, any kind of theorizing to increase an impression as to the impossibility of arriving at and continuing in a state of oneness, productive of gospel unity, were fallacious, and well calculated to deceive.

Beside all this, the injuuction, "Ye [the elders] shall see that my [Christ's]

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law is kept," is quite conspicuous. (D. C. 41:1, 2.) And as if to prevent friction attributable to a misunderstanding as to what sphere or work is imposed upon the officials of the church, we are taught that all are to teach according to the office to which they are appointed (D. C. 38:5); then, as a help to comprehend the above, we learn that every elder, priest, teacher, and deacon is to be ordained according to the gifts and callings of God unto him (D. C. 17:12); which as I believe, affords a basis for belief that a necessity should exist for all contemplated ordinations, hence there can be no justification for acts for which there exists no necessity. Then, too, adaptability for a contemplated ordination should not be overlooked, otherwise officials being appointed according to the gifts and callings would be without significance. Then, too, ordinations are to be by the power of the Holy Ghost which is in the one who ordains. And because the Lord has condescended to speak to his servants in their weakness, after the manner of their language, I learn that all are powerful to act in their appointed spheres, which leads me to the conclusion that ordinations are more likely to be legitimate and proper when brought about by those who by diligence are approved of God to act in a legally appointed position, than if effected by the method of common consent, by and through which a competent official may be deposed and an incompetent one elevated, and important ordinations effected by a majority vote of a ten year old boy. No possible benefit accrues to minors in the exercise of the right to vote, but it may be a means of much confusion, leading to strife, etc.

But does not the Book of Covenants teach that all things are to be done by common consent? Yes; but there is something goes before that; here it is:—

> Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by the common consent in the church, by the prayer of faith.—D. C. 27:4.

Just so. And one among the all things to be done is the preventive to anything being appointed to any in the church contrary to the church covenants, hence church covenants are imperative upon all members. Can we therefore think that God would give another imperative method to lessen the imperativeness of church covenants? The writer has not so learned Christ. Further:—

> And thou shalt assist to settle all these things, according to the covenants of the church. D. C. 27:5.
>
> And ye shall remember the church articles and covenants to keep them.—D. C. 32:3.
>
> And they shall observe the covenants and church articles to do them.—D. C. 42:5.
>
> And is not accounted worthy by the voice of the church, according to the laws and covenants of the church.—D. C. 51:1.

In the light radiating from the above, it is made apparent that the object of common consent is to obtain a needed agreement as to the imperativeness of the church articles and covenants. That though there are many individualities, there may be a oneness of purpose attributable to gospel unity.

> And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.—D. C. 64:2.

The above needs no comment; there is nothing in it ambiguous or meaningless, but another proof in favor of the imperativeness of God's law. And whether by sheer negligence or by an evading method, the above is neglected it were transgression in the sight of God. It therefore cannot follow that parliamentarianism, as understood in the common acceptation of the term, according to modern phraseology, and the verity of God's law are identical.

Though the adoption of the former, for agreeing on measures to carry out the purposes of God, as reflected in his divine law, may be permissible, but to subvert those laws, never.

As one among other evidences that all are alike amenable to given and accepted law, provision is made to try the president, if in transgression; and the decision of the authorized tribunal in his case, is to be the end of controversy, and all this because none are exempt from the law of God, and "that all things may be done in order and solemnity" before God "according to truth and righteousness." (D. C. 104:37.)

Then from Doctrine and Covenants 68:3, we learn that "no bishop, or high priest," is to be "tried or condemned for crime, save it be before the first presidency;" but the outcome is to be according to the covenants and commandments of the church. So no evidence appears here in favor of special rights, class legislation, or the centralization of power for unholy purposes. So far from this, that all are alike amenable to given and accepted law. Therefore, the right of citizenship, or being elevated to positions of trust does not guarantee the right of changing, modifying, or dispensing with any given or accepted law.

And that there may be no clash between general and local officials, paragraph 43 of section 104, Doctrine and Covenants, defines the duties under general law of each.

And for the general good of the body, and that no one member may deceive another, the Lord gave a pattern in all things, from which we learn that the obeying of God's ordinances, is a necessity; and further, that fruits of praise are only acceptable to God when brought forth according to the revelation and truths that God has given. Let us then by study render ourselves familiar with the pattern, that we neither watch for iniquity nor hold the guilty guiltless; but always desiring to aspire to a God-imposed gospel equilibrium, or in the language of Paul, let our moderation be known among men. Paragraph 7, section 46, Doctrine and Covenants, is very instructive touching spiritual gifts, informing us that "the bishop of the church, and unto such as God shall appoint" "to watch over the church," and to the "elders of the church, are to have it given unto them [conditionally, of course] to discern all these gifts," "lest there be any professing and yet not be of God." This enables us to understand what elders are to see that Christ's law is kept. All are to teach and act according to the office in which they are appointed, hence the necessity for studying the commandments and promises (D. C. 1:7), that we neither stop short of nor transcend our imposed duty, thus constantly striving to do right because it is right to do right, as an evidence of a submission to God without mental reservation.

The necessity for activity in imposed duty is seen in the fact that by such activity we may prove ourselves watchmen on Zion's walls, that perchance we may be able to sound a needed warning of approaching dangers, with probable consequence, if inveigled therein. No vast amount of sagacity is needed to point to a danger when visible; but never ceasing gospel diligence may, when evinced according to the gifts and callings of God unto us, prevent danger. And if despite this diligence, danger comes to the surface, the manifest former diligence will rather help than hinder the requisite procedure to adjust it.

The application of God's method to meet and adjust difficulty which may confront us, requires no vast amount of human sagacity, the infinite God having spoken and revealed the means. But in the manifestation of a desire to evade, palliate, or condone a wrong; stifle or hinder a law-imposed inquiry, with a view to—in a legitimate manner—obtain the law-required amount of evidence, to either vindicate the innocent, punish the guilty, and foster the fair fame of the church, may require such a proficiency on the line of deception, sharp practice, etc., which those reproving the world of sin, etc., never should dream of, much less practice, because of the dread consequence to ensue in the event of

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the church being divided against itself.

Christ's injunction (Matt. 5: 48) to his disciples: —

Be ye therefore perfect, even as your Father which is in heaven is perfect,

must be of some significance, which cannot be brushed away with a pish or a pshaw. Not that I would claim that thereby Christ intended to raise their anticipation to absolute perfection in this probation; but believe there are degrees of perfection, and that therefore they were to be perfect in their spheres as God was perfect in his; and that a practicable demonstration of this degree of perfection was an absolute preparatory work, in order to prepare to participate in God's absolute perfection. Hence the dogmatic assertion as to the impossibility of reaching perfection in any sense this side of the resurrection is unwarranted by the law of God, and if persisted in must tend to encourage inactivity rather than stimulating to a gospel-imposed activity. On the hypothesis that God's law is perfect, perfection must be reached by a practical observance of a perfect law. It therefore follows as a logical sequence, that if failing to practically observe the duties and obligations imposed by a perfect law, we are jeopardizing our prospects for reaching and enjoying the blessed effects of absolute perfection. If otherwise, the advocacy of a perfect law were the veriest twaddle — nothing to it.

I do not therefore understand that when any of the integral parts of the church are practically observing the injunction of a perfect law, are erring; but error consists in a failure to carry out these injunctions, whether by priest or people.

Every developed event attributable to our official acts contributes to the stability and extension of the Redeemer's kingdom among men or otherwise, and the events must be met as they are disposed of or adjusted, as given and accepted law impose, leaving sentimentalism, intrigue, sharp practice, etc., to those staggering under the deadly effects of a universal apostasy.

The whole superstructure of Christ's church is based on principle; principle must therefore be our polar star.

JAMES CAFFALL.

WHERE FROM, PLEASE?

Whether man is from Eden, according to Bible story, or from the farther remote origin assigned in the Darwinian theory, is yet an open question to some. How nice it would be to have it satisfactorily settled to all. While that is yet quite distant, some things very useful in our work can be furnished so we can tell where they are from and when they originated. Throughout our books and papers to quite an extent there is a serious lack in this regard.

Not long since in the HERALD there was an article of merit in some ways, strong and logical, chapter and verse were given to all quotations from the Bible (which could have been found with concordance), but of the history used not a single reference was given as to where it might be found.

Anything of sufficient merit to be used should be located. It is not enough to say Marsh said thus and so, or Mosheim said as follows; edition, volume, page, and paragraph should be given. For instance, in archæology, Priest has often been quoted, but seldom which edition. "The Christian System," by A. Campbell, has often been quoted by our writers and debaters; of it there are several editions, and which edition has been quoted from has very seldom been given, and often not even page, but something like this: Christian System, or, A. Campbell in C. S. Our ministry constantly on the move and the younger and rising ones especially should be thought of considerately in this connection, so that all placed before them be of the largest possible use to them.

In the case of daily papers it is often very desirable to know the issue as well as that it was the *Chicago Tribune*, or *New York World*. Anyone spending some weeks in special work along these lines as I have just done would perhaps be surprised at the *room* as well as *need* for improvement in this. Some of our later books came in for a large share.

Will all our writers please consider this. I hope they will and that much improvement will result. Where from, please, in definite terms, so matter can be found by anyone.

For improvement,

R. ETZENHOUSER.

IN GOOD FAITH.

None will question but what all those who subscribed for the lifting of the Graceland College debt did so in good faith, and some have already proved their faith by the paying in full the amount subscribed. It is to be supposed that all have the full intention of meeting their obligation, however, it has come to my ear that some are both ready and willing to pay whenever they are called upon. Now to all such permit me to say: While you are thus waiting, the interest upon the debt is growing apace with each departing day, and thus increasing and augmenting the responsibility of the church, that in some way will have to be met, and the longer this debt is allowed to run, the more cash will it take to wipe it out; whereas, if you who have subscribed, and are both willing and ready to do your part, would promptly remit to Bishop E. L. Kelley, Lamoni, Iowa, you would be accomplishing a greater and a better work than if you wait until the money is called for. This is made plain in that it not only pays off so much of the debt, but likewise stops the interest on that much of the debt.

Having accomplished so good a work for the church, and thus relieving the anxiety of those entrusted with this work, you would certainly feel a satisfaction and peace that cannot be expressed by the pen. Do not hesitate about this matter, or feel fearful that you will displease either the bishop or the board of trustees, and although I have no authority to direct in this business, nevertheless I can assure the church that all the trustees are alive to the liquidation of the college debt. And the sooner the debt is satisfied, the sooner will new life be imparted to Graceland, and its importance as a church institution be understood.

Please do not think that I write for fun upon this college question, or that I am meddlesome in other people's business, for that is not the case. So you have been amused only, at our continuous efforts, be advised, that with others I was chosen by the General Conference to look after, care for, and seek to have Graceland College fulfill the purpose of its creation, and do not forget that all these humble requests are authoritative, and our vouchers in part to the general body of our faithfulness to the trust and stewardship reposited upon us.

For payment upon the indebtedness you can send direct to the bishop, and for running expense you may send to the undersigned.

I take pleasure in stating that the clouds that have darkened the horizon hitherto have now taken on a brighter tint, and a silver lining begins to appear. Now will you by helpfulness strengthen our hands for the work?

Let the watchword of all be: *A long pull, a strong pull, and all pull together!* So might it be.

ROBT. M. ELVIN.

Box 224.

"You will not be sorry for hearing before judging, for thinking before speaking, for holding an angry tongue, for stopping the ear to a tale bearer, for disbelieving most of the ill reports, for being kind to the distressed, for doing good to all men, for asking pardon for all wrongs, for speaking evil of no one, for being courteous to all."

The *Optimist*, a little journal published monthly at Boone, Iowa, is one of the brightest magazines which come to our desk. It makes the claim of being the only Iowa magazine, and in its first year has reached a circulation of 10,000.

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Letter Department.

UNDERWOOD, Ia., Jan. 18.

Dear Saints:—As knowledge dispels ignorance from my mind and takes its place, I crave for more of its enlightening power. If God has called me to his work, and I make that claim, there should be a great difference between my works and the ministrations of one who does not claim inspiration from God. No higher claim could be made than "called of God." What does it not mean? And yet, of what worth is the claim to the sons of men unless attended by heavenly works?

Occasionally, when flashes of inspiration sweep through my soul, and I am given to know that this latter-day work is of God, I wonder who knows to what usefulness and power that man may attain who has entered into the work of the Lord and who then studies diligently and works faithfully with an eye single to the glory of God? Who knows? "Made in the image of God," and engaged in the work of an infinite mind!

More and more I see the futility of condemning others for not obeying the gospel just when we would love to have them do so, and the necessity of living holy lives and declaring the gospel with faith, and with the sound of rejoicing, and as the sound of a trumpet, thereby leading them to God. How many, whom we think ought to obey the gospel, have been kept from the living God by our bad works and unwise sayings. Oh! may the day soon dawn when more of those who profess godliness shall do nothing but push forward the work! We believe the morning has come and gone and the noon has passed and the even has come: let us work while it is yet called day. It means much to live acceptably to God.

When we look at the heavens and see how the planets shine, and then at the crowning work of God, and then think, we are led to cry out, "How much more should an immortal soul shine than a planet!" The one moves according to God's design, the other does not. Why do we not shine as the stars, become clear as the moon and bright as the sun? Part of God's law has been neglected, part of it we have extolled. The same lips that taught "repent and be baptized," have said, "Bring ye all the tithes into the storehouse." The former is a means of entrance into the kingdom; the latter is one of the means of pushing the work to other places. Is it just that we, who have been honored of heaven, should be criminally inattentive to our fellow men? God has spoken the one, concerning tithing, as well as the others; do we disbelieve him? No, oh, no! Do we believe and then not do? Let us not stand as did the fig tree, professing without fruit, for then, blasting awaits us. God lives and reigns. Let us move on the rock and shine, for we can shine if it is our holy object.

The more I comprehend God's ways and what he has done for me, the more willing I am to sacrifice for him. May he ever be my abiding friend and God!

The past month, my voice has been heard in churches, schoolhouses, and halls declaring to unbelievers and Christians the power of Christ. Last week and over Sunday I held meetings in Crescent. Sunday evening the church was full, and at the close I was glad, for liberty of thought and speech had been given me from heaven. Such blessing cheers me and give me hope when clouds cast their shadows over me.

Let us awake to a better understanding of God and a higher conception of life! Let us awake and serve God, for surely, Zion ere long, shall be redeemed!

Blest be thou, O God of Israel,
Thou, our Father and our Lord!
Blest thy majesty forever!
Ever be thy name adored.

Thine, O Lord, are power and greatness,
Glory, victory are thine own;
All is thine in earth and heaven,
Over all thy boundless throne.

Riches come of thee, and honor,
Power and might to thee belong;
Thine it is to make us prosper,
Only thine to make us strong.

PAUL M. HANSON.

CREOLA, Ohio, Jan 21.

Editor Herald:—I started out the first of the year in missionary work in Bro. Kelley's field. Held six meetings at Ashmont, Ohio. Had the use of the M. E. church while there. Had good sized audiences and felt blessed by the divine Spirit in dispensing the word of life. There was quite a spirit of inquiry among the people, and we think by continued effort there will be an ingathering by and by.

We have some very good Saints living at that point and in the regions round about. These few Saints have struggled hard for years to get the gospel before the people, as on account of the prejudice in the minds of the people, no interest could be had, until recently. This is entirely due to the godly lives of the Saints. We shall keep an eye on that part of the country, and if possible will preach a few sermons on our way west to General Conference.

On the 13th inst., on urgent request, I stopped off at Cleveland and preached for them at morning service. Bro. E. Miller has been having quite a serious time for some weeks on account of diphtheria in his family. He has been under quarantine for several weeks. Bro. Ed. is a hustler, and is much missed by the Saints when absent.

Bro. O. B. Thomas has been assigned to labor in Cleveland for a few months, beginning operations last Sunday. We hope by the coöperation of the Saints there he may accomplish much good for the cause of the Master. He is active, industrious, and an able minister in the cause of Christ. We look for good results from his efforts there.

On the evening of the 13th, I arrived in Columbus in time for evening service, occupying the rostrum, being greeted by a fair-sized and interested audience.

We continued the efforts three nights longer with apparent success in retaining the interest. We had the pleasure of meeting our old time friend and brother, Elder T. J. Beatty, who, with the aid of Bro. V. M. Goodrich, has accomplished a great work in the capital city of Ohio, as we now have a very interesting branch there with prospect of many being added by baptism. Bro. Beatty is feeling well spiritually and fairly well physically. He is held in high esteem by the people, judging from the reports that came to us during our stay there. Bro. V. M. Goodrich was at home on account of sickness in his family, and his labors, as well as Bro. Beatty's, are highly appreciated and still in demand.

Bro. Josiah Matthews, whom we baptized years ago while he was a very young man, is president of the branch, and takes an active part in the work and is applying himself to study to make a polished workman in the church. His companion is willingly seconding his efforts. It is a pleasure, indeed, to see man and wife working together in the interests of the kingdom of God, and the salvation of their fellow men. Srs. Schofield, Eichorn, Graham, and Smith, Bro. Green and wife, Bro. and Sr. Thorp, and many others are striving with all their might to keep the campfire blazing. We were cared for at the home of Sr. Schofield, who with her family made my sojourn with them very pleasant. Thanks!

Arrived in this place on the evening of the 17th, just in time to be ushered into the pulpit, and have been at it ever since, occupying the rostrum nightly. Will continue until Saturday next. There have been some wonderful changes wrought in this little place since I was here before. Some twenty-six have been added to the church by baptism since my last visit. There are more investigating, and seem very near the kingdom. We are enjoying excellent liberty in preaching and have large attendance. They have also erected a commodious house of worship which is indeed a great credit to the Saints here. Dimensions 30x44, with everything complete to make it a comfortable place of meeting. They have a flourishing Sabbath school, also a Religio, which proves they are alive to the interest of the work here. Bro. A. B. Kirkendall is steadying the ark assisted by Brn. Long and Thomason as Priest and Teacher, respectively; all of whom are young men and full of the gospel fire. Hence we look for good results in the future. Sr. Kirkendall is leading the singers and trying to make that department of church work attractive, to the outsiders, as well as pleasurable to the Saints. Oh, yes, they have a Prayer Union, too; and, by the way, it has accomplished much good, as the following will show. With one exception the husbands of the faithful attendants at the services were not in the church, but after years of prayers on the part of the sisters every man of them is now in the church and an honor to it, one of whom was a rigid Catholic for forty years but now bears a strong testimony to the truthfulness and the divinity of the latter-day work.

On Saturday, 19th inst., we and Bro. James Moler composed an elder's court to try three persons for apostasy. Those three with three others have formed a new organization to be know as "The Church of God called to be Saints," with the distinct understanding that no book outside of the King James translation of the Bible is to be held for a standard, or guide. The formality of calling men by

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revelation or ordaining by the laying on of hands is done away with, and every man who feels it his duty and has a desire to preach is qualified, so say they. However, they teach men must repent, believe, be baptized by immersion for the remission of sin, receive the laying on of hands for the Holy Ghost. We sincerely hope these poor, short-sighted brethren will see their error and repent and return to their Father's house, ere too late.

Bro. James Moler has grown no less if we judge by outward appearance, notwithstanding the fact that he fasts every day to reduce his corpulence. However, we wish him success in his new undertaking. Bro. Moler will leave with his family for his new home in Holden, Missouri, about March first. He will be greatly missed in this district where he has labored so faithfully for years.

Bro. H. E. Moler stopped over Sunday with us on his way to his mission. He gave us one sermon Sunday afternoon, which was appreciated very much.

Had the pleasure of a five minutes' conversation with Bro. S. J. Jeffers at Wellston on his way home. It seemed good to meet these brethren after so many years' separation. It brought to mind many happy scenes of the days of yore.

I also wish to call attention of the following brethren missionaries on the Pacific slope mission, that I have not yet received their reports, which possibly have miscarried: T. W. Chatburn, T. W. Williams, David Anderson, A. B. Phillips, Joseph F. Burton, F. B. Blair, E. P. Smith, and Thomas Daley. The brethren and Saints there are still remembered with kindly feelings.

I go from here to Weldon, thence to Jackson, and to Limerick to attend conference, February 2, 1901.

Wishing all a prosperous and happy New Year, I remain,

Your brother in the one faith,

G. T. GRIFFITHS.

DELHI, January 17.

Editors Herald:—I have been busily engaged in gospel work in this vicinity since the new year, and had the pleasure of baptizing one, Mrs. Barham, last Tuesday, the 15th. She is a noble woman, and will be an honor to the cause here. There are others we expect to follow her, in the near future.

I have also opened up an administration at the town of Norwich, assisted by Elder McDonald, with small but very attentive audience. Expect good to be accomplished there.

Wishing the editors and HERALD readers a happy new year,

Yours in gospel bonds,

SAMUEL TOMLINSON.

CLARKSDALE, Mo., Jan. 18.

Editors Herald:—My heart's desire is to do all I can for the work. I was long afflicted so that I could not hear, and did not go to church. I was in a condition that I never heard anyone tell of. I felt I had no friends. Finally, in 1896 I thought my time was short. The pain was so bad in my head and body that I went east, and when I came back it seemed that I heard something say, "Go to church and you will hear." I went, and heard some; then I went as often as I could. Then I was impressed to write to the HERALD, and something told me that it would not be printed. I sent it, and it was printed. I think it was the evil spirit. As that leaves me I can hear better. I think God has a work for me to do, and I must be tried. I feel to thank him every day for his care, and pray that I may not faint by the way. I feel glad that the pain in body and head is gone. The medicine that has done it is, trying to do my duty, and consecrated oil. That always eases my head. The evil spirit tries to discourage me, but I am still pleading with the Father for grace. I feel glad that when I am called to the stand the darkness is not so bad. I pray God to keep us all in the right way.

Your brother in the gospel,

F. T. DOBIE.

SAN ANTONIO, Texas, Jan. 21.

Dear Herald:—When I last wrote for your pages I was at Fort Worth, Texas, the latter part of May. So it has been some time since the HERALD readers have known anything of my labors. I left Fort Worth, May 31, and arrived in San Antonio the next morning early; preached each night and twice on Sunday until the 6th, when with Bro. Thomas Jett and family I started for the mountains of Texas, to attend a conference of the Southwest Texas district. We arrived the next day in time to take part in the eleven o'clock services. Found a goodly number of the Saints camped on the ground, all having come with the expectation of enjoying themselves. I preached each night and three times on Sunday, continuing until Tuesday night following. Bro. Hodges took me to Bandera next morning, where I stopped with our whilom brother, J. A. Currie, Jr., until Thursday, when Bro. O. D. Johnson came for me and we started for the Medina branch, farther up in the mountains. We stopped with my cousin that night, Sr. Hattie Minear, and next day drove to Bro. R. E. Love's; began services that night, and staid until we had held seven services, and on Thursday returned to Bro. Johnson's. Rested Friday.

Saturday, with Bro. Johnson and Jesse Currie, visited the place of my birth. The place is situated about fifteen miles south of Bandera, and is known throughout that country as "Old Mormon Camp." It is the place to where my grandfather led and located a colony of Saints after the death of Joseph Smith. It is a beautiful place, surrounded on two sides by high, rocky bluffs, and on two sides by the Medina river, and shaded by numerous trees of the pecan, hackberry, and live oak varieties. The ruins of the houses still remain. I was there on the 23d day of June, 1900, making it almost forty-five years after my birth, as I was born December 15, 1855. Some of the chimneys are still standing, so that one can tell what they were. Bro. Jesse Currie is a photographer and took three different views of the ruins, in each of which I appear. One of them was taken as I was standing by a small mesquite tree, that has grown up on the site of my grandfather's house, and shows the chimney still standing about seven feet high. Memories of the days gone by crowded round me. Those hills had echoed to the sound of childish laughter, and the songs of Zion had resounded through those trees. My father's hands, now dust, had helped to pile those stones, mute evidences of a once busy community now scattered to the four winds. I expect now that even those evidences have been obliterated, for on July 15th there occurred one of the greatest floods ever known in that country. The Medina river rose forty-one feet, and as the ground of the old settlement is only about twelve or fifteen feet above the river, this place must have been twenty-five feet under water at least. Had the flood occurred forty-five years ago, there would have been an appalling disaster to record, as the rise was so sudden, that few would have escaped.

On the next day I preached, at eleven o'clock, the funeral of Sr. Maggie Chipman, and occupied in the afternoon the hour of a Methodist minister who failed to appear, and the next day started on my return trip to San Antonio, in company with Bro. and Sr. Johnson, and their daughter Vida. We arrived there Tuesday, and I took up my abode at Sr. Merritt's. I found Bro. I. P. Baggerly holding meetings in a small grove, as the Saints have no house of worship of their own. At his request I spoke that night, and alternated with him until July 5, when I left for Cook's Point to meet with the Central Texas district in conference. Brn. Henson and Sheppard joined me here, and after conference Bro. Henson went on to San Antonio, his mission, and Bro. Sheppard and I staid until the 14th, holding meetings each night, thence on to Texas Central branch, where we held forth until the 19th, going on the morning of the 20th to Dallas and Elam. At the latter place I held forth five times, with splendid interest, on the Book of Mormon and the divine calling of the nineteenth century prophet.

An early hour on the morning of the 26th found me enroute to Dallas, where I took the Santa Fe for Paris, and thence to Bagwell, thirteen miles north, where the Northeast Texas and Choctaw conference was to be held. Bro. E. A. Erwin met me at the train and took me to Bro. Goolsby's, where we staid for the night, and met Brn. E. Short, E. D. Bailey, J. Cole Moxon, and Sr. Carrie Bailey, and together we went to the place of conference. Many of the Saints had already assembled and were camped on the ground; a commodious arbor had been constructed, lighted by large pine knot, fires built on platforms about three feet from the ground. Here is where Bro. A. J. Moore and Elder Chism of the Christian Church measured swords a few years ago, and where Mr. Chism had boasted that he had killed Mormonism. I had the privilege, however, of speaking to an audience of, by actual count, over five hundred people. The preaching was done by Brn. Short, Erwin (J. D.), J. Cole Moxon, and myself, and Mormonism presented a very lively appearance for a corpse. Seven were baptized by Bro. E. A. Erwin, one elder ordained, and much good

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instruction given the Saints, especially by Bro. Short.

In company with Brn. Bailey, Short, Moxon, and Sr. Bailey, I left on Thursday, July 31, for Grannis, Arkansas, thence to Cove, where I preached once on August 1. From there I proceeded over the Port Arthur and Choctaw routes to El Reno, Oklahoma, and from there over the Rock Island to Hennessey, to attend the Oklahoma reunion. Arrived on the grounds late the afternoon of the third, but in time to assist Bro. Keck in the opening discourse. I found here a band of earnest workers bent on doing their utmost to make the cause honorable. Ten days were spent in the enjoyment of association of Saints and in preaching the word. Much good was done, we believe, to both Saint and sinner. Eight were baptized at the close of the reunion by Bro. Macrae, and it was unanimously decided to meet again next year.

From the reunion I went home by wagon with Bro. and Sr. McGeorge, and remained with them two weeks, preaching each night. This is the Oak Grove branch, and is composed of a few earnest workers known for good among all the regions round about. From there I was taken by Sr. Hughs to Bro. S. J. Hinkle's, near Stillwater. Bro. Hinkle took me to Bro. Thomas N. Berry's, but openings for preaching not being good just then, I soon took my departure from Stillwater by stage to Perry. From there over the Santa Fe to Paul's Valley, where I found Bro. J. M. Crawford holding the fort as best he could. He took me by team to McGee, about twenty miles east, where I found a stopping place at a Mr. Henry Duncan's, while I remained in that vicinity. I gave out an appointment and began the next night to small audiences, but the attendance increased until Saturday night, when I found when I arrived at the place of meeting that a Methodist and Baptist were in my place. They pleaded a previous appointment for that night and the next day, so I yielded, but they were wound up and could not stop, so continued all the next week and over Sunday, and I had to look on. During their meeting I got a chance to talk privately to a few, and took two subscriptions to *Ensign*, and sold a Book of Mormon and Doctrine and Covenants. When they got through I held three more meetings, and then was rained out. On the last Sunday of their meeting I attended a baptism of the Baptist minister—saw him baptize two. When he came out of the water I announced to the crowd that I had two candidates for baptism, and after singing those beautiful words that commemorate the baptism of Bro. David H. Smith, written by himself—531 Saints' Harp—I led Mr. and Mrs. Duncan into the water and buried them with Christ in baptism. I do not think that many of that crowd will easily forget the singing of that hymn. One man came to me afterwards and said that for beauty of sentiment it was the finest he ever heard, and deplored the fact that sentiment of the proper kind had become almost a thing unknown in religious hymns.

I had come to Paul's Valley on September 1; it was the 23d before I left. Brn. Duncan and Crawford came after me, and on the 24th in the waters of the Washita river, I baptized his daughter, confirming her the same night at home, and at two o'clock the next morning took train for Wilburton, Indian Territory over the Santa Fe and Choctaw routes. I began meetings on the 26th and continued without intermission until October 14, preaching my last sermon on Sunday night, and taking the train at 10:30 p. m. for Cove, Arkansas, to begin meetings the next night. I arrived at Bro. Newton's the next morning at four o'clock, and took a short rest and sleep before being called to breakfast. Began meetings that night and continued preaching to good audiences until the 28th, when I baptized four, all adults. The next day went to Grannis and began in their beautiful new church, preaching sixteen sermons and closed my effort there on the 11th. The last day Bro. Newton and about thirty of the Cove Saints came down and we had a very enjoyable time. Two were baptized at the close of this meeting by Bro. John Harp.

At midnight I took train with the Cove Saints, and at 2:50 p. m. next day, the Cove and Grannis Saints kindly furnishing me the means to do so, I left Cove for a visit home, arriving there the next day at 10:30 a. m. Found all well, and spent nearly three weeks visiting home folks and looking after the needs of my family. Spoke four or five times to the Saints at St. Joseph while home, and left home the evening of November 30. My home visit was a treat to me, as I had been just six months and two days absent, and I am thankful to the generous Saints of Cove and Grannis that made it possible.

I met Bro. G. H. Hilliard at Kansas City by previous arrangements, and at 9:15 p. m. our train rolled out of the Wyandotte street depot for the sunny South. We arrived at Cove in time to participate in the conference exercises the next day, and met a number of Saints from different parts of the district. Bro. Hilliard gave much good instruction to the Saints, preaching until the Wednesday night following the conference, when he went to Grannis, and I continued to hold forth at Cove. Much good is being done at these two points by the untiring zeal of Brn. Newton and Bailey, and their efficient corps of workers.

On Monday, December 10, I left Cove, joining Bro. Hilliard at Grannis. We went via Texarkana and Fort Worth to Beaver, Texas, where Bro. A. J. Moore lives. I had contracted a severe cold while at home, which unfitted me for services, so Bro. Hilliard did all or nearly all the preaching while here and at Oklaunion. We stayed at these two places until the 18th, when we left for Fort Worth, where we spent a very pleasant evening with the family of Bro. McFarland. Bro. Nicoll came in and Bro. Hilliard talked to them a while on their duty and development along spiritual lines.

Early next morning we boarded the Santa Fe and were off for Cook's Point, where an appointment had been sent ahead. A few Saints assembled, and for three nights Bro. Hilliard discoursed to them on the law of tithes and offerings and other duties. Saturday morning, the 22d, Bro. John Sherill took us to the Brazos river, where we found a ferry boat to take us across, and a short walk brought us to the H. & B. V. depot, where we took train for Hearne, where we were met by Bro. S. R. Hay, and were told that he already had an appointment out for the night. Bro. Hilliard spoke to the people here three times, Saturday night and twice on Sunday, I still being under the weather. Monday morning early we were on our way to the depot, where we took the I. and G. N. for San Antonio, where we arrived about six p. m. on Christmas eve and put up with Sr. Merritt. We held seven meetings with small audiences, except Sunday night, when we had the house comfortably filled.

On the 4th of the present month we started by team for the mountains of Texas again. Drove to Bandera the first night, leaving an appointment at Pipe Creek for the following Thursday. We staid with Bro. Jesse Currie that night, and drove to Bro. R. E. Love's the next day; got out appointment for Sunday, and held until Wednesday night to small but attentive audiences. I had so far recovered my voice that I did my share of the preaching here and at San Antonio. Sickness prevented many from coming out at these meetings. We returned to Pipe Creek in time to fill our appointment Thursday, but only three or four greeted us, as the day had been cloudy and threatening. Friday night we had a larger crowd, also Saturday and Sunday. We were unfortunate in going up there in the dark of the moon. The people are scattered so, and the roads are dark and rocky. Sunday we had both of our meetings in the day time. It was quite an experience for me, who had been raised in the north, to picnic out under the shade of a live oak tree on the 13th of January, but we all enjoyed it. Bro. Hilliard gave us two extra good sermons here. One sister remarked after we had closed the meetings, that she thought that if Bro. Hilliard and I could remain there a while we would convert the whole neighborhood. Early Monday morning we left Bro. Clark's for San Antonio again, arriving there before dark.

On Wednesday, Bro. Hilliard left me and started to California. Our association had been very pleasant and profitable to me, and I felt loth to give him the parting hand.

In some parts of this large mission the work is prospering finely. Oklahoma is in the lead, I believe. The probable reason, however, is that we have more laborers there than in Texas, with less ground to cover. We need more laborers in Texas, as in every other part of the world. There is need of careful men to be set over branches and districts; men who keep the Word of Wisdom are badly needed here to take charge of branches and instruct the Saints in their duties. We have a number of such men now, but not enough. I have never seen the wisdom of the statement made in the revelation of '94, as I have since coming to this field, where it says: "To ordain and set High Priests to preside over large branches and districts." I believe that these men should be sent by General Conference to take charge of the different places and placed in position, when they could devote all their

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time to the work of building up of the branches and instructing them in the law, leaving the Twelve and Seventy to push their work into other and new fields. When this revelation was received there was a general stampede of the Seventy away from branches without the above being complied with. I think this was a mistake, and I believe the work in some parts suffered by it. A great deal has been said in the past about "lounging around branches," and "having a good time among the Saints," and words of similar import. But it becomes necessary sometimes to look after branches, and if a brother has a talent that way I am not going to envy him, but say Godspeed. One of the most arduous labors we have is the keeping the sheep and lambs fed.

My experience goes to prove to me that if I want to have a good time it is to get out, open new places, even if I do have to endure some hardships and privations. You are then free at least from perils by false brethren, and free from the carking cares incident to trying to adjust difficulties which occur *occasionally* between brother and brother, or sister and sister, and when the pebble of discontent or trouble is dropped in the water, and the waves circle round with a shock, you are too far out to feel the shock much. Some men, however, are ambitious for place and power in the church, but I never could see why anyone should be so. I am willing, as God gives me strength, to discharge responsibility that may be placed upon me by the church, but to *seek* for greater responsibility is a step that I never expect to take, or to be envious of my brother because he may be called to positions of greater responsibility than myself. There is a laudable ambition, however, that all men should have. But that ambition causes a man to seek to fill the position he has, and to do well his part, humble though it may be. Robert G. Ingersoll said he had no use for a man who "rattled in his place," or in other words does not fill his place.

Some men come to the conclusion that the church cannot get along without them, but this is a mistake, unless they are doing *exactly right*. Such men as that are an absolute necessity to any church or society that wants to do right, and for such men the church will always find a use. Some men are always alert to the interest of their church or cause, whatever it may be. Among them I must mention Bro. A. L. Newton, of Cove, Arkansas. In a recent letter to me he says he and his coworkers have made another fight on the saloon, and have succeeded in banishing it from Cove another two years at least. They have thus far been successful in keeping saloons out of the place, and their influence for good has been felt all along the line of the Port Arthur route. While I was there I met quite a number of traveling men, who told me that their ideas of our people had been entirely changed by their contact with the people at Cove. The man who can be successful in getting people into the church is a necessity, but without the man who can be successful in developing them, his work is a failure, unless he can do both. It is useless for us to bear our testimony that we have the best system of religion unless we show that it begets the best people, then we do not need to bear our testimony with our lips, as our "actions speak louder than words."

Only two districts in my mission are organized according to what I understand the law contemplates, with high priests to preside, who are at liberty to spend all of their time in the work. Bro. E. W. Nunley presides over the Texas Central, and Bro. A. J. Moore over the Northwest Texas district, both have been hindered from doing all they wanted to by sickness and other cares. I hope, however, to see a marked improvement in the future along these lines. I seldom occupy much space in the HERALD, and this is my apology for occupying so much at once. Then, too, the present system of reports contemplates the keeping the church informed through the columns of the HERALD and *Ensign* of the details of our work as missionaries. Hoping for peace and unity,

I am yours,

H. O. SMITH.

SPICKARDS, Mo., Jan. 22.

Editors Herald:—We have been visited recently by Brn. Foss and Walter Smith. They gave us some good sermons. Our meetings were disturbed by some thoughtless boys, who were promptly fined for their bad conduct. This never occurred before, and we hope will not again. Our regular meetings are attended by most of the young people of this community, our church being usually filled on Sunday nights. Whether the gospel seed sown from time to time will bring fruit remains to be seen.

While there are some things not just as we could wish, yet we think our little branch is in good condition. Bro. Frank Chatburn preaches for us when home, and his sermons are well received by outsiders. He draws a crowd when it is known he is to speak.

Bro. Walter Smith's sermons were favorably spoken of by all the people.

We have good, spiritual prayer meetings, and most of our members, we think, are zealous and alive in the work. We are within a day's drive of Lamoni (not by telegraph either), so we are in the "regions round about," and we hope to be assisting and not hindering the building up of Zion.

Your brother in Christ,

E. MORRISON.

CARBERRY, Man., Jan. 21.

Editors Herald:—On account of cold, rough, stormy weather, and badly drifted roads, I am pretty well housed up. Practically, I have done nothing since the first of the year, except to write, which of itself is not very satisfactory to the writer. I obtained an opening at Carlington schoolhouse, but could not continue the effort, much to my sorrow. The people appear interested, and I believe would give me a good hearing if the roads were fit to travel and the weather not so uncertain. Not many care to leave the fireside, and as a general thing there is little or no accommodation for teams, when service is held in a schoolhouse.

As the winter is but half over, and the most stormy half yet to come, I expect to labor in the east until spring opens, when, if God does not will otherwise, I will return and renew the struggle remaining till winter. Have been in the west just one half year, and give the following brief summary of labor. Preached 133 sermons, and canceled in the neighborhood of 30 services for various causes. Baptized and confirmed 16. Organized one Sunday school, and leave one school and two branches to organize upon my return. Ordained 1 priest, 1 teacher. Sold 3 copies Book of Mormon; 3 Doctrine and Covenants; 4 volumes Church History; 9 copies of Book of Mormon Vindicated, and 17 copies of the Voice of Warning. Obtained 1 subscription to HERALD and 1 to *Ensign*, *Gospel Quarterlies*, etc.

Praying for grace to continue active in this holy faith, and for the blessing of God to follow my feeble effort of the past six months,

For victory,

FRED'K. GREGORY.

Editors Herald:—I think it possible those Saints who have been lifelong members of Latter Day Saint Church, and have enjoyed its influence, privileges, and society, do not fully realize how the doctrine of polygamy retards the kingdom of heaven on earth; how it hinders the honest seeker from finding the truth, because it is so revolting to the most sacred feelings, and fills the mind with prejudice. The way of truth is straight and narrow; but that monstrosity was brought in by stealth, and placed into it fraudulently. When the investigator finds that in his way, he turns back and seeks no more in that direction. Those of the Reorganization may think this simile unfair to them, for, say they, we are in nowise connected with Utah Mormonism—have nothing to do with them.

I want to tell them, for I know, because I have always lived among the world's people, that that chapter on Mormonism, in the contemplated history of Illinois, is an index to what people think generally of Latter Day Saints, and is not confined to Illinois alone. All the churches, all speakers and writers against Mormonism; the world's people, all persist in saying they are alike. To them Latter Day Saint means Mormonism, and Mormonism means polygamy. And after you have proved the Reorganization has no connection with Utah Mormonism, still the opinion prevails that the Reorganized Church seceded from the polygamous church; was broken off, or reorganized out of it, leaving out polygamy. The Utah elders themselves agree to have the world think as they do, and are even now in all new places preaching and proclaiming themselves true Latter Day Saints; and whenever they can meet a better reception by passing themselves off as of the Reorganization, they do so.

Our elders have all this false history to combat, and the prejudice it has engendered to clear away, as they go out in the world to preach,—a work no other preacher has to do. What could be more noble than to go to Utah and try to rescue the few honest from that

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pesthouse of polygamy? I do sincerely appreciate Bro. Anderson's motive in his effort to show up the polygamous methods. He did not sit and listen out of morbid curiosity, but to show the world the difference, for they say there is none. Bro. Anderson is the first to raise the curtain and show to the world the inside of a conference of polygamists. Sorry he was called away, because I wanted the world to have the benefit of the whole scene, while the light was turned on. We want them to know just where that stench belongs, and what the difference is; for we isolated ones have to hear it said, "There is no difference, they are all polygamists; however much they deny it, they are of the lowest ignorant class," etc., etc.

Are not those polygamists of that class who have turned the grace of God into lasciviousness, and made lies their refuge, and under falsehood have hid themselves; and who is willing and able to sweep away the refuge of lies, and uncover their hidden iniquity, unless the Reorganization does the work?

Just one thing more before I close. Where is the reliable history of the church before Smith's death in 1844, if his private secretary took all his books and papers, even to his private diary? I think I have been told, that the editors and writers of such papers as the *Millennial Star* and the *Seer*, all went subsequently to Utah, as did P. P. Pratt, the author of the Voice of Warning. These books and papers are often referred to for bits of history, and all these affiliated with the Utah Church. Who can tell when they degenerated from true Saints into polygamists? Who knows when or where to draw the line? I am for justice and right.

MRS M. J. KEAGLE.

[THE chapter on "Mormonism" in the History of Illinois, referred to by Sr. Keagle, has been revised by the author. It will be published at a later date in the HERALD.—ED]

Mothsrs' Home Column.

EDITED BY FRANCES.

"What though the tendrils may not claim the fruit?
There must be tendrils on the growing vine
To hold to high resolve the heavy shoot,
To help the inner life to rise and shine,
And sway in gladness over the cramping sod,
To keep its bloom and treasure clean for God."

The two following papers—the one upon "Hygiene," read before the Lamoni local, and the one upon "The Marriage Covenant of our Church," read before the Dow City local—seem to cover more completely the object had in view in asking that they be written than any which have thus far been sent in. All, however, are good, but not so much to the point as these.

Science, for the good of society and the state, steps forward and demands that the individual shall be sound in body, and that the object of this perfect health—this soundness of body—be not defeated; it also demands supreme affection upon the part of those entering into the marriage relation, boldly affirming that the latter (and it alone) has power to overcome or annul the evil inherited from our ancestors. Consider carefully the law of our church, or the commandments of the Lord in regard to the hygiene of our homes, and answer if science has demonstrated any more effectual laws for the obtaining and preserving of perfect health? Add to these specific commands the broader one, "To obtain knowledge from all good books," and we think none can deny the fact that the entire ground is covered.

Consider then the binding nature of our marriage covenant, and answer what remains lacking that supreme affection is not secured by those who take these holy vows upon their lips? Then the question arises, Whence comes this marvelous agreement of science with the polity of the latter-day work? It is a question worthy of our most careful consideration, and one which ought surely to challenge the attention of those opposing us.

"HYGIENE OF OUR HOMES."

When considering the subject of the Hygiene of our Homes, one very important point is cleanliness. Cleanliness means a great deal, especially to the tired mother who—having four or five little ones to look after—is doing her own housework. For how many things there are in a house to keep clean. No wonder people are beginning to cry out against having so many unnecessary articles in the home. We will all agree, I think, that to keep a house and family of children clean, means work for all. But as one of the things we are commanded to do is to work, why it is a blessing that we must work to keep clean, otherwise we might not take the exercise needed.

We are all quite sure that to be healthy we must not be idle. We are told in the Doctrine and Covenants, section 42, paragraph 12, that we must not be idle, "for he that is idle shall not eat the bread nor wear the garments of the laborer;" and also in section 85:38, we find the command, "Cease to be idle." We see from these passages that the Master does not uphold idleness.

I wonder if he sanctions cleanliness.

In section 42:12, he says, "Let all things be done in cleanliness," and in section 85:38 the command, "Cease to be unclean" is given; and again in section 119:3 we find him saying to the elders, "Be ye clean in your bodies and in your clothing." Surely this advice will apply to us as well as to the elders.

We see from this that there is need of keeping our bodies as well as our clothing clean, and I am afraid that bathing, the chief way of keeping the body clean, is neglected a great deal more than it should be in many homes.

What is sweeter than a child that is clean, and it is particularly sweet if it is being taught to work. Children, to be healthy, must have exercise; and if they haven't work to give them exercise a part of the time, they will probably find mischief to do, for play will become tiresome if it is the only kind of exercise they have.

The best time for exercise, whether work or study, is during the morning hours, for then the brain and muscles are rested and invigorated from a night of rest, and so are ready for the hardest kind of labor; while in the afternoon and evening the body is becoming more and more tired, therefore, is less able to stand vigorous exercise. I think that students, especially, make the mistake of studying in the evening, and yet what other time a day is so convenient for study.

"Early to bed and early to rise,
Makes a man healthy, wealthy, and wise."

This is an old saying we often hear, and I wouldn't wonder if we would stop to think it over, but what we would make up our minds that there is more truth in that little saying than we might at first think. The advice given by our Master in section 119:9 is to "take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind; for even now there are some, even among the elders, who are suffering in mind and body, who have disregarded the advice of the Spirit to retire early and to rise early, that vigor of mind and body may be retained. In section 85:38 we are told also to "cease to sleep longer than is needful," to retire to bed early, "that ye may not be weary; arise early, that your bodies and your mind may be invigorated." I think we all know from our own experience that we feel better when we obey the voice of the Spirit. Retire to bed early "that ye may not be weary; arise early, that your bodies and your minds may be invigorated."

Another very important point to consider, while thinking about this subject, is the ventilation of our homes; so although it is not mentioned in the Doctrine and Covenants, I take the liberty of mentioning it here. Of course we all know, without taking a second thought, that to be perfectly healthy we must provide some means by which pure air can enter our rooms, and also some way for bad air to escape. This is especially important in our sleeping apartments.

I wonder if we are all as particular about breathing as we should be. Children should be taught to breathe slowly and deeply, and through the nose. I understand that the expression, "to breathe deeply," means that a person should breathe so deeply that by placing the hand over the lower part of the body (the abdomen), motion could be felt there; that it is very important that the organs in the lower part of the body should be moved by each breath.

I wonder if it matters what we eat or drink.

I am quite sure there are some things mentioned in the Doctrine and Covenants that we should not use. In section 119:3, there is instruction given to "avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example." In the Word of Wisdom, section 86, we are told that it is not pleasing in the sight of God to use strong drink.

Strong drinks are good for the washing of the body, and that of course means the out-

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side. We are also told in this section that tobacco "is not good for man." Surely if it is not good for man it is not good for women and children, so let us women bear that in mind, and hereafter never take a cud of tobacco into our mouths, and never touch a pipe, cigar, or cigarette, to our lips, no matter how much we may like to use the floor or stovehearth for a spittoon, or how well it pleases us to make a smokehouse of our homes. The difference of course would be that in our homes it would be our husbands, children, and friends that were being smoked while in a real smokehouse it is hogs that are smoked after they are divided into hams, shoulders, and side meat.

There are things mentioned that are good for the use of man, for we are told in the same section that all wholesome herbs, with fruit and grains, were intended for man's use. We find also that the flesh of the "beasts and of the fowls of the air" hath been "ordained for the use of man." But "they are to be used sparingly," and it would please our heavenly Father if they were used only in times of winter, cold, or famine. In section 49: 3, we find that "the beasts of the field, and the fowls of the air," are "ordained for the use of man;" but "woe be unto man that sheddeth blood or that wasteth flesh and hath no need."

Another point which should be brought out while considering this question, is dress. I was able to find only one place in the Doctrine and Covenants where that subject was mentioned. In section 42: 12 it says, "Let all thy garments be plain, and their beauty the beauty of the work of thine own hands."

This is a passage that has been discussed by a great many people, and hardly any two seem to have the same opinion as to what it means. I am quite sure though that if we wish to dress for our own comfort and health, we must declare ourselves subjects of Queen Fashion no longer, and then forming a republic of our own, each individual acting as governor of her own particular state, we should adopt modes of dress more in keeping with the requirements of our bodies.

When we do this, we may find our health improving, and with good health comes that cheerfulness which is so essential to our well-being. Not only does health bring cheerfulness, but cheerfulness, in a measure at least, brings health; therefore, let us cultivate cheerfulness, and by so doing we may be able to help those around us, for what helps a poor, discouraged mortal so much as to be in the company of a cheerful, light-hearted person. We should be very careful though that we do not become light-minded.

I believe the Master recommends cheerfulness, for doesn't he say in section 119: 6, that "Saints should be cheerful in their warfare that they may be joyous in their triumph." Also in paragraph nine we have this instruction, "In cheerfulness do whatever may be permitted you to perform, that the blessing of peace may be upon all." Therefore, let me urge again that we cultivate cheerfulness, for cheerfulness in a home is like rays of sunshine, it brightens the whole household and seems to give new life to all with which it comes in contact.

Now suppose after all that someone in the household becomes sick, what are we to do? Well, the Master has given us instruction in section 42: 12, "And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live they shall live unto me."

Now since considering these different points that come under the head, "Hygiene of our Homes," *i. e.* cleanliness, exercise, sleeping, eating and drinking, dress, and cheerfulness, we can surely see that by obeying the commands of God we will not only receive better health, but will be more worthy of the great abundance of blessings that he gives us.

How good it would be if we could all live worthy of the blessings promised us in the latter part of section 86, where our Master says that "all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Read before the Daughters of Zion, December 14, 1900, by Alice E. Gould.

THE MARRIAGE COVENANT.

The marriage covenant of our church is very forcible, complete, and binding, though it is very brief. It includes the all essential points which are couched in these words: "Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives.' And when they have answered 'Yes,' he shall pronounce them 'husband and wife, in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: 'May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen.'"—Doc. and Cov. 111: 3.

This covenant enjoins a virtuous, true and loving companionship during life, which is sealed by the impress of the Holy Spirit; and Paul's admonition to husbands and wives will apply with force in this connection, as follows: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything."—Eph. 5: 22-24.

It is not irksome for the wife to be thus submissive to her husband in everything, but it is a pleasure, an elevating pleasure and duty if the husband truly observes his part of the covenant, and always remembers to put into every day practice the advice given in the next verse by the same author, as follows: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." With such love as this existing between husband and wife, home becomes a heaven here below; the sweetest and most sacred place on earth, and the sons and daughters will inherit loving dispositions and will develop into righteous men and women who will be a joy to their parents, a blessing to the church, and the pride of our glorious nation, America.

This thought is made strong by later revelation in these words: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else."

Polygamy is excluded, not only by the revelations found in the Book of Covenants, but also by the word of the Lord to the Nephites, thus: "Hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none."

The reason assigned by the Lord why this requirement of the marriage covenant should be observed is found in these words: "For I, the Lord God, delighteth in the chastity of women."—Jacob, Book of Mormon. To pursue the opposite course is to insult God, break the marriage covenant, and bring shame, sorrow, and contempt into the home, and disgrace and damnation to the souls who practice it. Polygamy has a blighting effect upon the home and the nation.

Speaking of the condition of the hearts of wives and children where polygamy exists, God said to the Nephites: "Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up unto God against you."—Jacob, Book of Mormon. God himself solemnized the first marriage in the garden of Eden, and said to the man: "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh."—Gen. 2: 24.

Jesus makes this thought easy to be understood in these words: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."—Matt. 19: 5.

The object had in view by the Almighty when he established the marriage covenant for the benefit of mankind, but especially for the benefit of his church, may be found in his words to the church as follows: "And again I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with

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the measure of man, according to his creation before the world was made."—D. C. 49: 3.

Read by Ida Butterworth, before the Dow City Daughters of Zion, December 15, 1900.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister in the church asks the Saints to offer a prayer to God in her behalf, that she may be given the blessings she has been long praying for, and that her days may be spent with God's people.

Flory Bolbey, of Cedarville, Missouri, not a member of the church, writes: "I ask the Prayer Union to remember me in my affliction, that if it is God's will I may be healed; and also that I may have faith to trust in God and hear the true gospel preached."

On the 5th of February the sisters of the Prayer Union are requested to fast and pray in behalf of Sr. Dora Parker and her baby, that they may be restored to health, if it is the Lord's will. Sister Dora is a faithful Prayer Union sister, and is willing to be submissive to the Lord's will.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

DON'TS FOR THE SUPERINTENDENT.

Don't be late.

Don't fail to see that the room is well ventilated. Don't overlook the passing visitor; make him feel so welcome he will want to come again. Don't speak criticisingly of one teacher or officer to another. Don't fail to encourage the teachers by speaking of the commendable features in their work. Don't forget the Christmas offering.

FOR THE TEACHER.

Don't change the subject too abruptly. Don't be discouraged. Don't set a poor example before your scholars. Don't forget to give previous notice to your class of your intended absence. Don't forget to have variety in your methods.

FOR THE CHORISTER.

Don't forget to be on time. Don't forget to select music in keeping with the lesson, when practicable. Don't forget to let the scholars choose a song or two occasionally.

—St. Louis Sunday School Advocate.

CHEERFUL IN WARFARE.

We should strive at all times to cultivate a cheerful spirit, and if we but make up our minds to do so no matter what the circumstances may be, or how discouraging, we will increase our happiness as well as the happiness of those around us.

Charles Lamb says, "A laugh is worth a thousand groans in any state of the market." Bishop Hall wrote, "For every bad there might be a worse; and when one breaks his leg let him be thankful it was not his neck."

There are none of us who have everything just as we would like to have them. Trials and vexations are incident to the lives of all of us from childhood to old age; but if we should all go about moping and grieving about them, what a sad world we would have. If we constantly allow ourselves to fret over our annoyances, our dispositions will become soured, causing unhappiness generally. . . .

We should all aim to look on the virtues and not the faults of those around us, and refrain from brooding over the trials of the past, but study how we might make the future bright and cheering. From proverbs we learn, that "a merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Is there anything more pleasing to behold than a bright and cheering countenance? especially to those that are downcast? It is just as cheering as to see the sunshine after several days of cloudy weather. Jesus said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world. . . ."

We are told that the Lord loves a cheerful giver. This does not mean that he loves the cheerful giver of money alone, but the cheerful giver of all things. And one of them is to cheerfully give the glad news that we have received to others; to teach it to our Sunday school scholars. A teacher who is cheerful can hold the scholars' attention far better than one who tells things in a quiet, indifferent manner, thus causing the scholars to wholly misjudge the joyful nature of salvation. A child is naturally cheerful and clings to that which is joyful, so let us teach the glad news cheerfully and joyfully, and let the hope of a portion in Zion cheer until trials are o'er.

From the St. Louis Sunday school newspsper from the pen of Sr. L. M. Patterson.

"BY THEIR WORKS YE SHALL KNOW THEM."

All through the New Testament we read that Christ sent the people he had healed and helped back to their homes and friends to tell what had been done for them. We may be very sure that he has not changed in his policy in this respect. The first place where every Christian is set to work is his own home. Those of his own household, the ones who know him best and love him most, are the ones to whom he should first carry the message that transforms life.

"But it is hard to do such work at home," some of you complain.

Is it not a fact that part of the difficulty comes from a lack of harmony between what we say and what we do? We may talk in prayer meeting about the peace that floweth as a river, and no one present will question our right to claim it; but the brother or sister who heard us fretting and scolding because a shower interfered with some cherished plan, will look a little incredulous over such testimony.

Home is a very hard place for the inconsistent Christian. It is easier to deceive all the rest of the world than those of our own household, and if we reserve our Christian activity for Sunday and the mid-week prayer meeting, we are not likely to be a spiritual blessing to our family. On the other hand, patience and loyalty to the right have a mightier influence in the home than anywhere else. When every other cable has broken, the life of a Christian father or mother or sister has held many a storm-tossed heart firm to its faith in God.—*Young People's Weekly.*

MINDS, like other measures of capacity, when they are full cannot be any fuller of that which fills them. One drop of water will cause the brimful glass to overflow; but that same brimful glass may have packed into it more than its bulk of loose raw cotton without spilling the water. Similarly one may have one's mind so full of one flow of thought or care that one drop more would be disastrous; but a wholly different kind of thought can, like the raw cotton, be packed into it without seemingly making it any fuller. This is one of the secrets of accomplishment. It includes the secret of true recreation.—*Great Thoughts.*

A GOOD ANSWER.

In the question drawer in the Nova Scotia Sunday School Worker is this question and most excellent answer: What kind of a report should a convention delegate take home to his Sunday school? Answer: Notes of the most helpful things in Bible study, methods of organization and teaching, and spiritual impressions. The brightest points and illustrations in the address. All the inspiring facts in the reports. Such hints of the joyful fellowship and helpfulness of the convention as will make every teacher hungry to go next time.—*The International Evangel.*

GIVING UP.

Do not say that you have failed because you have made a blunder. Do not let yourself think that you have failed because you have fallen below your standard. The wisest make mistakes. The most successful are never wholly satisfied with what they have done. The only real failure is to give up trying. No matter how clumsily you work, no matter how slowly you grasp what you need to know, you are not beaten as long as you keep trying. But the moment you stop trying, no matter what reserves of ability and power you may have, you have ignominiously failed. The hero of one of the best stories we have ever read gathered an inspiration from a dog whose master proudly declared that when he once "took a holt" nothing could make him let go. Unless something of the same quality is in each of us, failure is a foregone conclusion. When we hold fast to that which we have undertaken, working at it patiently even though slowly and painfully, we are on the straight road to success. We may find it a longer road than we expected, with a great deal of hard climbing, but we shall reach the goal by and by if we keep plodding on. The only chance of failure is to give up trying.—*R. O. Everest in Young People's Weekly.*

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CONVENTION NOTICES.

Convention of Northeast Missouri district will meet at Bevier, Missouri on Friday, February 10 [8?], at 9:30 a. m., for prayer service. Election of officers and delegates to General Convention will take place. The afternoon will be devoted to papers and talks on school work. Literary program in the evening. Come all who can and let us share God's holy blessings. Mary Rudkins, Bevier, assistant superintendent; George A. Tryon, Huntsville, secretary.

Des Moines district Sunday schools will be in convention in Des Moines, Friday morning, February 8. An especial effort is being made to render this convention one long to be remembered. Local secretaries who have not sent in their reports will please do so immediately. BESSY R. LAUGHLIN, Sec.
OLIVET, Iowa, Jan. 21.

Northwest Kansas district Sunday school association will convene at Blue Rapids, Kansas, February 1, at 2:30. At this meeting we will have election of officers, and hope that all who possibly can will attend. Officers not able to be present, please send written reports of your work.
N. C. JOH, Supt.

The Pittsburg district association will convene at Wheeling, West Virginia, Friday, March 1, at 7:30 p. m. There will be a session on Saturday, 9:30 a. m. General Superintendent T. A. Hougas, will be present. A good program has been arranged for the occasion. School reports to be sent to undersigned not later than February 25, also reports of officials.
LOUIS A. SERIG, Sec.
4024 Eoff St., WHEELING, W. Va.

Conference Minutes.

SOUTH MISSOURI.

Conference of above district convened at Pomona, Missouri, January 5 and 6, in charge of district president, D. W. Thomas; A. M. D. McGuire, secretary pro tem. Officers reporting: Elders D. W. Thomas, D. E. Tucker, J. B. Graham, R. H. Davis, and A. M. D. McGuire; priests W. T. Roach, Enoch Coose, and J. T. Davis. Branches reporting: Pomona and Woodside. Officers elected: D. W. Thomas, president; J. B. Graham, vice president; G. W. Winegar, secretary and treasurer. Next conference to be held at Johns Mills, Douglas county, March 2. G. W. Winegar, district secretary, Burnham, Missouri.

Miscellaneous Department.

FIRST QUORUM OF ELDERS.

On January 2 we mailed to each member of the First Quorum of Elders a circular letter requesting an immediate reply. We have received many replies but there are yet many to hear from. And from the fact that but one has been returned "uncalled for," and, too, that each bore my return request, I conclude that they were delivered. Brethren, may we not hear from you? In case you have not yet received the letter, write me for another. Up to January 21 the following have not been heard from: Joseph Boswell; Horace Bartlett; Dr. J. H. Hansen; Thomas Whiting; Wm. Newton; R. McKenzie; W. F. Seward; David S. Holmes; Amazon Badham; Amos B. Moore; F. L. Sawley; George Daley; S. O. Waddell; M. B. Williams; L. W. Torrence; H. F. Durfey; Wm. A. Moore; Frank P. Scarcliff; H. C. Bronson; Enos J. French; Marcus Shaw; E. A. Blakeslee; Wm. Farley; A. E. Elliott; James M. Smith; S. G. Cunningham; E. H. Durand; Isaac Carlile.

Anyone knowing of the death of any of the above named brethren will confer a favor by reporting the same to me. May we hear from all soon. A little more delay will defeat the whole object of getting these circular letters out. In bonds,
T. A. HOUGAS, Sec.

PASTORAL.

To whom it may concern:—We advise that Bro. R. M. Self, as soon as practical, devote his labors at Brownville, Nemaha county, Nebraska, in preaching the gospel, making a special effort to give an impetus to Sabbath school work. We incline to the opinion that by well directed labor a flourishing Sabbath school may be raised. We therefore advise that Bro. Self arrange to do ministerial work in addition to Sabbath school work in Brownville for several months, so arranging his labors as to spend the Sabbath in Brownville. However, he may utilize his time during the week in the regions round about.

The forming of a nucleus is most essential for the building up of the church. Hence spasmodic efforts and then a cessation, is injurious. We trust there may be a readiness, with the few members in Brownville, to cooperate with Bro. Self in his labor. If needed, Bro. Self may get help by other elders, as the district president may direct.
JAMES CAFFALL,
Missionary in Charge.
J. W. WALDSMITH,
District President.

RELIGIO NOTICES.

Spring River district Religio will meet at Webb City, Missouri, March 4, the Monday following conference. All Religians, please take notice and begin to get ready to attend.
M. S. FRICK, Sec.

CHURCH RECORDER'S REQUEST.

TO THE OFFICERS OF QUORUMS.

During recent years there has been increasing work in the General Church Recorder's department, as well as less ability on his part to labor overtime, therefore I have not fully carried forward the "General Quorum Record," originated by me in 1876. The higher quorums I have continued a record of, namely the First Presidency, Twelve, Bishopric, High Council, and High Priests; and now, having been granted an assistant in this office, I desire to bring up and complete the records of the various quorums of the Seventy, the Elders, the Priests, the Teachers, and the Deacons.

Therefore, I ask the officers of the above quorums to send me their latest printed lists of members, or a written one where no printed one is had. By these, and what correspondence may follow, there can be made a correction of the "General Quorum Record," also corrections of the record in the hands of each quorum, as to names enrolled and their spelling and initials, and of dates of birth, baptism, confirmation, and where and by whom ordained, if quorums desire such comparison to be made. We can also supply them with items they lack as to birth, baptism, and ordination, and from the General Record report to them about deaths, expulsions, and ordinations to higher offices that have occurred. Thus, for all aid received we will give full aid in return, all of which is needful for quorum officers to know and put on record.

Also, I mention that in nearly all lists heretofore issued, some names have been misspelled and wrong initials given. Therefore, I suggest that when it is desired to issue new lists, the copy be submitted for comparison with the "General Quorum Record" and with the Church Record. For it is evident that only those having immediate and constant association with all the names in the church can best see to their proper recording, also guard against the reënrolling of those already enrolled elsewhere, or where two or more have the same name that one is not taken for the other, or some other complication arise, that would take time and make trouble to rectify, much more to the persons or quorums than to the Church Recorder.

Therefore, if the presidents and clerks of quorums will send full lists of names, then we can operate together for the perfection we seek. Hence this appeal to you. Please write us.

Some ask for lists and post office addresses. By extra searching of HERALD and *Ensign* lists we might find the most of them, but time to do it in is doubtful, especially when we consider the number.

Respectfully submitted for attention.
H. A STEBBINS,
General Church Recorder.
LAMONI, Iowa, Jan. 25.

CREDENTIALS OF DELEGATES TO GENERAL CONFERENCE.

District officers, and officers of branches not in districts, are requested to forward credentials of delegates appointed to represent their districts or branches in the coming General Conference, to the Church Secretary, as soon as possible, that a complete roll of delegates may be prepared, as provided for by resolution of General Conference, to facilitate prompt organization and work of that body. Credentials of delegates appointed at fall or winter conferences should be forwarded without delay, and of those yet to be appointed, immediately after appointment. It is desired that all credentials be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in district or branch and names of its delegates, signed by the president and secretary of the district or branch appointing, with name of district or branch and place and date of holding of conference or business meeting, is sufficient. Separate individual credentials are not necessary.

Attention is called to the following, adopted at the General Conference of 1900:—

"Resolved, that the Secretary be and is hereby authorized to devise and have printed a blank form of delegate credentials; and that a copy or copies be sent to each district or branch entitled to representation, prior to the convening of each General Conference."

District secretaries and secretaries of branches not in districts who fail to receive credential blanks will be supplied promptly on receipt of postal card with address.

The rules governing "representation" and the "restrictions of delegate voting," are as follows:—

"Each district shall be entitled to one delegate for every twenty-five members of said district, and one vote in conference for each delegate to which they may be entitled. [Scattered members in districts, including those enrolled on records of disorganized branches, who are not recorded as members of other districts, may be included in the enumeration of membership.]

"The delegates present at conference from any one district shall be entitled to cast the full vote of the district of which they are delegates, unless otherwise instructed by their district conference:—

"*Provided*, that in case of a disagreement of views among the members of said delegation, (the full delegation not being present,) they shall be entitled to cast only their individual votes as said delegates.

"No one delegate shall be entitled to cast, as representative in the same conference, more than twenty votes."

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"Each regularly organized branch of the church not included in an organized district, shall be entitled to one delegate, who shall have the same privileges as delegates of districts." However, at the General Conference of 1900 the chair ruled "that a branch of more than twenty-five members is entitled to one delegate for each twenty-five of its membership, the same as a district."

Respectfully,
R. S SALYARDS,
Church Secretary.

LAMONI, Iowa, January 28, 1901.

CHURCH SECRETARY'S NOTICE.

ENROLLMENT IN QUORUMS.

The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104:31; 118:1; 120:10) Such enrollment is regulated by rules adopted by General Conference, which provide that applications for enrollment shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination; by whom ordained; also permanent address, labor performed; for the information of quorums, and their records. None of said items should be omitted. Application blanks will be furnished by the secretary on request.

Quorums make their own selections, from applications in the hands of the Church Secretary. The secretary cannot enroll anyone in a quorum. Quorums report all enrollments and other changes of membership to the General Conferences, in their general reports, which are published in the General Conference minutes. Presidents and counselors of quorums are authorized to select names and enroll members to fill vacancies between conferences, subject to quorum approval or disapproval.

All requests for enrollment should be in hand before April 1. Brethren who have sent in applications in past years, not yet enrolled, also those ordained to other offices, should send in new applications.

R S SALYARDS, Church Secretary.

LAMONI, Iowa, Jan. 28.

CONFERENCE NOTICES.

Massachusetts district conference will convene February 23, at Providence, Rhode Island, 2:30 p. m. The branch clerks are kindly requested to have statistical reports in my hands not later than February 10. Let as many as possible come and make our first session of the new century the keynote of future expectation, and show our willingness toward promoting the "hastening time."

M. C. FISHER, Clerk.

39 Hudson street, SOMERVILLE, Mass.

Conference of the Central Nebraska district will convene at Inman, February 23, at ten a. m. The Sunday school convention will convene on the 22d at two p m

W. M. RUMEL, Sec.

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The past orders for the third volume of Church History are being filled as rapidly as possible, and when these are completed the book will be advertised for sale. Persons willing to wait may forward their orders.

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tf JOHN SMITH, Mgr.

DIED.

WHITCOMB.—Sarah Fletcher, at the residence of her daughter, Sr. Helen Merritt, Red Oak, Iowa, January 17, 1901, at seven o'clock p. m., Sister Whitcomb passed peacefully to the other shore in the 87th year of her age. Sister Whitcomb was born October 31, 1814 Her maiden name was Sarah Fletcher, and she was married to Zenas Whitcomb, October 4, 1835, in Compton, Canada. They united with the church in 1839, and afterwards with the Reorganization, being early members of the same; the husband, Zenas Whitcomb, being chosen a member of the High Council in April, 1860. The husband died in 1895, and the oldest daughter, Mrs. Elmira Erwin, in 1893 Three children survive her; namely, Sister Helen Merritt, Red Oak, Iowa; Sister Emma Briggs, Lamoni, Iowa; and a son, E. F. Whitcomb, York, Nebraska. Funeral discourse by Bishop E L. Kelley in Red Oak, Sunday morning, January 20. Thus departed a worthy mother in Israel.

In passing along a row of city tenements in the dawn of a midsummer day, about ninety-nine of a hundred windows can be seen tightly closed. Sleepers whose lungs crave life-air as a desert traveler thirsts after a draught of cold water, have excluded the refreshing night wind in obedience to the behest of a sanitary superstition. "Beware of draughts, get a dollar's worth of weather-strips; be sure to close your windows after dark"—in other words, exclude the air which the children of nature have for myriads of ages breathed with perfect impunity, and poison your lungs with the azotized, sickening atmosphere of an unventilated bedroom. We might as well advise a health-seeker to avoid rock springs and fill his water bucket at the effluent pipe of a festering city sewer. We might with the same logic admonish our children to beware of fresh vegetables and mountain strawberries, and still their hunger with the garbage of a dump-pile.

Millions of travelers pass the night in boats and open sheds, without the least injurious consequences; animals that perish with consumption in the atmosphere of a well-warmed menagerie, survive the tremendous night storms of the tropical forests.

Is night air a lung poison? Is the outdoor atmosphere made deadly by the absence of sunlight? Does the gas lamp of a stifling dormitory remedy that grievance? Must we exclude the cool night wind bringing relief to countless sufferers from the misery of a sweltering summer day?

It is no exaggeration to say that individuals who have freed themselves from the nightmare of that superstition can live out and out healthier in the central wards of a large manufacturing town than its victims on the airiest highlands of the southern Alleghenies.—"*Sanitary Superstitions*," *The Chautauquan for February.*

The *Arena* for February is sixteen pages larger than usual—the increase being probably due to the exhaustive presentation of the "Theological Views of a Layman," by Edward A. Jenks, A. M., of Concord, New Hampshire, whose article will repay perusal by both clerical and lay members of all branches of the Christian Church. Among the other contributors are two clergymen—the Rev. T. F. Hildreth, who makes some pertinent observations concerning the last Presidential campaign, and the Rev. Joseph S David, the Swedenborgian, whose paper on "Vibrations, Waves, and Cycles" will interest all students of the occult sciences. Other timely articles are: "The Merchant Seaman and the Subsidy Bill," by Walter Macarthur, and "Prepare the World for Peace," by E S. Wicklin. The first of a series of articles on "Laying the Foundations of a Higher Civilization," by B. O. Flower, and Miss Kellor's second paper on "The Criminal Negro" are especially interesting, while an interview with Prof. Frank Parsons on "City Ownership and Operation of Street Railways" is perhaps the most important feature of the number. Editor Flower's discussion of "Topics of the Times" and "Books of the Day" is, as usual, instructive.

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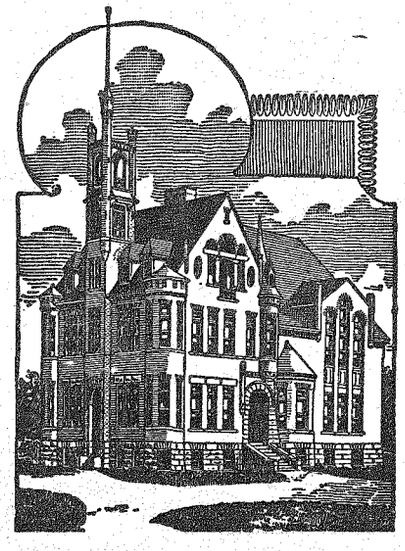

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 6, 1901.

THE POWER OF THE KING.

It is usually alleged in this country that the king of the British Empire is more or less a mere figure-head; that his power is almost entirely limited; that the President of the United States has more power than the King, that he has the power of the veto which the King has not. An ex-attache, presumably of some embassy to the English government writing in a late issue of the Chicago *Tribune*, gives quite a different view of the prerogatives of the King of England under the constitution which makes the government a constitutional monarchy.

From the statement of this ex-attache we derive the following:—

The conduct of the international relations of the British Empire is vested by the terms of the constitution, not in Parliament, nor yet in the latter's executive—that is to say, in the Cabinet—but in the monarch. It is the prerogative of the sovereign. . . . What is done by the sovereign with regard to foreign affairs is therefore the act of the whole nation and is binding upon the latter. Whatever agreement, whatever treaties or conventions the Sovereign may make with a foreign state, no other power in the empire, not even Parliament, can legally delay, resist, or annul.

From this it may be seen that King Edward VII. will control the foreign policy of the United Kingdom.

As to the domestic or home affairs of the kingdom:—

No statute can be enacted or repealed, no new measure put into force, so far as domestic affairs are concerned, save with the knowledge and the sanction of the duly elected representatives of the people assembled in Parliament. But, on the other hand, Parliament cannot enact any law, repeal any statute, or put any new measure into force without the consent of the sovereign, which may be given or withheld as the monarch sees fit. . . .

It is this faculty of giving or withholding the royal signature that virtually places supreme power in the hands of the English sovereign, for it is not only every Parliamentary measure, but every administrative act of any importance that must receive the monarch's sign manual before it can be put into force or become endowed with any degree of validity.

Hence if the King will not sign them, laws and enactments however salutary cannot become of force. This power may be far more fatal to legislation than the veto power of the President of the United States, for the reason that the people by a two thirds' vote of their representatives in congress may pass an act over the veto; this Parliament cannot do over the King's refusal to sign.

It is stated by this writer that during the last twenty-five years of the reign of the Queen she had to sign some 70,000 official documents a year, or about 200 in a day. If she made herself acquainted with the contents of each document before signing it involved an amount of labor simply astonishing. If the new King does as well he will have plenty to do to keep his royalty out of mischief, if he shall do his work wisely and well.

Further. It is the constitutional right of the British ruler to dismiss from office an individual cabinet officer, or all of them, if for any reason they may have failed to be retained in his confidence. And this too, without regard to whether the single officer, or the whole array so dismissed have the confidence of and are sustained by Parliament or not. It is sufficient if they may have lost the confidence of the King.

This brief statement of what the King may do points to the fact that the real value and beneficial efficiency of the monarchical form of government, whether absolute, or limited by a constitution like that of Great Britain, depends upon the excellence of character of the ruler.

Queen Victoria ruled well. Will her son to whom the rights above recited inure as her successor do as well? Or will the "pomp and circumstance that hedge about a king" with the privilege of such extreme powers prove to be too much for his human goodness and wisdom, and make him a ruler to be feared or detested, instead of admired and loved.

VENTILATE THE CHURCHES.

There is no one thing which should be more closely watched than the ventilation of our churches. A poorly ventilated church building will render the best of sermons void of interest to the congregation. The rule followed in the majority of our churches is about like this: Shortly before the time for meeting the building is opened, the fire built, if in winter, and some of the windows opened a little. After the close of the service, without any further ventilating, the doors and windows are tightly closed, and the air which has been befouled by the congregation is housed up and kept for the next time. The same proceedings are gone through with every service.

It is not much wonder that there are persons in the audiences who find it difficult to keep awake. The greatest wonder is that there are those who can remain sufficiently wide awake to understand what the preacher is saying.

How often do we hear some one say: "I don't know why it is, but every time I go to church I get sleepy, and can scarcely remain awake." This same person may be one who is usually active and energetic, and the fact that he is unable to remain awake at church is a source of great annoyance to him.

The trouble is not with the person, but the fault lies with those who have charge of the church building. When a congregation assembles in a building which has insufficient ventilation, the air is breathed over and over, and becomes highly charged with the moisture and the carbonic acid gas given off from the lungs. The oxygen of the air, the life-giving element, becomes exhausted, and the breathers are continually taking into their lungs what was previously thrown off from them.

Carbonic acid gas, or carbon dioxide, while not poisonous, will produce death, if taken in large quantities, because it will exclude from the lungs the oxygen necessary to life. The reasons for the feelings of lassitude and drowsiness which overcome one in church are now understood. There is not enough oxygen being taken into the lungs to sustain one's life. The lungs are virtually being starved by being deprived of what they need to purify the blood which goes to them for regeneration. While we are striving to take into our minds mental food, we are starving our lungs.

The remedy is obvious. We must see to it that more air is supplied to the congregation. The building should be opened hours before the audience begins to assemble, and should be so thoroughly ventilated that the room is full of fresh, pure

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air. Then when the listeners are in their places, the windows should be so arranged that there is an abundance of fresh air taken in right along to maintain the freshness of the air in the room. When this is done, there will be less of the habit of going to sleep in church manifested, and the sermons will take on a brightness not noticed before by the congregation, for two reasons. One is that the audience being continually refreshed by the pure air, will be in the best of receptive moods, and the preacher, also having his lungs full of good, pure oxygen, will lose his moroseness, and his sermons will take on a better tone because he will be feeling better and brighter.

Our churches should be equipped so that the best of ventilation can be secured under all conditions, and those who have charge of them should be careful to see that the building is thoroughly freed from all foul air after every service.

Let plenty of sunlight into the room, too, through the week. Sunlight is one of the best purifiers known to man. Disease germs cannot live in the sunlight. So the building should have facilities for flooding the room with the bright sunshine of nature.

Up with the curtains, down with the windows, and let God's fresh air and his pure sunlight get in their offices for the good of the work, and let the hour of service be one of the brightest of the week.

NEW FAITHS.

We are living in the day of many religions, and the passing of every year sees the organization of new sects advocating what they believe to be new principles. The peculiar fact noticeable is that nearly all are supposed to be based on the Bible. So many are there that it is indeed difficult to keep one's self posted as to what they are doing and what they are teaching. One brother writes of a new sect lately organized in Kansas City, having its headquarters somewhere in Kansas. The Chicago *Tribune* in a recent issue speaks editorially of the "New Faiths for the New Century," and calls attention to the fact that before the first week of the new century had passed three new sects were organized in that city alone. The three are Professor George Herron's "Apostolic League," the "School of the Prophets," and the "Tribe of Beasts." Professor Herron—

has formed a so-called apostolic league of five members, to join which three ministers have left their pulpits and a young student of sociology has given up all outside work.

The professor and his colleagues will emulate the example of the apostles of old, and will travel constantly, teaching the application of the principles of the founder of Christianity directly to the problems of every day life. The student of sociology, who is the only lay member, will act as business manager and editor of the organization.

"The School of the Prophets," as organized or originated by another Chicago man, will be actuated by the belief that the end of the world is very near at hand, and their work will be to prepare for that momentous occasion.

Of the "Tribe of Beasts," the *Tribune* writer says that—

So far as its objects are plain they are to protect dumb animals from the cruelty and oppression of man, who is called in the prospectus of the order "a brother animal."

Thus are the beliefs and organizations multiplied, and the end is not yet, for as long as there exists the diversity of opinion among men as to the teachings of the Bible, and so long as there are organizations built or based upon the interpretations of man alone, so long there will continue to be factions and factions. However, it is all in harmony with the words of the prophets of long ago—it is part of the confusion that shall exist near the end, or in the latter days. Surely, the signs of the times multiply.

A LESSON FROM CONFUCIUS.

It would appear that all that is good in religious idea does not belong exclusively to the Christian of the present day; or rather, that the so called Christian philosophy so held by the present day teachers of it, has not all of the good in the world in its confines. Commenting on a recent discourse of Minister Wu, of China, the Chicago *Tribune*, of the 29th January, has this to say:—

Wu Ting Fang has shown himself not only apt and alert in discussion but also animated by noble sentiments as to the whole duty of man—sentiments which, if more generally followed, would make for the happiness of the race. It is possible that with all our boasted civilization and religious advancement we have something to learn from this follower of Confucius. In making the comparison between Confucianism and Christianity the Chinese Minister particularly disclaimed any intention to disparage the latter. He does not think it any more discreditable that all Christians do not live up to the doctrine of Christianity than that all Confucians do not obey the precepts of Confucius, nor can he understand why some clergymen should resent any attempt to compare Christianity with other systems of belief when they do not scruple to attack other religions. Wu Ting Fang recognizes all that is good in all systems, and from this high-minded standpoint does not think that "the noble and sublime teachings of Christianity need fear criticism, much less comparison." To this extent Wu Ting Fang stands for the good of humanity. He believes that all religions teach men to be good, and that if every man would live up to the doctrines of his religion it would be a better world and men would live in brotherly peace.

This is good Christian doctrine if it does come from a Confucian, and the world is not so near the attainment of the best in any religion that the followers of one system of belief can afford to set themselves up above the followers of any other, or play the Pharisee. A good Confucian, a good Buddhist, or a good Christian is a good man, for goodness is the ultimate purpose of every religion. The words of Confucius, "Let us all live in peace as brothers," and the words of Christ "Little children, love one another," are far yet from fulfillment, and there is no harm in being reminded of it by a "heathen Chinee."

It looks a little incongruous at least for the Christianity that is so loudly condemning the idolatry of the "heathen Chinese," and lauding western religious thought to be clamoring for revenge for the slaughter of missionaries in China, when the Master whom they claim to be "the Christ," said of his own murders, "Father, forgive them, they know not what they do."

Christians of these latter days may well find that by contrasting the philosophy of Confucius with the practices of, so called, Christians, there is something to be learned.

CHURCH STATISTICS.

We lately published some figures showing the cost of evangelizing in the world. We present herewith a table which appeared recently in the New York *Independent*, showing the statistical gains or losses of the various churches in the last ten years:—

Denominations.	Members. 1890.	1900.
Adventists:		
Seventh Day	28,991	55,316
Life and Advent Union.	1,018	3,000
Armenians	335	8,500
Baptists:		
Regular (North)	800,450	973,820
Regular (South)	1,280,066	1,608,413
Regular (Colored)	1,348,989	1,864,600
Seventh Day	9,143	8,991
Freewill	87,898	85,109
General	21,362	28,000
Separate	1,599	6,479
Brethren in Christ (River)	2,688	4,000
Catholics:		
Roman Catholics	6,242,267	8,610,226
Independent Catholics:		
Polish Branch		15,000
Old Catholics	665	10,000
Catholics: Reformed	1,000	1,500
Christians	103,722	111,835
Christian Catholic (Dowie)		40,000
Christian Scientists	8,724	1,000,000
Church of God	22,511	38,000
Church of the New Jerusalem	7,095	7,679
Congregationalists	512,771	629,874
Disciples of Christ	871,017	1,149,982
Dunkards:		
German Baptists (Conservative)	61,101	95,000
German Baptists (Old Order)	4,411	13,500
German Baptists (Progressive)	8,089	12,787
Episcopalians:		
Protestant Episcopal	532,054	716,431
Reformed Episcopal	8,435	9,743
Evangelical Bodies:		
Evangelical Association	133,313	118,865
United Evangelical Church	54,000	60,093
Friends, Orthodox	80,655	91,868
German Evangelical Synod	187,432	203,574

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Greek Church:		
Greek Orthodox	100	20,000
Russian Orthodox	13,504	45,000
Jews	†130,496	‡211,627
Latter-Day Saints:		
Mormons	144,352	300,000
Reorganized Church	21,773	45,500
Lutherans:		
General Synod	164,640	194,442
United Synod in the South	37,457	38,639
General Council	324,846	370,409
Synodical Conference	357,153	581,029
Independent Synods	346,976	481,359
Mennonites:		
Mennonite	17,078	22,443
Amish	10,101	13,051
Reformed	11,655	1,680
General Conference	5,670	10,395
Bundes Conference	1,388	3,050
Defenseless	856	1,176
Brethren in Christ	1,113	2,953
Methodists:		
Methodist Episcopal	2,240,354	2,716,437
Union Amer. M. E.	2,279	2,675
African M. E.	452,725	673,504
African Union M. P.	3,415	2,000
African M. E. Zion	349,788	536,271
Methodist Protestant	141,989	181,316
Wesleyan Methodist	16,492	17,201
Methodist Episcopal South	1,209,976	1,457,864
Congregational Methodist	8,765	20,000
Colored M. E.	129,383	199,206
Primitive Methodist	4,764	6,470
Free Methodist	22,110	28,588
Evangelist Missionary	951	4,600
Moravians	11,781	14,817
Presbyterians:		
Presbyterians in U. S. A. (Northern)	788,224	973,433
Cumberland Presbyterian	164,940	180,192
Cumberland Presbyterian (Colored)	12,956	39,000
Welsh Calvinistic	12,722	12,000
United Presbyterian	94,402	115,901
Presbyterian in U. S. (South)	179,721	235,890
Associate Ref. Synod of the South	8,501	11,344
Ref. Pres. in U. S. (Syn.)	10,574	9,790
Ref. Pres. in N. A. (Gen. Syn.)	4,602	5,000
Ref. Pres. (Covenanted)	37	40
Ref. Pres. in U. S. and Canada	600	608
Ref. Pres. (Russellites)		2,500
Reformed:		
Reformed in America (Dutch)	92,970	107,594
Reformed in U. S. (German)	204,018	243,545
Christian Reformed	12,470	18,096
Salvation Army	8,742	40,000
United Brethren:		
United Brethren in Christ	202,474	243,841
United Brethren (Old Constitution)	22,807	226,643
Unitarians	67,749	71,000
Universalists	49,194	48,426

†Families. ‡Families estimated.
Population, 1,058,135.

It will be noticed that with a very few exceptions, all the churches have made substantial gains. Some few have suffered loss, while yet others have made comparatively little gain. The Roman Catholics have made a wonderful growth. By the table it well be noticed that the Christian Scientists are credited with 1,000,000 in 1900; but the *Literary Digest* for February 2, calls attention to the fact that the *Independent's* table was in error in that instance, and the figures should be 100,000. The *Independent* made the correction, stating that the enrollment was 100,000, and the number of adherents as "from 400,000 to 500,000."

EXTRACTS FROM LETTERS.

J. F. Mintun, under date of January 30, writes from Magnolia, Iowa:—

Since my last letter to the HERALD I have labored at Little Sioux, Sloan, and Jones schoolhouse, where I close my labors tonight. Many features of the work at Little Sioux and Sloan were peculiar, yet I rejoiced in the results, in which is seen the wandering ones returning, the heavy laden seeking the Burden-bearer, and the afflicted relieved, the evidences of a present Savior represented, and rewards given to the diligent seeker. Sunday school and Religio work is progressing slowly, yet in such a way as to express a brighter future for the church when more fully inflenced by the young of today. By forbearance, and spiritual counsel, the brotherhood are becoming more united, old things are passing away, the fog of suspicion is being lifted, and the sunlight of heavenly peace appears, giving a healthy appearance and growth to all who are in Christ. I go to Moorhead to begin a series of meetings tomorrow eve.

EDITORIAL ITEMS.

By letter from Bro. John Chisnall, of Kewanee, Illinois, we learn that the branch at that place has been quite successful in raising the funds to pay off their church building debt. Bro. John says: "We found on counting up we had sixteen dollars to spare over the amount needed to complete entire payment on church building." We congratulate the Saints on this satisfactory condition of affairs. St. Joseph, Missouri, branch is getting along well with the burden on its building. Independence has about paid out, and these evidences of vitality and financial progress are cheering to all the church. It is better not to get into debt; but when by stress of changing conditions, or lack of wisdom it is done, then there is but one thing left for honest men to do and that is to pay out as rapidly and as soon as it is possible to do it.

Bro. L. M. Sollenberger, 41 North Third street, Reading, Pennsylvania, is very anxious to get two or three or more families into that place in business in order to form a nucleus for a branch. He also wishes to secure the services of one or two young men of the ministry to come there, go into business, and preach as conditions may offer opportunity. He solicits inquiry as to place and business. He wants men who can and are willing to work. This is a chance for some body who may be waiting for an opening. Correspond with him. Bro. Sollenberger is an earnest, sober-minded man, who believes in doing what a man can for his faith. He now has two openings for preaching.

Bro. J. W. Burgett, writes from Guttenberg, New Jersey, about the "Word of Wisdom." He thinks the Saints should be more careful to observe the teachings therein. He believes we should discontinue the use of white bread and use only whole wheat bread. Thinks white bread is not nourishing enough.

We have received from the "Philippine Information Society" a complimentary set of pamphlets giving information in regard to the Philippines. One set of these pamphlets, giving in convenient shape the most authentic information accessible to the public in the Philippine question will be sent, free of cost, to anyone sending the name of his congressman, stamps to cover postage, and his own name and address legibly written. Address L. K. Fuller, Secretary Philippine Information Society, 12 Otis Place, Boston, Massachusetts.

Brn. James Caffall and Eli Hayer are out in the Hills, Rock county, Minnesota, *Crescent* of January 24, with a column and a half of "A Religious Explanation" in which a good defense of the faith is presented.

The *Ensign* will publish a daily during the session of General Conference, and will send it to any address for twenty-five cents. Orders can be addressed either to the HERALD Office or *Ensign*.

Pres. Joseph Smith left on Saturday the 2d inst. for Independence, Missouri.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 6.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

Mother had already a fever and headache, and immediately took to her bed again; was sick all night, and I sat up with her. Just at daylight she dropped to sleep and breathed easily, while all night she had been very restless, and was very much troubled for breath, having a constant, burning fever. I stood by the bedside watching her for some time, but became very tired, and finally took a pillow and lay down on the carpet in an adjoining room.

I must have gone to sleep immediately, for I soon had a dream or vision in which I saw Bro. Samuel H. Gurley standing in the door, and he awoke me by speaking the following words in a distinct tone of voice: "Your mother will not recover, but will die, Sarah says so." I sprang to my feet and stepped into mother's room, but she was sleeping sweetly as I had left her just a few moments before. I hastily returned to meet Bro. Gurley,

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but he was not there. I then stepped to the door and called for him, and upon receiving no response I hastily went around the house, fully expecting to find him. It was impossible for him to have gotten out of sight of the house if he had been there. I was very much surprised and disappointed at first, as we were great friends. Just as I returned to the house something seemed to say to me, "Sarah is the wife of Abraham, who was the friend of God, and God has in his mercy revealed to you in this manner of your mother's death so you may be better prepared for it, and not feel so bad when she is taken away; and as Sarah was the companion of Abraham the friend of God, and is now in heaven, it is to show you that your mother will also soon be with them in heaven, and be at rest from all the trouble of this world."

A feeling of happiness and joy indeed came over me to think the Lord in his goodness had shown me that my mother would surely be saved and go to heaven, and not only men, but women in heaven were interested in the salvation of their children, and that Sarah, the companion and wife of Abraham was permitted to reveal to me through a dream or a vision in this way and make it clear to my mind for my comfort and satisfaction, so that I might be fully at rest in relation to my mother's gaining eternal life in the celestial glory.

With these thoughts I felt perfectly resigned to part with mother and let her go to rest with the angels in heaven. A peace and contentment of mind seemed to take possession of my whole being. And then a feeling of doubt came over me in relation to the Bible. Was it really true that God did reveal himself to Adam in the garden of Eden? Did he really make him out of the dust of the earth, and talk to him? And did Eve eat of the forbidden fruit? Were they cast out of the garden, and flaming swords kept them from returning again to the garden? Could I really say I believed these things? I confess they did not seem reasonable, and a disquiet and dissatisfaction took possession of my very being, and I was unhappy in the thought that all these extravagant things in the Bible could not be true.

But again, the dream, vision, and voice I had just heard that morning in relation to my mother was true. I knew it was true. I heard the voice, I saw the vision, I had the dream, and was happy in the thought that certainly I knew mother would be saved in heaven. But while these happy reviews passed through my mind, all at once something would seem to say, Do you believe God commanded Noah to build an ark and by this means save himself and family, while he deluged the whole earth with water to drown all the inhabitants thereof, with their little, innocent children? And all the dumb animals? Did God do that in his wrath? And the righteous Noah, after that, got drunk and cursed his grandson because his own son did not show respect to him when he was drunk?" These interrogations brought doubts; and forebodings filled my mind, and I began to feel skeptical in relation to all of my early teaching in the Bible. But my experience just that morning, and the evidence that I had been moved on by a power that was not earthly, gave me a peace of mind more than mortal man can give. The destiny of my beloved mother was real and surely true, and I was satisfied.

While these pleasant thoughts were passing through my mind, again I was asked (it seemed almost as though some unseen person stood by me), "Do you believe Jesus is the Christ and was born of the Virgin Mary? That he created this world, worked miracles, raised the dead, was crucified, and rose from the dead and appeared to his disciples, and finally ascended to heaven? That Joseph Smith was a prophet of God, and translated from gold plates the Book of Mormon?" My dear reader, while I pen these thoughts, I confess to you that I was unhappy all that forenoon, except when I was thinking upon the new revelation I had received in relation to my darling mother, who had taken so much care of me in my childhood. I could realize in my innermost soul that she would soon be at rest in heaven with God and his angels, and I was happy in the very thought that she would be in heaven and would not mind my sorrow in her death.

About noon, as I passed the little church near our house, I had a desire to enter and pray and thank the Lord for all his mercies to me. I was all alone; a quiet, serene feeling pervaded my mind as I knelt in prayer, and the Holy Spirit rested on me in great power and said, "Verily, thus saith the Lord, As I have said, your mother shall recover every whit and be noted for faith in Zarahemla. That spirit that spoke to you this morning represented through your friend was the Devil and Satan; and I permitted him to do so that you might know the difference between my power and the power of Satan. All this forenoon the revelation concerning your mother has given you perfect satisfaction and peace of mind, but you have been led to doubt all my words in the Bible, Book of Mormon, and Book of Covenants. Yea, you have even doubted the existence of God, and even your own existence, and doing so has brought unhappiness and sorrow to you. While you have been comforted in the one revelation concerning your mother, you have doubted and been led to disbelieve all the revelations I have given to my servants the prophets. By this you may know the contrast between my Spirit and the power of Satan. My Spirit brings to memory what I have said in the past and gives comfort and peace concerning my promises in the future, while the spirit of the evil one gives fear and doubt concerning all my words. By this you may know the difference, during all your life, so you may not be deceived. Even so, Amen and amen."

The above revelation was a remarkable manifestation to me, and experience more wonderful than I had ever had before. A peace of mind and certainty that it was the voice of God by the Holy Ghost to me left no doubt in my mind. I could see very clearly that the spirit that had been tormenting me all the forenoon in relation to the truthfulness of the Holy Scriptures and in all of those essential things around which the Christian had anchored his hope for salvation was swept away from me, and my joy was centered only in the thought of the salvation and happiness of my mother in heaven, and this at the expense of all the blessed truths of the Bible and the gospel of Christ. Certainly that was the Devil trying to deceive me!

Was it not the Comforter that brought to memory the blessed promises of the gospel of Christ? Mother would surely recover, though she had a high fever and was very weak; but all uneasiness about her had left me. My brother Riley and Sr. Elizabeth Cline were with me, and we watched over her all the time, day and night, until Sunday morning. Three days and nights mother seemed to be sinking and grew worse, but all this time I had not a single doubt that she would get well again.

When time came for meeting I had a desire to attend. I did so, and Bro. Samuel Powers, from Beloit, Wisconsin, was the preacher. After services I immediately invited him to go home with me, and informed him that mother was sick, but did not tell him anything of my experiences or of the circumstances of mother's sickness. As soon as we reached home Bro. Powers prayed and anointed mother, and laid his hands on her and said, "In the name of Jesus Christ, I rebuke the Devil and Satan, and command him to leave this house. Amen." He turned from the bed, and mother was clear in her mind, and the fever very soon left her entirely, and she was well. Soon she got up and dressed herself, and in a few days was strong as ever. This wonderful circumstance made a deep and lasting impression on my mind. Surely there is a God who

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rules in heaven and on earth, and a Devil and wicked spirits among men! I knew Elder Powers knew nothing of mother's condition, or of my manifestations. He had just arrived from his home, and soon as he entered the meetinghouse was called into the pulpit. He was naturally very timid, retiring, humble, and without affectation, and always seemed to act like himself, without self-importance. He simply and very quietly rebuked the evil one who had tormented my mother nigh unto death for days with a fever, and now she was well, thank the Lord, O my soul! These thoughts, and a general survey of the landmarks of my own experiences brought afresh to memory the harmony of my experience with the experiences related in the Bible and the Book of Mormon of other men in times of old, confirmed me indeed in the thought that if those books were true, then I was surely being taught by the same Spirit that the prophets and saints of ancient times were led by. And here allow me to suggest that all the prophets of God in the past have been taught by experience to know that there is a Devil and wicked influences from the unseen world, hence the instructions by the Beloved Disciple:—

> Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.—1 John 4: 1.

And in the great commission to the apostles, Jesus said:—

> In my name shall they cast out devils.—Mark 16: 17.

And the ancient apostle says:—

> To another discerning of spirits.—1 Cor. 12: 10.

How shall they discern spirits if they never come in contact with them? Jesus, our blessed Master, was tempted by the Devil in the wilderness, and Moses had an audience with the evil one, for,

> Behold, Satan came tempting him, saying, Moses, son of man, worship me.—See preface to Inspired Translation, p. 7, par. 8.

Again:—

> For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world.—Rev. 16: 14.

and I advance the thought to all Saints that it is wise not to be too ready to accept spirit manifestations until you are sure they are of God, for it is Satan's cunning to deceive the members in all the branches as well as individuals in their experiences, and he who passively invites with anxiety spirit manifestations without a proper prayerful examination of the teaching of the Spirit is on dangerous ground.

But to return. Mother was now well, as promised to me she would be, and the next Tuesday I went to Bro. Gurley's to assist him in some work he was doing on his farm. That evening they received a letter from Galesburg, Illinois, that their eldest daughter, Mrs. Eaton, was very sick, and if they wished to see her alive must come immediately. The distance was far and cost much, and they had not a dollar to bear expenses and did not know where to borrow it. They were greatly distressed over the matter. When time for prayer came, Bro. Gurley said, "Let us remember Louisa in our supplication." Both Bro. and Sr. Gurley fervently prayed to Almighty God to spare their child. Just as they arose from their knees, their son Samuel came into the house and said, "I had retired, and as soon as I lay down on the bed I had a vision, and I saw a very large room, and in the door which opened into another large room, stood Sister Louisa. I do not know what it means, but I saw her very plainly as she stood in the door." Sr. Gurley screamed aloud, "It's death's door, and my daughter will die," and she wept aloud like a child, crying, "My darling child is going to die. Oh, my dear girl!" My sympathy was much wrought upon as the family all wept. They all seemed to believe the vision certainly meant that Louisa was going to die. A quiet, calm feeling impressed my mind, and involuntarily, without any special motive on my mind, I arose from my seat and stepped near to Sr. Gurley and said, "Sr. Gurley, your daughter will not die, but recover, and return home very soon, and you will introduce her to me here in your own house. Thus saith the Holy Ghost."

I sat down much astonished and thought, How did I know that? and a fear came over me, and I was very sorry I had used such words to Sr. Gurley. I repeated to myself, "I do not know any such thing. I can't see why I spoke such words."

Bro. Gurley seemed to believe it, and tried to comfort his wife over the matter and said, "We will wait a few days and see if we do not get another letter giving us better news."

The next day I felt much distressed in mind over my prophecy to Sr. Gurley, and in the evening of Wednesday, Bro. Gurley sent for his son Samuel and wife to come over to a prayer meeting, remarking, "We will make Louisa the special subject of prayer." During the meeting Bro. Samuel spoke in prophecy to me and directed me to go to the branch of the church in Zarahemla and preach to them, saying, "Your mouth shall be opened and your tongue loosened to declare my word to my people, and you shall not be confounded, saith the Lord of hosts."

This again was a great trial to me. The Spirit rested on me in great power while he was speaking, and brought to memory the events of my conversion, how I would embrace this doctrine, be baptized, ordained an elder, and preach it. The promise I had made the Lord if he would tell me what I ought to do that I would do it, and the promise which was made to me for an evidence to me that the man who baptized me should ordain me an elder the day I was baptized, and many things which had been revealed to me, and also many passages of scripture confirmatory of the gospel, all rushed through my mind, it seemed in a moment of time; but yet to comply with this command of God, to go and preach to the Saints at Zarahemla, seemed impossible. I had never spoken in meeting to the Saints in my life, or made a single prayer in meeting vocally. Oh, I thought I could never do it. Thursday was a long day to me, full of misgivings, doubt, and debate in my own mind, for and against the latter-day work—that God's Holy Spirit had certainly been with me if the Bible was true, and then how did I know it was true. Jesus of Nazareth had not accomplished what was expected of him, his disciples were all disappointed and finally died, and their work was followed by a long night of war and carnage called the dark ages.

Joseph Smith came, and one hundred and fifty or two hundred thousand had been converted to the gospel in fourteen years, and now they were scattered and in darkness, and knew nothing for certain, it seemed to me, concerning the kingdom of God and the great hope held out to God's people in different ages of the world according to the scriptures. A thousand things seemed to rush into my mind to discourage me and throw doubt and distress in my mind. Friday the debate continued in my very soul. It seemed as though two influences surrounded me at the time, one to encourage me in the gospel of Christ, and to refresh my mind in relation to my own experiences; the other, to throw doubt and uncertainty upon all sacred and divine things that had ever been taught to me by my mother. Even her prayers would come up before me, and her Bible stories seemed so real, yet I was made unhappy through doubting them. How could I go and preach to the Saints? All knew more than I could tell them, and the other influence impelled me to doubt all God had ever said.

While these thoughts were pressing on me, one of Bro. Gurley's little boys came running to us, exclaiming, "Father, come quick! Louisa has just come home." Bro. Gurley exclaimed, "Thank the Lord, Bro. Briggs, your prophecy has come to pass, and I will go to the house, and you come after a little, for supper will be ready."

At supper time I was introduced to

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Sr. Eaton by her mother. I soon learned from her own lips the following: "On Tuesday evening I was very sick, not expected to live, but all of a sudden a change came over me, and I was well. I knew father was praying for me, and I soon went to sleep and rested good all night, and in the morning I told Mr. Eaton I must go home, and he was willing I should, so I hurried to get ready, and took the cars last night, and when I got to the station I procured a livery and got here about four o'clock this afternoon."

All of this again substantiated the thought that indeed, if the prophets and apostles were led and taught of God by his Holy Spirit, so was I led by the same Holy Spirit. But how I could go and begin to preach to the Saints still troubled me the more, for I really felt that I knew God had commanded me to do so.

I went home Saturday evening. Bro. Gurley had an appointment for Sunday morning in our meetinghouse. I started for meeting as usual, and just before I got to the house the Spirit rested upon me in great power, and said to me, "Elder Gurley will attempt to fill his appointment, but he will be confounded and cannot preach, and when he sits down, you speak." This clear manifestation and revelation of the will of the Lord to me was impressed in such a calm, serene manner that I felt no doubt in my mind but what my heavenly Father wished me to now begin in his service as a minister of the gospel. But oh, I was so weak! I could not see how it was possible to obey the command, and I began praying in my heart for Bro. Gurley to be blessed with the spirit of his calling so that he could preach. But after meeting had opened as usual Elder Gurley read a chapter in the New Testament, quoted his text, and tried to speak, but instead began to stammer. He then tried to read a few verses again, and speak, but he could not for some moments, when he closed the Bible said, "I do not feel that I will ever preach again in Zarahemla, and sat down much confused. I was very anxious and distressed in mind for a few moments, and some one started a hymn, and after singing, Bro. Samuel Gurley arose to speak. He also was confused, and sat down, feeling embarrassed and mortified. Another hymn was sung, and while singing, the Holy Spirit rested on me and like a shock passed through my whole being, and I was lost to all consciousness of my surroundings, and did not know that I arose to my feet or was speaking for some moments, and in fact was not exercised in thoughts for ideas or words to speak. I saw the words spelled out before me, and uttered them one by one as they appeared before me and seemed to pass through my mind. I spoke for half or three quarters of an hour rapidly, and was fully conscious and in my normal condition before I sat down.

I have been thus particular, my dear reader, to relate my first experiences, that you may judge of my real condition of mind and heart when I began in this latter-day work.

By this time every vestige of doubt had been cleared from my mind, and I was fully committed and consecrated to the gospel ministry. The Almighty Father of heaven and earth I acknowledged as my God, and Jesus the Christ his only begotten by the Holy Ghost as the Savior. The office work of the Holy Spirit I had attested to my satisfaction to be what is declared to be the Comforter, which is the Holy Ghost, and will bring all things to remembrance, and show things to come.

From this hour I commenced in the ministry as the work of life to my fellow men. My first labor was with the Saints in Zarahemla, which resulted in holding meetings at Bro. Reuben Newkirk's. At first I met him at his house, and talked with him out doors. The following evening I called on him again, and this time he invited me into the house, and after quite a long conversation in relation to the hope of the Saints, I suggested we have prayer. This was the first prayer that I ever attempted to make in the hearing of others; and only Bro. Newkirk and wife were present. They did not pray, but before I left that evening he suggested that I come again the next evening, and he would invite his brother David and wife, and we would have a prayer meeting at his house. I agreed to this and we had an excellent meeting. The spirit of prayer and testimony was given to us in a goodly degree. We kept the meetings up. One by one the Saints came to meet with us and our meetings became very interesting, and in order to accommodate all who came we accepted the invitation to hold our meetings at Bro. Cyrus Newkirk's house, as it was a much larger building. The gifts of prophecy, tongues, and interpretation of tongues were given to us in great power, with joy in the Holy Ghost. All the Saints of the branch soon attended our meetings.

Sometime early in the fall, a Mr. Cox came to Bro. Deam's. He had been a member of the church in Nauvoo, an acquaintance of Bro. Deam, and was well acquainted with the Prophet Joseph; had just come from Nauvoo; was on his way up north, and said he was at the funeral of little Joseph, as Joseph was then called by us. He reported that he knew he was dead and buried. Mr. Cox was an elder of the church at the time when Bro. Deam knew him, was thought much of and was well respected; hence Bro. Deam recommended him very highly as a man. But now he was a spiritualist, lecturing on that subject, and lectured in our little church. The second evening after his arrival in our neighborhood, and during his lectures he told us of his visit to Nauvoo, Illinois, on his way to our place, and that he attended the funeral of Joseph Smith, just a few days previous, and that he knew he was dead and buried. This announcement caused a sensation among the Saints. They had received many evidences, and all believed from God that he would be the successor of his father in the presidency of the church. We were all very quiet and said but little, but the next evening, while in our prayer meeting, the Spirit rested on me and I arose and prophesied,

"Thus saith the Lord of hosts, Joseph the son of Joseph the choice seer is not dead, but is alive; and it is impossible for him to die, for he was called, chosen, and ordained before the foundation of the world to be the successor of his father and president of the church."

This manifestation of the Holy Spirit gave us some hope again; but others would say, "It is not possible that he is alive, for what object would this man have in lying to us about his death and burial?" I felt somewhat concerned over the matter, fearful lest I had been deceived by some false spirit. Bro. Z. H. Gurley, Sen., took courage again and wrote to the postmaster at Nauvoo, asking this question: "Is Joseph Smith, son of Joseph Smith the Mormon Prophet who was killed at Carthage, dead and buried?" It was some ten or fifteen days before he got the following answer: "Joseph Smith, the son of the Mormon Prophet who was killed, was just in and got his mail and is alive and well. Signed, John Bauer, Postmaster, Nauvoo, Illinois."

When the above letter came to us it gave new life to the Saints. I was particularly rejoiced over it, for I had suffered much in my feelings, and thought how I would be mortified and disgraced if I had been deceived by a lying spirit. It now appeared that the very evil one had been tormenting me over my prophecy. The facts are, the Saints in Zarahemla had more trials over the coming of Joseph Smith to take his place at the head of the church, than in relation to the general principles of the gospel, for in these they were thoroughly established. The other was a matter of prophecy.

At one of our meetings during this summer, while Bro. Samuel Gurley was speaking, the spirit of prophecy rested on him, and he predicted that Joseph would soon come and take his

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place as the prophet of the church. Soon after he sat down, he very abruptly took his hat and left the house. He was gone some time, and when he returned I noticed he was much cast down in his feelings, and crestfallen. I wondered about it at the time, but the next morning I met him and he began talking of the excellent meeting we had the day before, when he remarked, "Did you notice me leaving the meeting yesterday?" I answered him in the affirmative. "Well," said he, "I was so certain that Joseph was coming to take his place in the church that I went to meet him, thinking that I might see him coming then." Continuing, he said: "Well, I believe he will come in the Lord's due time, don't you? And if I ever doubt again I ought to be damned."

"WHO SHALL PRESIDE?"

Such is the caption of an article found in HERALD, December 5, 1900. I have been waiting patiently for some one to reply to said article, but so far waited in vain. Hence, have concluded to assume the task of replying. The writer contends that in case of death or disqualification of the President of the church that either or both of his Counselors should preside in his stead. If this claim be correct, Sidney Rigdon's position was also correct; for Sidney Rigdon made the claim that he was the legal successor to the Presidency of the church by reason of the fact that he was First Counselor to Bro. Joseph at the time of his death. We are forced to the conclusion that the Lord did not take the same view of it as did Rigdon, for it is evident that from the manner in which the Lord brought the Reorganization into existence that he did not recognize the claims of Sidney Rigdon; for when the time had come for the fragments to be gathered and made ready to be formed into an organization, so that the legal heir should take the Presidency of the church, the Lord moved upon Jason W. Briggs, Z. H. Gurley, Sen., and others, to prepare the way for that event. It is also a fact in history that the Lord directed Joseph Smith towards these, and the work they were doing, thus ignoring Rigdon and his claims.

Query. If, as claimed by the writer, the Counselors should succeed to the Presidency, why was it that Rigdon was not directed by the Lord to do the work that the Lord afterwards assigned to Briggs, Gurley, et al.?

It would be as easy for the Lord to speak to Rigdon in New York as to these brethren in the west. If the brother can prove that Rigdon had disqualified himself by transgression, that would put him out of the way. We want proof, however, before acceding that point.

We are aware that Law, the Second Counselor, did disqualify himself by transgression. If Rigdon was also disqualified, then the Twelve, from the brother's own admission, were the proper ones to assume the Presidency.

Then why criticise the Twelve for doing what was their right under the law? The position of the Twelve until 1847 was correct and in harmony with the law. When the Twelve created a new quorum, without divine guidance, and out of harmony with the law; when they elevated Brigham Young and two others of the Twelve to a position which the Lord only had the right to fill, is where the great mistake was made. It was their right to continue in the Presidency, as a quorum, and keep the organization intact, until the proper heir was old enough to assume the reins of the Presidency. For we are informed in section 122, paragraph 9, of the Doctrine and Covenants:—

> The parallels are; in the presidency, the president and his counselors; in the second presidency, the twelve.

Hence we conclude that there are two quorums that constitute the Presidency of the whole church; viz., the President and his Counselors and the Twelve Apostles.

In section 104, paragraph 11, we are told that the Twelve

> Form a quorum equal in authority and power to the three presidents.

As I view it, the Counselors stand in the same relationship to the President of the church as the Cabinet stands to the President of the United States. These men are simply counselors to the President, or in other words simply hold up his hands. But in case of his death they do not succeed him in the Presidency; the Presidency coming from another line. The Vice President, who succeeds upon the death or removal of the President, can choose his own Cabinet; thus the Cabinet's work concludes with the death or removal of the President.

So in like manner does the work of the Counselors or assistants of the President of the church cease upon the removal of the President. As foreshadowed in Moses' case when Aaron and Hur held up the hands of the prophet, so in like manner today do the Counselors by counsel and assistance uphold the hands of the Prophet or President of the church. But if the man whose hands they uphold is removed, that ends their work as there are no hands to hold up. The Lord could rechoose them to act as Counselors and assistants to the successor to the Presidency.

Therefore the Twelve would continue as a quorum to act in their place as a second presidency, to hold the organization intact until the legal successor should take his place.

However, we do not anticipate such a thing occurring in our day, as we believe our gracious God and Father will amply provide for the continuation of the Presidency in their place, ere the present incumbent is taken away.

It is apparent that the brother has based his entire argument upon a statement in section 99, paragraph 6, Doctrine and Covenants, where it is said that "the other presidents" may "preside" in the absence of the President. But the brother should have borne in mind that this statement relates only to the duty of the presidents in the High Council and not the church in general. Because in the same paragraph it says that it is the President's "privilege to be assisted by two other presidents." But I do not find a statement in all the revelations where the Lord makes it imperative upon the High Council to select the President's Counselors to preside with him in the High Council. It is possible that they could select any two high priests to assist him in presiding over the High Council. And moreover, it is his privilege to have assistants; which statement implies that he may preside without assistants. He presides by the dignity of his office, and the High Council of 1834 selected Sidney Rigdon and Frederick G. Williams to preside with Joseph Smith, by virtue of the dignity of their high office, not that the Lord compelled them to do so, as the Lord says nothing about the Counselors presiding by virtue of the dignity of their office.

And again; we should consider that there is a vast difference between presiding over the church and over the High Council. It is not a question of "privilege" whether he should have assistants in presiding over the whole church, for the Lord makes it imperative that he have assistants or Counselors. Section 104, paragraph 11, Doctrine and Covenants:—

> Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the Presidency of the Church.

We admit that the Counselors can and do perform duties during the lifetime of the President that are parallel with the duties of the President. But there are certain duties enjoined upon the President that the Counselors cannot perform, even while the President is alive; namely, no one can receive revelations for the church except the President. (D. C. sec. 27, par. 2.) The ordinance of washing of feet:—

> And again, the ordinance of washing feet is to be administered by the President [not presidents], or presiding elder [not presiding elders] of the church.—Sec. 85, par. 46.

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Again, the President is a "Moses man" to this church. He is the Seer, Revelator, Translator, and Prophet. (Sec. 104, par. 42.) There was but one Moses assisted by Aaron and Hur, who upheld his hands for a time, and we have but one Moses today, also but one Aaron and Hur, who simply uphold his hands as shown in the type. We should not go to the extremes and assume positions because men in the past have ignored law and gone beyond their bounds. Because the first Twelve exceeded their rights under the law, are we justified in concluding that the present Twelve will make the same mistake? Would it not be better policy to wait and see when they are put to the test? Why undertake to cross a bridge before we reach it?

So far as I am concerned, I am willing to trust the future in God's hands, believing that he will steady the ark.

Yours for the right,

G. T. GRIFFITHS.

PRECIOUS PEARLS.—NO. I.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

INTRODUCTION.

In presenting this paper it is with a desire upon my part to bring out a display of the grand and elevating sentiments and principles contained in a book which has been and still is being looked upon and denounced as an outgrowth from his satanic majesty, and its believers as an ignorant and deluded set, especially by the professed Christian world, whose prejudices, like those of the Pharisees of old, in a great measure govern the popular feeling. There are two expressions in the accepted word of God which to my mind more than counterbalance the above expressed ideas. I read that "All good cometh from God," and "A good tree cannot bring evil fruit, neither can a corrupt tree bring forth good fruit." And as the sentiments and principles extracted from that book are certainly in line with the sentiments and principles of the accepted word of God, the Bible, the objections raised fail in their intent. In all my experiences with this book, which have extended over a period of near sixty years, I have yet to find in all of its teachings a single sentence detrimental to the elevation and salvation of man or calculated to stultify or degrade; but upon the contrary, all its teachings run upon the line of reproof of sin, of righteousness, and of a judgment to come. And in this paper, which represents but a fractional part, they come in their own language, no word of mine being added. With this presentation we will proceed.

I am your brother in the faith.

WILLIAM HAWKINS.

Hosannah to the Lord, the most high God; for he is God over all the earth, yea, even above all. The Holy Ghost giveth authority that I should speak these things and deny them not. And whoso shall publish peace, yea, tidings of great joy, how blessed upon the mountains shall he be. The Lord knoweth all things from the beginning; wherefore, he prepareth a way to accomplish all his work among the children of men; for he hath all power unto the fulfilling of all his words. For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

Therefore remember, O man, for all thy doings thou shalt be brought into judgment. He that is righteous is favored of God; these are made white in the blood of the Lamb, because of their faith in him: do ye not remember the things which the Lord hath said, if ye will not harden your hearts, and ask of me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely, these things shall be made known unto you. And I have, even from the beginning, declared to thee; before it came to pass I shewed them thee; they were declared unto thee, lest thou shouldst say, behold I knew them. And the mysteries of God shall be unfolded unto them by the power of the Holy Ghost, as well in these times as in times of old; and as well in times of old as in times to come; wherefore the course of the Lord is one eternal round. And in the mouth of as many witnesses as seemeth him good, will he establish his word; and the way is prepared for all men from the foundation of the world, if it so be that they repent and come unto him; for he that diligently seeketh shall find; and if they endure unto the end, they shall he lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb. But behold, I say unto you, that the kingdom of God is not filthy, and there cannot any unclean thing enter into the kingdom of God; wherefore, if ye have sought to do wickedly in the days of your probation, then are ye found unclean before the judgment seat of God. Remember to be carnally minded, is death, and to be spiritually minded is life eternal.

Behold, my soul delighteth in proving to my people the truth of the coming of Christ: for, for this end hath the law of Moses been given: and also, my soul delighteth in the covenants of the Lord which he hath made to our fathers; yea, my soul delighteth in his grace, and his justice, and power, and mercy, in the great and eternal plan of deliverance from death; and my heart doth magnify his holy name. He ruleth high in the heavens, for it is his throne, and this earth is his footstool; and he loveth those who will have him to be their God. He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life, that he may draw all men unto him; and they must come according to the words which shall be established by the mouth of the Lamb; for behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth, I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have. For the Lord God giveth light unto the understanding: for he speaketh unto men according to their language, unto their understanding. Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy are over all the inhabitants of the earth. And he also has shown unto me, that the Lord God, the Holy One of Israel, should should manifest himself unto them in the flesh; and when he shall manifest himself unto you in the flesh, the things which he shall say unto you, shall ye observe to do. For there is save one Messiah spoken of by the prophets; and that Messiah is he that should be rejected of the Jews. And according to the word of the prophets, and also the word of the angel of God, his name shall be Jesus Christ, the Son of God. That they may know that there is no flesh that can dwell in the presence of God, save it be through the merits, and mercy, and grace of the Holy Messiah. And we talk of Christ, we prophecy of Christ, and we write that our children may know to what source they may look for a remission of their sins. Behold, the way for man is narrow, but it lieth in a straight course before him. O then my beloved brethren, come unto the Lord, the Holy One, remember that his paths are righteous: and there is no other way save it be by the gate, for he cannot be deceived, for the Lord God is his name. For the gate by which ye should enter is repentance and baptism by water: and then cometh a remission of your sins by fire, and the Holy Ghost. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One

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of Israel, or they cannot be saved in the kingdom of God. Behold, then shall ye receive the Holy Ghost: yea, then cometh the baptism of fire and the Holy Ghost, and then can ye speak with the tongue of angels and shout praises unto the Holy One of Israel.

But behold, my beloved brethren, thus came the voice of the Son unto me, saying, After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of the water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me. And I heard a voice from the Father, saying, Yea, the words of my beloved, are true and faithful. For the right way is to believe in Christ and deny him not: for by denying him, ye also deny the prophets and the law. And remember, after ye are reconciled unto God, that it is only through the grace of God that ye are saved. For the Lord of hosts hath purposed, and who shall disannul? And his hand stretched out, and who shall turn it back? And now my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And then are ye in this straight and narrow path which leads to eternal life; yea, ye have entered in by the gate; and again: it sheweth unto the children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them. And he said unto the children of men, Follow thou me. Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men.

Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered. Who layeth down his life according to the flesh, and taketh it again by the power of the Spirit, that he may bring to pass the resurrection of the dead, being the first that should rise. For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement; save it should be an infinite atonement this corruption could not put on incorruption. And he suffereth this that the resurrection might pass upon all men. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead, which is the grave; and this death of which I have spoken, which is the spiritual death, shall deliver up its dead, which spiritual death is hell; wherefore death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel. And the spirit and the body is restored to itself again, and all men become incorruptible, and immortal, and they are living souls; having a perfect knowledge like unto us, in the flesh. Behold, the righteous that hearken unto the words of the prophets, and look forward unto Christ with steadfastness, behold they are they which shall not perish: but behold, the righteous they shall inherit the kingdom of God, and their joy shall be full forever; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea even with the robe of righteousness: they who are righteous shall be righteous still; and it shall come to pass in that day that the Lord shall give thee rest from thy sorrow.

Hearken unto me, ye that know righteousness, the people in whose heart I have written my law: fear ye not the reproach of men: neither be ye afraid of their revilings; the poor among men shall rejoice in the Holy One of Israel; and the meek also shall increase; and their joy shall be in the Lord: they that dwell in the land of the shadow of death, upon them hath the light shined; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness, there be no happiness. And if there be no righteousness nor happiness, there be no punishment nor misery. And if these things are not, there is no God. And if so, this flesh must have laid down to rot, and to crumble to its mother earth, to rise no more. And now, my sons, I speak unto you these things, for your profit and learning, for there is a God, and he hath created all things, both the heavens and the earth, and all things that in them is: If ye shall say there is no law, ye shall also say there is no sin; but behold, his will be done, for his ways are righteousness forever, behold God is my salvation: I will trust, and not be afraid: for the Lord, Jehovah is my strength and my song; he also has become my salvation. And God that is holy shall be sanctified in righteousness. Wherefore, he has given a law; and where there is no law given, there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth the demands of his justice upon all those who have not the law given unto them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel. Kings shall see and arise, princes also shall worship, because of the Lord that is faithful. And the law is given unto men, and by the law, no flesh is justified; or, by the law men are cut off; yea, by the temporal law, they were cut off; and by the spiritual law, they perish from that which is good, and become miserable for ever. Wherefore, redemption cometh in and through the holy Messiah: for he is full of grace and truth; if not so righteousness could not be brought to pass; neither wickedness; neither holiness nor misery; neither good nor bad: but behold, all things have been done in the wisdom of him who knoweth all things. To the law and to the testimony: and if they speak not according to this word, it is because there is no light in them. O the greatness of the mercy of our God, the Holy One of Israel! Wilt thou make my path straight before me?

And now, my son, I would that ye should look to the great Mediator, and hearken unto his great commandments: for he gave commandment that all men must repent; for he shewed unto all men that they were lost, because of the transgression of their parents. Prepare your souls for that glorious day, when justice shall be administered unto the righteous; behold the way for man is narrow but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and whoso knocketh, to him will he open. And he manifesteth himself unto all those who believe in him, by the power of the Holy Ghost. And be faithful unto his words, and choose eternal life, according to the will of the Holy Spirit; wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: ye shall have eternal life. If ye will not believe; surely ye shall not be established. He shall judge among the nations, and shall rebuke many people; and the scorner is consumed, and

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all that watch for iniquity are cut off. And none will he destroy that believe in him, for he delivereth his Saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment. And the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire. And never hath any of them been destroyed, save it were foretold them by the prophets of the Lord. Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it, for the Lord God of Hosts shall make a consumption, even determined in all the land. I must needs destroy the secret works of darkness, and of murders, and of abominations; for they who are not for me, are against me, saith our God.

And because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed: wherefore, he will manifest himself unto them in power and great glory, unto the destruction of their enemies, when that day cometh when they shall believe in him. Who is among you that feareth the Lord, that obeyeth the voice of his servant: that walketh in darkness, and hath no light? And I speak unto you for your sakes, that ye may learn and glorify the name of God; and that save Christ should come, all men must perish. Say unto the righteous, that it is well with them; for they shall eat the fruit of their doing. And the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom and their riches; yea they are they whom he despiseth; wo unto the rich, who are rich as to the things of this world; for because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures: wherefore, their treasure is their God; and behold their treasure shall perish with them also. And wo unto the deaf, that will not hear; for they shall perish. Wo unto the blind, that will not see: for they shall perish also. Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day. Wo unto the liar: for he shall be thrust down to hell. Wo unto the murderer, who deliberately killeth: for he shall die. Wo unto them who commit whoredoms: for they shall be thrust down to hell. Yea, wo unto those that worship idols: for the devil of all devils delighteth in them. And, in fine, wo unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins. O my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one. Remember, to be carnally minded is death, and to be spiritually minded is life eternal.

O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God; for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, if they hearken unto the counsels of God. Woe unto them that rise up early in the morning, that they may follow strong drink: that continue until night, and wine inflame them! And the harp, and the viol, the tabret and pipe and wine are in their feasts; but they regard not the work of the Lord, neither consider the operations of his hands. Wo unto the mighty to drink wine, and men of strength to mingle strong drink: who justify the wicked for reward, and take away the righteousness of the righteous from him! But wo unto him that rejecteth the word of God; behold, I will show unto them, saith the Lord of Hosts, that I know all their works. For wo unto them that fight against God and the people of his church. I say unto you, that the Lord God worketh not in darkness. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken. He raiseth up a righteous nation, and destroyeth the nations of the wicked.

But behold, saith the Lord of Hosts, I will show unto the children of men, that it is not yet a little while, and Lebanon shall be turned into a fruitful field; and the fruitful field shall be esteemed as a forest. Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations, and when that day shall come, they shall be visited of the Lord of hosts; for the time speedily cometh, that the Lord God shall cause a great division among the people; for the kingdom of the devil must shake; and they which belong to it must needs be stirred up unto repentance. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, their root shall be rottenness, and their blossoms shall go up as dust; because they have cast away the law of the Lord of Hosts. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people: they are free to choose liberty and eternal life, through the great mediation of all men, and they shall obtain gladness and joy: sorrow and mourning shall flee away. Therefore cheer up your hearts, and remember, that you are free to act for yourselves; to choose the way of everlasting death, or the way of eternal life. My righteousness shall be for ever; and my salvation from generation to generation. Wherefore, he commandeth none that they shall not partake of his salvation. Behold, doth he cry unto any, saying, Depart from me? Behold, I say unto you, Nay: but he saith, Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

But wo unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state! Therefore, wo be unto him that is at ease in Zion. Wo be unto him that crieth all is well: yea, wo be unto him that hearkeneth unto the precepts of men, and denieth the power of God and the gift of the Holy Ghost. He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world, but they seek not the welfare of Zion. But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish: behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love; and except they should have charity, they were nothing: wherefore, if they should have charity, they would not suffer the laborer in Zion to perish.

And now my beloved brethren and also Jew, and all ye ends of the earth, hearken unto these words, and believe in Christ; and if ye believe not in these words, believe in Christ. And if ye shall believe in Christ, ye will believe in these words; for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good. And if they are not the words of Christ, judge ye: for Christ will show unto you, with power and great glory, that they are his words, at the last day; and you and I shall stand face to face before his bar; and ye shall know that I have been commanded of him to write these things, notwithstanding my weakness; and I pray the Father in the name of Christ, that many of us, if not all, may be saved in his kingdom, at the great and last day. Wherefore, how great the importance to make these things known unto the inhabitants of the earth. And now, my beloved brethren, all those who are of the house of Israel, and all ye

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ends of the earth, I speak unto you, as the voice of one crying from the dust: Farewell until that great day shall come; and you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell, for these words shall condemn you at the last day; I have spoken these few words unto you all, my sons, in the last days of my probation; and I have chosen the good part; according to the word of the prophet. And I have none other object, save it be the everlasting welfare of your souls. Amen.—From Lehi and his son Nephi.

A REVERIE.

Our Father! Who is he? Our Father in heaven. Have we then the honor of having a Father in heaven? But still we would ask, who is he? What is he to us? He is a king, a great and mighty ruler. But are there not other kings, other great and mighty potentates, who control millions of people? He is the King of kings. The King over all other kings. How large is his territory? Let us see if we can come anywhere near the true idea of it. We step outdoors on a moonlight night. We have seen the mighty orb of day come forth in all his splendor; we have seen his rising and his setting. At least, that is the way we express it. Now we see the moon in the spacious firmament, and sing:—

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, (a shining frame,)
Their great Original proclaim:
The unwearied sun from day to day
Doth his Creator's power display,
And publishes to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the list'ning earth,
Repeats the story of her birth:
While all the stars that round her burn,
And all the planets, in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

Then he is the Creator, too. And as we look we see the stars, a great host. Let us count them. We get up to one hundred, two hundred, three, four! But stop. We have only just begun. Why, there are millions of them. And how the number may be increased with a telescope. But oh, what beauty, what magnificence is spread out before the natural eye. And as we contemplate all this, our mind runs on beyond what we see here. We pass on to another sun, moon, and stars spread out in all their glory. Is that all? No! for it is a spacious firmament. We go on to other suns with their hosts of satellites revolving round them. Our mind goes on and on, till we are obliged to call a halt, and come back to terra firma, to our own little sphere, the earth.

We become daft, as it were, for so much of it is beyond our ken. We cannot realize, hardly conceive of, the glory and grandeur of it all. How should we? We are but as atoms on this one little ball called the earth. And the earth itself is so small compared with many of the planets we see. But did God make the other worlds as well as ours, or do they have other Gods for the many other worlds? In the beginning God created the heavens and the earth. Here the word says "heavens." In the plural. How many heavens are there? We don't know. It is not necessary for us to know, not in this earth life, or our Father would have told us. All these suns, and moons, and stars are no doubt a part of the heavens. Paul assures us that he was caught up to the third heaven. That brings us back home to ourselves. We are a part of his creation. And in all these vast creations of suns, moons, and stars, with their trillions of human beings, that perhaps have never sinned like us, with all the angelic host, with the Cherubim and Seraphim, yet we are cared for, watched over, and guided—when we will yield to his guidance—by this great "King of kings," this "God," this "great Jehovah," this "I Am." For not one sparrow falls to the ground without our Maker's notice, but each of us are worth more than many sparrows.

Oh, how incomprehensible are his ways, and past finding out. It is so very little that our finite minds are capable of comprehending.

But this thought, this one great thought, that with all his majesty and greatness, with the vastness of his dominion, the thought that he loves even us, should call forth the truest and best there is in us, that we may lay all that we have and are in a full consecration at his feet, gladly, joyfully. O how should an answering love be begotten in every human heart. So little, so unworthy, that the God of heaven should love even us! Shall we not be learning more and more of our heavenly Father throughout all the countless ages of eternity? I surely think so. We are making just a wee, small beginning here.

Only the perfection of the little seed in the ground that is just beginning to grow, that will in eternity develop into the full flower. As we enter the glory world, as we leave this shell behind, this clod of clay that holds us here, and pass over into the land of the leal, and then behold the verdure that never fades, the grass that is always green, the flowers that never die, the trees that bear all manner of fruits that never become stale or worm-eaten, but far excel in taste those grown here, where nothing ever decays or become offensive to the smell, where everything is so perfect, and nothing ever dies; no offensive taint in the air, no disease germs to breathe; no aches, no pain, no feeling of being so tired we would like to lie down never to get up again; no threatening clouds, and darkening thunder storms with its lightning flashes to destroy our homes or lives, or earthquakes to break in on the harmony above, but all is beautiful, bright, and restful.

O, the loveliness of it all! We can almost see the river of life in which we first bathe, removing all the stains of earth life, and coming forth free as air, released as a bird from its cage to fly forth and sing the joyous notes God gave it. We walk the streets paved with gold, with pearl and emerald lining its sides, we enter the home built for our habitation and meet glad, bright faces we once knew in the earth life, who throw dear, loving arms about us and bid us welcome to our own home among the many mansions above. Then we remember that Jesus said he was going away, when he ascended, to prepare a place for us. It may have been the abode of want and poverty on earth, but here are the broad porticos, supported by marble columns, the trailing arbutus, the climbing roses, everywhere the sweet perfume of fragrant flowers.

We enter room after room, and find new beauty in each. Here is the library, filled with rare and costly books, from which we can go on with the studies we left on earth, for we are still to go on learning; not learning and forgetting as here, for by and by, when we have made sufficient growth in knowledge and wisdom, we shall see our Savior, shall take him by the hand whom our soul had learned to love on earth. And oh, the joy of it all, to see him of all others, and let our eyes rest upon the benign countenance of him who was pierced for us.

I have thought many times in these later years, that I want to live so pure here, that his would be the first face I might meet when I got there, that I would desire to see it before parents or children.

After inspecting the rooms, and by the advice of a dear friend or brother who had first come to conduct me to the spirit world, and my home in it, I lie down upon one of the many couches that occupy the different rooms and in the quiet halo we have that peace and rest which the inhabitants of earth do not enjoy. We look out upon the green sward and see many children at play, all with bright happy faces, with the ringing,

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joyous laughter of childhood. So many things remind us that we once belonged to earth, but the contrast is so great that it is a joy to think of it. We are so glad to be here.

And we will soon see our Savior, for we have advanced in wisdom and knowledge, and from all we see about us, as well as from the companionship of the dear friends about us who are farther advanced than we. By and by some of them take us on a journey. We do not get tired traveling there, for we can walk or go through the air. We come to a sea, as it were of glass, so transparent are its pellucid waters. Boats are on its bosom, with people in them, crossing over. But what do we see on the opposite shore? People; yes, tens of thousands line the banks. Many angels with harps in their hands are among them. We hear their music, as it swells and redounds to the very dome of heaven. Now and again the music peals forth anew. What is it for? We cross over, that we may have a better chance to see. Now, we see a party landing from their boats, and friends and relatives reach out glad hands to welcome them from earth. Then the angels peal forth anew the harps they hold, in joyous strains, for what is the joy of one is the joy of all. And as we look and listen, there is an innumerable company of singers in the air. Cherubim and Seraphim who join the glad chorus. One boat after another is continually landing, with its precious freight, friends receiving and taking away with them the loved one to make room for others that are constantly coming.

But we pass on. We behold the Christ. He is sitting on a raised mound, surrounded by children. Some at his feet, others leaning on his shoulders, others standing round, but having eyes and ears for none else, but to be near and listen to his loving words. Surely the little ones are not forgotten, but he loves them, too. Well might he rebuke the disciples when on earth, as he took the little ones in his arms and blessed them. We will pass on. We pass over city after city, and village after village we leave behind us. We see a crowd gathered in the open air. Let us go nearer and see what they are doing. Behold, a white-haired missionary preaching to the red man. Heaven would not be heaven to them till they were prepared for it, neither for the millions of heathen that have gone before us. People wonder so much at God taking away men and women in the prime of life who were doing so much good here. He is only taking them over there, where they can do more good. There is a great deal of preaching to be done over there before many millions will be able to come into the full rest and habitations of the mansions continually being prepared for them. There, when prepared for it, I love to think that we shall mingle with people from other worlds; we shall learn more of them and they of us, and millions of years will not exhaust what we will still have before us to learn.

As all these things pass in panorama before me, I do not wonder at the great Apostle Paul, after being caught up to the third heaven and hearing and seeing things beyond expression, exclaiming, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Shall we repine at waiting a few years here, amid the trials and sorrows of earth, and filling the place he has appointed us? To depart and be with Christ seems better, but it is needful for us to remain longer in the flesh, or Christ would take us. Then let us see to it that we fill our places here, improving the talent he has given us, and no time be wasted, that when our time here is ended, we may have an abundant entrance into the mansions above.

MRS. M. J. PHIPPS.

EL DORADO SPRINGS, MO.

Letter Department.

BOONSBORO, Iowa, Jan. 26.

Editors Herald:—Although I have not written for publication for some months I have not been idle, but have been doing what I could for the Master's cause that we love so much.

Beginning December 11, I held a seven sessions debate with H. Ford, of the Christian Church. Bro. J. C. Crabb assisted me, and Davis H. Bays assisted Rev. Ford. Debate was held in the Christian church at Redfield, Iowa. It is a new point. There has never been any preaching done by our people in this region. Bro. Ward Christy, who bore our share of the expense of the debate, says in a letter I received a few days ago: "I have been at Redfield several times since the debate, and I am satisfied with the results. Good was done. People, both in and out of the churches, have a different understanding of us as a people, and most everyone out of the Christian church thinks Ford was defeated, especially in the last proposition. Of course it is very hard to get people to believe in the divinity of the Book of Mormon, but it was a crust breaker, and there must always be a starting point."

Bro. Christy, I am confident, will pardon me for using some more of his letter in mine. He says: "We have enjoyed rich blessings from the bountiful hand of a loving Father. Health good, business thriving, and all to make life complete except the communion of Saints. We feel, as we never felt before, the lack of the association of the Saints." I cannot but contrast this feeling with some things I see when I go to places where there are scores of members who make no effort to associate with the Saints in worship.

I closed meetings in a schoolhouse ten miles southwest of Eagle Grove last week. I believe I can safely say they were the best attended meetings I have held this conference year. The interest was also good, and I think there will be reaping done as a result of that sowing.

Your brother in Christ,

D. M. RUDD.

KANSAS CITY, Mo., Jan. 27.

Editors Herald:—A new religion, about four months old, has appeared in Kansas City. It is being expounded in the hall formerly used by the second Kansas City branch, corner Seventeenth and Madison. The leader is Mr. Charles Parum, of Topeka, Kansas, where they have what they term a "Bible College," where a few students (men and women) are living according to the Bible teachings, that is, all things common, consecration of all property, etc. They teach that they should not labor for the bread that perisheth, but that all their time be given to preaching the gospel and the Lord will provide.

Mr. Parum preaches just about the same as Latter Day Saints, including tithing, consecration; the gathering; the near coming of Jesus Christ, the Saints to be caught up in air to meet him; baptism by immersion. They teach the power of God to heal in answer to prayer, and through the laying on of hands. Any member of the church may administer this ordinance.

At a watch meeting in Topeka, Kansas, New Year's eve, Mr. Parum claims the gift of tongues was made manifest to them, and he says the gift has been with them at different times since then in their meetings. He claims the discerning of spirits, prophecy and all the gifts of the gospel, when the Lord wills to bestow them. He claims God directs them by inspiration, revelation, visions, dreams, and in prophecy through the spiritual gifts.

Seven of the students of the Bible College are here with Mr. Parum to assist in spreading the new light they have received. They are a good looking lot of people, clear-skinned, bright-eyed and healthy as though they were keeping the "word of wisdom." Their zeal is commendable.

When I spoke of the Lord always giving authority through angels to his servants, and of the necessity of a prophet at the head of the church, he said: "Yes, that is alright when we are in a condition to receive these blessings."

Is God pouring out his Spirit upon all flesh? I did not partake of their spirit while with them.

The Saints of the second Kansas City

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branch wish to thank the Saints of the Lamoni branch for their donation of twenty-one dollars toward our chapel at Twenty-third and Holly streets, where some strangers are hearing the gospel every week. May God speed the right in the name of the Master.

JOHN C. GRAINGER.

2124 East street, near Holly.

NEVADA, Iowa, Jan. 25.

Editors Herald:—I am tied at home with la grippe, but can see a great many things to be thankful for. The Lord has been very good to me and my family, and he will always bless us and care for us if we will keep ourselves in the proper condition before him. There are only two families of Latter Day Saints in this place, and we do not hear preaching or have the privilege of assembling with those of like faith, unless we go twenty-two miles; but the Lord calls on us to serve him where we are, and to do all we can for his work.

We had an experience here last fall which I will relate. A Baptist evangelist came here and advertised that he would expose Mormonism, and Spiritualism, and Adventism, and all other isms that were of the Devil. I at once wrote to our missionary in charge, Bro. D. M. Rudd, but he did not get my letter until the day he should have been here. I told my wife we would go and hear, anyway; but I said to her: Before we go, let us ask God to tie that man up, or stop his speech, that he cannot destroy the work already begun here. We both asked God very earnestly, and started to the church. When the evangelist arose he commenced on the Saints, but had only talked two or three minutes when he became confounded and could not find the quotations he wanted, and said: "What is the matter with this old Bible; the leaves won't turn over." Then he said: "I have something better to tell you," and started off on Adventism and Spiritualism, and talked about them for three fourths of an hour.

We felt to thank God for his watchcare and his tender mercy in caring for his work in the way he did. May the time soon come when the gospel will be preached to all nations, and all evil be cleansed from the earth, and the meek inherit the earth in its purified and celestialized condition.

Your brother in the gospel,

W. C. HIDY.

PHILADELPHIA, Pa., Jan. 29.

Editors Herald:—I left Philadelphia just before Christmas in company with Bro. George Smith, homeward bound, just to see how things looked on Christmas in Rhode Island. While in the home field I labored at Fiskville, Antony, Boston, and Providence. Also visited Wareham, and with Bro. Bullard enjoyed a day and night with the few Saints and friends there. On Friday last I left Providence for the Quaker city. About an hour before the boat left for New York, a number of the Saints came to the boat to see the lone missionary off, and to give him good cheer. It was a distinction I never enjoyed before, and they were such a good-natured crowd that one could not feel sorrowful while they were there. While not very many in quantity, they were considerable in quality, as there was among those present a preacher, not counting myself; musical talent of no mean order both instrumental and vocal, and last a number of linguists who, while the good steamer slowly glided from the wharf, began to shoot all kinds of questions at the missionary in various tongues, some of them not down in the vocabulary of any book. But as I looked at my brothers and sisters slowly fading from sight in the gathering gloom of the winter's night, there came floating over the dark waters the sweet German farewell, "Auf Wiedersehen." May God bless the kind hearts. It is a green spot in my life.

The trip was a pleasant one, and I arrived here about noon next day. The Saints in this city are busy doing what they can for the advancement of the work, and we look for much good to be done in the future. Bro. George Smith, late of Providence, is at work in the city, and has been elected president of the branch, so we are glad that help has come to us. Our district conference is to convene here next Saturday, and we trust a joyful time may be had. We may not be very spiritual here in the good city of Penn, but we are peaceful most of the time, and the Saints seem to desire to work together and follow the suggestions of those that are sent to them. But then, grass grows in our streets here, and that may make some difference. I expect to leave the city for other parts of the field after the conference, and trust the good Lord may bless the effort to present this unpopular faith to a dying world.

Yours as ever,

GEO. W. ROBLEY.

DOGWOOD, Mo., Jan. 27.

Editors Herald:—This country is very broken in places, but fertile and healthy, and has as good, pure water as is in the world. The land is not so broken but that it can nearly all be cultivated, and produces well all kinds of tame grass that we have tried, and fair corn, wheat, and oats. We have plenty of timber of the different varieties of oaks, hickory, etc., for fuel, building, and fencing purposes. Stock does well here on the range from April until November. We have quite a number of Saints in this (Douglas) and adjoining counties, most of whom are trying to keep their lamps aglow. Several families have moved in recently and permanently located with us. They seem to be well pleased with the country. Other Latter Day Saints who are wishing to locate in the land of Zion can find good, comfortable homes cheap in this country. The writer knows of several good locations with some improvements that can be had cheap, and Saints who wish to locate in this country might do well to secure them. We are commencing to build a church house a few miles from this place, where we can meet and worship God unmolested. We are mostly poor, but think with the help of all generous hearted Saints and friends we will succeed. Elder J. C. Chrestensen and Jacob E. Swegart are appointed to solicit aid, so anyone wishing to donate can do so by sending their donation to either of the above at Beaver, Missouri.

The writer preached at Beaver schoolhouse last Thursday evening, to a large and attentive audience, with good liberty. I think if the Saints will only live their religion in this community the work will grow, for the prejudice against the church is fast giving way.

The Saints in this place all miss Bro. C. J. Spurlock. Yours in the hope of eternal life,

W. G. HODGES.

HARLANVILLE, Texas, Jan. 27.

Editors Herald:—We have had some good and some very rough times here of late. We cannot get the use of the schoolhouse, and the Saints have become discouraged and have given way to some extent; but the writer and others meet. But, judging from present conditions, it will not be very long till the branch will be disorganized. We hope to do all the good we can. Two of the Utah elders stayed with us awhile ago, and we discussed the differences between us with about the usual result. They refused to defend their claims in public. May God be our helper in the time of need. Let us all watch as well as pray.

Your brother,

B. F. SPICER, JR.

BOSTON, Mass., January 28.

Editors Herald:—The usual fervor of interest was manifest here yesterday in the meetings held by the Saints. Two preaching services, a Sunday school and Religio constitute the regular order for Sunday. There are talented teachers and students engaged in conducting affairs and training whose efforts cannot fail of bearing good fruit. How rapidly is the younger element developing into young men and young women, soon to take their places in the great and busy world for weal or woe. It may be that those who toil and sacrifice in their interest will then see satisfying fruits manifest for labor bestowed. There are signs of promise pointing that way at least.

While on my way here, I tarried over a few days at New Canaan, Connecticut, and aided Brn. U. W. Greene and Albert Stone in the work they have in hand there. They have succeeded in attracting a very interesting class of people to the faith in an adjoining neighborhood and are moving along hopefully and confident in the faith.

A visit to Brooklyn, New York, and Philadelphia, Pennsylvania, also found the Saints hopeful and earnest in the faith. Of course, as in the affairs of men, some more industriously so than others. Regular services are being held and an effort put forth to bring the work to the notice of others as well as to keep in proper religious tone themselves. One has to make haste to go slow in counting on gathering a people, carving a name and forcing a standing and recognition in great cities, where vanity, pride, and prejudice reign and with an unpopular faith. There are difficulties on every hand; and only the most persistency of effort and devotion to the cause will avail. More especially when it requires of men that they should for-

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sake evil, walk humbly, deal justly, love mercy, and contend earnestly for truth. The Saints are making some progress and are hopeful of success, even with so much against them, relying on the justness of their cause.

Yesterday Bro. F. M. Sheehy was at Plainville, Bro. R. Bullard at Providence, Bro. Geo. W. Robley at Philadelphia, Pennsylvania, and it is likely Bro. M. H. Bond at Fall River. Weather fine.

Hopefully,

WM. H. KELLEY.

LUVERNE, Minn., Feb. 1.

Editors Herald:—I send you a very condensed report of the debate now being held here. The feeling at present is all that we could wish for in our favor. A complete victory for us so far. Many outsiders have been in tears while Bro. Wight was speaking. Good is being done, and the Lord's work maintained. Begin second proposition tonight. Will send results when through.

For the right,

E. A. STEDMAN.

LUVERNE, Minn., Jan. 31.

Editors Herald:—The debate between Elder J. W. Wight, of the Reorganized Church, and Elder G. M. Walker, of the Christian Church, is now well under way. It began January 28, the writer acting as moderator for Elder Wight, and Mr. Boardman Weymouth for Elder Walker. The first proposition now under discussion, and affirmed by Elder Wight, is: "Resolved that the Reorganized Church of Jesus Christ of Latter Day Saints is, in organization, faith, and practice, in harmony with the New Testament." Bro. Wight in his opening speech dwelt to some extent upon the thought of organization and operation of law. Contended that all things are governed by law. Elder Wight said that where there was no organization chaos reigned; said that to sever an arm from the body, chaos would take its place. He presented Jesus as the great teacher and lawgiver, and that the system presented by him to the world was a perfect one, given to make men perfect, to bring us nearer to God, and make us more Christlike. Referred to Matthew 10; 1 Corinthians 12: 27, 28; Eph. 4: 8–14. These Elder Wight maintained were given for the perfecting of the Saints, for the edifying of the body of Christ, and were to be in the church until perfected.

Elder Walker in his opening remarks said that we do not find very much organization in the New Testament, that officers were put in the church that they might grow in grace. Must have some organization, but must not put too much stress on it. Said that if every one would do right, would not need any organization. In making this statement he did not seem to grasp the thought that these things (gifts) were given that men might do right, and be brought to a knowledge of the truth. Elder Walker said that when the apostles laid on hands power was given, but when they died the power ceased. They could not give it to any one else; said that we do not need them, the apostles, now; we have their words. The dead ones have just as much power now as they ever had. But he failed to tell how that power was now manifested. He said that in order to be an apostle one must know the history of Christ. He maintained that as God no longer revealed himself to men, they could not receive this knowledge. Said the only way we could know that Jesus was the Christ, "The Son of God," was by the Bible. Must see and know. Paul declared the whole counsel of God, and we don't need any more revelations. Elder Walker said that the Latter Day Saints are a great people for revelations; that any and every one could receive one, and no two alike. Referred to Book of Covenants, concerning Sidney Rigdon and Oliver Cowdery. He dwelt at some length upon the last chapter of Revelation, about adding and taking from the prophecy of this book. Said that he did not believe in the healing of the sick; said the Latter Day Saints could not heal; would be "hypnotizing" them. By the parity of reasoning, then, the apostles did not heal any one, they only hypnotized them.

The second night of the discussion proved more interesting than the first, and we came together with an increased attendance and interest manifested. Elder Wight in his first speech referred to and answered some of the statements of Elder Walker, and then took up the affirmative, and in one of the grandest and most eloquent bursts of oratory that I ever heard from him, defended the principle of revelation, and the outpouring of the Spirit of God upon the day of Pentecost. The room seemed to be filled with the Spirit of God, and to hang over the congregation like a mantle. The congregation was spell bound, and I know that some felt like shouting Hosanna to God. I know I felt that way, and I never saw a greater outpouring of the Spirit upon a congregation of those outside of the church than was then and there manifested.

Elder Walker the night before had made the statement that if any one should make the claim that they had received of the Spirit of God as at Pentecost, the people of Luverne would mob him or them. Elder Wight resented this in behalf of the good people there assembled; and while thus speaking, the outpouring of the Spirit came.

Elder Walker in his second speech said that the duty of a prophet was to tell future events, and challenged any living man to show a single prophetic statement ever made by Joseph Smith that had ever been fulfilled; —said that he did not read in the New Testament anything about high priests. I suppose this was because he does not read it, much less teach it. Said that apostolic succession was the bane of the world; that the idea of apostolic succession came from Rome. He said that they, the Disciples, had apostles, but they were dead ones. Apostles without power would not be apostles. We have their word. The evangelists were to teach the doctrine of the apostles. Said that Jesus came to reveal God. Jesus is the revelation. Every man must have a creed; Jesus our creed. A creed may be true, or it may be false, but we do not need one. Elder Walker has tried hard to create a feeling against Elder Wight by introducing the Book of Mormon and Book of Covenants as a part of the faith of the church, and to confound the Reorganization with the Utah church. But when pressed by Elder Wight, admitted that he knew the difference. This placed him in a bad position before the people.

Elder Wight in his first speech the third night referred to the challenge in regard to Joseph Smith, ever giving a prophecy that had ever been fulfilled, and read the prophecy on the rebellion, made some comments upon the same, and read from different authorities concerning the doctrine of polygamy, proving that it was not a part of the original faith of the church, but introduced by Brigham Young and others associated with him in 1852. This had a good effect upon the people.

Elder Wight here caused some merriment by referring to Elder Walker demanding a sign that he might believe. Walker had said that if Wight would show him a sign he would become a Latter Day Saint, would swallow the whole thing, error and all. Elder Wight showed him the foolishness of such a statement, and then read Matthew 12: 38–40, where Jesus said to those asking a sign of him that "an evil and adulterous generation seeketh after a sign." The congregation caught the force of the answer, and it had its effect.

Elder Wight in contending for the inspiration of the Spirit, related some of his experiences, and said that while arranging to go to a certain part of his field of labor he was directed to go another way, and the result was that ten precious souls were buried with Christ in baptism. While he was relating this incident, he seemed to be enveloped in light, and the Spirit rested upon him in great power; and, with another burst of oratory seldom surpassed, he held the people as under a spell. This, too, had its effect, and those present could plainly discover and see which of the speakers was in harmony with the Bible. Never in all the debates which I have attended have I seen such a spirit of vindictiveness manifested as was manifested by Elder Walker in his last speech last night. He wished for a rattle snake, that Elder Wight might take it up and see if any harm would come to him. He then took a small package from his vest pocket, and wanted Wight to take some poison. He became so vindictive that he ran towards Elder Wight, shook his fist at him, and acted as though he wanted to strike him. He became so enraged while examining the Book of Covenants, that he pounded it with his fists, and fairly jumped from the floor to hit it hard.

The church was packed full last night, and the debate is growing in interest. It is rumored that the Baptist minister is going to challenge Elder Wight when this is over.

Elder Walker said that miracles were given anciently to confirm the word, but failed to tell how the word was to be confirmed now. Said that when once confirmed, does not need confirming again. By this kind of logic, then, we are led to believe that the apostles made a mistake when they went

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out to represent Christ and his work. The word was confirmed at Jerusalem, and instead of referring to that as all sufficient for all time, we find that wherever they went they taught that the signs were to follow the believer in the gospel.

Elder Wight in answering Elder Walker in regard to miracles, read from "Hayden's History," the healing of a Mrs. Johnson by Joseph Smith, at Kirtland, Ohio, as found on page 250 of that work. Elder Wight, turning to Elder Walker, asked him if that history was authentic, and he replying said that it was. This was a clincher, and Elder Walker has not alluded to it since.

Last night being the last session on the first proposition, Elder Wight used a chart representing the gospel ladder, and a tree representing the organization of the church. In his first speech he asked Elder Walker if he really had poison the night before, and asked him if he realized the condition that he (Walker) would have been in if he (Wight) had taken it and it had killed him. Then, reading from Mark 8: 11, 12, where the Pharisee asked for a sign of Jesus. And he sighed deeply in spirit and saith, "Why doth this generation seek after a sign. Verily I say unto you, There shall no sign be given unto this generation." Elder Wight then, turning to Elder Walker, said to him, "You have asked for a sign from me; have asked me to do what the Master refused to do while here, and I think you owe an apology to this congregation." Elder Wight said that he felt humiliated himself to think that a man like Elder Walker would ask such a thing of him. Elder Wight had the congregation with him in this, and I felt glad that it was not one of us that was thus being held up before the people.

Elder Wight in his closing speech used the chart to good advantage, and showed that the evidence presented by him proved conclusively that he had maintained the proposition under discussion. The good Spirit was present, and it would have been impossible for one to have spoken faster than he did on his last speech. Many were in tears, and much good has been done.

Elder Walker in his last speech last night virtually admitted defeat by accepting all of the officers and gifts as contended for by Elder Wight but the president, evangelist, and priest. His effort last night was very weak, and in an effort to raise a laugh no one laughed but himself. Without boasting, we can say that truth has triumphed again. The Christian Church will be on trial tonight.

(To be continued.)

E. A. STEDMAN.

Love your children and they will love you in spite of all your shortcomings; keep faith with them and they will keep faith with you; treat them courteously and they will be courteous; maintain high ideals and they will follow them; make them the centre of your life and they will make you the centre of their lives.—*Caroline Leslie Field in February Ladies' Home Journal.*

During the last century the Bible was translated into 250 languages, and it is now accessible to nine tenths of the world's population.—*Globe-Democrat, February 3.*

Mothsrs' Home Column.

EDITED BY FRANCES.

Keep on praying—
E'en though in death
With parting breath,
He will forgive
And bid thee live.

WEBB CITY, Mo., Sept. 12.

Dear Saints:—I see the Home Column is very much neglected, and wonder why more of the mothers do not add their mite. For some time I have felt that I must try and write you, and feel just like one does when prompted in prayer meeting, that I have quenched the Spirit, until I do not know whether I can say anything that will edify or not; but the only way I can find in this great work is, if we get out of line of duty, the sooner we get back the better for us and the work also. And if we cannot do much, we can try to do something; and if we hesitate because we think there are others more able, we may not receive the approval we otherwise would. The Lord said of the one who gave the two mites, that she had given more than them all, for she had given her living, while others had given out of their abundance.

Sisters, do not become weary in the things of the Lord, for it is in faithfully discharging our duty, that brings peace and rest to our souls. We may feel like we could not say or do anything of worth, when one word will cause our hearts to leap with joy, and we will receive new life and hope. Sometimes it takes a long while for seed to start, and we cannot expect all seed to come up; but we must not stop sowing, for if there is no sowing there will be no harvest. We are all called to labor in the one great harvest field, and if we but glean, and the wheat is good, the small amount we gather may be good seed. Are we doing anything in the great harvest field? Are we sitting with folded hands, while others are bearing the burden and heat of the day? Some may say, They do not keep pace with my time, and I will not work. There is One at the helm, and he will keep time, and every one will get their just pay. He has said, Why sit ye here idle? there is work to do; go work, and I will give you what is right.

Dear Saints, do we ever think that the same voice is today calling us to do our duty, and has called us out of darkness into light to sit idle? No; but to be as a light unto others, or to do what little we are able. We can find work if we hunt for it; but when one does not care to work, it is hard to find sometimes. And it may be hard to find when we put forth an honest effort. If so, then ask God to help you, and the way will be opened; but if we are slow to obey, he has said he would be slow to hear. I often wonder why he is so good and kind to us and bestows so many blessings upon us, while we are so indifferent to our duties. I say "we," because there are many of us who will come under this rule. Should it be so? Are we keeping the covenant we made at the water of baptism? Have we renounced the things of the world? Are we in the army working for Jesus? Have we deserted, and crossed the line into the camp of the enemy? If so, let us get back into line, and keep in the straight and narrow path that leads to life; for broad is the way that leads to death.

Sisters, how are your Prayer Unions? Do you make an effort to meet? Do you think of the many sisters in different places who have met to implore the blessings of God upon the mothers and the children? Can you well afford to live without these blessings? We often have the peaceful influence of God's Spirit in our meetings, and we do know that the Lord approves of the Prayer Union; and we often feel the rebuke when we have been careless or negligent of our duty, for God will not bless us with his Spirit unless we have done something to merit it.

Dear Saints, let us all strive more and more to live in line of our duty, and the way will become brighter, clearer, and we will have more love and charity for each other; our homes will be much happier, and our lives be of more use; and when we come to lay down these bodies, we will have a reward awaiting us if we live to earn it. Do not neglect the sick, the poor, or those in trouble; they are worth our attention. The Father says there is not a sparrow falls to the ground without his care, and are we not worth more than a sparrow? May the Lord help us to be able to overcome and to renew our diligence; improve the time we have; the present is ours, the future, who can tell? Asking an interest in your prayers in my behalf, I remain your sister,

R. M. BRADLEY.

RESURRECTION AND JUDGMENT.

A FAVORITE WELSH HYMN.

Ten thousand glorious wonders
Shall greet the morning ray,
When earth's storm-beaten children
Shall wake to endless day.
All in their snow-white garments,
And crowned with new-born bloom,
Like to their Great Redeemer
When rising from the tomb!

Behold! the day is coming,
In which our faith to test,
To see who have the substance,
And who on shadows rest;
Lord! let my soul unworthy
Be sealed by thine own hand,
The one, the only token,
The final test will stand.

—*J. D. Evans, in Observer.*

A STORY OF ONE CHILD.

For nearly three years I have closely watched the development of a little girl who has in that time passed from the third to the fifth grade. When she first came under my notice she was one of the sunniest and brightest—as far as temperament was concerned—children in the building. She has twice failed of promotion at the close of the half year. This year her little sister started to school, entering the "1 B" grade, finishing the year's work in a half year, and being promoted to the "1 A" class, where she is

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accounted a very bright pupil who seems destined to go on taking grade after grade in the same easy fashion. I have seen the older child change gradually from the happy, smiling, sunny state that I had thought the outcome of an unsually happy nature, to something entirely different. She often seems depressed and gloomy; her manner has taken on something reckless and defiant at times, and I occasionally see on her face an expression of frightened sullenness. I have puzzled over the case a good deal. The change, I was sure, could not be wholly accounted for by her failure to pass, as she has never been an especially good student, or seemed to grieve over poor lessons, or low grades.

I have had several conferences with her mother, who is a beautiful, brilliant woman of society, but who seems to have a deep concern for her children's welfare, and, it seemed to me, was trying to do her very best to bring about an improvement in this one.

Lately I have thought I saw some hopeful indications. The half-yearly readjustment has brought about several changes, and she has seemed to be in an atmosphere better suited to her in some respects. However, she did not "pass." One day recently I met her mother on the street leading by the hand the brilliant six-year-old child, and I stopped to speak of the improvement in the older one. She heard what I had to say, and expressed her appreciation of it.

"But," she added, "the fact remains that she didn't pass, and the worst thing about it is that she just says, 'Oh, well, I'll know it all the better if I go over it again,' and seems utterly indifferent. Why, if I had ever failed at school I should have died of mortification. Now, if she were like this child there wouldn't be any trouble. This child is so smart and bright that she learns everything, and knows more today about many things that —— ought to know than she ever will know."

I am not sure that the light that dawned on me at that moment was the correct light in which to find a solution of the mystery—but I think it was, don't you? I recall now that the apparent decadence of the older child began almost simultaneously with the entry of her sister into school-life. What child would not become sullen, reckless, and obstinate, who was daily reminded of her own shortcomings, and contrasted unfavorably with a brother or sister? And on the other hand, what surer method could be taken to make a conceited little prig out of the younger child than to tell her to her face that she was incomparably smarter and brighter than her sister?

Parents "wound the spirit of childhood" too often by unconsidered criticism in the presence of others, and most of all by that most inexcusable of all mistakes, contrasting one child's conduct and attainments with those of another. There is no hope for that child's being permanently reclaimed unless the mother sees her error, and begins an earnest work of trying to restore her self-esteem by judicious praise of her good qualities, and sympathetic, loving, private discussion of her mistakes and failures with a view of aiding her in their correction.—*Margaret E. Dennis, in Child Study.*

IF I were asked to name one product of vice and crime that would soonest touch the hearts of all good people, I would say a neglected child. Give me the child and the state may have the man. Every case of vagabondage has its root in some neglected child.—*Dr. W. T. Harris.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. Wallis, of San Antonio, requests the prayers of the Prayer Union for his daughter (only child), Sr. Minnie Applewhite, that she may be relieved and healed of her great affliction. She is a great sufferer, and it is the desire of her loved ones that if it be God's will her life may be spared for the sake of her two little ones, who stand in need of her care.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE TEACHER AS A CHARACTER BUILDER.

All are character builders, builders of our own characters, and factors in the lives of those with whom we associate; and the closer the association, the stronger the influence we exercise. More especially is this true of those who, not unconsciously, but knowingly, endeavor to mold and teach others. Therefore, the attribute of "character builders," belonging to us as Sabbath school teachers, ranks high in the list of responsibilities resting upon us, and is worthy of grave consideration. Many think, and very truly, that the home should be the prime factor in the upbuilding of a child's character; but the fact is evident that it does not always reach the desired end; for, while many of our scholars are members of Christian homes, yet there are others who receive little or no instruction regarding their spiritual natures. Upon the Sabbath school, then, devolves this highly important work.

Some may think that it is, after all, a very small matter, this teaching in the Sabbath school; but earnest workers cannot entertain such a thought when they remember that it is God who has called them to this work, and with him nothing is small or unimportant. Realizing that

WE ARE, IN A MEASURE, RESPONSIBLE

for the characters of our Sabbath school scholars, we should give careful and prayerful attention as to when to begin to build, what materials to use, and how to use them. It requires but a limited knowledge of child-nature to convince us that even in extreme youth lasting impressions can be made either for good or evil. It is said of Mrs. Wesley, the godly mother of John and Charles Wesley, that she began to instill the principle of obedience into her children when they were but six months old. Let not, then, the primary teacher think the work in that department of any less importance than among the older scholars, for, in order that the superstructure may be of lasting value, it is necessary to lay the foundation with diligence and care.

LESSON HEARING IS ONLY A SMALL PART

of the teacher's duty. The minds of our scholars must be developed in more lines than one, even in the short time we have in Sabbath school, and with our well-chosen portions of God's word it is easy for us to point out and impress with force many helpful lessons. We should not be afraid to repeat. God has often to tell us the same thing many times before we remember and understand, and this should make us more patient with our scholars. Let us bear in mind that each little body is the temple of a precious, budding soul, which must blossom for good or evil, and that our hour's work on Sabbath may be of greater moment than we think. When we wish to construct something that will be durable and valuable, we use nothing but pure, good material. Then let us consider some of the principal elements which constitute a high and noble Christian character.

CHARITY RANKS FIRST,

for without love all other virtues fade into insignificance. There should be a deep, underlying spirit of unselfish, self-denying love; that love or charity which, we are told, is love, which the apostle says "never faileth." The first step toward teaching this virtue is to love our scholars, and by doing so they will be drawn to us, and will more readily incline their hearts do what we endeavor to teach. That teacher who is not capable of winning the love and respect of at least the majority of his pupils, will not make much success as a Sabbath school teacher. The earnest, active, interested teacher makes

A DEEP IMPRESSION

by getting close to his class, and they feel the force that emanates from his kindly interest in them. He builds, for as out of the abundance of the heart the mouth speaketh, so out of its abundance the busy, willing hands and feet and brain labor; and of such a one it may truly be said, "Work is worship." His works are his prayer and praise to his God.

TEMPERANCE,

perhaps, comes next in importance as an element of Christian character. Bible temperance, which means total abstinence from all improper things, and a moderate use of all proper things. As it is impossible to overestimate the evils of intemperance, so it is impossible to conduct Sabbath school work faithfully without making temperance one of the prominent features of study. Honesty, truthfulness, fidelity, and benevolence are all indispensable to the healthful existence and right development of character. It requires

LIFE, ACTIVITY, AND ENERGY

to be a builder; it requires love, and an intelligent use of power to build wisely. How does the unfaithful teacher build? The one who for one short hour each week goes coldly

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and carelessly through a form of teaching? Let us hope that such half-hearted teachers are few, for they are not builders. The true Sabbath school teacher seeks to build the characters of his pupils by interpreting to them the Scriptures—the word of God; he holds up to them the pattern, the model life, Christ Jesus. He points his class upward to higher life and nobler conduct. But in order to insure any degree of success as a character builder, it is absolutely necessary that the teacher's own character be blameless, that he be possessed of that religion which is pure and undefiled before God, and that he keep himself unspotted from the world.

PERSONAL EXAMPLE

and influence counts heavily for or against our work. A teacher influences more by what he is six days in the week, than by what he says on the seventh. One mistake, one false step, may undo the faithful work of years. We must be what we teach. We should not only point to a higher, nobler life, but we should strive to walk in that life ourselves. We should not only teach the principles of religion, but we should strive to practice them in our daily lives. We should examine ourselves, and determine whether all our works and ways are characterized by that Spirit, which bears for its fruit, love, joy, peace, and long-suffering, gentleness, goodness, faith, meekness, temperance. It was not only the doctrine advanced by our Savior with such persuasive eloquence, nor the miracles performed by him, that had such power to draw the hearts of men, but these were made doubly effective by his ever-ready, loving sympathy, and the example he set at all times under most trying circumstances. When we think of

THE SOLEMNITY OF SABBATH SCHOOL WORK

and that we are striving to lead souls to a saving knowledge of Christ, to warn and persuade the growing minds, to stir up the fruitful soil of youthful hearts, and sow therein seed which shall bear fruit in a consecration of their lives to loving service for our heavenly Master, and in every way to upbuild and fortify their characters, so that they will develop into noble Christian men and women, we cannot but humbly feel our inability to do this work as it should be done, we cannot but realize the weakness of our best efforts, and that what is true of the ministry is true also of Sabbath school work, that "Paul may plant, and Apollos may water, but God giveth the increase." And so when we have the blessed consciousness, that what we are striving to do is in loving obedience to, and faithful coöperation with our Lord, we know that our labor is not in vain, for although we may not be allowed to see any wondrous transition as a result of our present toil, neither are we permitted to know what might have been the condition of those we ministered to had we not served them as we did. "Patience, accomplish thy labor; accomplish thy work of affection! Accomplish thy labor of love, till the heart is made godlike, purified, strengthened, perfected, and rendered more worthy of heaven."

A. M. R.

CONVENTION NOTICES.

New York district convention, will meet February 22, at 199 Saratoga avenue, Brooklyn, at 10:30. We desire to make this meeting the greatest success of all, and hope to have much labor bestowed upon this grand work, for there is great need of extending the influence of school work into all the homes of Saints at least, and also of those that are not Saints. Come and join in making this a banner meeting.

A. E. STONE, Supt.
ESTELLA M. STONE, Sec.

Sunday school convention of Eastern Iowa district will meet at Amber, February 16 and 17. Will the schools send their reports in time? Election of officers at this session.

J. R. SUTTON, Supt.

Convention of South Missouri district Sunday school will convene at Johns Mills, Missouri, March 1. We hope to get reports from all schools in the district.

G. W. WINEGAR, Sec.

BURNHAM, Mo.

Conference Minutes.

DECATUR.

Conference of Decatur district met at Lamoni, Iowa, February 2; Brn. F. M. Weld and Duncan Campbell presiding; B. M. Anderson secretary; A. M. Chase assistant. Branches reporting: Davis City, Cleveland, Centerville, Leon, Lucas, Pleasanton, Wirt, Lone Rock, Allendale, Lamoni, Greenville, Evergreen. Ministry reporting: F. M. Weld, D. Campbell, J. R. Lambert, H. A. Stebbins, R. M. Elvin, J. S. Snively, M. M. Turpen, I. P. Baggerly, R. S. Salyards, Jas. Allen, H. N. Snively, Price McPeek, F. E. Cochran, C. I. Carpenter, Lewis Gaulter, Jas. McDiffit, T. R. Allen, W. A. Williams, C. Scott, David Keown, D. J. Krahl, John Harp, J. P. Anderson, W. T. Rook, G. F. York, J. T. Williams, Nephi Lovell, D. D. Young, Wm. Anderson, J. A. Gunsolley, J. C. Clapp, H. R. Harder, John Shippy. B. M. Anderson, district treasurer, reported: Receipts $30 70, expenditures $24 33, balance on hand $6.37. Referred to an auditing committee and found correct. Bishop Anderson reported: Received $3.795.69, expended $3,873 49, due bishop $77 80. Audited and found correct. Sunday school and Religio conventions also reported. Recommendation from Greenville branch that Bro. Alfred Lovell be ordained to the office of deacon was adopted and ordination provided for. Recommendation from Evergreen branch that Bro. A. B. Young be ordained to the office of priest was also adopted and provided for.

The following were chosen as delegates to the next General Conference, with instruction that in case of division on any question, they cast a majority and minority vote; those present casting the entire vote of district: J. R. Lambert, Heman C. Smith, D. Campbell, F. M. Weld, D. A. Anderson, R. S. Salyards, H. A. Stebbins, R. M. Elvin, A. S. Cochran, F. A. Smith, J. C. Clapp, William Anderson, C. Scott, E. L. Kelley, M. M. Turpen, J. S. Snively, D. E. Daniels, John Smith, H. N. Snively, J. R. Evans, Nellie Prall, I. P. Baggerley, James McDiffit, J. W. Wight, S. V. Bailey, Jos. Bogue, A. M. Chase, Joseph Smith, A. H. Smith, Isaac Phillips, E. B. Morgan, David Archibald, Frank Hitchcock, H. R. Harder, J. J. Watkins, D. J. Krahl, George Thorburn, F. E. Cochran, Vida Smith, M. B. Nicholson, Ella D. Whitehead, D. F. Lambert, H. A. Hartshorn, D. F. Nicholson, M. A. Richards, David Keown, Kate E. Smith, Anna Salyards, Sr. J. R. Lambert, I. N. Roberts, Sr. I. N. Roberts, L. L. Resseguie, A. B. Hanson, Ada R Smith, Sr. S. B. Hartshorn, Audentia Anderson, C. B. Stebbins, C. B. Kelley, Elizabeth Blair, C. H. Jones, Sr. C. H. Jones, J. A. Anderson, Sr. J. T. Williams, Alice, Thorburn, John Harp, Eliza Chase, A. Whorlow, Alma Newberry, J. Robedau, Sr. J. Robedau, W. J. Mather, Robert Johnson, M. D. Lewis, Flora Scott, Eli Hayer, Sr. Eli Hayer, D. W. Wight, Sr. I. Carlile, M. F. Gowell, Eli Stedman, D. C. White, J. A. Evans, A. K. Anderson, F. M. Smith, Ruth L. Smith, B. M. Anderson, J. P. Anderson, Maggie Bagley, W. H. Kelley, D. D. Young, La June Howard.

Bro. R. M. Elvin was chosen president for the ensuing year, B. M. Anderson secretary and treasurer. Bishop William Anderson and his counselors were sustained. Seven sessions were held, two for business, three for preaching, one priesthood meeting, and one social and sacrament service, at which Bro. Alfred Lovell was ordained a deacon by Brn. R. M. Elvin and Duncan Campbell. Bro. R. M. Elvin nominated as his associate for the next four months, Bro. H. N. Snively, and the nomination was ratified by the conference. Preaching by Brn. C. Scott, R. M. Elvin, and Bishop William Anderson. Collection for district expenses, $7.00. Adjourned to meet at Cleveland, Iowa; time of meeting left to district officers.

NORTHERN NEBRASKA.

Conference met at Omaha, Nebraska, January 25; F. A. Smith, district president, in the chair; James Huff, secretary. President reported he had visited Columbus, Platte Valley, Fremont, and Omaha branches since last conference, and also the Saints in Sarpy county. Ministry reporting: Elders F. A. Smith, H. J. Hudson, Oscar Case, G. W. Galley, S. S. Black, J. E. Butts, W. F. Seward, James Huff, E. Rannie, John Avondet, A. W. Ballard, and Jens Anderson; Priests H. W. Belville, J. F. Weston, and E. R. Ahlstrand; Teachers W. C. Fetter and H. S. Lytle; Deacons C. M. Hollenbeck and J. J. Suttles. The ministerial reports show 144 sermons preached, 9 baptized, 9 confirmed, 125 administered to for sickness, 4 marriages, and 16 children blessed. Missionaries' labors show F. A. Smith 51 sermons, Oscar Case 41, and H. W. Belville 16. Statistical reports show no changes in Blair, Decatur, and Fremont branches. Columbus branch 30; one baptized. Omaha 286; received by baptism 7, by letter 5, deaths 2. Platte Valley 59; baptized 1, removed 3, marriages 1. Bishop's agent's audited report: On hand last report $231.72; received since $869.25; total $1,100 97; paid out $838 63; balance on hand $262 34. Tent committee reported 97 cents on hand. District treasurer reported $4 33 due him. Delegates to General Conference instructed to work and vote for the change of district line on the south side of district, are: H. J. Hudson, C. M. Hollenbeck, F. A. Smith, Oscar Case, S. S. Black, J. F. Weston, Lloyd Marteeny, J. J. Suttles, H. W. Belville, James Huff, A. W. Ballard, W. Feagin, also Sisters C. M. Hollenbeck, Mamie Suttles, Ellen Richardson, Rose Huston, Alice C. Schwartz, and Lottie Edwards. Resignations of James Huff, as secretary, treasurer, and member of tent committee received and accepted. Resignation of F. A. Smith as president and member of tent committee received and accepted. F. A. Smith elected president, A. W. Ballard vice president, and James Huff secretary and treasurer, F. A. Smith and James Huff elected tent committee. Adjourned to Platte Valley branch, the last Friday in May, at 7:30 p. m. Preaching by Elders H. J. Hudson and F. A. Smith.

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Miscellaneous Department.

FIFTH QUORUM OF ELDERS.

On January 30 I mailed each member of the Fifth Quorum of Elders a report blank. If anyone has failed to receive his blank, please notify me at once and another will be sent.

By resolution the members of this quorum are instructed to report labors up to March 1, preceding each succeeding conference. If your last year's report to the quorum was dated later than that, then report labors performed since date of last yearly report; otherwise include all work done since March 1, 1900, up to March 1, 1901.

By another resolution the quorum asks its members to pay into the treasury fifteen cents, or more, each year, for the purpose of defraying the quorum expenses.

Now, brethren, you all can get your reports to me by March 10, and I trust none of you will cause any delay. Please put forth an effort to make out your report and mail it to me March 1, 1901.

D. A. ANDERSON, Sec.

LAMONI, Iowa.

AMENDMENT—GRACELAND COLLEGE.

Notice of amendment to articles of incorporation of Graceland college, Lamoni, Decatur county, Iowa.

Notice is hereby given that the board of trustees of Graceland college contemplate amending the articles of incorporation, at a meeting of said board of trustees to be held on the 8th day of April, 1901, or at the General Conference of Reorganized Church, etc., to be held at Independence, Missouri, in April, 1901, this being the requisite notice provided for in article 16 of the articles of incorporation.

The following will show the nature of the changes where contemplated:—

The prefatory "statement" and articles 1, 2, and 3, are to stand as heretofore.

Article 4 will contain the duties of board of trustees as now set forth in articles 4 and 5, making it more comprehensive, by including duties of former board of directors, and the wording more harmonious and consistent.

Latter part of article 4 will take place of article 5, without any farther change.

Article 6 to stand as heretofore.

In article 7 the word *president* of trustees to read "chairman" of trustees, in conformity with article 4 original articles of incorporation.

Article 8 having been stricken out by amendment at last conference, article 9 to take the place thereof, and provides for selection of professors, teachers, etc., as soon after the election of new members of the board as practicable, instead of "during commencement week" as heretofore.

Article 10 to take place of article 9, and changed by striking out part providing for board of trustees "in case of failure to elect suitable officers, etc., to meet on first Monday after commencement at ten o'clock a. m." and retaining part beginning with the word *special* and changing the word *president* to that of "chairman."

Article 11 to take place of article 10, gives the treasuser exclusive authority to collect and receive moneys due or belonging to the college from all sources whatever, and requires him to make report of same to secretary regularly, as required by board, and makes him alone responsible for the funds and property. The word *president* is changed to "chairman."

Article 12 to take place of article 11 which requires the secretary to keep account of all receipts of money, and of the funds and property, etc. of the college and of all disbursements. He is thereby required to keep a debit and credit account of the business transactions and is relieved from the responsibility of receiving money.

Article 13 to take place of article 12, and requires treasurer only to give bond instead of secretary and treasurer both as heretofore.

Article 14 to take place of article 13, and to stand as heretofore.

Article 15 to take place of article 14, and the words *in trust* to be added after the word *trustee*, to conform to style given Bishop of Reorganized Church, etc., as "trustee in trust."

Article 16 to take place of article 15.

Article 17 to take place of article 16.

Article 18 to take place of article 17.

The last three articles otherwise to stand as heretofore.

Signed this 1st day of February, 1901, at Lamoni, Iowa.

WM. ANDERSON, Chairman.
I. W. ALLENDER, Secretary.

MEMORIAL SERVICE.

Memorial service was held in Saints' chapel, North Plymouth, Massachusetts, December 9, 1900, in memory of our late brother, M. P. Hanson. Bishop Bullard, of Boston, delivered the sermon, basing his remarks upon the fifteenth chapter of first Corinthians; also the fifth and sixth paragraphs of section 76, Doctrine and Covenants. He spoke that which would comfort the mourners and Saints. Bro. Hanson died in Arendal, Norway, October 26, 1900, having gone there under General Conference appointment to labor with Bro. N. C. Enge. He was 62 years old, and had been identified with the Reorganization for the past sixteen years. He was ever a zealous worker in his home branch, where he will be greatly missed. He always desired to do the right, although his labors to that end were many times at a great disadvantage.

B. W. LELAND, Clerk.

MINNESOTA REUNION.

The committee on reunion for 1901 met at Clitherall, December 8. I. N. Roberts chairman, W. W. Gould secretary. Bro. Will Oaks having moved away, Bro. Arthur Whiting was chosen in his place. The time set for the beginning of this reunion is June 20, 1901, and to continue over two Sundays, and longer if the interest demands. Sr. M. F. Hawley was chosen as organist. The chairman was empowered to appoint one in each branch to solicit money for expenses: Bro. Charles Pierce in Union, Sr. Lucy M. Hawley in Audubon, T. J. Martin in Oaklake, Bro. Gustaf Nelson in Amor, Sr. Emma Anderson in Bemidji, Sr. Alfred Hawkes in Minneapolis. I hope that the above named parties will act as requested, and the Lord will bless them in so doing. The committee requests and invites Bishop G. H. Hilliard to attend this meeting, believing that his aid will be a power for good. Arrangements for board and horse feed will be looked after in due time, and notice given through the church papers. Committee:

I. N. ROBERTS.
A. W. WHITING.
LON WHITING.
CHARLES PIERCE.
W. W. GOULD.

CONFERENCE NOTICES.

Conference of Pittsburg district will convene at Wheeling, West Virginia, March 2, at two p. m. Presidents of branches will please see that reports are duly made out and sent to the undersigned at 435 Sixth avenue, Pittsburg, Pennsylvania, not later than February 25. Give full report of resident and scattered members. All brethren holding the priesthood are requested to send reports to same address. The brethren residing in Johnstown, Pennsylvania, are in this district, and will please report. Delegates to General Conference to be appointed. Let there be a good attendance, and bring the Spirit of the Master with you. The Wheeling Saints are preparing to entertain all visitors. EDW. E OMOHUNDRO, Sec.

Independence district conference will convene at Independence, Missouri, March 9 and 10, at ten a. m. Delegates to General Conference are to be elected and much other business of importance is to be transacted, and a good representation from all branches in the district is desired. We would also like to have a correct statistical report from every branch in the district. Please mail reports, both statistical and ministerial, to D. F. Winn, 2306 Bellefountaine avenue, Kansas City, Missouri.

D. ROB'T. WINN, Sec.

Persons intending being at Des Moines district conference and Sunday school convention, which meets in Des Moines, February 8, 9, and 10, will please observe the following directions: The church is located at East Sixteenth and Des Moines streets. Upon arrival in the city, take a street car having "Capitol and East Grand avenue" on the signboards on top of car, and go to Sixteenth and Grand avenue, then walk one block north to church, where the entertainment of all visitors will be looked after and provided for.

E. O. CLARK, Sec.

Central California conference will meet in San Jose, March 8-10. We hope all branch officers will send reports to conference. The expressions of Divine favor have been shown in the past, and we trust that God will abundantly bless in this meeting.

J. M. PUTNEY, Pres.
J. B. CARMICHAEL, Sec.

Conference of the South Missouri district will convene at Johns Mills, March 2, at ten a. m. Presidents, we would like a report from every branch. If reports are sent by mail, send as early as possible to

G. W. WINEGAR, Sec.

BURNHAM, Mo.

Conference of Southeastern Illinois district will meet at Springerton, Illinois, at ten a. m., March 2 and 3. Hope all interested will send in complete and timely reports.

J. T. DAVIS, Pres.

Conference of New York district will convene on Saturday, February 23, at 199 Saratoga avenue, Brooklyn, New York, at 10: 30. Reports should be in writing and forwarded to secretary three days before conference.

JOSEPH SQUIRE, SR., Pres.
SAM'L GUILFOY, Sec.
189 Schaeffer street, BROOKLYN.

Pottawattamie district conference will meet at Crescent, Iowa, February 23, at ten o'clock a. m. J. CHAS. JENSEN, Sec.

Oklahoma conference will convene March 2 and 3, at Okarche; it is on the Rock Island railroad, and near the center of the district. Each branch is expected to report; branch officers should be on time with reports. All holding the priesthood are expected to report. Election of officers and delegates to General Conference. Let all attend and do their part to advance the cause of truth. R. M. MALONEY, Pres.

TWO DAYS' MEETINGS.

To the Saints of Eastern Maine District:—There will be a two days' meeting held with the Saints of Indian River branch, March 9 and 10. All are invited to come, with as many of the elders as can. Let us all try to bring the Spirit of the Master with us, and be blessed. J. N. AMES, Pres.

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The Saints' Herald.

(Established 1860)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

Subscription price. $1 50 per year.

Address communications for publication to "Editors Herald."

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

NOTICES.

This is to give notice that William Wilson, Thomas Canter, and Mary Canter, were expelled from the Reorganized Church of Jesus Christ of Latter Day Saints, January 19, 1901. Cause, apostasy. By order of Milton branch, Ohio. A. W. KRIEBEL, Pres.

HERALD PUBLISHING HOUSE.

The past orders for the third volume of Church History are being filled as rapidly as possible, and when these are completed the book will be advertised for sale. Persons willing to wait may forward their orders.

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A practical binder. A brother preferred.
tf JOHN SMITH, Mgr.

BORN.

JASPERSON.—Herman Wendell, son of Bro. and Sr. H. H. Jasperson, was born at Independence, Oregon, September 28, 1899. Blessed November 4, 1900, by Elder A. M. Chase.

DIED.

SEE.—At the home of her daughter, Mrs. H. D. Stevens, of Madison, Wisconsin, Mrs. Adam See passed to be with Jesus. Eunice Linnell was born at Lime, New York, in 1817; was married to Adam See, in March, 1835. She was the mother of fifteen children, seven of whom survive. She was an old time Saint, joining the church just before the death of the Prophet Joseph, and united with the Reorganized Church in the '70s. Her husband died twelve years prior. She had been a cripple for twelve years from a broken limb.

HART.—William H. Hart was born in Oneida county, New York, November 14, 1819; on January 24, 1841, he was united in marriage with Lucina Stanard; to them were born eight children four are still living. Our brother united with the church May 15, 1840; was ordained an elder at Amboy, April 6, 1863, and presided over the Fox River branch for a number of years. He came to Sandwich in 1893, and has since been a citizen at the place. He fell asleep on January 28, 1900. Funeral at the Saints' church, by Elder Charles H. Burr, assisted by Elder E. M. Wildermuth.

PENFOLD.—Bro. J. Charles Penfold died December 20, 1900, at San Jose, California, at the home of Bro. and Sr. Moses Holmes. Bro. Penfold was born at Lamberhurst, England, June 14, 1824; and was baptized by Bro. J. F. Burton, September 27, 1893. After a sickness lasting about one month, our brother peacefully passed away, trusting in the Father and in the hope of a resurrection of the just. Funeral services conducted by Elder J. B. Carmichael.

HATHAWAY.—Catherine Fenn was born in Bedfordshire, England, August 29, 1851; came to St. Louis, Missouri, with her parents in 1853; was married to Mr. Joseph Hathaway, January 14, 1874, at Hastings, Iowa, where they have resided most of the time since. She died at her home, January 18, 1901. Those left to mourn are a husband, three sons, one daughter, her mother, three brothers, and three sisters. Funeral at the Congregational church, Hastings, Iowa, in charge of D. Hougas. Interment in North Grove cemetery.

WAGGNOR.—At Paul's Valley, Indian Territory, December 20, 1900, Sr. Mattie L. Waggnor. Born at Fort Smith, Arkansas, July 28, 1874. She was baptized September 3, 1893, by A. J. Moore; died firm in the faith. She was loved and respected by all who knew her. Leaves her husband and little Laura Lee of two years old, with many relatives and friends to mourn her loss. Funeral sermon by R. W. Davis.

WETMORE.—Bro. Ulysses S. G. Wetmore was born in Boston, Massachusetts, May 31, 1868, and died January 28, 1901. He had a paralytic stroke last November, and finally quick consumption set in, which was the immediate cause of death. He leaves a wife and three children, two girls and a boy. He was engaged in the grocery business, and was of good standing in the community. He had been a member of the church a number of years. Was buried in Mt. Hope cemetery. Funeral sermon by Wm. H. Kelley.

THEORIES OF WORLD GEOGRAPHY.

We know that the sphericity of the earth was taught by the Pythagoreans in the sixth century B. C. . . .

As has been frequently pointed out, however, the enunciation of this theory can constitute no claim to scientific acumen. The earth was regarded as a sphere because the sphere is the most perfect geometrical figure; it was at the center of the universe because that is the position of honor; it was held to be motionless because motion is less dignified than rest. Belief in the sphericity of the earth did not displace the idea of a circumfluent ocean on which men were already beginning to conceive it would be possible to sail from shore to shore by two diametrically opposite routes. It is worthy of note that this theory of circumnavigation, first advanced by the Greeks, was never wholly lost to view, although the navigator who was to put it to the supreme test was not born for almost a score of centuries. Plato and Aristotle adopted the Pythagorean view of the form of the earth and did much to make it popular. The latter, in his treatise "De Caelo," cites three distinct grounds upon which was based the theory of the earth's sphericity: (1) the tendency of all things to seek the center, (2) the unvarying circularity of the earth's shadow at eclipses of the moon, (3) the proportionate change in the altitude of the stars resulting from change in the observer's latitude. Beyond these facts the science of today cannot go, except that it has added the conclusive proof which comes from circumnavigation. . . .

The calculation of the real size of the earth was a very slow and difficult process, but at the same time an exceedingly important factor in the evolution of western discovery. Aristotle states that the mathematicians of his day (fourth century B C) estimated the earth's circumference at four hundred thousand stadia. Archimedes (born about 287 B. C) puts the current reckoning at four hundred thousand stadia. How these figures were obtained we do not know, nor can we ascertain their English equivalents; for, though the Greek stadium is known to have comprised six hundred feet, yet the length of a Greek foot is uncertain because of a peculiar system of double standards, the Olympic and the Attic. The first measurement of the earth based upon methods now understood was made about the middle of the third century B C. by Eratosthenes, the librarian at Alexandria. By comparing with the angular distance the linear distance between Syene—a city under the tropic—and Alexandria, he computed the earth's circumference to be 250,000 stadia. It is generally agreed that Eratosthenes's figures were equivalent to 25,200 geographical miles—the correct measurement being 21 600 miles. Posidonius of Rhodes (B C 135-51) made a calculation which is reported by Cleomedes at 240.000 stadia and by Strabo as 180,000 stadia. The latter measurement (about 18 000 geographical miles) more nearly accords with views of Posidonius elsewhere expressed. This estimate, like that of Eratosthenes, surprises us by its approximation to accuracy.—Geography from Homer to Columbus," by Frederick Austin Ogg, *Chautauquan* for February.

THE FEBRUARY WORLD'S WORK.

The immediate success of *The World's Work*—a fact unparalleled in magazine history—is due in great measure to its dominant Americanism. The expression of a strong and broad spirit of nationalism and the embodiment of American ideals have met an instant response. There is a strong note of patriotism in all American achievement.

The February number is characteristic. An editorial interpretation of the month compressed, clear and cheerful; an illustrated article on "The Great Empire by the Lakes," by Frederic C. Howe, Esq., of Cleveland, explaining the industrial and intellectual building up of that working centre of the world, vivid sketches of Cecil Rhodes and General Kitchener written by men who personally know them, an article on "The Changing Character of Immigration," (how the Italians and the Jews are taking the place of the Irish,) and an account of a naturalist's adventurous climb to the summit of a Mexican volcanic peak; another first-hand article reporting improving relations between workers and employers; a view of the new aggressive Germany under the strenuous Emperor; an outline by Dr. Reinsch of the new conquest of the world by the industrial machinery and methods of Americans, and Mr. Billy Sanders's (Joel Chandler Harris) quaint humor directed this time at the Democratic party—these are only a part of the contents, which includes also short articles, interviews and anecdotes, a study of C. G. Bush, the cartoonist, terse comment on books and the record of doings of the month in trade and profession in "Among the World's Workers."

There are, further, full page portraits of John Marshall (from a painting), General Chaffee, President Gilman of the Johns Hopkins University, Cecil Rhodes, and Charles G. Bush, besides the seventy-five or a hundred necessary and attractive pictures. The magazine improves in its superb typography and illustration.

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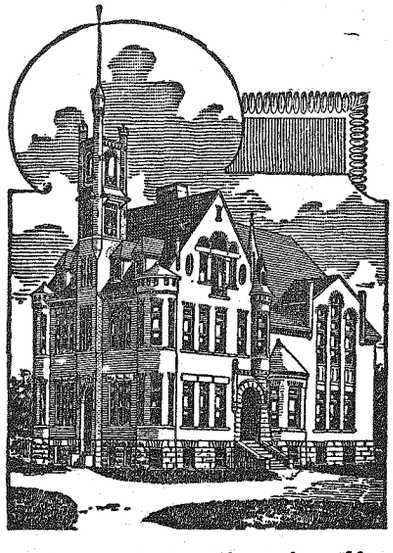

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

30201 F.J.McNutt

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, FEBRUARY 13, 1901. NO. 7.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 13, 1901.

COMMITTEE ON HISTORIES GETS CORRECTION.

In the HERALD for October 24, 1900, under the heading "Work for the Committee on Histories," we called attention to a chapter which appeared in a book entitled "The Making of Illinois," which purported to give a short history of "Mormonism." Since the publication of our comments on this chapter, the Committee on Histories and Encyclopedias has taken the matter in hand, and through the courtesy of the publisher, A. Flanagan, of Chicago, and the author, Irwin F. Mather, the chapter has been revised so that it now does not do the injustice to us that it did in its previous form.

As soon as his attention was called to the matter, Bro. Heman C. Smith, who was then in his mission in Illinois, and who is also chairman of the Committee on Histories, called on the publisher, and presented our claims to him. Bro. Smith was given a patient hearing, and was asked to write an article giving our claims as to the historical facts. This he did, and it was submitted to the author of the book, who, in the light of this article, rewrote his chapter. This was submitted to the Historical department, but as it was still unsatisfactory, another personal conference was arranged for between the author and a member of the committee. This conference took place in Chicago, at the office of Mr. Flanagan, January 9, and the member of the committee and the author spent some time in canvassing the differences, and the historical matter of the chapter generally. The committee did not ask to have our claims presented in all matters, but asked that where matters were spoken of which are in controversy, if both sides were not presented, the question be left open, so that we would have a chance to defend ourselves, and not have the handicap of being confronted by erroneous statements presented as historical facts. The committee was met on the part of the author and the publisher in a spirit of fairness, both expressing themselves as desiring to present facts without favoring to any degree the claims of either side at the expense of the other.

In regard to the statement in the chapter as first published wherein the claim is made that Solomon Spalding's romance was the origin of the Book of Mormon, after hearing our claims in regard to the matter, and learning that the original of the "Manuscript Found" was in the library of Oberlin College, the author said that he would write the librarian of the college, and if he found that things were as we claimed he would be glad to make such correction as would do us entire justice in the matter. He did so, and our people will be glad to note that he does not take a luke-warm position but comes out squarely and declares that the position that the Book of Mormon originated with the "Manuscript Found" is wholly untenable, that there is no resemblance between them. Other parts of the chapter which hinged on this theory of the origin of the Book of Mormon have been changed accordingly.

We are glad to record that the treatment accorded us by both Mr. Flanagan, the publisher, and Mr. Mather, the author, was courteous and liberal. Mr. Mather, in thus breaking away from the traditional and prejudiced errors which have so long existed, has shown a spirit of courage and liberality which is highly commendable, and to us very gratifying, accustomed as we are to meeting most stubborn prejudice.

"The Making of Illinois" will appear to a great extent in the schools of Illinois, and as it now appears, will not place our children in those schools to the disadvantage the first edition did. Things are left now in such a way that they will have a chance to defend their church without being handicapped by false statements.

Mr. Flanagan's business address is 266-68 Wabash avenue, Chicago, and any of our Illinois Saints who may desire a copy of the book can purchase there, if it is not on the shelves of the local book dealers.

The corrected chapter is as follows:

NAUVOO AND THE MORMONS.

In the little village of Sharon, Vermont, was born on December 23, 1805, a child named Joseph Smith, who was destined to wield a wide influence and establish an additional religious sect. When Joseph was but a lad his father removed to Palmyra, New York.

At about the age of fifteen young Joseph Smith attended one of the great revival meetings which were being held in the state and was deeply affected. He relates that retiring to a wood for prayer and meditation he beheld a wonderful vision. Two persons appeared to him in a pillar of light. One of these heavenly visitors commanded him to unite with no established church. He further states that he was again visited by an angel, who revealed to him the location of certain gold plates hidden in the earth, that contained a record of the former inhabitants of America. In a few years these were obtained and translated by him and published as "The Book of Mormon."

About this time there appeared an itinerant preacher named Sidney Rigdon, who had one time worked in a printing office in Pittsburg. To this office one Solomon Spaulding had sent a writing styled "The Manuscript Found,"* a romance of the origin of the North American Indians. Certain people claim that this manuscript obtained by Sidney Rigdon is the basis of "The Book of Mormon." A comparison of the two books, however, necessitates an abandonment of this theory. There is no common incident or name, in fact, no resemblance whatever between "The Manuscript Found" and "The Book of Mormon." The Mormons, moreover, claim that Joseph Smith made this translation several years before he became acquainted with Sidney Rigdon, who joined the sect November 14, 1830.

The "Church of Christ of Latter Day Saints" was organized at Fayette, New York, on April 6, 1830. The little band, at this time numbering but six members, chose Joseph Smith to be the presiding officer.

The church grew rapidly and in 1836 dedicated its first temple at Kirtland, Ohio. This structure still stands and in many particulars is a remarkable monument of Mormon industry and zeal.

Through a revelation it was declared that Independence, Missouri, was to be the future "City of Zion." To this religion [region] many of the faithful gathered. But there was much strife between them and the people of Missouri concerning religion and the question of slavery, for the Mormons did not hold slaves. The newly organized county of Caldwell was given them for their exclusive use. Here they gathered in great numbers and established the city of "Far West." To this place Joseph Smith and other leading Mormons from Kirtland, Ohio, came in the year 1838. But the persecutions did not cease and in the winter of 1838-39 they were driven from the state and sought shelter in Illinois purchasing a large body of land in Hancock County. In the midst of this tract, upon the banks of the Mississippi, they established Nauvoo, "the Holy City of the Saints."

A special charter was secured for this new city and John C. Bennett was elected mayor. Each of the two great political parties—the Whigs and the Democrats—desired to secure the support of the Mormons.

Thus it happened that when Dr. Bennett went to Springfield to secure a charter for

*This manuscript is in the possession of the Oberlin (Ohio) College Library.

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the new city he was aided by the politicians of both parties. The State Legislature granted them a charter which contained liberal and extensive powers.

A Nauvoo Legion was established which, in addition to the regular powers of the Militia of the State, was to be "at the disposal of the Mayor in executing the laws and ordinances of the City Corporation."

The Governor of Missouri made a demand upon Governor Carlin of Illinois for Joseph Smith, who had fled from the state while under arrest. A warrant was issued for him and he was brought before Judge Douglas, who found the warrant defective and released the prisoner. Because of constant persecutions and fearful that their leader might be taken from them, it is said the Mormon Council enacted a law "That no writ issued at any other place except Nauvoo for the arrest of any person in the city should be executed without approval endorsed thereon by the mayor." The result of this law was soon apparent. Any man who committed a crime would now endeavor to hide in the city of Nauvoo, and it is certain that the Mormons were blamed for many crimes committed by others.

The Mormons now became unpopular everywhere. After the release of Smith by Judge Douglas his followers had returned to the Democratic party.

The Whigs, realizing that they were lost to their party, began to attack them through the columns of their papers. The Legion had been furnished by the state with 250 stands of arms and three pieces of cannon. These the papers magnified into many thousands of muskets and cannon.

The people, now inflamed, prepared to make war upon the Mormons, and the Governor called out the troops. Before his arrival upon the scene, the entire militia of McDonough and Schuyler counties had assembled at Carthage and Warsaw. The Governor, fearful that the Mormon leaders would be sacrificed to the fury of the people, obtained from the officers a promise that they would keep within the limit of the law in the discharge of their duties.

Knowing that warrants had been issued, Joseph Smith and his brother Hyrum went to Carthage and gave themselves up to the sheriff. But on June 27, 1844, they were assassinated at the hands of a mob.

In summing up the character of Joseph Smith one writer states:

"But whether knave or lunatic, whether a liar or a true man, it cannot be denied that he was one of the most extraordinary persons of his time, a man of rude genius, who accomplished a much greater work than he knew; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world."*

As organized, the church consisted of three presidents and twelve apostles, who were abroad preaching Mormonism. Two of the presidents—Joseph and Hyrum Smith—were dead. The third, Sidney Rigdon, proposed to seize the power, but becoming unpopular a fierce dispute arose between him and the twelve apostles who had returned at the news of their leaders' death.

The apostles with Brigham Young at their head gained control and sent missionaries everywhere preaching Mormonism and the martyred Joseph Smith. Many flocked into the church and the sect grew rapidly. At the death of the Prophet the church numbered about two hundred thousand, "a number equal, perhaps, to the number of Christians when the Christian Church was of the same age."†

Meanwhile the state had revoked the charter of Nauvoo and the Saints prepared for the journey to the promised land, where they hoped to live undisturbed.

In the spring of 1846 the great company began to depart, and after enduring many hardships arrived upon the shores of Salt Lake. Of this region their industry soon made a garden. Here were laid the foundations of a mammoth temple, which has been completed after many years of labor and the expenditure of great treasure.

The city of Salt Lake grew up around it, and with passing years the church of the "Latter Day Saints" has grown in wealth and in the number of its people.

But many Mormons refused to follow Brigham Young to Utah, nor would they accept the doctrine of polygamy announced by him in 1852. These people, many of whom lived in Illinois, Missouri and Iowa, began a movement to reorganize the church. This was finally accomplished and in 1860 Joseph Smith, a son of the founder, was chosen to be the presiding officer.

This branch of the Mormon Church, the "Reorganized Church of Jesus Christ of Latter Day Saints," has its headquarters at Lamoni, Iowa. Its members are a quiet, law-abiding people.

*Smucker's History of Mormons, page 183.
†Ford, History of Illinois, page 359.

UNDER date of February 4, Bro. J. W. Wight wrote from Luverne, Minnesota:—

Debate almost solidly our way. I never before enjoyed as great a degree of inspiration in a debate. Other man losing ground.

Bro. Wight also sends the following clipping from some paper, the name of which he does not give:—

RELIGIOUS DEBATE.

The debate between Evangelist G. W. Walker, of the Christian Church of Worthington, and Elder J. W. Wight, Latter Day Saint, of Lamoni, Iowa, opened Monday evening at the Christian church in Luverne, to continue eight nights. The discussion is quite interesting and the church is taxed to its utmost capacity to accommodate the crowds in attendance. It may yet be necessary to secure the opera house.

EXTRACTS FROM LETTERS.

Bro. Chas. E. Crumley, under date of January 25, writes from Bridge, Oregon:—

Missionary work is against odds in this country in winter. I travel horseback through deep mud and in rain (snow in mountains), but am blessed in telling the story we so love to hear and tell. Four entered the watery grave at Bandon last Sunday. I left the Saints rejoicing. I meet Bro. Harris at Drain, February 1, where we shall organize a district. And so the work rolls on.

"A Sister" writes from Wilber, Nebraska, under date of January 31:—

We think we cannot do without our paper, which is the only preacher I have had for two years, being unable to attend meetings of the Saints or any other. I have been a cripple for three years, and have at times suffered severely, but have never asked to be healed, and have not complained. I am in the hands of the Father, and I know he does all things for our good. I have been confined to the house since last summer, but am not lonesome, and I wonder how any Saint can complain of being "scattered." I can do more for the church here in the country than I could in Lamoni or in Wilber. One family at least likes to read the HERALD and another man is anxious to read the Church History. Sow by the wayside.

Bro. Arthur Allen writes under date of February 5, from a place four and one half miles south from Nebo, Illinois:—

I am at this place preaching every night in private house to about forty. Enjoying best of liberty.

In a letter to President Smith, under date of February 7, Fred A. Smith writes:—

Bro. Heman reached here Monday night, and after a hurried supper we repaired to the church on the corner of Twenty-sixth and Grant streets, where the debate was to be held. Elder Bays was there, but his moderator, Judge W. W. Slabaugh, failed to put in an appearance; so Elder Hilton, the man who issued the challenge, took his place, and the investigation was on. Brother Heman was in good form and voice, and seemed to be blessed in his efforts. We met with a disappointment in Mr. Bays; he seemed to be in poor condition, and his first claim of importance was "that the Book of Mormon did not claim to be a record or history of the ancient Americans," but was "written by Joseph Smith or dictated by him and written by O. Cowdery." He then resorted to the old objection, "Of what use have you for the Book of Mormon if the Doctrine is the same as the Bible?" These were met by Bro. Heman in a masterly manner, and seemingly to the confusion of Elder Bays and his followers. Mr. Bays here referred to the Bible as being alright, and Bro. Heman could not resist the temptation to ask him "how long since you thought the Bible was alright." This called out quite a lengthy explanation on the part of Bays, and the denouncing of everything Mormon when he left the church, and the statement that while he doubted, he never lost faith in God and his son Jesus Christ, and he would prove that the Book of Mormon was a fabrication. Referred to his letter to Mr. Lederer, and accused the Latter Day Saints of saying he has turned infidel and scattering the report all over western Iowa. His subtle misrepresentation here was such that Bro. Heman deemed it wise to show him up a little, so sprung some letters on him that seemed to take the spirit nearly all out of him, and surely he stumbled and blundered around like one dazed. He has ridiculed the idea of archæology having anything to do with the truth of the Book of Mormon. Last night Bro. Heman made a splendid presentation of the Book of Mormon evidences.

Mr. Bays' first speech was a very weak effort. His last speech was spent in an effort to rebut Bro. Heman's archæology, although he had said before that he had spent too much time of that kind of silly stuff. His last effort was full of false and misleading statements. He brought no proof and has not so far on this proposition. Tonight closes the first proposition. On the Book of Mormon we anticipate an interesting time.

Bro. Heman is feeling well and confident. We are having crowded house. Interest quite good. Saints feel well.

EDITORIAL ITEMS.

Eve C. Myers, of Alpena, Michigan, writes that she is alone, and that she would like to place her little boy in the family of some good Latter Day Saint, where he will be brought up in the faith. Her address is 324 Oldfield street.

By letter from Pres. Joseph Smith we were pleased to learn that he had for a few days past been quite free from his facial trouble, neuralgia. He is still at Independence, staying with his daughter, Sr. Emma McCallum.

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Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 7.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

Our meetings continued to be more interesting, and all the Saints were faithfully attending the services, when one Sunday afternoon Elder Reuben Newkirk, while prophesying, came and laid his hands on my head and said, "Verily thus saith the Holy Ghost, I ordain you to take a mission to my people, scattered latter-day Israel, and to my servant Joseph, son of the martyr. Tell him what you know and most assuredly believe, and say to my Saints, Establish your family altars, and preach my gospel with a warning voice. Fear not, for I will be with you by the voice of my Spirit, and I will protect you from evil, and you shall not be confounded, and your enemies shall not have power over you. Thus saith the Holy Ghost. Amen."

While this manifestation was being given, the Spirit rested on me in a great degree, attesting to me its divinity and the sure voice and word of God calling me to a mission to the Latter Day Saints. The very next Sunday afternoon there was another prayer meeting at Bro. Cyrus Newkirk's, and Bro. Reuben again had the gift of prophecy, and while speaking his face was lit up by the Spirit so it shone brightly, and he laid his hands on Bro. Samuel Gurley's head and said: "I ordain you to accompany my servant Edmund on a mission to the Latter Day Saints, and to my servant Joseph. Tell him what you know and most surely believe." Then he turned to my brother and said: "My servant Jason, thou shalt write a letter to my servant Joseph as thou shalt be prompted by my Spirit. Thus saith the Lord of hosts."

The next Wednesday evening while in the meeting, I was in prayer, and the spirit of prophecy rested on me and said, "My servants shall not return until my servant Josesh comes forth to preside over my people, saith the Holy Ghost."

When I came to the word *servants*, the word *servant* was given me. I also saw the words *five years*, also the figure 5, and I was given to understand that Joseph would come to the church within five years. I also knew that Bro. Gurley would be greatly disappointed at the reception Joseph would give us. I became so well prepared in mind before I left home, that no matter how things might turn when we should meet him, it would be no surprise to me.

After I returned home from meeting, I retired to my room and read a chapter in the Bible; and when I came to the last verse of the chapter I continued to read, "Thou shalt start on thy mission Wednesday, three weeks from today, and on your journey call on my servants Alva Smith, Edwin Cadwell, Jotham Barrett, and W. W. Blair."

I was greatly astonished at this reading, at first, for the words were as plain in the Bible as any printing I ever saw; and my first thoughts were, This is like the words on the wall as recorded in the prophecy of Daniel. A peaceful, happy feeling rested on me, and I rejoiced in the knowledge that God could and did truly reveal his mind and will to me as he did to his prophets in days of old. I was now certain as to the time when I should start on my mission. The second Sunday after this the letter Bro. Jason had written to Joseph was read in our meeting and unanimously accepted by the branch, and then he remarked, "Let all those who feel to do so, kneel and put their hands on the letter and ask the blessing of the Lord to acccompany it and the mission to Bro. Joseph." Seven of us laid our hands on it, and Jason offered a solemn prayer, asking a blessing upon Joseph and the mission. The letter bore date of November 18, 1856.

Wednesday we started on our mission, taking the cars at Darlington, the county seat of Lafayette county, fifteen miles from Bro. Gurley's, on the Illinois Central railroad, for Dixon, Illinois, where Elder Alva Smith then lived.

Here I will mention a remarkable conversation I had on the cars with a stranger who sat in the seat back of me. Bro. Gurley sat across the aisle from me at the time. The stranger, with whom I had had no conversation, and without any seeming intrusion, or at least I did not even think of the singularity of his conversation at the time, said: "When you meet Bro. W. W. Blair he will express joy and gladness in a marked degree, so much so that you will notice it very particularly, and when you get into conversation with him he will oppose you very much, but do not have any fear. Bro. Gurley will contend and discuss with him, but you will not. Brother Blair's mind will be lit up and his tongue loosed, while Bro. Gurley's mind will be darkened, and he will be confounded, But have no fear. It is wisdom in me. You will have no contention or debate with him, and you may ask a sign that when you are there at Bro. Blair's it may be given you."

I replied, "I can't think of anything to ask."

"Then," said he, "I will give you one while you are there, and ever after, whatever may be your condition of mind, or however much you may be cast down in mind, if you can recall the sign or bring it to your mind, it will revive your feelings and give you assurance until you will feel bright in your mind and have perfect confidence and faith again."

I was becoming very much interested in his conversation by this time, and wondered who he was, but at this instant my mind was all absorbed over the knowledge this stranger had of my mission, and he was gone without my observing when he left. At first I felt very sorry I had not asked him who he was, and then I became satisfied he was a messenger sent from God to prepare me more fully for my mission, and that it would not be wise for me to tell Bro. Gurley of it.

We reached Dixon in the night. Bro. Alva Smith kept a hotel there at the time, and we rode from the depot in his omnibus. We immediately retired for the night. In the morning we met Bro. Smith and told him of our mission and the promises we had received through the gifts, that one of the sons of Joseph Smith would take his father's place, and expounded the law of lineage to him as best we could. He was much pleased with what we said. We conversed until the middle of the forenoon that day, and then we walked to Bro. Cadwell's (ten miles from Dixon), staid over night, and had a very interesting conversation with him in relation to our faith, and of the reorganization of the church. He was very much interested, and told us he had been looking for little Joseph to be the successor of his father ever since he left Nauvoo, and was well acquainted with the Prophet Joseph. Bro. Alva Smith was also acquainted with the choice seer, and they were both fully interested in the restored gospel, but much disheartened at what they called the apostasy of Brigham Young and his horrible doctrine of polygamy, and they both avowed they knew Joseph never taught it in Nauvoo.

The next day (Friday) we called on Jotham Barrett at Palestine, near what is now Amboy, Lee county, Illinois; found him very sick. Dr. Gardner had just been there, and a council of physicians had been held the day before, and they told him there was no hope for him; that he was in the very last stages of consumption. He was feeling very badly, and wept while speaking of leaving his family. We said everything we could to comfort him. He had then been sitting up in his chair six weeks, for he could not breathe when lying down. When we arose to leave him that evening he requested us to call on him in the morning if he were alive. We staid over night with Bro. Royal Stone and his son Stephen.

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The next morning, Saturday, we called on Bro. Barrett again. He was sitting in his chair just as we left him the evening before, his hands and feet swollen as large as it was possible for them to be, it seemed; and after some little conversation we did the best we could to comfort the—as we thought—dying man. I said to him, "Bro. Barrett, we must go, as we have twenty-eight miles to walk today."

He then said: "I wish you would pray for me before you go. It is not likely you will ever see me again. Do not pray for my recovery. I am reconciled to go, and I believe the Lord will take care of my family, but pray that the fear of death may be taken from me, and that I may not fear the passage from time to eternity."

We knelt in prayer, and the Spirit rested upon me and I said only these words: "As I have said in my word, Before ye ask me I will answer. My servant Jotham Barrett shall recover every whit, saith the Lord." We arose, and I was at first much distressed in mind, for I could not think it possible he would live. His eyes were sunken and his hands and feet looked dreadful. But these words came to my mind: "Holy men of old spoke as they were moved by the Holy Ghost, and the Holy Spirit will show you things to come." Bro. Gurley anointed him, and we laid hands on him, and I spoke these words in perfect faith and confidence as I was moved by the Spirit: "Dear Bro. Barrett, your disease is now rebuked, and you shall begin to amend from this day and fully recover. Your companion should unite with you in prayer, and as you increase in faith, so shall you increase in strength until you are in perfect health, saith the Lord of hosts. Amen."

This was the first time I had ever administered to the sick in my life according to the instructions of the Bible, to "lay hands on the sick, and they shall recover." (A year afterwards I went to Bro. Barrett's again and he was well; and he then said to me, "My general health is now better than it has been before for fifteen years."

Notwithstanding this rich experience and blessing, Saturday was a long, tedious day to us. Bro. Samuel Gurley was cast down in spirit and depressed. He felt badly about leaving his home and companion. Doubts and fears seemed to trouble him all the day. It seemed to be terrible for him to leave his wife and be away among strangers, on a mission in the interest of the most unpopular doctrine of this world.

Sister Cadwell, just as we were about to start from their home Friday morning, remarked, "I guess I better give you a lunch for tomorrow, for I do not suppose anyone will think to give you any, and you are too bashful to ask." I took the lunch in my satchel, and when we sat down, out on the prairie, to eat it, we were tired and cast down in our feelings. I was feeling much perplexed over my prophecy that morning in relation to the recovery of Bro. Barrett, and was wondering if Bro. Blair would receive us with joy and gladness, as the stranger had told me he would, and if not, would I continue on my mission? It seemed to me that Satan was determined to destroy our faith in the gospel and our mission. At times when we would talk of our many experiences, our hope would revive and we would feel encouraged.

Night finally came on us ere we reached East Paw Paw, where Bro. Blair was living, and we went to his store. Himself and clerks were waiting on customers who seemed to fairly crowd the room. I knew Bro. Blair, but he did not notice me as I came in so particularly as he did Bro. Gurley. I introduced Bro. Gurley as Mr. Gurley to him. At that he at once gave some directions to his clerks about shutting up the store, etc., and then turned to me and said, "Let us go home." Soon as we stepped out of the store he turned to us and said, "Who is this Mr. Gurley? Is it Elder Zenos Gurley?"

I replied, "It is Samuel Gurley, his son, and we are on a mission."

He exclaimed, "Oh, I am so glad to see you! I never was so glad to see anyone in my life! What news have you?"

I at once informed him it had been revealed to us by the Spirit of prophecy that little Joseph would soon take his father's place, and it was his right by lineage.

He replied, "I do not know about that, but I am glad to see you, anyway." When we reached the house he introduced us to his wife, who very coolly said, "Good evening," and soon got us some supper. As we sat down to the table Bro. Blair told us to be at home and eat our supper, but to excuse him and he would build a fire in the sitting room. As soon as the room was warm we went in, and Bro. Blair again expressed himself as being extremely glad to meet us, and said, "As we are going to talk on matters of great importance, I suggest we have a word of prayer first." We readily assented; in fact, we too felt the spirit of prayer. He led, and we each prayed in turn, and when we arose from our knees I introduced Bro. Gurley as the speaker, saying, "You now have the floor. Enter into business at once, and I will take the lounge, as I have nothing to say." They both demurred, saying, "I guess you will have something to say, too." I replied, "No sir, I am a spectator tonight. Go on," and as I was very weary I reclined on the couch, and they were soon in earnest debate. Bro. Blair believed that Joseph was a fallen prophet, hence had nothing to descend to his posterity; that the choice seer would be a descendant of Joseph son of Lehi, and therefore would be an Indian or a Lamanite. In fact, at this time he was inclined to favor the views of James Colin Brewster. His tongue was loosed and his mind filled with thoughts to successfully oppose Bro. Gurley in everything he would bring up.

Bro. Gurley was baffled and much confused. I thought several times that I would help him out, but instead of entering into the conversation or debate, I would refer to some of our prayer meetings and experiences in relation to the gifts that we had enjoyed at Zarahemla, and promises we had received, which seemed to encourage Bro. Gurley, and again he would renew his argument. Thus matters continued in a spirited contention and debate until three o'clock in the morning, after which Bro. Blair said, "I guess we had better retire, and we will continue this controversy in the morning." He showed us our rooms and bade us good night.

Soon as Bro. Blair left us, Bro. Gurley burst into tears and sobbed like a child, and said, "I am confounded and can't say anything, and you don't try. We might as well go home." I felt very sorry for Bro. Gurley, yet I could see what the messenger had told me on the cars was coming true, that Bro. Blair's mind would be fruitful and bright, and Bro. Gurley's darkened and he would be confounded; and I was comforted and clear in my mind all the time. I did not know how it would be brought about, but I was certain we would have the victory in the end and Bro. Blair would see the light. We prayed again and retired. Bro. Samuel wept like a child. I was sleepy, and urged him to dismiss the matter from his mind and rest, and was soon asleep.

When I awoke the sun was shining brightly. Bro. Gurley was very much overcome. He said, "I have not slept a wink tonight, and you have been sleeping like a log. We might as well go home. I am confounded and can't talk, and you don't try."

I replied, "Do not get discouraged. I guess it will come out all right." All the burden had left me, and I felt we were in the hands of the Lord, and he would deliver us so we would not be finally confounded, although I could not yet see how it would be done.

We got up and united in prayer before we left our room. Bro. Gurley felt better, and tried to be cheerful as we met the family. Breakfast over, we retired to the sitting room, and after we had all joined in prayer

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again, Bro. Gurley led in the conversation and began quoting the passages usually referred to in defense of the Reorganization and Joseph's right to the blessing of his father. But Bro. Blair could not see any light in them. He argued that Joseph died a fallen prophet, lost his gifts as such, and did not appoint his successor.

They continued the debate until ten o'clock, when Bro. Blair went out after wood to build a fire. As soon as he left the room, Bro. Gurley burst into tears and cried out, "I am confounded, and I will give it up, and we might as well go home!" I involuntarily replied, "I am glad of it." Bro. Blair returned with a smile on his face, and while he was putting wood into the stove he remarked, "Brethren, all I want is the truth. I do not care how it comes," and just as he sat down, the Spirit of the Lord rested upon me in power and I took up the Book of Mormon, intending to find Lehi's prophecy to his son Joseph and his quotation in relation to the choice seer and read it, but instead of finding it, I read the following words: "I will forgive whom I will; and have mercy on whom I will have mercy." I then commenced expounding those passages of scripture they had been discussing, and delivered a prophecy, declaring that Joseph would soon come forth as prophet and president of the church. When I sat down, Bro. Gurley arose and prophesied of the coming of Joseph, and that it was his right according to the law of lineage and the blessing of his father upon him. Bro. Blair in a flood of tears immediately said, "Brethren, pray for me! One living prophet is worth more than a hundred dead prophets."

Bro. Gurley then led in prayer. Bro. Blair was converted, and we had a season of rejoicing together and knew that the Lord was with us in very deed by the power of the Holy Ghost. Bro. Gurley was ever so happy, realizing that God had delivered him from all the trials and distress of mind which he had suffered. From that time on, while we were at Bro. Blair's, we had a feast of gladness and joy in the Holy Ghost.

Bro. David Fuller came in and spent the evening with us. Elder Gurley soon commenced conversation with him, and his mind being clear and lit up by the Spirit, he in a most eloquent and fervent manner explained our faith and hope, and bore testimony to the voice of the Spirit to us, and backed it up by abundant scriptural evidence. While he was talking, the Spirit rested on me in greater power than I had ever experienced before. I fell to the floor, overcome by the power of the Holy Ghost, and saw and realized that God would in his own due time bring to pass all his words; that Joseph would indeed come to the church, and it would be fully organized according to the pattern given in the Book of Covenants. I do not know how long I lay on the floor, but I was so weak I could not stand on my feet. I attempted to rise, but could not stand, and fell again on the couch, where I lay until Bro. Gurley came to me in the power of the Spirit, and touched me with his hands, and said: "Receive strength, saith the Lord." Immediately I received my natural strength, and again prophesied that Joseph would soon come to the church and the gospel be preached to all nations; the Jews build up Jerusalem, and the ten tribes return from the north.

Sr. Lizzie Blair then rose and bore her testimony, confessing how cold and indifferent she felt towards us when we first came to their house, but the Lord had healed her that very morning as evidence that we were his servants, and ministers of the gospel.

We remained at Bro. Blair's until Wednesday morning, when he took us with carriages to Ottawa railroad station, and by cars and stage we came to Nauvoo, on the following Friday, the 5th of December, 1856, and stopped at the mansion house kept by Major L. C. Bidamon. He had married Emma, the widow of Joseph Smith, and had an impression, when we first arrived, that we were Latter Day Saint ministers. We told him we were missionaries of the Reorganized Church of Latter Day Saints, and were from Wisconsin. After some conversation, in which he spoke very highly of young Joseph, and that his wife Emma was the best woman that ever lived, and that she believed her former husband was a prophet of God, he said, "And I believe she is honest in her convictions. She tells so many things that took place in connection with the writing of the Book of Mormon that I can't help but believe there is something in it, and I had much rather believe in it than to believe in the Bible. In fact, I do not believe in the Bible anyway." He was quite talkative and claimed to be skeptical on religious matters, though he continued: "I believe Joseph Smith was an honest man, but think he might have been deceived. My wife wrote a part of the Book of Mormon as Smith translated it from the plates he had found," he said. He seemed quite inquisitive in relation to our mission. I told him we wished to see Joseph. He informed us that he had been married lately and was living on a farm, and that there were some Mormon elders from Utah there a few days before to see him, but Joseph would not have anything to do with them.

He then took us into the dining room, where his wife was, and introduced us to her. We informed her that we were on a mission preaching the gospel. She appeared quite reserved; seemed inclined to talk very little with us, and we avoided telling our special object of visiting Nauvoo at this time. We staid over night in the hotel, and until about the middle of the afternoon Saturday. Major Bidamon informed us he expected Joseph in the city, and as he did not come, about three o'clock in the afternoon we walked out to the farm to see him.

(Continued.)

THOUGHTS ON CHARITY.

Many good things have been spoken, written, and published on the subject of charity; but the place which this principle occupies in the divine plan, its comparative importance, with a proper consideration of that which it was designed to accomplish by the divine Being, suggested that the subject is not yet exhausted.

WHAT IS CHARITY?

In this case, as in most others, the definition is important. Without an understanding of what charity is (which includes an understanding of what it is not), we shall be left all at sea, exposed to every cunning counterfeit which his satanic majesty can, by any means, and for his own purposes, cause to be put into circulation.

The Greek word from which we get charity is *agape*, and the literal and primary meaning of the word, according to Robert Young in his Analytical Concordance, is *love*. In King James' translation of the New Testament, this word is rendered *love* about eighty-two times, and *charity* about twenty-six times. *Love* is certainly a good and correct translation. The Book of Mormon is very plain upon the meaning of charity, and its statements are in complete harmony with the teachings of the Bible. In Moroni 7: 4, small edition, we have the following:—

> Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.

In another place in the Book of Mormon, I believe, charity is termed "the pure love of God," which, of course, is the same as "the pure love of Christ." In Moroni 8: 2, the writer is represented as saying:—

> Wo be unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent. Behold, I speak with boldness, having authority from God; and I fear not what man can do; for perfect love casteth out all fear; and I am filled with charity, which is everlasting love.

Now, let us not forget that charity is "the pure love of Christ," or "everlasting love," which is "the pure love of God." And Mormon, when filled

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with that pure love, denounced false doctrine in very strong terms, and said of the perverters, "they shall perish except they repent." And in paragraph 3 he says:—

Wo unto such, for they are in danger of death, hell, and an endless torment.

It may be a little difficult for some, who talk much about charity, to see any exhibition of it in language like the above; but it is there in that epistle of Mormon, all the same.

Mormon says, as already quoted, "For all [other] things must fail," but charity "endureth forever." Let us give this statement a passing notice. Will justice, mercy, truth, divine knowledge, etc., fail? Certainly not. This same Book of Mormon teaches that justice cannot "be destroyed; if so, God would cease to be God" (Alma 19: 11). Justice, mercy, and truth enter into the character of God, as well as love.

Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.—Ps. 89: 14.

HERALD readers need not be informed that God's mercy and truth, with all the other attributes of his character, endure forever. It must be, therefore, that charity, "the pure love of Christ," not only harmonizes with truth, justice, wisdom, mercy, etc.; but it comprehends these principles in its full scope and meaning. Every manifestation of "the pure love of God" is a manifestation of justice, mercy, and eternal right. That which conflicts with or outrages any of these principles is not charity.

WHAT CHARITY IS NOT.

It has already been stated and implied, to some extent, what charity is not. It is not such a manifestation of supposed love, to few or many, as will inflict injustice on others. It is not extending to some that which, under similar circumstances, must be denied to others who are equally worthy. This is favoritism, not charity. Favor is frequently bestowed from a purely selfish motive, and with the hope of receiving back much more than is given; or with the hope and for the purpose of bringing others under our control, in which case it is nothing less than a bribe. Giving money, or goods, except for the real good of others, so far as our motive is concerned, and in this way doing service to God, is not charity. (1 Cor. 13: 3.)

In short, charity is not a mere feeling, but an eternal principle of truth. Our acts, resulting from the intense feelings of the soul, must be in harmony with God's attributes, God's truth, God's Spirit, else they are not manifestations of charity. That which does not operate within the limitations of God's law, truth, and right, is not charity. Charity is just, impartial, wise, and unchangeable; and is always considering the greatest good of the greatest number concerned.

IS PART OF THE LAW OF SALVATION.

The gospel by which we are saved (1 Cor. 15: 1, 2) is "the perfect law of liberty" (James 1: 25); and if there is anything outside of this law which is essential to the salvation and perfection of man, we should be pleased to know what it is. And if there is not, then charity is evidently an important part of the law of salvation. In the gospel, we have the law of faith, the law of repentance, the law of baptism, and so on to the end, including the law of love, which is the subject of this article. Now, every law has its bounds and conditions, and those who ignore them are deceiving themselves when they imagine that they are in the practice of charity.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.—D. C. 85: 5.

This paragraph teaches that salvation is secured through obedience to law; that outside of the laws which govern the celestial, terrestrial, and telestial kingdoms, there is no salvation. Is it not true, therefore, that charity is a part of the celestial law? I certainly think so.

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment: therefore, they must remain filthy still.

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things: and all things are by him, and of him; even God, forever and ever.—D. C. 85: 8, 9, 10.

The above paragraphs are full of good instruction, and carry with them clear evidences of divinity. The kingdom of God is certainly one of the "greater kingdoms;" indeed it is the greatest; and as such, it is governed by the greatest or most perfect laws. Charity being the most important principle belonging to this kingdom, it cannot be that it is without law, bounds, or conditions. It will never do to affirm directly, or by implication, that that part of the divine plan which does more than any other part in bringing us to God, is no part of "the perfect law of liberty;" or that it is an indefinite something which knows no law, bounds, or conditions.

"The truth," is one of the phrases employed to designate the divine plan (John 17: 17; Eph. 1: 13; 1 Peter 1: 22); and Paul says in 1 Corinthians 13: 6, that charity "rejoiceth not in iniquity, but rejoiceth in the truth."

ITS IMPORTANCE AND POSITION.

In one respect, charity is on an exact parallel with every other principle of the divine law; that is, it is indispensable to the accomplishment of its own work. Its superiority lies in the fact that its achievements and legitimate work is greater than that which can be performed by other principles, and therefore, it stands at the head.

And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.—1 Peter 4: 8.

The inspired version reads, "for charity *preventeth* a multitude of sins." Charity prevents us from committing sin, because it is the pure love of God, correctly representing his knowledge, purity, and power, hence it cannot look upon sin "with the least degree of allowance." It leads us practically to acknowledge the importance of complete obedience to God's word, which includes a strict but proper administration of the law of God against transgressors, without regard to who they are, or what their social and political standing may be before the people. "Perfect love casteth out fear." To say that a strict and proper administration of the law, given of God for the government of his church, will not prevent sin, and protect the church, is equivalent to charging God with a lack of knowledge or goodness, one or both, when he gave the law. God forbid.

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.—1 Tim. 1: 5.

"The end of the commandment."—That is, the result of a proper obedience to the commandment, is love "out of a pure heart," "good conscience," and "faith unfeigned." How grand! Not a hypocritical appearance, but a grand reality.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 Cor. 13: 13.

We can no more be saved without

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faith and hope than we can without charity; but, evidently, charity is the greatest, because it does more to mold and transform the human character into the divine, than any other part of the gospel. Love, true love, is the most potent agency in reforming and transforming the human character into a state of perfection that the world has ever known.

And above all these things put on charity, which is the bond of perfectness.—Col. 3:14.

That is, charity is the divine force or influence which binds and holds all other divine forces, principles, and influences together, in a proper manner, and without which the system known as the gospel would be of no efficacy whatever. In answer to the question, "Master, which is the great commandment in the law," Jesus said:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22:37-40.

A practical demonstration on the part of the members and ministers of the church of such love as this would bring us much nearer to God, and lay a proper foundation for the exercise of that confidence which is so needful in the building up of the work which God has intrusted to us.

MERCY AND FORGIVENESS REQUIRED.

Mercy and forgiveness are closely connected with charity; and all who are sufficiently influenced by "the pure love of Christ" will not fail to extend them to all transgressors, in accordance with God's law, as expressed in his word. Our work is to save, not to destroy. Therefore, all that we can do to contribute to this grand end should be done cheerfully and promptly, for in this way only can we be the true children of God. Certain it is, that we cannot go too far in extending favor—mercy and forgiveness—to another, provided (1) that what we do will be a real help to him in securing salvation; and (2) that we can deal with all others in the same way, under the same circumstances; and (3) that our proposed favor, if extended, will not interfere with the rights of another, or others; or (4) in a word which covers the whole ground, that our act of supposed favor is in harmony with God's will, as expressed in his word.

First, God requires us to forgive all, without regard to the character of the offense committed, and without regard to subsequent confession and repentance. Is this standard too low? If any one thinks so, and is able to rise higher than this, let him hold up his hand! It seems to me that this is one of the greatest achievements of the "glorious gospel of Christ." Suppose some one should murder your child, whom you love more than your own life, could you forgive him? Well, the gospel requires it. This is the standard to which the writer has been striving to come for many years and the one which he has tried to keep before the people; and again, I ask, What is the matter with it? Is it too low? This, it will be perceived, is unconditional forgiveness *from the heart.*

My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; and ye ought to say in your hearts, Let God judge between me and thee, and reward thee according to thy deeds. And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.—D. C. 64:2.

The above paragraph, down to the word *deeds*, fully supports my position; but the remainder of the paragraph plainly implies that there is another kind of forgiveness which is conditional, and can only be extended by us when the conditions are complied with. For the want of better terms, we will call this a legal, or conditional forgiveness (although the first kind referred to, is also legal). As administrators of the law against transgressors, we can only forgive when the wrongdoers repent of their sins, and confess them. And we require this at their hands, not because we do not forgive from the heart; not because we refuse to extend mercy, but that we may be "justified in the eyes of the law;" that we "may not offend him who is our Lawgiver," and that God may be glorified. If, therefore, we refuse to proceed according to these expressed conditions of the law, we thereby offend God, fail to glorify his name, and are condemned in the eyes of the law. That kind of charity (?) which incurs such terrible consequences as these, is certainly not very desirable.

As further evidence that under certain conditions there is a sense in which we are not to forgive, the reader's attention is called to Matthew 18:15-17, which shows that if an offender will not make his wrong right, he is to be delivered up to the church, and become as a "heathen man and a publican." And in Luke 17:4 we are instructed and commanded to forgive our trespassing brethren even to seven times in one day, if he repents.

In Doctrine and Covenants 58:9 we are plainly told how we may know when individuals repent:—

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remembereth them no more. By this ye may know if a man repenteth of his sins. Behold, he will confess them and forsake them.

In Doctrine and Covenants 42:6 we read that

He that kills shall not have forgiveness in this world, nor in the world to come;

and in paragraph 7, we have the following:—

Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out.

Liars and thieves, if they will not repent, are to be cast out (paragraph 7). Thus we see that there is a conditional and legal forgiveness, which can only be granted, in harmony with the will of God, when the expressed conditions are complied with; and the most charitable beings that we know anything about are those who act in harmony with the will of God.

WHAT ARE THE TESTS?

If a man has true faith in God he will work according to God's revealed will; if he truly repents, he will turn away from evil—cease to do evil and learn to do well. A truly repentant man begins and continues to believe the truth instead of error, and to practice it in his life. The test of our love to God is our willingness to keep his commandments, or the keeping of his commandments.

If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me. . . . If a man love me, he will keep my words.—John 14:15, 21, 23.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. . . . Ye are my friends, if ye do whatsoever I command you.—John 15:10, 14.

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.—1 John 2:3-6.

The apostle, John, wrote much and grandly upon the subject of love; but, as may be seen from the above, and much more like it, he was very exacting with reference to the conduct of the saints, making practical righteousness, and obedience to God, the proof of our love for him.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 9.

The proper criticism on much that is offered to us as charity, is that it ignores, is in conflict with, or requires us, in accepting it, to go contrary to some part or parts of the gospel. I

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do not, I cannot, believe that God is ever in conflict with himself. I *do* believe that God is always in harmony with himself.

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed for that purpose.—D C. 42: 8.

Thou shalt live together in love, insomuch, that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.—D. C. 42: 12.

Our love for man is shown by our willingness to labor and sacrifice for his timely and eternal good. Many of the commandments of God not only test our professions of love to him, but also to the people of the church, and the world. Indeed, if we do not love our neighbors (the ones with whom we come in contact), we do not love God; but if we truly love God, then we love the people also. (1 John 4: 20.)

It is well for us to test our present standing and condition before God, for it is possible for us to go through the entire form of obedience to the first principles of the gospel, and yet have no proper standing before God.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. —1 John 3: 14.

Do we feel perfectly satisfied so long as our needs or wants are provided for, even though we are enjoying temporal privileges and blessings which are denied to our brother? If so, it is not charity that leads to such contentment. Charity in a nation, church, or individuals, will lead them to extend to other nations, churches, and individuals, the blessings which they prize and claim for themselves. Equality consists mainly in equality of privilege; and it is an awfully solemn thing, and a great sin, for us to attempt to destroy, or justify the destruction of the rights and privileges of others, with which they have been endowed by their Creator.

Paul's treatise on charity, as found in 1 Corinthians, 13th chapter, shows that it is not a thing of outward appearance and pompous display; but, rather, it is modest, humble, easy to be entreated, patient, unselfish, firm in the right and against the wrong; consistent, kind, and wise. In verse 5, Paul says that charity "thinketh no evil." What is it to think evil? When we try to justify ourselves, or others, in that which is wrong, we are thinking evil. When we think to build up self at the expense of right principle, and by tearing down others, we are thinking evil. When we plan to do anything that is wrong—anything that is contrary to the high standard of the gospel, we are thinking evil. When we think others are guilty of such and such wrongs, without any good reasons, or proof, for so believing, we are thinking evil. It is not thinking evil to believe what is true, whether the thing believed is good or bad.

Beareth all things, believeth all things, hopeth all things, endureth all things.—1. Cor. 13: 7.

From this I understand that charity will enable us to bear all that may come upon us (and which we cannot properly hinder) as a result of our obedience to the truth, and a full performance of duty. "Believeth all things." That is, "the pure love of Christ," in our hearts, enables us to believe all that is true. God does not want us to believe to be true that which is false, and that which is true to be false; for charity "rejoiceth not in iniquity, but rejoiceth in the truth." But it is a great thing, and a rare achievement, to be able to readily believe all truth as fast as there is opportunity of becoming acquainted with it. Political, social, and religious prejudices,—yes, and national prejudices, — frequently stand in the way. "Hopeth all things." The love of God causes our hope for life and salvation to grow brighter and brighter, and we desire and expect that all the glorious promises of the divine plan will be realized, by the faithful and true, no matter what our present surroundings are, or how dark the clouds of today. But we do not hope, nor does God want us to hope, that the transgressors, the unfaithful, the hypocrites, and deceivers, except they repent, will ever inherit the kingdom of God. "Endureth all things." We are weak. Trials leave their effects upon us. However, "the pure love of Christ" strengthens us for every conflict, prevents us from falling out by the way, because of trial, or in other words, it enables us to continue in the work, faithful and true, till the end shall come, even though our trials and sufferings may be great.

The great rule laid down by the Master, which is binding upon his disciples in all ages and at all times, will of itself measure what degree of love we have for our fellow men.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7: 12.

Here, again, we must avoid the foolish and dangerous practice of putting God in conflict with himself. We are not at liberty to presume that this injunction applies to immoral and criminal persons, nor to any whose desires are wrong and corrupt. But whatever we desire that others should do for us, that is right, moral, and according to the gospel, that same thing we should freely extend to them. But if it be contended, as it has been, and actually acted upon, that as we would not like to be brought before an elders' court to answer for wrong, or crime, therefore we should not bring anyone else there; we answer, that by this contention we make God contradict himself, and put a premium upon all kinds of wrong. As the thief, adulterer, or murderer would like those who are knowing to his crimes to help him keep them from the people by lying, misrepresentation, and deception of the deepest dye; in like manner, according to this interpretation, they should lie and deceive in order to extend the same favor to others! All criminals desire that others should help them execute their damnable deeds. Are they authorized by this rule, given by the immaculate Jesus, to extend like help and assistance to all other criminals? Is it possible that anyone will so interpret, and especially a minister of this church, as to make the Christ a party to all kinds of wrong and crime?

In conclusion. The best exhibitions of "the pure love of God," and the pure love of Christ," that has ever been, or ever will be, were manifested in the work of God the Father, and Christ the Son, for the salvation of man. Nobody's rights invaded here. No poor soul neglected. The same privileges extended to all, without regard to sex, social standing, finances, nationality, or color.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. —Gal. 3: 26–28.

For he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile.—2 Book of Nephi 11: 16.

"God is love," and the above passages from the Bible and Book of Mormon correctly represent him. Here is a plan which challenges our admiration. It touches the heart, and informs the judgment. It brings no disappointment to the honest and intelligent seeker after good. It is nothing less than God's love to man, but in it we find his wisdom, justice, impartiality, and power displayed.

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Not a soul is wronged, not a soul neglected. God's love is manifested in every part of the divine plan, and in the law which he has given for the government of his church. Therefore, whenever we undertake to substitute any portion of that law with something which we call charity, we thereby reflect on the character of the divine Being, and we virtually say that when he gave the law he was not a God of love, and we will see if we cannot improve upon his work. We cannot do it. All such efforts must fail, as they ever have failed in the past. When we are in harmony with God, we are right; but when we are in conflict with God, we are wrong.

Every plant, which my heavenly Father hath not planted, shall be rooted up.—Matt. 15: 13.

And, thank God, every plant which the great Father of love hath planted, shall remain. There is no power on earth or in hell that can pluck it up.

J. R. LAMBERT.

SHACKLES FETTERING THE BOOK OF MORMON.

One of the greatest difficulties we have to contend with in getting the Book of Mormon among the people is its high price. This ought not to be. There are thousands of books published as large as it and yet sell for less than one half the price that our lowest edition is held at. Of course we can understand that a popular demand warrants the publishing of a greater number, hence cheapness. But why not attempt to make the Book of Mormon popular by taking a step in the advance and lowering the price. When an elder concludes his discourse on the divinity of the Book of Mormon and then offers the book for sale, the general audience is astonished that the book is priced so high. They begin to wonder where is the spirit of the gospel "without money and without price." Of course they don't expect the book for nothing, but they conclude that if it is really the word of God—a message of salvation or damnation to this generation—that it ought to be proffered at a much lower figure. They remember that the Bible can be had for six and eight cents a copy, and sometimes less. Am not agitating the idea that the Book of Mormon can be sold for so low a price as the Bible, but it ought to be somewhere at a respectable nearness.

I sometimes think that the church has lost sight of the God-intended "sphere of influence" that the Book of Mormon ought to occupy. By erecting the wall of high price around that sacred book, it confines its evangelizing power to the few within the church. God has intended it to go to "every nation, kindred, tongue, and people;" not only to Israel, but "to the Gentile," to convince them that Jesus is the Christ" manifesting himself unto all nations."—Salutatory page, of Book of Mormon. The angel at hill Cumorah informed Joseph that it should be carried to the Gentiles, and work a marvelous work; and Nephi said it would be brought forth for all "the children of men, yea, even upon all nations."—2 Nephi 12: 43. I wonder if we are assisting this book to fulfill its mission by tying it down with the cable of high price?

The publisher may say, Sell more, and we'll cheapen the books. Yes, but the zeal of the elder to preach it up falls flat on the minds of the people when they are informed of amount demanded before they can peruse its spiritual pages. They conclude that it is but a money-making scheme, and as such the book would be dear at half the price.

To my understanding, the Book of Mormon is the best missionary of the Reorganized Church, at least it would be if we would unfetter it; and instead of keeping it at home by a high price, it would be more profitable to publish it freely, and give it away. Think of it: There are millions of people in this Joseph's land who know not the existence of the book, and yet this church huddles it up very much like Rome did with the Scriptures in the dark ages. It would be well for us to remember what signal triumphs greeted the publication and distribution of the Bible when Erasmus, Luther, and Tyndall launched forth their editions. Nations were born in a day. The Reformation was established, and I venture to say that the growth of this church, insignificant as it is at present, would increase fifty per cent instead of four or five, if we, like the Reformers, lay hold of the secluded word of God, so long buried in the catacombs of Cumorah, and publish its glad tidings in every home. The meat is not too strong. Where is the honest, humble soul who can arise and say that a reading of that work stunted their spiritual growth, or estranged them to the gospel of Jesus Christ. The book breathes an influence so heavenly and so penetrating that it is sure to convict the sinner, convert the inquirer, and confound the wise; and, like the rays of the morning sun, will brighten the caverns of sin-cursed nations.

I don't think that the publishing authorities are growing fat over the profits made out of the book, but it seems to me that a little of the speculative exercised on the part of the church, would set aside a few thousand dollars and appropriate it to an extra large edition of the book, and thus secure cheapness. This idea of holding the book within our own circle is unworthy the spirit and genius of this latter-day work. The church was started and established by reason of the introduction of the angel's message, which was the Book of Mormon. 'Twas same message that aroused the lethargy of the people to gaze upon this the marvelous work and a wonder, and thereby the church soon grew to two hundred thousand strong. Has that book lost its charms? If so, away with it. If not, circulate it, and let us see the work go on once more. The world needs it. It is the book that God has intended to arouse the "drunkenness" of the age. The Bible, like all excellent garments which become aged, is glossed over with the traditions and misinterpretations of the age, so that a thousand sects seek to support their fantastic claims from its holy teachings. It requires a powerful remedy to remove this gloss. The Book of Mormon is the only remedy.

For behold, this [the Book of Mormon] is written for the intent that ye may believe that [the Bible] —Book of Mormon, 3: 27.

The meager circulation of the Book of Mormon is not entirely blamable to the high price. Some of us elders, by our scrupulous wisdom (?) and caution, are afraid to launch it out. We haven't sufficient faith in its powers to evangelize. Why, then, did God give it? It is really amusing to see an elder preaching the divinity of the book and advertising its virtues, and yet he has only one solitary copy in his possession, and that is so especially choice that it must not go out of his possession for fear of an unseen accident befalling it. About as consistent as the street vender who vaunteth the virtues of his wares and yet has none to sell.

That the church may loosen the shackles binding the Book of Mormon, and that the elders may loosen their tongues to advance it as the prime missionary of the church, is my prayer.

D. MACGREGOR.

ONE TRIAL OF A MISSIONARY.

I was packing my valise, preparing to enter the field after the holiday visit with loved ones. Blair, who is five years old, came in, and, seeing what I was doing, said in a choking voice: "Papa, don't go away."

I told him I had to go. Not being able to control his feelings longer, he said between his sobs: "Papa, why can't you stay with your little boy?"

I put my arms around him, and explained as best I could that I had to go and preach and tell the people what the Lord wanted them to do. This quieted him for a few minutes, then he, sobbing, asked: "Papa, why don't you quit preaching?"

We were then called to dinner, but his sorrow was so great it overcame

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his appetite, and although he sat at my side during the meal, he could not eat, and occasionally would break down and cry, but would try to control his feelings again. My heart was full to overflowing, but I did not dare to show my feelings, only to try to kiss away his tears and promise him I would go home and see him as soon as I could. A SEVENTY.

Letter Department.

INDEPENDENCE, Mo., Feb. 1.

Editors Herald:—I ask space to note a few things I have heard and seen while on a preaching tour in south Missouri. I had made arrangements to attend the St. Louis conference for January 5 and 6; but at the very time I was to start, Ammon, my boy, was taken suddenly ill, and was prostrated for two days. This greatly disarranged my previous arrangements. I asked God to open my way and on Monday night, the 7th, I heard a voice saying to me: "Go to Springfield, and start Wednesday." Without sending any appointments I at once arranged to go. Wednesday morning came and a bad storm was on—a cold sleet and snow. It indeed was a "blue day." Wife thought I had better put off going till next day. But I feared to do so, though the temptation was something, I confess. Train time drew near and I became uneasy and remarked, "I am going, though I know not what is before me."

I hastened to depot and took the 10:27 train for Harrisonville and transferred to the Springfield train. A very talkative man sat just behind me, and we soon were engaged in a real debate. He was a minister of the Campbellite order, and had met Baptist and Methodist, and seemed not to know what defeat meant; but now he had struck a steel sword that would neither break nor bend, and he asks, "What is your name?" I. N. White, sir. "God Almighty! I have heard of you. You are considered a second Christ in debate." I was more astonished at his remark, than he was of his man. He was a loud, boisterous talker, and this remark drew the attention of one half the car. His wife and children sat on the opposite seats, and all on their way to Texas via Springfield. He said he was leaving Miller county and going to a strange land, as a prophet in his own country has no honor. The knowledge which I had of Campbellism from its very inception, was more than this man could meet. The position of our respective churches were canvassed from a biblical standpoint, seemingly from start to finish. People became much interested, and it was no difficult task to see that they thought I had the best of the argument. I was once flatly called a liar in Braden style. This proved a boomerang to my opponent, and one in which I made him feel it. When in the last ditch he asked for a sign; this went back on him so completely that I could see that the man's spirit was broken, and presently the controversy closed. Right away some of those who had been listening to the debate extended to me their hands and made inquiry where I lived, and expressed themselves as being on my side. Before we reached Springfield my opponent reached over the seat and said: "Here is a half dollar I wish to present to you, as I believe you are an honest man; one who believes he is in the right, and want to say God speed to you in doing what good you can." I thanked him kindly and refused to take the money; though I asked God to bless him for his extended kindness as though I took the gift. Told him he had his wife and little children with him, and would drop off in among strangers and would probably need every cent he had to care for them. He urged that I take it, but I refused and gave good reasons, and hoped God would bless him and that he might find friends and do much good where he was going.

As I went south the sleet and snow turned into rain and it poured at times. I asked in silent prayer that it might hold up by the time I got to Springfield, as it would be dark and I had no umbrella. Just before the whistle blew for Springfield it quit raining. On leaving the car I shook hands with, now my friend, and breathed a prayer that he might some time find the whole truth as is in this restored gospel. I do not give his name; think it wise not to do so when considering the controversy, and those that heard it, and the good terms that we separated on. If this friend ever accepts "our gospel" as Paul would say, he will be glad to talk over and relate this very circumstance. May God bless him, his dear wife and children, is my earnest prayer.

I walked over to the "corner store," and learned from the clerks that the Latter Day Saints were holding meetings at a brick hall. I took street car and got off at the hall. The electric lights were all out for some reason, and it was as dark as pitch. I waited outside of hall for our preacher, but none came. I had come over two hundred miles to preaching, and our preacher four or five blocks away thought it too bad weather to fill his appointment; so a congregation of one was disappointed if no more. I left my grip in a store and started in the dark to hunt a stopping place. The first street I attempted to cross, I splashed into a mud hole; floundered out and felt to learn if I had left my over shoes in that hole. By inquiring at stores and shops I found my way to Bro. Hughes, and there met our preacher, Bro. D. E. Tucker, sitting by the stove drying his clothes as he had been in the rain. I jogged that good brother's memory for not being at the place where he had announced himself to preach. Bro. Tucker left for Lowry City on the 15th, and I continued the meetings in hall up to the 18th. The brethren are making a heroic effort to finish their church house here. Bro. Tucker and I put in a little time in helping lay the floor, till I felt so sore I quit the business. Brn. Sparling, Thomas, Gray, and Schwab, and some others are the carpenters, and they have done a good, substantial, and respectable job; one they may be praised for. I spoke six times, and met with the Saints in prayer service, which was a spiritual feast. The Saints were much encouraged and many resolved to live a higher and purer life. May they not forget their promises made to God.

Bro. Sparling and I left on the early morning train on 18th; I to go to Pomona, and he to Mt. Grove, where both had appointments close by. My visit at Pomona was timely, and the hearts of the Saints were made glad, and the people convicted of their sins and some resolved to obey the truth. One young lady, Miss Clara Meinecke, who was one of the Sunday school teachers, arose for baptism the last night of my meetings. Time for baptism appointed and the local brethren asked to attend to it. Here I spoke five times and attended one prayer service and left on the 22d for Thayer.

I visited from house to house while at Pomona and was greatly blessed while blessing others. Few times in life have I felt more of the Holy Spirit in my work than upon that occasion. I administered to a number of sick and blessed one child.

While visiting Bro. and Sr. Milks, the sister in tears related to me how prejudiced she used to be, and how the Lord had opened her eyes to the truth; and after she had been baptized she could not believe the Book of Mormon and Joseph Smith a prophet and good man to bring forth that book; and how she had fasted and earnestly prayed for two days and nights for a witness and testimony of the truth of that book and Joseph's mission, and the following dream was given to her: "I was journeying with a large number of people along a narrow road. On the left of the road was a large body of water, and on the right was a high, steep bluff. I heard a great noise behind me, and saw the cars coming close upon me, and instead of people there was a large flock of sheep, white as snow. I was running fast looking for the steps that went up the bluff, as the train was very near me. I saw the steps and sprang on them just as the train rushed past me, it being so close that the suction almost carried me from the steps. When the train was past I commenced to look about me, and noticed the steps up the bluff were almost perpendicular—one right over the other, and so far apart that while standing on the first I could just reach the second with my hands. To ascend these I had to raise myself by the main strength of my hands. I reached the second step in this way and felt so fatigued that I sat down to rest. Presently I looked for the third, and noticed to my astonishment it was broken in the center and the two ends hanging down, and it was impossible for me to get any further. I knew I dare not go back as I had been told that was certain death. I sat down in despair and buried my face in my lap and cried as though my heart would break, saying: 'My God, what shall I do? Oh, what can I do?' Then I heard a voice say: Sister! I looked up and there stood Joseph Smith holding the Book of Mormon. He said: Here, Sister, take this book and lay it on the step where you stand and it will enable you to reach this other step. I took the book from his hand and thought it looked too small for such a purpose. However, I did as I was told, and when I stepped upon the book I

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reached up and took the hand of Bro. Joseph and thus easily stepped upon the other step; then we went up the steps together. I had not gone far when I thought of the book I had left on the step; but Joseph said: That is all right, it may help some other poor sister over the broken step. Said he: Come with me and I will show you where I got the book. We went to the top of the hill, and I stopped and gazed in wonder and admiration at the beautiful scene before me. So far as the eye could see there was beautiful green pasture with snow-white sheep grazing on it. I said: Oh, how beautiful! Joseph said: Come this way, and I will show you where I got the book. We came to a large boulder; he put his hand on the rock and it yielded to his hand like unto a trunk lid. As he laid the lid back he said: Look! I looked, and what dazzling beauty! The dazzling brightness of the stone was like the brightness of the sun. And in the rock, (which was hewn out like a trunk) there lay ten or twelve books with large gold letters on the back—'Golden Bible.' I said, these are not like the one we left on the step. Yes, they are the same, said he, and lifted one up and handed it to me. I turned it over and on the other side was written in gold letters, 'Book of Mormon—Golden Book.' I handed it back, but Joseph said, Keep it, it is yours. I sat down and began to read it and presently I turned to see where Joseph was, in order to thank him for the book, that I now pressed to my heart; but he was gone. But there sat an angel upon the rock and he said: 'You seek Joseph, but he is gone; be has filled his mission.' I felt sad that he was gone before I could thank him for the book that I now prized above all books. Then the angel began to sing hymn 1110 as found in the Saint's Harp: 'I came to the spot where the two martyrs lay,' etc. He sang the whole hymn as it appears in the Harp, then made a bow, and I went my way leaving the angel sitting on the rock."

This certainly is a remarkable dream, or "vision," as the sister calls it in her written manuscript, as it lays before me to copy. I wept with her as she related it to me; and now note, for the special benefit of any that may have any doubts in regard to the present Joseph being God's choice to lead the people that believe and accept the church and Book of Mormon as brought forth by Joseph the Seer in 1830, without polygamy and its kindred evils that have been attempted to be fastened upon the church by Brigham Young and his followers; which is now condemned by Joseph the Seer, and an angel that appears to this sister while she is fasting and praying, asking for light in regard to the great message that was introduced to Joseph at the beginning of the church, in this the last dispensation. The angel points out who the deceivers are, that would attempt to lead the church "from precepts of virtue," after the death of the Seer; and chants with a heavenly voice the calling of "young Joseph" to "lead us again," in these poetical words:—

I wept for the church for her prophet was slain,
And I felt that deceivers were near,
Who would lead her from precepts of virtue so plain,
Once taught her by Joseph the Seer.

But anguish gives place to a fullness of joy,
Revived are the hopes that were slain;
From th' seed of the Martyr, called by the Most High,
Comes a prophet to lead us again.

This agrees with the vision I had in 1880, which is as indelibly printed upon my mind today, as it was when first seen. Utahism is fast working out its own dissolution; it will come by and by. We shall be content to carry the angel's message to the people without polygamy, which the Book of Mormon condemns so vehemently as a "wicked practice" in the following terse language: "And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son."—Page 113.

On page 116, the Lord calls the having of "many wives," "abominable," and says: "I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph." This "leading out of Jerusalem" getting from the "abominable" practice of Solomon and David with their too much marrying system, was on purpose to raise up a "righteous branch" by the practice of the one wife system. But now, to follow the Utah system, is to reverse the whole system inaugurated by God. Brigham and his followers attempt to make God say he failed in his adopted method of the one wife system to raise up a "righteous seed;" and now has to resort to the very thing he condemned in the Nephites, David and Solomon, and lead the people out of Nauvoo, Kanesville (Council Bluffs), etc., to the salt land (Jeremiah 17:5) —into polygamy, the very thing he had so stoutly condemned in all former times; but now resorts to this "abominable" practice in order to raise up a "righteous branch," from the loins of Brigham, Taylor, Woodruff, Snow, etc., etc.!! Will honest, well-informed men and women accept these men's testimony instead of God's, when he has said: "For I am the Lord, I change not." (Mal. 3:6.) I hope not.

On Tuesday 22, I left for Thayer, which is three hundred and forty miles southeast of Kansas City. Here I was met by Bro. Burt Bootman and made his pleasant home my home while I remained. I commenced meeting that night in the Christian church; had a fair congregation and announced meetings over Sunday, 27th. Rev. Albert Sitten, the M. E. minister, attended for two nights and apparently became much interested. He called on me and we had a four hours' talk right to the point and he became much troubled over it. He said he was determined to give our claims an investigation and if he found it what it now appears to him, would at once accept it. He was suddenly called away to the bedside of a sick brother. This man has fine talent and seemingly trying to overcome prejudice; but how he will make it, time must determine. I closed with a fine congregation. Brn. A. M. D. McGuire, elder, and James T. Davis, priest, put in an appearance and assisted me throughout. Bro. Davis is now giving his whole time to the work, and is a promising young man. Bro. McGuire is a coming man, too, but tied down with a large family, but puts in his Sundays in and around his home (Woodside), and is well liked by all good meaning people. Mr. C. S. Madden and his sister Lillie, were convinced of the truth, and were baptized by Bro. Davis on Sunday. Others could hardly keep out of the water. We were glad to see the seed sown in Thayer. My meetings were the first of our faith in that town of 1,800.

During the Sunday school, some opposition was raised over me using the church; but one of the directors said: "He is preaching nothing but the truth." Others said: "It is tearing us all up." But the director stoutly affirmed, "If the truth tears us up, let it tear." He sent us word Monday morning as I was taking train, that the church was open for me when I came back.

I reached Malden, in the extreme southeast part of Missouri, at 10:10 that night. Bro. Loy's boys met me, and I am kindly cared for at the Malden hotel, with Bro. and Sr. Loy proprietors. Malden is a nice town of about 2,500, with three or four churches. I am the first to preach our faith here in a public way. Bro. Loy's have been here about five months, and Sr. Loy had joined the Sisters' Aid Society and attended the M. E. Sunday school and had secured some recognition from the pastor and members, so much so as to secure the use of their fine church for me. I commenced on the 29th and have held three meetings to date; but a number of things have kept the people away, and my congregations have been small, yet I am touching points that are opening some eyes and I can hear grumbling all along the line. I have thought every evening would be my last, as the key would be turned in the door; but I am announced till Saturday night, February 2, when I leave on the 10:10 train for St. Louis.

One more thing I wish to pen for the benefit of those that are tried because of the unchristianlike treatment they often receive from the bigoted sectarian preacher. But, I feel grateful that all sectarian ministers are not of that kind. Elder Sparling was to preach in Bro. Loy's house while they lived at Willow Springs. Sparling attended the M. E. service and handed the minister a written notice of his service, and asked that he read it to his congregation, which thing he did; but no sooner than read, another minister of that faith arose and said: "There are none of you that want to go to Utah; I want you all to come back here for the eleven o'clock services tomorrow, and I want you to keep away from that cesspool of iniquity," meaning Bro. and Sr. Loy's house. Bro. Sparling arose and asked a few minutes to make an explanation, and this preacher said: "Sit down, sir, or I will have you arrested!" This ended the episode there; but Bro. Sparling carried the news to Bro. and Sr. Loy, and at first they felt indignant at the preacher for publicly calling their house a "cesspool of iniquity." After a moment's thought Sr. Loy said: "We can after all be thankful that we are worthy to suffer reproach for Christ." She went to bed praying

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and feel asleep weeping over the matter and dreamed that a messenger came into her house with a lamp in his hand, it burning brilliantly, and he presented it to her and said, read the ninety-sixth hymn in the Saints' Harp, and then suddenly left. On arising she hunted up the hymn and read:

"Zion's light again is dawning,
Praise ye the Lord!
Brightly ushers in the morning,
Praise ye the Lord!
Dark the night, when foes assailing
Zion's scattered ones, who 'wailing
Zion's woes, sang, faith unfailing,
Praise ye the Lord!"

Sister Loy had never noticed the hymn before; and this token of remembrance at a trying time was as cold water to a thirsty soul. They read the hymn through and wept and took courage. I praise God that his faithful children are remembered. I. N. WHITE.

BLACKFOOT, Idaho, Feb. 2.

Editors Herald:—On the 3d of January I left the Thomasfork valley in Idaho and started for the Hamsfork country in Wyoming, and after traveling sixty miles with team and by rail I arrived at my destination with less than fifty cents to begin a gospel campaign in that section of country. But the Lord raised up friends to me, so that I neither lacked for food nor shelter during the twenty-five days I was laboring in that great coal region in the state of Wyoming. Although I had to do a great deal of walking back and forth to my boarding place which I found with a Mr. Calvin Burt, of Hamsfork, walking from three to eight miles per day visiting from house to house, distributing tracts, and inviting the inhabitants of Kemmerer, Frontier, Diamondville, and No. 2 mining camp to attend preaching services at the places appointed; and although I tried hard to arouse an interest in spiritual things among the inhabitants of the above-mentioned city and towns, yet I only succeeded in getting an audience for two nights in Diamondville. What is the cause of so little interest in the gospel at Diamondville? I will tell you. In that town of one thousand to fifteen hundred inhabitants, I was told there are twenty places where intoxicating drinks are sold. This, together with the gambling and other places of amusement to be found in western mining towns, seems to satisfy the large majority of the people, and leaves no room for spiritual things.

At Diamondville I found three members of the church. David Kinghorn and wife, who were baptized many years ago by Lorenzo Powell and Strachen, at Washingtonville, Ohio, and Joseph Simpson, who formerly lived in Iowa, I think at Lucus.

At Kemmerer I obtained the Mormon church to preach in, and announced the meeting by posting notices in public places and by visiting and distributing tracts and inviting quite a large number to attend. Also attended a religious meeting and had my meeting announced from the stand. The result of all this advertising was an audience of two, who came in after eight o'clock p. m. But I did not preach to them, but had a good, social chat with them on spiritual things.

At Frontier could not get a house to preach in. At No. 2 could have had the schoolhouse, but there was no way of lighting the house for night services, and could not have it in day time; so did not preach there.

At Hamsfork I preached seven times in the home of Mr. Burt, who kindly cared for me while laboring in this section of country. The audiences here, though small, ranging from fifteen to thirty, were very attentive, and some became very much interested in the doctrine of Christ. One gentleman showed his appreciation of the plan of salvation as presented by the writer by presenting me with a five dollar bill; and after the last sermon was preached he said he was well pleased with the doctrine, and the last sermon was the best he had ever heard. To God be all the praise for all the good that may result from my labors, for I know it is by the power of his Spirit that I am enabled to preach acceptably, and not of myself. Seven or eight families seem to be interested in this region of country, and I believe some of them will unite with us if proper labor is done among them in the future.

On the 28th I said good-bye to the kind friends who had so kindly cared for me while trying to advance the cause of Christ among them, and turning my face westward, I boarded one of Nahum's chariots and came to Cokeville, where I was fortunate enough to obtain a ride of about thirteen miles in a sleigh, which brought me within one and one half miles of my home, which I soon reached by walking. Found all the loved ones in good health. Staid at home three days to rest a little, for I was not feeling well, having contracted a cold the last two days at Kemmerer.

January 31 bade the loved ones at home good-bye, and started for the Snake river country in Idaho. Drove to Montepelier, twenty miles; and having arrived too late to take the west bound train, I drove to Dingle, and visited the Saints there—stopped over night with Sister Sparks and family.

February 1 drove to Montpelier, seven miles, and took train for Blackfoot, Idaho, where I arrived at about six p. m., and after a few inquiries and a short walk I succeeded in finding the home of Bro. and Sr. Larsen, formerly of Council Bluffs, Iowa, where I am being kindly cared for at the present. Since coming here I have learned that Bro. S. D. Condit is in Blackfoot. Hope to meet him soon and arrange for a campaign in this valley.

Yours hopefully,
A. J. LAYLAND.

GREENLEAFTON, Minn., Feb. 4.

Editors Herald:—Since last contributing to your columns, I have kept myself in this the southeast corner of Minnesota and striven as best I could to hold aloft the banner of King Emmanuel; but in trying to do so, have had numerous obstacles to meet of various kinds, which, perhaps, will not interest your readers to know, as they are so common to missionary life.

This section of country is wonderfully blessed with churches. I call to mind six within a radius five or six miles here in the country, and the people are nearly all church-going people, each class to their own respective church, hence not much show for the Latter Day Saints to get a congregation. The various pastors are very careful in instructing their flocks to let us severely alone. It seems hard to persuade the people to the belief that we are not of the Utah stripe, and this makes it the more difficult to get a hearing, and the people have no use for polygamy whatever, and to them, that term and the term "Mormonism" or "Latter Day Saintism," are synonymous.

Some over a week ago, I had the promise of a schoolhouse in a new locality; but for some reason or other the person seemed to regret it, and backed out within about an hour after he had promised it. I already had given out meeting at the schoolhouse, getting the teacher to tell the children, so I then set about and secured the church which was located right by the schoolhouse, and the person offered voluntarily to announce my meeting at their Sunday school and church on Sunday afternoon. Gave him some tracts and departed.

In the evening the telephone bell rang at my stopping place, and somebody wanted to know if "that Mormon elder was there." Being answered in the affirmative, I was called to the 'phone. It was the party who had promised me the church, and he stated, that he had been looking over my tracts and he could not possibly consent to let me use the church. Another trucebreaker!

There is a large Dunkard community here. They closed their schoolhouse against me, after preaching one sermon in it on the mission work of Christ. So my work here has largely been in the way of distributing tracts, and talking with the people, wherever I have been invited to do so, and believe some good has been done. Several are beginning to see the Bible in a different light to what they ever saw it before. One of the leading Dunkard members told me yesterday, that since I have been here he had learned more of the Bible than he ever thought was in it. So I feel to rejoice amid tribulation, that I may possibly be the means of leading some to the light of Christ. A Lutheran family is also seriously investigating our work, and others are beginning to weaken in their own faith.

An article was published in a Preston paper from the pen of a Rev. Corkey, against mormonism. It was written against two Utah elders, who had been at work there; but as he had attached the name of Joseph Smith to that abominable doctrine of polygamy, which he (Smith) called a false and corrupt doctrine (and indeed it is), by which the way of truth is evil spoken of, so accordingly I wrote a reply to it, but the papers refused to publish it, as Mr. Corkey is quite prominent in church and society circles, and the editors did not want to offend him. Hence I was under the necessity of having it published in pamphlet form in order to get it before the public. Will mail you both the article and reply. When in Preston distributing my reply, I met Mr. Corkey, to whom I had also mailed a copy; but to say that he was not very pleasant to meet, is putting it mildly. He called me a liar, and for-

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bid me to circulate any more, and many more (to his mind) fitting epithets did he attach to me, very much becoming (?) a Christian clergyman.

Bro. Thomas Morris and family are the only Latter Day Saints here; but outside opposition does not seem in any way to weaken their faith, as they know they have not followed cunningly devised fables; but have anchored their barks upon the rock of God's eternal truth, and like the sturdy oak, which stands alone, subject to the fierce elements of nature, only becomes stronger, after each succeeding attack. Bro. Morris' father is a Welsh Methodist preacher, and is very much opposed to his son's religion. Surely the Lord is with his people who are scattered and isolated, which is shown by their zeal and interest manifested by them, to have their neighbors and friends, partake of the sweets of the gospel of the Lamb of which they themselves are partakers and which seems too good to enjoy all alone.

May the Lord abundantly bless his people everywhere, that the tribulations which are coming upon the earth shall not cause their love to become cold; but that we may all stand shoulder to shoulder, moving forward and never backward, until the victory is won and the crown obtained, and Christ reigning as our king, is the desire of your unworthy brother, S. K. SORENSEN.

P. S.—I start for Wycoff today and from there tomorrow to Center Chain, Minnesota, about one hundred and twenty-five miles west of here.

ATCHISON, Kan., Feb. 5.

Editors Herald:—Since our last letter we have been blessed in the following ways: On December 28, Brn. I. N. White and M. T. Short, of Independence, Missouri, came and held meetings, Bro. White doing most of the preaching until Sunday when Bro. Short was called to Fanning, Kansas, to preach a funeral sermon. Bro. Short preached Saturday evening, and it was a good sermon. Bro. White preached Friday evening and Sunday morning and evening. In his sermon Sunday morning he spoke by the Spirit and told us that if we would live our religion that there were many prominent people that would unite with us, and that we would worship in a nice church located in the central part of the city, and that the poor Saints would build or help to build the new church house. The preaching was instructive, elevating, and edifying.

After about two weeks Brn. Samuel Twombly and Harry Thomas, of Netawaka, Kansas, came and held meetings for a week, and they both are good and humble young ministers of Christ. They did us good. Then Bro. M. T. Short came from Fanning and preached in the church with good liberty and at a schoolhouse in the western part of the city. Bro. Frank J. Pierce came and assisted Bro. Short. Bro. Short remained a week after, preaching, cheering, and administering to the sick, as most of the Saints were afflicted with la grippe.

Bro. Jones, a member of our branch, is here prospecting with the intention of relocating here again after a prodigal trip. However, he did not waste his substance, but left here to find a better home.

We are all rejoicing in God, and trying to "trust in his constant care." Our president, Bro. Warnock, and wife have been down with la grippe. Ever pray that God will bless all those that have obeyed his commandments. I am, Your brother in the bonds of Christ,

JAMES W. BURNS.

GALENA, Ind., Feb. 3.

Editors Herald:—The long looked for and coming of Bishop E. L. Kelley to southern Indiana, accompanied by Bro. G. A. Smith, of Fremont, Indiana, is a thing of the past. I am only echoing the sentiment of all our people when I say that his coming was timely and his teaching meat in due season. His conduct reflected that of a "true servant of God." O that the sentiments of his teaching might be impressed on our every mind as indelibly as the engraving on the rocks that all time may fail to erase them.

After the Byrneville conference Brn. Kelley and Smith came to our village, where we had arranged for meetings in the town hall. Bro. Kelley spoke on the first night, Bro. Smith the second. The audience in number rather above the average and of the best citizens of our community. The meetings were highly commended by members of other denominations and outsiders.

From Galena the brethren went to Louisville. Held two meetings at the Saints' hall. They left us on the 2d for Jefferson county, Indiana. Yours,

M. R. SCOTT, Sen.

ISSAQUAH, Wash., January 28.

Editors Herald:—I am one of the isolated ones at present, and feel very lonely at times. I have been here nearly seven months, and have met only one elder, Bro. John Smith. There is an Italian here who belongs to the church; but as he understands very little English, it is hard to talk with him on the subject of religion.

A year ago last December I was very ill, and was in terrible agony for nearly three days. My good room mate did everything he could, but in vain. Finally he asked if he should go for the elders, and I said yes. Brn. Chase and Holt, who were laboring in this vicinity at the time, came and administered to me, and I felt but very little relief. In the evening they came again, and I shall never forget the feelings that came over me. I was healed instantly while Bro. Chase was pleading for me.

Last July I was taken suddenly ill in the same way as before; but as there were no elders available I poured out my whole heart to God, asking him to restore me to health again, which he did in a very short time.

I know this latter-day work is of God; and like Paul I am not ashamed to prove it at all times. I distribute my papers as much as I can where I think they will have a reading, and by so doing can help the work some. Ever praying for the advancement of this work, Yours in gospel bonds,

A. B. MCCULLOCH.

LUVERNE, Minn., Feb. 1.

(Continued from last week.)

Editors Herald:—Elder Walker in opening up the affirmative on the second proposition said that he had enjoyed the four evenings discussion very much, and if Elder Wight would get after him (Walker) as he had Wight, there would be a "hot time in the town." Elder Walker dwelt at some length upon the early history of the Christian Church, especially the Campbell's, and used time that might have been spent to better profit. It was really the weakest effort made by him. He used a chart in showing the different officers in the New Testament church, and said that he believed in them. Referred to Eph. 4:11; Titus 1:5; Phil. 1:1. As to live ones, they had elders, bishops, and deacons. Believed in apostles and prophets, because Jesus set them in his church. He said that as men were not now endowed with miraculous power we did not need living apostles; that we had their word, and that was sufficient. Said the church began at Pentecost day. Time being called, Elder Wight asked permission to answer a statement made by Elder Walker the night before in regard to the three witnesses, Cowdery, Harris, and David Whitmer, denying their testimony to the Book of Mormon. The request being granted, Elder Wight said that the ordinary man when cut off from the church would turn and fight that church. Elder Wight said that it was not so with these witnesses, but that they held to their former testimony until death claimed them. He then read their dying statements, and spoke at some length, and showed that Elder Walker had misrepresented the facts of history. A goodly portion of the Holy Spirit was present, and the different points presented were so forcibly maintained that it was like driving nails in Elder Walker's coffin. Elder Wight then took up the negative of the question and said that it was now Elder Walker's duty to show that the Christian Church was in organization, faith, and practice in harmony with the New Testament scriptures—must show that they had live apostles and prophets, as well as all the other officers mentioned in the Scriptures. Said that if Elder Walker's theory was true, all the other churches had apostles and prophets, too, so that the Christian Church had no preëminence over other churches. Elder Wight said that there was a priesthood in the church organized by Christ—men set apart and ordained by the laying on of hands to minister in spiritual things. Read 1 Peter 2:5-9; Acts 13:1-3. These were presented so forcibly and earnestly by the aid of the Spirit that one could see that it had a telling effect upon the audience.

Elder Walker in his second speech admitted that there were seventies in the church before Pentecost, but could not find any this side of that. Said that the idea of priesthood came from Rome; that all were kings and priests, men, women, boys, and girls. Quoted Rev. 1:6; also 5:10, but he failed to show that it was those in heaven that sung this song, and that they, those now in heaven, were to be kings and priests when they should reign on the earth. Elder

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Walker here became quite boastful, and said that the word (striking the Bible with his hand) was all powerful, and that the worlds were framed by the word of God (the Bible, I suppose, by the way he hit it). He said that the Spirit was in the word. Did not come down and tell us what to do. Reaches the sinner through the word, and quoted Acts 2: 37, 38. Said they had live prophets; he was one.

Time being called Elder Wight said that a prophet was one who God inspires; one that foretells future events, and asked, "To whom did the angel of Revelation 14: 6 and 7, come? Did he come to Campbell, Luther, Wesley, or to whom did he come?" Elder Wight read from "Christian System" by Alexander Campbell, pages 250 and 190, and made a strong and convincing argument therefrom, which had a telling effect upon those present. It showed Elder Walker up as a perverter of the word and of history. Elder Walker's looks and actions indicated that he had fully made up his mind that Elder Wight was after him, and that there was already a "hot time in town."

Elder Walker had stated several times during the debate that the Christian Church had no creed, and that the Bible, and the Bible alone was their rule of faith, and that the Bible was all sufficient. Elder Wight in reply read from "Christian System," by A. Campbell to prove that the Christian Church did have a discipline, and showed that to have a discipline was to have a creed, both being descriptive of a belief. Elder Walker had contended all along that to have a patriarch in the church was out or order, as the New Testament was silent about that office. He laid great stress upon this to show that Elder Wight was wrong, and that the Reorganized Church was not in harmony with the New Testament, and because of this Elder Wight had failed to prove his proposition. Elder Wight in replying to this read from "Hayden's History of the Disciple Church," page 253, concerning Simonds Rider of that church as follows: "He served the church as was his duty with little reward. The more the church grew, the more it seemed to need him. He was first the elder brother, then the father, finally the patriarch," notwithstanding this Elder Walker had contended that Elder Wight was wrong, and had lost because his church had a patriarch. Elder Wight sent this home with telling effect, and as yet Elder Walker has not replied to it.

Elder Walker contended that the church was set up on Pentecost day—did not exist before that. Elder Wight in referring to that statement quoted Acts 2: 47 to show that the church must have been organized before, or it could not have been added to, and read Matt. 10; Luke 10: 1, to show that the Twelve and Seventy had been chosen before that day, hence the church existed before. Elder Walker's argument was that the church could not have existed before that day because the Holy Spirit was not given until then.

Elder Walker said the Christian Church had four articles of faith, 1st, faith; 2d, repentance; 3d, confession; 4th, baptism. These, he said, was all that was needful.

Elder Walker in his speech Saturday night complimented Elder Wight upon his ability as a debater and thought he should have a "chromo," and presented him with one, —a large cardboard about fourteen inches square, with a picture of a large rooster, and the words "Christian Discipline" printed on it. This caused some laughter; but when Elder Wight's turn came he used the rooster to good advantage by saying that in politics the rooster was an emblem of victory, and as he had the rooster, Elder Walker had admitted defeat. The audience appreciated this turn taken by Elder Wight and laughed heartily.

Elder Walker said the Disciple Church must be right because of numerical strength. Had over one million members. Said both churches began about the same time; then turning to Elder Wight asked what the membership of the Reorganized Church was. Answer, "About forty-three thousand." This proves, said Elder Walker, that Wight's church must be wrong or they would have increased faster than this. Said that the Disciple Church in seventy-eight years had increased to 1,200,000, while the Reorganized Church in forty-nine years had only 43 000; and if they had the truth, and were built on the true foundation, would have gained faster than this. He here became very much excited and boastful, the most so of anyone that I ever saw in debate, and told the audience what an able man he was. He could meet Elder Wight or any other man; said that he could beat the Pope of Rome. It was the most boastful speech that I ever heard from a public man, and Elder Walker lost with those present.

Time being called, Elder Wight said that he was compelled to do that which was painful to him, because it would humiliate Elder Walker, and then referred to Elder Walker's boasting about the numerical strength of the two churches, and then read from Matt. 7: 13, 14, which is a description of the straight and "narrow way," and Jesus says that few shall find it, while the "broad way leads to death and many walk therein." I have not given the exact words, but the substance of it. All can turn and read it for themselves. Elder Wight said that he had entered into this debate to get the truth, wanted all the truth that he could get, and bore personal testimony about the signs following the believer in the gospel. Said that he had seen the blind healed, and knew that the signs of Mark 16: 14–18 did follow now.

Elder Wight referred to the statement made by Elder Walker that the apostles never failed in their ministering to the sick, and then read Philippians 2: 25–27; 2 Corinthians 12: 7–10. He also referred to Paul's advice to Timothy to take a little wine for his stomach's sake, and often infirmities, and thought that a good many men now had weak stomachs. Said all these proved that the Apostles sometimes failed; that they did not always heal.

Elder Wight read Ephesians 5: 26, 27 to show that when Christ comes to receive his bride the church, that it is to be perfect, without spot or blemish; that to remove one of the things, ordinances, or officers, which Christ put there, would be to mar it; hence the need of everything being in the church that Christ put there that it might be perfect when he came. Elder Wight referred to Elder Walker's statement that all in the church were kings and priests, read Revelation 5: 1–10, and showed that it was those in heaven who sung that song; that they were the kings and priests, and were yet to reign upon the earth. This was to be during the thousand years' reign.

Taking it all together the last session was a lively and eventful one. The church was packed full, and Elder Wight is gaining favor for the church, and making many warm friends. He is carrying the congregation with him. I never have seen so much of the Spirit of God manifested in any debate that I have ever attended as in this, and it seems now that much good will result from it.

Elder Wight attended services at the Methodist Church Sunday forenoon, and preached at Magnolia in the evening. By the kindness of Elder Walker the writer occupied the pulpit of the Christian Church morning and evening February 3, and had a full house at night.

February 5. Elder Walker in his speech last night still contended that his church did not have a creed. This creed business seems to worry him, from the fact that Elder Wight has shown that a declaration of belief is a creed. And that to have a book of discipline is to have a creed. Read from "Christian System," by A. Campbell, page 91, to prove that the Disciple Church had a discipline. Elder Walker again last night read from Doctrine and Covenants, section 20, and tried to show by perverting the same, by leaving out the following, "Wherefore, although a man should be baptized an hundred times, it availeth him nothing." He left out this, after reading the first four lines, and then began: "For it is because of your dead work that I have caused this last covenant and church to be built up unto me even as in the days of old." He argued from this that we believed that both the Old and New Testament had been done away, and that the Book of Covenants took their place. In answer to this Elder Wight read all of the section and showed where Elder Walker had perverted it by not reading all, and charged Elder Walker of doing it to work upon the prejudice of the people that exists against us. This perversion of the book placed Elder Walker in bad light before the public, and he felt it, too.

Elder Walker spent much time last night dealing with the old covenant and different dispensations of the Old Testament scriptures. He has been contending for things that have no bearing at all upon the questions at issue.

Elder Walker said that the gospel covenant was based upon one promise, love, but that Jesus gave many minor promises; said that the law was added to the promise, but failed to say what that promise was. Said that God made a transfer of power from Moses to Christ at the transfiguration.

Elder Walker has tried to gain favor with

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the people by bringing in the Book of Mormon and Book of Covenants and ridiculing them, but has lost by his unfair methods. He has also lost by his attacks upon other churches, which at times have been very bitter.

Elder Wight's deportment has been that of a gentleman, and has shown much of the spirit of forbearance with Elder Walker.

The church last night was packed full, and interest intense. Elder Walker several times during the debate has made a bitter attack upon the sectarian churches, and has said many things that were uncalled for and not bearing at all upon the question being discussed, and by doing this has lost favor with the people. Elder Wight in one of his speeches referred to this onslaught, and defended the reformers in their work. Said he thought that they enjoyed the Spirit of God as they lived for it. This gave Elder Wight prestige with the people, and Elder Walker was not slow to see it. So in one of his speeches last night he changed squarely about and praised them as being men of God, and thanked God for their work. But he had lost, and could not gain the sympathy of the people. Elder Walker has complained about Elder Wight's quoting so much scripture, and then making an argument therefrom. Said that he, Walker, could quote scripture by the yard. If this statement is true, I wonder why he has not quoted more, for he has not quoted a yard of it in all this debate. But he has made many yards of assertions, and if they had counted for anything, he surely would have won the debate.

Elder Walker has fought hard against revelation and priesthood. These have been a source of trouble to him all through this discussion, and has used commentaries to some extent to prove that the gifts were no longer needed in the church. Said the gifts were like the scaffolding of a building. Needed to build, but when the house was completed there was no more use for the scaffolding. Elder Wight showed the mistake of such an argument as this, as the gifts were inside of the building, and not on the outside — said they were the finishing touches on the inside. This was a new thought to Elder Walker and he could not meet it from a Bible standpoint, so read what Henry Ward Beecher had to say about it. This showed the weakness of his position and that Beecher was in a leaky boat as well as he.

Elder Walker, in referring to the baptism of the Holy Spirit upon Pentecost said that Peter did not have it, but it (the Spirit) had him. Said that Peter did not promise the baptism of the Spirit, but the gift of the Spirit. Said that wisdom was not a gift of the Spirit; God gave wisdom, not the Spirit.

Elder Wight in his last speech again referred to the operation of law. Said that we exist by reason of its operation. Said that it is everywhere present in nature; then illustrated his meaning by referring to the law of assimilation by which we are physically maintained. He also noted that there were two contending laws; the one giving physical life, the other sowing the seeds of death. So it is in the Christ-life. The gospel gives life, the opposing law brings death. Law needs to be executed, hence the necessity of organization, the existence of officers to execute the law. Said that we could not remove one of the officers. Said apostles were to execute the law; seventies also given to execute the law. (Matt. 10; Luke 10:1; 1 Cor. 12:27, 28; Eph. 4:8-14.) Elder Wight said that if all these were needful then, that they must be now; that God set them in the church, and that what God doeth he doeth it forever. (Eccl. 3:12-14.) Said that Christ was to have a perfect church when he comes.

Elder Wight, in referring to a statement of Elder Walker's, that Christ and Joseph Smith were the founders of the Reorganized Church, thanked him (Elder Walker) for the statement and thought that he had him about half converted now, and that there was some hope for him yet. Elder Wight dwelt at some length upon the judgment in his last speech, and referred to several passages of scripture in making his argument. (Matt. 12 and 11 chap.; Rev. 20; Matt. 16: 16-18.) Said it would be more tolerable for Sodom and Gomorrah in day of judgment than for those wicked Pharisees and Saducees. Elder Wight also referred to 1 Cor. 15th chapter, where Paul describes the sun, moon, and stars as representing the different rewards that shall be given to men when Christ comes to judge the world.

Elder Wight plead earnestly for the gospel plan, and has made many friends to our faith, Many gave us a warm shake of the hand at the close of the debate, and wished us success in our work. We have secured the use of the courthouse and are to hold meetings over Sunday. Elder Wight tonight to show the difference between the Reorganized Church and the Utah Mormon Church.

I have only presented the general outlines of the debate. Our chairman, Elder Bronson, a retired Methodist preacher, has presided with dignity, and has treated us with courtesy. Has invited us to visit him, and said that he recognized inspiration in our work, and will attend further meetings as he can. Take it all in all, a complete victory has been won for the truth and we are satisfied with the result. Will write the result of our meeting at the courthouse when we close.

Yours for truth and right,

E. A. STEDMAN.

APPLEDORE, Ont., Feb. 1.

Editors Herald:—Feeling interested in Zion's cause I again write. I am a member of the Lindsley branch, of the Chatham district. Our numbers are few, but we try to keep alive, through clouds as well as sunshine. Our branch president, Bro. Moroni Traxler, is a faithful worker. May the Lord bless him in years to come.

Elders A. E. Mortimer, J. H. Tyrrell, D Snoblen, and B. St. John, administered to Elder Geo. F. Green, who is very low. The Spirit of the Lord was present during the administration, but ere this reaches you his spirit may take its flight and return to God who gave it. Saints, remember us in your prayers in this our hour of need.

Elders St. John and Snoblen gave two interesting sermons on these subjects, "Lay up for yourselves treasures in heaven," and, "The meek shall inherit the earth," which still remain in the thoughts of their hearers. We learn that Elder T. A. Phillips is doing a good work at Wallaceburg. The Saints feel cheered and comforted by his wise counsel.

Elder George Green, district president, visited the Ridgetown and Cooperville branches recently, and found them trying to do their duty and keep God's commands. Has an appointment at Cedar Springs for next Sabbath. The Chatham district superintendents will meet today in the Maple City to transact business for the furtherance of the Sabbath school work.

Pray for us that we may hold out faithful to the end.

Your sister,

MARY M. GREEN.

AKRON, Ohio, Jan. 28.

Editors Herald:—At home Monday afternoon. We are having quite smooth sailing now, and we hope it will continue. We have preaching out in the country about three miles from here, towards Barberton, and the people there are greatly interested, and we think the time will come when we can gather quite a few into our little fold. We also have a hall on Market street; have it Sunday, and have Sunday school and prayer meeting in the afternoon, and preaching in the evening. Bro. McConnaughy has charge of the services on the hill at the schoolhouse, and papa preaches at the hall. Our Sunday school is prospering greatly, and we all are very much interested in it. I am twelve years old; was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints by Elder G. T. Griffiths, at Krumroy. Bro. Baldwin and Bro. Ebeling were here on their way to Green Spring, about two weeks ago, and we had preaching at the schoolhouse and in the hall also. We have two late members, Bro. and Sr. Rhodes and we expect quite a few more yet.

[The above was unsigned. We should be pleased to know the young writer's name.—ED.]

MONTEVALLO, Mo., Feb. 5.

Dear Herald:—Since last writing I have made quite a successful opening in this part of the country. But little preaching has ever been done around here, and there is but little or no prejudice. I am making my home with Mr. Collins. His wife is the only member here, and he is a good friend of the church, doing a good work for it. He obtained the M. E. church for me. I began meetings January 25, and ever since then I have had a first class time. Mr. Harrold, chorister of the M. E. church, has stood by me (he looks something like me), and we are called "Moody and Sanky." The people came from far and near to hear me. The M. E. minister has assisted me some, and at other times I have called on others to open with prayer. The people are drawn to us so that a good feeling is manifested. I have preached every night since I have been here except one. We have made many friends to

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the church and also ourselves. Many tell me that they are glad that I have come, that they have heard so many things that they know is truth, but they little thought to hear such from a Latter Day Saint minister. Some are almost persuaded and have told me that they believe that they will unite with us next summer when the water is not so cold. I have many invitations to come and preach, at different places, and a number of elders could occupy around here very profitably. I have now six places where I am needed and requested to come, but I can only be in one place at a time, and where I fail to come it is not because I don't wish to, but because I cannot.

I close my meetings here tomorrow night. Next day evening I begin a series of meetings at Sand Stone schoolhouse, another new place about six miles from here, where I shall continue till over Sunday, then to Virgil City. Yours in bonds,

F. C. WARNKY.

COMINS, Mich., Feb. 2.

Editors Herald:—The HERALD is a welcome visitor at our home.

About seven years ago we came to Oscoda county, and found an elder of the Reorganized Church of Jesus Christ here preaching. Supposing him to be a Utah Mormon, we did go to the meetings for some time, till by chance I stepped into one of the neighbor's when they were having prayer meeting. When the elders rose to speak he spoke of the principles of the gospel, and I sat as one amazed, for it was as I had always believed, although I had never heard it preached in that way.

After about four months of study of the Book of Mormon, Doctrine and Covenants, and Bible, I joined the church of Latter Day Saints. Trials and troubles came to us, and being left as sheep without a shepherd many of them strayed from the fold of God. But a few still clung to the rod of iron that leads to life everlasting. My wife and I went before God in fasting and prayer to know his will in regard to our movements, and we were spoken to in prophecy, and told to remain where we were, that our worst enemies would become our best friends and God would yet raise up a people here that would be an honor to his name. We waited three long years to see this verified.

We organized a Sunday school and had prayer meetings. Although we were greatly scattered we managed to meet every Sunday with good attendance.

A year ago last summer, a family by the name of Hogle moved in our neighborhood, and in the fall as we were surveying land we found some iron marks near the section corner, when Mr. Hogle stated that it was a "surveyors mark as sure as there is a God in heaven." I asked him if he believed there was a God in heaven. He said he did, and wanted to know if I did not, and I told him no.

My answer caused him to wonder. He was living on the place of a man who was known as the "Mormon eater," and they had many talks about it. He said if I didn't believe God was in heaven he would like to know where he was. His friend told him we took a verse here and there through the Bible and he did not know where we located him.

In the spring he came to work for me, and said he had wondered about the remark I made and wanted to know where I believed God was. I told him that Jesus said that if we obeyed the will of the Father we should *know* of the doctrine, whether it was of God or whether Jesus spoke of himself; that I had obeyed the commandments, and I *knew* he was in heaven.

Mr. Hogle and family came to Sunday school all summer, and on the twelfth day of January we took them in a sleigh twenty-four miles to Hillman, where, on the thirteenth, they were buried in baptism by Bro. James Orton. There are three or four more near the kingdom, and if some of the elders could come here they would soon follow Bro. and Sr. William Hogle. As we stood on the ice at the edge of the water we thought they were valiant hearted ones who are not afraid to die. Always hoping for the welfare of Zion, Your brother in Christ,

GEO. W. BURT.

WETUMKA, Indian Territory, Jan. 30.

Editors Herald:—As I have seen nothing from this part for quite a while, I write. I came here two weeks ago, and have been preaching in the schoolhouse to small audiences. I presume as one reason for there not being many out, is that there is quite an amount of sickness here; and another reason, I think, is that Bro. W. H. Smart gave them quite an amount of gospel food when he was here in the fall that some of the Christian people could not digest. But that is alright, Bro. Henry, they want you to come again.

I expect to stay in this part of the country until the first of March, and do what I can for the Master. There are only two families of Saints in this country, but their lives are such that the people have full confidence in them. If all could live that way it would be much better for the work. And if there is anything that does a Latter Day Saint good it is to see this work prosper, and to that end we should all work and pray.

Have done most of my labor in Oklahoma, among scattered Saints and strangers, but came here in time for the Indian scare. From the town and newspaper reports one might think it was not safe anywhere; but in the country here li.tle is thought of it. While the soldiers have been called out to quell them, I hope it will amount to but little. Any Saints in Custer, Washita, and Roger Mills counties, Oklahoma, wanting preaching, please address me at Korn, Oklahoma, and I will respond as quickly as possible. Your colaborer,

W. R. SMITH.

A strong appeal to the imagination is made by an article in the *World's Work* for January, on "Great Tasks of the New Century," which deals with the most important canal and railway undertakings in America, Europe, Asia, and Africa now projected or in course of execution.

Original Poetry.

MESSAGE OF THE WIRES.

SUGGESTED BY THE HUMMING OF THE WIRES.

Tell me, ye wires that quiver and ring,
What is the news you bear?
Do you bring a message of peace and love,
To lift the human soul above,
Or a message of want and care?

Sometimes you bear the dreadful news
That make us "kiss the Rod;
Sometimes of wars in distant climes,
Or tell the tale of direst crimes,
That kindle the wrath of God.

Here is a message for you, ye wires,
With lightning speed to bear;
How an angel came to earth again,
With gospel truth to sons of men
To save from sin's despair.

Then bear this news, ye quivering wires,
Swifter than wings of light;
Tell it to *all*, the wide world 'round,
Wherever a human soul is found
Enwrapped in error's night.

J. H. HOPKINS.

PRINCEVILLE, Illinois.

Mothers' Home Column.

EDITED BY FRANCES.

Then to side with truth is noble, when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just,
Then it is the brave man chooses, while the coward steps aside,
Doubting in his abject spirit, till his Lord is crucified.

—Lowell.

HAVE WE DONE OUR PART?

The Home Column seems to be the place where sisters find comfort and cheer from the pens of each other. We are glad there is a Home Column, and we want to do our part in sustaining it; but do not wish to crowd out others. We will do all that circumstances will admit, then leave the arrangement to those holding the authority. The signs of the times show plainly that what is done must be done promptly, must be done understandingly. The sons and daughters of Zion must be up and doing—no time for sleeping soldiers. Many honest hearts are crying out for gospel truths. Many turn away in disgust from the teaching and practice of the popular religionist, and with longing hearts sigh for that which will satisfy. Now what is it that will satisfy the soul, if it is not the gospel in its fullness? There is nothing. "How can they hear except they have a preacher, and how can they preach except they are sent?" We as a people believe that God calls his servants as of old. So far so good; but if no human effort is made to support those chosen ones, how can the work advance? They must eat and drink, and be clothed; so must each member of their family. And on whom does this work rest? On the members of the church,

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to be sure. Wisdom and economy should be observed by both parties; if so, the work can be carried on by the plan that was delivered to the children of men, and thereby many souls will be prepared to meet Christ at his coming.

Now if only one half of the members give what God rightfully demands of them, how can the work progress? And if those who give have limited means, their portion will be limited, but their blessing will not. Where then is the means to bring the work up equally with the demands of the times? And how will it be with those who have not done their part in this great work? Found wanting, we fear.

Many of the brethren have been sent out from home to labor in the vineyard of the Lord, and only those who have no home, or those who are denied the privilege of home blessings, can appreciate its worth. They have many disappointments, trials, and temptations to encounter; and on the other hand they have great church privileges, great opportunities to receive spiritual blessings, and if true to their calling, will have a great reward. God bless them all.

Yes; and God bless the dear sisters—the elders' wives. They who stay at home and "stand by the stuff," need the prayers of the Saints, and merit the blessing of God as much as do the elders. They have the care of the household, with its thousand and one duties all devolving on them. Now, how about their opportunities for spiritual development, to say nothing about the pastime and rest. Such sisters know that it is good to worship a being that is everywhere present by his Spirit, and they know that it is bad to have the mind so filled with the cares of life that there is but little room for the Spirit to enter. Our heart goes out in sympathy for them, and also for the dear sisters who entertain us at conference. May they be strengthened.

'Tis good, 'tis great to meet with the Saints of God, and it will be glorious to meet on the glorified earth. Dear sisters, we shall be remembered there if faithful here, and the more self-denial we are called upon to use, the greater will be our joy. 'Tis good to be a Saint in latter days. SR. ALMIRA.

AN INQUIRY.

Say, is thy lamp burning, my brother?
I pray thee look quickly and see,
For if it were burning, then surely
Some rays would fall bright upon me!

Straight—straight in the road, yet I falter,
From the Shepherd I oft go astray;
I am weary and faint and disheartened—
"Discouraged because of the way."

But if only thy lamp had burned brightly,
And showed forth what Christ was to thee,
I, too, might have seen his salvation,
And felt it was also for me.

There are many and many around thee,
Needing sorely thy light's cheering glow;
If thou knew that they walked in the shadow,
Thy lamp would burn brighter, I know.

I think were it trimmed night and morning,
It would never grow dim or go out,
'Midst the fierce raging storms of temptation,
And the terrible tempest of doubt.

O, if all the lamps that are lighted
Would steadily burn in a line,
Wide over the land and the ocean,
What a girdle of glory would shine.

How all the dark places would brighten!
How the mists would roll up and away!
How earth would laugh out in her gladness,
And hail the millennial day!

'Tis Christ, Christ alone, in whose power
Thy lamp may again brightly shine,
For he is the life of his children,
And he, if thou wilt, may be thine.

—ANONYMOUS.

TEACH YOUR DAUGHTERS.

Give your daughters a thorough education. Teach them to wash, to iron, to darn stockings, and to sew dresses. Teach them to make bread, and that a good kitchen lessens the doctor's account. Teach them that he only lays up money whose expenses are less than his income, and that all grow poor who have to spend more than they receive. Teach them that a calico dress paid for fits better than a silk one until paid for. Teach them that a full, healthy face displays a greater luster than fifty cosmetic beauties. Teach them to purchase, and to see that the accounts correspond with the purchase. Teach them good common sense, self-help, and industry. Teach them that an honest mechanic in his working dress is a better object of esteem than a dozen haughty, finely dressed idlers. Teach them gardening and the pleasures of nature. Teach them, if you can afford it, music, painting, etc., but to consider them as secondary objects only. Teach them that the happiness of matrimony depends neither on external appearances, nor wealth, but on the man's character.—*Toledo Blade.*

MR. GLADSTONE liked plain and faithful preaching. On one occasion he said: "One thing I have against clergy, both of the country and in the towns. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are the class which offended Lord Melbourne long ago. Lord Melbourne was one day seen coming from church in the country in a mighty fume. Finding a friend he exclaimed: 'It is too bad. I have always been a supporter of the church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have heard this morning. Why, the preacher actually insisted upon applying religion to a man's private life!' But that is the kind of preaching which I like best, the kind of preaching which most men need; but it is also the kind of which they get the least."

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Ewing, of Smithland, wished her name presented to Prayer Union for prayerful remembrance, that she may be healed of her affliction.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE following upon the lesson for February 10, "The rich man and Lazarus," is taken from the *Sunday School Superintendent*, a supplement to the Berean Leaf Cluster, fourth quarter, 1900. We give it in full, and without comment. We cannot say that it is the best digest of this lesson that we have seen, but it is the only one sufficiently brief for our space. It will, we think, average very well with the work found on the International lessons. Study it carefully, for it is very probable that the question of the value of the helps found in the International Sunday school work will come up for consideration at the general convention.

THE RICH MAN AND LAZARUS.

Read Luke 16: 19 to 17: 10.

Golden Text.—Lay up for yourselves treasures in heaven.—Matt. 6: 20.

LESSON SUMMARY.

Time.—Jan. A. D. 30. Same as last lesson.

Place.—Perea, beyond Jordan.

In this parable Jesus shows us a picture of a thoroughly selfish and worldly life spent amidst luxurious surroundings, and contrasts with it a life of misfortune and poverty, conditions as apparent now as then.

The important thing however, is the outcome of these two lives, the contrasts in another life. No one but Christ could lift this veil and disclose the future and so seldom has he done it that we study with deep interest what he reveals.

The Jews used three phrases to indicate the heavenly state: "the throne of glory," "Paradise or Eden," and "the Bosom of Abraham," of which the last was the most popular. The fancy that lay behind it was that of a great feast in which "the father of the faithful was host." Jesus gives reality to this and vividly pictures another world.

2. It is a life where feeling and memory are still active. The rich man was conscious of his great distress. He was bidden to remember his earthly advantages.

3. It is a life where there are two conditions, one of blessedness, the other of misery. Between the two is an impassable chasm "that none may cross."

4. It is a life determined by this present life. "Death does not alter character, character makes destiny, and destiny once determined is unalterable and eternal."

5. It is a life about which sufficient light has been given to guide men in the attainment of blessedness. If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead.

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ILLUSTRATIONS.

Lesson Picture. The beggar, Lararus, lying at the rich man's door, with the dogs licking his sores. Inside the house the people are sitting about the table enjoying their luxuries. A servant comes towards the poor man, but puts no crumbs in his outstretched hand.

Trusting in riches. Two gentlemen were passing a fine estate when one asked, "What is the value of that estate?" "I only know what it cost its late possessor." How much?" "His soul. He used to be a Christian, but became absorbed in money-making and the pleasures of life, and forgot the life beyond. When dying he said: 'My prosperity has been my ruin.'"

HELPS FOR PRIMARY TEACHERS.

Central Thought. Sharing our blessings with others.

There were two little boys once who were the same age; they were strong, bright little fellows. One had beautiful clothes, fine toys, plenty of food, and he was tenderly cared for. As he sat in the carriage waiting for his mamma to make a call, he saw the other little boy. This other one was ragged, dirty, uncared for. One was rich the other poor. What did the rich little boy do for the poor one? What would you have done? I hope you would not have spoken unkindly, but would have pitied the little fellow. The rich boy of whom I have just told you did pity him and gave him a rosy apple. Afterwards he helped him still more. It is most pleasing to God when we are kind to the poor. The Bible says a great deal about helping the poor. It says: "He that hath pity on the poor lendeth unto the Lord," and again "Blessed is he that considereth [or, thinks about] the poor, the Lord will deliver him in the day of evil."

Write the word *treasure* upon the blackboard, and explain that it means money or anything we can use to make ourselves or others happy. Write on the blackboard the following.

TREASURE.

Keep for myself
Share with others WHICH?

Then call for the Golden Text and explain that what we do for others is treasure laid up in heaven.

In our picture for today, there is a rich man and a poor man. Some one may point out the poor man, another child the rich one. We do not know the rich man's name. We know he had a fine house, servants to wait on him, plenty of food. The poor man was named Lazarus, he was sick and covered with sores. You see the dogs licking his sores. They are waiting with him for some of the food which will be thrown away from the rich man's table. "Poor man!" you say, "I would have helped him," and I hope you would have done so. Jesus told this story and there is more to it, a picture which we cannot make. Both these men died. The poor man went where he was happy and well cared for; he became rich with heaven's riches. But the rich man, who had laid up his treasure in heaven found pain and sorrow. He would gladly have begged of Lazarus, but he could not. They were very far apart, they would never be near together again. "Where your treasure is there will your heart be also."

FOR THE LITTLE ONES.

Ask each child to hold out his hand. You do this when you want something. If you ask for bread or fruit, you very likely hold out your hand. In our picture for today you see a man holding out his hand. He is asking for food. He is very poor and sick. There is a rich man in the house. You can see him. He does not think of the poor man or try to help him. Our heavenly Father was not pleased at that and he sent the rich man away to sorrow, but he gave joy to the poor man. Let us learn this little verse: "Be ye kind, one to another."

LESSON HYMNS.

Epworth Hymnal.

O scatter seeds of loving deeds. No. 226.
Come, ye disconsolate. No. 194.
Look up to Jesus. No. 193 in No. 2.
Kind words can never die. No. 217 in No. 2.

WE read with great pleasure a "pastoral" in HERALD of January 30, signed by Brn. James Caffall and J. W. Waldsmith, in which they advise that a brother "as soon as practical, devote his labors at Brownville, Nebraska, in preaching the gospel, making a special effort togive an impetus to Sabbath school work. We incline to the opinion that by well directed labor a flourishing Sabbath school may be raised. We therefore advise that Bro. Self arrange to do ministerial work in addition to Sabbath school work in Brownville for several months, so arranging his work as to spend the Sabbath in Brownville. . . . The forming of a nucleus is most essential for the building up of the church. Hence spasmodic effort and then a cessation is injurious. We trust there may be a readiness, with the few members in Brownville, to coöperate with Bro. Self in his labors." We are pleased with the above thoughts, for several reasons, three in particular.

First, because the brethren have plainly indicated their confidence in the efficacy of the Sabbath school work, and also a deep-seated love therefor. They have done more for the hungry man than to say "be ye filled." They have provided the means to secure food for him. A wish or a prayer for the success of the work is good, but a substantial effort to help it along is much better.

Second, they place value upon the concentrated and protracted rather than the spasmodic effort. They see more permanent good coming from one effort well followed up than from many efforts scattered here and there and necessarily afterward neglected. What if the farmer kept plowing up new ground the whole season through, not stopping to plant or till any that he had plowed. He would as a matter of course, get no crop, and the ground would return to its original condition; or, worse still, to thorns and weeds. Yes, one effort well followed up will produce more permanent and good results than many neglected efforts.

Third, "the forming of a nucleus is most essential" in all kinds of work if we expect any great degree of success. Too many of the failures of our times are traceable directly to the fact that too great a start was made. Many who have thus failed might have succeeded in the same line of work had they begun on a smaller scale, with a nucleus.

A nucleus has a drawing power. We have seen a good branch of the church as the outgrowth of a small nucleus, a single member. We now have in mind several instances where large and flourishing branches have been the outgrowth of a small nucleus, a Sabbath school in the home of a brother or sister. And we have no doubt that the brethren of the "pastoral" have seen and rejoiced in the same. May God add to their days of usefulness, and bless them in their "declining years" and make these years to them a comfort and a pleasure. And may we all learn to "labor together for Christ."

NORTHWEST KANSAS.

Convention met at Blue Rapids, February 1. Called to order by John Soderstadt. A. Kent was chosen chairman pro tem., and John Soderstadt secretary pro tem. District officers reporting: Ella Sanders, secretary, and Emma Snow, treasurer. Local officers: Ida Hodson, superintendent of Greenleaf. Treasurer's report accepted as read. Schools reporting: Blue Rapids, Greenleaf, Gaylord, Idylwild. Officers for ensuing year: John Soderstadt, superintendent, Marion Thompson, assistant; Harvey Sandy, secretary; Emma Snow, treasurer; Stella Hart, librarian. Delegates to General Convention: John Soderstadt, William and Ella Saaders, Alma Kent, J. H. Scott, Harvey Sandy. Adjourned to call of district superintendent.

CONVENTION NOTICES.

Central district convention will meet during conference held at San Jose. There will be election of officers. All schools send delegates, and be careful concerning their credentials. Send to 54 Colfax street.

ERIE CARMICHAEL, Sec.

No date given in this notice.—ED.

Owing to slim attendance and lack of representation at the convention appointed to meet with Pleasant View school, it was postponed to convene on Friday before district conference, at Webb City, Missouri, which time will be March 1, at 9:30. Election of officers and delegates to General Convention, beside usual routine business and institute work.

E. E. GILBERT, Sec.

Sunday school convention will meet at Independence, Missouri, March 8. at two p. m.

EVA M. BAILEY, Supt.

Conference Minutes.

FLORIDA.

Conference convened with Pleasant View branch, February 2. Pres. W. J. Booker presiding. S. D. Allen clerk. Elders reporting: T. C. Kelley, W. J. Booker, and S. D. Allen; Priests C. Dixon and J. P. Calhoun. Open Head branch reported no change. No other branches reported; bad weather and a lack of proper blanks being the excuse with some. Bishop's agent's audited report: On hand last report, $10 51; received since, $40; paid out $18; on hand, $32.51. Elder W. J. Booker was elected district president; S. D. Allen vice president and secretary. General Conference delegates: T. C. Kelley, L. F. West, S. D. Allen, and Jennie Allen; those present to cast full vote of delegation. Preaching by

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The Saints' Herald.

(Established 1860)

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

T. C. Kelley and S. D. Allen. Adjourned to meet at Calhoun branch on Saturday, May 4. This was one of the best conferences ever held in the district; the Saints were built up and made to rejoice. The preaching by Bro. T. C. Kelley was exceptionally good.

NORTHWEST KANSAS.

Conference convened at Blue Rapids, February 3. District president, Alma Kent, in the chair; John Soderstadt secretary pro. tem. Branches reporting: Idylwild, Blue Rapids, Rural Dale, Homestead, and Greenleaf. Ministerial reports: High Priest, A. H. Parsons; Seventy, M. T. Short, J. A. Davis; Elders, A. Kent, J. S. Goble, V. F Rogers, William Landers, M. Smith, T. E Tompson; Priests, L. G. Gurwell, William Scott, T. H. Barrett, W. S. Hodson, F. S Ward, N. Lund; Teacher A. C. Ingle. District treasurer reported. Resolved that the presidents of branches see to it and urge the members to pay their district dues, so this branch of the work may be sustained. Resolved that the presidents of branches shall call a business meeting at least two weeks before district conference shall convene, and forward reports to district secretary. Resolved that hereafter those who are and those who shall be ordained in this district that shall fail to report for the space of one year without any just cause, shall be considered under censure; and unless proper confession is had, their licenses shall be called in till such times as they are willing to recognize that law and order require them to make reports to conference. Bishop's agent's report: On hand last report $51 10; received since $77 87; paid out $96 10; balance on hand $32 87. Delegates to General Conference: William and Ella Landers, J. H. Scott, John Soderstadt, Clem Christoph, Mary Smith, E. Sandy, Annie Kent, A. Z Smith, A H. Parsons, A. Kent. Preaching by M. T. Short and A. H. Parsons. Adjourned to Homestead branch at Bazine, Saturday, May 4.

Miscellaneous Department.

HIGH PRIESTS' QUORUM.

A blank report form has been sent to each member of the quorum, and, by rule of the quorum, it is expected that these will be filled out and returned to the secretary as soon after the first of March as may be practicable. Therefore, please do not wait till the latter part of March or the first of April before you report. If any high priest fails to receive the blank, then another will be sent him upon notification of its non-arrival. A few addresses have been changed, as follows: G S Lincoln to 28 Glen Park avenue, San Francisco, California. W. H P ass to 930 Sandusky avenue, Kansas City, Kansas M. H. Cook to 1015 East B street, Des Moines, Iowa. Robert Winning, Worcester, Massachusetts, care Shredded Wheat Company. R. Archibald has returned to St. Louis, but I have not yet learned his street address. Also Thomas Taylor's address should be care E Roberts, 68 Bristol road, Bournbrook, Birmingham, England. The former address was that of another Bro Thomas Taylor. Joseph Squire's address is 227 McDougal, not McDonald street. Of those not yet ordained V M. Goodrich has changed to Station B., North Columbus, Ohio, and J B Roush to 2942 California street, Denver, Colorado.

Respectfully yours,

H. A. STEBBINS Secretary of Quorum.

HERALD PUBLISHING HOUSE.

The past orders for the third volume of Church History are being filled as rapidly as possible, and when these are completed the book will be advertised for sale. Persons willing to wait may forward their orders.

tf JOHN SMITH, Mgr.

SECOND QUORUM OF SEVENTY.

Brethren, permit us to call your attention to the necessity of reporting to the undersigned by March 10. Send a complete report of labor done by you during the present conference year, to the secretary at Radcliff, Ohio. Try and have your reports reach us not later than March 10.

H. E. MOLER, Sec.

CONFERENCE NOTICES.

Conference of Spring River district will convene at Webb City, Missouri, March 1, at at seven p. m. Statistical reports should reach district secretary as early as possible before conference, that they may be compared with former reports and records. Send to lock box 216, Galena, Kansas. Delegates to General Conference to be elected.

T S. HAYTON, Sec.

CHANGE OF DATE.

For the better convenience of all, the conference of Central district of California, to convene at San Jose, will meet March 1. This change, one week earlier, is made to secure the presence of A. H Smith, J. F. Burton, G. H. Hilliard, and E. A. Blakeslee, if consistent with demands elsewhere. They and the branches are notified This notice for isolated ones.

J. M. PUTNEY, Pres.

Conference of Kirtland district will be held in Cleveland, February 23 and 24, at 199 Superior street. All desiring to attend will greatly assist the committee by informing them of their desire. Address communications to C. R. Ollom, 671 Lorain Street, Cleveland, Ohio.

Conference of Little Sioux district will convene at Magnolia, Iowa, March 2 and 3 Sunday school and Religio convention will meet at same place, Thursday evening, February 28, at 7:30. Secretaries, be prompt in sending your reports to district secretary.

LENNA STRAND, Sec.

LOOK OUT FOR HIM.

One, N. A. Nelson, claims to be a member of the Kewanee branch, is going the rounds, begging for money to help him west. Three or four years ago he was at Kewanee; they helped him off He claims he lost all he had in clothes and $40 in money in a fire in a hotel in Salt Lake. But since the fire of the Kewanee hotel, a few weeks ago, his story is he jumped from the third story of that building, and lost all he had. By letter from Brn. Giesch and McKiernan he is in Burlington plying his craft. He is a FRAUD He does not belong to the Kewanee branch. Look out for him. J. S. ROTH.

RELIGIO NOTICES.

Zion's Religio-Literay Society will convene at Independence, Missouri, March 7, at 7:30 p m., and also hold session next morning at 9:30. A. WHITE, Pres.

THE PARLOR A PLACE OF WELCOME.

Every room in the house has a certain ethical value. For example, as the parlor is the room in which you entertain your guests, it should first of all express a warmth of hospitality. This welcome should be expressed in draperies, color effects, sunny window-seats, flowers, pictures, books, and all things that lend home atmosphere to the apartment.

Then there is an element of utility that must enter into a parlor. If you have elegant furniture that is too good to use, your guests will sit on the edge of your pink-satin chairs and wish themselves well out of it. The drawing-room of the English house contains all that is best in the house. It is library and music-room combined, and it is also the sitting-room. Our parlor is approaching more nearly to the idea of the English drawing-room, for it no longer is too good to be used.—"The Esthetics of the Modern Parlor" in February *Woman's Home Companion.*

The *Annals of Iowa*, a most interesting publication, especially so to Iowa citizens, is an exchange which we are always glad to welcome to our desk. The January number has lately arrived, and is freighted with its usual amount of good things in the historial line. This number closes the fourth volume of the third series. The *Annals* is a quarterly publication, published by the historical department of the state of Iowa, and should be found on the reading tables of every one interested in the historical development of Iowa. The subscription price is $1 00 per year.

DIED.

JONES.—Mary Jones, born February 6, 1835; died at her home at Caseyville, Illinois, January 25, 1901, aged 65 years, 11 months, and 19 days. She united with the church in 1875, and was faithful to the last. Was loved by all who knew her. She leaves husband, four daughters, two sons, and a large number of relatives to mourn their loss. Funeral service in the Methodist church, by Elder Arthur Allen. A very large attendance at the funeral showed the departed sister was greatly esteemed.

LOOMIS.—Jerome B. Loomis was born April 3, 1819, at Brighton, Monroe county, New York; died January 27, 1901, aged 81 years, 8 months, and 24 days. He leaves an aged wife, eight children, forty-eight grandchildren, fourteen great-grandchildren, and one brother. He united with the church in 1865, remaining faithful until death. Funeral services were conducted by Elder W. A. McDowell, at the Saints' church. The remains were taken to North Freedom, Wisconsin, for burial.

MULLER.—Jenevive E., infant child of T. C. and Stella Muller, departed this life February 1, 1901. The little daughter remained in this life only 20 days, when the parents were bereft of their only child. Its spirit was called back to the One who gave it, and the little body was laid away in the Crescent cemetery to await the resurrection morn. Funeral services at the home in Hazel Dell township, by Elder D. R. Chambers.

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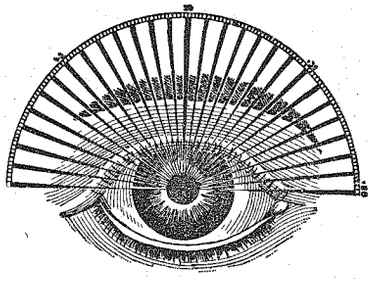

Will be here again on Thursday, February 28, at the Barr Hotel to cure diseases of Eye, Ear, Nose, and Throat with mild medicine—no strong medicines used in the eyes that injure the eye. All treatment painless. Cross eyes straightened in two minutes without pain Cataracts guaranteed cured. Glasses perfectly fitted to cure all sights and guaranteed headache cured with glasses. Granulated lids, watery eyes, and ingrown eyelashes cured. Catarrh permanently cured by a new method. The Doctor would like to have his friends and former patients call February 28. Examination free. Do not miss this opportunity. pd2tc6

NOT IN THE CATALOGUE.

TRACTS.

33. Trial of the Witnesses to the Resurrection of Jesus.

Each 5 cents; per doz. 50 cents.

47. The Basis of Brighamite Polygamy.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 20, 1901.

EDITOR IN INDEPENDENCE.

A visit to the Independence branch is interesting and instructive. Such visit makes known to the visitor that it is not alone in his branch off in the wilderness of the people that peace and spiritual enjoyment follow the effort for righteousness, and discontent, jealousy, and hurt follow gossiping, forgetful of the finer effort to become good.

The elements that make up the average branch are found in fairly equal proportion, and the leading, pushing, go-ahead forces are with the few as everywhere else. And these few are as well sustained by the many who make up the sum total of the whole, and it may be to quite an extent better than in the outer circles, because of better spiritual teaching, and a greater desire to be examples of what the gospel can do.

In this the visit to Independence is instructive, and the visitor feels that whether there is a difference of spiritual influence in localities or not, there is evidently a difference in the sentiment obtaining in localities, and he is more or less impressed by it.

The visit is interesting because it affords a chance to study men as they develop in the spiritual race, or failing of development they become laggards in spiritual progress and, possibly, unconscious of wrong intention, become soured in feeling and assume the role of cynical critics of others; or casting off restraints resort again to the unfortunate habits of the flesh and the world. The visitor sees that there are strong lights thrown upon the general effort of church work, and under this light the good and cheering are shown in striking contrast with the bad and discouraging. He is impressed by this to an extent according to his previous experiences and degree of confidence he has in the final triumph of the good in every cause. He will also discover that the unfortunate and evil are seen with striking distinctiveness from the contrast with the good, and though in reality the evil may be small as compared to the whole, it startles with its vividness and alarms by its apparent greatness. A calmer reflection shows that though evil is present, yet glowing in the same light that reveals its presence and deformity there are seen side by side the true and the good steadily pressing forward resisting the evil and serving the interests of the whole with determinate perseverance and unflagging zeal. This will comfort the visitor and send him home with a thankful glow of love of God in his heart, if he came to learn of the good in Zion rather than to spy out the evil spots in human weakness.

The visitor will also note that there has been since his last visit a marked advancement and improvement in the material progress of the city, and especially among the Saints. A degree of material prosperity is making itself felt among every class, though there are still degrees between competency and want, a thing much to be deplored, but for which as yet the remedy has not been applied. It is to be hoped, however, that soon or late conditions may change for the better.

Many new faces greet the visitor, faces seen elsewhere than in the "regions round about;" faces set toward Zion years ago, and which now carry glad expressions of unabated hope and firm resolve for the better life.

The visitor learns, too, that the burden of debt so long borne, together with the bitterness of conflict during the erection of the church building, have been lifted by unity of effort and the putting together of small sums the result of sacrifice and consecration not confined to the few, but generously diffused over all. He who visits rejoices with the branch and hopes that not again will there be a need of similar burden and similar experiences.

Long live the Independence branch!

FRIENDSHIP.

Friendship is something that should be thoroughly studied and understood. This should be done for the double purpose of being able to recognize our own friends, and to exercise the gracious influence of true friendship toward others. In this, as in other things, right conceptions are primarily essential to right conduct. A careful analysis of what constitutes real friendship might reveal many things in the attitude of supposed friends that are not as they should be. Further than that it might tend to regulate our own conduct toward those to whom we would be truly friendly. As the influence of an enemy is to be avoided, so we should avoid being an enemy; and as a friend is to be sought, recognized, and appreciated, so we should seek to make ourselves friends to others. But what is a friend, and what is true friendship? We should not be surprised if a proper solution of the question would enter farther into the regulation of our characters than we at first might suppose.

We do not hesitate to define a friend as one whose influence will tend to our ultimate good; whose every effort will be devoted to helping us nearer the right. Viewed from this standpoint, the subject loses the sentimentalism with which it is so frequently clothed, and assumes a basis of right.

As right conduct only can bring ultimate good, it naturally follows that we are friends to others to the extent we do them good. But here, we think, is where a misconception of right so frequently enters in. We permit our judgment to be warped by a desire to please, and in our efforts to be agreeable, we condone evil when we ought to rebuke it; we magnify virtues and minimize faults, and thus create false conceptions. In doing so we make ourselves enemies to those before whom we pose as friends.

But this is not all. Acting upon such a standard, we will be disposed to ask of others such as we are willing to give; and if, perchance, in place of the flattering words we seek, we are met with candor and truth, we are apt to get ruffled. Such are not the characteristics of true regard for one's own good, or the good of others. What a blessing it would be if in our social relations we could lay aside all hypocrisy, and frankly meet each other on a plane of true consideration for each other's good. It was upon such a plane that Jesus stood in his great mission of love.

He did not seek favor; he made no special effort to please. He came to reveal the truth, and as such a revelator was the best friend the world ever had.

But they misunderstood, tormented,

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and finally crucified him because of his very love. The simple truth of the matter was that his persecutors were not in a condition of mind to discern a true friend when he appeared among them. Had he commended them in their ways, and offered flattery instead of rebuke, he would have been lauded as a friend, and permitted to move freely in the society of those who hated him because of his strict fidelity to the right. Alas that the world is unable to recognize its true benefactors! We grasp the hand of those who play to our fancy, and wink at our faults, and imagine them to be our friends because they are agreeable.

As often do we turn the cold shoulder to the one who nobly and fearlessly tells us of our wrongs.

Oh, the sham and deceit that characterize the social fabric at the present time. A little wealth, a little power, form magnets that draw crowds of blinded sycophants, while the less fortunate of earth's creatures live and die comparatively unnoticed and alone. It is sad, but it is true.

We believe in encouragement. The world needs it. Wise recognition of work well done is in itself proper and commendable. Jesus himself was ever ready to recognize and commend virtue; and his great heart went out in sympathy for mankind in their struggles for the right.

It gives strength to know our efforts are appreciated. But a true friend will not stop there. He will be as ready to call attention to weaknesses as he is to recognize virtues. He will, in short, stand for the right, whether it brings pleasure or pain, whether it meets our approbation or opposition. Beware of false friendship!

Beware of those who never oppose you; who speak of nothing but your virtues, your accomplishments, your commendable points. Seek for strong, earnest friends, who have the stamina of right; who will not permit themselves to be compromised in judgment by a desire to please. Seek the advice, the counsel, the coöperation of those who are frank and honest; who will not fear to tell the truth, and tell it to your face. It is not necessary that such friends should be abrupt or harsh. Sympathy and consideration should soften all our treatment of others and mollify every necessary criticism. What is true respecting our relations to others governs as well in the consideration of our own good.

If we are true to others and to God, we will be true to ourselves; and if we do right in the development of our own characters, we cannot do otherwise than stand in proper relations to God and our fellow men.

Let us be true.

QUESTIONS AND ANSWERS.

Would it be right to use for sacrament purposes wine of our own make, made of grape juice, which has fermented?

In two places in the Doctrine and Covenants the Lord speaks to us regarding the character of the element we are to use in the sacrament service. In section 26, paragraph 1, he speaks as follows:—

It mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

Again in section 86, paragraph 1, is the following:—

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

Here we are advised not to use wine or strong drink, except in the service of the sacrament, and in that case it should be wine. So it is evident that the Lord does not want us to use strong drink as a beverage at any time, and wine only in this particular case. Strong drinks, we are told, are not for the use of man; and as strong drinks are usually understood to mean those which have as an ingredient alcohol, it is probable that the Lord does not intend that we shall take into our systems as beverages anything containing alcohol. All wines contain alcohol, and we are of the opinion that it is best to use only new wine. Section 26, to be sure, says that it matters not what we shall drink or what we shall eat so long as we partake in the proper spirit, but as long as there is any doubt as to the propriety of using any other than the pure and new wine, we should be on the safe side and use nothing but what we are sure is right to use.

This question has so often recurred that we wonder at its revival.

The juice of the grape of the vine is not wine until a process of fermentation occurs. Nor is this wine pure until all the impurities contained in the pulp, skins and stems are thrown off by a process of clarification.

The addition of sugar in any quantity adds to the fermenting quality; and the addition does not help to make the juice wine.

The true meaning of the instruction is that the wine we should use should be made by ourselves from the "grape of the vine," keeping the same clean, and making it at each recurring season when the vintage time has come, discontinuing the use of the last year's pressing as soon as the new is made, in this way avoiding the use of the strong alcoholic beverage that old wine becomes.

In places where there is likely to be controversy it is better to use an element not open to objection; but in doing it, it is not wise to make the words of the Savior to mean what does violence to the language used.

If necessity should occur other element than wine might be used, but that element is the one that should be used if within the power of the congregation. In some branches water is used; in some hot water is poured upon raisins and after stewing awhile is poured off and used; in others the juice of the currant, or raspberry is used; and we believe each is acceptable, if, as suggested above, the sacrament is partaken of in the right spirit; but a constant contention as to the element to be used and a contest about words even to bitterness of feeling is hardly a right spirit, as we think.

A BIG POLICEMAN.

On the 9th inst. there appeared in one of the St. Joseph, Missouri, daily papers, the *News*, an article describing St. Joseph's largest policeman, and making the claim that he was the largest in the United States. This officer is Milton K. Kinnaman, known to many of our readers as one of the sons of Bro. John T. Kinnaman so well known in the church. Bro. Milton is also quite well known.

In describing our brother, the *News* says:—

ST. JOSEPH'S BIG POLICEMAN.

Thirty-three years old.
Height.....6 feet, 8½ inches.
Weight..... 283 pounds.
Breadth of Shoulders.....22 inches.
Girth of Chest.....48½ inches.
Girth of Waist. .....49 inches.
Calf of Leg..... .....20½ inches.
Thigh .....29 inches.

St. Joseph has the biggest policeman in the United States.

His name is Milton K. Kinnaman.

He does not drink intoxicants, nor use tobacco in any form.

He never uses profane language and is a devout attendant at church.

He is a baritone singer of local repute.

He can kick the helmet from the head of his tallest brother officer.

He is the descendant of a race of giants and has a son whose wonderful growth indicates that he may exceed his father in height.

He lives on plain fare, scarcely ever eating cake or sweetmeats, drinks cold water and occasionally a cup of coffee.

Although of immense proportions, he has a boyish cast of features, clear blue eyes, and is smooth shaven.

A phrenological examination of his head indicates the qualities of a preacher rather

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than a policeman. The bump of devotion is largely developed; he is gifted with imagination and the power of language. Determination and combativeness are traits that make him valuable as a policeman.

St. Louis boasts of having the largest policeman in the world; Kansas City does likewise. . . . He [Kinnaman] does not equal the St. Louis man in weight, but the measurements as a whole show him to be superior in size, all points considered, to both men.

There may be bigger policemen in foreign countries, but if there are any in the United States they are still to be heard from.

Officer Kinnaman has a companion in Officer John C. Brown. The two often patrol the same beat together. Brown is a man far above the average in height. Together they form a formidable combination, which proves a terror to evildoers. When they are on the tenderloin beat, doing night duty, a Sabbath-like stillness falls over that district. The inhabitants live in mortal dread of the two giants.

Officer Kinnaman was born on a farm in Mercer county, Illinois, and is thirty-three years of age. He comes of a family of giants. But one of the Kinnaman family, his mother, is less than six feet in height. Although considered small by her children, she is 5 feet 11 inches in height and weighs nearly 175 pounds. John T. Kinnaman, father of the giant policeman, is dead. He was a native of Indiana, and was a farmer. He was a powerful man, standing 6 feet 7 inches in his stockings and weighing about 265 pounds. He was seventy-two years of age when he died at his home in Stewartsville in October, 1899.

Policeman Kinnaman has two brothers and three sisters. D. C. Kinnaman is a resident of St. Joseph. He is 6 feet 6 inches in height and weighs 235 pounds. M. C. Kinnaman, the other brother, lives in the old Kinnaman home at Stewartsville. He is 6 feet 5 inches in height and weight 195 pounds. But one of his sisters, Mrs. Newton Collins, lives in St. Joseph. She is about 6 feet 1 inch in height. Mrs. D. E Powell and Mrs. James Wood, the other sisters, are residents of Stewartsville. Both ladies are about 6 feet in height and are very heavy.

Policeman Kinnaman has three children, two girls and a boy, all of whom are well developed, healthy children. Kinnaman came to St. Joseph in 1891 and was employed by an express company for a number of years. He has been on the police force five years and is considered an efficient officer.

Kansas City's big policeman, Smith Cook, is a little taller than the St. Joseph guardian of the peace, but he falls short in weight seven pounds. The Kansas City man is nineteen pounds lighter in weight than Patrolman Davidson of St. Louis, but is eight inches taller, which, when averaged, makes the Kansas City policeman the better man of the two. Kinnaman, the St. Joseph officer, is nearly as tall as Cook, and is but twelve pounds below the St. Louis giant in weight. His other dimensions are greater in every instance than those of either Cook or Davidson. St. Joseph therefore claims the largest policeman in the United States, if not in the world.

It always pleases us to hear our brethren well spoken of, and it is evident from what the *News* has to say of Bro. Kinnaman that he has made a splendid record as an officer and as a man.

EXTRACTS FROM LETTERS.

Bro. E. L. Kelley, writing from Louisville, Kentucky, February 1, of his visit abroad, says:—

The Southern district conference of Indiana passed very pleasantly, with about twenty of the missionary force present and a number of the membership. I have more confidence in the goodly prospects than I had from reports. After all, there is quite an effective force of workers. There is much for them to contend against, as is also the case in all other places. The music I enjoyed very much. I like best a whole-souled song entered into by the entire congregation.

Bro. G. A. Smith, submissionary, was present. Bro. Lake was detained by work in Michigan, I learn.

Preached my first sermon in Kentucky last night. Bro. J. M. Scott here. A good and attentive congregation to hear. Stay here tonight and go to Wirt, Indiana, tomorrow, for over Sunday. There is a big demand for work here and in Indiana. Had fine audience at Galena, on Wednesday evening. Bro. Smith stayed to follow it up an evening. I am now at Bro. Metcalf's, a tall Kentuckian, full of work and faith. His wife, another genuine Kentuckian just as earnest and good. If we find many more over here like them and Brn. Riggles and Gans and others here I think there is hope for "old Kentuck."

May the good work go on. Would like to take the time to visit the Kentucky and Tennessee conference on 9th of February, but duties at office will force my early return there.

Bro. C. W. Little, writing from Rosetta, Idaho, February 2, says:—

Bro. Charles Albertson has been doing some good work in this part of the vineyard, and I think you will hear from here oftener.

Elder Joseph F. Burton, San Benito, California, under date of January 21, writing to Elder H. A. Stebbins, says:—

I am expecting Metuaore here on the steamer which arrives March 7, and will accompany him to conference, and perhaps we will get to Lamoni before conference; if not we may visit after conference.

Bro. Joseph N. Stephenson wrote from Walker, Missouri, the 11th inst., to Bro. R. S. Salyards:—

Bro. T. R. White and I are holding meeting in a hall at Walker. Will leave tomorrow. A splendid conference at Coal Hill in this (Clinton) district. May the Lord bless his people with more zeal for the truth.

Elder Richard Ellis, Sydney, New South Wales, January 17, writes while ordering goods:—

We are getting along fairly well in the branch here. Two or three to be baptized next Sunday.

EDITORIAL ITEMS.

President Smith returned Thursday from Independence, Missouri, and is somewhat improved in health.

Patriarach A. H. Smith, accompanied by his stenographer, Bro. Gould, returned from California the latter part of last week.

Bishop Kelley was suddenly taken sick Saturday, and has since been confined to his home. At last reports he was improving.

Bro. W. M. Aylor has appeared in print recently in defense of the work. Both the *Standard* and the *Tribune*, of Montgomery City, Missouri, of date February 8, contain a letter from the pen of Bro. Aylor, clearly showing that he is not of the Utah persuasion and that there is a vast difference between that people and the Reorganization in religious belief and practice. He objects to being called a "Mormon," as the world generally understands the term.

Bro. J. T. Gerber, of West, Texas, writes under date of February 9, that he would be pleased to hear from some of the ministry in Texas. He would like to correspond with them or have them call on him. He lives four miles southeast of West, McLellan county, Texas.

Bro. L. M. Sollenberger, of Reading, Pennsylvania, is anxious for some two young men desirous of going into business, and at the same time to assist in gospel work, to come to Reading, where he can help them to a business start. Boys, here is a chance. Write him, No. 41 North Third street.

Bro. E. H. Tordoff, of Brooklyn, New York, came to Lamoni, Friday last, and has begun work in the bindery, of which he now has charge. He is a bookbinder of considerable experience, having learned his trade in England, and having worked for some time in the bindery of Appleton & Co., New York.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 8.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

When we arrived at his place, Joseph was not in the house, but soon came in, and his wife introduced us to him as strangers who wished to see him. Elder Gurley at once introduced himself and me as missionaries of the Reorganized Church of Jesus Christ of Latter Day Saints, and stated that we wished to have some talk with him, and handed him the following letter:—

The Church of Zarahemla, Wisconsin, to Joseph Smith:—Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same, viz; that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right and heaven appointed duty, you cannot be unmindful nor indifferent. The God of Abram, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of his mouth, nor out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion, to set in order the house of God. And the Holy Spirit that searcheth

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the deep things of God hath signified to us that the time has come, for through fasting and prayer hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God, and be strong, for a deliverer art thou to the Latter Day Saints, and the Holy Spirit is the prompter.

The apostles, elders, and Saints who have assembled with us have beheld the vacant seat, and the seed that is wanting, and like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you Many have arisen perverting the work of the Lord But the good and the true are throughout the land waiting the true successor of Joseph the Prophet as president of the church and of the priesthood. In our publications,—sent to you,—we have shown the right of successorship to rest in the lineal descendant of the chosen seed to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments as well as the promises given to Joseph your father, were given to him and his seed. And in the name of the Master, even Jesus Christ, as moved upon by the Holy Ghost we say. Arise in the strength of the Lord and realize those promises by executing these commandments, and we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God, and to the faith once delivered to the Saints

Holding fast that which is good, and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.

J. W. BRIGGS,
Representative President of the Church and the Priesthood in Zarahemla.

ZARAHEMLA, November 18, 1856.

After reading the above letter Joseph handed it back to Elder Gurley and said, "Gentleman, I will talk with you on politics or any other subject, but on religion I will not allow one word spoken in my house."

Elder Gurley replied, "But we wish to tell you what we believe."

Mr. Smith in a most emphatic manner replied, "I will not allow one word spoken on the subject to me in my house."

At this blunt, emphatic statement that he would not allow us to speak one word on the subject of religion in his house, Bro. Gurley burst into tears and wept. At this juncture I spoke as follows: "Mr. Smith, while we respect your feelings as a man, and do not wish to injure your feelings, yet we will not allow you to hinder us in doing our duty, as we have been sent by the command of God to tell you what we know and most surely believe in relation to your calling as the successor of your father."

At that Joseph arose to his feet, and I thought somewhat sprung in his feelings, and said in a hasty tone of voice: "When men come to my house and tell me what I must do, I tell them there is the door and they can go out."

Bro Gurley then said to me, "Come, let us go."

I replied, "Bro. Gurley, do not be in a hurry," and Joseph's wife said, "Don't, Joseph, don't!" (I will never forget those beautiful eyes as she looked up so imploringly to Joseph.)

Joseph then calmed down and said, "I did not mean to injure your feelings, and I ask your forgiveness." Bro. Gurley also then asked his forgiveness. I did not, for I felt I had only done my duty, and could not ask to be forgiven. I then told him briefly that it had been revealed to us that he would be the successor of his father in the church, and that we had been commanded to so inform him of our hope and faith in the matter.

He replied to us, "I do not allow myself to talk on such matters in relation to my own calling, or what I may do in the future." Up to this time Gurley was weeping all the time. I spoke in a real earnest manner, and a part of the time quite loud. A quieter feeling now prevailed, and Joseph informed us that Elders George A. Smith and Snow from Utah had been to see him but a short time before, and that he would not have anything to do with that people or their corrupt doctrines.

Supper was now ready and Joseph invited us to eat with him, which we did, and after supper some little conversation was had in relation to our mission and hope, but he objected to any reference to his own calling, and I then said,

"Will you meet us in the morning in the city?"

He promised to do so, after which we bade him good night and walked to Nauvoo. Soon as we had left the house Bro. Gurley remarked to me, "He insulted us, and will not receive our mission, and we might as well go home. He might as well have turned us out of doors."

I said, "We have not yet finished our mission to him. You remember we were commanded in case he did not receive our mission that we should raise our hands before him and leave him in the hands of the Lord?"

Bro. Gurley then exclaimed: "Oh, I forgot that! Let us go back and do that now."

"No," I replied, "he promised to meet us in the morning at the mansion house, and then we will have some more talk, and if he does not accept our message to him, then we will present him to the Lord with uplifted hands."

Gurley then said, "That will do. How came you to think to ask him to meet us in the morning?"

I replied, "I thought of it all the time."

The next morning was Sunday, and after breakfast we started to take a walk, and just as we got to the door, Joseph opened it, and said, "Good morning."

Bro. Gurley hastily and abruptly said, "Have you received the evidence yet?"

Joseph answered, "No!"

"Then let us go and have a talk," Bro. Gurley continued.

Joseph led the way to a room upstairs, and when he had shut the door he said to us, "If you men have been commanded of God to do anything, why can't you do it without any reference to me, for I know that no man or the angels from heaven can lead the church in the condition it is now in."

At this Bro. Gurley again broke in tears and wept for some moments. I then said, "Mr. Smith, we can do our duty without any reference to other men, for we do not recognize any man, priest, or king as our leader save Jesus Christ only, neither would we receive you except you are called of God yourself. But as ministers sent to scattered latter-day Israel, we call on you as one of the spiritual stones of the house of God to come and take your place, as it has been shown to us by the gifts of prophecy."

At that my hands involuntarily rose and Joseph said, "Don't curse me. I can't stand that."

I looked, and Gurley also stood with his hands uplifted, and he replied, "That be far from us. We rather bless than curse." He then offered a short but fervent prayer for Joseph, and presented him to the Lord in the name of Jesus Christ.

Joseph then said, "Are you now through?"

Gurley answered, "Yes."

Then Joseph with uplifted hands rose to his feet and offered a most fervent prayer. Among the things he said in his prayer were, "Heavenly Father, keep me from wrongdoing, and that my face may be like a flint, that I may not fear the face of clay. In the name of Jesus Christ. Amen." He then said, "I am through, and will take the responsibility upon myself for my own actions." A peaceful feeling pervaded my mind, and there seemed to be a good feeling on the part of all.

Joseph then asked how old we were. When we informed him, he said, "I like the spirit of you men, and we may see many things yet." And he assured us again that he would have nothing to do with the practices of the "Mormons" in the west. After some little talk, which showed us that he was indeed interested in the work his father labored to build up, we separated good friends.

In the evening we had some little conversation with his mother. She made several inquiries about our meetings and the interests of the church at Zarahemla, and we informed her of

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the evidence we had received of her son taking the leadership of the church, as it was his right by lineage. She seemed to wish to avoid any reference about her children having anything to do with the church; spoke of her former husband with tears in her eyes.

The next morning she said: "I have always counseled the Saints who came to me for advice as to where they should go, to go north."

I inquired, "Why did you give them that counsel? Did you think James J. Strang's claims were right?"

She quickly replied, "No, but I thought if they went up north they could soon get away again, but if they went west they could not, and I always believed the church would arise again in the north. I have always avoided talking to my children about having anything to do in the church, for I have suffered so much I have dreaded to have them take any part in it. But I have always believed if God wanted them to do anything in the church, the same one who called their father would make it known to them, and it was not necessary for me to talk to them about it; but I never had confidence in Brigham Young, and Joseph did not for some time before his death."

I then said to her: "Did Joseph have any knowledge or premonition of his death before it took place?"

She replied: "Yes, he was expecting it for some time before he was murdered. About the time he wrote those letters that are in the Book of Covenants he was promised if he would go and hide from the church until it was cleansed he should live until he had accomplished his work in the redemption of Zion, and he once left home intending not to return until the church was sifted and thoroughly cleansed; but his persecutors were stirring up trouble at the time, and his absence provoked some of the brethren to say he had run away, and they called him a coward, and Joseph heard of it, and he then returned, and said, 'I will die before I will be called a coward.'

"He was going to find a place and then send for the family, but when he came back I felt the worst I ever did in my life, and from that time I looked for him to be killed, and had felt so bad about it, that when he was murdered I was not taken by surprise, and did not feel so bad as I had for months before."

While she talked to us the tears flowed from her large, bright eyes like rain, and I could see in every act affection for Joseph.

Delineating her evidence of the divine authenticity of the Book of Mormon, she said: "When my husband was translating the Book of Mormon, I wrote a part of it, as he dictated each sentence, word for word, and when he came to proper names he could not pronounce, or long words, he spelled them out, and while I was writing them, if I made any mistake in spelling, he would stop me and correct my spelling, although it was impossible for him to see how I was writing them down at the time. Even the word *Sarah* he could not pronounce at first, but had to spell it, and I would pronounce it for him.

"When he stopped for any purpose at any time he would, when he commenced again, begin where he left off without any hesitation, and one time while he was translating he stopped suddenly, pale as a sheet, and said, 'Emma, did Jerusalem have walls around it?' When I answered 'Yes,' he replied, 'Oh! I was afraid I had been deceived.' He had such a limited knowledge of history at that time that he did not even know that Jerusalem was surrounded by walls."

She also spoke very highly of Elder William Marks and said, "Joseph always had confidence in him. David Whitmer is honest, and when you see him you will say he is an honest, truthful man, and the reason he absented himself from the church was because of his misunderstandings, and the acts of some in the church he could not fellowship."

I then referred to Oliver Cowdery and Martin Harris, when she said: "Oliver Cowdery was an honest man, but he became disaffected because of the actions of some in the church." Of Harris: "He was an honest man, but not naturally as stable and firm in his mind as some. There were only three classes that followed Brigham Young to Utah: knaves, fools, and those whose circumstances and environments compelled them to go."

Bro. Gurley was much pleased with what Joseph and his mother both said, though at first he was greatly disappointed at the way Joseph received what he had said, or, as he expressed it, "Would not allow me to say anything." But we were both impressed that he was aware of his calling as the successor of his father, but that human agency would not influence him to take any stand in the church, and that he was unalterably and utterly opposed to polygamy. As Bro. Gurley put it, "He gave us to understand he would not go to Utah, and I am glad of that, anyway."

I was really glad in my heart to see the manner in which he resented what he first thought we wished to urge upon him as our views against his own conviction. We also thought he was impressed with the fact that we were sincere and believed that we were divinely impressed to visit him with our message, and that we would not accept him as the successor and president of the church without he was truly called of God as his father was.

The next day Bro. Gurley yet felt so badly about leaving home that he could not endure the thought of continuing in the ministry. I urged him to remain in the mission and we would visit as many of the members of the church as we could and tell them of our hope of the reorganization, but his struggles were too great, and the next Wednesday evening he said to me, "Bro. Briggs, I am going home to Katie in the morning if I lose my salvation." I saw there was no use in trying to persuade him to continue longer in the ministry, and after some conversation we had prayer, and in the best of feelings and spirit we talked over our hope, and agreed that he should return home. The next morning he left me in Nauvoo and went home. It was as I had expected before we left, I was alone.

In a few days I received the following letter from Bro. Z. H. Gurley, Sen.:—

YELLOWSTONE, Dec. 16, 1856.

Dear Brother Edmund:—Feeling deeply interested in your situation, and in the welfare of the church, I have thought to trouble you with a few lines, sincerely praying almighty God to direct us all aright, for surely in and of ourselves we are weak, yea, perfect weakness.

Samuel returned Sunday evening almost tired out. Since you left, the snow has fallen two feet and upwards and is badly drifted, which renders it almost impossible to move. The roads are completely filled up and have been impassable for several days. As soon as we can get around, will go down to Zarahemla, and the church will then direct what you shall do. Until you hear from the church officially, stay where you are, and you shall do much good.

Last Sunday I was with the church at Zarahemla, and our prayer meeting lasted until 1: 30 o'clock in the morning. We were told that you and Samuel had presented the message and had been faithful before the Lord. Sister Newkirk [Bro. David Newkirk's wife] had a vision; saw you on one side and Samuel on the other of a young man holding him up. The Holy Spirit then commanded us to hold up Bro. Joseph by our faith and prayers, as you were holding him up, with the promise that he should come to Zarahemla. So fear not. Do what the Spirit of God commands you, and in the name of the Lord Jesus Christ you shall accomplish your mission, and I say unto you, Receive strength and help, and in the name of the Lord Jesus, after many days you shall succeed. Even so. Amen.

Bro. Edmund, during your stay spend all of your time in study. Study the Bible prophecies. Pray for understanding. Commit more or less to memory every day, and wait patiently as does the husbandman for the early and latter rain, and know assuredly you shall not wait in vain. I would advise you at a suitable time to visit Bro. Wm. O. Clark. He lives, or used to live, about three miles west of Montrose. He is the man that baptized your brother Jason, Jones, and Whitcar's family, and on your road, if it seems right, go on to West Point. Inquire for John Hardy. Tell him you call at my request to see him. He is with us in faith, and is a good man. There are several in that region who know me, who used to live at Laharpe. They have as much faith in the gifts as you have and will welcome you.

Brother, the Spirit of God will, I think, direct you this way, for a measure of it is on

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me at this time. You will find several, no doubt, who will fill their several places in the church according to their appointment when the foundation of the earth was laid.

Stand up, Bro. Edmund, as a man of God. I would not advise you to debate much, but bear a faithful testimony of this work, of what you know and most assuredly believe, and in this way you will have victory every time.

As to money, some shall come to you soon. . . . Sunday after you left, when on the way to Zarahemla, I saw you and Samuel in a close place, and I struggled in spirit near three fourths of an hour until you were delivered. I knew you had victory. Since Samuel has returned I have learned where you were. [We were at Bro. W. W. Blair's] After that I went on to the meeting. We had a good time. In vision some saw Bro. Joseph in company with two others. A part of the revelation given in March, 1833, read, section 87, paragraphs 1 and 2, the Holy Spirit directing at the same time that through him (Joseph) the oracles were then given to us, even the church. This is the second time that Joseph has been seen in our midst. . . . Your people are well. R ley spoke and prayed in our prayer meeting.

I sent your license in Samuel's letter. Cut it out. Please write often, and know that the daily prayers of the church are for you.

May God bless you and protect you, is the prayer of Z. H. GURLEY.

To E C. Briggs.

In a second letter he said: "Samuel is in good spirits and faith that Joseph will soon be with the church," and advised me to remain in my mission, "because we have received evidence that you will not return to Zarahemla until the Prophet Joseph comes with you to the church."

In a short time after, I received a letter from my brother Jason confirming Bro. Gurley's letters, and instructing me to return to Bro. Joseph his letter of November 18, as Samuel had left it with me. The first time I saw Joseph after this I handed said letter to him with this remark: "I have been instructed to hand this letter back to you."

He replied, "All right."

I never again referred to it, or my mission, nor had any conversation with him on religious matters involving his association with the church while on my mission.

(Continued.)

ENDOWMENT FOR GRACELAND.

I do not refer to "Lamoni's college," nor to that "sink-hole at Lamoni which absorbs an unlimited amount of money." I am not meaning that "huge mistake made by a few well-meaning men who allowed their zeal to overtop their wisdom." No, I am referring to a college erected by a certain peculiar people, called Latter Day Saints, who comprise the only true church, and who founded this institution of learning after years of thought and planning, and in an effort to comply with divine counsel. Being, thus, the property of the church, none can say "your college," "their college," "that college," or "Lamoni's college" with any degree of consistency; but it must and always will be, "*our college!*" If it fails for want of proper support, the failure will be eternally ours; if it succeeds—ah, well, there is no danger but that the success will be gloriously *ours!*

Last spring, in the conference, when one after another of our brave, valiant heroes would get up and decline, with thanks, to serve upon the Board of Trustees, I felt indignantly to cry "For shame! The time will come when a position upon its college board will be one of the highest honors this church has to bestow!" And my heart did homage to those truly brave at heart who consented to take up the burden as it was and strive to carry it forward to a successful termination.

When a child is in its infancy, when its way seems all uncertain and its steps totter because of weakness due to extreme youth, then does the watchful arm of its mother extend ever-ready aid and support and her cheerful voice lend encouragement and comfort.

Shall this church-mother be less watchful of her youngest off-spring? Shall her arm be less ready to proffer assistance, her voice less cheerful to approve and encourage? Shall she be unmindful of its present struggles to walk alone, to gain ground, strength, and self-dependence? Is, then, the maternal instinct in our church so cold, untrue? No, no, it cannot be! Our beloved Graceland—ours, yours, mine—must, and I firmly believe *will* receive the power-working support of that body which is responsible for its existence, and in whose bosom it has a natural right to be nurtured. As a child turns to the mother's breast for its first physical support, so our college turns to its parent for its first requisite sustenance. What either the child or the college in maturity may require from its lawful protectors remains for time and experience to determine. My plea today is that *now* is its need, and *now* is the opportunity of the church. When once it is self-supporting, when it is seen and recognized to be an unqualified success, it will not lack for ardent friends; they will flock to its support, not perceiving that the golden opportunity of helping in the hour when help is most precious because most needed will have passed forever beyond their grasp.

Some say, "Why patronize Graceland when older and better equipped colleges are within reach?" The old question of the weak arrayed against the strong! Does the fact that there are older institutions prove that ours is inferior? Does it prove that, given the hearty support it deserves, it will not some day be better equipped or that, given time, it will not some day be older?

"Believers in word only." Some argued thus: "I have nothing against Graceland, *only*, I think it was a mistake to build so large; I would help with donations, *only* I haven't any assurance that it isn't money thrown away; but I do *all I can* for Graceland by way of influence; I never talk against it to anyone, *only*, I didn't think it the best school for my child so I sent him away to a more established college!"

O, let us do away with the husks and empty shells of speech! Let us recognize the difference between word-support and deed-support!

I want to plead for an endowment for Graceland. I hear you say, "Oh yes, if some one would liberally endow the college it would be an easy way out of the difficulty." And that is just what I am asking for—a liberal endowment.

O, now, I see you put your hands down into your pockets and fumble over the few silver pieces there, and I hear you say with a long face, "But Latter Day Saints are all too poor to bestow an endowment."

Are you sure?

What does the Lord call an endowment? Is it a great sum of money?

The endowment Graceland needs is not a gift of money, for plenty of that will follow the *true* endowment; but it is one that is within the reach and ability of every member of the church, with no exceptions. It consists of faith, good-will (the *active* principle is intended), and *heart*-y support, and is what we most earnestly bespeak as an endowment for *our* college! Could any institution be more richly endowed, think you, than that which has the true support of a loyal church, responsible for its origin, and one that will never go back on its responsibilities?

Let us arise, shake off these unmanly and unworthy fears and doubts! Let us each do *our* full share and trust God to add his blessing! Let us anew endow our clinging child, Graceland, with such a wealth of encouraging love and support that its growth may be firm and its beams shine out in all directions to bless and ennoble all those young souls who enter its portals!

Let us now give "a long pull, a strong pull, and a pull all together" to pay the original debt according to the Bishop's plan of last April, and then by active and persistent effort never cease our endowments until the halls of our beloved Graceland are filled with happy-faced students, earnestly seeking the precious gems of knowledge and truth.

BY ONE OF THE THOUSAND.

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WISDOM AND UNDERSTANDING.

This is the substance of a discourse delivered at a commencement, held by the high school at Dow City, Iowa, last summer. It may lead some to be more diligent in seeking wisdom.—C. D.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.—Prov. 4: 7.

Wisdom is defined as the quality or state of being wise; the power or faculty of seeing into the heart of things and of forming the fittest and best judgment in any matter presented for consideration; knowledge and the capacity to make use of it.—Encyclopedic Dictionary.

It is written that

God created man in his own image, in the image of God created he him; male and female created he them.—Gen. 1: 27.

Again, it is written:—

Thou hast made him a little lower than the angels, and hast crowned him with glory and honor.—Ps. 8: 5.

From the above it is evident that man is something more than his physical form, and the Prophet Elihu said:—

There is a spirit in man: and the inspiration of the Almighty giveth them understanding.—Job 32: 8.

This spirit or mind is the intellectual part of man, the power to think and reason; to perceive and judge is indeed glory and honor, with which humanity is crowned. This power is inherent in the mind, and is the means by which we acquire knowledge and understanding of things. We are not born with our minds well stored with knowledge and wisdom, any more than our physical natures are at birth endowed with the full power of matured manhood; but we are born with latent faculties to acquire knowledge and wisdom, and it is by the proper exercise of our intellectual powers that we are enabled to perceive truths, and to drink in wisdom and knowledge, and obtain understanding of ourselves, and of our surroundings; and the possession of these faculties renders us responsible to the Author of our being for the use we make of them. If we allow them to lie dormant, inactive, and useless, we shall not answer the purpose of our creation; but like the barren tree, we shall only be fit for the burning, because we cumber the ground upon which we stand; hence it is our duty to develop every faculty of our minds, and this development is education. But we must see to it that our education is of the right kind; the mind is suceptible of being educated in a way that will work our destruction. Solomon says:—

There is a way which seemeth right unto a man; but the end thereof are the ways of death.—Prov. 14:12.

This reminds me that we are largely responsible for our own education. God has given us eyes to see and ears to hear; and also senses of feeling, taste, and smell, so that when we come in contact with things around us we may, by observation and study, learn their natures and adaptability to human necessities. He has clothed us with faculties, by the exercise of which we may discern between good and evil, right and wrong; and he has made us free to choose the right or the wrong—the good or the bad; and by proper observation we may learn the consequences of either course, and the certainty of those consequences; so that if we choose the way which leadeth to shame, misery, and death, we are left without excuse. God has given us the power to think; but we, individually, must do the thinking. Our parents cannot do our thinking, neither can our teachers, they can only direct us; but they cannot force us to follow their directions. I repeat, we are left to follow our own choice; even our Creator does not compel us to walk in the right way that leads to success in every good here, and to eternal life hereafter; and he has barred the evil one from exercising compulsion over us, until we voluntarily choose to be the slaves of that evil one. Then it is written:—

Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.—John 8: 34.

Again:—

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?—Rom. 6: 16

Here we see the necessity of educating not only the head, but also the heart. The brain is the servant of the heart, to execute its purpose, be that purpose good or bad. In the heart the will sits enthroned and dominates the whole being, hence the wise man says:—

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4: 23.

And Christ says:—

Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.—Matt. 15: 19.

Then how essential it is that the heart be properly educated, and that it may be, God has given as the great and first commandment:—

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.—Mark 12: 30.

The Master well knew that when the heart is brought into harmony with God, then all the other powers of man unite in obedience to its will, and the entire man is dedicated and consecrated to the service of God, hence it is mentioned first in this greatest commandment. It is written:—

O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.—Prov. 8: 5.

Then let us educate the heart in righteousness, in every good word and work. Then we shall have a community, a state, yes, a nation of noble, pure, and Godlike men and women, that shall stand as a beacon light to the world. A nation that enjoys the full liberty and peace of God, and that dispenses righteousness and truth throughout the wide world; a nation that shall be an instrument in the hands of the divine ruler of the universe in proclaiming universal liberty and peace to all the oppressed sons and daughters of earth; a nation of patriots and invincible defenders of the right, because their trust will be in God.

Young men and maidens, you are called upon to constitute a portion of that nation; but your success in filling your missions with honor will depend upon your measure of diligence in study, the right application of your God-given powers, your devotion to the right, and your unflinching integrity and trust in God.

This is called your commencement; the word indicates to me that you will seek loftier heights of knowledge than you have hitherto attained unto; hence, you cannot afford to rest here, and lay down your armor as though the great object of life was accomplished; you have just begun to learn the alphabet of life's great problem. The lessons you have learned will serve as keys to unlock and aid you in the mastery of higher and more difficult lessons in life's great mystery. Every truth you gain a knowledge of is a key to other higher, broader, deeper truths; and I believe that all truth is open to him who seeks aright. We may not be able to master the great lesson during this short life, but while the body is subject to decay until the glorious resurrection morn, the spirit, the inner man, lives on, and undoubtedly is susceptible of progress and improvement in the great field of truth. And the Savior promised to send to his disciples the Holy Ghost, the Comforter, even the Spirit of truth; and he said, When he, the Spirit of truth, is come, he will guide you into all truth. From this promise it is evident that man is capable of ascending to the greatest heights, encompassing the greatest breadths, and fathoming the utmost depths of truth under the guidance of this divine Teacher; but he will not force the knowledge of truth upon us. He will guide, but we must follow; he will teach, but we must study and apply the lessons he teaches. Then the application of truth brings knowledge and understanding, and clothes us with wisdom. Without this application, and the proper exercise of our God-given faculties, we shall be destitute of knowledge. In this great work of acquiring knowledge, we need moral courage. A thousand obstacles will stand in the way, but even these, when rightly at-

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tacked, will be converted into helps to render us stronger, and fit us for still harder tasks; every difficulty overcome will render every future task less difficult.

Paul in his second epistle to Timothy exhorted him to

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

Solomon said:—

Whatsoever thy hand findeth to do, do it with thy might.—Eccl. 9:10.

And Peter admonishes us thus:—

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter 1:5-8.

These excellencies you will need, whatever may be your position in life; without them, your life will be a failure,—you will have lived in vain. But remember, money cannot buy these excellencies; your teachers cannot clothe you with them. No power can adorn you with them, only as you seek for them as for a hidden treasure, and cultivate them in your hearts, and cherish and nourish them as essential parts of your being. They are choicer than gold and silver; rubies and diamonds are not to be compared with them. They are the crowning glory of all intelligent beings, and they are within the reach of all. There are none so poor but they may be adorned with them; none so weak and feeble, none so destitute, but these heavenly and priceless jewels may shed forth their glorious luster in their lives, and being clothed upon with these you are enrobed in that priceless wedding garment which will entitle you to admission to the marriage supper of the Lamb, and to be crowned with eternal life, and thus the grand purpose of our creation will be fulfilled, and God will be glorified in us. Amen.

CHARLES DERRY.

Letter Department.

SAN FRANCISCO, Feb. 4.

Dear Herald:—Yesterday was the first Sunday in February, and we held our first meeting in Druid's Temple, corner Fourteenth and Folsom, whither we have just moved. I preached at eleven a. m., and Bro. John Saxe at 7:30 p. m. We had a very spiritual meeting at 12:15, ending at two p. m. There was a good degree of the Holy Spirit with us to comfort. Our branch is in a healthy condition, yet there is ample room to improve. I went over to Oakland at 6:30 p. m., and in the absence of Bro. F. B. Blair, who had gone to Santa Rosa, I presided at their sacrament meeting, which was quite well attended considering the rainy weather. I preached for them, and I felt quite well in the delivery of the word, and some expressed themselves as having enjoyed the talk.

CHAS. A. PARKIN.

BYRNEVILLE, Ind., Feb. 6.

Editors Herald:—Our district conference is now a thing of the past. Everything went off quietly, and the good Spirit prevailed throughout the entire session. Elders Jenkins and Flinn began meetings about ten days before conference. This is the former home of Bro. Jenkins, and this, with his pleasant manner of address made the meetings quite interesting as well as profitable. Bro. Flinn also made us several good talks, he being a spiritual minded man. These two good brethren paved the way for the opening of a spiritual conference, at which time Bishop Kelley and Elder G. A. Smith joined us. Bishop Kelley did most of the preaching while here, his line of thought in a great part being instruction and exhortation to the Saints to live their religion. Many expressed their pleasure in hearing him. Come again, Brn. Kelley and Smith.

Bro. W. H. Kelley remained while all others went their ways, and by so doing three noble souls were born into the kingdom of our dear Savior. So the church is built. Our present number in Byrneville branch is sixty-three. May the Lord continue to add to our number, and may the Lord bless us in our efforts to do good, that we might all walk orderly and uprightly before our Master and magnify our callings, no matter what position or rank it might be, that the Lord might be glorified and the work accomplished and finished that was begun with the former day Saints. My prayer is that the Lord may keep us faithful that we might be instruments or helpers in accomplishing this great work.

Your brother,

JAMES P. SAPPENFIELD.

PITTSBURG, Kan., Feb. 1.

Editors Herald:—My father, Elder J. T. Davis, requested me to write to the HERALD, as there were many of my friends inquiring for me and family. Since the death of my husband, E E Wheeler, at Millersburg, I moved first to Netawaka, Kansas, as my parents were there at that time. In a few months, on the death of my mother, it was thought advisible that I come to near Pittsburg, in Pleasant View branch, where I was raised. We have a comfortable new church in our branch, finished enough so we can use it. Our Sunday school is well attended and the Religio is a success. So my friends of Kewanee district, and in Dakota can see that we are situated where we have church privileges. School is only one-half mile from our house.

I feel very grateful to the Lord that he has raised up friends, and blessed the efforts we have made to care for ourselves. Surely the prophecy given at Kewanee at my husband's death has been verified: "That his family would be cared for." My children are doing well; the two oldest have taken up all the higher branches in the country school.

We sometimes attend the Methodist Sunday school at our schoolhouse. One cannot help noting the difference in that and our own. Sometimes I ask myself the question: Is it of any use for a Latter Day Saint to attend? I answer in the affirmative. In my case I gather thoughts that otherwise would be overlooked, and think if Saints make friends with the world we must be friendly, and if there is any attraction about our lives and views, they are sure to notice it, and will begin to come and hear. I do not think it always best to crowd our religious belief in conversation, rather wait until your associates inquire. Then don't be slow in giving information; it will be better taken.

Your sister in the one faith,

MRS C. A. WHEELER.

FAIRVIEW, Michigan.

Editors Herald:—We are yet alive in this part of God's vineyard, and are striving to do the best we can, and feel to rejoice in the gospel. We feel that God is owning and blessing us as his children. There has been only five or six of us until lately, but we have kept up our meetings, and God has blessed us by bringing two precious souls into the waters of baptism. We took them twenty-four miles to be buried with Christ in baptism. So you see, dear Saints, we are not dead in the work, but are striving to do the Master's will as best we understand it.

We have not had an elder here for about two years. We are entirely alone. We belong to the Hillman branch. We sometimes feel lonely, but feel to press onward, hoping ever to keep the gospel banner waving; and I feel to do the best I can, knowing that God is my friend, ever ready and willing to help me overcome trials and afflictions. I have proved him many times, and often wonder when I see Saints live in a careless way, how they can be so. Although I am weak, and perhaps do and say many things I ought not, yet I want to fit and prepare myself for Zion.

There are others here very near the kingdom, and will soon follow Mr. and Mrs. Hogle into the water, and it makes us feel proud to see them coming in.

My prayer is for the Saints and the welfare of Zion. I ask the prayers of the Saints that I may be faithful.

MRS M. BURT.

REACH, Me., January 27.

Dear Herald:—I am interested in this work of the kingdom. It has been some time since I joined the church. I am glad my heavenly Father called me out from this world of sin and woe into the everlasting light. God has no respect of persons; he that will do his will and keep his commandments shall be accepted of him. God is a prayer hearing and a prayer answering God. What a good thing it is to have a friend we can call on in time of trouble and sickness—a friend that is a present help in every time of need.

Dear Saints, there are times when earthly friends must fail to help us; when their aid and help cannot reach our wants; then we need a friend in Jesus. He can supply all our wants if we only obey his laws and precepts. I am trying to do my Master's will, and I

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pray his Spirit to be with me. I want to be found on the right hand of God when our Master comes to judge his people, and be found worthy to enter into his presence. The time will come when we shall be called on to give an account for the deeds done in the body.

Dear sisters, let us be faithful and do the best we can; let our light shine so that others may see our good works and be led to glorify our Father in heaven. I think we ought to be a happy people, for we read that eye hath not seen, nor ear heard, the joy and comfort that is in store for the people of God. God has a work for us to do, and if we are faithful in doing it he will give us his Spirit.

We thank the good Master that we can have his Spirit when we live for it. Now we have obeyed the gospel and have pledged ourselves to honor, love, and serve him if he would lend us his aid. Yet how weak and sinful we are; but with joy we are looking forward to the promised endless life.

We have meetings here every Sunday at Mountainville, and we have a nice Sunday school; it was organized about four months ago, by Elders John N. Ames and S. G. Cunningham. May the Lord bless them for their good work. I hope we shall meet on the new earth by and by.

Your sister in the one faith,

M. E. BILLINGS.

CHICO, Cal., Feb. 5.

Editors Herald:—After the Bushrod Park reunion at Oakland, Bro. A. M. Chase and I pitched our district tent at Golden Gate, on land owned by a lady who had been acquainted with some of our people and knew we did not represent Utah "Mormonism." Fifteen discourses were presented there to people who never before had heard the restored gospel.

Since then I preached at Standish, Alturas, and Ft. Bidwell. At the latter place I baptized a sister who has long desired to unite with us, but conditions had hitherto prevented. May the Lord bless her in the trials she has had.

Leaving the work to the care of Bro. T. Daley, who was in that county, I went to Sacramento, and while there held services in Oak Park at the house of Bro. Jas. Lawn; but the sickness of his wife for a time prevented continuing them, although some apparently became interested in the work. For two weeks I have been preaching at Dayton, which is six miles from here, and some are nearly, if not quite, convinced that our message is of God; but at Chico, where I have preached every Sunday, there seems much less prospect of any material results, or opportunity of a permanent opening, having only opportunity of preaching at Sr. Aiken's house, except last Sunday, when I, having no appointment till three p. m., went to the Christian church, and as they had no one that day to preach for them, I was asked to speak, which I did with a good degree of liberty. They also requested me to preach that evening, but I was obliged to refuse because of an appointment at Dayton.

The Brighamites come here and preach on the streets every year at a season some later than this, but I am informed have met with no success although Chico has about four thousand people.

I inclose a clipping descriptive of the death of J. D. Taber who claimed to be the sheriff who had custody of the Martyr at Carthage at the time he was slain; Chico has also several more characters claiming to know Joseph Smith. One of them, named Van Horn, said he met him in New York and saw him perform a miracle of healing. I asked: "Did the man really get well?" and he replied, "Yes! He got well alright, but it was nothin' but 'lectricity done it." He said the Book of Mormon was written by a man named Mosum, living in Ohio, whom Joseph Smith met after he moved from New York. I did not tell him that the Book of Mormon was published prior to that event.

Sincerely,

A. B. PHILLIPS.

ARLINGTON, Iowa, Feb. 8.

Editors Herald:—I came to this place yesterday, and will hold forth over Sunday. Will then go to Amber, where our Sunday school convention meets February 16 and 17.

Affairs in this district are moving along smoothly, though the work is not gaining in numbers as we would like to see it. Those of the missionary force are doing all that it seems possible for them to do; and so, after our sowing with a liberal hand, we can only pray that God may give the increase.

I am pleased to learn that the Saints in this district have done so nobly in tithes and offerings, and I hope that they may even increase the amount this year. I hope and pray that the Saints may do all they can consistently to relieve the church of the college debt, and that they who have subcribed to pay so much may not fail to send in the amount. May God bless Israel.

Still in the conflict,

J. R. SUTTON.

HAMILTON, Scotland, Jan. 26.

Editors Herald:—In your issue of January 2, you state that England is facing a serious crisis, and that Lord Kitchener is demanding horses and men which the home authorities are hardly able to give him; and so serious is the situation that the soldiers' pay has been increased from one shilling and sixpence to five shillings per day. Now, there are two mistakes I should like to draw your attention to; the first, there has been no increase in the soldiers' pay, neither is there a scarcity of men. In fact, the British government (not English) can get all the men wanted, from all parts of the kingdom. They are volunteering for active service. The ones who are offered five shillings per day are colonials, able to ride, for Baden Powell's police force and other colonial forces that are being raised, but the regulars' wage is still the same.

The other mistake I hope you will rectify in future, because I hope to see an increased number of subscribers here ere long to your paper, and they would not be very well pleased to read of "England" and "English" being used where it ought to be "Britain" and "British." I am not aware that we are in subjection to England. We are partners in the firm called Great Britain, and we have done our part in maintaining the integrity of the empire, and therefore don't intend to be hid under the name "England."

I have no prejudices against the English or England, and have many friends among them; but at the same time I do not like to see "auld scotia" put in the background. I want no apology, do not desire any; only, correct it in future, and I shall be satisfied.

Well, in regards to the work here: we expect great things this summer, but require more laborers. Bro. J. W. Rushton is a hustler, and no mistake; he won't let the grass grow under feet; always ready for the fight: but two could accomplish much more, as it is all outside work, and very hard on one.

Yours in gospel bonds,

WILSON MUNRO.

[WE are pleased to give space to the following letter from one of our Lamanite brethren who is very much interested in the work. Come again, Bro. Karahoo; we are glad to hear from you.—ED]

OTTAWA, I. T., Feb. 5.

Editor Herald:—This is the first time I have written to the HERALD since I have been in the work. I have been in this latter-day work almost two years and four months, and every day that comes I rejoice because I know that the Lord and Master is in this great latter-day work and it is divine, and he has blessed me many times since I have been a Latter Day Saint. The more I do his will the more I know his doctrine.

About thirteen years ago, I believe, I worked at the U. P. shop at Armstrong. I got acquainted with an old man by the name of Mr. Steward. He was running a stationary engine in planing mill department. This old man would talk to me every time he got a chance. He would tell me where the Indians came from, and he said he had a book that was a history of the Indian race. I did not pay much attention to his talk. I was pretty wild then, and I only called him a "Mormon." But if I could meet him now I would ask him to forgive me, for I am in the same faith that he was.

A few years after that I left that shop, went west, and I was told that the Indians were nothing but dogs, and there were no good Indians except dead ones. Then it would bring to mind what this old man said to me. He told me that the Indians were God-chosen people, and I often grieved about it whether we were or not. I often wondered if there would be any redemption for us or not. But when I read the Book of Mormon I found peace to my soul, and the gospel was glad tidings.

In this part of the Lord's vineyard the work is going on, and God's word is spreading, not in word only but in power. I have not done as much lately as I desire. I have been working at home, building an addition to my house. I finished on the 26th of January; the 27th I had meeting in my

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house, preaching by W. B. Hillis, presiding priest of the Fairland branch. Good effort made, "what we believe." Bro. W. E. Haden was also with us, and continued the meeting six nights. Fair crowds and good interest, and the result was one baptism, Mrs. Monden. I believe she will make a good Latter Day Saint. Much prejudice removed and light given.

February 3 we went over to Fairland. It was sacrament day. We found Bro. S. W. Simmons and Bro. J. T. Riley holding forth. The whole town is in an uproar. The general talk is of the "Mormon" meetings, causing many to go to hear, whether true or not; and when they go Bro. Simmons gives them Simmons regulator, and they have to take the medicine.

I was up to Mimai City a few days ago, and Bro. Peek is building a nice little church house. Will be finished soon. Bro. F. C. Keck has been holding also in the hall in Mimai, Indian Territory. The town has been stirred up.

I was walking down the street the other day, and saw about six or seven men in a bunch, and I stopped to see what was the trouble. One man said he was about to wear out his Bible; every time he would turn a leaf he would find a Latter Day Saint doctrine. Another man said those old Mormons who call themselves Latter Day Saints would all go to hell. Another man said if they would go to hell they would have a good speaker, that was F. C. Keck. Another man said if Bro. F. C. Keck would go to hell he wanted to go there too. He knew there would be no hell fire nor brimstone there; it would be a good place. I ask all to remember me in their prayers.

Yours in gospel bonds,

NOAH KARAHOO.

PAPEETE, Tahiti, Jan. 21.

Editor Herald:—I have not written often from this mission, as it would doubtless not be as interesting as you are able to furnish to your readers from other lands and from other pens. A word now and then, however, may not make our names to appear too conspicuous, and may be acceptable to those who contemplate a mission to this paradise of the Pacific, as well as to those who have been here.

We are both in good health, and like the mission very much. We trained ourselves in America to pay no regard to discouragements, and openly and bravely face all difficulties; and we will try and meet every emergency undaunted, knowing that there is a hole through somewhere.

Since the last conference we have spent our time among the coral islands, teaching and instructing the Saints the plan of salvation and its logical conclusion. We have been well paid for our work, and feel to rejoice in the goodness of Him who "holds the reins in his own hands."

I suppose there are no brighter spots on this world, and perhaps on no other, than these white coral rings in the Pacific Ocean. One almost feels like kissing the ground after a trip through Colorado and Utah, and worse yet, through Nevada. The green garden spot in California seems almost like a dream with the nightmare before and after. Land on one side and ocean on the other. On about twenty of these celestial spots in the "midst of the sea" live about two thousand Latter Day Saints. There we spend most of our time, as at Tahiti there are only two branches, with prospects of a third.

Immediately after the April conference we left Papeete to spend the year doing whatever good we could, building up the church and observing native character and its application to the gospel.

Shortly after we left Papeete the Master was pleased to give me the language, in consequence of which I have preached more sermons in that time than any period of the same length of time in twelve years' missionary experience. We have not visited so many islands as we intended, but it was not our fault. Nothing so nettles me as the extremely slow—well I'll just say *everything*, for that about expresses it. I hope to infuse a little more hustle into church matters here, or at least be found trying. I hope to follow Bro. Kelley's instruction, "Awake the sleepers."

Nothing could equal the kindness of these people. It is really phenomenal. One's heart goes out to them in great compassion. No wonder Uncle Mark wrote me, "I love that people." We have been kindly received everywhere, but at one place, and there our people are largely tinctured with Mormonism. While we were shown no ill favor, yet there was not that cordiality existing elsewhere.

Some wonderful manifestations of the Spirit have been received this year. I heard one brother, who does not understand any English, deliver quite a prophecy in English, concerning the coming of Christ and the gathering. Many open visions have been received, pointing the Saints to the law of tithing; in consequence of which we have several hundred dollars surplus on hand. I mean surplus tithing, of course, not the surplus under certain conditions paid before tithing. I have organized four Religios on a simplified plan, suitable to the needs here. They are taking great interest in it. My greatest difficulty is to keep the older folks from crowding out the children. All four branches have petitioned me to allow older folks to become members of the totaieti (society). My wife spends all of her spare time with the Sunday school work. It is very lively.

I came to Papeete the first of January, the 6th I believe, to look after church matters and get off my reports in time for conference. I find the work in excellent shape here, notwithstanding it was prophesied that Tarona would go down. Of course it may do so yet, but the prospects are not running in that direction now. I counted over seventy Saints at church one evening. The grounds and buildings have been well kept. The city inspector told our people recently that we had the cleanest place in the city.

We expect a very large attendance at conference. We are now closing in our conference house with lattice work, but I believe it will be too small. Far away Hao and Amanu have chartered a ship to bring them to conference. Manihi has chartered another to bring every man on the island,—Saints, Catholics, and nonmembers. One district on this island, Tautira, where the Saints usually arrive at and depart from when going to the Tuamotus, have made the Saints promise to bring them to conference. The conference Saints, or nearly five hundred of them, were storm bound two months last spring at that place. Their conduct and conversation awakened quite an interest among the Protestants, and now they want to see our conference and hear more of the work.

We have only good news to report all along the gospel line. Many old difficulties have been settled, and others are being constantly agitated; though the marriage relationship is in a bad way. But we can only do the best we can. According to the law here, it is utterly impossible for many to get married; but they live very faithfully with their companions, many times, more so than those who are married. In such case it is not right to require impossibilities of them. Many of them weep like children when you talk to them about the matter, saying they "do not want to leave the church," but what can they do. I really feel sorry in my heart for them; they feel very sorrowful over their condition. I hope a change may come, and that God will work upon the hearts of the lawmakers to better arrange matters.

When I look out upon this great political world of ours, I cannot but ask, "Of what use is the world to the Creator, as it is now?" Politics here is in a very bad way. One can get neither beginning nor end, only we hear that something is wrong. I ventured to ask what the trouble was, and was promptly told, and that, too, by an American, "The less questions you ask of that nature the better you will be off." Another American told me that the Governor General wanted to do right and have things in proper shape, but the Catholics on one hand and the Protestants and liberals on the other, kept up a continual struggle, and the Governor was becoming very tired of it. I hear that he goes home to France on this steamer. A report has been circulated, since the arrival of the steamer, "That a son-in-law of Mr. Cardella, mayor of Papeete, has been made governor." One son-in-law is the head of the Protestant church here. If he is the new governor, we cannot say as to the future. Another son-in-law is now in France, and is said to be a very nice man. He is but a young man, and many think him too young, and for that reason they doubt that he is the man.

We read with pleasure the congratulations extended to us in this mission, because of the appointment of several brethren to the local governorship. We thank you, Bro. Editor, for your mention and for your congratulations, but they were a little premature. I think about twenty years. I was of the same opinion myself. I had it from some of the brethren who had been called in to the governor's office and shown the list; but it never materialized after three elections. The Governor overthrowing the first and second, things were worse than they had been, i. e., fewer of our men had been ap-

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pointed than last term. This I consider, however, to be a blessing to the church, as it leaves our best men free for the ministry; besides temptations in that office are very strong against righteousness and meekness. I think I reported the matter to the Church Historian, but he may expect to hear from me again next mail. Have not time now to report before the boat leaves.

Wish to say to all our friends that our mail, though much delayed, has arrived, and all letters will be answered in due time. I think we have not lost a letter since coming here. Our HERALDS, however, get lost. The last issue of October and all of November are missing. While we have lost no letters, we think occasionally some of ours are lost. One we sent to Bro. Kaler, of Australia, inquiring concerning the date of their conference, but we have received no reply. I am glad to see the HERALD enlarged.

The captain of the American steamer Australia called on us a short time last night to make some inquiries about the difference between us and the Utah people, and asked permission to look through our grounds and conference house. Had quite a pleasant chat with him. After he left, the natives told me that they had heard the captain was an old time Latter Day Saint, but left the church because of the exodus west. It may be true. I bespeak for our missionaries coming on his boat, kindly treatment, at any rate, whether he was or was not at one time a Latter Day Saint, as he appears to be a very nice man.

Our native Bishop's agent goes to America on the next boat, and will be in time for the next conference. I think he is the first native to visit the conference, and the first of the Sixth Quorum of Elders.

A WORD TO THE COMING MISSIONARY.

Some have written me concerning what would be necessary to bring to this mission in case of an appointment. Others who may not have written, and who may be appointed, would be glad to know, so I will say, Bring nothing but books, and subscribe for several good papers before you leave. Anything you have that you do not have to buy, and you think would be of use to you in a warm climate, bring along. You will have to pay heavy duty on anything new. Clothing is cheaper here than in America. Feather pillows cannot be bought here. If you have small feet bring along good shoes, a good mackintosh, umbrella, and rubbers. American money is at quite a premium here now since the election in America. If you have any money to spend, spend it here for what you see you need. Don't buy in San Francisco, as everything is very high. I paid eighty cents for a frying pan I could get on the ten cent counter in Clinton, Iowa. You can get English hardware here cheap, stoves and all. If you wish to buy in San Francisco, see Bro. Parkin or Bro. Lincoln in Oakland, or others. You will find as warm-hearted Saints in California as you ever met, at least so we found it.

With an eye open for the advancement of Zion's cause, I am,

Your brother in gospel peace,

J. W. PETERSON.

SMITH-BAYS DEBATE.

OMAHA, Neb., Feb. 12.

Editors Herald:—It may be of interest to some of your readers, to know how the debate between Elder Heman C. Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, and Elder D. H. Bays, of the Christian or Disciple Church, is progressing. They have only finished one proposition as follows: "That the Book of Mormon is of divine origin, and contains a revelation of God's will to man." Elder Smith opened the debate for the affirmative, Elder Bays denying. A short synopsis follows:—

Elder Smith opened by showing that the Book of Mormon agrees with the Bible doctrinally and morally, arguing from this that corrupt men would hardly write a work so full of good doctrine and morals. Elder Bays admitted the morality of the book, and did not attempt to deny its doctrinal purity, but raised the cry of fraud, asserting he would prove that the whole thing was a fabrication and false. But the Bible, he said, was all right, and he expected to defend the Bible later on in the discussion.

Elder Smith now proved that to believe the Book of Mormon one must believe Jesus Christ and the atonement made by him. This was met by a little ridicule and sarcasm.

The Book of Mormon claims to be a record of Joseph the son of Jacob, and his descendants. The only argument Elder Bays offered on this was to assert that it could not be proven, and made a demand for Elder Smith to trace them step by step in their emigration to this country. He brought no proof in rebuttal. Elder Smith showed that the record was found in the land promised to Joseph, using Deuteronomy 33:13; Genesis 49:22; Genesis 48:8, to show where the land of Joseph was, and in whom the blessing centered. This also was met by assertion that it did not refer to geography or to America; but no attempt was made to show what it did mean. He continued to call attention to his belief in the Bible, and that he expected to defend it later. Elder Smith asked him, "How long since you were ready to defend the Bible as all right?" This brought out a lengthy explanation and a bitter accusation that the Reorganized Church had spread the report over all this western country that Elder Bays had turned infidel; but it was false; he never lost faith in God and his Son Jesus Christ.

Elder Smith said in reply, "If we have misrepresented you, Elder Bays, we are sorry for it, and are glad you believe in God and his Son; but we believe we had good reasons for believing you had lost faith, as I will show." He then read from Elder Bays' letter of resignation handed to the General Conference of 1892. This roused Elder Bays, and he confessed he did write that, and at that time he believed it. He was disturbed and all broken up in faith by "Mormonism." He then proceeded, and in the course of his remarks said: "I had been reading the higher criticism," and, turning to his Christian brethen, he said: "And you know how that will upset anyone in their faith." Then in the next breath he denied again that he ever doubted God and his Son, but claimed what he meant in his letter was he doubted the plenary inspiration of the Bible. At this Elder Smith introduced a letter written to Elder C. Scott by Elder Bays, in which he stated that his doubts were of such a character as to strike at the very root of the Christian religion. This was the straw too much, and Elder Bays was ready to cry quits, but said he expected to meet that wherever he met the "Mormons" in debate.

He then said that nine out of ten of all those who left the "Mormon" church went into spiritualism, infidelism, or some kind of devilism. Elder Smith called his attention to the fact that the Christian Church occasionally caught one of these on the rebound. Elder Smith showed that three creditable witnesses testify that an angel presented before them the plates and the voice of God declared the record true. Elder Bays sought to discredit the testimony of these witnesses by trying to make it appear we had nothing but hearsay and nothing direct, arguing that because they left the church and went back on Joseph Smith their former testimony was false. Elder Smith answered him very effectually, using as one of his arguments that Elder Bays could hardly afford to take that ground, for if that was good logic the testimony Elder Bays had borne when in the church must be false as he, too, had left the church and gone back on Joseph Smith. To this there was no reply. His effort to destroy the testimony of the three witnesses failed completely. Eight other witnesses saw and examined the plates. This he did not notice; made no attempt.

Bro. Smith showed that the Book of Mormon claims concerning the language used was in harmony with subsequent archæological research, using Short and Baldwin in support of this claim. Elder Bays here made an attempt to answer this, asserting there was not a character on the fac simile sent to Prof. Anthon that had been found in South America. Elder Smith pointed out two, the *Tau* and *Omicron*. This seemed to settle him on that point. He made some farther play on language, but it accomplished nothing but his confusion. Elder Smith showed that the physical features of the American continent have been accurately described by the Book of Mormon. Foster and Baldwin were here cited in favor of this claim. Elder Bays' answer to this was that these changes and upheavals were brought about in the preglacial period. Elder Smith's answer was to show that these changes were contemporaneous with man's occupancy.

The claim of two ages of civilization made by the Book of Mormon were supported by Baldwin. Bays' only answer to this was to say there was a multitude of theories concerning this, and that in Yucatan was the earliest settlement in the world, using Atlantis as his authority.

The Book of Mormon claims the ancients were an agricultural people; confirmed by Foster and Baldwin.

Book of Mormon claims ancients mined ore. Baldwin does too.

Book of Mormon claims ancients built ships. Baldwin again.

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Book of Mormon says horses here when settled. Foster and Winchell.

To the four claims above Bays argued that they did not prove anything for the divinity or truth of the Book of Mormon, and proceeded to argue that the finding of fossils of the horse proved nothing for us, as horses did not have time to fossilize since the Nephite period. Elder Smith argued that if they were here long enough before the Nephite period to fossilize, it was very evident they were here when the Nephites came to this country, and he did not claim that the particular horse that Nephi may have ridden was fossilized.

Elder Bays here presented another objection to the Book of Mormon claim of mining; he found an ore mentioned in Book of Mormon called ziff, and asked Elder Smith to tell us what it was. He had been asking for one Hebrew word all along; so Elder Smith told him he did not know what kind of metal was meant, but it was a Hebrew word meaning "brightness," also the name of the second month of the Jewish sacred year; and he wanted a Hebrew word and should be satisfied when he got it. That settled Bays on *ziff* and the Hebrew word too.

At this point Elder Bays read from notes he had from several authors to offset the archæological evidence presented, and to prove iron was unknown to ancient Americans, and then quoted from Baldwin, page 248, as follows: "Iron was unknown to them in the time of the *Indians*." He started to read just below the middle of the page, and only used one line, stopping at a comma, and calling the last word wrong, as it should be *Incas* instead of *Indians*. Following is the proper quotation as it reads: "Iron was unknown to them in the time of the Incas, although some maintain that they had it in the previous ages, to which belong the ruins of Lake Titicaca. Iron ore was and still is abundant in Peru. It is impossible to conceive how the Peruvians were able to cut and work stone in such a masterly way, or to construct their great roads and aqueducts without the use of iron tools. Some of the languages of the country, and perhaps all, had names for iron; in official Peruvian it was called *quillay*, and in the old Chilian tongue *panilic*. 'It is remarkable,' observes Molina, 'that iron, which has been thought unknown to the ancient American, has particular names in some of their tongues.' It is not easy to understand why they had names for this metal, if they never at any time had knowledge of the metal itself."

This whole passage was read by Elder Smith, and Elder Bays' effort to create a wrong impression by reading only a portion of a passage and stopping at a comma was exposed and made plain to the public, thus destroying all his effort of the night before at one short speech, and putting Elder Bays in a very unpleasant light before the congregation. To this he made answer that he read just as far as he wanted to, and had a perfect right to stop at a comma.

Elder Smith showed that the Book of Mormon account of working in cement was sustained by Short and Baldwin.

Mr. Bays' effort to set this aside was a very feeble one, about as follows: The Book of Mormon does not describe the houses nor tell where the plastering was done, so could not be true. That the ancients understood the art of making cloth, according to Book of Mormon is confirmed by Foster, Short, and Baldwin. Elder Bays made no answer to this.

Tower building for outlooks spoken of in Book of Mormon is supported by Short and Baldwin. This was also passed unnoticed.

Christian and idolatrous people mentioned in Book of Mormon. Short and Baldwin were used in support of this. Elder Bays mixed things on this quite badly, saying the Book of Mormon spoke of Christians only; afterward said he excepted the Lamanites.

Robber strongholds in mountains according to Book of Mormon is supported by Short. His answer to this fell in confusion with foregoing.

The *American Anthropologist* for October, 1899, vol. 1, no. 4, was here quoted which speaks of the Book of Mormon as a great anthropological, ethnological, and archæological work. Elder Bays met this a little sarcastically by saying it was a little irony, and he was sorry Elder Smith was so purblind he could not see it.

The Denver *Republican* for Saturday morning, June 9, 1900, was quoted to show that cities and fortresses have recently been found by Professor Compston, agreeing so exactly with Book of Mormon description as to be impossible to be accidental. To this Mr. Bays vouchsafed no reply, but he had laid himself open to the possibility for Elder Smith to literally bury him in evidence, from which he evidently saw he could not extricate himself, so he sought to dismiss it with the statement it was silly stuff, and he had wasted too much time on his archæology. Bro. Smith has archæology on the brain. Said he, it would not make good nonsense.

Elder Smith now introduced Ezekiel 37, the two records. Mr. Bays sought to explain this, and claimed it had its fulfillment. Elder Smith took this up, and soon showed his error on that, and Elder Bays let it alone. He now took up Mr. Bays' "good nonsense" argument, and told him he was not acquainted with any such article as good nonsense, so he would leave Mr. Bays to be the sole judge of that.

The writers of the Book of Mormon were in harmony with the customs of the Jews in writing on metallic plates, including gold and brass. This provoked a spirited contest by Mr. Bays. He rushed to the front with his array of three witnesses in his book, "Doctrines and Dogmas of Mormonism," only to meet one of the most crushing defeats during the proposition. Elder Smith now called attention to the contradictory statements of his witnesses, making them utterly unreliable; also showed by Mr. Bays' own book they had been prejudiced by the letter written to them before they gave their answers. He now introduced three witnesses to show Hebrews did write on brass plates, as follows: Horne's "Introduction to Bible," vol. 2, p. 47, footnote; "Union Bible Dictionary," article *Book;* "Encyclopedia of Religious Knowledge," article *Book;* thus proving this point conclusively. Elder Bays strove hard to counteract this to the very close of the debate, but signally failed.

Isaiah 29 was now introduced by Elder Smith, with Psalms 85, and Isaiah 32, and a fine argument made showing the harmony between the coming forth of the Book of Mormon and the restoration of the gospel and the land of Palestine to its fertility, all to be contemporaneous, making a powerful climax for the affirmative side. Elder Bays had been so very anxious to have Isaiah 29 brought out that he started to argue Elder Smith's side for him, when he was informed he had given up his license several years ago and did not represent the Latter Day Saints. He then dropped that, and accused Mr. Smith of fighting shy of the Bible; but he became so alarmed about his three witnesses on brass in his book that he forgot all about the Bible evidences, and consumed his time in an effort to bolster them up and fought shy of all the Bible evidences entirely. His closing speech was one of the weakest we ever heard in a discussion of the Book of Mormon.

All goes well so far. Bro. Smith well in body, and feeling well in spirit. Public opinion in our favor so far as we can learn.

February 15.—The second proposition was closed last night, which reads, "That the New Testament is the final and complete revelation of God to man."

Elder Bays claimed that the end of revelation was reached when Christ was revealed in the flesh, and that the end of revelation came when all authority was delivered unto Christ in heaven and in earth. Elder Smith met the foregoing by showing that Elder Bays contradicted himself and failed to bring anything to sustain him in either of his positions.

Because Christ was the author and finisher of our faith, we need no more revelation; so says Mr. Bays. Here Elder Smith asked some important questions; for instance, "Who is to perform the marriage ceremony?" "And how is the Lord's supper to be administered, and by whom?" "If the New Testament is final and complete, why were these things not provided for; and why was it necessary for A. Campbell to write a discipline." This was a bomb in their camp, and stirred things up in fine style, and the Christian people were full of wonderment as to what would come out of this. They were confident they had Elder Smith in a bad box, and so Elder Bays comes to the fray with seemingly more vigor and confidence than usual, and said: "This man says A. Campbell wrote a discipline. Now did any of you Christian people ever see a *Christian Discipline?* If you did, hold your hands up." (Not a single hand up.) Then, turning to his moderator, the pastor of the church, he said: "Bro. Hilton, did you ever see a *Christian Discipline?*" and got this reply: "No sir; never heard of one." Mr. Bays turned triumphantly to Elder Smith and said: "Now, sir, produce it in court, or you are impeached."

Elder Smith said quietly, "I'll do it, sir," and when he took the floor he picked up the

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"Christian System," by A. Campbell; and, turning to page 85 of the edition he was using, read to them from the *Christian discipline*, and told what it taught. He then held it down for Elder Hilton to see, and told him never to say he had not seen one again. Mr. Hilton then said he had one at home and had read it a hundred times. Elder Smith told Mr. Hilton he was glad he remembered it.

The people were astonished; they evidently did not think it could be done.

Elder Bays came back on this by saying there were several Christian writers who had written chapters on discipline, and asked why Elder Smith did not quote them. Mr. Smith replied one was enough for him.

Elder Bays now claimed whenever God gave enough to save man the end of revelation had come. Mr. Smith here called attention to the thought that if that was true the New Testament was superfluous as enough had been given long before New Testament times.

Elder Bays said as Christ was the central figure no more revelation was necessary.

Mr. Bays' claim was now set up by assertion that the New Testament was adapted to the whole needs of man, therefore no more revelation would be given. He asked Elder Smith to point out something needed not provided for in the New Testament, which Smith proceeded to do, and called for answers to his former questions concerning marriage, Lord's supper, and others. Bays now made a claim that because types, feasts, etc., all pointed to Christ, it was impossible to receive more revelation, and defied Mr. Smith to show one type or feast that pointed to a further revelation. Elder Smith replied that he admitted that types and feasts pointed to Christ, but that was irrelevant, as no claim was ever made that types and feasts ever pointed to revelation.

Because the new covenant was perfect there could be no more revelations. Bays claimed that Christ was the great prophet spoken of by Moses, herefore there would be no more revelation after Christ came; and because Christ was the tried stone spoken of, that settled it. Unless Elder Smith could show some revelation higher than Jesus Christ and better than he was, his claim must go down. He then took the position that the law and the prophets were until John, therefore there could be none after him. Elder Smith now opened on him and showed that according to Mr. Bays' last argument he would shut out the Christ himself, as he was after John and we never claimed anything higher than Jesus Christ.

Christ's will was now probated, and the seal was broken on the day of Pentecost and therefore nothing could be added. To this Elder Smith replied that we were entitled to our legacies after the probating of the will, the promis s in God's will to the children of men; and one of these promises was the Holy Spirit (John 16) which would show us things to come, and take the things of God and show them unto us.

Bays claimed Christ taught his apostles to teach whatsoever he had commanded them; therefore there would be no further commands given. Also that Christ's life was the ideal life therefore there was to be no more revelation. He also said God's kingdom was an everlasting kingdom, therefore there would be no more revelation; and that law was perfect, therefore no more revelation. And because the scripture was able to make you wise unto salvation, no more revelation was necessary. (2 Timothy 3:16, 17.)

Elder Smith took this up and showed clearly that according to Elder Bays' argument this destroyed his own theories, as they did not have the New Testament when that was written to Timothy, and Timothy had known them when a child, hence the New Testament was not needed at all, as sufficient had previously been given to make wise unto salvation.

Mr. Bays said gospel was the power of God unto salvation, therefore no more revelation; and that because the faith was once delivered to the Saints there would be no more revelation. He used Jude 3, the revised version, where it is stated: "The faith which was once *for all* delivered unto the Saints," the words *for all* not appearing in the King James translation. The reader can easily see he had built his hope upon assertion with little proof or attempt at it. He used Matthew 25:14 to show no communication or revelation from God after Christ ascended on high.

We now wish to show some of the rebuttal presented by Elder Smith on the negative side; and to our surprise Mr. Bays paid little attention to the things presented. Elder Smith was under the necessity of calling attention to the proposition nearly every speech, as his opponent seemed to forget it entirely. Here is some of the rebuttal evidence by Bro. Smith:—

Acts 20; all nations might feel after God and find him. No man knew the Father, but the Son, and he to whom the Son should reveal him. (Matt. 11:27.) Other sheep I have, which are not of this fold, and they shall hear my voice. (John 10:16) God would do nothing but he revealeth his secrets to his servants the prophets. (Amos 3:7.) On this he made a nice argument showing that it was an absolute necessity for us to have further revelation, and called Elder Bays' attention to the claims of his people. He said if the "New Testament is the final and complete revelation of God to man," then the claim of my opponent is a poor one, for God surely had nothing to do with the movement which Bays represents here tonight, and the great work of restoration they talk about must be of man alone, and not one word of sanction from God for their church or movement.

Elder Bays had likened the gospel to the electric light and drawn a very nice picture of the possibility of getting into the radiance of that light and remaining there. Elder Smith now took up his illustration and continued it slightly agreeing with Bays, as far as he went. Mr. Smith now urged that to keep that light with all its power and brightness it was necessary to keep a current of electricity continually flowing from the power house to the light; but suppose the engineer at the power house should shut the current off, where would your light be? It would be darkness; and this is just what Elder Bays would have done,—shut off the current of revelation that has made the gospel of Jesus Christ shine so brightly and powerfully. This was plain, and had a telling effect on the audience, which was very evident to any one sitting where he could see the faces of the people.

Elder Smith now quoted John 15:14, the promise of Christ that his disciples were to be his friends, arguing from this that as friends communed together, so Christ would commune with his friends. Elder Bays sought to offset this by claiming that Mr. Smith would use *commune* and *revelation* synonymously, which was not proper nor correct.

A list of twenty books with references was given, mentioned in the Bible but not to be found, written by some of the same authors as some of the books in the Bible, and it was asked; Could the Bible be complete without these? Bays brushed this aside by saying we were dealing with canonical books only.

Elder Smith now read from the *Christian Standard*, for June 30, 1900. Mr. Neal of the Christian Church writes that a great message was to come forth, and Alexander Campbell got it from God and delivered it to the people. To this Mr. Bays chose to make no answer. Their theory of the Bible, and Bible alone, was completely upset by their discipline, and where Mr. A. Campbell declared that the church was not to be governed by the "written document alone," but by officers duly chosen. There was no reply made to these.

Mr. Campbell claimed that angels were and are still employed in the affairs of his kingdom to minister to those who are heirs of salvation, and that he wanted the old order of things back; hence the New Testament could not be complete nor yet final. No reply to this either.

John 16 was quoted, showing the promise of the Spirit of truth which should reveal the things of God to us. No attention paid to this.

Revelation 11 was now brought to show there would be two prophets in Jerusalem. To this Elder Bays assented; said there might be such things for all he knew; he did not know what that meant.

Revelation 14:6, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Elder Bays said this meant a messenger, and the preachers sent out were the messengers. Elder Smith asked him if any of their elders ever flew "in the midst of heaven." The absurdity of his claim was made apparent to the congregation.

Joel 2, was now shown in its true light, and a fine argument made on it, completely upsetting Mr. Bays' claims that the end of all revelation had come and was complete in the New Testament. Mr. Bays answered this by asserting it was all nonsense, and he would not waste any time on that.

We were somewhat astonished when Elder Bays stated he knew there must be another revelation in order to the consummation of all things when Christ shall again reveal

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himself to his Saints. Elder Smith used this concession with telling effect, and completely snowed him under on this proposition. It was generally conceded that Mr. Bays was making a very poor fight on this proposition and was no match for Elder Smith.

F. A. SMITH.

CENTRALIA, Kan., Feb. 15.

Editors Herald:—We are glad to get the HERALD and learn the profitable news which can always be found on its pages. We do not take the HERALD, but get it to read from my husband's mother. We are always glad to read the letters written by the Saints.

I joined the church about three years ago; was baptized by Bro. W. S. Pender, and have never been made to regret the step I have taken. Although at times we become discouraged by our own weakness and the prejudice manifested by some against our work, yet we know that there is nothing of which to be ashamed. It is my desire to ever press onward to the end. I ask an interest in the prayers of the Saints. With love for all of God's people,

Your sister in the faith of Christ,

MRS. JOHN MCDOUGAL.

ROSTOCK, February 6.

Editors Herald:—Elder R. C. Evans has just closed a series of lectures here which lasted from January 27 to February 5, twelve in all. Although the weather was quite inclement, at times the attendance was good, and the angel's message was tersely told by the silver tongued orator. Error was exposed, the truth made to shine as gold tried in the fire, the Saints encouraged, and others brought near the kingdom. In the first lecture on infant baptism Elder Evans' position was that God never sent Jesus to teach infant baptism; Jesus never sent an apostle; an apostle never sent an elder; and there was not a scrap of evidence in the Bible to support infant baptism. He then gave the privilege to any gentleman in the audience to produce a passage in its favor. The Rev. Mr. Oldenburg, pastor of the Lutheran Church, Wartburg, arose, and made an effort to defend the creed of his church, and wound up by admitting three times, that there is no evidence in the Bible to support infant baptism. Yet upon that same day he performed that same ordinance, demonstrating the fact that he was following the precepts of men and not the teachings of the Christ.

Nothing prevents R. C. from performing any known duty. Storm, cold, mountains of snow, sometimes ploughing through snow clear over the horses' backs to reach the bedside of the sick, wading up to our middle in order to get the horse through the deep snow with the empty cutter. But that is nothing when compared with damp sheets and icicles in the bed chamber.

Rostock has its history. It is a small village surrounded by a beautiful farming country, settled mostly by Germans, industrious and well to do. Here is where the famous Ben Sam Krupp lived, famous in scandal and deception; but like those who preceded him, his folly has been exposed and the truth shines out all the brighter after the fray. Here too is where the *Milverton Sun* made its scandalous attack on Elder R. C. Evans claiming he preached favoring polygamy. Here the most contemptible trickery has been resorted to in order to injure the work of God. All has failed, and today the Saints have a beautiful brick church, dedicated. Elder S. W. Tomlinson preached the first sermon in the village, followed by Elder McGregor, then by the writer. Good work was done; Elder Dan McGregor baptized five, the writer eleven. So the good work moves on. I expect to go from here to Listomel, in company with Elder Fred Gregory, then on to Kincardine.

Yours in the struggle,

G. C. TOMLINSON.

WALLSEND. N. S. W., January 15.

Editors Herald:—Since I last wrote a letter to your columns, I have been laboring in a new field, on the Richmond River, near the northern border of New South Wales. I found the walls of prejudice very stubborn, but succeeded in creating a little interest. I came home to attend our district conference, which has passed off very successfully, and in a few days I shall again leave for the Richmond River district, to follow up the work begun there. January 1 saw the birth of the Australian Nation, when amid the pomp and splendor consequent upon the expenditure of 500,000 dollars in decorations alone, the Governor-General, and Ministers of State for Federated Australia, were sworn in, in the presence of four hundred thousand people, in Centennial park, Sydney, N. S. W. What was once the Australian Colonies, is now the United States of Australia. We trust that the gospel may win its way better under the new conditions than it has done under the old.

The appearance of my pamphlet, "The Book of Mormon on Trial," has been the cause of some apprehension on the part of the "Campbellites" of New South Wales, for the successor to the "evangelist" who read Bays' book from house to house, lately had an article in one of their papers entitled "Latter Day Saint Doctrine Unveiled," written "for the benefit of any who may have been influenced" by the pamphlet. The article is composed of the usual "borrowed thunder" from Bays, Neal, and Braden. Here is a sample of his reasoning: "We are told that whosoever does not believe the words of Joseph Smith, Jr., shall be damned." We must quote the passage or they might deny it. "Verily I say unto you, they who believe not on your words, and are not baptized in water in my name for the remission of their sins, that they may receive the Holy Ghost, shall be damned."

Why bless you, Mr. Pond, that is nothing! I am prepared to prove by the same logic that you believe that "whosoever does not believe the words of P. J. Pond will be damned!" You claim that you have authority to preach by virtue of the Savior's command "Go ye into all the world and preach the gospel." Very well, then, whosoever does not believe your preaching "shall be damned," for Jesus said that they who believed the preachers should "be saved," but "he that believeth not shall be damned." Anyone who will read the Doctrine and Covenants, section 83, paragraph 12, will see that there is not one word about anyone being damned who does not believe the words of Joseph Smith. It refers to the whole ministry of the church, for it is Christ commissioning them to go into all the world and preach the gospel. If Christ gave such a commission as that 1900 years ago, is it wrong for him to give such a commission in this age? Argument is a rare article with people who put up a man of straw, and who look for the crowd to applaud when they knock the "straw nothing" down. One of these brave annihilators of "Mormonism" came to my first meeting at Lismore and threatened to open fire upon me with his big guns, but his firing has all been done with smokeless and noiseless powder. Afraid to risk anything by entering into a fair and honorable debate, he has gone around peddling the usual scandal, as well as putting a mass of filthy stuff into the paper which they print in the town. We have replied to it in the public press, but he is not the man to follow, and despite his efforts we have an honest few, who are interested in the angel's message. We shall continue the effort in that place until wisdom directs that our efforts shall be directed elsewhere. Ever praying for the success of the Master's cause,

I am yours fraternally,

WALTER J. HAWORTH.

WILKESPORT, Ont., Feb. 9.

Editors Herald:—I rejoice in reading the letters from my brothers and sisters. This glorious work and a wonder must surely be of God. It seems plainer to me the more I read about it. The more we seek for knowledge the more we will receive, for God will never turn us away when we seek him with our whole heart.

I desire to serve him more faithfully and be more worthy of his blessings. I sometimes feel weak in the faith, but when I go to my heavenly Father in prayer he strengthens me.

We as a little band of Saints have received many blessings in the past by administrations of those having authority to do so, but some of the blessed ones seem too weak to stand and testify of them, and I feel that they are to be prayed for that they may be strengthened. They will have to do their part first. I have been healed by the laying on of the elders' hands, of a lump in my throat that used to cause me at times to feel as though I was choking.

I feel to rejoice in this latter day work. I know the blessings follow those who believe. I long to see the day in this part of God's vineyard when the Spirit of God will flow from heart to heart that the Saints may rejoice. We have had great blessings promised us. Let us be up and doing our duty, and pray for one another. I ask that you pray for me that I may be guided aright to so live to bring these little buds of promise up that are around my knee into the way they should go, that they be shielded from the sins and

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temptations of the world. When I see my fellow creatures passing away it makes me feel sad to think of their hope on the other shore, I just think if they only had obeyed the commandments; but God's will be done. Ever praying for the welfare of the Saints and redemption of Zion, I am,

Your sister in the one faith,

MRS. JOHN SHAW.

SAN BENITO, Cal., Feb. 9.

Editors Herald:—I received letters this mail informing me that Metuaore and perhaps Pai of Tarona in Papeete will leave that place on the 23d of this month, on the steamer Australia, and will land in San Francisco on March 7. After visiting a few branches in California will go on to the General Conference in Independence. It would be a great pleasure to them to meet the former missionaries to those islands in the south seas; Bro. and Sr. Devore, Bro. and Sr. Case, Brn. Forscutt, Newton, and Gilbert. I hope it will be so that all these can meet them, for doubtless it would be a joyful meeting mutually.

The islanders have for a long time desired to come to America to see the order of the church here, and to meet and get acquainted with the leading officers and members of the church, and to see Zion (the land—and the pure in heart), to see the printing house, the land of America with its wonderful railroads, and to travel two or three thousand miles without coming to the ocean. All this is almost incredible to them. They also wish to meet the Saints of America in branch and at home. And these brethren will note carefully what they see and hear, and upon their return will inform the Saints at their homes of all the wonderful things seen and heard in the wonderful land of America.

By reason of so many of our brethren being appointed governors in the Tuamotus, the Catholic and Protestants, being angry, petitioned the home government in France to remove them and reinstate the old governors; up to the present this has not been done, but the French governor, who appointed our brethren, has returned to France, possibly been recalled; not alone for that work of course, but because he was too friendly with foreigners; that is to say, Englishmen, and Americans, and others. The Boxer party is quite influential there as well as in China; and if the new governor favors that party strongly, they will try to make trouble for our church. But we hope, and we trust in God who rules among the inhabitants of earth sufficiently to bring to pass his righteous purpose.

Bro. Peterson is in Papeete making prepations for the April conference, which is expected to be a large one, Saints and outsiders coming from the Tuamotus and Tahiti. The Saints are much pleased with a new Matutu, or conversational dialogue, which Bro. Peterson has arranged for them, and they are all expecting a good time then.

Emma and I will accompany Metuaore to Independence, and we probably will visit the Saints of the Northern California conference in Sacramento, and then go on south, through Los Angeles and so on east.

May peace be with all the Israel of God.

J. F. BURTON.

Mothers' Home Column.

EDITED BY FRANCES.

No matter though we cannot see
The dawn behind the clouds,
And though at first we're followed not
By fond, approving crowds,
Keep hope and let us travel on
In paths we know are right,
If the torch bearers we shall be,
More will behold our light.

EN VOYAGE.

Whichever way the wind doth blow,
Some heart is glad to have it so,
Then blow it east or blow it west,
The wind that blows that is the best.
My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock,
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me—trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail—
Whatever breezes may prevail,
To land me, every peril past—
Within His sheltering haven at last.
Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—*Selected.*

SCHOOL CHILDREN AT HOME.

Read before the Patron's meeting, held November 23, 1900, at the High School building, Lamoni, Iowa, by Mrs. E. L. Kelley.

TAKE the child before it is of an age to enter school, and the training it receives then, is an important factor in the foundation of its character. Take the clay when it is plastic, the tree when it is young, the body, mind, and soul, of the child when it is fresh, clean, pure, and undefiled; when all its faculties are springing into life, 'tis then that the seeds of honesty, industry, frugality, cleanliness, sympathy, temperance, godliness may be sown never to be rooted out.

In this connection, let me state that the world will scarcely pay a greater tribute to Frederick Froebel than he justly deserves, for the system which he gave—not alone for the education of the youth—but for that which was intended for the conferring of such incalculable blessings upon the mothers of the land.

Give a child proper environments, where it is nurtured, shielded, and cultivated with a view to symmetrical development, and see how it will compare with the child who has been deprived of these advantages, and any teacher may readily tell you which one is ready, at the proper age, to enter school.

A San Francisco policeman is reported to have said: "If we could open more free kindergartens, we could almost shut up the penitentiaries."

A child entering school without proper preparation would be like a person entering an art gallery without a catalogue; they might see what was before them, but would fail to derive the benefits which would otherwise be obtained.

A number of years ago a little girl was told by her mother that the next year she should send her to school; after thoughtfully considering the matter a few minutes, she asked: "Mamma, what will you do for big dresses for me then?" Showing the child's idea to be that she was incapable at that time to enter the sphere of her older sisters, and must necessarily develop in some way, that of stature being her only way of expressing it.

Knowing that mother well, we heartily believe that as that child grew in stature, so also, were her mental faculties trained for the life which was before her.

The aims of the home and school are identical; for the school is but the broader home, seeking like it the good of the children.

Make the children feel this by keeping in touch with all their interests. Help to train to promptness and punctuality by urging that they are in school every day and on time, and especially urge that they do part of their school work at home.

If your child is taking lessons on the piano you invariably insist that he practice at least an hour each day, while you may never think it necessary that he read his reading lessons aloud to you at home, and yet it is considered the more difficult accomplishment of the two.

You may say "my children spend six hours a day in school, and I cannot think of having them study more than that," when sometimes a talk of five or ten minutes at home with a child about his lesson that he has spent perhaps an hour with at school and could not get, will overcome all the difficulty and he can then go on nicely. It is only helping to digest that which they are gathering to help build up their intellectual powers. No danger of falling victims to the cramming system so long as there is a hearty coöperation between the home and the school.

"The use we make of odd minutes," says Dr. Bateman, "determines whether we become wise or remain ignorant." It comes to me that if we rest by change of occupation, which I believe a correct principle, and if too constant application of the mind to abstract studies is injurious, then teach the children out of school to study along different lines—study by observation, by drawing—and in many other ways that the "odd minutes" may not be wasted.

Give the children plenty of physical exercise—it may be partly by work, for the right kind of work rightly done tends to concentrate the powers upon worthy ends — and partly in play or recreation, thereby resting or recuperating the tired and worn out faculties. The growth and development must be evenly balanced with discipline and training. Parents should indeed feel grateful for the incentive their children obtain somehow, somewhere, which makes them so interested in their studies, that they will apply themselves as if their very lives depended upon

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the excellency of preparation with which they come to their recitations.

There is one thing in connection with the student's life that will never be erased from a mother's memory, and that is the almost nightly request, "Mamma, call me at five o'clock tomorrow morning," suggesting that two hours at least must be put in at study, before appearing before the teacher for recitation.

Mutual interest and a hearty coöperation between teachers and parents in my judgment will give the most pleasing and useful results in the education of children, both in advancing them in their studies and in enforcing desirable disciplinary measures in the school precincts and at home. To obtain this coöperation there should be a cordial interchange of thought between the teacher and parents. Why should parents hesitate to become acquainted with the teacher who is to have the direction and shaping of their child's mind? On the other hand, it seems to me that after the teacher becomes acquainted with the temperament and habits of the parents, he is better able to judge of the disposition and demands of the child.

The school children at home, then, should be carefully cited to proper study and work at convenient times after ample exercise or physical labor, and at school they should be made to feel that they are under the supervision of a home government that has been established for their good, and that a failure to perform well their part either in study or conduct will surely be known and adjudged by the parents at home.

A DREAM.

In a conversation I had with a lady at Central, Missouri, a Mrs. Boss, a member of the Christian Church, this is what she said: This place got so wicked that religious interests were dead. People did all kinds of work on the sabbath, just the same as on week days, and were so wicked I began to fear. I dropped down on my knees and prayed the Lord to send a man here to preach. That night I had a dream that the Lord answered my prayer. I saw the man come up the street, carrying a package or grip in his hand, coming towards my house. He was a stranger; I had never seen him before. Several weeks later I saw a man come up the street, passing my house, carrying a small valise. I knew I had seen him before, but could not place him. At night I saw the same man in the pulpit preaching; still I could not place him. I kept looking at him, trying to think when and where I had seen him. A day or two afterwards, all of a sudden, my dream came to my memory, then I recognized him. The man I saw in my dream was Bro. S. D Love.

She wanted to be baptized, but her husband said she had been baptized once, and that was enough. She went to see Bro. S. D. Love baptize Sisters Marsh and Wyatt. She was almost heartsick. She said if only she was allowed to be baptized it would be the happiest hour of her life.

Another lady there belongs to the Church of God, says she wants them (meaning our elders) to show her when and where feet washing was done away with. That the beloved Jesus, after he had washed the disciples' feet, said ye ought to wash one another's feet. I have given you an example, that ye should do as I have done to you, for the servant is not greater than his Lord. If ye know these things, happy are ye if ye do them; and if it was only given to the apostles, so was also the breaking of the bread, and some other teachings given to the apostles. If one is for us to observe, the other is also; and if she gets a revelation that she is wrong, then she will be baptized by our elders, but not unless she has it revealed to her, she said.

By the Lord's directions Brn. Love and Baker did a good work at Central. They roused up the people from their religious sleep, or death. Although few have accepted as yet, it seems to be the topic of conversation. Central is a mining town between three and four miles from Blendsville, Missouri.

I have solicited and sent ten subscribers to the mission paper in Australia. If one or two sisters in every branch of like size would solicit and send in ten subscribers, it would only require fifty branches to make up the whole five hundred subscribers, which would gladden the hearts of our far away and needy brethren, and help to spread the blessed gospel in the island. May the Lord so work with us by his Spirit that we will realize our duty, is my prayer.

Your sister in faith,

MINNIE STOFFER.

BLENDSVILLE, Mo., Feb. 4.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Sarah A. Morris, of Iowa Center, requests the faith and prayers of the Sisters' Prayer Union, that if it pleases God she may be healed of a long standing affliction.

NOTICE.

Secretaries of Daughters of Zion local societies are hereby requested to send to me as soon as possible after reading this notice, a full list of members, also stating changes in membership, and giving names of those lost and gained since last report. Address Mrs. Callie B. Stebbins, Lamoni, Iowa.

CALLIE B. STEBBINS,
Recording Secretary.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

"A ROLLING STONE GATHERS NO MOSS."

The above quotation, when first we scan it, may seem but a very common, insignificant group of words, which nearly every schoolboy finds repeated so often in his copy book. Nevertheless, when we take time to consider its real meaning, it solves the mystery why so many persons have failed to attain success in any calling, simply because they were "rolling stones." The path of life is strewn with the wrecks of those who began, but after a lapse of time had fallen by the wayside. True, there are many whose names are recorded on the pages of history that appear as bright, shining stars; but when a comparison is made, we learn that the number that have failed far exceeds those that have been victorious.

IT IS NOT NECESSARY

that we be especially talented, or surrounded with altogether favorable circumstances; some of our most prominent men have, in childhood, been deprived of an opportunity of obtaining an education like the youth of today enjoy. Abraham Lincoln, when a boy, was very poor in this world's goods. He obtained an education from what books he could borrow and study during the evening after his work was finished. But he was determined to succeed, and by steady, persistent efforts he mounted the ladder step by step until he at last reached the top round.

"Heaven is not reached by a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

The men whose names have been worthy of inscription on the scrolls of history have nearly all possessed a great amount of

STICK-TO IT IVE-NESS;

those that never deserted a purpose once deliberately formed. Among the military men, Hannibal, Alexander, Cromwell, and Grant were all such men; and their successes were won more by this characteristic than by anything else. Grant said, "I will fight it out on this line if it takes all summer," and he won. Great scholars have always had a great degree of steadfastness, otherwise they would have shrunk from the long days and nights of toilsome study, not always agreeable, by any means. Frances Willard, Clara Barton, and others too numerous to mention, nothing could entice to depart from their chosen life-work, and who will say that it was not a success?

It must be admitted that the power of the will may go to the extreme, which must be avoided. It is then called obstinacy or stubbornness. But there are vastly more people with wills too weak, than too strong. Care must be taken in choosing an aim, but once decided upon, nothing should tempt us to leave it. Bear in mind the motto of David Crockett, "Be sure you are right, and then go ahead."

Though we may be surrounded by many discouragements and the world may seem bent on making us fail, we should remember that in the struggle of life it is always possible to turn one kind of a defeat into another kind of victory.

THE ROAD TO SUCCESS

is like climbing up a mountain side, the way may be rough and rugged, but on every hand are grand, magnificent views, which he who stays in the valley below will never see.

Nowhere is will power more needed than in the Sunday school. It may ofttimes seem that our efforts are in vain, but if we keep on with untiring efforts, we will finally be rewarded. Although our work which we may accomplish may seem but little, if we keep

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ascending instead of descending and bear in mind that "it is better to be small and shine than to be great and cast a shadow," life will be more worth the living.

Our work may seem but a discord,
Though we do the b st we can;
But others will hear the music,
If we carry out our plan.

VIOLA OLSON.

ANGOLA, Kansas.

FREMONT.

Sunday school convention met at Shenandoah, Iowa, January 31. Time was spent in "introductory" by district superintendent and consideration of "normal work" in charge of C. Fry. All the district officers, and all but one school reported. Ethel I. Skank and Agnes Dunsdon were appointed secretaries pro tem. Officers elected for coming year: Charles Fry, superintendent; Emma Hougas, assistant superintendent; Ethel I. Skank, secretary; Agnes Dunsdon, assistant secretary; M. E. Pace, treasurer; Blanche Andrews, librarian. Delegates to General Convention: H. Kemp, I M. Smith, C. Fry, Anna Kemp, E Wilcox, W. W. and Laura Gaylord, William and Rachael Leeka, T. A , Emma D , and M. E. Hougas. A vote of thanks was tendered the officers of the district. Superintendent's suggestion that each local superintendent be requested to write a letter to district superintendent giving condition of his school at least once every quarter, adopted. Continuance of Bible study recommended. District superintendent was authorized to secure a Sunday school journal, the subscription to be paid out of district treasury. Superintendent's bill of $2 50 allowed. Question Box and Institute work given by the superintendency. Evening session was devoted to subject of "influence," consisting of "reading" by Ora Becksted, recitation by Mamie Pace, paper by M E Pace, and address on "Environments" by I. M. Smith; interspersed with appropriate music. Moved to meet at Farm Creek prior to next quarterly conference.

DECATUR.

Sunday school association of above district met in joint convention with the Religio association at Lamoni, Iowa, January 31 and February 1. The chief features were business, discussion of International lesson texts, and of our conventions, a newspaper, and a talk by J. A. Gunsolley. All sixteen schools of the district reported, showing a total enrollment of 1,287. The Sunday school work of the district apparently is in better shape now than ever before in the history of the district. There were 129 delegates chosen to represent the district in General Convention. Delegates were instructed to vote against the adoption of International texts, and also to cast a majority and minority vote in case they were divided on any question. It was decided to hold our business conventions but once per year hereafter, and instead of our summer convention to have a number of two day meetings at various places in the district, the time and frequency of which were left for the district officers to determine. The officers elected for the coming year are as follows: superintendent, F. E. Cochran; associate, D E Daniels; secretary, J. P. Anderson; treasurer, John Lovell; librarian, Callie B. Stebbins. The Religio's part in the convention will probably be reported in the *Autumn Leaves*.

CONVENTION NOTICES.

Sunday school convention will be held at Independence, Missouri, on Friday, March 8, at two p. m. Routine and other business, election of officers for ensuing six months, and of delegates to General Convention will take place. The evening will be devoted to papers, talks, and vocal music. Come all and let us roll on the Sunday school work and share the blessing following. Local secretaries will please send in reports and credentials three days prior to convention. All superintendents, and especially those not able to be present, please send to me written reports of your work. Programs will be sent to the school officials of the district.

MRS. ABBIE A. HORTON, Sec.

Conference Minutes.

FREMONT.

Conference convened February 2, at Shenandoah. Iowa, with H. Kemp in the chair, and C. Fry secretary. By motion Elder I. M. Smith and Bishop William Leeka were associated with Elder Kemp in the presidency of the conference. Branch reports were received from Thurman, Tabor, Shenandoah, Glenwood, Henderson, Hamburg, Riverton, and Keystone. Ministerial reports were read from Elders H. Kemp, I. M. Smith, C. Fry, M. W. Gaylord, J. B. Cline, W. W. Gaylord, G. W. Needham, William Leeka, J. V. Roberts, G Kemp, F Becksted, James Comstock, T. A. Hougas, William Schick, N L. Mortimore, D Hougas, E. S. Wilcox, J. C. Moore, and G F Walling; Priests J. Vinnerd, J. B. Lentz, R S. Hillyer, J. Claiborne, A. J. Davidson, L D. Frederickson, F. G. Dungee, F. L. Goode, Joseph Roberts, and L. C. Donaldson; Teachers W. Z Moffet, George Skank, J. Goode, and C. M. Roberts: Deacons S. S. Clark and R V. Greenway. Bishop William Leeka reported: Balance due church January 1, as reported to Bishop Kelley $566 10; received since $21 78; Total $587 88; paid out $40; balance due church February 1 $547 88. The secretary's report showed a total loss in the district of 26 and a total gain of 11, leaving a net loss of 15. A total of 261 sermons were reported, with much other work. A resolution was passed, directing the district officers to secure the enrollment of scattered members living in the district. A question was raised as to the manner of dealing with offending members who belonged to some distant branch, or holding letters and not belonging to any branch, which was referred to the presidency. Their report showed that in case of offense the law set forth in Matthew 18: 15–18, and Doctrine and Covenants section 42, paragraph 23, and also Rules of Order, section 161, paragraphs 1, 2, 3, must be complied with before action can be taken; and "in case where the party offending does not belong to any branch of the church, the branch where he lives has the right and is in duty bound, after the foregoing prerequisites have been complied with, to proceed against and deal with such member as though he were a member of said branch; and further, if the member offended be a member of some other branch other than the one where the offending party lives, he should proceed against the party offending, after having done as required in the law, before the authorities of the branch where the offending party lives. Signed Henry Kemp, William Leeka, Isaac M. Smith, committee." The foregoing "opinion" was adopted as the voice of the conference, and committee discharged. Missions were appointed as follows: Bartlett, W. W Gaylord, A. J. Davidson; Glenwood, G. F. Walling; Shenandoah, J. B. Cline. E. S. Wilcox; Stennett, G W. Needham; McPaul, J. C. Moore, L. D. Frederickson. The following were appointed delegates to General Conference: H. Kemp, I. M. Smith, C. Fry, William Gaylord, Mary E. Pace, M. W. Gaylord, Philinda Gaylord, Lena Gaylord, William Leeka, Rachel Leeka, J. V. Roberts, D. Hougas, Mary E. Hougas, T. A. Hougas, Emma Hougas, A. J. Davidson, Lydia Davidson. F. G. Dungee, L. C. Donaldson, Delilah Donaldson, F. Redfield, Lucy Redfield, J. B. Cline, Frances E. Skank, Mary I. McClenahan, G. Kemp, G. F. Walling The Quorum of Twelve were petitioned to return the present missionaries to this district, and the present officers of district were re-elected. Next conference to be held at Henderson, at the call of the presidency of the district. Bishop Leeka closed the business session with an address on the temporal law, which was timely and instructive, not omitting the interests of Graceland College. Preaching Saturday evening and Sunday by Elders I. M. Smith and H. Kemp.

EASTERN WALES.

Conference called to order at the Victoria Rooms, Nantyglo, by the president, Elder T. Gould; Moroni Bishop, secretary; Bro. C. Kelsey assistant. Branches reporting: Cardiff, Lydney, and Nantyglo. Elders reporting: A. N. Bishop, T. Gould, T. S. Griffiths, J. Jones, T. Jones, and H. Ellis; Priests J. Evans and E J. Holford, Teacher C. Kelsey; Deacon M. Bishop. Spiritual report of Cardiff by Elder T. Gould. Licenses were called in for endorsement, and Elders T. Gould, T. S. Griffiths, and T. Jones formed a committee of examination. Bishop's agent and district treasurer's reports were read, audited, and found correct. Resolved that the officers of this district report formal work only. Carried unanimously that the president has no power to return licenses after such licenses have been handed in through transgression, except by vote of conference. The revelation of 1887 was brought forward and thoroughly debated. It was resolved that by the next conference each branch give a definition of the words *strong drink*. It was agreed that we retain the delegate system. The president of Lydney branch was sustained in the action he had taken with regard to certain members. Elected officers: President, T. S. Griffiths; vice president, T. Gould; secretary, M. Bishop; treasurer, H. Ellis; Bishop's agent, T. Gould. A vote of sympathy was passed with Elder A. N. Bishop and family in his severe sickness and trouble; also, that Sunday, January 27 be set apart as a day of fasting and prayer on his behalf, he having been on his bed of affliction since December 28. All the spiritual authorities were sustained; also, Elder A. N. Bishop, as missionary for Wales. The next conference to be held in Lydney, on Easter Saturday, Sunday and Monday. Our social gathering in the afternoon was a feast indeed. Twelve testimonies and five prayers were given, when our Father granted the gifts of tongues, interpretations, and revelation. Preaching at night by Elder T. Jones. All feel strengthened, and earnest desires were given to labor in the cause of Christ, according to divine laws.

CLINTON.

Conference convened at Coal Hill chapel, Missouri, February 2. District president, T. R White, presiding, assisted by F. C. Keck; Vina H. Goff, secretary, assisted by A. C. Silvers. Ministry reporting: Elders Swen Swenson, W. H Lowe, C. Quick, T. R. White, A. Lloyd, G. W. Beebe, C P. Welch, W. H. Mannering, H. L Kinning, S. C. Andes, John Wood, A A Goff; Priests John A. Silvers, S. C. Williams, A. S. Leeper, J. N. Stephenson, A. C Silvers. Branches reporting: Wheatland 55; Rich Hill 153 gain 4; Lebanon 37, loss 11; Nevada 60. gain 8: Lowry City 83, gain 4; Eldorado Springs 187. gain 3; Walker 24, loss 1; Veve 124. gain 1; Tebo 38, gain 6. Report of Bishop's agent George W. Beebe, read, audited, and found to be as follows: On hand last report $59 55: disbursements $266 33; balance on hand $63 65. District treasurer, G. W. Beebe, reported and found correct: Receipts $10.95; disbursements $12 61; balance due treasurer $1.66. The committee on location of next district

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reunion reported, and it was voted to hold said reunion near Wheatland, Hickory county, in accordance with the invitation of the Wheatland branch. Delegates to General Conference: F. C. Keck, John Burlington, M. J. Phipps, George Swenson, Andrew Oglevie, T. R. White, D. Tucker, C. P. Welch, F. T. Baker, J. N. Stephenson, S. C. Andes, Iva Keck, Swen Swenson, A. Lloyd, A. C. Silvers, R. T. Walters, Wm. Mannering, Viola Mannering, A. A. Goff, Ollie Keck, Sherman Sigman, and H. L. Kinning. The majority of those present were empowered to cast the full vote of the district. Veve chapel was selected as the place for holding next conference, the time being June 1. Three preaching and two prayer services were held, the Sunday afternoon prayer service being the best had at the conferences for years. Several prayers were offered and fifty-eight testimonies given; the Spirit being present in a marked degree.

DES MOINES.

Conference convened at Des Moines, Iowa, February 9. Presidents, J. W. Morgan and D. M. Rudd; secretaries, H. A. McCoy and S. Armstrong. Branches reporting: Perry, Des Moines, Richland, Grinnell, Boonesboro, and Des Moines Valley. Des Moines Valley report returned for correction. Elders reporting: W. C. Nirk by letter, J. W. Morgan baptized 3, W. C. Earhart, H. A. McCoy, N. Stamm. D. M. Rudd baptized 5, W. H. Kephart, E. J. Clark, J. C. Crabb, W. H. Clark, M. H. Cook, and Samuel McBirnie; Priests W. W. Owens, W. T. Maitland, C. J. Carlson, and C. J. Peters baptized 1; Deacon J. Young. Committee on tent fund reported; report accepted, and on motion H. A. McCoy was added to the committee. On motion C. J. Peters, Joseph Carlson, and H. A. McCoy were given district appointments until June conference. As Bro. J. W. Morgan was leaving the district indefinitely, it was moved that he choose an assistant. H. A. McCoy was chosen and ratified to act as assistant president. Delegates to General Conference: D M. Rudd, J. C. Crabb, H. A. McCoy, W. H. Kephart, E. J. Clark, C. J. Peters, C. J. Carlson, J. W. Morgan, M. H Cook, George Shimel, Bro. Christy, W. C Earhart, Mattie Hughes, Anna Amos, Sr. Gray. Preaching Saturday night by George Shimel, Sunday forenoon by J. C. Crabb, in the evening by W. H. Kephart. Adjourned to Boonesboro, June 1, at ten a. m.

PHILADELPHIA.

Conference convened at Philadelphia, Pennsylvania, February 2 and 3. G. W. Robley and G. H. Smith were chosen to preside; E B. Hull, secretary. Ministry reporting in writing: Elder F. G. Pitt, Priest D. C. Carter, Teacher A. D Angus, Deacon Ira W. Humes. Verbal reports: Elders G. W. Robley and G. H. Smith, Priest H. H. Bacon. Branch reports: Philadelphia 106; loss 1; Baldwin 59; gain 2. Treasurer's report: On hand last report, $3 51; collected $1 95; expended $4 50; balance on hand 95 cents. Bishop's agent's report: On hand last report $124 33; collected $579 75; expended $181; balance on hand $523 08. Officers elected for ensuing term: President, G. W. Robley; secretary and treasurer, E B. Hull. John Zimermann was sustained as Bishop's agent. Motion prevailed that collections taken during this conference be divided with Philadelphia branch. G. W. Robley and F. G. Pitt to represent district at General Conference. Resolution adopted sustaining all general authorities of the church. On Sunday morning a sacramental and social service was held, and in the evening Elder G. W. Robley preached from the text, "Canst thou by searching find out God." Adjourned to Baldwin, Maryland, the first Saturday in August.

NAUVOO.

Conference was held at Rock Creek, Illinois, February 2 and 3. James McKiernan was chosen president pro tem., Mark H. Seigfreid secretary. Branches reporting: Burlington, Montrose, New London, Rock Creek, Keokuk, Farmington, and Vincennes. Ministerial reports: James McKiernan, Daniel Tripp, John R. Evans, F. M. McDonald, Charles Brown, John N. Bauer, and J. W. Stobaugh. Report of G. P. Lambert, Bishop's agent: On hand last report $2 92; receipts $261 79; total $264 71; expenditures $181 61; balance on hand, $83 10. Report of J. L. Wright, district treasurer, read and accepted. Delegates to General Conference: James McKiernan, G. P. Lambert, John Head, and W. H. Donaldson. Election of district president postponed on account of so few being in attendance. Mark H. Seigfreid chosen clerk, and Bro. Albert Giesch treasurer. Conference extended a vote of thanks to Bro. J. L. Wright as outgoing treasurer, and J. W. Stobaugh clerk. Five sessions were held: Two for business, two preaching meetings, and one social and sacramental meeting. Bro. James McKiernan spoke at both meetings, he being the only traveling missionary present. Adjourned to Burlington the first Saturday and Sunday in June.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints in the State of Washington:—Please take notice that upon the recommendation of the missionary in charge, and other laborers in the missionary field in Washington, that Bro. Frank Holmes of Roslyn, Washington, has been appointed agent of the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints in and for said State of Washington, and is duly authorized and empowered to receive and give receipt for tithes and offerings of the Saints and friends in said State who may wish to aid the work of the Lord under the auspices of this society. In making the appointment we trust the Saints of Washington will take pleasure in aiding the new agent in his work, and sustaining the interest of the church under his charge. Every member in the state should be enrolled on the books of Bro. Holmes. Please remember the name and address, and send him an offering of some kind with a heartfelt prayer, that the Lord may bless the gift for the good of his cause.

Very respectfully,
E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, Feb. 13.

AUSTRALIA'S "ENSIGN."

At the annual conference of the church in New South Wales, Australia, it was decided to inaugurate a press and type fund, with a view to purchasing a printing plant with which to print the Australian "Ensign." Bro. John Kaler, of 128 Evans street, Rozelle, was appointed treasurer of this fund, and he was instructed to solicit subscriptions from the Saints in America, as well as all other parts of the world. So if you feel to help the work in this part of the world, send along what you can spare to Brother Kaler. A paper of our own is a real necessity in this land, and I feel that if the American Saints only knew the amount of good which could be accomplished by one, we would soon have the necessary money to purchase a small plant with which to print it. Some of the brethren think that by owning our own printing plant we can have our paper printed for half the price others would charge us to print it. Those who desire to assist us may send their donations to John Kaler, Rozelle, New South Wales, Australia.

Now a few words with reference to our former appeal for subscribers with which to resuscitate the *Ensign:* Up to the present we have received one hundred names from America, which, though not sufficient to warrant us in making a start is encouraging to us, and we again ask the Saints in all parts of the world to assist us by sending along seventy-five cents, for a year's subscription to the paper when it is started. Those who have already sent in their names may now send in their money if they feel so disposed, and we will forward them the paper as soon as it is issued; which we sincerely hope will be soon. Some have already sent their money for which we thank them.

Send all money for subscriptions to Walter J. Haworth, Wallsend, New South Wales, Australia, by international money order if preferable, or if a dollar bill is sent we will send you a copy of our pamphlet "The Book of Mormon on Trial" for the extra fifteen cents. WALTER J. HAWORTH,
District President.

MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported	$45 68
Isaac A. Monroe, Iowa	50
Henry A. Stebbins, Iowa	50
Mary A. Hiatt, Iowa	25
Vida E Elvin, Iowa	25
W. E Clark, Washington	50
Emily A. Tidland, Minnesota	15
Noah N. Cooke, Missouri	1 00
C. C. Joehnk, California	1 00
Wm. Maddock, England	24
Wm. Sparling, North Dakota	1 00
S. Long and family, Kentucky	45
Callie Hollinghead, Kentucky	05
T. C. Kelley, Kentucky	25
M. K. Harp, Kentucky	25
Martha J. Harp, Kentucky	25
Sr. A. F. Robinson, Utah	50
Sr. A. C. Wilson, Utah	50
L. S. Gardner and family, Utah	50
Peter Anderson and family, Utah	50
Hans Larenson and family, Utah	50
A. D Penrod, Oregon	1 00
Sr. C. Eliason, Idaho	1 00
James Bowman, Idaho	1 00
Sr. M. H. Grant, California	1 00
Sr. C. B. Edson, Iowa	1 00
Mary Moline, South Dakota	50
Geo. W. Day, South Dakota	50
Jane Perchie, South Dakota	25
Martha Sparling, South Dakota	25
William Leitch, South Dakota	1 00
Thos. Leitch, South Dakota	1 00
John Thompson, South Dakota	25
Sr. R L. Goreham, Iowa	1 00
John Weaver, Utah	1 00
Sr. Sophia Slotterbeck, California	1 00
Elizabeth Snell, California	1 00
Total to date	$67 57

E. L KELLEY,
Presiding Bishop.
February 16, 1901.

REDUCED RATES TO GENERAL CONFERENCE.

Reduced railroad rates to the coming General Conference and conventions of auxiliary societies, to be held at Independence, Missouri, April next, have been obtained over the lines of the Western Passenger Association. Other associations will be heard from in due time and further information given later. R S. SALYARDS, Church Sec.
LAMONI, Iowa, Feb. 16.

CONFERENCE NOTICES.

Southern California conference will convene at San Bernardino, Friday, March 1, and continue over Sunday. Two sessions the first day will be given to school and Religio work. School and Religio workers are requested to attend the opening day. The

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The Saints' Herald.

(Established 1860)

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

respective organizations will send delegates. Brethren holding priesthood license are requested to report in writing, whether they have done any labor or not. We desire to hear from each one. Come, brethren, and let us make this one of the most spiritual meetings ever held. Delegates to General Conference to be selected. Other features of importance will necessitate action.

T. W WILLIAMS, Pres.

1322 Myrtle avenue, LOS ANGELES.

Far West district conference will convene at St. Joseph, Missouri, March 16 and 17, in the Saints' church, corner of Seventeenth and Faraon streets. Will the secretaries send branch reports, together with delegate credentials, in time according to resolution of former conference. Ministerial reports should be in hands of secretary of district one week prior to conference.

CHARLES P. FAUL, Sec.

SECOND QUORUM OF PRIESTS.

The secretary of Second Quorum of Priests desires the address of the two following members of said quorum. Edward Charlton and Charles A. Barmore. Any member who has changed his address since the circular letters were mailed last spring, please notify the undersigned at Lamoni, Iowa.

J. P. ANDERSON, Sec.

RELIGIO NOTICES.

Spring River district Zion's Religio-Literary Sunday school will meet at Webb City, Missouri, on Monday, March 4 The Sunday school convention meets on Friday, March 1, conference on March 2 We urge all Religians to attend, especially those of the district.

M. S FRICK. Sec. Z. R.-L. S.

BLENDSVILLE, Mo. 2226 Empire street.

Religio convention of Northern California district will convene at Sacramento, March 8. Secretaries are requested to send reports early as possible to J. V. Phillips, 2418 M. street, Sacramento, California.

CONFERENCE RECEPTION COMMITTEE.

At the regular business meeting of Independence branch it was decided to fix the rate of board for General Conference visitors at three dollars per week. Arrangements will be made, so far as possible, for the free entertainment of General Conference appointees. It is necessary that committee be notified before your arrival. All parties desiring services of this committee will receive same, so far as possible, by notifying any one of our number, stating what accommodations are desired and when you expect to arrive. Persons accepting invitations from friends and making their own arrangements need not notify committee, but we will assist so far as we can in directing to places of board. Do not fail to notify committee *early*, that as many as possible may be assigned before convening of conference, thereby avoiding disappointment to yourselves and annoyance to committee.

LESTER BRACKENBURY,
Chairman.
J. J. LUFF,
Secretary and Treasurer.
ROBERT KEMP.
R G SMITH.
O L. JAMES.

BORN.

HAWORTH.—At Wallsend, New South Wales, United Australia, December 9, 1900, to Bro. and Sr. F Haworth, a son. Blessed at Hamilton conference, Sunday, December 30, by Elders J Kaler and E J. Haworth, and called Frederick Alpha.

MARRIED.

LEWIS—VARLEY.—At Hiteman, Iowa, on the evening of February 7, 1901, Mr. Morgan Lewis and Miss Sarah Varley, both of Hiteman. Priest D E. Daniels officiating. The ceremony was performed at the home of the groom, Bro. and Sr. M. D Lewis, and quite a number of relatives and friends were present. A rich repast was prepared by the groom's parents, and quite a number of beautiful presents were given, as a token of high esteem. May the blessings of God attend them in life's journey.

DIED.

DENTLER.—Clara B. Matson was born January 6, 1880, Nodaway county, Missouri; she united with the church June 10, 1893, at Fontanelle, Iowa She was married to David C. Dentler, September 20, 1899, and died at their home, near Fontanelle, January 25, 1901. Funeral services held at the Adventist church, conducted by Elder D. R. Chambers. She bore her suffering with the patience and fortitude of the true Christian, her trust being wholly in the promises of the risen Redeemer.

FORD.—John Earl, son of Bro. Edward and Sr. Mary E Ford, of Wirt, Indiana, February 1, 1891, one year old lacking 17 days. A bright and beautiful child. Funeral on Sunday, February 3. Brethren M. R. Scott, Jr., and E L Kelley officiating.

PHILLIPS.—At Lucas, Iowa, February 4, 1901, Antony Wayne, the only child of Mr Antony and Mrs Dean Phillips, being 2 months and 11 days old Funeral services held at the home. Elder E B Morgan spoke from Matthew 2:18. Elder John R Evans and Priest Thomas Hopkins assisting Thus another little bud of promise is taken from us and planted in the paradise of the blessed.

STAFFORD.—Elder Edwin Stafford was born in Stockport, England, January 19, 1827, and died near Lamoni, Iowa, February 6, 1901, aged 74 years and 18 days. As a boy of eleven he was baptized when the first missionaries were preaching in England. Removed with his parents to Nauvoo in 1841 Passed through many experiences United with the Reorganization under Z H Gurley's hands in 1861, in Knox county, Illinois. Lived in Decatur county since 1875. He was constant in his faith. His wife died in 1890 Of seven children six yet live, and four were present at his funeral. Sermon by H. A. Stebbins, assisted by R M. Elvin.

HALFHILL.—Sr. Mary Jane Doods was born July 5, 1850, in Calhoun county, Michigan. In 1852 her parents moved to Delaware county, Iowa. October 26, 1866, she was married to George Halfhill; to this union were born six children. In the fall of 1895, Sr. Halfhill united with the church, and ever afterward lived a consistent, Christian life. Sr. Halfhill was stricken severely ill January 31, 1901, and on the evening of February 2 passed peacefully away. Funeral at the Wood schoolhouse, February 6, J. R. Sutton preaching the sermon. Interment in Edgewood cemetery.

NELSON.—Andres Nelson died February 3, 1901. He was born on the island of Bornholm, Denmark, April 11, 1819. Had he lived till April 11, next, he would have been 82 years old.

The letter concerning this death was written from Lander, Wyoming, where we suppose the brother died—ED.

GREEN.—Elder George Frederick Green, second son of Elder George and Sr. Kezia Green, was born on July 16 1866, in Chatham township, Kent county, Ontario; was baptized August 25, 1887, by Elder J. A. McIntosh; was ordained a priest on October 6, 1887, under the hands of Elders J A. McIntosh and A. Vickery, and Bro. Peter McBrayne (priest). He was afterwards ordained an elder on June 11, 1899, under the hands of Elders A. Leverton, George Green, F. Gregory, and R C. Evans, at the last Lindsley conference. He was married to Sr. Martha Ellen Brown, daughter of Bro. and Sr. Robert Brown, on November 9 1892. Sr. Nellie died on April 26, 1894. He was afterwards married to Sr. Ester Ann McFadden, daughter of Bro. and Sr. Arthur McFadden, on March 4, 1896. To them were born two children, Frederick Moroni and Ila Ruth; little Ila departed this life on December 20, 1900 Only a few days before his death he requested a brother to bear his testimony to the Saints who had met at his home, that the work in which he was identified with was the work of the Lord; he had received many evidences of its truthfulness. He died on February 6, 1901, of consumption. Elder A. Leverton, assisted by Elder J. H. Tyrrell, conducted the funeral services. There was a large gathering of relatives and friends, who had come to pay the last tribute of respect. His remains were interred in the Louisville cemetery, to await the morn of the first resurrection.

HUTCHINGS.—At her home, Woodland, California, January 19, 1901, Sr. Margaret I. Hutchins. She had been a long and patient sufferer, and no doubt she welcomed death as a relief from afflictions. For four years she had been afflicted with cancer in her left breast; operations were performed repeatedly, but with only temporary relief, and which subsequently affected her right breast. She was born in Kay's Ward, Ogden, Utah, December 26, 1854; came to California, September 10, 1860, with her parents, the late Owen and Sarah Dinsdale. Married to Bro. L. E. Hutchins, October 8, 1882; to them were born four sons and two daughters; three sons and two daughters, with her husband, are left to mourn. Was baptized October 6, 1883, and has ever sought to honor her profession faithfully until death. She loved the work; was generous hearted; a loving and dutiful wife; kind, and an affectionate mother; loved by all who knew her. Funeral service conducted by Rev. J. A. Van Anda, of M. E. Church, at her home, January 21, 1901.

ANDERSON.—At Ellston, Iowa, Esther May, infant daughter of Bro. Joseph A. and Sr. E J. Anderson. Was born September 28, 1900; died February 15, 1901. Funeral services by Elder H N Snively.

COCHRAN.—At Boonville, Missouri, February 4, 1901, Sr. Ellen Cochran. Said sister was born September 26 1826, in Belfast, Ireland; married to Mr. Samuel Cochran May 9, 1849; was the mother of eleven children. She was baptized September 24, 1893, and lived a faithful, consistent life till death. She leaves a husband, three sons, and three daughters, only one of whom belongs to the church—Sr. Cammie Cochran. Services were conducted from family residence, by Elder J. A. Tanner.

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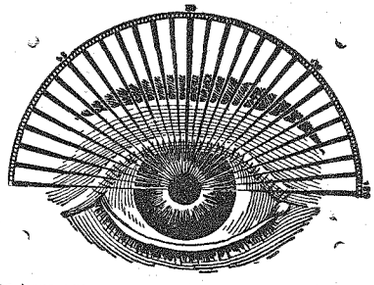

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, FEBRUARY 27, 1901. NO. 9.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, FEB. 27, 1901.

RESENTMENT.

Count Tolstoi, the Russian philanthropist and writer, wrote his work, "My Religion," basing it on the Savior's injunction, "Resist not evil," found in the Sermon on the Mount, Matthew 5: 39.

Actuated by the spirit of this teaching as he construed it, one cardinal feature of his philosophy made him a nonresistant. He applied it to every condition of life.

But Tolstoi is not alone in this idea of nonresistance to injurious attack by which safety of property and person is endangered, nor is he the first to so teach. The Moravians and the Quakers of modern history had the idea of nonresistance embodied in some form in their creeds. Besides these sects many individual teachers and believers in Christ hold it to be a crime against the gospel teaching to resist any form of aggression. Possibly our Holiness friends so believe, but in their methods of propagandizing they are both aggressive and resistant. It may be, however, that they construe the saying, "Resist not evil," to apply to attacks upon personal rights and not to spiritual forensic dispute.

In the same verse in which this saying occurs is the injunction, "If a man smite thee on the one cheek turn to him the other also." Allied to this teaching is this, "Whosoever shall compel thee to go a mile, go with him twain." Whatever may be said from these texts in support of the extreme view, that of receiving injury and wrong to one's property, friends, family, and self, unresistingly and without effort to prevent such injury, or wrong, deeming it to be a virtue enjoined by Christ, one thing is certain; that there is an element of continual unrest and disturbance to the body of Christ through the too prevalent existence of the disposition in professed followers of the "meek and lowly Jesus," not only to resist evil, but to manifest and be exercised by the spirit of resentment. Indeed, this spirit is so strong in some that they seem to be in a condition of turbulent exuberance of disposition to dispute, resist, resent, and fight.

These seem to construe the statement of Paul to Timothy, "Contend earnestly for the faith once delivered to the Saints," to grant, if not to direct, a perpetual warfare upon every thing which does not agree with their opinion, whether its relation to gospel theory and fact is near or remote.

The visible effect of the exercise of this spirit of resentment is to make the one moved by it to be constantly on the watch for slights, impositions, and attacks upon his personal rights, real or imaginary; and when anything of this sort occurs, his disposition is to strike back at once. He is always in an attitude of defense, combative even to pugnacity. If long indulged, this spirit will make him finally to be a chronic fault-finder and opposer—an accuser of the brethren.

Another effect, not so readily seen, is that it causes the man's friends to grow chary of working in contact or association with him, resulting finally in distrust, for the reason that his condition of mind makes him liable to mistake them, what they say and do, however good their intentions may be; and, through his mistaking them he repels, retorts, or resents, hence they grow distrustful and reticent; the atmosphere of candor and cordiality is disturbed or lost altogether. No honorable man likes to be met in a spirit of resentment by a friend. From an enemy he may expect it and be prepared for it, but he does not look for it in a friend.

Again, this spirit of resentment unfits a man for exercising a proper judgment upon what the man sees and hears. Suspicion lurks near by in his mind, and discolors what otherwise would be harmless in word and deed. It distorts innocent words into offensive thrusts and well meant acts into hostilities; and by so doing forces the man into a defense against attack never intended to be made.

The same one who said, "Resist not evil," also said, "It must needs be that offenses come; but woe to him by whom they come." If a man makes another an offender, the latter being innocent of intent to offend in either word or deed, upon whom will the woe pronounced in the above saying fall? On him who is the unconscious wrongdoer, or the one who assumes that he is injured, or that wrong has been done without just cause, the result of improper condition of mind through the influence of the spirit of resentment?

It seems that the disposition to throw one's self into an attitude of self-defense and to strike back, rather than to turn the other cheek, is quite too prevalent to secure that better peace which must result from the exercise of the injunction, "Love peace and insure it."

We once knew an aged couple who seemed to live peacefully and happily together. Both were by nature quick tempered, apt to speak sharp, and cross under provocation. Hearing one of them speak sharply to the other on one occasion, and noticing that the other said nothing in retort, we asked how it was that they who were so quick tempered contrived to live so quietly and happily together. Each looked sheepishly at the other for a moment and then one replied:—

When we were about to be married, we had a talk over our infirmity of temper and we entered into this agreement, that whenever one got angry and spoke harshly, the other was to keep still. So when I get cross and speak so, he keeps still, and when he gets cross I keep still, and in that way we don't quarrel.

It had served them as a compact securing peace in the household, through the heyday of young married life, through the busy, workaday life of middle age, and when years had cooled the fiery tempers to a great degree it still remained a compact of peace against any blaze that might be blown from the smoldering coals of past fires.

The lesson we learned from this episode of family life was one that had passed into a proverb years before, "It takes two to make a quarrel," "A soft answer turneth away wrath." If the spirit of resistance and resentment is not present, fostered, and active in the possible second party to a quarrel, there will be none. Is this what Jesus meant when he said, "Resist not evil?" And is it not possible that James' injunction, "Resist the Devil and he will flee from you," may apply in the subject being considered, the overcoming of the spirit of mischief which is from the adversary of souls, that may be lurking in us, and thus prevent evil, or resisting his suggestion of resentment, turn

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away evil. We are strongly inclined to think so.

The Inspired Version of the Scriptures gives the statement found in Matthew 5: 40-43, in such form as to materially modify it as it occurs in the King James, or common version.

"An eye for an eye, a tooth for a tooth." This contains the animus of resistance, resentment, retaliation.

"Resist not evil." This suggests the thought, "How may I avoid the evil to grow out of the blow I may receive." Revenge is additional wrong. Does the situation warrant it?

"If a man sue thee at the law and take thy coat, let him have it; if he sue thee again, let him have thy cloak also." "If a man compel thee to go a mile, go with him a mile;" if two miles, go with him two miles.

This is equivalent to saying that it is better to lose coat and cloak, rather than to contend, thereby adding to costs, misery and ill will. It is better to go with a man a mile or two miles, if demanded, than to risk the result of the quarrel that resistance and resentment would make sure.

There are occasions, of course, when resistance to the encroachments of the unjust exercise of power, or tyranny should be resisted; but these are public causes and the ideas expressed regarding the spirit of resentment are not affected thereby. The private life and the everyday warfare of a man desirous of the name and worth of a Saint are the things wherein one is to be guarded against the things that make trouble, hence this writing.

SEE BEFORE SETTLING.

One brother writing from one section of Missouri states that the country is good and invites the attention of the Saints to that part of the world, with a view to the making of homes. Another brother equally sincere, no doubt, writes up to us that he is well acquainted with the portion of the state referred to in the first brother's letter, and he advises Saints not to buy there until they have come and looked up the section for themselves; that it is not in his opinion a good country to settle in, etc.

Now, the mischief in this is that we are not well enough acquainted with the two brethren to discriminate as to which has the better judgment as to the suitableness of the country for settlement; and so we leave out the last noticed letter suggesting that the advice to not purchase lands in that part of the state of Missouri until you have visited the region and seen the facilities and resources of the country for yourselves, is good, sound advice and worthy of being followed, no matter how good or how poor the land and location may be represented by others. The HERALD has given this advice a good many times and makes use of the opportunity to reiterate and enforce it.

If anybody desires to write for information in regard to the different parts of Missouri, Brn. George Hilliard, and I. N. White, of Independence, are pretty well acquainted with the country over the most part of the state. Bro. Hilliard, being of the Bishopric, has paid especial attention to the "regions round about" for the purpose of the Saints.

It is still good advice, "Go and see for yourselves."

EXTRACTS FROM LETTERS.

F. C. Warnky, Virgil, Missouri, February 16:

Have been preaching here all this week to full houses. Quite a number are believing. Some who were bitterly opposed to the church years ago are now changing their expression, and rejoicing in the truth. The prospect for an ingathering is good.

Bro. Daniel F. Joy, of Providence, Rhode Island, writing under date of February 18, sends us a clipping from the Boston *Herald* on the subject of archæology, which we are glad to receive, and which we may use later. In his letter, among other things he says:—

February 17 Apostle W. H. Kelley spoke to a good audience. The ordinance of baptism was administered to one candidate who was confirmed by Bro. Kelley. There are others here who are interested and may join our ranks later. The Massachusetts district conference convenes here next Saturday, and we are praying and hoping for a good time, spiritually. A large gathering of the Saints is expected.

I find strength and comfort in reading the letters from the different sections of the field, and look forward to the coming of the HERALD from week to week.

Bro. W. F. Clark writes from East Des Moines, Iowa, February 12:—

Our district conference was held here last Saturday and Sunday. It was my privilege to attend the first part of Saturday and all day Sunday. As to the business done, I cannot say; but a peaceful and spiritual feast was had Sunday,—that peace prevailed which makes one feel that it is good to be a Saint in latter days. Lately I have opened a new place here by request of a distant relative. This is strongly Christian or Disciple neighborhood. Have preached three times with fair liberty, and have received urgent requests to continue. Have an appointment for the 17th again. Believe the chance for good is splendid.

Bro. A. P. Pelton, under date of February 15, writes from Dighton, Kansas:—

There is not a shadow of doubt in my mind in regard to the divinity of this glorious latter-day work. It is of God, and he is working with his people today as he did with the ancient saints; and if we do not receive the same blessings they did it is because we are not living up to our privileges. The sick are healed, devils are cast out, and the Saints speak with tongues and prophecy by the same spirit they did on Pentecost. These are facts and not fiction. My desire is to spread this glorious light. There has never been a gospel sermon preached in Dighton, our county seat.

J. F. Mintun, Magnolia, Iowa, February 28:—

Closed a two weeks' meeting at Moorhead, Iowa, on last Thursday, and despite the fact that nearly every family had sickness to contend with, a fair and apparently interested audience greeted me every night but one. Will remain here till after conference the 3d of March doing what I can, and seeking physical recuperation, while arranging home affairs preparing to make a change that we have concluded necessary to be made.

In a card to Bro. Heman C. Smith, dated February 12, Bro. Mark H. Forscutt says of the debate:—

As a deeply interested auditor in your controversy with Mr. Bays, permit me to offer my sincere congratulations on the positive victory you have gained thus far. If ridicule, contumely, and half-fledged wit could demonstrate the correctness of your opponent's positions, the palm should be awarded him; but if evidences, the logic of history and facts, and the clear refutation of assumptive assertions, even if syllogistically affirmed, then the victory is indisputably yours.

EDITORIAL ITEMS.

A brother in Scotland wishes us to use the words British and Britain in referring to the governmental affairs of the United Kingdom of England, Scotland, Ireland, and Wales and not English and England. See Bro. Munro's letter in HERALD for February 20. We presume the brother is technically correct, and will try to remember.

We published, week before last, a letter, unsigned, from some young Saint. We learned it was from the pen of Sr. Vera M. Dalberg, of Akron, Ohio, aged twelve years. She writes again this week.

We notice by a copy of the Denver *News* for Sunday, February 17, that the Saints of that city and district propose to ask Mr. Andrew Carnegie for an endowment for Graceland College, as we suppose, for the note of the conference proceeding states that it is to be for an educational institution at Lamoni, and Graceland is the only one of the church at that place. We hope the scriptural injunction "To him that asketh shall be given," may be in this instance verified. But, we may be pardoned if we suggest to our own people that "the Lord helps those best who help themselves," and, therefore, it is wise for us to keep up our diligence in raising the college fund, and not trust to the generous giving of Mr. Carnegie to be thus taxed, for he must be terribly bored by the countless requests for money he must daily receive.

Bro. George J. Reeves, of Santa Maria, California, writes that he is one of the isolated, but feels that by prayer he is blessed. He sends a clipping from a Los Angeles paper.

In the Malheur *Gazette*, of Vale, Oregon, of January 30, in the Malheur City items, is a paragraph noting the fact that Elder Chase had left

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for his Iowa home. It states that he left many warm friends, and that a petition had been signed by many asking for his return to that field again. Bro. Chase evidently gave satisfaction in his work in Oregon.

It will be quite necessary for those intending to attend the session of conference at Independence, the coming April, to carefully read and pay attention to the instruction given in Secretary Salyards' instruction in regard to railroad rates. If any fail to be benefited by the reduction in fare it will be the result of their own negligence, or carelessness.

Bishop Kelley, who has been bedfast for some days, was able to be up Monday, and he is improving slowly, but we trust surely.

Bro. Heman C. Smith returned last week from Omaha, where he held his debate with D. H. Bays, of the Christian Church. Bro. Heman feels well, and is encouraged over the outcome.

Bro. J. W. Whetley, of Bridgeport, Washington, under date of February 14, writes that though he has made several calls for elders, as yet none has responded. He is not discouraged, though, for he has received many bright testimonies of the work. He rejoices in the advance of the work, and is doing what he can to help it along. The field there is large, he says, and requests that when the brethren meet in General Conference that part of the country be not neglected. He says the brethren can reach that place by coming by the way of Spokane and Coulee City, Washington. He is well known in Bridgeport.

We have received from The Clipping File Co., Cleveland, Ohio, one of their clipping files. It certainly is a handy article. In it one can file clippings just as they are cut from the papers, and they can be taken out and used as needed. Our men who have many clippings will do well to examine the merits of this file. It consists of large tag board envelopes or pockets, eight by ten inches, of special design, ten in each box or case and has a classified index for the volume. Address as above.

Bro. Enge, writing from Norway, sends good news of the baptism of two. A letter from him will appear next issue. The Scandinavian brethren will be pleased to note the fact stated. If any would like to correspond with Bro. Enge, address him at Hornbargsunds, Postoaneri, pr. Lillesand, Norway.

Bro. Peter Anderson writes very entertainingly of the situation in Utah. His letter will appear in next issue of HERALD.

You can never know a man's working qualities till he demonstrates them.—*World's Work.*

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 9.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

I remained in Nauvoo and vicinity until the fall of '57; worked a part of the time for Joseph on his farm; though he had moved into the city and his brother Frederick worked the place.

I became quite well acquainted with the Smith family. Frederick was prepossessing; in fact, a gentleman in his appearance, open and frank in his countenance, six feet high and well proportioned, and I noticed he was very affectionate to his mother, and often saluted her with a loving kiss and good morning or good-bye. Everybody loved him.

Joseph was always cheerful, very respectful to his mother, always seemed to be busy. Alexander was always quiet around the house and doing chores. David was a handsome boy, modest and retiring in disposition, studious, and quite an artist; loved and admired by everybody who formed his acquaintance. Sister Emma was an exceptionally good woman whom everybody spoke of as an example worthy of imitation. In fact, the whole family were esteemed by all people who knew them as good, worthy citizens above reproach, having the reputation of being strictly moral and temperate in all things.

I spent most of my time in reading the Bible and history. I read the ancient history of the Egyptians, Carthaginians, Medes and Persians, Macedonians and Grecians, by Charles Rollin, and much of Josephus' History of the Jews. Sometimes I was lonesome and despondent in spirit as I contemplated the condition of the church, and realized how it once flourished in their city (I am told there were twenty-five thousand Saints who lived in this city and in Hancock county), and thousands throughout the world joined the church every month. Elder James Blakeslee in 1846 when at our house told me that he had baptized one thousand in six months when he was preaching in the state of New York.

Elder John E. Page, of the Twelve, had preached in my father's house and our neighborhood. His wonderful memory and talent charmed my very soul while he expounded the gospel of salvation and proved beyond a doubt that Jesus was the Christ, and that the new covenant was indeed established again by the heavenly angel. His ecclesiastical knowledge and powerful manner of presenting the truth of the scriptures and proving it with historical facts and the archæological evidences of both the eastern and western continents, establishing the divine authenticity of the sticks of Judah and Ephraim, as spoken of by the Prophet Ezekiel, which were to be joined together just before the restoration of Israel in the last days, to build up their beloved Jerusalem, preparatory to the second coming of Jesus Christ, and that city must certainly be rebuilt before his second advent according to the scriptures, were truly grand and convincing to the thinking mind.

Also the eloquent elder, George J. Adams, was one of the most intellectual and fascinating ministers of the gospel I ever heard. It was a grand feast to the soul to hear him preach Christ and repeat the Lord's prayer. He was an elocutionist of the richest type in word painting I had ever heard in the pulpit, and when I realized what a high pinnacle the church was on, and contrasted it with the condition of things then in the city, I was amazed and felt so distressed in mind that at times I could not be comforted in anything around me. The excellent examples I had seen in so many of the elders were my themes of thought, being so very much in contrast with the appearance of the dilapidated city of Nauvoo, looking like a bleak and dreary plain in comparison with what it once was, teeming with its thousands of comforted, loving Saints.

The Temple, though never finished, was built and inclosed so it was an imposing structure of art to crown the hill overlooking the happy city, and the beautiful waters of the curved Mississippi river that more than half surrounded their loved homes. Oh, what a contrast! All was swept away except the three corners of the broken fragment of the Temple, like towers, which still stood as specters overlooking the ruins and ragged streets all grown up to weeds and sand burrs. Yes, all this change came to the church and city because of its sins, wicked persecutions, and Brigham Young's misdeeds and mismanagement.

But, say the enemies of the church, All this wickedness is the natural result and fruit of Joseph Smith's efforts in church building, and his personal sins.

I deny it in the most emphatic language it is possible to use! As well might we charge the early Christians with the black night and cruel apostasy that followed the martyrdom of the apostles of Christ. No more cruel voluptuousness of heart ever possessed the human soul than characterized the long and weary dark ages that succeeded the first

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century of the Christian era. Would anyone dare charge the Christ and his disciples with the treachery of a Judas? Rapine and all manner of corruption, and every form of iniquity are charged against the church until the Reformation in the days of Martin Luther in the sixteenth century, and millions of men, women, and innocent children were put to death by both the Roman Catholic Church and the Protestants, and many burned at the stake in the persecution of each other. One hundred thousand in Germany alone were burned alive at the stake as witches in the short space of twelve months. Twenty-two thousand were massacred in one day in France, and the Pope in Rome, soon as he heard of it, celebrated mass in honor of the great victory over the heretics. Henry VIII., the founder of a very popular church in England, who married six wives, divorced two, killed two, and was accessory to the murder of the third by celebrating the birth of an heir to the throne, burned at the stake both Protestants and Roman Catholics, and won the title of the great Defender of the Faith. Intolerance was the general rule.

Were Jesus of Nazareth and his early disciples intolerant, and scandalmongers? Not a sane man now living would so charge them. Even Thomas Paine, after discussing the tendency of the idolatry of the ancient mythologists, at the time in which Jesus Christ lived, and discrediting the account of his birth, says of him:—

> Jesus Christ wrote no account of himself, of his birth, parentage, or anything else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people; as to the account given of his resurrection and ascension, it was the necessary counterpart to the story of his birth. His historians, having brought him into the world in a supernatural manner, were obliged to take him out again in the same manner, or the first part of the story must have fallen to the ground. . . . That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of possibility. He preached most excellent morality, and equality of man; but he preached also against the corruption and avarice of the Jewish priests, and this brought upon himself the hatred and vengeance of the whole priesthood. The accusation which those priests brought against him was that of sedition and conspiracy against the Roman government, to which the Jews were then subject and tributary; and it is not impossible that the Roman government might have some secret apprehension of the effects of his doctrine as well as the Jewish priests, neither is it improbable that Jesus Christ had in contemplation the delivery of the Jewish nation from the bondage of the Romans. Between the two, however, this virtuous reformer and revolutionist lost his life. . . . He called men to the practice of moral virtues and the belief of one God. The trait in his character is philanthropy. . . . Had it been the intention of Jesus Christ to establish a new religion he would undoubtedly have written this system himself, or *procured it to be written* in his lifetime. But there is no publication extant authenticated with his name. All the books called the New Testament were written after his death. He was a Jew by birth and by profession: and he was the Son of God in like manner that every other person is—for the Creator is the father of all. . . . One thing, however, is much less equivocal, which is that out of the matters contained in those books, together with the assistance of some old stories, the church has set up a system of religion very contradictory to the character of the person whose name it bears. It has set up a religion of pomp and revenue, in pretended imitation of the person whose life was humility and poverty.

And Robert G. Ingersoll, in one of his lectures, as represented by a paper clipping I have, says:—

> And let me say here, once for all, that for the man Christ I have infinite respect. Let me say once for all, that the place where man died for men is holy ground; and let me say once for all to that great and serene man I gladly pay the homage of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom out of the human mind. Had I lived at that time I would have been his friend, and should he come again, he would not find a better friend than I will be.

Their antagonism was mainly against the interpretation of what was accepted as the orthodox churches prescribed by the scriptures — without weighing the real internal evidence of the sacred volume, and with very slight criticism did they ever pass a remark on what Jesus himself said. These great agnostics never spoke against Jesus or what he really taught, neither did they ever persecute others, or advise anything to lead men to be intolerant to others. It was left for apostate Christians and Mormons to persecute their fellow men, and be intolerant to others because of their religious faith.

The winter of 1856-57 was a long winter to me in some respects while I stopped in Nauvoo, and the foregoing thoughts occupied my mind.

Joseph Smith's teachings, without a single exception in every word, line, or sentence on the subject of religion ever teaches the highest morals and purest Christianity, and he wrote thousands of pages, and examined and controlled many thousands more written by his followers in his lifetime, and these pages of literature on the subject of religion ever smack with the purest of motives and highest morals, declaring ancient Christianity restored again to better the world, promising gifts and blessings of the Holy Ghost to every one who would continue in the word by which they might know of the doctrine, whether it is of God or man. By a careful study of the scriptures and Elder Joseph Smith's writings I could see he was indeed a thorough, true Christian, and he had enstamped his very life upon his affectionate, innocent wife and children. Could all this be done and Joseph Smith be a bad man? Jesus says:—

> Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Matt. 12: 34, 35.

The people, in and out of the church, about Nauvoo, who personally knew Joseph Smith before he was murdered, spoke of him with respect, and declared he was a good, honorable man, a worthy citizen, and declared the scandalous stories circulated about him were base misrepresentations put in circulation because of religious intolerance or by his political enemies. At the same time, the new comers into the city after the death of Smith who spoke against him were rabid in their denunciation of him, and delighted in telling extravagant stories about him, though they never had seen him. This thought impressed me as very singular and strange, that in this enlightened age a man who had done so much to stir up the whole religious world, in the very place where he lived and was murdered, should be spoken so well of by his old neighbors, though they did not believe in his prophetic calling or his religion, and his enemies who were not personally acquainted with him should tell all manner of evil things about him, that he preached and practiced polygamy in Nauvoo. But all who personally knew Joseph Smith, in and out of the church, denied in the most emphatic manner that Smith ever taught or practiced polygamy in Nauvoo.

Mr. R. H. Loomis, who was an honorable man and well acquainted with Joseph, said: "I believed Mr. Smith was honest and conscientious in his religion, and did not teach or practice polygamy."

And Sr. Emma, in speaking of the condition of the church after her husband's death, said to me, "I was threatened by Brigham Young because I opposed and denounced his measures and would not go west with them. At that time they did not know where they were going themselves, but he told me that he would yet bring me prostrate to his feet. My house was set on fire several times, and one time wood was piled up at the side of the house and set afire. It burned the siding considerably and went out before we discovered it. It was either set on fire or by accident or carelessness caught afire a number of times and went out of itself when we did not discover it and put it out, but I never had any fear that the house would burn down as long as the Inspired Translation of the Bible was in it. I always felt safe when it was in the house, for I knew it could not be destroyed."

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She spoke very affectionately of Joseph and said, "I never had any reason to oppose him, for we were always on the best of terms ourselves, but he allowed some others to persuade him in some measures against his will, and those things I opposed. He was opposed to the destroying of the press of the Nauvoo *Expositor*, but the council overruled him by vote, and he told them they were the cause of its destruction, but he would be held personally responsible for it; and I often heard Joseph contend against measures in council, and sometimes he would yield to them."

I said, "Those were city councils?"

She replied, "Sometimes, and other times in councils of the church, which were often held in our house. For the last eighteen months or two years before his death it seemed the best elders were kept away from him as much as possible on missions, and the worst characters in the church hovered around him all the time."

When Sister Emma made the above statements it was a real revelation to me. I had not realized before how the church came to so soon run into such a horrible apostasy. She spoke so endearingly of Joseph, in confidence, tears filling her eyes, that I could see she reverenced his very memory, and had full faith in Joseph's inspiration as a prophet of God, and she always denied to me in the most emphatic language that he taught or practiced polygamy.

Again, she said several times in conversation with me that the Utah Mormons had by their acts since the death of her husband made true all the slanders and vile things charged against the church. I was also present when my brother, Jason Briggs, asked Sister Emma in relation to the purported revelation on polygamy published by Orson Pratt in 1852, and she again denied that her husband ever taught polygamy, or that she ever burned any manuscript of a revelation purporting to favor polygamy, and that "the statement that I burned the original of the copy Brigham Young claimed to have, is false, and made out of whole cloth, and not true in any particular." My brother was quite particular in his inquiry when she said, "I never saw anything purporting to be a revelation authorizing polygamy until I saw it in the *Seer*, published by Orson Pratt." Several were present at the time, and I shall never forget the candid manner of her expression when she, without a single hesitancy, with honesty and truthfulness marking her countenance, gave the lie to Brigham Young's assertion on the 29th of August, 1852, in Salt Lake City when he said, "The original of this revelation was burned up. . . . Sister Emma burned the original. The reason I mention this, is, because that the people who did know of the revelation, supposed it was not now in existence." Mark the thought: "*The people who did know of the revelation, supposed it was not now in existence.*" Brigham Young at the very instance when it was introduced claimed that no one else on earth except himself knew of the existence of this purported copy of a revelation which is sweeping in its character. It is called "a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands, shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from the foundations of the world; and as pertaining to the everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof, must, and shall abide the law, or he shall be damned saith the Lord God."—*Deseret News*, extra, September 14, 1852, pages 25–27, the first publication of the blasphemous production called a revelation.

Which shall we believe? Sister Emma, the "Elect Lady" and prophet's wife, or the bold, unsupported statement of Brigham Young? Is what the Book of Mormon calls the "grosser crime," now what Mr. Young calls the "only means of exaltation and glorification," and all this great change to rest on the uncertainty of a purported copy of a purported revelation burned by a woman? It is too absurd, and a rebuke to good common sense. It cannot be entertained by an honest-thinking, logical mind for a single moment.

The great English author and traveler sums up his evidence against the introduction of the accursed, soul-destroying practice of polygamy in this strong language of logic and truthfulness:—

THE GREAT SCHISM.

This dogma of a plurality of wives has not come into the church without fierce disputes and a violent schism.

George A. Smith, cousin of Joseph, and Historian of the Mormon Church, tells me from the papers in his office, that about five hundred bishops and elders live in polygamy in the Salt Lake valleys; these five hundred elders having, as he believes, on the average, about four wives each, and probably fifteen children; so that this very peculiar institution has come, in fourteen years, to affect the lives and fortunes, more or less, of ten thousand persons. This number, large though it seems, is but a twentieth part of the following claimed by Young. Assuming, then, that these five hundred pluralists are all of the same opinion;—in the first place, as to the divine will having been truly manifested to Joseph; in the second place, as to that manifestation having been faithfully recorded; and in the third place, as to that record having been loyally preserved.—there must still be room for a very large difference of opinion. The great body of male Saints must always be content with a single wife; Young himself admits so much. Only the rich, the steadfast, the complaisant, can be indulged in the luxury of a harem even now, when the thing is fresh and the number of female converts is large enough to supply the want. As nature itself is fighting against this dogma, the humble Saint cannot hope to enjoy in the future any of the advantages which he is now denied. Many, even among the wealthy, hesitate, like Captain Hooper, to commit themselves forever to a doubtful rule of family order, and to a certain collision with the United States. Some protest in words, and some recede from the church, without, however, renouncing the authority of Joseph Smith.

The existence of a second Mormon Church—of a great schismatic body, is not denied by Young, who of course considers it the Devil's work. Vast bodies of the Saints have left the church on account of polygamy; twenty thousand, I am told, have done so, in California alone. Many of these non-pluralist Saints exist in Missouri and in Illinois. Even among those who fondly cling to their church at Salt Lake City, it is apparent to me that nineteen in twenty have no interest, and not much faith, in polygamy. The belief that their founder Joseph never lived in this objectionable state is widely spread.

Prophets, bishops, elders, all the great leaders of the faith, assert that for months before his death at Carthage, the founder of Mormonism had indulged himself though in secret, with a household of many wives. Of course they do not call his sealing to himself these women an indulgence; they say he took to himself such females only as were given to him of God. But they claim him as a pluralist. Now, if this assertion could be proved, the trouble would be ended, since anything that Joseph practiced would be held a virtue, a necessity, by his flock. On the other side, a pluralist clergy is bound to maintain the truth of this hypothesis. For if Joseph were not a polygamist, he could hardly, they would reason, have been a faithful Mormon and a Saint of God; since it is the present belief of their body that a man with only one wife will become a batchelor angel, a mere messenger and servant to the patriarchal gods. So, without producing much evidence of the fact the elders have stoutly asserted that Joseph had secretly taken to himself a multitude of women, three or four of whom they point out to you, as still living at Salt Lake in the family of Brigham Young.

Still, no proof has ever yet been adduced to show that Joseph either lived as a polygamist or dictated the revelation in favor of a plurality of wives. That he did not openly live with more than one woman is admitted by all—or by nearly all; and so far as his early and undoubted writings are concerned, nothing can be clearer than that his feelings were opposed to the doctrines and practices which have since his death become the high notes of his church. In the Book of Mormon he makes God himself say that he delights in the chastity of women, and that the harems of David and Solomon are abominations in his sight. Elder Godbe, to whom I pointed out this passage, informed me that the bishops explain away this view of polygamy, as being uttered by God at a time when he was angry with his people, on account of their sins, and as not expressing his permanent will on the subject of a holy life.

The question of fact is open like the question of inference. Joseph, it is well known, set his face against Rigdon's theory of the spiritual wife; and it is equally well known that he neither published the revelations which bear his name, nor spoke of such a document as being in his hands.

Emma, Joseph's wife and secretary, the partner of all his toils, of all his glories, coolly, firmly, permanently denies that her husband ever had any other wife than herself. She declares the story to be false, the revelation a fraud. She denounces polygamy as the invention of Young and Pratt—a work of the Devil—brought in by them for the destruc-

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tion of God's new church. On account of this doctrine, she has separated herself from the Saints of Utah, and has taken up her dwelling with what she calls a remnant of the true church at Nauvoo.

The four sons of Joseph—Joseph, William [Frederick], Alexander, David—all deny and denounce what they call Young's imposture of plurality. These sons of Joseph are now grown men; and their personal interests are so clearly identified with the success of their father's church, to the members of which their fellowship would be precious, that nothing less than a personal conviction of the truth of what they say can be honestly considered as having turned them against Brigham Young.

As it is, these sons of the original seer have formed a great schism in the church. Under the name of Josephites, a band of Mormons are now gathering round these sons of the prophet, strong enough to beard the lion in his den. Alexander Smith has been at Salt Lake while I have been here, and has been suffered to preach against polygamy in Independence Hall.

Young appears to me very sore on account of these young men, whom he would gladly receive into his family, and adopt as his sons, if they would only let him. David he regards with a peculiar grace and favor. "Before that child was born," he said to me one day, when the conversation turned on these young men, "Joseph told me that he would be a son; that his name must be David; that he would grow up to be the guide and ruler of this church." I asked Young whether he thought this prophecy would come to pass. "Yea," he answered; "in the Lord's own time, David will be called to this work." I asked him whether David was not just now considered to be out of the church.

"He will be called and reconciled," said Young, "the moment he feels a desire to be led aright."

This schism on account of polygamy—led, as it is, by the Prophet's widow and her sons—is a serious fact for the church, even in the judgment of those bishops and elders who in minor affairs would seem to take no heed for the morrow. Young is alive to it; for in reading the Chicago platform, he can see how easily the Gentile world might reconcile itself to the Prophet's sons in Nauvoo, while waging war upon himself and the supporters of polygamy in Utah.

The chief—almost the sole—evidence that we have found in Salt Lake City in favor of Joseph having had several wives in the flesh is an assertion made by Young.

I was pointing out to him the loss of moral force to which his people must be always subject while the testimony on that cardinal point of practice is incomplete. If Joseph were sealed to many women, there must be records, witnesses, of the fact; where are those records and those witnesses?

"I," said Young, vehemently, "am the witness. I myself sealed dozens of women to Joseph."

I asked him whether Emma was aware of it. He said he guessed she was; but he could not say. In answer to another question, he admitted that Joseph had no issue by any of these wives who were sealed to him in dozens.

From two other sources we have obtained particles of evidence confirming Young's assertion. Two witnesses, living far apart, unknown to each other, have told us they were intimate with women who assert that they had been sealed to Joseph at Nauvoo. Young assures me that several old ladies, now living under his roof, are widows of Joseph; and that all the apostles know them, and reverence them as such. Three of these ladies I have seen in the Tabernacle. I have learned that some of these women have borne children to the second Prophet, though they bore none to the first.

My own impression (after testing all the evidence to be gathered from friend and foe) is, that these old ladies, though they may have been sealed to Joseph for eternity, were not his wives in the sense in which Emma, like the rest of women, would use the word wife. I think they were his spiritual queens and companions, chosen after the method of the Wesleyan Perfectionists; with a view, not to pleasures of the flesh, but to the glories of another world. Young may be technically right in the dispute; but the Prophet's sons are, in my opinion, legally and morally in the right. It is my firm conviction, that if the practice of plurality should become a permanent conquest of this American church, the Saints will not owe it to Joseph Smith, but to Brigham Young.—New America, by William Hepworth Dixon, editor of the "Athenæum," and author of "The Holy Land," "William Penn," etc. Third edition. Philadelphia: J. B. Lippincott and Company. 1869. Chapter 30 entire, pages 220-225.

(Continued.)

HIGH PRIESTS TO PRESIDE.

I can hardly bring myself to think that the mere fact of one being elevated to a position of trust is a sufficient guaranty of competency for a specific work. Yet it is possible for me to be unduly elated, attributable to undue love for some particular hobby or fondly cherished dogma. More's the pity. It seems difficult to practically demonstrate a gospel modesty. The realm of extremes at times, mixed with a bit of policy, seems quite inviting for present advantages. What shall the harvest be? Who shall abide? Alas for mere vacillating, presumptuous humanity!

In his advocacy of the organic structure of Christ's church, Paul says:—

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Ephesians 4:16.

I make no special claim to extraordinary endowment evinced by an absolute accuracy in the division of truth. But I think I may try as far as the method of trying may be legitimate, for I can't learn that any integral part of the body of Christ (church) is called to be only a cipher or to make himself unduly officious; but I have been led to think I am slow in finding and pursuing the requisite medium between these two horrid extremes. Gospel modesty is so precious a jewel, reflecting such a luminous light, that its absence places one in such a predicament as to make his steps uncertain, and his procedure suspicious and profitless. O for a gospel modesty! Suspicion created by our own procedure would indeed be difficult to obliterate.

From the above quotation we learn: 1. The compactness of the body fitly joined is perpetuated by that which every joint supplieth. 2. That the culmination attendant upon this supply is the body edifying itself in love.

If this be a fact, it follows as a logical sequence that a failure on the part of the joints (parts) to supply, must retard the perpetuity of this compactness with a corresponding hindrance to the body (church) in establishing itself in love. Then if evidence is lacking of the body establishing itself in love, despite our protestation to the contrary, the body must be retrograding; or cause and effect will have ceased.

Nothing could be more effective in establishing the essentiality of due and godly diligence of every joint or part of the body than the plain and authoritative manner in which God has been pleased to reveal the duties and prerogatives of the several joints or parts composing Christ's church.

I find no evidence that the infinite God so formulated and revealed his saving plan in a manner to evidence to the Bible student that this saving method was to be at any time modified, revised, or changed to meet unforeseen exigencies. What man or society would then dare to assume to walk in such a God-forbidden path? And yet it is made to appear that the day for fools rushing where angels dare not tread is not altogether past. More's the pity. Alas for poor, blind, presumptuous humanity, who, dressed in a little brief authority, cuts such fantastic tricks that makes the heavens weep!

But the reader may think me digressing. Doctrine and Covenants 107:42 instructs the student regarding the Quorum of High Priests as follows:—

Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents. This is the office of their calling, saith the Lord your God.

High priests were appointed, to whom important work was committed in the incipient stages of the church, to which I will not pause to refer.

If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president; or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a high council, or general conference, as required in the law.—D C. 120:2.

The instruction given in the event of ordaining an elder to the office of high priest is strikingly compatible with the solemnity and importance attending (or that should attend) the work of ordination by and through which men are elevated to positions of trust to deal with the souls of men. The Spirit of wisdom and revelation is to guide in the solemn work of ordination which, as I think, is preclusive of the thought that in the absence of this wisdom and revelation

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the ordination could be acceptable to God.

In these matters there is no conflict in the law.—D. C. 120: 6.

In my understanding, the above has force, meaning, and significance; therefore I think it is preclusive of an act on my part to so explain and define the meaning of one revelation to conflict with another revelation. Nor can I bring myself to believe and teach that resolutions passed by any council, composed of members of the body, carries the same binding force as a "Thus saith the Lord," only in so far as such resolutions are in harmony with given and accepted revelation.

Directing labors of high priests. Resolved that it is the opinion of this council that high priests, when needed for missionary service abroad, may be appointed by the first presidency or the twelve or both jointly, and should labor after such appointment under the direction of the twelve, the same as seventies.—Joint Council of 1894, D. C. 123: 15.

After mature consideration I am led to think that this resolution recognizes rights and prerogatives of the high priests not provided for in their ordination, and the question arises in my mind, Is this permissible? Is it authoritative? Is it right?

The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, etc. —D. C. 104: 13.

Which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, etc. — D. C. 107: 42.

If prior to the revelation of 1841 there was any doubt as to duties of high priests, it seems to me all doubt should have been eliminated and a proper understanding obtained.

I have not a remote wish to provoke controversy or criticism, but shall not object if the latter comes. I think as a citizen of the body I am guaranteed the right of asserting my individuality. I but think and act for myself —and think it no way humiliating if reason exists sufficiently potent to think I have erred, to concede. Should a greater blaze of light break forth, I shall try to get within the precincts of its radiance.

I see nothing in Doctrine and Covenants 120: 2 to warrant hasty ordinations of elders to the office of high priest. No, nothing; rather a due consideration of the subject matter in Doctrine and Covenants 17: 12 which if it reflects any significance provides for the ordination of men "according to the gifts and callings of God unto him," or them. And the fact being so definitely stated that high priests are to be standing presidents or servants over different stakes, etc., affords a warrant for belief that evidence of executive ability in view of the fact of a high priest to act as a standing president, dealing with the souls of men is a necessity, which ought to be effective in precluding the thought of ordaining as a compliment, etc. What more important position could men hold than presiding over a large body of men and women?

In view of these facts, I cannot see how in the ordination of men to the office of high priest and sending them forth to act as seventies can possibly meet the requirements of Doctrine and Covenants 107: 42.

Since the body grows by the supply of the several joints or parts, the necessity of these several joints or parts essaying to supply in or from their legitimately appointed spheres, is quite apparent. In bonds,

JAMES CAFFALL.

Letter Department.

LUVERNE, Minn., Feb. 10.

Editors Herald:—We closed our series of meetings here last night with a full house. Good interest was manifested. Some of the best people of the place were out to hear, and the best of attention was given. Elder Wight spoke upon the subject of reward and punishment, and all seemed to be interested. Much good has been done. Prejudice has been removed, and a much better understanding of our faith is had than when the debate began. We have held meetings in the courthouse since the debate closed, and the first night had upwards of one hundred, while Elder Walker only had from four to six out to hear him at the Christian Church. This speaks for itself. We think that an ingathering will be had if this is followed up with a tent when warm weather comes.

We leave here today; Bro. Wight for Mondamin, Iowa, and I for the north.

The work is onward in this state, and all are hopeful for final results. For the truth and right. E. A. STEDMAN.

HEPWORTH, Ont., Feb. 11.

Editors Herald:—I felt it my duty to write this morning to the HERALD; for I am young and weak in the faith, and I would like the prayers of the Saints that I may come up higher and obey the commands of our Father. I have been three years enjoying my new life, for we are as new creatures in this world today, for I feel that if we do what our Master has said in his word, to obey him and love him, we are his children and it is cheering to think that we are his children. I thank our heavenly Father that I ever had the privilege of hearing the true gospel. I love this latter-day work more every day.

If we look around we can see things transpiring that are fulfilling the scriptures. There are very many who love the pleasures of this world more than their soul's salvation.

I ask the Saints to pray for my mother, as she has been afflicted the last two weeks with heart trouble. We had Elders Shields and Gerrie, of our branch, administer to her, and the blessing followed shortly after the administration. We sent three times for Elder Shields and got him each time, and the blessing followed as before. We give God the praise. He is merciful to us, ever ready to hearken to our cries. Mother is very poorly again, so we need your prayers and faith.

I am fourteen years old, and I am going to try to live nearer to our Master than ever before. We may look for trials and temptations, for the end is drawing near. Satan knows his time is short, and he is trying to make the best of it. What a glorious day will the end be to those who love and fear God and obey his commands. Let us so live, dear Saints, that we may be able to wear a crown. I read in God's word that if we follow Christ we must deny ourselves and take up our cross and follow him; that is, to lay away all earthly pleasures and follow Christ. If we do but little we shall receive a small reward; so let us not be sleeping, but be up and doing for our Master. I desire to press onward and upward in this glorious work of God, for the time is not far distant when the Son of man will come. So let us watch and pray and be ready to receive him with joy and not with grief. Your sister in Christ,

PHILINA G. BARNES.

CHICAGO, Ill., Feb. 10.

Editors Herald:—I feel more than usual in a state of rejoicing tonight. This afternoon I attended the usual monthly communion and prayer meeting of our little band of Saints on the west side. I write this letter in the hope and desire of imparting faith and strength to others. I contracted a very severe cold during the week which I tried to overcome with the usual simple remedies, but with only partial success, till the cold developed into pneumonia and I began to suffer. I do not trust in the arm or wisdom of men. Their experiments in alchemy, chemistry, drugs, etc., may be tested on others; but as for me, my soul craves for the pure and righteous oil from the giver of life. I love to feel the elders' hands on my head, for they feel as the very hands of God. Of course the fever left me almost instantly, and I came home with a ravenous appetite. I do not write boastingly, but in reverence and adoration to my Father and yours. This is by no means the first blessing I have received. All my life is full of accounts that are wonderful, and I have well proven to myself that I can obtain those conditions that the world calls miraculous if they were necessary to my salvation. Therefore it is not needful to write all in detail of cases of instant healing, etc., but to urge the weak ones to learn the true attributes of a very kind, indulging, and loving Father, and go to him with even the faith of a little child; and according to the degree of faith you exercise to that extent will you be blessed, for surely the Lord is always true to his promises and loves his children with a love that an earthly parent cannot fathom. He knows your trials and sees your difficulties in the world, and they come to develop us; do not become conformed to this world or those ideas that are natural in the minds of men, for they are at enmity to the will of God.

Oh, how my soul longs for that day when we all shall overcome this world, when the

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Saints will take God at his word and we see eye to eye with him. Do you think our ideas will then be the same as the dying and unregenerated world? No, for that would offend the Holy Spirit and we could not live in Zion. May Zion arise and put on her beautiful robes of righteousness! God speed the day; I am tired of present conditions, for I have caught a glimpse of better things. The appearance of sin is a burden to us. Do you not all tire of the profanity of man, of the great lies of the daily press, of the hypocrisy of society, and all the abominations of desolation? I beseech all to trust in the Lord and follow him, to meditate on the pearls of his law and admire the gems of his gospel, for truly he is watching "his sheep in the valleys," and his arm is very strong, and no wolf can take them away.

Our little flock looks small and weak, statistically, but men have not added the names of the Saints enrolled on the book of life. The kingdom is ours. Thy kingdom come! We have a noble band of Saints in this city, and if I should mention one I would have to mention all. All are workers except myself, and I only want a few years more to set my house in order when I hope to take a stand in a bold and fearless manner for the work.

No, the ark does not need steadying. If the Saints will continue going up higher, the Reorganization will shine above all of earth's glory, and the just and righteous will press into it; but it shall grind to powder the abominable and the wicked. When God desires the infirm and aged to come to rest or to send others on a grand mission in death, why selfishly pray their retention? It is a very desirable thing to pass the door of mortality and be with Christ. May his love cheer and give all faith, and may we overcome is my prayer.

ARTHUR W. GORBUTT.

343 East Fifty-fifth street.

PIPESTONE, Minn., Feb. 11.

Editors Herald:—Left home in company with Bro. Eli Hayer, about January 10, he for his field in Minnesota, and I for mine in South Dakota.

We made a stop at Head Grove, Iowa; held eight meetings with fair interest, and found a good band of Saints there. I will long remember my visit to Head Grove.

Leaving there January 18, took train for Hills, Minnesota. Held two meetings at the home of Bro. Midgorden, and from there we went to Magnolia where we held six meetings. While there we were domiciled with Sister Premo. Her home has been the home for the elders for a long time. May the Lord bless her in her declining years.

We also had the privilege of attending the debate, between our people and the Christian Church, Bro. Wight being the representative for the Latter Day Saint Church. With the help of God he nobly defended the angel's message. Sometimes the audience was moved to tears by the power of God's Spirit. There was much good done. After the debate Brn. Wight and Stedman continued to hold meetings in the courthouse. Bro. Hayer and myself stayed with them the first three nights, and helped them to sing.

We came to this place February 9; held two meeting yesterday, and will continue till Wednesday. Then Bro. Hayer goes to Correll, Minnesota, and I go to Waubay, South Dakota. I find Bro. Hayer to be a kind and humble companion in gospel work.

Ever praying for the final consummation of all things, Your brother in Christ,

GEO. W. THORBURN.

KINGSTON, Mo., Feb. 18.

Dear Herald:—After the two days' meeting at Wakenda, I made a short visit, with Bro. Elany Craven, to Richmond, Missouri. Took some orders for the HERALD and came to Kingston, February 1. Found Bro. H. C. Bronson laboring in the old way. Stayed over Sunday, and on Tuesday following organized a Religio, with twenty-four members, to meet Sunday, at three p. m.

Assisted Bro. Bronson until Sunday the 17th, when, on acount of bad roads we closed the meetings for one week.

I had the privilege of visiting with the Religio two sessions, and feel very much encouraged.

While in Kingston I took several orders for the church publications. I am sometimes surprised at the lack of interest some people take in our publishing house.

I was well treated here, as I have been throughout this mission,—thanks to kind hands and hearts. I go to Cameron today.

Ever in the gospel cause,

WALTER W. SMITH.

CRANBERRY ISLES, Me., Feb. 3.

Editors Herald:—I read your pages each week with great pleasure, and desire the brethren and sisters to pray for me that I may be able to overcome the trials of this life. I have been isolated from the sound of the gospel for seventeen years; have only heard eight or ten sermons in that time. Last September I went to Stonington to visit the Saints, and there I heard the pure word preached by our worthy brother, G. H. Hilliard; and truly it was food to my hungry soul, for I had long desired to hear the word preached once more in its fullness; and at that time I heard things long to be remembered. While there I invited some brethren to come to this place and preach. In about four weeks Elders J. N. Ames and S. G. Cunningham came to our rescue. They held five meetings at that time, which set people to thinking more seriously in regard to the teaching of the gospel. Later S. G. Cunningham came again and held a series of fifteen meetings, with good liberty and much power and demonstration of the Spirit. There is a great deal of commotion at present, as you will see by a letter of a non-believer that I shall send with this, and hope it will find place in the HERALD, although I am sure he made some converts to the faith; so much so, I don't think they will ever join any other church, even if they never join this; but I sincerely hope in the near future there will some unite with the church; and should those unite that have acknowledged it to be true, they will be able workers, no doubt.

We found in Bro. Cunningham an able defender of the gospel; his illustrations were decidedly grand, and so plain that even the small children could understand and say, Why don't all preachers preach like that? Truly the Spirit of the Lord was with him to own and bless; and may it ever be, is my prayer. I ask the prayers of all the Saints to help me to bear up under the burdens of this life. Your sister in the one faith,

MYRA G. STEELE.

Rev. S. G. Cunningham, an elder of the Church of Jesus Christ of Latter Day Saints, who arrived here December 12, and held a series of fifteen meetings in schoolhouse No. 2, left January 7 for Stonington, where he is now holding a series of meetings. The meetings at this place were on the whole largely attended, and every discourse was listened to with rapt attention, and some who went there to scoff and find flaws came away silenced, if not convinced. The man claims that last April he was called of God to preach, as was Aaron. All the writer can say after attending the entire series of meetings is this: He is no ordinary speaker, and his expounding of the scriptures for the common people is clear, concise, and impressive; and the words found in the last clause of Mark 12: 37, seemed very applicable; and if he has not been called by the good Spirit, he surely has by the evil spirit, for he has not a common school education, and men nor institutions of learning could have had aught to do in teaching him to expound the scriptures so clearly for the common people to understand.

Whatever may be the final outcome of his four weeks' stay at this place, no one can foresee; but at present commotion runs high; and if ever certain portions of scripture were applicable to express the sentiments of the people who listened to his teaching during the two periods of time he has been here, surely the topic of December 16 for the Young People's Society of Christian Endeavor found in Matthew 10: 32-40, is justly applicable, even though undesirable.

CENTER CHAIN, Minn., Feb. 13.

Editors Herald:—I herewith forward you a translation of an article I found in a Danish paper, *Folke-Vennen*, published in Chicago, January 31, 1901, which to some extent pleased me, because it shows more liberty in thought and speech than has been customary in the state church of Denmark. I thought perhaps it might interest others so I send it. It is as follows:—

"Lately many reports has been abroad that Pastor Jensen of Harbcóre [a little island between the North Sea and Lemfjorden, not far from my home. S K. S.], who has publicly stated that he did not believe in everlasting hell punishment, would for this reason be discharged from his service in the state church. Bishop Frederick Nielson, in Aalborg, has lately issued a pastoral and from the expressions made therein the impression is had that there is a possibility for Pastor Jensen to retain his position. The pastoral says in part: Here and there various Christians have not been able to get

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away from the thought that the course of the world will end with the restoration of all things. Such men we cannot set outside the Christian church just because they 'entertain the hope' that all will at last come to a knowledge of the truth."

This to me seems to be a hopeful sign of getting nearer the truth.

In gospel bonds,

S. K. SORENSEN.

LITTLE SIOUX, Ia., Feb. 3.

Editors Herald:—This is the first time I have attempted to write to you, and will offer no apology except my great desire to do do right. I have been associated with the church since I was ten years old, but cannot feel that I have been of benefit thereto, but trust I have been no detriment. Have always tried to do right, but the power of the adversary has always held me back. I have always felt that the Lord had a greater work for me to do, and that only through some fault or faults of my own am I hindered from doing that work.

I never read the letters in the HERALD without feeling the force of the command to "come up higher" applied directly to myself.

Earnestly desiring the prayers of the faithful Saints that I may do so, I am,

G. FRED SKANK.

BELLFLOWER, Mo., Feb. 14.

Editors Herald:—This finds wife and I at my old home, Montgomery county. While in my field, Oklahoma, I received word from here they would like for me to come home awhile. I felt impressed to go. Having consent of missionaries in charge H. O. Smith and I. N. White, we arrived January 21. Appointments were out for me at the Christian church in Bellflower, commencing next night. Quite a crowd greeted me the first night, mostly through curiosity to see and hear "the boy preach" what some thought was Mormonism. I preached thirteen times at that church, with the best of interest. Left quite a number believing. Some became interested who had never been in that church before and didn't care for religion. Said there was something in this. Received many favorable comments.

We thought we would close for awhile, give them a rest and accept an invitation to preach awhile in the M. E. church three and one half miles north, nearer my old home. We commenced Monday night, February 4, and have been occupying ever since with very good and improving interest. We have been here twenty-three days and have preached twenty-three times, assisted in two others, performed one marriage, and the end not yet.

I can see the hand of God in all this move. The gospel never was preached here before. God certainly blessed me with liberty. Those who labor in this part of Missouri had best make note of this place, for there are some here to be brought into the kingdom. I have preached the gospel plainly and let other churches alone. That's the way I believe in doing. When we show the church in its organization, doctrine, and practice, they can make the application and see they haven't it. I consider a man's religion dear to him; and when we attack it we are on precious ground; and if we follow the rule, "Do unto others as we would have them do to us," we will be careful, and have love for them.

Truly yours,

W. M. AYLOR.

SMITH-BAYS DEBATE.

OMAHA, Neb.

Editors Herald:—We entered upon the discussion of the third proposition with pleasure, hope, and much confidence for the final outcome. The proposition reads as follows: "The church to which I belong, the Reorganized Church of Jesus Christ of Latter Day Saints, is identical in its doctrine, teaching, organization, and ordinances, with the church established by Jesus Christ."

Elder Smith opened the affirmative on this question by introducing the Epitome of Faith, and presenting each article of faith with references. This was all done the first night.

Elder Bays said he could agree with Elder Smith on most all he said until he got to laying on of hands; here, he said, was the parting of the ways, and he must oppose Elder Smith. The laying on of hands was not an ordinance and not used for ordination, and was not commanded anywhere in the Bible for the gift of the Holy Ghost. The manifestations spoken of in Acts 8 and 1 Corinthians 12, were given to Gentile churches only; they needed something extraordinary to establish the church among them.

To this Elder Smith replied that if his argument was good, it proved that we needed them now, as we were all Gentiles, and the Christian Church which Elder Bays represented needed them too, for they were Gentile churches.

Elder Bays now took refuge behind the statement that these miraculous gifts were never given to any Jewish church, and defied him to show one instance.

Elder Smith found little difficulty in showing that the Samaritans were a class of mixed Jews. Elder Smith claimed the laying on of hands was a practice of the apostles, and they would not practice anything of this character without the divine sanction of God himself. And in Acts 8: 20, showed Peter calls the power to lay on hands for the gift of Holy Ghost a gift from God. Acts 9 was also quoted to show that it was used for this purpose under the direction of Christ himself.

Bays now turned his attention to the Book of Mormon, saying we believed it contained a fullness of the gospel, and demanded Elder Smith to show where it said one word about laying on of hands for Holy Ghost; then admitted it spoke of it in one place.

Elder Smith called his attention to four places in the Book of Mormon where it taught laying on of hands; two for ordination, and two for the Holy Ghost, and read them before the audience, giving page and book; yet this man Bays comes up in his summary and says not one word in the Book of Mormon for laying on of hands for Holy Ghost; his peculiar faculty for denying a thing in one breath and then admitting it in the next, and finally coming up with some entirely new theory concerning the matter, is remarkable.

The next point of controversy was on the call, by authority of God, to preach, and being ordained by those having authority. Elder Bays here denied that Acts 13: 1-3 referred to ordination; they simply laid their hands on them to recommend them to the people; declared no man ever laid hands on Paul for ordination; he was preaching three years before this so-called ordination in Acts 13: 1-3.

Elder Smith showed that Jesus was reported in John as saying, I have called you and ordained you, and he then pointed out where Paul wrote Timothy concerning his gift of God which was given by laying on of hands of the presbytery. This was one of the hardest fought points by Elder Bays in the whole proposition, but Elder Smith had no difficulty in showing the weakness of the man's efforts. On this point Bays was lamentably lame.

The next point of attack was on the organization. The apostles now came in for their share of investigation, and here Bays informed us that having apostles in the church was no sign of identity, as the Irvingites, in London, had apostles long before we did. The Brighamites, the Strangites, and many others had apostles, so they must be the Church of Christ. He now took a turn that was unique. He tried to show by history, using Tullidge's History, that the apostles of the Reorganization were not chosen according to the Bible plan, and hence no identity here. He laid himself bare, with not a single guard for the next proposition. But the feature most prominent was his glaring misrepresentations, by his constant custom of reading only a part, not only of the history, but some of the Bible evidences, which, when shown up by Elder Smith, recoiled on him with telling effect. It seems almost incredible that a man who knew, as Elder Bays must have known, would be so bereft of honor, that he could resort to such miserable and transparent trickery as he indulged in along this part of the investigation.

Elder Bays now undertook to show that there could be no succession in the apostolic line, as they were witnesses of Christ, and to be an apostle one must see and hear Christ, citing many passages to show where the apostles of the New Testament both saw and heard Christ, and demanded of Elder Smith to show one of the Reorganized Church apostles who ever saw Christ or heard him.

The controversy now took on a lively turn along this line, and Elder Bays made so little progress that I fear it would hardly be interesting reading. One point on the circumcision of Timothy, by Paul, should be noted. Elder Bays argued that as Elder Smith claimed practice of laying on of hands by the apostles was sufficient to guarantee the laying on of hands as a divine ordinance, he would have to believe in circumcision, as Paul practiced that.

Elder Smith here showed by Acts 15 that

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in conference assembled, circumcision was declared against, but laying on of hands never was declared against. And one point in regard to apostles being eye witnesses of Christ should be noticed. I think, Elder Smith used Matthew 16: 17, where Jesus tells Peter that flesh and blood had not revealed the Christ unto him, but by the revelation of God the Father. He also quoted John 15: 26, that the Holy Ghost should testify of the Christ. Acts 1: 8, that "ye shall receive power, after that the Holy Ghost is come upon you;" and you shall become "witnesses unto me," etc., clinching his argument with 1 Corinthians 12. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost," making the apostolic witnesses dependent upon the revelation of God by the power of the Holy Ghost, and not by the sight of the eye nor the hearing of the ear; for if that could have been sufficient, then all Judea would have been apostles, and it was evident it took more than the seeing and hearing of the eye and ear of our physical body to make them witness for Christ, in the apostolic sense. This settled the question with Bays. He never touched it again, but let it alone.

Bays' position was that the apostles were ambassadors to other nations and no others have ever been commissioned to go to other nations; but Paul came back on him hard when Elder Smith let the light in showing that if that was true we could not send the gospel to foreign nations nor establish the work in any new places. The poor fellow seemed to be rattled, and tramped on his own toes in his desperate efforts to get out of the way of the persistent and relentless fire of evidence that Elder Smith kept pouring into him.

Elder Bays now took a turn at miracles, and denied ever seeing any miraculous demonstration of God's power while in the Mormon church.

Elder Smith read one extract from the SAINTS' HERALD—a letter from Elder Bays, which Bays sought to fix up, but upon the second reading he hauled off and gave that up. Elder Smith gave him a case of healing from one of his favorite authors, "Haden's History of the Disciples in the Western Reserve," which Elder Bays did not question, but denied we had them, and also quoted 1 Corinthians 13: 8, to show that these things should cease, and then he got desperate and demanded a sign, pointing to Elder Smith. If this inspired apostle has the power to work miracles, let him show it here, by smiting me with palsy or paralysis, so my tongue cannot wag, like Paul did to Elymas the sorcerer in Acts 13: 8–10; for, says Mr. Bays, I am striving to turn deputies from the faith, and then we will all believe in his church is the miraculous power.

Elder Smith, in answer to this, said, I can hardly believe Elder Bays would put himself in the place of Elymas the sorcerer, for see how it reads: "O, full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord." What did you put yourself in that place for? (Elder Bays: I wanted a sign.) Elder Smith said: You must have wanted a sign bad to have put yourself in this man's place before this people.

Elder Bays was not satisfied on the question of miracles, so came up on that point again, and said Elder Smith quoted from "Haden's History," that a miracle was recorded as performed by Joseph Smith. We acknowledge "Haden's History" as good authority, but that is no proof that it was done by divine power. I presume there are fifty in the house that could testify to some of these wonderful healings; but that all can be accounted for upon the ground of psychology—a science now quite common in the world. Mentioned that the Christian Scientists, Free Methodists, Dowieites, Brighamites, Strangites, and others performed the same things.

Elder Smith went after him now, and drove him to the wall again. He told us psychology was a Greek word, meaning soul, mind. And according to Bays, Latter Day Saints, Free Methodists, Dowieites, and those having these things had more soul and mind power than the Christians, and he was not disposed to question him, as he liked to agree with his opponent when he could, and thanked him for his confession that these miraculous things were in the church today, a confession we were hardly looking for; also admitting that it might be possible to get fifty witnesses right there in the house.

Now we must not fail to notice his final and great effort (using his own language) to crush Elder Smith right to the floor. When we came in the last night on this proposition, we found the blackboard, that is in the church, covered with a sheet, and all were expectant to see what was under the cover; and in the closing part of his last speech for new evidence, he asked to have the cover removed, and then with his walking stick for a pointer he rose to the occasion, and with great energy and many a flourish of the cane, he went at it. He had on the board two parallel columns of officers supposed to represent the way *we teach it*, and the *way it really is;* but both were wrong, and his first attempt at explanation gave his whole case away. He said he never heard a Mormon preacher teach it that way in all his life, and then he wore himself out in his attempt to make it a final blow, and finally came back to the pulpit panting for breath, and from this on he was through. He soon had time called, and sat down.

Elder Smith now turned his attention to this new departure of his, and oh how the Christians hung their heads. Their hopes were dashed to the ground. The blackboard knock-out went the wrong way, showing Elder Bays' own statement contradicted what he had on the board, and covered him and his board with shame, as he said he never knew the elders of the Mormon Church to tell the truth and all the truth—not one of them in all his life.

Elder Smith turned this on him, by stating to him that as a preacher in the church for twenty-seven years, he must have been a party to this false representation, and could not escape the consequence of his own actions. Elder Bays sought to fix the matter up now by seeking to make it appear that this false representation was when preaching to a new audience; but this fell with poor effect upon the audience.

In his last speech Elder Bays said he did not care anything about time, and seemed at a loss to know what to use to fill up with. He said, in his summary, Joseph Smith came to his place by invitation of Jason Briggs and Samuel H. Gurley; and thank God, Samuel H. Gurley is now a member of the Christian Church.

Elder Smith said, I guess not. S. H. Gurley died several years ago in Davis City, and a member of the Reorganized Church.

Elder Bays seemed confused and surprised. He did not fill out his time, making a very poor closing speech, ending in confusion.

Elder Smith's closing speech was a telling one, and set forth our position very nicely; and in his summary showed twenty points of identity, and fifteen of them were admitted by Elder Bays without contention; the balance were proven very clearly; as also that Elder Bays had utterly failed to move the proof that was presented by Elder Smith in support of his position as a whole, giving Elder Smith a fine victory. Elder Smith in support of his contention, stood upon the ground that there were things in the New Testament that were not clear, and hence the necessity of revelation from God, and this would explain why we have high priests and patriarchs as other parts of the organization which they were not able to come to some proper understanding upon from the New Testament alone. This argument was made so very forcible that Elder Bays could do nothing with it, and could not offset it.

We feel well, and so far it has been as complete a victory as we ever won. To God be the glory. We realize his help in this.

F. A. SMITH.

CANTON, Ill., Feb. 14.

Editors Herald:—My traveling companion, Bro. Adams, being detained at home, I have been working alone; yet not alone, for the Master has been with me to support, encourage, and qualify.

About the middle of January we went to Peoria, the home of King Alcohol. We confess we almost grow faint hearted when we think of the thousands who pay so little heed to call of the gospel. Then we reason, 'tis God's work and not man's and he is abundantly able to care for it. That which is most perplexing to me is, "Will I be able to do my part successfully?"

Arriving here on Monday night we found the Saints anxious for a series of meetings. Accordingly, we got out announcements, met in prayer service on Wednesday eve, and began preaching on the following night, continuing till Tuesday, February 5. Attendance light at first but it improved. We were blessed and are convinced that lasting good was done. One, a young woman who has been investigating for some time, was enabled to see the truth, and given courage to make the sacred covenant with her God. We delight in seeing the young accept the angel message. May God help them.

Saints here did not forget that there was a test of discipleship, viz, "They shall feed

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you and clothe you and give you money." God will surely bless, for such is his promise. Our efforts were seconded by the Saints and God knows who to credit with "good works." Bro. Clarence Clark is in charge of the branch, and is doing well. Is a careful student of the books, though his time for study is limited. Bro. Ordway, teacher of the branch, was unable to attend the meetings owing to illness in his family. They did their part, however.

From here we go to attend our district conference at Kewanee, February 9, 10. Then with Bro. Roth to this place, stopping at Galesburg a couple of days. Bro. Roth expects to remain here for some time, the writer going to Fairview to make an effort there.

Trusting that in these days of trying times we may "in patience possess our souls," I remain, Yours for truth,

F. A. RUSSELL.

PERSIA, Iowa, Feb. 13.

Editors Herald:—Last Sunday night we closed a ten weeks' series of meetings at Sandy Point, near Mondamin. We were assisted part of the time by Brn. J. C. Crabb, J. M. Baker, submissionary, and J. A. Donaldson, assistant district president. We appreciated their wise counsel and kind assistance. Of the ten weeks we spent two in Missouri Valley, with good interest. Baptized two into the kingdom of God, and left the Saints in better spirits. Then we returned to Sandy Point. We held meetings the first two weeks in the United Brethren church, when at the end of the two weeks their minister came on the scene, and the church was closed against us, and we went to the schoolhouse.

Our meetings were as good as we could ask. The families of Brn. Wm. Coffman and John Pratt, and other Saints, assisted nobly to make the meetings a success. Sister Wm. Coffman was there every night to preside at the organ, and Bro. Parley Gamet assisted with his horn, and Bro. Wm. Moats, of the Christian Church, a blind brother and a professor of music, assisted in the singing, and he seems like a brother indeed, and all he lacks of being a Latter Day Saint is the washing.

We had the pleasure of leading fifteen precious souls down into the cold waves and baptizing them into the kingdom of God. Five were of the Mondamin Sunday school so you see that the Mondamin Sunday school is alive. This is where the Williams and Bays debate was held, and Sandy Point is only six miles away. We say to our Sunday school workers, Do not be discouraged.

The last brother we baptized was Bro. Louis Myers, last Saturday. He helped Bro. James Wood cut the ice, and as we stood at the water's brink, just before we baptized him, as he looked into the cool waves, he said: "There are not many men who help dig their own grave."

Well, dear brothers and sisters, the good Lord blessed us in our efforts, and our heart was made glad. There are that many more near the kingdom, and those who have obeyed and those near the door are among the best of Sandy Point.

Last Sunday night was our farewell sermon for the present, and there was hardly standing room. Bro. Geo. M. Scott, our disrict president and Bro. Geo. Shearer, of Little Sioux, were present, and as the crowd gathered Bro. Scott said, "Where does this crowd come from?"

The Saints and friends at the above place have raised nearly money enough to buy a church, that stands near their place and move it and fix it up, and it seemed like leaving home last Sunday night when it came to the good-bye, and may be forever. I am at home with loved ones at this writing.

Your brother,

W. A. SMITH.

AKRON, Ohio, Feb. 15.

Editors Herald:—The evil one is trying hard to overthrow the work, but we must hold to the rod of iron and we shall come out conquerors. Everybody knows mistakes will happen.

About twelve members from Akron are going to be present at conference, and the people here are very anxious for the time to come. Three little girls from here are going to take part in the exercises, Monday evening.

Bro. Manchester is our president here, and he is a faithful worker in this grand and glorious work. We hold our prayer meeting every Thursday night, and the Spirit is always present with us. Nearly every member takes part. We are all interested in the little work begun here. Every one turns out on Sunday to Sunday school and prayer meeting, and also church in the evening. Pray for us, brothers and sisters, that we may be ever faithful.

Your sister in gospel bonds,

VERA M. DALBERG.

823 S. Main street.

CHICAGO, Ill., Jan. 30.

Bro. Joseph:—I have been led to write a few lines about the colored people in Chicago who do not know the meaning of Latter Day Saint. They are seventy years behind the white people; and when I see this blessed gospel as it is, it sometimes puts me to a stand still, and I wonder. God has said, Be not hasty in ordaining men of the negro race to offices in my church. Surely the church has not been hasty in ordaining the negro. Now if the time has come to ordain men of the colored race, should there be a colored line between the white and the black? I was asked, a few years ago, by one of the elders of the church, if where a dozen or more colored people belong to a branch when administering the Lord's supper we should not have the colored people sit behind the white, and have the black ones served last. What do you think of that? What says the word of God? Let us see the general epistle of James and ask him about this matter. (See James 2: 1-6) "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Do not rich men oppress the poor black man in his wages, and murder and burn him at the stake?

I hope and pray I may live to see all in this church lay down respect to persons, and live faithful to God and the law of the church, and earnestly contend for the faith once delivered to the Saints, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;" and that we may not be found false, deceitful workers, transforming ourselves into ministers of righteousness, whose end shall be to be burned. Let no man think we of the black ministry have no knowledge of God on account of our color, though otherwise yet ignorant. Let us all labor together as ministers of Christ. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1: 1).

Dear brethren and sisters, let our delight be in the law of the Lord, and let us meditate upon these things day and night, and then we will bring forth in his season, and our leaves shall not wither; and if faithful, whatsoever we do we shall prosper. Then it does not pay to be ungodly. "Therefore, the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1: 5). Besides this may we add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity" (2 Peter 1: 5-7).

These things are not chewing tobacco nor drinking beer and strong liquors.

The colored work in this city is onward. My colaborer, W. H. Fuller, and the writer teach the people this winter from house to house, and I think we will be blessed in our labor in the Lord. I baptized a very nice young colored man January 6—one in this year for a starter. May God be praised. Bro. Fuller thinks he will have five or six soon. If we had money to open out a large mission in the spring we could reap a harvest in getting souls into the kingdom of God. I hope this General Conference will help us in money matters to sustain this work. I would like to meet in General Conference this year, but have no money to come on. I am having success in teaching my two Bible schools on the west and south sides of the city, in private houses, which the Lord has opened to me; and Bro. Fuller is doing the same.

My poor wife's health is very bad this winter.

If ye fulfill the royal law according to the scriptures, "Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." (James 2: 8, 9) In James 2: 15, 16, we read: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit?"

I feel strong in the faith, and hope to fight on till the end, so when Jesus comes "with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly

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among them of all their ungodly deeds which they have ungodly committed." They are hard sinners, murmurers, complainers, walking after their own lusts; and having a mouth, speaketh great swelling words. Those men are twice dead, plucked up by the roots. Your brother in Christ,

G. H. GRAVES.

No. 508, 37th Street.

LOUISVILLE, Ky., Feb. 13.

Editors Herald:—We have now nearly forty members in the Louisville branch and the work is moving along. Brn. J. M. Scott and J. W. Metcalf are at work here, and many people are ready for baptism. May the Spirit of God be with the brethren in power in the city of Louisville in breaking down opposition.

Bishop Kelley was with us two nights; also G. A. Smith, Will Kelley and wife, D. Miller and wife, Richard Scott and father, Thomas Bell, and Sr. Wheeler, from Indiana. The Spirit of the Lord was with us.

Bro. J. W. Metcalf is presiding here, and he is a power in God's hands, and the promise is that he will be instrumental for greater good.

Bro. J. M. Scott has done good work here, and he is holding meetings here and at King's schoolhouse in the country. We have very good cottage meetings also. My prayer is that they may be blessed, and that God will send more laborers into the vineyard.

This work is of God and is going to stand forever. I love to have the people ask me about this great work of God. Pray for me that I may do good. Yours in the one faith,

WILLIAM N. HANNER.

KEWANEE, Illinois, Feb 13.

Dear Herald:—While your columns are ever laden with the precious fruit of the restored gospel, it may not be amiss for your readers to learn somewhat of Kewanee's past in the blessed cause of our heavenly Master. Our conference February 9 and 10, was somewhat cheering and soul-reviving. Considerable business of a beneficial nature was transacted. Very true, like boys in a family, "confabed" with each other a little, becoming somewhat warm in expressions; but all soon subsided in peace and goodwill as the wisest methods were unanimously adopted. It is not the intent of the writer to make mention of all business done only the change of Bro. Adams to Bro. Clark as our district president, and Bro. Smith to Bro. Patterson for vice president, with Sister Clara Johnson, of Rock Island, for our secretary; also to tell of our prayer and preaching services. To say they were grand and glorious would be speaking mildly.

On Saturday eve Elder W. E. LaRue presented the wonderful words of life in a very able manner, considering his youth. May the Lord of Israel bless such characters, that they bring souls into the garner of our Lord. Sunday morning and evening Elder J. S. Roth seemed not to leave a stone unturned in his subject matter, showing that loafers, loungers, or idlers were of no use whatever in the cause of Christ, and the sooner they turned over the leaf of activity the better. It is the minute man, the daily "*doer*" of Christ's will, who will eventually win the prize at the end of life's bitter conflict. In the evening he proved in a masterly manner the all-importance of Christ's church being one, in the full sense of the term. The Bridegroom when he comes will not recognize a people who are at variance with one another; hence, adopted Israel must be up and "doing," as the coming of the Master is fast approaching.

It is useless for me to attempt to describe the noble and wise effort made by Elder E. K. Evans, of Grand Rapids, Michigan, editor *Glad Tidings*. In brief, his effort on the subject of "Apostasy by the early Christian church" was beautifully and wisely portrayed. He seemed wrapt in the Holy Spirit as his language flowed like pure, healing oil, soothingly assuaging our thirst. He touched also, but very briefly, upon the eleventh hour gospel restoration by the angel to our beloved, martyred prophet, Joseph. The writer must not fail to mention the beautiful singing of Zion's choristers, led by Bro. Russell.

Our little brick church building is now our own, paid for by the honest pennies of the industrious, cheerful toilers. We intend soon to dedicate it. We thank our heavenly Father for all favors bestowed in that line, with others. The church building, with all things connected thereto, will surely give us prestige in our prosperous city That is, if we direct ourselves more fully to our soul-saving, Christ-assigned missions. So might it be.

In love,

JOHN D. JONES.

OMAHA, Neb., Feb. 19.

Editors Herald:—The Smith-Bays debate is now an incident of the past. I have neither the time nor ability to write a synopsis of their respective arguments, but wish to state one particular point that was made very clear to my mind, and well repaid me for all the time I spent in listening.

Elder Bays divided revelation into three periods; starlight, the time of the patriarchs; moonlight, the time of the prophets; sunlight, the time of Christ. He compared it to an electric arc light, that when we were distant from it, or in the starlight, things were dim. As we drew nearer we got into the moonlight, and when under the arc light we were in the light of Christ and we could have no better light than that.

Bro. Smith showed from Scripture that people were saved in his period of starlight and moonlight as well as in the times of Christ. He also pointed out very clearly that if we were in the sunlight we were entitled to the same blessings that those who lived in the time of Christ enjoyed, that God was no respecter of persons, and did not confine his good things to a particular place or time. He seemed to captivate the audience by his eloquent portrayal of the fact that he believed the majority of all people in the various churches were honest in what they believed, that they were just as good as he was, and as anxious to serve God. And the very fact that they all used the same Bible and came to different conclusions in regard to what it meant, was the strongest argument why it was necessary for the Holy Spirit to guide us into all truth and reveal the things of the Father to us; and that so long as man refused to accept present revelation they could not understand the Scripture alike.

To me it is another beautiful flower plucked from God's garden of love; and still plenty more are growing, and we can have them if we will only believe the promises of our dear Savior.

I believe the Saints were comforted and made stronger in the faith because of what they saw and heard.

Your brother in gospel bonds,

EDWARD RANNIE.

BLACKFOOT, Idaho, Feb. 12.

Editors Herald:—Perhaps an occasional word from this spiritual desert would be of some interest, even if no especial encouragement or flattering conditions are portrayed. A few Saints are scattered over quite a radius of country in this great Snake River Valley; and since in November I have been kindly cared for by them while traveling in the settlements breaking the bread of life to them and their neighbors.

A hearty response to a call for Saints' meetings has been met with all through the winter. As an example: on Thanksgiving Day we met at Bro. Hansen's house, the Saints coming six and nine miles on either side. A good meeting enjoyed. Eight little girls, all granddaughters of Bro. Hansen, were blessed. About thirty Saints and friends partook of food for the physical man at his table before leaving.

Elders Grimmett and Wheeler have aided me some in these parts, and financial aid has been cheerfully furnished by Hansen's, Larsen's, and Heaton's families, and Sr. Shoemaker of this vicinity, and the Jennings families, near Iona, thirty miles north, Bro. Smith and family of Taylor, and Sr. Bennett, of Idaho Falls, have kindly cared for us, also.

Bro. A. J. Layland unexpectedly came to our rescue about the first, and has added his testimony to ours at four or five points where we had openings.

Some are investigating, and if the work can be continued in the spring no doubt some will be baptized who are deferring it at present because of the ice.

We have had some sharp shooting with the "Mormons," especially at Riverside, Iona, and Blackfoot. One Carl Fackarel essayed to reply to me at Riverside, and though they had freely indulged in asking questions and bearing testimony at each of my meetings, I was refused the privilege of a question at the close of his sermon or the use of the hall to reply to him. However, the schoolhouse was allowed me, and their unfair methods and attacks were shown up somewhat. Elder Fackarel speaks highly of our prophet, who, he says, treated him with great courtesy; but he thinks some of our elders can "spit venom" and call Brigham Young names, especially the chief of the

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second Seventy. I don't know how my reputation stands by this time. I understand "the Josephites" has been the chief theme there the last two Sundays.

Elder E D. Wilson of that place is among the very few we have met who claims our church doors have been closed against them. He says he met with such experience at Rich Hill, Missouri.

I had desired meeting Bro. Albertson at Hagerman, this month, to do some work among the Saints and people there; but the openings here seemed to demand first and continued attention, so if we get through here and do some work at Pocatello and points enroute home before General Conference it will be all we can hope.

Owing to lack of time and demands of the work, Bro. Layland and I have occupied at different points largely since his arrival, so we have not enjoyed each other's society as we should have liked. There is need of many more laborers in this field. Many points where an elder should be stationed are left entirely without workers. Saints become discouraged sometimes, and many right near the door go other ways, sometimes for lack of one with authority to baptize just at the opportune time. Praying that better conditions may soon prevail, I remain, in bonds, S. D. CONDIT.

GUY, Oklahoma, February 11.

Editors Herald:—Was at place appointed for debate with Seventh-day advocates on January 24 Preached to crowded house. He sent telegram that he would begin the 26th. Preached the 25th to a full house on the atonement of Christ and final destiny of man. My opponent being present, invited him to take part, which he refused.

Began debate Saturday night, 26th, I affirming first day rest. I am assured he intended to quit the debate the first night, as I have had six others do heretofore. Elder Sturgeon, his colaborer, met me in Miami, Indian Territory, in 1897. He would not debate, but would reply to my argument, each to have his own time Saturday afternoon; good audiences. I spoke two hours, and he took notes. He then packed up his armful of books and left abruptly, without a word, and left the town without preaching another sermon, so I heard. Elder Howard would allow only fifteen minutes speeches, and after my first speech declared if I referred to any chapter again in the Bible as evidence where the first day was not mentioned he would not reply but would at once quit the debate. I replied he could not get off so easy; I would ask his consent before I would quote from any chapter.

Eight two hour sessions were occupied. Thirty-three manifest contradictions of scripture I summed up, and he could not disprove one of them.

Seven, as I learn here, turned away from them since I went there last spring; and about a dozen left, and I think many of them are troubled. One Advent lady believes with all her heart, and says her husband will come with her before three months.

I remained two nights after debate closed, and people were so tired I went south four miles, where Bro. Moore lives; preached in large, fine schoolhouse two evenings. First evening had a Wright Smart audience; that is, Mr. Wright and Mr. Smart. Preached to them two hours, as they wanted to hear. Loaned them Voice of Warning.

Next night had eleven; but was so exhausted from fifteen public speeches, and two to three hours each day to individuals, that I came home.

Am to begin for a week where the debate was held February 23 Light moon then. Presented the Inspired translation publicly and privately, with wonderful effect. Two school-teachers among the interested, one buying my Book of Mormon and borrowing the Inspired Translation until I return. Near a dozen families asked us to visit them. A very good prospect, and I feel that our gospel tent, which is stored in this part of the country, ought to go to the place where the debate was, as the schoolhouse is small, and they have nowhere else to go.

My wife renders me valuable aid, and many tell me she is a better preacher than I. Her whole heart is in the work, and some tell me if I do not bring her I need not come again. Many sisters do not realize what a wonderful influence for good they can exert.

Elders R M. Maloney and Brown and several of the Saints attended the debate, and were well received, being entertained by the Christian minister and Advent friends. They are impressed with the importance of helping with the work in that place. Distributed numerous tracts, and have thirteen copies of the Voice of Warning loaned there and elsewhere. The older I grow (am now sixty-seven) the more I rejoice in the great latter-day work.

Your colaborer,
D. S. CRAWLEY.

MOUNTAINVILLE, Maine, Feb. 10.

Dear Herald:—Bro. S G. Cunningham came here on January 15, and held a series of very interesting meetings. A goodly number of very attentive listeners were present. Mr. Sawyer, the post master, loaned us his organ, his wife and daughter volunteered to play and sing, and his son-in-law did not forget that the lamps needed oil. Bro. J. J. Billings was with us January twentieth to February third, and gave us good instructions on Sunday school work.

As to the work in Maine, I agree with Bro. H. J. Davison, it's not dead; and it will not die as long as we have such men in the field as Elders Cunningham, J. J. Billings, Ames, and Davison. They are able defenders.

There is an interest in this place for good, and if the work is looked after, ere long there will be others gathered into the fold. I can see that there is a decided improvement in our branch. The officers and members are more faithful to duty.

Our Sunday school is progressing finely, and I see no reasons why it will not be a success. If we do the Lord's will he will bless us in our efforts for good.

J. E. EATON.

GOODWIN-BRAMBLET DEBATE.

CONDON, Oregon, Feb. 15.

Editors Herald:—I was baptized by Elder John Davis, September 15, 1895, and confirmed the same day by Elders John Davis and Goodwin of this place. Have tried to live a life worthy the name I have taken upon myself, although I have had many trials and temptations. At times it seemed I would fall and give up to the enemy. However, by the aid of the Spirit, I have to a great degree been able to overcome, and now I can rejoice and thank my heavenly Father that I was led to obey the true gospel as restored in these the latter days.

We have now a neat and commodious little church, all complete and paid for, with a two hundred and fifty pound bell that peals forth the joyful invitation to all honest souls to come and partake of the good things God has in store for all those seeking the truth. Come one, come all, saint and sinner, and know whether we teach the doctrine of Christ, or of men. The invitation to all is, Come.

We are somewhat zealous because we have the first and only Latter Day Saints' church building in the state of Oregon. We have a branch membership of fifty-five, or will have when all receive their letters of removal and hand them in. We have preaching every Sunday at 11 a. m. and at 7 p. m.; Sunday school at 2 p. m., and prayer meeting every Thursday evening. It is a great pleasure to meet with the Saints on these occasions, to learn from the word and to cheer each other along the rough path of this life. Bro. D L Harris, submissionary in charge of the Pacific Slope mission, came here on the 7th of last December and on the following Sunday completed the branch organization which was partially done by Bro. J. C. Clapp in 1895, and since known as the Condon branch. On the following Sunday, December 16, our little church was dedicated, Bro. A. B. Moore preaching the dedicatory sermon, and Bro. D. L Harris offering prayer. A large and attentive congregation was present, and all present were edified.

The debate held between Elder W. A. Goodwin and Rev. Bramblet, a Baptist preacher, is a thing of the past. A great deal of good has been done and many friends won to our cause. Each disputant affirmed that his church was in faith, organization, doctrine, and practice in harmony with the apostolic church of the New Testament. Elder Goodwin in his opening speech showed what the church of Christ was, the officers in it, and the spiritual gifts and blessings it possessed, also of the falling away and the apostasy, and of the restoration of the gospel. To prove his position he gave scriptural proofs in a very forcible manner.

Rev. Bramblet followed by saying all these gifts and blessings were given only to the apostles and after their death were done away and no more needed; that the heavens were sealed and no more revelations given. The New Testament was all and sufficient for us to have for our salvation. He then said John the Baptist, the forerunner of Christ, was a baptist, and baptized Christ into the Baptist Church; therefore Christ was a Baptist

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preacher; tried to establish a succession of the Baptist Church, but gave no proof other than his own theory and say so.

In Elder Goodwin's second speech the house seemed to be filled with the Spirit of God. The congregation was spellbound under his burst of oratory. His knowledge of the scriptures is keen, and the way he explains them is remarkable. Afterward some remarked, that he must be inspired of God, for no man could have this knowledge of himself.

On the second night Rev. Bramblet could hold himself no longer, and sprang to his feet and began a tirade against "Old Joe Smith," as he called him. Called Smith thief, liar, humbug, vagabond, drunkard, polygamist, deceiver, etc. He raved, jumped around on the rostrum, got down on his knees, and hallooed and howled until he was completely exhausted, and out of breath, the perspiration running from his face. He said "Oh, if had more breath."

Elder Goodwin quoted from Isaiah 29: 9, "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink," showing there would be a time when just such a condition would be, and the display the Rev. Bramblet made was in fulfilment of that prophecy.

In the discussion Rev. Bramblet read from Doctrine and Covenants, section 17, paragraph 10, and thereby tried to blacken the characters of all the women that belong to the Saints' church. For shame! that a man professing to be a minister of the gospel of Christ should stoop so low! Elder Goodwin followed with such a cutting and deserved rebuke that he (Bramblet) must have felt the rebuke in the extreme. He never referred to it again.

Rev. Bramblet's next pull was demanding a sign. "Show us a sign and I will be a Mormon and preach the Mormon doctrine." Then he produced a bottle containing carbolic acid and demanded Elder Goodwin to drink it, and thereby show his power, and if it did not kill him then he (Bramblet) would believe and be a Mormon the rest of his life. Elder Goodwin said in reply: "Sir, you demand of me a sign, you be the subject, and I will show you and this congregation a sign." Turning to Rev. Bramblet he said: "Sir, you drink that deadly poison, and if it kills you, then I will raise you from the dead." The congregation could hold no longer, and burst out in a strain of applause.

On the last night of the discussion Rev. Bramblet jumped forward on the rostrum with a wild "Whoppe! whoop!" just like some Comanche Indian on the war path, holding the Inspired Translation in his hand, and said, "Joe book; Joe book! ha, ha! Joe book." Called it the most spurious matter that ever was bound into a book. Said it should not be allowed to pass through the mails, etc.

Elder Goodwin met him with logical scriptural proofs on all points that he (Bramblet) could not meet successfully, no matter how he tried. To God be the praise.

Yours in bonds,

J. R. CLARK.

Original Poetry.

THE ANGEL MESSAGE.

Tune.—"I have found a friend in Jesus."

I have found the glorious gospel that was taught in former years,
With its gifts and blessings all so full and free,
And my soul is thrilled with gladness, and banished are my fears,
Since the precious Angel Message came to me.

My former teachers told me if I only would believe,
That pardoned all my sins would surely be;
But I found they were mistaken, no more can they deceive,
Since the precious Angel Message came to me.

I wandered long in darkness, yet sought the narrow way,
And my life was like the surging of the sea;
But now I am rejoicing in this the latter-day,
Since the precious Angel Message came to me.

Now for celestial glory, in the presence of the Lord,
I will work, and watch, and humbly bend the knee;
No longer faith, but knowledge, in true and sweet accord
With the precious Angel Message brought to me.

JAMES L. EDWARDS.

January 1, 1901.

Mothers' Home Column.

EDITED BY FRANCES.

"Curved is the line of beauty:
Straight is the line of duty:
Walk by the last, and thou shalt see
The other ever follow thee."

BURIED BIBLES.

During the persecutions of the Christians in Madgascar under the bloody Queen Ranavalona I., seventy copies of the Bible were buried to preserve them from destruction. The Hova Bible had been translated with much toil and persevering labor by several missionaries and native helpers, and the prospect of seeing the precious result of such self-denying zeal swiftly obliterated was what opened a grave for these cherished Malagasy Bibles,—from which grave, indeed, they were to rise again in the future unharmed and luminous as with a resurrection halo.

But Bibles need to be unearthed today, not in heathen lands where they may have been deliberately buried for preservation, but in Christian lands where they are thoughtlessly overwhelmed by the débris of hurrying, over-full days. Bibles, today, are buried in our land, not by the shovelfuls of actual earth thrown upon them, but by masses of other printed matter, and particularly by the voluminous Sunday newspaper. How many pages of the Bible could be printed on the vast surfaces and myriad leaves of the Sunday press alone! Under these the Bible is practically *buried!* If these must be read first, there can be little time left, and probably *no* appetite, for the holier, heavenly writing.

Christians need to unearth—to exhume—their Bibles! The Bible must rise from the dead into a new resurrection life, if private Christians are to have vitality and are to be empowered with a practical ability to preach and to live the gospel.

The fact is clear that the Sunday paper and the Bible are not compatible. One will sooner or later drive away the other, and bury it out of sight. The tendencies in the case reveal a latent hostility between them. We do not see the earnest Bible-student, who values Sunday as a day of unusual leisure for the study of God's word, spending his time on the secular matters that inundate him all the week; and, conversely, the man whose mind is absorbed in the novelties and sensations of the Sunday press is not eager in his effort to make time for Bible-reading and study. It will be found, on observation, that these two things tend to exclude each other. One buries the other. Which shall become the defunct and buried thing for the Christian? His Bible? If so, his spiritual life is as surely interred!

It will require increased determination, as the world-wide news and sensations of a single day increase in volume and intensity, for young Christians especially, to make time for Bible study. They already live in a world of such rapid sensations, and adjust themselves so quickly to the new moods and phases of our mobile and easily influenced American life and society, that not only their time but their powers are absorbed almost involuntarily in the pressing demands of an environment which would have seemed inextricably complex to their forefathers.

Were even the inveterate readers of the Sunday press, however (we speak of those professedly Christians), to hear that by a voyage across the Atlantic they might, even for the briefest time and with the greatest difficulty, come into the presence of one of the old Hebrew prophets, hear his trumpet tones, arousing sensations they had never experienced in the most tumultuous and spirit-stirring epochs of their lives, and lighting up for them the whole inward drama of their individual existence,—heaven and hell revealed in dazzling light and paralyzing darkness,—there are many who would traverse the widest seas for such an eternal irradiation of life.

Or, if one should tell us that across the sage-plains and the Rocky Mountains of the west, the divine-eyed St. John was traveling slowly eastward, with his hand ever pointing to the Light of the World, and his lips ever speaking golden words about "the Lamb of God that taketh away the sin of the world," should we not set out alone or in companies, that at least we might catch a few words about the Christ from him who had lain in His bosom? How short the distance to this direct communication with the Son of Man!

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Just to take the cars and in two or three days and nights to be in the presence of the eagle-vision and the tongue of flame—to be assured that we *have* eternal life, and to hear the testimony of him who saw the manifested Life!

Or, if Paul were again protesting, pleading, persuading in the classic cities of the world, should we not by even some tremendous effort, get within hearing of that sublime logic by which he forced and drove men's hearts to the heart of the Christ?

Or, being convinced that God so loved the world as to send his Son to save men, even though we held that inestimable truth in all too hazy and lazy a way, yet even in such vagueness of belief, should we not long to hear some of the words that fell from this very Redeemer of men himself? If we knew the darkest crypt in the world, where, blazoned on the black rock, these words sparkled in their inherent, divine lustre, should we not reach that most inaccessible spot by shaft or ravine or most toilsome effort, and read and see for ourselves those shining, soul-saving, transcendent words?

But if the writing or speech of a man is the essence of himself, if in his written word John told out the best, the deepest, the truest knowledge that he possessed of his Lord, shall we not, if we have even the faintest interest in the religion of Jesus, read the book which contains the ultimate result of John's intercourse with Christ? Shall we not receive the same instructions which he received at first-hand from the Master? Could he tell us more if we met in any great city of our West? Could Paul use words to persuade us more convincingly, or hold up Christ more evidently crucified before us, than in the words which already show forth the texture and being of his soul? Can the heights and the depths of the human spirit, its longings, its impotence, its power to dare and to endure, its insatiable need of God, be set forth on any modern stage more searchingly than in the words of the Hebrew bards and seers?

The counterpart of the heart is the Word of the Lord. The revelation of God to man is in that Word. How can we bury it deliberately? We *do* bury it, if, for any reason whatsoever, we do not read and study it. If thoughtlessly it is lost under the mass of secular matter—the Sunday press, the sensational novel, or even the splendid heaps of facts of recent psychical research and sciences—it is practically buried. Let us keep our Bibles lifted above the maelstrom of the ages, above the débris and earth-clods of human things which are as dust to dust and ashes to ashes. Something *every day* from the Bible we must have, some thought, some precept, some inspiration to love of God and man. Let us unearth our Bibles. Let us roll back the avalanche of other reading-matter, and come at once to the heart and source of all of it that is best in our Bibles, in the living impact of God in his Word upon our souls.

Carlyle says of Cromwell's time: "I account it the culminating point of Protestantism; the most heroic phasis that 'faith in the Bible' was appointed to show us here below." And the sad thought intrudes itself, What if it should be that the real reason which causes the burial of our Bibles is not, indeed, that which is impossible, the death and decay of the incorruptible Word, but the death within us of our own faith in the Bible as the word of the living God?—*Christian Endeavor World.*

PROGRAM FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 371. Prayer. Scripture reading, 36 Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 236. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Myrtle Curtis, of Minersville, Kansas, asks the faith and prayers of the Prayer Union and of the church, that if it be God's will, he may restore to her the spiritual light and faith she has lost, and that she may be more willing to obey the Lord.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

PRACTICAL SUGGESTIONS.

"Time and tide for no man wait;
Be quick and prompt or you will be too late.
Better an hour early and stand and wait,
Than a moment behind the train."

I wonder how many of us have missed the train—just arrived in the depot to see the train pull out, or hear the whistle in the distance? As far as the train is concerned, we think it is better to be on time, or a little ahead is better. If you will take careful notice you will observe that some people are invariably late at Sunday school, church, and other gatherings, and others are always prompt unless an accident occurs to the street car, the horse runs away, or something to that effect. We hope all our young people will follow the example of the prompt people, as we think it is largely a habit whether people are early or late. If a wedding or something out of the ordinary is to take place, usually all people are on time, but let us remember what is worth doing at all is worth doing well.

"Lost yesterday between sunrise and sunset two golden hours, each set with sixty diamond minutes: no reward is offered, for they are gone forever."

How many of us in wasting some of our time realize that we shall never have that time to use again? Have we ever come to Sunday school without studying our lesson and tell our teacher, "I really did not have time to study my lesson, I just had so much work to do all the time"? Is that a good excuse for us? You answer. Remember, we cannot regain lost time.

"Count that day lost whose low descending sun,
Finds no kind deed nor good act done."

Have we intended to do some good, call on the sick, or possibly send some flowers, and then put it off until some other time, when it would be more convenient? Possibly we would hear the next day that our friend had died, or left the city. Let us improve the time while the day lasts, and not neglect opportunities for doing good.

"Let us gather up the sunbeams,
Lying all around our path,
Let us keep the wheat and roses
Casting out the thorns and chaff.
Let us find the sweetest comforts
In the blessings of today,
With a patient hand removing
All the briers from our way."

Some days we are cross; we think people do not treat us right, and we decide to treat them just as they treat us, the result is we have a miserable day. We are disgusted with every body but most of all with ourselves, and our faces may look as if we never smiled. Now if we cannot have things just as we want them, let us make the best of it and do our duty just the same. Let us not say, "Well, if that is the way they are going to treat me, I will not do a single thing." We have enlisted in the army of the Lord, at least most of us, and if the soldiers acted that way in the army of the United States, what a pleasant time the officers would have indeed. Let us realize that the little we can do will help the work along, and if we refuse it will hinder. We meet some people who are always pleasant, and we are made to feel better just as we pass them on the street, while there are others who always look so sour and sad we feel sorry for them. Let us endeavor to find our pleasure in taking advantage of all the good things in our life, and remember the Golden Rule. One thing, let us endeavor not to fret or worry. If trouble comes let us meet it bravely, and not get discouraged, remembering that "There is a silver lining to every cloud."

"Lives of some men remind us
We can make our lives the same,
And departing, leave behind us
Nothing but a tarnished name."

We hope that none in this audience tonight will ever have that said of them, but as we note the newspapers of the day we shudder to think how many are making for themselves such a record, and possibly we can find them among our friends and relatives. Who is to blame? Some one has said. "Our lives are just as we make them," and think this is true to a certain extent. Misery and trouble on all sides of us, will we make the world better or worse by our living in it?

"Lives of great men all remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

Is it worth while to make sacrifices so people will love our memory? We would say yes, but not just for this. Let us do right because it is right, not fearing that we will not be complimented if we do not, or just because we always want people to speak well of us.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

It is a common expression in the world when people are occupying prominent positions to say, "Oh, they are lucky men. They never had any bad luck like the rest of us."

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But we wonder how much there is in luck. We will admit that some possess superior talents, but does it not depend a great deal on the persons themselves? Do you think our people who occupy the foremost positions in education today wasted their time while young, and did not spend the evenings in hard study?

Do you suppose that when they were attending college they spent part of their evenings attending dances and card parties? We think not. Many of us can recall when we wanted to finish a certain course in school or college we felt that we could not waste any time, but must bend all our energies to accomplish our object. We believe that there is "No excellence without great labor."

So far we have given quotations from a worldly standpoint, or we might say temporal, but we think they can be applied to our Christian lives as well. As we look over the world today and note the statistics of the Christian churches, some of them losing ground instead of gaining, we wonder what is the trouble. Some people will tell you the world is growing better, but do you believe it? As we learn about the Latter Day Saint Churches over the land, some having a membership of over two hundred, but if you are looking for workers, come out to the prayer meetings and be astonished at the number you will find there. We do not say that all who are absent have not a good excuse for remaining away, but why is it so few are obeying the Lord in that respect? Sometimes the thought occurs that we are simply playing at religion, and having a very nice time, living at home with our loved ones and friends. Do we ever compare our lives with the missionary in a strange land, all alone, sometimes, endeavoring to preach the gospel, when place after place is closed against him, and in despair he writes to the church papers soliciting aid? How many of us respond? You answer. How many are willing to wear our old clothes another season for the sake of sending a few dollars to a missionary struggling for the gospel's sake in a land beyond ours? This I believe, Saints, is sacrifice, and if some must sacrifice home, loved ones, and all, are we not to make sacrifices also? The expression of the world, "If you want to test a person's friendship, touch his pocketbook," I believe is also true of Saints by name, but are we really Saints in word and deed, if we do not consider that "The laborer is worthy of his hire"? We have the Savior's words, If ye will not take up your cross and follow me, ye are not worthy of me. Also, If ye abide in me and I in you, ye shall ask what ye will and it shall be given unto you.

We think of one quotation, which applies very nicely here.

"Heaven is not reached by a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

How are we building? Are some rounds of the ladder so weak and faulty that we will drop to the ground some day? Is our foundation the rock, Christ Jesus, and are we using precious stones in the rounds of the ladder, so in that great and terrible day, when the straw and stubble shall be burned our works will stand the test? We have our opportunities. Will we take advantage of them? Remember, "Faith without works is dead."

—Alice E Swartz, for the Northern Nebraska district convention.

NORTHEAST MISSOURI.

Convention met at Bevier, February 10. M. J. Rudkin, assistant superintendent, in charge; George A. Tryon, secretary. Reports were had from Bevier and Higbee schools. Superintendents' reports were read from D Robert Winn and M. J. Rudkin; also from W. C. Chapman, librarian. Treasurer's audited report: Balance last report, $11.93; receipts $2 56; expenditures. $4 92; balance February 6, $9 57. Election of officers: M. J. Rudkin, superintendent; Mary Burnham, assistant; Nydia Thomas, secretary and treasurer; D L. Morgan, librarian. Delegates to General Convention: Louise Palfrey, F. T. Mussell, D L Morgan, F J. Chatburn, Nydia Thomas, W. Summerfield, J. A Tanner, G. A. Tryon, J. T. Williams, and Annie Williams. A motion was passed that all active workers in the district, who may not be members of local schools, be considered ex officio members of our district conventions. A demur of action was then raised on the grounds of mover not being a member of this convention, and it was announced that action would be taken at our next convention. Adjourned to meet at same place as district conference, and on day previous.

GENERAL CONVENTIONS.

General Convention of Zion's Religio-Literary Society will convene at Independence, Missouri, at 7:30 p m., Tuesday, April 2, and continue over the 3d. The General Sunday School Convention will open at the same place at ten o'clock, Thursday, April 4, closing the evening of the 5th.

It is practically certain that reduced railroad rates will be secured with time limits that will accommodate all who wish to attend both conventions, and the following General Conference. Notices will be given as soon as arrangements are completed with the passenger associations, and all should watch for these notices and study the accompanying instructions given by our Church Secretary very carefully. This may save you some inconvenience.

There will be matters of very general interest to come up in both conventions, and we trust all will make an effort to attend We hope for and fully anticipate the most interesting and most largely attended conventions of the societies. Further notices will be given as to program of business, work, etc.

T. A. HOUGAS,
Supt. Gen. S S. Ass'n.
J. A GUNSOLLEY,
Pres. Z R. L. S.

DISTRICT SECRETARIES.

As many of the district conventions of the General Sunday School Association will be held in February and others the early part of March, I call your especial attention to the necessity of making out complete itemized reports promptly and sending them in to me, so that I may be able to compile the general report of the association for the coming General Convention. I will be pleased to have you send in the reports just as soon after the district conventions are held as is possible, so that I may have all of them by not later than March 15. These reports should be a compilation of the various reports of local schools, as outlined in the general blank furnished by the association and secured at the Herald Office, especially including the number of schools in each district, the present total membership, the number of classes, the number of books in libraries, together with the names of the officers elected for the ensuing year.

Sunday schools not in district associations should also send in their reports of the last year's membership, sessions held, classes, officers, number of books in libraries, etc. I also desire a list of the delegates selected to represent the district or the school at the coming convention. Be sure and provide me with this list at the same time you send report. By giving prompt attention to the above, you will confer a favor upon your coworker and well-wisher.

W. N. ROBINSON, Gen. Sec.

CONVENTION NOTICES.

Convention of the Northern California district Sunday school association will be held at Sacramento, March 8. Reports will please be sent to the district secretary as soon as possible, care Baker and Hamilton, Sacramento, California.

EDGAR H. SMITH, Sec.

Conference Minutes.

SOUTHERN INDIANA.

Conference met at Byrneville, January 26. G. A. Smith and M. R Scott jr., presiding; John T. Scott, secretary. Branches reporting: Eden, New Marion, Leavenworth, Union, Plainville, Byrneville, and New Trenton. Ministry reporting: M R. Scott jr., George Jenkins, W. H. Kelley, T. J. Bell, M. R Scott sen., J. P. Sappenfield, P. A. Flinn, J. J Boswell, S. M. Scott, and D. Hurbaugh. Bishop's agent's report as corrected by auditing committee On hand and received since last report $332.75; expended $272 20; balance due church $60 55. Recommendation from Leavenworth branch that Bro. P. A. Flinn be ordained to the office of elder was adopted and ordination provided for. M R Scott jr., and G A. Smith committee to fix a boundary line between this and Southern Michigan and Northern Indiana district. Motion adopted, giving district clerk authority to grant letters of removal to all members of disorganized branches who are in good standing, and against whom there is no charges pending or complaints filed. On motion this conference requests General Conference to send Elder J. H. Lake back as missionary in charge of this mission. Delegates to General Conference: M. R Scott jr., T. J. Bell, J. M. Scott, W. C. Marshall, G. Jenkins, J. T. Scott and wife, J. P. Sappenfield and wife, W. W. Kepley and wife, W. H. Kelley and wife, T. F. Wheeler and wife, D. Hurbaugh, D. A. Kiethley, J. J. Boswell. P. A. Flinn chosen assistant district president. Eight sessions were held: two business, two social, four for preaching, beside one priesthood meeting. Preaching by Bishop E. L. Kelley, and G A. Smith. Adjourned to Union branch, first Saturday in September.

OREGON.

Pursuant to a special call by G. T. Griffiths, missionary in charge of the Pacific Slope mission, met at Drain, Oregon, February 2 and 3, 1901. February 2, 10:30 a. m., after song and prayer, the conference was called to order by D. L. Harris, sub-missionary in charge of Oregon. Chairman instructed the conference concerning the laws governing organizations of districts, after which the following resolution was presented and carried. Resolved that we organize the Saints of the State of Oregon into a conference district, to be known as Oregon district. Signed, J. R. Clark, C. E. Crumley. On motion, J. R. Clark was chosen secretary pro tem., after which the name of C. E. Crumley was presented, and by a unanimous

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vote was chosen president of the district. R. A. Cribbins' name was presented for district secretary and treasurer, and on motion that the secretary be instructed to cast the entire vote for secretary and treasurer, the secretary then cast ten votes for R A. Cribbins for secretary and treasurer of said district. Moved and carried that Alma Morris be sustained as Bishop's agent for the district. Moved and carried that the chair appoint an anditing committee to audit the books of the Bishop's agent. The chair then appointed Charles E. Crumley, J. R Clark, and Guy Buell. The following were presented and chosen to represent this conference district at General Conference: Charles E Crumley, D L. Harris, G. T. Griffiths, and A. M. Chase. The name of Charles Cason was presented for ordination to the office of an elder. It was moved and seconded that Charles Cason be ordained to the office of priest, subject to the approval of the missionary in charge as to his further ordination. Moved and carried that when we do adjourn we meet again subject to call of the proper authorities. The meeting then adjourned to meet Sunday, February 3, at three p. m. Called to order by D L Harris. After song and prayer, the auditing committee's report was accepted. The branch known as the Hope branch, located at Drain, Oregon, was declared disorganized by D L Harris, and the district president and secretary were authorized to issue letters of removal to all members; the branch being disorganized on account of all the officers moving away. A vote of thanks was extended to the Saints of Drain for their entertainment and kindness. Moved and seconded that we now adjourn as per former resolution.

GALLAND'S GROVE.

Conference met at Deloit, Iowa, February 16. C. E. Butterworth presiding, C. J. Hunt assisting, Nellie Rudd secretary. Branches reporting: Deloit 165, Galland's Grove 285, Dow City 116, Harlan 70, Auburn 65, Pilot Rock 28, Benan 50, Union 79, Salem 63. No report from Coalville. Elders reporting: C. E Butterworth, C. J. Hunt, D. Brewster, J. M. Stubbart, James O Sheldon, U. V. Sheldon, B Salisbury, R Wight, C. Derry, O E. Holcomb, John Pett, J. R Rudd, W. A. Carroll, A. R. Crippen, J. L. Butterworth, A. Jackson, J. W. Chatburn: Priests J. C. Carlson, A. H. Rudd, F. B .Shumate; Teachers George Juergens, T. F. Jones; Deacon O. Salisbury. Reports showed a total of 426 sermons preached. Bishop reported: On hand and received $968 48; expended $910.60; balance on hand $57 88. Tent fund on hand $25 18. The appeal case of H. M. Daniel was taken up and the conference sustained the branch. The bishop's council, consisting of C J. Hunt bishop, D. Brewster and James O Sheldon counselors, reported having held four sessions as a quorum; report will perhaps be published hereafter, so we omit. The present district officers were sustained for the coming year. Bro. Pearsall was requested to cooperate with Bro. Kibler of Little Sioux district, and they form a choral society to assist at the next reunion. Preaching by J. W. Wight, I. N. Roberts, C Derry. Adjourned to meet at Dow City, Iowa, June 1, at 8:45 a. m.

OHIO.

Conference of Ohio district convened at Limerick, Ohio, February 2. Bro. G. T. Griffiths, chosen to preside, James Moler associate. Branches reporting: Vinton 102 Liberty 59, Creola 46, Milton 47, Columbus (new) 17. Byer and Davisville branches withdrew their reports for correction. Bishop's agent's report: Received since last report, $151 70; on hand last report, $9 68; total $161 38; expenditures, $145 30; balance on hand, $16 08. Elders reporting in person: J. L. Goodrich, V. M. Goodrich, T. J. Beatty, James Moler, S. J. Jeffers, and A. B. Ervin. By letter: A. B. Kirkendall, O. B. Thomas, A. W. Kriebel. A communication from Elder H. E Moler was received, and a committee consisting of V. M. Goodrich, J. L. Goodrich, and T. J. Beatty was appointed to draft a letter and send a copy to Elders W. H Kelley and H. E Moler. Report of elder's court in regard to Sr. Philadephia Roush was read, and the sister was cut off from the church for apostasy. Moved that the conference provide for the ordination of S B Kriebel to the office of a priest. The committee on reunion reported as favoring Columbus, Ohio, as being the better point for holding a reunion. Time and place for next conference and reunion left to the reunion committee and the district officials. Moved that district officials provide letters of removal to the members of the Liberty branch in case of its disorganization. Moved that the report of committee on Bishop's agent's report in 1890, wherein an error was thought to exist be expunged from the record as it was found to be a clerical error. Elder S. J. Jeffers elected president, V. M. Goodrich associate, E E. Long reëlected secretary, and S J. Jeffers sustained as Bishop's agent. James Moler, G. T. Griffiths, W. H Kelley, T. J. Beatty, Martha Beatty, J. L. Goodrich, V. M. Goodrich, S. J. Jeffers, O B. Thomas, A. B. Kirkendall, delegates to General Conference. Moved that a committee of three, one from each branch, be appointed to consider the advisability of consolidating the Byer, Bierly, and Liberty branches, and report to the missionary in charge at earliest moment. A vote of thanks extended to saints for hospitality.

VICTORIA.

Conference held at Queensferry, New South Wales, December 29 and 30, Bro. C. A. Butterworth presiding. Statistical reports: Hastings, referred back for correction. Queensferry, no change. Geelong, no report. Bishop's agent's audited report: Balance last conference £5. 6s. 9d.; receipt since £5. 4s. 4d.; expenditures £5. 6s. 9d.; balance due £5 4s. 4d. Branch reports: Bro. J. H. N Jones reported Hastings in full working order and fairly satisfactory condition. Priesthood reports from Brn. Butterworth, McIntosh, and Jones. Committee report: Bro. Butterworth reported nothing done re building of church at Geelong. After discussion of above, when Brn. Woolley, Jones, and McIntosh spoke in favor of hiring halls, it was moved that Bro. Butterworth be discontinued as committee re church building. Moved that the district president be ordained to office of high priest and appointed bishop. Resolution to be forwarded to First Presidency. Moved that a fund be started to sustain preacher in Melbourne. Delegates to General Conference: J. W. Wight and G. R Wells. Officers for ensuing term: Bro. McIntosh president, Bro. Read secretary. Moved that Bro. Kippe be recommended as Bishop's agent for Victoria, and that all moneys be paid to him till his appointment by Bishop Next conference at Hastings, April 6, at three o'clock, or at call of president. Preaching in afternoon and evening by Brn. Hailey and Butterworth. Sacrament Sunday morning. Moved Bro. McIntosh be recommended as missionary for Victoria, and that Bro. Butterworth forward to proper quarters. Bro. Millard appointed collector for Melbourne fund.

Plants need a good deal more water as the days grow longer and warmer than they do in midwinter. They should be given all they can make use of. Watch the surface of the soil and whenever it looks dry give more water. Do not make watering a matter of three times a week and so much to a plant, as many do, but be governed by the evident needs of the plant as shown by the soil.—*March Ladies' Home Journal.*

Miscellaneous Department.

PASTORAL.

To the Ministry and Membership of Decatur District, Greeting:—Under the providence of God, and the choice of the people, I am your pastor for the ensuing twelve months, and desire to greet one and all in the grace, peace, and Spirit of the Divine Teacher.

Allow me to urge and exhort all to give diligent heed and willing obedience to the commandment: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen."—D. C. 104:44.

It is clear from this that it is the will of our heavenly Father that all those who have submitted to an instalment into the priesthood are expected to work in the particular office whereunto they were ordained, and I do not believe, neither do I understand that it was the intent of the all-wise that those bearing any part of the priesthood are to abide in ignorance of their duty, nor are they to sit in idleness "in the marketplace" and excuse themselves with: "Because no man hath hired us." For the injunction, "now let every man learn his duty," carries with it most assuredly the requirement to perform the labor imposed upon that individual in that particular office of the priesthood, and the principle for learning was that he should know how to work in harmony with his fellow workmen, and in acceptance to the lawgiver. All should be admonished, and with a cheerful and willing spirit seek the Holy Spirit, that they may be able to make the needed sacrifice to comply with the following, with the humiliation that will receive the approval of God: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken."—D. C. 85: 22.

The force of the above is this: all those who have heard the gospel, complied with its conditions, received the love, light, and peace that can only be attained unto through the ministration of the Holy Spirit, are to tell this gladsome story unto their friends and neighbors, and thus they acquit themselves of a religious responsibility and duty, while those that are warned are stripped of the opportunity of an excuse; and if they turn a deaf ear to the heavenly invitation, will suffer loss in this life, and at the day of judgment will be told: "depart from me, ye that work iniquity." The ancient prophet put it thus: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but thou hast delivered thy soul."—Ezek. 3:17–19.

O, dear Saints, receive this in spirit and in truth, for God said, April 15, 1894: "And further the Spirit saith unto you, that with the Lord one day is as a thousand years, and a thousand years as a day." Thus we learn that God changeth not in his purposes and dealings with men.

I desire that this my pastoral shall be in spirit and harmony with the law of God, namely: "And again I say unto

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you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen."—D. C. 38: 9.

In your ministry, cultivate a cheerful and pleasant manner of address, and you will be full of light and a blessing to the people. We are to be sober and truthful, but not of a sad countenance or voice, as if attending the funeral of a dear friend, every time we occupy the pulpit; neither should we be harsh of expression, for a religious conviction is a tender and sacred possession of the soul. Earnestness, with meekness, will always be attractive. We should always avoid association and companionship of the willfully wicked. The command: "Save yourselves," is a positive instruction that we violate not the laws of righteousness, and that last clause, "Be ye clean that bear the vessels of the Lord, is of paramount importance to every priesthood bearing member of the church. I hold that the true test of all is that of membership in good standing.

Again, follow this: "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always, that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen." —D. C. 85:35. Fellow-servants, shall we be of the number that will be received by the Master when he comes?

Another most pungent word reads as follows: "The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the names of their God and their Redeemer are blasphemed. Men of God, who bear the vessels of the Lord, be ye clean in your bodies and in your clothing; let your garments be of a sober character and free from excess of ornamentation. Avoid the use of tobacco and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example."—D. C. 119: 3.

Some have been wont to apply the foregoing to missionaries only, but to the undersigned it is equally applicable to the entire male membership of the church, for to me it is unreasonable that God should have more than one rule of righteousness for his children, and I can assure you from long years of observation and experience, that in those localities where the Saints honor the law of God in all particulars, and in their dealings with their fellowmen, they follow the rule upon the high plane of the gospel of Christ, there the minister may preach without fear or shamefacedness, and declare the word with greater confidence and freedom, and under a higher endowment of the Holy Spirit, than it is possible for him to enjoy in localities where carelessness and indifference of daily and moral life is the rule of action. The truth of the matter is, all Saints, like Cæsar's wife, should be above suspicion.

Will the priesthood bearing members please take note that section 104 tells us that "he that is slothful shall not be counted worthy to stand;" that is, will not be worthy to retain the office to which he was ordained. And as late as May 4, 1865, the Lord said: "Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me."—D. C. 116: 2.

All in this paragraph that will apply to elders who neglect their duty, will likewise apply to every other officer who neglects his duty. The assurance of salvation to those who hold office, and neglect to magnify their office, is not very flattering; and to say the least, those who can, and do not fulfill the obligation of their ordination are standing on a sandy foundation.

Dear brethren, I realize that advanced age, infirmities of either mind or body, or prolonged illness of family, or obligations of business, are to us reasonable excuses for the non-performance of duty, and with him who grants to man priesthood authority must the final settlement be made.

All those who have done labor within the limits of the district, both missionary and local laborers, are respectfully requested to report to Bro. Duncan Campbell, Pleasanton, Iowa.

It is not my province in this pastoral to instruct you in regard to your sustaining the cause with your tithe offerings; but to me it would be quite gratifying to learn that during this year of our Lord, every member of the district would have his name entered upon the book of such accounts, and all that so desire to comply with the law should send to William Anderson, Lamoni, Iowa.

Personally, I do not expect to be able to accomplish much until after the General Conference, and I can assure the missionary force that so far as is practicable, will seek to comply with the instruction pertaining to standing ministers, as found in Doctrine and Covenants 122: 7; also, 120: 7.

As the shepherd of this great flock, allow me to entreat one and all to enter into their very life and being the sentiment and spirit of the following: "There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place."—D. C. 120: 3.

The wants of all, both branches and scattered Saints, will receive due consideration when presented.

With a gospel salutation in the grace of the Lord Jesus Christ, with becoming regard for one and all, and malice toward none, I am your humble servant in the Lord,

ROBT. M. ELVIN, District President.

LAMONI, Iowa, Box 224, Feb. 18, 1901.

REDUCED RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted the usual reduction of one and one-third fare, round trip, on the certificate plan, to the General Conference and General Conventions of Auxiliary Societies, Reorganized Church of Latter Day Saints, to be held at Independence, Missouri, April 5–20, 1901.

The reduced rate is granted on the terms heretofore advertised, under which the attendance of one hundred persons holding certificates showing purchase of tickets costing more than fifty cents is required; "except that where parties or clubs traveling in a body purchase round trip tickets to the place of meeting from stations from which the local one way rate is more that fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting."

Parties must obtain a separate certificate with every ticket purchased. No certificate will be honored which was issued to cover the sale of more than one single trip ticket.

Ministers or others who travel on clerical or half fare permits, or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

Tickets on the going trip may be purchased from April 2 to 8 inclusive, on any of those dates. "Under the method usually observed the passenger pays full fare on going trip, and on presentation of certificate to that effect and other conditions named complied with, he is entitled to a return ticket to starting point at one third the regular fare, by route traversed on going trip."

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local tickets of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate *filled out to correspond with the ticket purchased.*"

"Failure to procure or present certificate invalidates any claim for reduction in return fare."

Tickets for the going passage may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Return tickets at one third fare may be purchased any time after the necessary one hundred have been secured and certified to, until April 24, except that—

A joint agent of the Passenger Association will be present to stamp and return certificates *to delegates personally* on *two days only;* namely *Tuesday and Wednesday, April 9 and 10;* hence all parties must have their tickets in the Church Secretary's hands promptly, before those dates, in order that they may be filled out by him beforehand; and *parties must be present on the 9th or 10th,* to *receive certificates from the joint agent.*

Special attention is called to the necessity of making the trip from Kansas City to Independence on the regular lines of railroad—*either the Missouri Pacific or the Chicago and Alton,* thus completing the journey to destination over regular lines. The local electric or steam line running between Kansas City and Independence is not included in list of lines granting reduction.

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R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, Feb. 21. 2t

DEDICATION.

The Davis City branch have appointed Sunday, March 3, at eleven o'clock, as the time for dedicating their house of worship. Elder Heman C. Smith will preach the ser-

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The Saints' Herald.

(Established 1860)

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mon and Elder Henry A. Stebbins will offer the dedicatory prayer. Saints of Lamoni, Greenville, and other branches, and the public in general, are cordially invited to meet with us. JAMES MCDIFFIT, Pastor.

DIED.

JENNERJAHN —Martha J. Jennerjahn was born January 1, 1869, in the town of Center, Outagamie county, Wisconsin; was baptized November 29, 1899, at Appleton, Wisconsin, by Elder C. H. Burr; died at Appleton, Wisconsin, February 11, 1901. She leaves a husband, three children, father, mother, three sisters, and three brothers to mourn their loss. Funeral sermon by Elder W. A. McDowell. Funeral conducted by "Royal Neighbors of America." She was loved by all who knew her.

KUYKENDALL —Absalom Kuykendall was born August 25, in Tennessee. Bro Kuykendall was baptized by Elder John A. McIntosh in Pottawattamie county, Iowa, July 5, 1860; ordained an elder the same day. His life was full of vicissitudes, but he remained faithful to his covenant until death, which occurred January 2, 1901, at San Antonio, Texas. His remains were laid in the Oakwood cemetery on the Medina river, January 4. Funeral sermon by Elder Hyrum O. Smith, February 3, 1901, at San Antonio. May his rest be peaceful and his resurrection be glorious.

SMITH —At her home, 2816 Lyon street, St. Louis, Missouri, February 9, 1901, Sr. Emma, daughter of Elder J. G. Smith, at the age of 16 years, 9 months, and 24 days. She was born in St. Louis, Missouri, May 16, 1884; baptized April 3, 1895. She goes to meet her mother and other loved ones. Leaves her father, stepmother, four brothers, two sisters, many relatives and friends to mourn her loss. Funeral services were held at home, in charge of Priest G. F. Barraclough, February 10.

HARRIS —Sr. Nancy Harris, member of Fairview branch, West Virginia, died January 21, 1901. She was born May 13, 1824. United with the church August 24, 1867. She was the wife of Aaron Harris, who came into the church about the same time. She was a faithful sister, an affectionate wife, kind mother, and loved by all who knew her. She leaves two daughters and two sons, grandchildren, and many friends to mourn. No elder being present at the time of burial, a chapter was read and prayer by a friend of the Christian faith. Funeral sermon will be in the near future.

ROUSH.—At his home near Fulton, Iowa, Bro. Levi Roush passed from earth life, February 13, 1901, at the age of 57 years, 9 months, and 26 days. Funeral service held in the church, which was attended by a large number of sympathizing neighbors and friends, the Odd Fellows attending in regalia. Bro Roush leaves a sorrowing wife and one son, Elder John B, of Denver, Colorado, who was present, also an adopted daughter. Bro. Roush was baptized in 1888 Funeral sermon by Elder J. M. Terry. Services in charge of Bro John Heide and the Odd Fellows' lodge of Fulton. "Farewell, brother."

KING —Susannah Mary Mills was born in York county, Ontario, July 27, 1878; came to Applegate, Michigan, with her parents in 1883; was baptized by Elder E C Briggs, June, 1893; was united in marriage with Frank N. King, November 16, 1898 She died February 6, 1901, leaving a little babe one day old. Her husband, father, mother, three sisters, two brothers, and a large circle of friends mourn her loss. Funeral at the Baptist church in Cash. Interment in Washington cemetery Funeral sermon by Elder E. J. Goodenough.

EWING —Hannah A Ewing died at Smithland, Iowa, January 31, 1901, at the age of 64 years, 8 months, 6 days She united with the church about six years ago, ever expressing her satisfaction with its principles Funeral services were held at the M. E church in Smithland, February 1, in charge of Elder J F Mintun, who preached from Proverbs 14: 32 and 1 Corinthians 15: 19.

LILES. — Alexander Liles departed this life February 9 1901, at his home in Council Bluffs, Iowa, after a protracted illness of pneumonia. He was born in Calloway county, Kentucky, March 20, 1832. Came to Iowa in 1842, and to Mills county in 1851. He was married to Frances Richards in December, 1853 Seven children were born to this union, four of whom, together with the wife, survive him. He joined the Reorganized Church in August, 1864, and remained a faithful member thereof until his death. He was a devoted husband, and a loving father. As a neighbor he had many friends for he was always ready to help anyone in need. Funeral services were held at the home. Elder Mark H. Forscutt preached the sermon to the friends gathered there. Other services were held in Henderson, Iowa, the town of his former home, conducted by Elder D. Hougas, assisted by Bro. John Lentz. Many of his old friends and neighbors followed the remains to the cemetery on the hill where they were peacefully laid to their final rest.

The March number of the *Delineator* is admirably suited to the various needs of every woman. There is something in it of a practical character for every woman who has household cares or who wishes to understand the tendency in modern styles One of the most valuable articles is on "The Servants We Do Not Keep," by Prof. Ellen H Richards of the Massachusetts Institute of Technology. This is a subject that should interest every woman who has troubles with the domestic problem.

The current *World's Work* has three terse, timely articles which carry much valuable information. J. D. Whelpley outlines and explains the action of the Washington legislators over the Canal Bill and prophesies results. There is an interview with Horace Plunkett, in which the methods and ends of coöperation in Ireland are shown, and George Iles describes the growth of the libraries which travel from book centers throughout the rural districts, showing that the city library, like the postmaster, is at the farmer's door.

In the *World's Work* for February is a sketch on pressed steel car industry and its designer, Mr. Schoen. Mr. Schoen's slight education, early marriage, his start in a cooper's shop in Philadelphia, the idea of the use of pressed steel and the growth of the industry are told with interesting detail.

"It was uphill work at first," Mr. Schoen is reported to have said of the beginnings of that great business. "The force consisted of four. I used to draw the red-hot plates from the furnace and pass them to my son and nephew, who were mere boys, and to another man to handle."

There is also a story in the current *World's Work* of the life of Sir William Van Horn *apropos* of the new railway in Cuba. This report of the progress of the month in "Among the World's Workers" grows in interest with each issue of the magazine.

How, then, can the American girl get and keep her own soul aglow? Next to pure religion one of the greatest spiritualizing agents is good literature. Mr. Howells has aptly said that in America civilization comes largely through books. One business of the American girl, then, is to teach herself to appreciate literature when she sees it, and to reject the mass of tawdry imitations with which we are at the moment flooded. The way to know good literature is to first familiarize one's self with the best.—*George W. Gerrig, in the March Woman's Home Companion.*

Though this remarkable addition to the New York University has been made known throughout the world by the comments of newspapers, yet Chancellor MacCracken and those in the secret have steadily declined to announce the name of the donor of this building, which cost over $200,000. According to Sarah K. Bolton, the biographer, the giver was Helen Gould. This is stated by Mrs. Bolton in the March *Delineator*, in an article on Helen Gould and her gifts.

There are nearly 50,000,000 acres of national forest reserves in this country, and for their conservative management Uncle Sam's Forest Bureau is making working plans. The states are taking a most active interest in the matter, especially New York, in whose behalf the Bureau is preparing working plans for about 1,250,000 acres. In addition, the Bureau has applications for similar working plans for 2,500,000 acres belonging to private owners.

From 20,000,000 to 40,000,000 acres of Government forest in the Philippines require attention, and the office in charge of forestry work at Manila, under Captain Ahearn, of the Ninth Infantry, is anxious to obtain the service of competent experts in this line.—*The Saturday Evening Post.*

The leading article in *McClure's Magazine* for March will be a character study of Edward the Seventh, written by George W. Smalley, the American correspondent of the London *Times*, and illustrated by a remarkable collection of photographs.

"Life Portraits of Queen Victoria will be a feature in the March issue of *McClure's Magazine*. The series is made up of reproductions from photographs and paintings, and it is of notable historical value. They cover the life of the queen from infancy to old age and are accompanied by descriptive text.

ADDRESSES.

Joseph Arber, 47 Monkfort Road, Pitsmoor, Sheffield, England.

J. A. Grant, Glover, Bay County, Michigan.

W. S. Macrae, Saltillo, Faulkner county, Arkansas.

James Craig, Glen Easton, West Virginia.

S D Goostree, Iuka, Illinois (permanent address).

Arthur Allen, mission address, church corner of Glasgow and Dickson streets, St. Louis, Missouri.

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Cheap one-way colonist excursion rates to San Francisco, Los Angeles, and San Diego, California. Dates of sale February 12, 19, and 26, March 5, 12, 19, and 26, April 2, 9, 16, 23, and 30, 1901.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MARCH 6, 1901. NO. 10.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 6, 1901.

APOSTASY—WHAT IT IS.

Apostasy, n. An abandonment of what one has voluntarily professed; a total desertion or departure from one's faith principles, or party; especially, the renunciation of a religious faith; as Julian's apostasy from Christianity.

Apostate, n. One who has forsaken the faith, principles, or party, to which he before adhered; esp., one who has forsaken his religion for another; a pervert; a renegade.

Apostate, a. Pertaining to, or characterized by, apostasy; faithless to moral allegiance; renegade.

We beg the pardon of the HERALD readers for again presenting some thoughts upon the subject of apostasy; the following from the *Deseret News* is the excuse.

APOSTASY.

The editor of the Lamoni SAINTS' HERALD, in the current number, has an article on "Apostate—Apostasy," the chief aim of which is to prove that one who adheres to the articles of faith of a church cannot properly be termed an apostate. The reasoning does not appear sound. To apostatize means not only to stand away from, or depart from, a declaration of faith once adopted, but also to separate from the body that holds this faith.

Apostasy may be theoretical or practical, or both. A man or woman may apostatize from the faith and yet remain to all outward appearances a member of the church that is declaring that faith; or may continue to adhere to that faith, and yet apostatize from the church. A soldier enlisted for a certain cause can turn traitor in more than one way. He can remain in the ranks, following the main body and yet render all the aid in his power to the enemy. Or he can refuse to march on with the main body and gather around him other stragglers, professing to fight in the original cause, while refusing to follow the properly constituted commander. In either case there are treachery and desertion. It is apostasy, if applied to a church, no matter what form it assumes.

We do not wish to be understood as making any personal application of this self-evident truth to the editor of the Lamoni HERALD, or his friends. It is not for us to pronounce judgment. But the general principle he treats on is of much importance and should be well considered. In ancient Israel, when it was rumored that "certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods," inquiry was to made and if the rumor was true, those separatists were to be treated as apostates. Under the Christian dispensation, those who became "offended," because of the persecutions that raged, and commenced to "betray one another" were certainly apostates.

The great apostasy predicted by the first apostles of the Lord was wonderfully well hidden under the pretense of adherence to the original faith. In fact, the true church was condemned as a body of heretics and was driven into "the wilderness," while the master spirit of the apostasy claimed divine authority and power, and entered into a compact with paganism, for the oppression of the faithful Saints.

Many have thought that they could preserve the faith pure, even if they left the ranks of the church, "offended" perhaps at real or imaginary wrongs. But we believe the experience of every true Saint is, or will be, that in order to preserve the faith, it is necessary. not only to be one with the people of God, but also to perform the duties implied in membership. Those who neglect their prayers, the study of the word of God. the companionship enjoyed in meetings of wards and quorums, will soon find themselves surrounded by the darkness of doubt and unbelief. The sight grows dim. Knowledge once enjoyed passes away. It is only by faithful application to duty that the Spirit of the Lord can be retained—that Spirit which gives light, peace, and joy. Without that Spirit. the soul will soon be in the dark, and apostasy will be the result.—*Deseret Evening News*, Jan. 19, 1901.

Accepting the *News*' statement that it does not wish to be understood as making any personal application to the editor of the Lamoni HERALD or his friends, as being made in good faith, we give the nouns *apostasy* and *apostate*, and the adverb *apostate*, as Webster's International Dictionary gives them and their meaning.

It will be remembered that we made our former article quite personal, having been charged with being an apostate from the faith of Joseph the prophet, father of HERALD editor. We thought that we showed pretty clearly what the faith of the church was at the time we became a member of it. So if we continue in adherence to that we have not in any sense departed from that faith.

As to separating from the church, or dropping out of the ranks. The citation of the apostasy of Julian is not in parallel, for he revolted from Christianity as a whole. This we have not done; but held to Christianity as the same was revealed in the coming of the angel and the Book of Mormon. This book contains a declaration of the faith and doctrine which the church was to accept and follow. We have found the faith and doctrine as given in the Book of Mormon to be the same as stated in the Epitome, or Articles of Faith offered to the public in the church organ in 1842 by Joseph Smith. They also agree with the doctrine and faith stated in the revelations of the Lord to the church, accepted by the church, and published by the church for the guidance of the members and the information of the public, friendly or hostile; as found in the Doctrine and Covenants published in the lifetime of Joseph and Hyrum Smith, and for thirty-two years after the death of those two men. This included the years from 1844 to 1876, during which period there was no change in the published rule of the church, of any faction, regarding the marriage relation; the first introduction into the Book of Covenants of the dogma of plural marriage occurring in 1876. All other editions, issued prior to that date, both American and European, contained the monogamic rule adopted by the church in 1835 and published thereafter until 1876.

It is a well-known axiom in law that no change of faith and practice can be introduced into a church against the consent or the membership, and that should any attempt be made by any, few or many, to bring about a change of faith and practice any number of the members, however few, may refuse to accede to the innovation, and will be entitled to the name of the organization and the property, if there be any, and will be recognized by the authorities in both ecclesiastical and secular courts as *the* church. The charge of apostasy will not lie against those remaining loyal to the original faith, nor will the charge of separating from the body hold as against them. Those who introduced the innovations of faith and doctrine will be adjudged as apostate, no matter how many there may be of them.

Take the case in point. A number of men who were baptized into the church between the years of April 6, 1830, and June 27, 1844, under the church organization effected during that formative period, and under the official rule of Joseph and Hyrum Smith as leading men, and the general ministry sent abroad by the church. The declaration of faith, or the articles of faith as formulated by Joseph Smith in 1842 and published in the organ of the church, was *the* faith of the church, that which those men above referred to embraced, the doctrine to which they gave heed, as

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being formulated from the Bible, Book of Mormon, and Book of Doctrine and Covenants, officially declared to contain the fullness of the gospel, and by its publication and their adherence to it they became its believers, advocates, and defenders. Any addition to this faith so accepted by them which in its nature subverted, changed, repealed, contradicted, or made void the whole of such published faith, or any part of it, could not be made a part of the church faith and polity binding upon them without their consent thereto, no matter by whom of the officers and members such change was offered or sought to be effected, and while they remained steadfast to their original profession of faith and belief they would be of the church and in case the proposed change was forced upon them they would be *the church.*

The son of the Prophet Joseph Smith was one of those so baptized. His acceptance of and adherence to the faith and official legal adoption into the church, while it made him a member of the body, made him such only on the basis of the faith and practice of the church at the time obtaining; but did not make him an adherent to, or responsible in any wise for what should be afterward introduced into the church by which the original organic structure of faith, doctrine, and organization was changed or controverted; he could not without his consent be made a part of that portion of the church, however numerous it might be, which should adopt doctrines, practices, or dogmas controverting, or making void those of the church to which he by the act of baptism into the church gave his consent and adhesion. If it were otherwise than this no man's spiritual standing with God and fellowship with the church of Christ, the body of Christ finally triumphant, would be safe for an hour. He would be at the mercy of man, fallen and corruptible man. This has been the law moral, ecclesiastical, and secular, since the church, or a church, has had an existence. What follows? This; there was an innovation of dogma and practice. A radical change in the faith and practice of the church in regard to the marriage relation was introduced by somebody, by which the rule, "One husband and one wife living at one time," solemnly and formally adopted by the church at an assembly held at Kirtland, Ohio, August 17, 1835, and published in the recognized standard works of the church up to, and beyond the time of, the death of Joseph and Hyrum Smith, was changed and a system of celestial, spiritual, plural, or polygamous marriages became a rule with a large portion of the church membership in direct disregard of, and contrary to, rules of faith and practice obtaining at the time the son of the prophet and thousands of others were baptized and became members of the church.

These departures justified the son of the Prophet Joseph Smith, and all others who at an earlier or later date than his action, declared their continued fealty to the original articles of faith and their refusal to accept of, or to be compromised by the changes so introduced?

No amount of argumentative sophistry can effectively dispose of this plain statement of the case in favor of the son of the Prophet and his associate friends. They were never involved by a voluntary adhesion to the changes of dogma and practice from the original faith sought to be introduced into the church and were not in affiliation with the promoters of that changed polity. How could they then drop out of the ranks, become cowardly traitors to comrades and cause, renegades, apostates, to the body, the church. It is known that the Master builder, the one who gave the original commandments upon which the martyrs Joseph and Hyrum and their associate ministers built the church, has repeatedly recognized the sons of the Prophet and his friends and coworkers in their church movement and work by acknowledging their labors and giving the Spirit, by which disciples are enabled to cry "Abba, Father," in token of their acceptance with Him.

PRAYER MEETINGS.

The following questions regarding prayer meetings and the conducting of them are a sample of many of similar import. We reply to them not because we think there is anything difficult in them, as we think the answers should be readily suggested to the mind of the average Saint.

(a) If the Saints assemble for worship and there be no officer present, would it be right for a lay member to open the meeting? (b) If no brother present can do so, would it be right for a sister who is able? (c) Or if a sister's husband be present, who is a good man, and well capable, but belongs to the Christian Alliance, would it do for him to open the services? (d) Or had they better do without any?

(a) If the Saints to the number of two, or three, or more meet at a stated time for prayer, no officer being present, any member present may take charge, either by tacit consent or by vote of those present, open the meeting at the proper hour, and close it when the time comes to separate, all in good order, and without controversy.

(b) Either brother or sister may so open, conduct, and close, brother preferred if present.

(c) Yes, if those present should request him to do so.

(d) They should hold their meeting by all means, if they can do it without a controversy, or wrangle over who should take the lead.

If the president of the branch will not act, and says he cannot because he lives too far away, what can the branch do, if they cannot get him to meet with them? Can they elect another when he is not present?

If for any good cause the one chosen to act as presiding officer of the branch cannot meet with the Saints and act with them, the branch may take action at any regular, stated meeting and proceed to choose another to preside, due notice of the contemplated action at said meeting having been previously given. They can act whether the then incumbent is present at the meeting or not. It is proper that he should be notified of the meeting so that he may be present if he so desires. If the time for which the president was chosen to act has expired, that fact is sufficient ground on which to proceed to choose another, or to reëlect the one already chosen, as the branch may elect.

Is there any rule of the church against our members taking the sacrament with any other good people?

There is no specific rule of the church forbidding members so doing; but the scriptural injunction requires that when one takes the sacrament he should "eat and drink discerning the Lord's body," which is the church. If a member of the church can partake with other bodies of worshipers discerning in them the Lord's body, we suppose they might then so partake; if the members, however, discern in the church the Lord's body, we hardly think they can consistently partake with other persons.

The rules of the church provide that none shall be permitted to partake of the emblems unworthily, for by so partaking they bring condemnation on themselves.

It is for this reason the church is what is called "close communion." The same reason that would prevent the officers from offering the emblems to none but members would apply in preventing members from partaking with other churches, or organizations; not because they may not be good people, but because of the principle involved.

Is it necessary, in order to hold prayer meetings, that one of the priesthood be present?

No; see answers to questions stated above.

How often should prayer meetings be held?

As often as the officers and members of a branch, or body of neighboring Saints may agree. Many of the branches hold one on Sunday afternoon and on Wednesday evening, which is probably enough for ordinary branches.

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POLYGAMY IN PARIS.

In another part of the HERALD will be found a letter from Bro. Peter Anderson, in which it will be noticed he speaks of the qualified manner in which the Utah people speak of the "practice of polygamy" when referring to the suspension of the practice in this country. The following dispatch from Paris, dated February 16, to the New York *World* and the Chicago *Chronicle* will probably throw some light on the matter:—

A Mormon sect has just been discovered in Paris with a temple in a private house. Among the male members are sixteen owning fifty-eight wives. One man has seven, with just one child each. Another has three wives, with sixteen children. All Paris Mormons are respectable, industrious citizens.

Although the authorities have been informed of this, it is said that no prosecution is intended, the marriages being strictly religious, with no civil formality, the extra wives being viewed by the state as concubines whose children, however, can be legitimatized without entailing marriage with the mothers.

EXTRACTS FROM LETTERS.

By letter from Bro. N. C. Enge, at work in Norway, February 9:—

I stated in one of my letters to Bro. Kelley that I would write you after I had visited Denmark, but since the good Lord has this day given me the pleasant duty of leading two into the Skagger Rack waters of baptism, I felt that you would rejoice with me on receipt of such, therefore I have written from this place. Those baptized are husband and wife, in the fifties in age, and the same who kindly cared for Bro. Hansen during his illness at their house in Arendal. They moved from Arendal soon after Bro. Hansen's death and are now living ten miles north of Grimstad, near a lake. The place is thickly settled all the way from Grimstad, and there are about fifty houses in the immediate neighborhood of their house. I have preached sixteen discourses in their house, three in a house near by, and two half way to Grimstad. I have had an average number of earnest listeners, from twenty to forty. There are several heads of families who are earnestly studying our claims, and when the lake is clear of ice there may be some of them who will obey. A young man, who has lately bought a house in Grimstad, has offered us two large rooms on the first floor, so there will be no rent to pay. The minister at the Lake church unwittingly accused me before his audience of being a Mormon, and that we had several thousand members both in Norway and in Denmark; that the Mormons were heathens, etc. After the audience had been dismissed I walked up to him in the aisle and shook hands with him and told him with as much meekness as I could command, that we had nothing to do with those people he spoke of, whereupon he confessed his ignorance. We parted with a mutual smile and I paid him a visit at his mansion the second day. He received me kindly, read my license and letter of appointment, and promised to announce his mistake. I am not aware that he has done so, but he has left me to pursue my work in peace—the Lord bless him for that.

It is now my intention to go to Aalborg in Denmark, and send Bro. Hansen's trunk, and preach a couple of weeks if we can secure a house or hall. But I mean to return here, and begin operations in Grimstad. I am trying my best to plant a station there. It is seven miles east of my birthplace, where I am now writing. Those people walked eight miles to be baptized in the sea, and returned to their home satisfied.

Axel, my boy, is assisting me with his guitar. I thank you for your intercession. Letters of encouragement are earnestly sought. Please remember me to Brn. Kelley, Salyards, Anderson, and the Saints in general whose confidence I shall strive to merit.

Hoping that we all may retain the Lord's favor, I am your brother and colaborer.

Bro. Fred A. Smith, who began a debate a week ago last Monday at Decatur, Nebraska, with an elder representing the Utah church, under date of February 27, wrote to Bro. H. C. Smith:—

We are getting along very well here. Bro. H. N. Hansen is with me.

In a letter to Bro. R. S. Salyards, dated at Dow City, Iowa, February 28, Bro. J. M. Stubbart writes:—

I am holding meetings near Galland's Grove, with good success so far as getting out good crowds and securing their attention is concerned. Generally I have been having good liberty. I hope to continue in the good work as long as the Lord gives me ability to do so.

In a note to Bro. R. S. Salyards, February 26, Bro. T. W. Williams, San Bernardino, California, wrote:—

We raised about $600 00 by subscription recently in Los Angeles towards paying off the church indebtedness. The branch in Los Angeles is in much better condition than I have ever known it. Difficulties of years standing have been adjusted, and everything looks propitious. I am now holding forth at San Bernardino. Our conference convenes here March 1.

By copy of bill sent us, we notice that Brn. Alma B. Hanson and Emsley Curtis are advertising their meetings by using handbills, inviting people to come out to hear the Latter Day Saints on gospel themes. Bro. Hanson says:—

Bro. Curtis and I are having good crowds and interest.

Bro. Joseph Thompson, under date of February 1, writes from Adamstown, New South Wales:—

I love the HERALDS; they are a great help to me and to any Saint whose eye is single to the honor and glory of God. I am glad to see in the HERALDS how the people in America embrace this glorious gospel. It is not so in Australia; the people here do not want to be disturbed, do not want any conversation on Bible subjects. How I can see the spiritual darkness the churches are in! The Lord has told us there are thousands to be gathered into his kingdom in this island of the sea. My prayer is that those in the fold may have wisdom to walk worthily. I am satisfied that this work is of God. May the Lord prosper it in all nations!

In a letter to Bro. R. S. Salyards, Bro. N. C. Enge writes from Aalborg, Denmark, February 20:—

I am well and hopeful. Just received a letter from those I baptized the 9th inst. Since I left, the ministry and others are using a great deal of slander, and it will necessitate my hasty return to make an effort to quiet them a bit. Axel was well when I left.

In making his report to Secretary Salyards, Bro. J. T. Riley writes from Webb City, Missouri, March 4:—

I feel well in the work—never better than at the present time. Hope to continue in the work which is so grand!

EDITORIAL ITEMS.

Mrs. V. C. Wesley, under date of February 2, writes from Dawson City, Yukon Territory, and desires to know the address of Bro. William Edwards, who lives, she says, in Kansas City. She desires to have him send his address to her or her daughter, Laura Smith, at Seattle, Washington, as she will be there the coming year, though at Dawson City when she wrote.

In HERALD for February 20 will be seen a notice by the reception committee appointed by the Independence branch. The committee desires to have the attention of the HERALD readers again called to that notice, and also to the fact that while they announced that so far as possible the General Conference appointees would be entertained free, as matters now stand they can entertain free only those who are so notified by the committee, "as the places have about all been taken." We have this from the secretary of the committee, Bro. J. J. Luff.

According to a number of the daily papers a new star has been discovered by Dr. Anderson, of Edinburg. In honor of the discoverer the star is being called Anderson's star. It is in the constellaton of Perseus, and its magnitude seems to be variable, to quite an extent.

On February 28 a prominent figure in American history passed away. William M. Evarts died on that date at his home in New York, at the advanced age of eighty-three years. At times in his life he has held the positions of Attorney General of the United States, Secretary of State, and United States senator. While he discharged the duties of these offices in a statesmanlike way, his most remarkable record has been made as a lawyer, having been considered one of the ablest lawyers in the country. He was especially well versed in constitutional law. It was while he was acting as Secretary of State that the foreign countries were asked to prohibit the immigration to this country of converts to the "Mormon" Church, as polygamy was unlawful in the United States.

On February 24, the Teutonic, while on its way from Liverpool to this country, was struck by a tidal wave, and was badly used, its iron work being bent and smashed, and some of the passengers injured enough to require medical care. The wave came without warning, completely overwhelming the ship; but fortunately nearly all the passengers were at breakfast, hence very few were on deck. This probably accounts for the fact that no lives were lost, though some persons were injured.

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Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO 10.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

The facts are, dear reader, I have not enlisted in the interest of the church without a full and free investigation of its claims from every moral, religious, and political standpoint, and weighing, as far as possible with my limited knowledge, the evidence on either side of the subject; and at my baptism I resolved that by the grace of God I would discountenance wrongdoing in the church. When I heard Sister Emma's statement as before published, I believed her testimony, and I reaffirmed my vow for I could plainly see that through evil-minded men the church had been brought to shame and its final rejection as an organization, hence the necessity of a reorganization of the church. I felt thankful to God that the prophet's wife had never been deceived, was in the church, and had the Inspired Translation of the Holy Scriptures left in her hands for safe keeping while the church was passing through the dark and cloudy day of apostasy.

I had learned many things while I was in Nauvoo, and to illustrate how I was taught one principle of the gospel which had bothered me more or less in relation to the punishment of the wicked I will relate one incident. One day I was very much cast down and lonely. A feeling of utter despair and distress came over me, and I threw myself on the bed and exclaimed, "Hell can't be any worse than this world, and if there is a Devil, I wish I could see him now!" Instantly the Devil rushed to my bedside and leaned over me and said, "Here I am." I was frightened and covered my head in fear and could only say, "Jesus, Jesus!" and while I struggled to pray and could only say, "Jesus, Jesus!" all of a sudden I saw an eye, and a happy, peaceful, calm, joyous sensation came over me. It looked bright as fire, yet beautiful, with an expression of love and kindness defying description; and I heard these words: "Thus saith the Lord, I have permitted you to have only a taste of the pains of hell so you may know something of the distress of the damned in hell, and the joy and happiness of the blessed ones in heaven, in contrast with the suffering of the wicked in hell."

This manifestation was so real and convincing, and led to so much thought upon the subject of the punishment of the wicked, that I pondered over it for days, and I was led to the idea that if the withdrawal of God's protecting influence and comfort of the Spirit was merely a taste of the pains of hell, what was that in comparison to the doomed who would be banished in the prison house until they had paid the uttermost farthing and hell should give up its dead? The Psalmist David seemed to hold the same view when he said,

> The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul.—Psalm 116: 3, 4.

I was very watchful all the time to gather any expression from Sr. Emma in which she reflected any feeling concerning the latter-day work. One evening she said, "If anyone will follow the instructions as laid down in the Proverbs of Solomon and the Psalms of David they will come out all right." But Joseph said, "David was not raised from the dead when the righteous came forth at the time of Christ's resurrection, because he put Uriah to death, and the crimes of polygamy and murder always go together."

I had a desire to lead her out in conversation concerning her expectations of Joseph ultimately taking his father's place in the church, but she always avoided any conversation on that subject. I had a dream or vision, in which I was talking to her about it, and Joseph appeared in front of a window in the door, looking at us. We both saw him at the same time, and his mother stopped talking and observed, "Joseph would rather I should say nothing about it." After I had this manifestation of the Spirit, I felt perfectly satisfied that Joseph and his mother both believed that he would in the due time of the Lord take his father's place in the church, and all my anxiety to talk with them about it left me.

I then had a great anxiety to know just when he would be called to take his father's place as the prophet in the church, and for this purpose I set apart a certain day with a resolution that I would neither eat nor drink until the Lord would reveal to me the day that Joseph would take the presidency of the church. I abstained from food and water all day, and just as the shades of evening came on I was kneeling in prayer, and the Holy Ghost rested on me in mighty power and said, "It is none of your business to know what any other man will do. It is enough for you to know what you ought to do without reference to anyone else, saith the Lord;" and the statement found in the Gospel according to John, chapter 21, verses 21, 22,

> Peter seeing him [John] saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me,

came to my memory with great force, and so suddenly was I shocked by the Holy Spirit that my whole being at first trembled with fear; but soon the hallowed influence of the Spirit comforted me with such an assuring peace and joy that all doubt left me, and I never had any more anxiety over the matter. I felt assurance that Joseph would be the president of the church, as a decree from the almighty God had revealed it to me by so many varied maifestations that all seemed to rush into mind in an instant of time. My comfort of mind was such that I could say indeed I had realized the promise of Jesus,

> Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John 14: 27.

But to return to my narrative. While I was yet stopping at Bro. Joseph's farm, I passed the evening at one of his neighbors, James Richardson, and about nine o'clock I started from his place, and the Holy Spirit in great power, more so than I had ever felt before, rested on me, and I fell to the ground, and a person stood over me and said: "Truly men are creatures of circumstances over which they have no control; but if they are prepared, it will do them no injury. You are a creature of circumstances over which you have no control, and like John who was in the wilderness, not a forest of trees, but like ancient Israel who were in the wilderness, not knowing the source from whence deliverance came, so are you in the wilderness of scattered latter-day Israel, who do not know the source from whence deliverance comes. And if I now send you into the northern part of this state, will you continue on your mission, or will you run away and go home?"

I answered, "I will do just what you say."

He then said, "Go into the northern part of this state and call on my servants William Marks, Israel Rogers, and James Blakeslee, and tell them what you know and most assuredly believe, and then you will be directed to visit others."

That this was a heavenly messenger sent to me I had not a single doubt. That it was now my duty to commence my missionary work to the Latter Day Saints in earnest was made plain to me by an angel of God, and that I could tell all the Saints without doubt that the church would be fully organized, and that the gospel of Christ is unchangeable, the only means by which salvation can be obtained by mortal man. Ah! my gladness of heart cannot be described by pen and ink, while the still assuring voice of the Spirit gave me comfort of soul and confidence in the gospel of Christ as

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taught in the three records. I do know that messengers who are greater in power than mortal man minister to men on earth, and like the apostles and prophets of old I can testify I know the gospel of Christ is true and the power of God unto salvation to all who obey it. The power that rested on me at this time was similar to the manifestation I had when I fell on the floor at Bro. Blair's, and a train of thought filled my mind as I pondered over this glorious revelation, bringing to my memory so very many of the manifestations I had received from the Lord by his Holy Spirit that my confidence was unshaken in the divine plan of redemption of mankind through Jesus the Christ.

I soon started on my mission to visit Brn. William Marks, Israel Rogers, and James Blakeslee, as instructed by the angel. I went by Amboy and called on Bro. W. W. Blair. He was now firm in the faith and hope that Joseph would be divinely called to the presidency of the church, and that God had indeed truly commenced to organize his government and kingdom again on earth, and he informed me that after we left him, about Christmas, he went up to Zarahemla to visit the Saints, and was much pleased with what he saw and heard, and was baptized by Bro. Zenas H. Gurley, Sen.

Bro. Blair took me in his carriage to visit Brn. William Marks, who then lived at Shabbona Grove, and Israel Rogers, on the Fox River (near Sandwich, Illinois). Both were very much interested in the gospel and church work and received us very kindly, expressing hope that our mission was all we claimed for it, and that Joseph would indeed take his father's place in the church, and that they were waiting in faith that God would in his own time revive his church. Bro. Marks was indignant and disgusted over the pretensions and preposterous claims of Brigham Young and James J. Strang, and said, "I stand in the faith of the gospel of Christ just as I received it in Joseph's days." Bro. Rogers had obeyed the gospel when he was a young man, in 1840, in the state of New York, and was still a firm believer that Joseph was a prophet of God, but had never had any confidence in the pretended prophets and leaders of the church who had arisen since the martyrdom of Joseph. He gave me much encouragement and I thought he would soon be with us, for he said he had believed for some time that little Joseph might yet be called to take his father's place. He was so full of business he could not talk very much with me, but manifested to me that he was not aware there was so much written in favor of lineal priesthood and Joseph's blessing. Sr. Rogers seemed more alive and interested in my mission than he was at that time.

Sr. Marks bore a very strong testimony of the gospel and of the wonderful power of healings and gifts of the Holy Spirit she had often witnessed in Nauvoo. She said, "O, I did not have to call for the elders to minister to my children. Often I would anoint them with oil when sick, and they would immediately be well." Bro. Marks was all alive to the interest of the gospel and latter-day work, and as proof that he had great confidence in the prophet Joseph, and knew that he was a man of God, said: "Just before his death I had quite a long talk with him. I had been feeling badly about the rumors that were being circulated about polygamy, and those old stories started by John C. Bennett concerning spiritual wives, and I was fearful that Joseph was mixed up with them in some way. But in his conversation he denounced all those things in the strongest language possible, and I became satisfied that Joseph was not abetting the crime of polygamy in any sense or form. In fact, he told me he would go on the stand the very next Sunday and denounce it publicly, and also advised me to look up the matter in the most thorough manner, and if I found anyone in the church who was teaching spiritual wives or any form of polygamy to bring charges against them, and he would help me to prosecute them until the church was cleansed of all such characters. His language was in such earnest solicitude for the welfare of the church, and against evil in any direction, that I was much encouraged, and was determined to stand by him to my utmost ability."

I then said, "Brother Marks, do you know anything of that purported revelation concerning polygamy as published in the *Seer* by Orson Pratt?"

He replied, "I never saw any such thing until I saw it in Pratt's paper, nor did I ever hear of it during Joseph's life. It was evidently gotten up by Brigham Young and some of the Twelve after Joseph's death."

I had such confidence in Bro. Marks, knowing he was the president of the stake at Nauvoo, that I was very particular in asking him on this matter. He said: "I think Joseph had been deceived in some men who were hovering around him, and that he was not aware of their real character until just before his death. In fact, since then I have been led to believe that it was hidden from Joseph until just before his death so those wicked men could fulfill the scriptures in their apostasy in the latter days, and it was to be, or the Bible would not be true in its predictions in relation to those referred to where the Apostle Paul says,

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron (1 Tim 4: 1, 2),

and Jesus Christ says of them:—

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. —Matt. 24: 26.

"I tell you, Bro. Briggs, this latter-day apostasy was to be, and the Utah Mormons are fulfilling it to the very letter."

When Bro. Marks made the above statements to me I could not help seeing the force of his application of those sacred passages to Brigham Young and the Mormons. And when I connected it with the prophecy of Jeremiah 17: 5, 6, where he says,

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert [great American Desert] and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited

(until the Mormons went there), it did seem in very deed that all these things were to be so that the scriptures might be fulfilled, and also to teach all men that they should not be led by their fellow men, but indeed be taught by the Holy Ghost, which will lead into all truth, as the Savior taught his disciples nineteen centuries ago; and if they would not learn by precept, they must be taught through suffering and disappointment, as we now hear through the wail of disheartened, scattered Latter Day Saints who have been led to and fro in the land during the dark and cloudy day of apostasy.

I then went alone to visit Bro. James Blakeslee, who lived at Batavia. He was then associated with Charles B. Thompson in what was known as Baneemyism. He at first opposed me quite vigorously, but I had the Spirit to expound the law of lineage and the promises to Joseph and his seed as found so abundantly in the scriptures, and also the gift of prophecy, in which I declared these words:—

Thus saith the Lord, The time is near when the hope of Baneemyism and Charles Thompson's deception will come to naught, and you will be a witness of its overthrow and shame.

At my first visit with him he did not give much encouragement, though he treated me very kindly. He remembered being at my father's home when I was but a small boy.

I then went up to Beloit, Wisconsin, and visited Brn. Samuel Powers, Henry Pease, William Hartshorn, Otis Bass, and some others of the Saints, and with Samuel Powers, of the Twelve, went to Beaverton, Boone county, Illinois, where Bro. Zenos Whitcomb and wife lived. They had joined the church in Canada in

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1839, and were firm in the faith of the gospel of Christ, and had never been deceived by any of the false prophets who had arisen since the martyrdom of Joseph. At this place Bro. Powers had been holding meetings some little time, and much interest was manifested to hear the word.

From Beaverton I went to Burlington, Wisconsin, where I found Brn. William Aldridge, John Gaylord, Chester Smith, Moses Nickerson, and others in the vicinity of Voree, where James J. Strang once had his headquarters. These brethren all denounced Strang as an impostor, and had never embraced his philosophy and teaching, but were real Latter Day Saints, and hoping that the church would again arise and shine as in the days of Joseph, and were really expecting some of Joseph's children would ere long be called to take the lead of the church. But when I informed them of our hope in the Reorganization, the law of lineage, and bearing testimony of the gifts of prophecy and revelation that had been given to the Saints in Zarahemla concerning the coming forth of little Joseph (as he was then called) to take his father's place as prophet of the church, they soon had evidence of the Spirit to the truth of my mission, and joined the Reorganization.

I also went to Rochester, Wisconsin, and found Bro. Lyman Hewitt and his brother. They had formerly been Presbyterians. Lyman soon received my message of good news, for he had been patiently waiting to hear of the rise of the church once more. They were also from the state of New York and had received the gospel soon after the church started, and after the church was rejected in Nauvoo they moved into Wisconsin.

Then I went to Waukesha and met with many of the old Saints there, but they had been very much tried in their faith th rough what they called William Smith and Joseph Wood's philosophy of church building, and some of them were investigating modern spiritualism. A cousin of mine, Sr. Emaline Welch, was then a firm believer in spiritualism, but most of the old members of the church were firm in the gospel as taught by my brother Jason before the death of Joseph, but were now inactive and waiting, as little Joseph had not yet made a move, as they had been led to believe he would through the hope held out by the Reorganization for some years, as they were among the first to receive Jason's revelation of November 18, 1851, and some of them attended the conference of June 12, 13, 1852.

Here I met one of my uncles, Riley Damon, who never belonged to any religious denomination, and, as I had supposed, was indifferent to the Christian religion. But one evening after supper he drew his chair close to me and said, "Nephew, I want you to tell me all about your faith, hope, and what you are doing." I accordingly delineated my hope in the gospel of Christ, explaining my faith in the doctrine as taught by Jesus and his disciples, and illustrated it by the examples they left for us to follow. How that Jesus himself was baptized and commanded his disciples to baptize, and they taught baptism for the remission of sins, and the signs and gifts of the Holy Ghost followed the obedient in Christ; that none were baptized except they were old enough to be taught faith in God, repentance, laying on of hands, and the resurrection of the dead. There would be yet in the future two resurrections, and eternal judgment, and that all men, the race of Adam, would have the offer, and would hear the gospel. Some, who are termed the first fruits, would be obedient in this probation or life; others who were not fortunate enough to obey the gospel in this mortal existence, would die without a life in Christ Jesus that makes them free from sin and death, and all such would be consigned to what is termed the lower parts of the earth, other passages of scripture terming it the prison house, where Jesus descended before he ascended far above all heavens, and then gave gifts unto men, as on the day of Pentecost, and as the Apostle Peter says, Christ went and preached the gospel to the spirits in prison, to them that were dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But those who did not avail themselves when they had the opportunity to obey the gospel in this life, would not in the general judgment have part in the glory of the sun, but would be judged worthy to inherit some of the mansions in lesser glories in the kingdom of God. That the church and kingdom of God on earth established by Jesus Christ and his apostles eighteen centuries before, suffered violence from the days of John the Baptist. The forerunner of Jesus was beheaded, Christ crucified, and all the apostles of Christ suffered martyrdom, save John, the Lord's brother, and within three centuries ten universal persecutions were waged against the church of Christ, until the time of Constantine, when the corruption of the world swallowed up the church, and the dark ages intervened. During this time of persecution, millions of the Saints and professors of religion were put to death, many of them by being burned at the stake, and such violence did the church suffer that no one on the whole earth held to and advocated the doctrine of Christ in its entirety. All the churches in their fragmentary organizations held to some little smattering, in a broken manner, of the principles of the gospel, but had all lost the authority to administer the ordinances of the church of God, and hence the necessity of having the authority again sent by the hand of an angel of God, as foreseen by the Evangelist John on the isle of Patmos as recorded in chapter 14, verses 6, 7. I then gave him a concise history of the rise of the church in our day with its wonderful progress for fourteen years, during the life of Joseph the choice seer; of the apostasy through Brigham Young, James J. Strang, Gladden Bishop, J. C. Brewster, and others, and now of the promises left to us that little Joseph would in the due time of the Lord be called to take his father's place as president and prophet of the church. I was very much led out in testimony. For nearly three hours we thus canvassed and conversed over our hope, and when we were through talking my uncle said:—

"Nephew, I believe you are on the right track, and I believe the gospel of Christ is true, and the Latter Day Saints the true church of God, and all I have to say to you is, Do not allow anyone to spoil you. I have been watching the church for years, and have seen so many fall through flattery, and some because they would get heady and think they were the ones who were doing the work instead of giving God the glory. You continue just as you are, humble and devoted, and you will come out all right."

I answered, "I am surprised! Why, uncle, I did not know that you had any interest or faith in the gospel of Christ. I thought you were a skeptic or favored infidelity."

He continued: "No, I have believed the gospel ever since I first heard it during Smith's life, but the apostasy of Brigham Young and others kept me out of the church. But you go ahead, now, and you will come out all right."

"But," I replied, "will you not come with us and help us, and also secure your own salvation?"

He answered, "O, I do not know what I will do, but you go on and do all the good you can."

The second time I saw him was in the spring of 1859 in company with Elder Blair. He was much interested in our hope. I plead with him to be baptized. He said he knew he ought to, but he continued, "If I should make a start and fail, like so many others have, I would never get over it, it would kill me."

I said, "You are a business man, and would not neglect your business where it involves only a matter of dollars and cents, which is nothing in

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comparison with the welfare of souls. How can you neglect so great an interest as the worth of a soul, and lose prospect of gaining the celestial glory in the first resurrection, and sonship as a joint heir with Christ?"

He replied, "I do not know, but it seems hard, somehow, to make a start," and his last inquiry was, "Will you come back this way?"

I said, "Will you be baptized if I do?"

His answer was, "I do not know."

I left him, feeling very sorry for his condition. Though he was then a hale, hearty man, in six weeks he was dead and buried, and I have never visited that neighborhood since.

(Continued.)

GRACELAND.

The article, "Endowment for Graceland," in HERALD for February 20, would have been much better if the author had left out the reflections implied on those who see the college question in a different light from himself. To insinuate that those who refused to act on the Board of Trustees last spring were lacking in courage or fortitude, to talk for Graceland in such a manner is very unkind to Graceland, indeed, as it is not a manner calculated to make friends; and besides, it is very unwise, for only those who truly are cowards would be scared, or bluffed, or derided into changing their attitude or acting contrary to their convictions. It would be much better for the object for which the brother wrote to grant that those who acted differently from the way he thinks they should were conscientious in so doing, and could they see differently, as they may, or may not come to do, they would be courageous enough to act, and not hesitate because difficulties stood in their way if they had faith that the Lord was on their side.

With that part of the article that says, "Let us now give a long pull, a strong pull, and a pull all together to pay the original debt according to the Bishop's plan of last April," I heartily agree. The plan is such an encouraging one. While it is hard for many to give a subscription, when we consider that the success of this plan will erase that burdensome debt, it is a strong incentive to sacrifice. I would hate to see the plan abandoned, and yet, after reasonable time has been given, it will have to be if it is not accomplished, I suppose, for money is being held, now, waiting for the announcement that the number required has been secured, while the interest is going on all the time, and the Bishop is not receiving what he would otherwise, perhaps.

That the debt has to be paid is a very practical fact; we can all understand that. Then let us treat it in a practical manner, and be brisk to improve the time that we yet have before the opportunity runs out. How good it will seem, how glad and free we shall feel, to have that debt paid; and then we shall be all the better able to consider what is best to do about the college in the future. Let us, truly, "all pull together," now!

BY A SISTER, AND ANOTHER ONE OF THE THOUSAND.

P. S.—Wish we knew how many subscriptions are lacking to make up the thousand.

LOOSE THE SHACKLES.

I was much pleased with the thoughts expressed in the article in the HERALD a few weeks ago, entitled, "Shackles Fettering the Book of Mormon." I have heard people condemn us for keeping the book in the background, saying that we preach from the Bible to make converts, but in reality give the Book of Mormon first place. A gentleman asked me why it was, if we considered it the word of God, that we did not make it more convenient for the people to get. "Why," said he, can we never find one at the book stores? I should think they would publish them cheaply, and supply the book stores."

I replied, If I were keeping book store I certainly should keep it; but the main reason it was not kept was the prejudice against the book and its translator. The merchants were too prejudiced against it to keep it in stock; the people were too prejudiced to ask for it; there was absolutely no demand for it, only as an interest was aroused by the ministry or the membership of the church.

I loaned the same gentleman my copy of the Book of Mormon, and I asked him after he read it, as he said, carefully, "Did you find anything objectionable in it?"

"Well, no, I found nothing objectionable in it *as a book.*"

"You found it was not responsible for the abominable doctrine of polygamy, didn't you?"

"Yes, I found it was not responsible for that."

But there are many Saints who are firm in the faith, but have not a copy, because not convenient for them to get, and not being rich in this world's goods can hardly spare the money, while it is so high priced, and hard to obtain. Until we show something like the zeal in its dissemination that the sects have shown in scattering the Bible, it will not do much to convince either Gentile or Jew that Jesus is the Christ, or to the intent that they may believe the Bible. Would it not be well that a certain per cent of the tithing, if even a small per cent, be set aside as a fund for that purpose, and let anyone who feels led to do so give an offering for that purpose? Let the fund but be started, and as soon as possible, a large edition of the work cloth bound be sent out for the ministry or for any one who will, to sell, and let any Saint be free to act as agent for its sale, and I feel that many would rejoice in the increased light that had come to them, and would feel like adding their mite to "keep the ball rolling."

The Utah editions of the Book of Mormon are much more convenient, as they are divided into verses, after the manner of the Bible. So also are their editions of the Doctrine and Covenants. Cannot we have these books arranged in the same manner, with references as is the Bible, not only to other parts of the books, but to the Bible and to Doctrine and Covenants? Then the earnest seeker for truth could much easier see the agreement of the three books. It would be a task, but one worthy of the effort it would take.

If indeed it is the word of God, why should any elders have any scruples about launching it out? Is not that the bondage of fear? and shall not the truth make us free? We are not free, while in fear of what the world may say, or of what the results may be, should we openly proclaim our faith in the book, and advertise its claims as being the word of God, and quoting freely from its pages whenever occasions present. Surely its maxims are worthy of a place in our treasure box of memory along with the gems from the Bible, both being the word of God; and if money will unloose the shackles, let them be unloosed. Though I have not much to give, let the fund be started and I will try to spare my mite. Meanwhile I will give these few thoughts for what they are worth.

A. R. CORSON.

3829 Fourth street, FULTON, Richmond, Va.

WHO SHALL PRESIDE?

In considering this important question, it will be well to remember that the "president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses." He is "to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows on the head of the church."

As seer, revelator, translator, and prophet, he has no counselor; he does not need any. In these holy offices he is under the inspiration of the Almighty, independent of the opinions of men. Neither are these holy prerequisites and qualifications conferred by the ordinations of men. In the light of these facts, we understand the revelation received at Kirtland, Ohio, December 1, 1832. We read:—

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Thus saith the Lord unto you, with whom the presthood hath continued through the lineage of your fathers [Joseph Smith was of the seed of Abraham] for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God [reserved to stand at the head of the "dispensation of the fullness of times"]: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—D. C. 84:3.

The Lord chose a family to stand at the head of this dispensation, as he did in Abraham's time.

The "president of the high priesthood must be ordained by direction of a General Conference or high council." The president of the high priesthood is president of the church, and as such he has two counselors to assist him in presiding over the church. It is not their privilege to receive revelations for the church. They are not necessarily seers, revelators, translators, or prophets.

The mode of descent of the priesthood is lineal, from father to son, not from president to counselor, as some would teach.

R. WARNOCK.

717 Y street, ATCHISON, Kansas.

Letter Department.

INDEPENDENCE, Mo., Feb. 22.

Editors Herald:—On October 23, 1870, I was ordained an elder at Newton, Iowa. Engaged in mercantile business with my brother Alfred White, in August, 1871, and soon moved with our business to Edenville, Iowa. But few young elders ever felt the importance of their calling more than did Alfred and myself. We kept a small Bible on the counter, which was marked and crayoned till it became a curiosity to our customers. While we did not attempt to crowd "our doctrine" on the people unwisely; yet we always were ready to give a reason why we were Latter Day Saints.

The presence of this Bible invited many pleasant talks upon the gospel, also many invitations to "come to our schoolhouse and preach for us." To be ministers and merchants too, we felt that we could not deviate from the old adage, "Honesty is the best policy." I wrote a placard: "We will give sixteen ounces for a pound, and thirty-six inches for a yard; can we not make a success in business by strictly following this motto, we will quit business." I asked Alfred if he could indorse this? His answer was, yes. This card was tacked up underneath and on the inside of the counter, just under the grocery scales, where the merchant could see it, but not the customer. This was always our motto, let others say of us what they may. We seldom missed a Sunday in occupying in some schoolhouse in the regions round about. Brother and I generally alternated in conducting these meetings. one having to remain at home to care for the store, etc., as we often had to remain with our appointment till late on Monday.

The calls soon became so numerous that Bro. Alfred and I had several conferences over the matter to determine how we could meet them. It now looked like one of us must devote his whole time to the ministry and the other one care for the store. Which one should be the minister was the question. This was canvassed pro and con, but not so readily determined. One morning, early, before time to open the store, Alfred came to my house and said: "Bro. I. N., I dreamed last night that Christ came to and said: 'It is my will that your brother Isaac shall go into the ministry continually, because his manner and ways are more winning, and he will have greater influence with the people than you; notwithstanding I have called you the same as I have called him, and I have a work for you to do, that no other one can do." This settled the question as to whom should be permanent minister. We wrote our brother, D. C., to arrange his affairs and come and clerk for us, taking my place in store. This he did. Alfred agreed to stand one half of the clerks' hire, and one half of my traveling expenses while in the ministry. I at once took the field, lone-handed, a young and inexerienced elder.

I had scarcely been in the field six months till I had a debate crowded on me; and trials and opposition had to be met on all hands. Then things came so thick and fast that I felt too weak to cope with them. Other debates now commenced to be arranged for and I felt unable to meet such learned opposition.

At this juncture, I came home for a few days; and the more I thought over what was before me to meet the worse I felt my inability.

I retired to my front room, and while alone I sought God in earnest prayer, and told him I was not qualified to cope with the learned opposition. I asked that he would deliver me from such, or would open some way whereby I could be made able to meet it. On a sudden I heard a voice saying: "Go and read section 71 in Book of Covenants." I arose, got the book, and read: "Now, behold, this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time; wherefore, keep my commandments: they are true and faithful. Even so. Amen." The Spirit rested upon me and testified, "This is for you."

This was the commencement of my public life as a debater. How near this revelation has been verified in my case, probably God alone knows. Some have thought I was unnecessarily aggressive. Others thought not. God must be the judge whether or not I have been obedient to the revelation named by the "voice" that commanded me to read it. It has been my lot to meet but few Christian gentlemen in debate. Some peculiar things have taken place with some of my opponents, soon after I met them in debate. Whether the Lord had any hand in remembering them, time alone must solve the secret. I shall name a few of these peculiarities without mentioning any names, except the last one.

I met one man, and soon after it was reported of him that he "skipped the country with a young lady—leaving his wife behind him." Another one I met, demanded a miracle of me in such an unchristianlike spirit, that the Spirit rested upon me to say unto him: "God's hand will be upon you, and you shall be afflicted in your eyes for your impudence." Shortly after the debate the man lost one eye. I met another man twice in debate, and he said some hard things about our people. He returned home and took suddenly ill and died. I am told he never preached another sermon after the last debate. Another man I met in a written debate, and shortly afterwards he was going from his barn to his house and dropped dead. Another man I met, and while in debate he told me in great wrath: "If I cannot whip you in debate, I will shoulder my musket, and will be one to drive you and your people out of this country at the point of the bayonet." Soon after this sickness entered his family, and his wife and grown daughter and son died; two being buried in the same grave. Another man I met got so defeated that his own people went back on him, he quit the active pulpit and went into secular pursuit, and after some time took sick and died.

At no time did I ever feel a spirit of hatred towards any of these men. When hearing of some of their deaths, felt sad and sorry that they were called away so suddenly.

My last three debates were with the Rev. Clark Braden; though I have met him in four, the first at El Dorado Springs, Missouri. The next at Orchardville, Illinois, in July, 1899. Next in November, at Alma, Illinois, where he was president of the Alma Christian College; but soon afterwards he quit the college altogether. The fourth and last debate was at Viroqua, Wisconsin, in February and March, 1900. Ten years ago the 27th of next September, the Chicago *Inter-Ocean*, made Hon. Moses Hull, of Detroit, Michigan, say of Braden: "He is a libeler and is disreputable in his methods. . . . No honorable man will meet Braden; I can only meet in a court of justice with him in the dock, a prisoner, and twelve honest men to decide his case."

That the truth in this very statement, is being verified by Braden's own wife, is apparent from the following statement found in the "*Cass County Democrat*," for December 13, published at Harrisonville, Missouri, Braden's home. It says:

"A divorce suit of considerable interest to the community was recently filed with Circuit Clerk, Chas. Bird, and it will probably come up for trial at the next term of circuit court. It is docketed Sophia L. Braden vs. Clark Braden, and the plaintiff's petition alleges all sorts of indignities as a cause of action. The couple were united in marriage December 13, 1894, and lived together as man

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and wife until July 11, 1899, when the husband left and his whereabouts are not known at present. Mrs. Braden states that her husband, who is a Christian minister, struck, kicked and beat her, and upon one occasion kicked her out of bed and severely hurt her. That he cursed and abused her, called her vile names and was guilty of the most intolerable language, as well as angry, rude and insolent conduct. He also failed and refused to provide for her support and maintenance; collected and squandered her money, and appropriated to himself large sums of money belonging to her. He absented himself from home without cause for long periods, and in the meantime she had no knowledge of where he was or of what he was doing. Other indignities and intolerable abuse are also mentioned. Mrs. Braden asks for the restoration of her former name of Ragan. D. C. Barnett is her attorney."

It may be possible, as Mr. Hull said, that "Twelve honest men" may have to "decide his case." It looks much that way now. "How are the mighty fallen!" How true God's statement to us in the book, "And inasmuch as ye [you] are faithful, their shame shall be made manifest." We have waited God's "own due time," and feel happy in the thought, He has adjudged us "faithful" to the word received in an early day, through that "audible voice," that "no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time."

Hopeful, trustful, and ever desiring to be found humble and true to this latter-day work, which is of God,

I. N. WHITE.

ROCKY F RD, Colo., Feb. 25.

Editors Herald:—The Des Moines district conference of February 9 and 10, is now a matter of record. All items and features of our convention considered, it compared well with other conferences of the district, and in some respects showed improvement. The branches were as well represented by delegation as usual for winter sessions; an increase of spirituality seemed visibly stamped upon the conduct and general deportment of the participants, both in the business and in the worship of conference sessions. The preaching in the main was on the line of duty of the Saints. More of that kind of doctrine is what we need, for we find wherever we go that the zeal of Saints is to see others accept the principles as they have, and because of this zeal, too often without knowledge, they forget or lose sight of the born again of the further work of perfection. At the close of conference D. M. Rudd requested the priesthood to meet him in council on the eleventh, at Saints' chapel, to discuss and arrange agreeable for action and labor in the field of missionary struggles. Let none be too anxious for any cause to reach a favorite place as to deprive them of attending such council when so called. The prayer services were well attended, and the little church was crowded to its utmost capacity, and many bright faces and sparkling eyes seemed to glow with an inward peace that spoke in no uncertain tone of a zeal and hope unwavering and unfading. I will long remember the picture! It gladdened my heart, and a retrospect now cheers and comforts, and the effulgence of its brightness will only fade when the goal of earthly hope is reached.

On the morning of the 12th I boarded train at Des Moines for Rocky Ford, Colorado, and after a wearisome and fatiguing siege of being jostled in a cramped position for twenty-six hours in a crowded car, I found myself at Pueblo, the first chance to get out of a dense throng of pleasure and home seeking people and freely quaff the bracing and refreshing breeze of a climate of higher altitude than I ever experienced. It did me good! So on the 13th I arrived safely at Rocky Ford. From about the first of January my health so failed that I was obliged to return home and was just able to attend conference. As my trip here to Colorado was considered a thing of experiment, and my return uncertain, Bro. H. A. McCoy was chosen assistant president of district, and ratified by unanimous vote of the conference; so he has temporary charge of district until next conference of June, when the annual election of district officers will take place. To my many friends of Des Moines district and elsewhere, let me say that I already feel benefited in the short space of two weeks and I am hopeful. I rode out about twenty miles on a wheel looking for a place to hold preaching service, and obtained a schoolhouse about five miles distant, where I will try to dispense the good and wholesome doctrine of the latter days and try the experience of inflating my lungs with Colorado air from the sacred rostrum tomorrow evening.

And to all who are troubled with lung or throat disease let me sincerely say that I believe this place a desirable one and beneficial. Fuel is higher than in Iowa, and harder to get. Water has to be bought, but is cheap and of a good quality. Afflicted Saints are settling in here, and say they are benefited. The land produces well when properly irrigated. In bonds,

J. W. MORGAN.

GOOSE CREEK, W. Va., Feb. 23.

Saints' Herald:—We are doing business at the old stand, preaching in the counties of Marion, Harrison, Doddridge, Ritchie, and now have opened the work in Wirt county. The Saints at Adamston and at Joy, in Doddridge county, are preparing to build houses of worship. This has become absolutely necessary because experience testifies that wherever branches are organized and this is neglected the work proves a failure. And the result is that more harm than good is done in such a locality.

Saints who think they can do good by contributing to the churches in West Virginia will please send donations to Bro. F. L. Shinn, Adamston, West Virginia, and to Sister Miss Clara Williams, Joy, West Virginia. The Harmony branch neglected this work—commenced to build and neglected to complete it. And they now suffer as a congregation for the want of a meetinghouse. It is hoped, however, that they will again make the effort, as they are a faithful and zealous people.

We have made a new opening for the work in Wirt county, near Newark, on the Little Kanawa river, about four miles from the county seat, Elizabeth. Mr. Thomas Jones invited the preaching there. Had two children destroyed by accident with kerosene, a very unfortunate and lamentable circumstance. Bro. Jones' wife is a daughter of Bro. C. G. and Sr. Victory Ruly, of Cabin Run, Doddridge county, branch of the church, whom we baptized in years agone. Sister Jones was baptized, I think, by Bro. L. R. Devore. Bro. Jones and wife enjoy the confidence and respect of the entire community and are said to be among the best. I was rejoiced to find them so highly respected and well to do.

Bro. Godby was there some few months ago preaching the funeral of their children, and the envy of the "sputers" was excited, and a challenge to debate came from one Elder Bush of "Restored Church of Christ" of latter day disciples. The time was set for the fifteenth of the present month. Bro. Godby prepared to meet the issue, though he was far from being well. Bush got about as far away as safety required and then sent a characteristic letter calling Bro. G. a crawfish. The debate was a failure simply because the Campbellite champion took refuge at home. No doubt when "the Mormons" are gone he will spring forth with his sleeves rolled up. Instead of the debate we had a splendid meeting. We spoke seven times, giving Bro. Godby a chance to lay by and suffer out the effects of venturing out too soon. On the 21st inst. we left him to continue the work over Sunday. From present appearances a number of those who heard will obey in the near future.

The Saints at Goose Creek are about all at home. They still live, and move, and have their being. Since they have recovered from the effects of the anti-tobacco riot raised by Elder McDowell last October.

Your humble servant is not a user of tobacco since eight o'clock a. m., January 2, 1883; but he holds that there is more harm done by that which cometh out of than there is by that which goeth into the mouths of the Saints. If people obey the gospel from the heart, and are accepted of God, they are good enough for me, let them chew what, when, and where they please. It is none of my business.

We have found in our travels among the Saints to our astonishment, some recently made tracts on Weltmerism, but have never as yet overtaken the monster. His work is not done in the name of the Lord, but he works through the hands and tongues of men sent forth in the name of Jesus Christ! May his shadow grow dim, and may the places that know him now, know him no more forever! and may the elders preach only "the things concerning the kingdom of God and the name of Jesus Christ." And may the dear Saints learn, before it is too late; that all signs and miracles not done in the name of Jesus Christ are of the devil, or of men not in the service of God.

This work will go on in the world, but not

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in the church. It is, to us, only a sign of the near approach of the day of the Lord, which takes place "after the working of Satan with all power and signs and lying wonders." (Ephesians 2: 9, 10, 11.)

"Let no man deceive you by any means." Satan is today the same as he always was, a tempter, and will tempt your teachers as he did your Savior into an apostasy. God save us! D. L SHINN.

DARLINGTON, Mo., Feb. 27.

Editors Herald:—Bro. Frank L. Sawley and I came to this place the 21st inst., and obtained the use of the Christian church, and have been holding services up to date, and expect to continue a few evenings more. Mr. E. C. Pomroy, the presiding minister, attended our meetings, and his two daughters assisted in the singing, and one as organist. The average hearing has been very good. The crowd on Sunday evening was near two hundred. I spoke Sunday, at eleven a. m., on the "laying on of hands." At the close of the meeting one of the local elders wanted me to take poison or raise the dead, or stop preaching. "These signs shall follow them that believe." I shall do neither. I had no hand in making the Bible or giving the commission. On Monday evening this same man told us the doors of the church were closed against us. He is only one among four elders who gave us permission to use the house, and we expect to stay with them until next Friday evening. Brother and Sister E. A. Bray are alive to the work, and making everything pleasant for us.

We go from here to Ravenwood. Success to the work. D. C. WHITE.

SEATTLE, Wash., Feb. 19.

Editors Herald:—I am in Seattle doing what I can to get the work before the people and encourage and instruct the Saints who are scattered over quite an expanse of country.

The Saints at Castle Rock were building a church while we were with them. Brn. Davis, Allen, and the writer assisted the greater portion of a week on the building; the size, as near as your correspondent recollects, is 30x46 feet. The floor at the entrance is elevated about eighteen inches, so that it will give those who occupy the back seats an opportunity to see the speaker. This building, the writer is informed, is the second in the state belonging to the Reorganization.

We left Castle Rock, February 4, for Tacoma, after holding twenty-two meetings, with fair interest, arriving in the latter place the same evening. Bro. Davis (the "funny man") went on up north, and the writer took to the country to a schoolhouse near Eatonville, twenty miles distant from Tacoma, where he held five meetings with rather poor interest. Returning, met our worthy brother from the north, who is on his way back to General Conference. How the writer wishes he could attend it!

February 17, left Tacoma for this point, arriving here at 2: 30 p. m., after a pleasant journey of two hours on the Sound. This is a pretty country around here. Seattle is beautifully located, and is a growing city. Traveling is cheap by water, and there are many places the missionary can reach by boat.

The writer, on leaving Tacoma presented his license to the purser, asking if they favored ministers with passage for half fare, and was answered in the affirmative, so it cost only twenty-five cents to travel thirty miles. Wish I had the General Conference credentials so I could travel on the railroads for half-fare; as it is, am somewhat hindered in my movements. Will do the best I can under the circumstances until after conference convenes.

I shall be very glad to hear from old friends, and especially from the Saints of this state. For Zion's weal.

ALMA UPTON.

310 Union avenue.

PLEASANT GROVE, Utah, Feb. 23.

Editors Herald:—Acknowledging the note of "a Latter Day Saint" in a late *Herald*, I wish to say to the sister that it is all right, that I have only the kindliest feelings toward her, and that I esteem her very highly for the step taken.

Referring to the Utah elders sent out to represent their church, I would ask that all our elders and members treat them kindly and see that they return home favorably impressed with the Reorganization. When they start out many of them are very ignorant concerning the gospel and the history of the latter-day work, and some are being sent out to undergo a reformation. They are really not calculated to turn the world "upside down," and what little they may do should cause us no alarm.

When Pres. B. Young and helpers effected the organization of the Utah Church, in 1847, and later, the seeds of disintegration and dissolution were sown within it, because they did not act, nor have they since acted, in harmony with the law of God in the Doctrine and Covenants; and their church is hastening to its downfall. This, I believe, is becoming more apparent to many of its members.

The nine years that I have been absent from this mission have wrought a wonderful change. The people are becoming more liberal minded, are losing interest in their religion, and are gradually going into infidelity. This may be considered an improvement, for I have always contended that the people of Utah were better than the religion furnished them by Brigham Young. A number refuse to pay tithing because the leaders never give an account of the use to which they put the tithing. Dances and theaters are the main attractions here, and not long ago I heard one of their elders admonish the old and middle aged to join with the young in their parties. Often dances are held in order to raise money to aid missionaries to get to their fields.

One of the bishops said in a meeting in my h aring a few Sundays ago, "We send our hundreds of elders to preach what we call the only gospel, and yet we have thousands in our own midst who are not converted."

Political and financial questions are causing disturbances right along, all having a tendency to cause inquiry on the part of the people; and it is my belief that the leaders of the institution have considerable rough sailing ahead of them.

Might it not be that one of Heber C. Kimball's predictions with regard to the sons of the prophet will be more completely fulfilled in the near future to the honest in heart among the people in the mountains? He said, on June 29, 1856, "At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and by God will wake them up, and they will roar like the thunders of Mount Sinai."—*Journal of Discourses*, vol. 4, p. 6. As to Kimball's standing with Pres. B. Young as a prophet, let me quote the testimony of the latter: "I am not a visionary man, neither am I given to much prophesying. When I want any of that done I call on Bro. Heber—he is my prophet, he loves to prophesy, and I love to hear him."—*Journal of Discourses*, vol. 1, p. 132.

Whether or not the above prophecy was made at the "call" of Pres. Young, it seems to harmonize with the statement of the Prophet Joseph Smith, "I or my posterity will plead the cause of injured innocence." In my opinion, "innocent" people have never been "injured" to a greater extent than when the leaders of the Utah church fastened polygamy upon them, some of those leaders themselves being the witnesses.

Listen to Pres. J. M. Grant: "We have women here who like anything but the celestial law of God; and if they could break asunder the cable of the church of Christ, there is scarcely a mother in Israel but would do it this day. And they talk it to their husbands, to their daughters, and to their neighbors, and say they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife. They want to break up the church of God, and to break it from their husbands and from their family connections."—*Journal of Discourses*, vol. 4, p. 50.

It will be noticed that the sisters did not take to this order of things willingly, that they preferred "anything" else to this so-called celestial law; and yet, in the face of all this opposition from them, and in spite of all the misery and unhappiness caused thereby, these leaders persisted in the practice of polygamy. In order to stop this opposition and complaining, Brigham made the sisters a very liberal (?) proposition: "It is more particularly for my sisters, as it is frequently happening that women say they are unhappy. Men will say, 'My wife, though a most excellent woman, has not seen a happy day since I took my second wife;' 'No, not a happy day for a year,' says one; and another has not seen a happy day for five years. It is said that women are tied down and abused; that they are misused and have not the liberty they ought to have, that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly. . . . I am

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going to give you from this time [September 21, 1856] to the 6th of October next, for reflection, that you may determine whether you wish to stay with your husband or not, and then I am going to set every woman at liberty, and say to them, Now, go your way, my women with the rest, go your way. And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of the world, and live their religion, or they may leave, for I will not have them about me. I will go into heaven alone, rather than have scratching and fighting around me. I will set all at liberty. What, first wife, too? Yes, I will liberate all. . . . I wish my women, and Bro. Kimball's, and Bro. Grant's to leave, and every woman in this Territory, or else say in their hearts that they will embrace the gospel—the whole of it. Tell the Gentiles that I will free every woman in this Territory at our next conference. . . . Now recollect that two weeks from tomorrow I am going to set you at liberty. But the first wife will say, 'It is hard for I have lived with my husband twenty years, or thirty and have raised a family of children for him, and it is a hard trial to me for him to have more women; then I say it is time that you gave him up to other women who will bear children."—*Journal of Discourses*, vol. 4, pp. 55, 56.

Nothing small about Brigham.

The above is a rather lengthy extract, but I have quoted it to show that according to their own testimony those unfortunate women did not willingly submit to polygamy, also to show the kind of sympathy these same women, "unhappy" as they were, and "wading through a perfect flood of tears," received from those pretended prophets, seers, etc.

Polygamy is being practiced yet, a number of unfortunate little ones in houses where plural wives reside being in evidence; but it is claimed that no such marriages are performed any more "*in the United States.*" This "admission" was made to Bro. R. C. Evans and me, last fall, by one of the leading men of the church, as also the statement that "it is our understanding that there is no law in this state [Utah] against a man living with a plurality of wives." Thus I have reasons for believing that some enter into polygamy *outside of the United States*, mainly in Mexico; but the younger element, as a rule, do not take to the "celestial order," and I think that it may be truly said that the system of which Brigham Young prophesied that it would "triumph over all opposition," and of which Elder Jenson, of Boston Common fame, said to Bro. Evans and me that it was "the only principle by which the world of mankind would be regenerated"—is being forced to the wall, and abandoned.

Several families left Utah the other day and returned to their homes in the southern states, having resided here only a few months; and others would be glad to go, could they but dispose of their property here. I am informed that the *Southern Star*, a paper published in the south, has been discontinued, that when it was started there were five hundred missionaries in the southern states. Now there are but three, and the number is being diminished right along. Even the southern mission is failing, and those people returning after becoming dissatisfied with Zion will not make it more flourishing.

In a speech some time ago B. H. Roberts advised the Seventy that a mission to the Orient would be undertaken, and a short time ago Apostle Heber J. Grant was appointed to Japan. Elder Grant is a man of business, and ought to make a success of it over there if any one can. He has for many years been in various kinds of business in Salt Lake City, such as real estate, insurance, mercantile, banking, also acted as director of the famous Salt Lake theatre.

Among the questions presented to me in one of my meetings lately, a lady asked how it was that "If your church is right, you are increasing so slowly, while we are increasing rapidly?" In replying to this question I took occasion to read an extract from Elder George Q Cannon's speech at the conference in Salt Lake City last fall, as follows:—

"Our Elders spend two years or more in the missionary field and they baptize on an average not exceeding four souls or about two a year. I would not dare to tell you how much money is spent as well as time to do this. I will tell you another thing connected with this, inasmuch as it occurs to my mind. Many of those who are brought into the church under the present system of preaching with purse and with scrip, instead of without purse and without scrip, have not the faith to stand as they would have if they entertained the elders and furnished them with what they needed, as God has commanded. I do not believe we are getting so good a class of converts under this system as under the old system which was followed by the early elders of this church."—Conference Report, p. 66.

I made the statement that our elders did better than that, and that, if there was any argument in it, it was in favor of the Reorganization. It will also be noticed that Pres. Cannon recognizes the scarcity as well as inferior quality of their converts, and also refutes the claim made by many of their elders that they travel "without purse and scrip." There are many good people in Utah, and it is my conviction that our opportunities were never better in this state. Should the "sons of the prophet" visit this mission in the near future, they would find many openings and many eager listeners who could not be obtained years ago. Many seem glad to obtain our literature. I have gone from house to house distributing tracts, and find that people not only read but lend them to others.

In bonds,

PETER ANDERSON.

CANTON, Ill., Feb 17.

Editors Herald:—I have lately had the opportunity of attending the quarterly conference of the Kewanee district. While there are many encouraging things at gatherings of this kind, there are also many discouraging things to meet. We so often hear expressions like this used, and how fitting they are, if only the right word could always be expressed in the right place. But there come times when the tongue is unruly, when great caution must be manifested. Whenever and wherever we as Latter Day Saints assemble, if we could but place these words before us, good would result:—

"Speak gently,—it is better far
To rule by love than fear;
Speak gently,—let no harsh word mar
The good we may do here."

We should diligently strive to cultivate our dispositions so that we can truly and earnestly manifest that forgiving disposition which all Latter Day Saints should possess.

As Christ died that we all might live, we should live in peace and harmony one with the other at all times.

What a glorious work this latter-day work is! How brighly its truths shine forth! Never a night so dark, but that to me there is a glimmer of light shining forth somewhere from this great work. Then knowing as we do that we have that great light that surpasses all others, how careful we must be to let that light guide us to the end.

Let us not grow weary in well-doing, but live so that peace and love may be ours at all times.

Elder J. S. Roth is with us, sounding the gospel trumpet, and there is seemingly an interest shown by outsiders and a good degree of the Spirit is manifested at all the meetings thus far. Hope God will continue to bless his humble servant in his efforts to spread this glorious gospel and at the end find rest, sweet rest. Your sister,

IDA L. JONES.

SMITH-BAYS DEBATE.

We entered upon the discussion of the fourth and last proposition with Bro. Smith a little hoarse, otherwise feeling well and in fine spirits. This proposition reads as follows: "That the church to which I belong, the Christian or Disciple Church, is identical in doctrine, teaching, organization, and ordinances with the church established by Jesus Christ."

Elder Bays opened the affirmative by a long list of things they believed, but presented one or two only of their own peculiar theories. One was, they believed in the Holy Spirit through the word and the word only. This Elder Smith met at once, showing that the Holy Spirit was not given to the Samaritans in Acts until after they had received the word and were baptized. Elder Bays did not attempt to remove this at any time.

The other was that there was no organization of the general church, or central organization, but each church was independent and interdependent, and the church was composed of all these different churches independent and yet interdependent. Elder Smith showed the inconsistency of such a thing, and also showed that there was a general organization, using Acts 15 to prove it. To this Elder Bays made only assertion, and did not change the position of Elder Smith in the least nor weaken his argument.

Mr. Smith now read from the "Christian System" and showed that there they believed in a national organization, and for some

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reason Elder Bays dared not or would not oppose Mr. Campbell on this point at least.

The question of the Bible alone now came in for an airing, and when Elder Smith showed they had the discipline in their work, and that Elder Bays was opposed to Mr. Neal of their church upon this point through their papers, he showed very clearly that they were not silent where the Bible was silent, thus bringing a conflict among themselves. He also showed by the papers in which they wrote that Elder Bays and Elder Garrison were not at an agreement. Elder Bays admitted they were not silent where the Bible was silent, but said where the Bible was silent they were at liberty to speak; but it was only his opinion, and his opinion was not worth that (snapping his fingers). This caused a little ripple of merriment. Elder Bays was evidently disconcerted.

Elder Smith urged Elder Bays to bring his church out in the light so we could get a look at it, but he was very careful to keep it back as long as he could. So Elder Smith began to urge objections to his church, calling attention to their practice of receiving members from other churches, no matter what their baptism had been for, so long as it was by immersion, althoush *they claim it is for remission of sins.* Elder Bays rallied on this and sought the sympathy of all denominations by claiming any of them could come in their church and believe what they would. If the soul-sleeper wanted to come, all right, just so he did not make his belief a matter of contention. Said they were broad and liberal in their church, and sought to make it appear that this discussion was between Christianity and Mormonism, as he chose to call it. Elder Smith very soon let the light in on this; read from their "Christian System" again and gave them to understand we were not opposing Methodists, Baptists, etc.; that they had no part in signing the propositions nor in securing Elder Bays to defend them, but it was this little Christian Church he represented and it only, and we were now after that church and that one only.

Elder Bays now claimed they had apostles in their church—the apostles that lived in the days of Christ and saw and heard him, and like Abel of old, they spoke by their words to the church. Then they ruled in person, now by letter; and that elders, evangelists, and deacons were given to the church and should continue in the church, and were all that was needed after the church was fully established. Elder Smith showed that they had dead apostles in their church and asked Elder Bays why dead evangelists, elders, and deacons would not no just as well as dead apostles. When the light was turned on it looked as if some one was in desperate straits to show some point of identity, as Elder Smith had repeatedly insisted on his showing some points of identity not common to all other Protestant churches, and he seemed either unable or determined not to do anything of the kind, and did not do it to the end of his proposition.

Elder Smith asked them to show how they organized a church, but they refused, so he read from Haden's History of the Disciples in the Western Reserve to show how they organized a church in Austintown, and asked them if it was right. Elder Hilton, Bays' moderator, answered it was a good way, but they did not always do it that way. Mr. Smith then showed it was not in harmony with the Bible pattern, nor was there anything in the Bible to even hint at any such way.

Elder Smith showed they were not in harmony with the Bible in rejecting present revelation, also that Bays did not agree with their own works on this point, nor with their other ministers; also that they did not agree with the Bible in their officers, as they did not have apostles, prophets, seventies, priests, and teachers in their church; also that they were out of harmony in rejecting the laying on of hands for ordination and gift of Holy Spirit, showing clearly that it was a principle of the doctrine of Christ, and then used 2 John 9 with telling effect, also in the same connection Galatians, first chapter.

In Elder Bays' last speech for new evidence, he introduced a blackboard to show their harmony, and of course he had apostles and prophets, etc., on it, but they were all dead. This did not accomplish much for him. It was plain to be seen that there was no shadow of indentity, and the people could not help but see defeat staring them in the face long ere the end came. In one of Elder Bays' speeches he essayed to answer and explain the difference between him and Mr. Garrison concerning the organizing the church at Pentecost, and he got so badly mixed that the audience saw his confusion and blunders, and laughed. This seemed to irritate Mr. Bays and he lost his temper and said, "*Now* what is the matter?" in such a way as to stir their mirth still more, when he exclaimed, "You must be light in your upper stories!" and the laughter increased. This angered Bays still more, and he said, "Just because I said *church*, a lot of idiots laugh." This caused a continued laugh and served to confuse Mr. Bays worse than ever.

Elder Bays in his last speech took occasion to draw comparisons and said: The church these men represent started about the same time the Christian Church started and they (Latter Day Saints) have about forty-eight thousand members, and we (the Christians) have about a million and a half members. Why, one of our young men down at Des Moines just closed a series of meetings and baptized three hundred twenty, and if it is not because we have the truth, how would you account for such wonderful growth? He then grew enthusiastic on the point for a few minutes. There had been some applause to both speakers, and as it was the last night, there had been no great effort to check it; so when Mr. Smith got the floor and reached this point he turned to Mr. Bays and said, We have heard about prosperity politically, and now we hear about prosperity religiously. But my opponent wants to know how to account for it, if it is not because their church is the true church. Why, that is easy. I read in this man's (Bays) discipline (pointing to the blackboard), the New Testament, somewhere, that Jesus said, Strait is the gate, and narrow is the way, that leadeth to life, and few (long and hearty applause) there be that find it (continued applause). Because broad is the way and wide the gate that leadeth to destruction, and many there be that go in thereat. (Continued applause.) Elder Bays now sat and went through the motion of clapping his hands, as if to applaud, and with the evident intention of confusing Elder Smith if he could. There was considerable confusion from now on, and much cheering. It was very evident there was a concerted effort on their part, but that could not cover up the defeat they had met, nor the chagrin of many of their members. They were evidently disappointed in Elder Bays.

Professor Moshier, of the Omaha Commercial Business College, acted as our chairman moderator with great credit and fairness. Thus ended one of the greatest debates we have held for many a day. We feel that it is one of the *great* victories we have won in this western country. In fact, it is impossible for anyone to properly express it in writing. You must have been there and seen and heard to fully appreciate what was actually done, and we are convinced that having once been a member of the church does not help a man in his efforts to oppose it, but it may prove a detriment to him.

Elder Smith was invited to speak to the students of the Omaha Commercial Business College by Mr. Moshier and the proprietor, Mr. Rosebaugh. Bro. Smith made one of his best efforts, and it bore every evidence of being highly appreciated. Mr. Rosebaugh, commenting upon it, said they had had many lectures, but none better than Elder Smith's. We were then invited out to lunch with Mr. Rosebaugh, Mr. Moshier and wife, and Mr. Savage, all of the faculty, and a very pleasant time was had. Most of these were at the debate, and freely expressed themselves that Elder Bays had made a dismal failure. We also learned from what we deemed good authority, that Elder Hilton had intimated he was sorry he did not debate the last proposition himself, but he did not make his wishes known to us.

The Saints of Omaha are feeling strengthened in their faith and encouraged to go on. Some are making inquiries and coming to the church as a result of the debate, and have so expressed themselves.

This debate was the outgrowth of a series of lectures by Elder Hilton, pastor of the North Side Christian Church, against the Mormons and Mormonism. At the close of one of his lectures the elders of Utah asked to reply to him, and he told them if they would agree to sign propositions and discuss them, they could; but they declined to do this, and Mr. Hilton wrote out propositions and read them in one of his lectures and challenged for debate. Bro. Ballard went to him at the close of his lecture and asked for a copy of the resolutions. Elder Hilton gave him the ones read that night. We then got together and came to an agreement and the debate was the result. We rejoice in the outcome and are hopeful for much good coming from it. Bro. Heman made many friends, and left us with the confidence of members and outsiders, and we can but give God the praise for his constant care and the light of the gospel which has shined upon us in this

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day of skepticism and unbelief, and hope and pray that it may grow brighter and brighter. May God sustain his servants in every time of trial and need.

F. A. SMITH.

OMAHA, February 27.

JAMISON, Iowa, Feb. 22.

Dear Herald:—In the issue of February 13, is an article by Bro. D. MacGregor, which is responsible for me writing a little of my experience which seems to me to have a general application. That the situation may be rightly understood, will say that I moved into this section of Iowa about five years ago. Our faith was entirely new to the people and prejudice against it was strong. On becoming acquainted, and after preaching some, ere we were scarcely aware of it, we found that we had many warm friends. Of course, in our intercourse with the people it became known that there were books used by us other than the Bible.

In December one of my friends asked me if I would loan him the Book of Mormon, to which I responded, "Gladly, sir." In an incredibly short time I heard in different places of his defending the book for its morals as well as its doctrine, claiming if a man believed in the Bible he must also believe in the Book of Mormon, as they taught the same things.

About one month after he got the book I met him and his wife. His wife spoke to me and said: "I want to read your book of Doctrine and Covenants." This surprised me, but I answered her by saying that I would bring it to her the first time I came that way. I did so; but I was troubled, and found myself praying all the time about it. It seemed to me that the meat in the book was too strong for them. While in this condition, the following manifestation came to me:—

I dreamed of being in the present president's house. It seemed like a very substantial building, well finished. In the center of a very large room stood a thrashing machine, builded entirely of steel, and running more smoothly than any I ever saw, and humming as I had never heard one hum before. On looking into the elevator I discovered it was not cleaning as it should, so went around and as expressed in threshing parlance, "regulated the wind," and it cleaned the wheat perfectly. I also went and looked into the bin, where they were putting the wheat, and discovered that we were threshing two kinds, spring and fall.

As I awoke from my dream this interpretation came to me. "My word will gather all the wheat; you regulate." In other words, correct wrong impressions which often occur when read by the people of the world. Now be it far from me to make any unnecessary flourish of the church books; but I feel certain that this manifestation shall influence me, and I shall not fear to introduce God's word wherever wisdom may dictate it. I hope this may throw some light upon the subject to others, who, like myself, might have doubted the wisdom of giving the books to the world. Whether the reading of these books at this time will bear fruit to the glory of God, we know not, but hope and trust so.

We have been called on quite a number of times this winter to conduct funeral services, and have preached in the M. E. church in the little village of Jamison, quite a number of times, to good congregations, of attentive hearers, so, with little to encourage us so far as planting God's work here at this time, we struggle on hoping to so live, labor, and build that we may appear at the judgment seat of Christ conscious of having done our duty in all things, and faithful to the work committed to our charge. Ever praying for Zion's weal,

Your brother in bonds,

CHAS. E. WILLEY.

BEVINGTON, Iowa, February 28.

Editors Saints' Herald:—I came to this place by invitation of Dr. Jones, and began a series of meetings in a union church. Had a fair hearing.

Last Sunday the United Brethren preacher, Elder Long, who preaches here twice a month, and who has preached by invitation in our churches at Davis City and Lamoni; came and said we were not orthodox, and prevailed upon two of the trustees who belong to the United Brethren church to shut me out. The preacher who came with him, Elder Wright said, so I am informed, that I might have a dozen wives, and for them to look out for the stranger, The doctor who is president of the school board told me to see the rest of the board, and if they were willing, to preach as long as I wanted to do so. By the consent of them, except one who is a Catholic, and he did not seriously object, I began two nights ago. Last night the house was full. Had announced the evening before that I would expose Utah "Mormonism." I proved from *Journal of Discourses* that Brigham Young had taught Adam-god worship, rascality, the repudiation of honest debts, and blood atonement (murder). Showed that the Queen's Court of Canada had called us Christian, and then referred to two court decisions in the United States, showing the apostasy of Brigham Young and that we were teaching the same doctrine taught by Joseph the Martyr. This was an "eye-opener" to the people so I am told, and put our vilifier in an unenviable light.

Continuing I felt led to present the revelation on the Civil War, and quoted Acts 2:17, 18, that in the "last days" God's servants would prophesy. I then called attention to Acts 19:6, where Paul had laid his hands upon twelve and they spake in tongues and prophesied. I called their attention to the eighth verse, where Paul disputed and persuaded the things concerning the kingdom of God and argued that when Paul baptized these Ephesians in the name of the Lord and laid his hands upon them that they might receive the Spirit he was persuading things concerning the kingdom of God, and that when we find the kingdom of God these things will be practiced there. I told my auditors that these were some of the principles taught to Joseph Smith by the angel who came in fulfillment of Revelation 14:6, 7; and hence keeping the commandments of God he was entitled to the Spirit which enabled him to prophesy. In this connection I called attention to what Peter and John did when they imparted the Holy Ghost to the Samaritans, Acts 8:14–17; I asked: Why do the ministers today pray that the Holy Ghost might come upon the newly converted and yet repudiate one of the very "principles"—fundamental truths—through which the Spirit of God was given?

I felt to praise God at the close that I could represent something that would bear the test of severest criticism. A few complimented me at the close of the effort and said that almost the entire community was against Long for closing me out and that he had hurt himself so badly that he need not expect to do any good when he came back. Even the doctor's wife, who is a steward in the United Brethren Church, said last evening that he was not welcome at her home any more. I heard yesterday that Long was coming to start a series of meetings in a few days, and I said to the Doctor: "Perhaps I had better give way." He replied: "O, no, no, no! you are here and started, keep on preaching the gospel." His wife said: "Stay and see who gets the crowd."

Elder Long told some of his members at Brush Ridge, three miles from here, to leave the Latter Day Saints alone, as they are a "shrewd set of men."

Quite a number are interested at Brush Ridge, where considerable preaching has been done, and are talking of building a Union Church for us to preach in, as we ask no salary. One man said he would give the best acre of land he has for the church to be built upon.

There is an opening in Hanley, three miles southwest of this place.

Hopefully,

JOSEPH CARLSON.

MOUNTAIN HOME, Ark., Feb. 23.

Editors Herald:—I went to Ravenden Springs, Arkansas, December 23, to serve as moderator for Bro. D. R. Baldwin while he and Prof. J. L. Fry of the so-called Christian Church engaged in a six days' public discussion, which was to begin at ten a. m., the 24th. They had secured the use of the M. E. church for the occasion; had it published in the *Hustler*, and all necessary arrangements made to begin at the appointed time. But when we arrived we found some of the Methodist folks dressing a tree in the church, preparing for a Christmas entertainment, so that crowded the debate out for that day. Next day at the appointed time we, the disputants and moderators, met at the church, and inside of an hour about a dozen others came and the discussion began, we thinking perhaps the interest would increase; but the people of the town, especially the Methodists, organized against the debate, consequently the attendance was very light, and at the end of four days, by mutual consent, we postponed it indefinitely, feeling satisfied that we had done our duty. Bro. Ralph Baldwin went with me to Bro. John Lock's, in the vicinity of Center, a distance of about twenty-five miles from Ravenden

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Springs. The next day I went to the Flat Woods, and announced to begin meeting at the Flat Wood schoolhouse, January 4. I had held a meeting in the same house about five years ago, and many of the people in that settlement attended the Ward-King debate that we held at Center four years ago last January, and some of them became interested; and when I went to my appointment I found the house nearly full of eager listeners, and the crowd increased each evening at the close. There is a little "Barlow" preacher, of the so-called Christian Church, who moderated for Elder King during the debate we had at Center, who lives near the Flat Woods, and he did all he could to discourage some of his members who were taking deep interest in the meeting, but made his attacks from "ambush" and never came to the meeting himself. His efforts to break the interest were in vain. I closed with a full house and many invitations to come again; and to show their appreciation of the meeting they made up a purse for the preacher, which was very acceptable indeed. May the good Lord bless the donors!

I went from there to Bald Knob, and on the way was attacked with the "scourge," la grippe. I was becoming worse instead of better, so stayed at Bald Knob only one day, when I took train for West Plains, and stopped at my sister's house until able to ride home on the hack. I was unable to do anything for three weeks. The scourge also struck my family, and at this writing Mrs. Ward and two of my children are prostrated. About one half the people here are sick.

I shall start towards the conference in a few days. Expect to meet Bro. W. S. Macrae at Martin Creek, and then to Flat Woods, Arkansas; Pomona, Missouri, then to conference. JOSEPH WARD.

SAN BERNARDINO, Cal., Feb. 22.

Editors Herald:—Elder T. S. Brown and myself have been holding a few meetings in the town of Hemet. We kept "bach" in a vacant dwelling, and held meetings in a vacant store building rented and fitted up for that purpose. Our chief difficulty in the one instance was the dish washing; in the other, lack of attendance. The people were mostly *unable* to come. We are sure of that, because many of them assured us with their own lips that they would come if they only could. One man had married a wife and another unfortunate had a boil on his left hand which permitted him to come to town by day but became very painful about 7:30 p. m. Others were sick, some being almost doubled up with severe spasms of prejudice, some very low with chronic indifference. One man who had made a study of the laws of supply and demand informed us that we were not wanted there anyway; and in fact it did seem that we were not indispensable.

The M. E. minister from Winchester was down and visited all his members the day we began our meetings. He evidently warned his little brood, and then broke for shelter. What brave, noble men these are! Veritable Paul Reverés! or equals to the man who gave the warning in Johnstown!

Yet while our attendance was small, good was done, and we felt repaid for our trouble. The principal of the high school, with his wife, was out and became deeply interested. They are nice people, members of the Quaker Church, unprejudiced, and easily the best-read people of the town. They questioned us by the hour, freely admitting the reasonable position of our people on spiritual gifts and present revelation. They were also specially interested in the archæological proofs of the Book of Mormon story. They are investigating, and will defend us, we are confident, if our faith is attacked in their presence. Their Quaker blood was "riled up" at the treatment accorded us by some.

One meets with amusing experiences that prompt a quiet chuckle when he comes to reflect upon them. A cousin of ex-governor Gear, of Iowa, was out to one of our meetings. The next day he complimented Bro. Brown's effort very highly. Said he, "If I could preach like that I would travel. I tell you, I enjoyed that sermon!"

"Well," said Bro. Brown, "I suppose you will be out again."

"Well—n-o," neither was he.

We rejoice that our cause bears investigation. Give a man sincerity and sense to see an argument, and he cannot help being impressed. ELBERT A. SMITH.

Mothers' Home Column.

EDITED BY FRANCES.

HOPE AND EFFORT.

Hope is of the valley; Effort stands
  Upon the mountain top, facing the sun;
  Hope dreams of dreams made true and great deeds done;
Effort goes forth, with toiling feet and hands,
To attain the far off sky-touched table lands
  Of great desire; and, till the end is won.
  Looks not below, where the long strife, begun
In pleasant fields, met torrents, rocks, and sands.
Hope; but when Hope bids look within her glass
  And shows the wondrous things which may befall,
  Wait not for destiny, wait not at all;
This leads to failure's dark and dim morass;
  Sound thou to all thy powers a trumpet call,
And, staff in hand, strive up the mountain pass.

HUMAN AGENCY AND OTHER THINGS.

The subjects of heredity and environment have been much discussed, of late, through the Home Column. Much of penetrating thought is manifested in the efforts to probe these mysteries, but it is a question whether all the practical truths found by their study may not be reached by a more direct route. It is a question whether these studies may not be a waste of effort, so far as the development of ourselves and our children is concerned.

Now, in the matter of heredity, the die is cast for those already born; the time for affecting its influence upon their characters is past, except as that influence may be resisted or encouraged by their own will; those unborn can be harmed or benefited by heredity only by the degradation or improvement of the characters of their parents. The whole matter then, in application, is a matter of treatment of character; and character may be treated as intelligently and effectually by those who do not know that there is such a fact as heredity as those who are versed in all the real or imagined facts in relation to it. True, a belief that our children may be ennobled or depraved by our own acts may furnish an incentive for purifying and strengthening our own characters; but even this is not a strong point in favor of the necessity of considering the science of heredity. Few, if any, parents care to leave to their children what they do not love for themselves. So if one does not love a true, pure character enough to seek to develop it in himself for himself, he will hardly develop such a character, just to transmit it to his children.

One of the evils of this gospel of heredity is the tendency to make men shirk the responsibility for their own mistakes which may be ascribed to inherited evil tendencies. For example, I know a man of many excellent qualities, whose usefulness is greatly crippled by the exercise of certain perverse qualities. When admonished in this matter he thinks the ground entirely covered, and himself excused when he says, "I can't help it; heredity and prenatal influence are responsible for these characteristics." The gospel of Christ holds each person responsible for his deeds; that of heredity furnishes him an opportunity to blame his fore parents for his shortcomings. They are not few who are ready to avail themselves of this opportunity. The same reasoning applies with equal force to the preaching of environment. When King Saul disobeyed God in the matter of punishing the Lord's enemies, he plead as excuse that "the people" (his environments) influenced him to do wrong. But for this God rent the kingdom from him, thus holding him responsible for his deeds, regardless of exterior influences; and this is but one among many similar illustrations.

There are so many of such remarkable exceptions to the influence of either or both heredity and environment, that many thinking people doubt the truths that are claimed to be deduced from the study of these branches of human science. Here is an example in point—a living question mark staring in the face of the claims of these sciences; the parents in question both smoked tobacco, and the father chewed it also. They began this habit before marriage, and continued it until the youngest son was thirty years old. Both grandfathers were also users of the weed. In spite of these grand opportunities for the perverse work of both heredity and environment, the three sons have never used tobacco or became addicted to any similar form of indulgence. They have no bad habits, and are men of exceptional morals. The youngest is now, I believe, forty years old. If these principles have such a terrible fatality, I cannot understand how these men and many others like them, escape their baneful influence. If the preachers of the principles undertake to explain all the exceptions to their influence, their time will not be idled away, if it *is* wasted. Here I brand as simply false the opening statement of an article in the Home Column of the HER-

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ALD of December 26, as follows: "The two factors determining what we are and what we make of ourselves are heredity and environment."

In this statement is ignored a third factor, more potent than either of these, and which may triumph over both of them—the agency of man. Neither does it consider those factors which a beneficent Father has introduced into human life, when that life is lived, upon a spiritual plane. These are many, among them the word of God and the Spirit of God. While these may be exterior to man, they may also be within him, hence cannot properly be reckoned among his environments. The agency of man may be variously analyzed, but it may be properly separated into two simple elements: the ability to know good from evil, and the ability to choose between them. We will grant that in many cases neither of these abilities is as large as the sphere of the individual's operation; but at the same time we claim that in no person are these faculties absent save in the case of those deprived of reason. Like other faculties of man, these enlarge or diminish as they are used or neglected, and proportionally the agency of the man expands or grows less. Now if every soul is impressed with these facts, and at the same time shown the "beauty of holiness," and made to believe in the aforementioned helpful providences of God, what more can be done? Such a soul is in a position to overcome heredity, and rise above environments, if he be considered as a child. If viewed as a parent, he is in a position to do all for his children, born or unborn, that can be done. Nor need either of these, parent or child, know anything of the laws of heredity or environment.

I do not wish to be understood as denying that there is truth discovered or discoverable in these sciences. Indeed, if one has the time at his disposal, he may be profited in their study, the same as in the study of astronomy, geology, or phrenology. But the contention is that to make them essential in the education of the parent and child is going too far; and that the moral and spiritual benefit derived from their study may be reached by a shorter way—that is by the way God designed. God designed that all intelligences should put themselves into communication with his intelligence, unto the end of the formation of right characters—characters like his own. If we are forming characters in his way, we are doing all we can. So the study of the word of God, and the seeking of the Spirit of God, with the constant examination of self, will answer all purposes for the making of good children, parents, grandparents, great-grandparents, etc., *ad infinitum*.

Were it possible by scientific research to discover and apply every law of heredity and environment, there might yet be a great lack of perfection. If we could by such processes build characters with the precision of fine machinery, we might still neglect the first great essential of true character building. Our model might be only an imagination of our own heart. The true pattern is in the mind of God—it is his mind. Christ was the perfect image of that pattern. But how many of us, children or parents, comprehend the Christ character? Saints of God, children of your parents, parents of your children, we exhort you, look closer at the Christ character as the model for human character building. Seek the light of heaven to shine upon that character and your own, that your deficiencies may be made manifest and corrected. Never mind what your parents have been, take care of yourselves. Teach your children to take care of themselves, regardless of what their parents are, or have been; to look to your model, and to you only so far as you are like that. Do all that the word of God requires of you as a parent, and heredity will take care of itself, and your children will be stronger than environments. And finally, be careful lest science lead you to forget God.

ADAM J. KECK.

PLANO, Ill., Feb. 20.

WITH the general tenor and sentiments of the above article we have not the least fault to find. We are pleased to know that a man of the fine character and ability of Bro. Keck is so closely watching our work, even though he *seemingly* does not see things just as we see them. We say "seemingly," because satisfied that a five minutes' talk face to face would have given the brother assurance that our views in the main do not differ.

In the statement branded as "utterly false" by Bro. Keck, we think he does not give sufficient scope or breadth to the meaning of the words—*heredity and environment*. Take from us all we inherit and all by which we are surrounded, and to our mind it would be a difficult problem to know just what remained. We are born into a world governed by a wise and loving Creator, and his will made known by and in the revealments of his word is certainly one of our many environments, and in this environment is plainly embraced the free agency of man. There is nothing—no agency which from the cradle to the grave is brought to bear upon us—which may not properly be termed environment.

If there be people in the world so weak and foolish as to think they can screen themselves, their follies or their sins, behind the law of heredity, it is surely because they are not acquainted with the law of the Lord; and if in any of our work we have, even apparently seemed to divert the mind of anyone from the written law while we were endeavoring to examine and in a measure to understand the unwritten law of our being, we are thankful to have our attention called to the fact, for while we would do the one, we certainly do not desire to leave the other undone, for we feel that we have need of every help God furnishes us with, whether it come from revelation or nature, to fight successfully the battle of life. Sin and ignorance are the foes of God and his righteousness, and knowledge consecrated to God is a weapon much to be desired.—ED.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

I write in behalf of Sr. E. J. Crow, who is afflicted with a tumor in her side. She suffers a great deal, and desires the Saints to fast and pray for her on Sunday, March 10, that she may be healed without having to go through an operation.

Yours in gospel bonds,

RUTH GIFFORD.

Sr. Thirza Chapman, of Persia, Iowa, requests the prayer of the Sisters' Prayer Union in behalf of her mother, Sr. Martha Spauswick, that if it please God she may be healed of her severe affliction.

GEORGE WASHINGTON.

SUGGESTED BY THE 169TH ANNIVERSARY OF HIS BIRTH.

BY MINA PERKINS KEARNEY.

Could our brave, noble Washington
Once more his country look upon,
Would his true heart be filled with pride,
As, gazing 'round him far and wide,
He sees the land for which he fought
And with the blood of thousands bought,
In all its glorious splendor rise
Before his wonder beaming eyes?
The million gems of modern art
Which beauty, glory, strength impart
To this fair land, while nature showers
Her wealth of grains and fruits and flowers
Upon the country God has blest
Above all others, east or west;
Amidst its wealth, its arts and fame,
Think you he'd find no cause for shame?
No blush would mantle his brave cheek
When rich and strong oppress the weak?
When millions of his country's poor
No treasures gain from out her store?
Think you his faithful eyes would be
So dazzled that he could not see,
Midst all its wealth, the widow's tear,
Nor yet the orphan's pleading hear?
Ah, Washington, the great and good,
Who for our country's freedom stood,
Not all is here for which you sought,
And by the blood of thousands bought.

—*Lowry City Independent.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

ECHOES OF A CONVENTION.

In our last district Sunday school convention in the Clinton, Missouri, district, the close observance of the constitution and by-laws, together with the Book of Rules, gave rise to several perplexing questions.

"Who has a right to vote?" was asked, and in order to answer this, another question was asked: "Who are members of the association?" To answer this, reference was taken to the constitution; article 8, district associations. It was the wish of those present to abide by the law, and wherein it is at fault lend our influence to remedy it, so only delegates and ex officio members could be allowed a vote.

Next the question, "Can those not members be chosen to represent the association?" Consistency would necessitate a negative answer, no matter what the interest might

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be, the same that a foreigner could not be chosen a representative of the people in our legislature.

It was intended to keep in absolute harmony with the by-laws; but after the election was over it was discovered that three out of four officers were not members of schools, therefore could not be members of the association.

It is claimed that the Sunday school is an appendage to the church; or in other words, a nursery. If it is a nursery, should all the authority and government be vested in the nursery, or should the older ones have the right to let their influence be felt? What would be the result if the children took full control of themselves and told the parent to "stand aside," that they did not know the ways of the children, therefore did not know what was for their good?

It has been the decision of the General Association that the elders cannot be allowed a vote unless they are elected delegates. On the other side, when the missionaries are sent out they are requested to work in the interest of the Sunday school and organize schools, and on their report blanks appear places to report the number of schools they have organized.

Now, this is the situation: The ministry is not allowed a vote unless elected delegates, and at the same time asked to help with the work as organizers, although they are not members. . . .

At a convention, when electing delegates, the first thing to do is to determine who are intending to go to General Convention, as the association is not able to defray the expenses if the ones most fitted to represent are financially unable to go. No difference who are going, they are elected to represent, irrespective of qualifications and the ministry, although recognized organizers, are not considered competent to vote intelligently.

It seems that it would be better to make all conference appointees ex officio members, for they are all expected to be interested, and are interested; and if this is done it cannot but make them feel a greater interest. They are equally as well qualified to vote on any question that may arise as the average delegate; and as they have a right to a greater degree of the Spirit than the laity, they should be better prepared, that is, if God recognizes the Sunday school work, as we believe he does.

I regret that it is now too late to propose an amendment to the constitution to make all conference appointees ex officio members of the association; but I trust the coming convention will extend this courtesy.

We as Sunday school workers need the sympathy and assistance of the ministry. We cannot afford to be without it. We consider this the Lord's work and he can only work with us to the extent that we are in harmony with his will.

The Sunday school is a work that influences the whole church, and we should all advance as a united body of workers, allowing nothing to hinder its progress. The ministry feel the need of the Sunday school, and the Sunday school should feel the need of the ministry just as much.

May the Lord bless this work; and may a spirit of unity and good will never before known be manifest at the coming General Convention, is the prayer of,

Your sister in the work,

MRS. A. C. SILVERS.

For the Clinton, Missouri, district convention.

WE wish to call attention to the above paper, not to controvert it in particular, but to consider a few thoughts expressed by many or the writings of a few of which this paper is a fair representative. This paper is not probably intended to attack the delegate system, but that is in reality just what it does. Let us gather together a few thoughts.

Article 2 of the constitution for the General Association gives as one of the objects of the organization, "to consolidate and unify the forces engaged in Sunday school work." Note, it is not to consolidate those who were at some time past but not now; or those who would like to be but could not or would not; but those "engaged in the Sunday school work." And is that not a very common sense object?

Do I hear some one say that this one or that one would like to be in the work but circumstances are not such that he can? This may be true; but does the fact of his being isolated from the work make him a fit representative of the work? Can his privation qualify him for the work? Surely it cannot. Why should any one wish to help to legislate in matters about which they are in a degree at least ignorant?

Again, others urge that we may be able to interest some one by making him a delegate to convention and thereby secure his services in the Sunday school. This might be. We might in the same way interest some one and get him into the church by making him a delegate to a conference. But does the church recognize nonmembers as delegates? No. Why should the Sunday school recognize non-Sunday school members as delegates? We do not see any legitimate reason therefor.

Right here occurs to us the thought so often expressed that we are asking the missionaries to help us in the Sunday school work and then will not give them the right to voice and vote. We know of no rule or law that debars them from the same rights enjoyed by all others, to become members and be appointed delegates to conventions. One brother asked the question: "How can I become a member when I am moving about almost all the time in new fields where there are no schools?" The constitution says, article 3, of by-laws for Sunday schools: "Persons may become members of the school by enrollment, but shall have no voice or vote in the affairs of the school until they shall have been in attendance four consecutive sessions, except in the organization of new schools." These missionaries should enroll in a school before starting out in their work. And few there are that are not at home the necessary four weeks sometime during the year. An "absence of three months without sufficient cause will forfeit membership," but being absent on missionary work is sufficient cause and will, therefore, not forfeit membership.

There is no rule to prohibit the assembly voting to give them "voice" in the deliberations of the session, but the right to vote cannot be thus delegated or extended.

The Sunday schools of the church are no less than protracted and organized missionary efforts. The work is effective. It is voluntary. We, therefore, feel that we have some claim upon those whom the church sends out as missionary leaders. We are only asking them to help us to help their work along. We say "their work" and we mean it only in the sense that they are the chosen or appointed representatives of that work. All have a certain amount of missionary power and missionary duty, and any one who does not acquit himself in this line is falling short of doing his whole duty.

But back to the question, "Why ask them to help us and not give them the right to vote?" Any organization, whether it be of the church or of the world, to have any degree of permanency about it must be controlled by its membership and not by nonmembers. We know it is true that there are nonmembers of the Sunday school that could give us good advice and would cast their votes on the right side; but where will you draw the line? It must be drawn somewhere. If you admit Brother A because he is interested and wishes to take part, who will say that Brother B, who holds the same position in the church, shall not be admitted? And if you start, where will you stop? The only safe place to draw the line is where all organizations that I know of draw it, where God draws it, between members and nonmembers. It seems almost strange to me that persons who so willingly submit to the laws and instructions of God, and who recognize the principle of membership control of the several branches, districts, and quorums of the church; yes we say it seems almost strange that they should question this right of the several Sunday school associations. It may debar them from taking an active part in the work of legislation; but does that fact in any way affect the principle? I am very much interested in the deliberations of the several quorums of the church, but I am debarred from taking any part therein. Could I consistently complain? And do I not help them in their work as much as I can? They have a right to ask me to assist them and it is my duty to do so whenever it is practicable for me to do. But there is nothing that gives me a legal right to participate in the deliberations of any quorum, branch, or district but the one in which I hold my membership.

We often wish that we might extend the right of franchise to our brethren, and so do we often wish that we might extend salvation to some of our dear friends who for some reason have not availed themselves of the ever open privilege of admission into the kingdom till it is too late. But God has fixed certain requirements based upon wisdom and principle as we believe with which that dear friend should have complied. I cannot help that dear friend, because the law is an eternal one and not in my power to change. Nor can we give our brethren the right of franchise, because the law or principle is not ours to change.

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Whenever our notions seem to conflict with established rule or law, let us examine our case and see if we are not wishing to make the law conform to some peculiar case or to our own convenience. It is hard to get a rule that will seem to do justice in all cases. The rule may not be at fault, but the fault may be in our interpretation of the rule or in our preconceived notions of right or wrong. And we often condemn a good rule or law because it conflicts with our notions of what should be. Probe to the bottom when studying on principles and see that the case you have most plainly in mind is the rule and not the exception to the rule. Do not allow yourself interest or your enthusiasm or affection for others to warp your judgment of general principles.

We were at one time in favor of creating "honorary members" of the General Sunday School Association. But upon further consideration and after much observation, we are convinced that it would be a mistake. We are not working for worldly honors, and that is the most that can be made of honorary membership. The only ones to be benefited thereby would be the very ones who should be examples in all works for good and take hold and lead the way for others to follow. The commissioned representatives of the work carry with them an influence that is felt wherever they go. If that influence is for a work it will draw others to it. But if that influence does not seem to be in favor of a work, even though it be not against it, said influence will militate against the work. We believe that every individual whose name is found on the "Lamb's book of life," as well as many others, should and can be members of the Sunday school. They should be, for the influence they would have upon others if for no other reason. May that time soon come!

POTTAWATTAMIE.

Sunday school convention convened at Crescent, Iowa, February 22. Superintendent, D. R Chambers, in the chair; Jennie Scott, secretary. Schools in district reporting: Crescent, Underwood, Carson, Hazel Dell, Grand View, Wheeler, Honey Creek, and Fontanelle. No report from Council Bluffs and Ransom. Total enrollment of district 546, an increase of 80 members in the past year. Officers elected for the year 1901: J. A. Hansen, superintendent; Petrus Peterson, associate; Jennie Scott, secretary; J. C. Lapworth, treasurer; Julia Hansen, librarian. Delegates to General Convention: D R Chambers, H. Kemp, J. R Lapworth, P. M. Hanson, H. N. Hansen, A. E. Madison, C. McIntosh, J. S. Strain, J. C. Lapworth, Eva Hale, Lizzie Lapworth, Blanche Andrews. The delegation present were authorized to cast the full vote of district. A vote of thanks was extended to Bro. D R. Chambers for his faithful service as superintendent the past two years. Adjourned to meet the Friday previous to conference, and at the same place.

Conference Minutes.

NORTHEASTERN ILLINOIS.

Conference convened at Sandwich, Illinois, February 2. Bro. J. Midgorden, vice president of district, presided; Bro. H. E. Moler, assistant; James F. Keir, secretary. Ministry reporting: Henry Southwick, J. Midgorden, J. M. Terry, J. T. Hackett, N. L. Blakely, G. H. Graves, Adam J. Keck, E. M. Wildermuth, H. E. Moler, C. G. Lanphear, E. J. Lang, T. Hougas, G. F. Howard. Branch reports: Chicago 190, Plano 185, Mission 129, Sandwich 76, Wilmington 63, West Pullman 53, Ladd 28, DeKalb 53, Piper City 23. Bishop's agent's audited report: Receipts and balance last report $626 99; disbursements $477 83; on hand $149 16. District treasurer's report read and received. Paper from De Kalb branch relative to ordination of Milo B. Ewing referred to a committee consisting of T. Hougas and J. M. Terry. Petition from Ladd branch relative to ordination of Thomas Turner to office of elder referred to committee on ordinations. Paper from Plano branch relative to ordination of Bro. W. Newton to the office of deacon referred back to branch, with power to act. Sarah J. Smith appeals to conference to have her name changed on records from Sarah J. Boswell to her true name, Sarah J. Smith. Matter referred to Ladd branch. Resolution to petition the twelve to return Bro. F. M. Cooper to this district adopted. Resolution instructing delegates to General Conference to vote against any form of suppression of General Conference record, or portion of it, adopted. Paper from members of Chicago branch relative to organizing a branch at the Lang Mission, referred to missionary in charge and district president with request to so organize as soon as in their judgment it was wise to so do and to report to the conference their pleasure in the matter. Delegates to General Conference: H E Moler, A. J. Keck, E M. Wildermuth, Davis Rogers, F. M. Cooper, J. M. Terry, Charles Burr, J. T. Hackett, T. Hougas, Joseph Lear, N. L Blakeley, W. La Rue, George Howard. J. T. Hackett elected district president. J. Midgorden assistant. James F. Keir secretary. J. Midgorden sustained as Bishop's agent. Next conference to convene Saturday and Sunday previous to full moon in June, at Mission, Illinois.

SOUTHWESTERN TEXAS.

Conference met at San Antonio, February 1. Elder J. A. Currie, vice president, in the chair; W. H. Davenport, clerk. The chairman announced that each one that so desired make speeches relative to the occasion, whereupon Elders J. A. Currie, Davenport, and H. O. Smith responded. On Saturday, prayer meeting nine a. m. San Antonio branch reported 64 members; 1 death, 1 baptized. No reports from Bandera and Medina City. Ministry reporting: Elders H. O. Smith, J. A. Currie, T. J. Jett, and W. H. Davenport; Priest C. N. Powell. General Conference delegates: I. P. Baggerly, H. O. Smith, A. J. Moore, T. J. Sheppard, and Heman C. Smith. Those present of the delegates elected are authorized to cast the whole vote of the district. Prayer meeting on Sunday. Preaching by Elder H. O. Smith during conference. The conference will meet on July 12, 1901, at Pipe Creek, Bandera county, Texas.

EASTERN COLORADO.

Semiannual conference was held at Denver, February 16. The president, John B Roush, being absent, the meeting was called to order by the secretary. E F. Shupe was elected chairman pro tem. Communication from the president was then read. Ministerial reports read from J. B Roush and C. R. Duncan of the Seventy, Elder J. F. Curtis, and Priest A. B. Hanson of the missionary force. E F. Shupe, high priest, baptized one; Elders James Kemp, G. F. Johnson, J. W. Gilbert, E. Curtis, and K. Seli; Priest F. D. Bullard; Teacher A. E. Tabor. Branches reporting: Denver, Wray (formerly Laird), Colorado Springs (formerly Mount View), Fair View, Highland, Eustis, Cottonwood, and Rocky Mountain. The request of Eustis (Nebraska) branch for release from this district was referred to a committee, and the committee was authorized to arrange for the transfer of that portion of the district in Nebraska to a Nebraska district. Committee: J. B. Roush, C. R. Duncan, and K. Seli. The Bishop's agent reported: On hand last report $27 23; Receipts $521.73; expenditures $463; amount on hand $85 96. A memorial to General Conference was adopted, asking that a committee be appointed to visit Mr. Andrew Carnegie to explain our religious faith to him, and to solicit a donation for Graceland College and the Saints' Home of $50,000 each. Officers elected for ensuing six months: President, J. B. Roush; vice president, K. Seli; secretary, A. E Tabor. Delegates to General Conference: J. B. Roush, A. B Hanson, C. R. Duncan, Bell B. Roush, J. F. Curtis, and Sr. Fishburn. Adjourned to Colorado Springs, August 23.

TEXAS CENTRAL.

Conference convened with Philadelphia branch, Harlanville, February 23 and 24. E. W. Nunley presiding, H. O Smith secretary pro tem. No changes in Cook's Point, Philadelphia, Texas Central, or Elkhart branches. President and secretary of district made report. Ministry reporting: Elders S. R. Hay, B. F Spicer, Jr., T. L. Veal, J. W. Bryan; Priests B. F. Spicer, Sen., J. M. Nunley, and John Hay; Teacher E. W. Herron. The former Bishop's agent, Bro. Bates, having moved from the district, Bro. S. R. Hay was by motion recommended to the Bishop for appointment as successor. Brn. E W. Nunley, H O. Smith, J. W. Bryan, E. L. Henson, and W. Sherrill General Conference representatives, and were empowered to cast full vote of district. The Sunday school association reported. A vote of thanks was extended to the school committee for use of schoolhouse. Prayer meeting at 9:30 a. m., Sunday, was in charge of S. R. Hay. Preaching by E. L. Henson, H. O. Smith, and S. R. Hay. Sunday afternoon sacrament services were held. Services were quite well attended and liberty enjoyed by the speakers. Adjourned to meet at the call of the president as to time and place.

POTTAWATTAMIE

Conference met with the church at Crescent, Iowa, February 23 and 24. The district president, D. R Chambers, assisted by Elders J. W. Wight and H. N. Hansen, presiding. J. Chas. Jensen, secretary. The credentials of delegates from all branches, except Fontanelle, having been tabulated by the secretary, were approved. Reports were read from all the branches, including Carson, organized since last conference, giving a total branch enrollment of 767, in addition to 88 on the scattered list. Reports were read from the secretary and the following ministers: J Caffall, C. A. Beebe, J. P. Carlile, Henry Kemp, D. R. Chambers, H. N. Hansen, I. M. Smith, S. Butler, J. J. Christiansen, D. K. Dodson, J. H. Bohn, P. C. Anderson, Levi Graybill, D. Parish, J. S. Strain; Priests C. C. Larson, P. M. Hanson, S. Harding, M. F. Elswick, C. D Oglevie, S. J. Roberts, S. C. Foote, L G Wood; Teachers John Adams, P. T. Anderson, H. M. Liles, A. E. Madison, P. W. Frederickson. Bishop's agent, J. P. Carlile, reported: Amount on hand last report $30.35; received since $577.20: total $607 55; paid to Bishop E L Kelley $500; the ministry $64.00; poor $4 00; total $568; balance on hand $39 55. Approved by auditing committee and conference. Delegates to General Conference: H. N. Hansen, C. A. Beebe, H. Kemp, D. R. Chambers, J. P. Carlile, C. G. McIntosh, J. S. Strain, A. C. Riley, P. M. Hanson, J. R. Lapworth, J. C. Lapworth, C. Carstensen,

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D. Parish, Joshua Carlile, R. McKenzie, Eva Hale, Lizzie Lapworth, Angeline Beebe. On motion, the branches were requested to take up collections to help pay expenses of delegates. A collection of $1 85 was taken up in the conference to meet a bill of $1 10 for postage, presented by the secretary. A motion prevailed authorizing such of the delegation as are present at the General Conference to cast a majority and minority vote. The conference adopted the following: Resolved, that it is the rule of the district conference that all members of the church living within a branch are subject to the discipline of the officers of that branch. On motion those of the priesthood offering their service to the district for the coming quarter were referred to the district president. The conference continued the following officers: D. R. Chambers, president; H. N. Hansen, associate; J. Chas. Jensen, secretary. Sustained J. P. Carlile as the Bishop's agent. Speakers during the conference were Elders F. A. Smith, J. W. Wight, H. Kemp. Adjourned to meet at Boomer, Iowa, at ten a. m., May 25.

CENTRAL NEBRASKA.

Conference convened at Inman, February 22. Levi Gamet in the chair, W. M. Rumel secretary. Branches reporting: Clearwater, Meadow Grove, and Inman. Elders reporting: James Caffall, C. W. Prettyman, by letter; W. W. Whiting, Levi Gamet, J. H. Jackson, E. Downey, J. B. Williams, W. M. Rumel; and Priest C. N. Hutchins, in person. A petition was presented from Pleasant Valley branch, South Dakota, asking that they be attached to this district. It was referred to the district president and missionary in charge. Bro. William Kester of Clearwater branch was ordained a priest. Bishop's agent reported: On hand and received, $343 07; paid out, $341.98; on hand, $1.09. Delegates to General Conference: Levi Gamet, Sr. E X. Gamet, C W. Prettyman, E. Downey, C. N. Hutchins. All district officers were sustained except the secretary, who requested to be released, as he expected to enter the missionary field. Sr. Emma X. Gamet was chosen in his stead. Preaching by. J. B. Williams, W. M. Rumel, and W. W. Whiting. Adjourned to meet at Meadow Grove, sometime in August; date to be given by the president. A very excellent spirit was enjoyed by the Saints; the Lord spoke words of comfort, and all were cheered. We are safe in saying it was the best conference enjoyed for several years.

Miscellaneous Department.

SECOND QUORUM OF SEVENTY.

Dear Brethren:—Please send brief reports to our secretary, for the closing conference year, closing them not later than March 10. It is essential that we may have a summary of labors for our record, and that we may know who are ready for General Conference appointment. Send these reports to Bro. H. E Moler, Independence, Jackson county, Missouri, care Bro. R. J. Parker.

C. SCOTT,
President of Second Quorum of Seventies.

LAMONI, Iowa, February 28.

QUORUM OF APOSTLES.

Notice is hereby given that the Quorum of Apostles of the Reorganized Church of Jesus Chris of Latter Day Saints will meet in Lamoni, Iowa, on the 20th day of March to take under advisement matters directly affecting the quorum, and also consider the business committed to them relating to the coming session of the General Conference. Meet at the Herald Office on the day thus mentioned, when the permanent place of meeting will be announced. A full attendance of the members is desired.

The 10th day of March is suggested as a day of fasting and prayer by the quorum, to the end that the Holy Ghost may be present at this assembling, with increased light and wisdom to direct.

All matters intended for the quorum may be sent to the chairman, Wm. H. Kelley, or the secretary, Heman C. Smith, Lamoni, Iowa. WM. H. KELLEY,
President of the Quorum.

BROOKLYN, N. Y., Feb. 21.

SECOND QUORUM OF ELDERS.

I have mailed a blank report to each member of the quorum to fill out and mail to me; if anyone should fail to receive it, please inform me, and I will mail you another. Address: 2422 Wabash Avenue, Kansas City, Missouri. F. C. WARNKY, Sec.

APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends in the Texas Central District:—Please take notice that Bro. E. Bates, former agent of Texas Central district, has changed his place of residence out of said district, and Bro. S. R. Hay, of Hearne, Robertson county, Texas, has been duly appointed Bishop's agent in place of Bro. Bates.

The Bishopric extends thanks to Bro. Bates for his work and faithfulness in the office in the past, and desires that the Saints will give united and earnest support to Bro. S. R. Hay in his efforts as agent in the district. Bro. Hay comes recommended by the Central district and former agent, as well as missionary in charge, and we trust that he will labor earnestly for the advancement of the temporal interests in the district.

Very truly and respectfully in behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

CHURCH LIBRARY.

In behalf of this department of church work I thank the following-named for volumes donated: Bro. C. D. Norton, Bible Readings for the Home Circle. J. F. Burton, Te Bibilia Mo'a Ra and E Buka Himene. G. J. Waller, Ka Buke A Moramona. J. M. Booth, The Great Controversy. Robert M. Elvin: Why God Does not Kill the Devil. He is Just the Same Today. Joseph Smith; Who Was He? Discipline of the M. E. Church, 1888. Personal Experience of a Physican, and a scrapbook of the Independent Patriot's report of the Braden-Kelley debate held at Lamoni, May, 1891. J. J. Stafford, Presidency and Priesthood. A. D. Greer, Paley's Theology. Maggie Frye, Steps to Christ. Charles Barr, Adventism Unveiled. Sr. M. Clements, The Beautiful Life of Frances E. Willard. Sr. E. Seichrist, Women of Israel, two volumes. A. Haws, The Problem of Human Life Here and Hereafter.

PUBLICATIONS DESIRED.

The Library wishes to obtain, by donation, if possible, the following-named periodicals, bound or unbound: The Saints' Herald, 1860–1876 inclusive; especially 1860–1870; and more especially 1860–1865, whole or parts of volumes, or even separate numbers. Times and Seasons, volumes 1-6; anything from single numbers to whole volumes acceptable. Evening and Morning Star. Messenger and Advocate. Olive Branch. Zion's Reveille. Voree Herald. Millennial Star, volumes 2, 3, 6, 18, 20-61; volumes not named gladly received. Journal of Discourses: Any and all volumes of this publication will be thankfully received. We especially desire volumes 5, 6, 7, 9, 10, 11, 12, 17, 22. The Truth-Teller. Zion's Watchman. The Seer. The Restorer. The Pearl of Great Price. Preparation News and Ephraim's Messenger. The Saints' Advocate. Sandheden's Banner. In brief, any and all other books, pamphlets, and periodicals not named, issued by the church from 1830–1844, or by any of the factions from 1844 to date. Also tracts issued in the early days by the church or its ministry. We are convinced that there are many of these now in the hands of our people which will be lost unless preserved in this department of the work.

"ANTI-MORMON" WORKS.

We desire contributions of any and all books, tracts, pamphlets, and articles published against the Latter Day Saints or any of the factions. Just now we especially desire the following: Utah and the Mormons, B. Ferris, N. Y., 1854. Geschiete der Mormons, Busch, Leipsic, 1870. An Englishwoman in Utah, Stenhouse, 1880. New America, Dixon, 2 vols., London, 1867. History of Illinois, Moses, 2 vols., 1892. Who Wrote the Book of Mormon? Patterson, Philadelphia. New Light on Mormonism, Dickinson. Illinois, Davidson and Stuve, 1874. Die Mormonen; oder Die Heiligen vom jungsten Tage bis auf die Gengenwart, published at Coln and Leipsic. Voyage au Pays des Mormons, 2 vols., Paris, by Jules Remy, E. Dentu Librarie-Edituer Palais-Royal, 13 Galerie D'Orleans, 1860. Will the Saints please be on the alert for this class of books; also histories of counties and states, school histories, etc., containing chapters on, or references to, the Latter Day Saints; also secure and send to the Library copies of magazines containing articles on the Saints. If you see works of this description which are not obtainable by donation, please carefully make a verbatim copy of the title-page, including author, publisher, and year; or if magazine of newspaper article, title, author, and name and address of publisher, and send to the Librarian.

ARCHÆOLOGICAL WORKS.

The following titles represent a part of our needs in this direction: An Inquiry into the Origin of the American Aborigines, John Delafield, Jr., with Boturini chart. American Antiquities, Josiah Priest, first edition especially desired. Travels in North America, London, 1854, 2 vols. History of Ancient America, Jones, London, 1843. In short, any and all works on these or allied subjects, especially books out of print. Also articles by standard authors in magazines, etc., upon these topics.

These are some of our special needs. In addition to these, the library will gladly receive any donations you may make. We need an Encyclopedia Britannica. A good reprint would answer nicely. Also works of both prose and poetry by standard authors.

HOW TO SEND BOOKS.

These instructions are only for the present. The Library will be represented at the coming General Conference by either the Librarian or his representative. Who, will be announced when conference is in session. If you have volumes to bestow, bring them with you, or send by Saints and friends who are coming. This representative will receive and receipt for all books, and deliver them to the Library. This will save expense.

If you have any of the books before named to donate, and cannot send to conference, please correspond with the Librarian.

In bonds, your servant,
F. E. COCHRAN, Librarian.

LAMONI, Iowa, March 4, 1901.

CONFERENCE NOTICES.

St. Louis district conference will convene on Saturday evening, March 23, at seven o'clock, in the Rock church, Glasgow avenue and Dickson street, St. Louis, Missouri.

J. G. SMITH, Sec.

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(Established 1860.)

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DIED.

WOODING.—At Burlington, Iowa, Sr. Mary Brooks Wooding, who was born July 31, 1826, in England, and was there baptized in the old organization. Came to Burlington about thirty years ago. She was married to Daniel Joseph Wooding in 1855. To them were born five children. The daughter Eliza died in 1876, and the father in 1891. At the ripe age of 75 years Sr. Wooding passed to rest February 22, 1901, from her home, No. 921 South Garfield avenue. Funeral at the chapel, Twelth and Locust streets, Elder James McKiernan, of Farmington, Iowa, preached the sermon. Interment at Aspen Grove cemetery.

GUNN.—Charles P. Gunn was born in Nauvoo, Illinois, October 23, 1855. He was married to Sr. Jane Tripp, February 9, 1884, and was baptized in February, 1886. He leaves a wife, babe aged one week, six other children, two brothers, and two sisters to mourn. He died in gospel hope, February 18, 1901. The funeral services were held at his home, No. 3105 Shawnee street, Fort Madison, Iowa, Elder James McKiernan in charge, assisted by Elder J. H. Lambert. Interment at the Atlee cemetery, West Fort Madison.

SCHMID.—Ina Florence, daughter of Bro. M. L. and Sr. Edna Schmid. Born near Olathe, Colorado, May 24, 1896; died at Fruita, Colorado, November 5, 1900, after an illness with typhoid fever of thirty days. Funeral services held at the Congregational church by their pastor, who was our near neighbor and friend, after which her loved form was tenderly carried and laid to rest in Ash Mesa cemetery, near Olathe, near the side of her grandmother, who preceded her scarcely a year, where they await the resurrection morn.

FREEL.—Goldie Gladys, daughter of William and Meriam Freel, and granddaughter of Bro. Freel, of Wirt, Indiana, was born November 27, 1894; died February 8, 1901, aged 6 years, 2 months, and 12 days. A bud of promise, a beautiful child. Funeral at the Saints' chapel, Union branch, Wirt, Indiana, Brethren T. J. Bell and George A. Smith officiating.

BINNEL.—Sister Susan Lick, wife of Mr. Thomas Binnel, died at the home of her son-in-law, Mr. H. B. Johnson, near Dow City, Iowa, February 20, 1901, aged 75 years, 1 month, and 2 days. She was baptized in 1847, and has been a believer in Christ ever since. Funeral services were conducted at the home by Elder C. E. Butterworth, February 23, and the remains were laid to rest in the cemetery at Manteno, to await the resurrection of the just.

BLACKMAN.—The death of George J. Blackman occurred in Woodbine, Iowa, February 19, 1901. Mr. Blackman was born in Canada, April 15, 1828, and was nearly 73 years of age. Was respected and esteemed by this entire community, and was without an enemy; of a social disposition, always genial and kind, and the world is better for his having lived in it. He was a faithful member of the church. Funeral was held at the residence, Elder J. W. Wight in charge of service. Many old residents and friends gathered to express their sympathy and esteem for one whom they respected and loved.

LEAVETT.—Levi Leavett, born August 6, 1823, at Chatham, Canada; died at Sandwich, Illinois, February 22, 1901. August 6, 1845; married Miss Elizabeth Brundige, with whom he lived for over fifty-five years. In 1849 they came to Illinois, and in 1861 to Sandwich. Was many years a member of the church, always faithful in service and in attendance until he could no longer walk to place of worship. Leaves a widow, who has been his faithful and devoted companion during the many years of their married life, two sons, and one daughter. Funeral services in the Saint's church, Sandwich; Elder Charles H. Burr officiating.

PROVOST.—Miss Mary Lovina Burgess was born at Rattlerun, Michigan, April 13, 1869. She was married to Bro. Ambrose Provost, October, 1887; was baptized during the winter of 1892–93. She died at her home, Ticonic, Monona county, Iowa, February 26, 1901. She leaves a husband, four children, father, mother, brothers, and sisters to mourn. Funeral services were conducted at the schoolhouse by Elder C. E. Butterworth. The remains were laid to rest in the cemetery on the hill near the town, to await the resurrection of the just.

LEIGHTON.—Nettie Richardson Leighton was born October 21, 1871; baptized December 31, 1899. She was married March 12, 1900, to Mr. Wentworth A Leighton. Her death occurred February 24, 1901. She had pneumonia, and her infant child preceded her to the land of rest. She was graduated from Castine normal school in the class of 1895. Funeral from the Saints' church at Jonesport; sermon by Elder W. W. Blanchard. A large crowd followed the remains, and the beautiful floral tributes mutely attest the appreciation of her worth. She leaves her husband and one sister.

RICHARDSON.—Capt. John Richardson was born October 6, 1841; baptized June 30, 1879. He was married December 20, 1867, to Miss Mary J. Kelley. Three children bless their union. Bro. Richardson was ordained to the office of priest, December 21, 1898. His death occurred February 16, 1901. He was a member of the Masonic fraternity, and a good citizen of the church and town. We shall miss him.

WHO ARE THE FRIARS?

"The Friars in the Philippines seem just now to be the victims of a storm of accusations. There is evidently a concerted movement on the part of the press, secular as well as Protestant, to defame them in the good opinion of the honest people of this country. Let us above all things be honest. Who are the Friars? They are men who from their youth have sought the higher life. They have prepared themselves for the Catholic priesthood by years of study, prayer, and service. They have cast behind them the luxury of civilization, the sweet companionship of their own, and have crossed the seas to bring the glad tidings of the gospel to the heathen. They are men of high ideals, and it is presumed that they make a diligent effort to attain them. It is inconsistent for anyone who knows aught of human nature to think that such men should be corruptionists, libertines, or despoilers of men's hearts. The accusations brought against them are vague generalities. It is necessary to specify names, dates, and accusers, if any evidence is to hold before any judicial tribunal. These have been sadly lacking in all the accusations brought against the Friars in the Philippines. 'They are wealthy,' it is said. When did it become a crime in the eyes of the American people to be wealthy? They are not wealthy. They are men who are vowed to poverty. They do not possess in their own right the clothes they wear or the beds they sleep on. Even if the various orders as a corporate whole possess considerable property, they have come by it legitimately, and the revenues of their landed estates are not used for their personal luxuries, but for religious and educational purposes. Not one of the accusations against these men can be substantiated. It is absolutely true that 90 per cent of the people in the Philippine Islands do want the Friars to remain among them.

"If the American government is going to stay in the Islands it would seem to be the wiser policy to conciliate the Friars and not to antagonize them. In the many islands of the archipelago they have great influence over the people, and if the people are ever going to be reconciled to the American rule it will be largely through the influence of the Friars."—*Catholic World Magazine.*

It is plain, then, that to plow deep "furrows in our brains" we must let our thoughts travel backwards and forwards over the same field many times, and perhaps we cannot start these trains of thought better than by trying to look at old facts in the light of new ones. For instance, when we study the Greek theater, let us compare it with those with which we are familiar. What would most surprise Æschylus if he could attend a performance of "Hamlet"? Would Pericles's ideas of democratic government make him a good mayor for one of our cities? Is the nearest modern type of Socrates a minister, a college professor, a social settlement worker, or what? Are any statesmen of the Themistocles type in foreign politics today? Did Greek oligarchies resemble modern trusts in any way? Was there anything resembling our Balkan question in the days of the Persian wars? Let us try this plan, and see if it does not make some of the most far-away facts of history interesting and significant.—*From C. L. S. C. Round Table, in the March Chautauquan.*

THE HOUSE OF DO AND THE HOUSE OF DON'T.

After making mention of the recent criticism of ex-Presidents Harrison and Cleveland upon the colonial policy of the present administration, *The World's Work*, true to its often stated gospel of action, remarks—

Most men cut a respectable figure when they are earnestly doing something, but few men appear to advantage when they are telling how ill other men do things. Hedge it about with whatever trappings you please, depreciatory criticism is an ignoble business.

Yet, just as ex-presidents in retirement are shocked at the "headlong heedlessness" of a President in action, who in fact lacks the recklessness that at least one of them displayed, so good men who would reform politics still think that they can affect politicians by abusing them, and learned men think that they can affect literature by criticising it.

The dwellers in the House of Don't hear the cheerful racket in the House of Do, and are sure that its inmates are gone mad. The dwellers in the House of Do pity the despondent prophets of the House of Don't, and wonder why they moan. Neither understands even the other's language. And, when a man moves from one House to the other, he straightway forgets the life that he used to lead.

Many railroads, including the Chicago, Great Western, and the Chicago and Alton, and Erie Railroad, have ceased to permit news agents and peddlers upon the trains.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MARCH 13, 1901. NO. 11.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 13, 1901.

IN VINDICATION.

The following letter from Bro. U. W. Greene, though not for publication, offers an opportunity for an explanation and vindication that we feel we are entitled to under the circumstances.

NEW CANAAN, Conn., Jan. 16, 1901.

PRES. JOSEPH SMITH; *Dear Brother:*—

In "Succession in the Presidency of the Church of Jesus Christ of Latter Day Saints," by Elder B. H. Roberts, second edition, published 1900, pages 135, 136, I find the following:—

"It is The Church of Jesus Christ of Latter-day Saints, not the 'Reorganized church,' which has been constantly assailed, . . . some of our 'friends' of high standing in the 'Reorganization' joining in the hue and cry against the saints of God and aiding in the work of misrepresentation.*

"*Referring to this the Reply says: 'We challenge the proof that we have aided in the work of misrepresentation.' Well, here is the proof: On February 22nd, 1882, in the course of a speech against The Church in Utah, Joseph Smith, the president of the Reorganized church said:

" 'There were many men in Utah who were single because they had no assurance they could find for wives women who were not contaminated. They might go to the farmhouses to choose wives, but could not feel certain that some of the bishops had not been there and robbed the daughters of their virtue.'—The Chicago *Daily Inter-Ocean*, Feb. 23rd, 1882.

"*The Chicago Times'* version of this part of the same speech, under the caption 'A Lusty War Cry,' (issue of Feb. 23, 1882) is as follows:

" 'There are hundreds and thousands of Mormons in Utah who will not marry wives because they do not know where to get wives that have not been contaminated. They do not know what houses have escaped the invasion of lecherous bishops who have robbed hundreds of women of their purity. The men cannot afford to take the risks that marriage means.' "

"Many vile and vicious things have been said of the Saints in Utah, but it was reserved for Joseph Smith, the president of the Reorganized Church to say at once the most untruthful, the lowest, the most contemptible, cowardly and vicious thing that ever was said of a much-maligned and misrepresented people. And what makes it so utterly inexcusable is the fact that the speaker knew better; for he had been in Utah, and had been among the people sufficiently to know that no such conditions as he describes in that speech existed. It was malicious, wilful misrepresentation. He bore false witness against his neighbors. At the time of the speech I noted down the misrepresentations, not from the Chicago papers, but from other papers, for the false statement was widely copied, and I think made a dispatch to the press of the country. Recently I sent to the Chicago papers and had the above quotations verified."

Believing that a gross injustice is being done you in the above quotation, and desiring to know the facts, that we may properly defend both the work of God and yourself, his servant, as we meet the emissaries from Utah, I inclose the above extract from Roberts. If not asking too much, can I hear from you concerning the above.

May this find you in health and Zion's cause prospering is my prayer.

Respectfully,

U. W. GREENE.

19 Sherlock St., BROOKLYN, N. Y.

We are very unjustly misrepresented in the quotation from the *Inter-Ocean* and *Times*, of Chicago, offered by Elder B. H. Roberts in his book "Succession in the Presidency of the Church of Jesus Christ of Latter-Day Saints." Second edition.

The two versions do not agree; and the *Tribune* of the same date had a different version still. The fact is I used no such language in the speech referred to. I have heretofore specifically denied* using the language attributed to me in the quotations referred to and do now again disclaim having used such language in reference to the women of Utah at the time and on the occasion referred to, or at any other time or occasion.

The speech from which it is claimed these obnoxious paragraphs were reported was delivered in Farwell Hall, Chicago, Illinois, February 22, 1882, at a meeting over which Hon. C. H. Caton presided.

In one part of that speech I was showing to the audience the fact that the United States census gave to the population of Utah an excess of males at marriageable ages; that this condition of difference in population was nature's physical protest against plural marriage. From this I argued that when one man married two, there was one man deprived of his chance for a companion; if he married three, then two men were so deprived; and that for each wife that a man took in excess of one, some other man was deprived of his opportunity to marry.

*SAINTS' HERALD for June 1, 1882.

As an item in evidence I stated that while I was in Utah in 1876, I met an unmarried man some thirty-nine years old, who in reply to my question why he had not married stated that he did not know where to go to get a wife. In my ramble that morning I had seen at a farmhouse near the confines of the city of Salt Lake, a number of young women seemingly from fourteen to twenty-two, or more years of age. I suggested to him that a man ought to be able to find a wife there, and that there must be many such places in the Territory. To this he replied, "Yes, that may be, but suppose I should go there to seek a wife I might be told that the young women were not at liberty to marry." He said that it was not easy to find young marriageable women who were not already married into polygamous families, or were bespoken for some Bishop.

I used no language on that occasion reflecting upon the virtue of the women of Utah. I only stated what I was told in conversation upon the subject in question. The man himself used no coarse or unbecoming language. He simply stated what to him was a condition. He further stated that he was not alone in being unmarried, but that there were hundreds like him in this respect in the territory, and presumably for the same reasons.

In writing or speaking upon the subject of plural marriage, and the church in Utah I have always used respectful terms, giving the men their proper titles when I knew them, treating of doctrine, dogma, practice, and principles as such, avoiding improper references to men. I have not in public or in private called the virtue of the women of Utah in question; do not now. To me the question is one of principle. To me the doctrine of plural marriage, polygamy, or celestial marriage, applying the terms to mean that system which has been practiced in the church in Utah, was a grievous error, wrong in conception, wrong in practice; no matter by whom introduced or by whom practiced, radically wrong and productive of evil results. Upon this belief we have spoken and written, withholding nothing because it was alleged that Joseph Smith taught this, or practiced that the main question being, Is it in accordance with the word of God, and his will?

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DRUNKENNESS NOT AN EXCUSE FOR CRIME.

In a late case before the Supreme Court of Louisiana, in which one Haab was charged with having shot and killed one Whitaker in a drunken debauch, in a New Orleans saloon, the District Court sentenced Haab to four years in the penitentiary. The plea for the defense was that Haab was in the delirium tremens stage of drunkenness, and therefore insane and not responsible. An appeal was taken to the Supreme Court upon the point that the plea of the defense was valid and the defendant should not be held.

After the case was heard the decision of the court was to the effect that where a man otherwise sane went of his own free will into a drunken debauch he was not legally excusable for homicide if committed during said period of drunkenness, though at the time such crime was committed he might be incapable of distinguishing right from wrong; and, still further, if it was a continuous carousal, if the party engaged in it was sane when it began the length of time the debauch continued was immaterial. "Drunkenness," said the court, "for a week no more excuses a homicide committed as its immediate and direct result than would drunkenness for an hour."

This decision of the Louisiana Court is to our thinking an eminently just one, and a step in the right direction looking to the safety of society and the enforcement of proper regard for life.

The pleas of drunkenness and emotional insanity as excuses for those committing different sorts of crime, including murder of every degree, have become so frequent and escape from punishment for crimes has been made so easy that justice is mocked and trials are being made a travesty.

Dr nkenness is itself a crime against soci*e*ty. And as such it should be punished, if any reformatory measure could be devised adequate to the crime itself. But when the crime against society and the individual who becomes drunken is made to do duty to shield a criminal from just punishment for a secondary crime in the commission of which property is endangered, the rights of person are outraged, or life taken, the plea of drunkenness as an excuse is a farce; and it is only a matter of wonder that the courts have not long since put an effectual stop to such pleas being made in defense of crime.

The decision of the Louisiana Supreme Court is a step in the right direction. We trust it may be made the text for other courts and be respected by an adoption of the principle involved. Drunkenness is not a sufficient excuse for the commission of crime.

PROUD OF HIS PROGENY.

In the *Millennial Star* for February 21, 1901, appears the following:—

Elder A. M. Musser, of the Historian's Office, Salt Lake City, who says he is 71 years old, writing on other matters, incidentally gives an interesting memento of old time conditions, which we reproduce that it may be enshrined in the *Star*, although we ask his pardon for the liberty we take:—

"I have four missionaries in the vineyard, all on the Pacific Islands. My sons take readily to missionary labors, which gives me great joy. I have a Kanaka grand-son, a Filipino grand-son, also a Ute grand-daughter, born to me last year, three different grandmothers."

The Utah people *may* have abandoned the practice of polygamy, and it *may* be a "dead letter;" but such items as the above, and others continually appearing in their publications, rather indicate that they are only awaiting an opportunity to resume their unholy practices.

EXTRACTS FROM LETTERS.

Bro. I. M. Lane writes from Columbus Junction, Iowa, March 2:—

Have a place in which to hold meetings after the 8th or 9th of this month. Have written to Bro. J. S. Roth. Hope some one will come and occupy, as I have the promise for two weeks.

Brn. L. G. Gurwell and E. H. Ebert are awake to the interests of the work, as is indicated by some handbills which they have had printed and are using. Bro. Gurwell, in sending us a copy of the bill, says, in a letter dated at Dighton, Kansas, February 25:—

Bro. Ebert and I are holding meetings in the Christian church. This is our introductory effort here. A good crowd out to hear last night. The people seemed to be in a state of thought and surprise. I pray for the hastening of the work.

Dighton is the county seat of Lane county.

In a letter to Bro. R. S. Salyards, Bro. John Shields writes from Oliphant, Ontario, March 1:—

Much sickness has prevailed here this winter and many deaths have occurred among those not of the church, while many blessings and some remarkable cases of healings have been manifest to the Saints. Considerable interest exists in these parts, but the deep snow, said to be over three feet in the woods, and the storm have interfered with the attendance at meetings.

Bro. E. F. Shupe writes from Denver, Colorado:—

Our district conference passed off very pleasantly. The weather was fine. Bro. J. B. Roush was not present, being called to Iowa on account of the sickness and death of his father. Bro. Roush resigned as branch president, and at a special meeting of the branch, Wednesday the 20th, the writer was again chosen to preside. We are considerably disappointed that the Patriarch did not pay us a visit while in the west.

Sr. Lizzie Campbell, wrote from Wallaceburg, Ontario, the 17th ult.:—

It will be seven years next June since I obeyed this glorious gospel. I have received much light since I was baptized, and especially this last month. There was one thing which always puzzled me, and that was, I thought our elders did not preach with the same power of spirit as the elders used to in olden times. But we were all made to rejoice when Elder T. A. Phillips, of St. Thomas, came in our midst. He was here four weeks, and such plain gospel truths I never heard before, and we all felt to say with one accord, Surely he is a man of God. Even our branch president, who has had to labor under trials and difficulties, feels strengthened and encouraged. We all feel strengthened, and our hungry souls have indeed been fed. Yes, I believe he is like the disciples of old. He preached his last sermon here for this time last Sunday night, and left both Saint and sinner in tears under the Spirit of the beautiful gospel of Christ. Pray the Lord of the harvest that he may send more such as he into his vineyard. Dear sisters and brothers, let us never cease to pray for those who have to leave home and loved ones and face a frowning world. May we ever be faithful, watchful, and prayerful!

Bro. George H. Hilliard wrote from San Jose, California, March 2:—

We are now attending the Central district conference at this place, and next week will attend the district conference at Sacramento, then on to Ogden, Salt Lake, and Denver on our way to General Conference. Bro. Blakeslee is doing good work, and I think practice in our line will make him a strong man. He gave us an excellent talk last night, and Bro. Burton a most excellent one today. Hope this may find all in fair condition. May the Master direct you and the Bishop, as well as all others in their holy calling in his work. Love and best wishes to all!

In a recent letter to President Smith, Bro. U. W. Greene writes from Connecticut:—

We are much encouraged at the outlook for the work at Scott's Corner and vicinity in New York, about four miles from this place. People come for miles to hear the word. Present indications point toward an ingathering in the near future. Just enough opposition from the Methodist minister to fulfill the prophecy that "wherever this work goes, there will persecution abound." So far his every effort has reacted upon himself. My heart has rejoiced many times while declaring the word to note the peace of mind and the clearness of thought attending the efforts. God be praised for another promise fulfilled while opening new places, which work is in harmony with my calling.

Bro. A. J. Layland, writing from Raymond, Idaho, March 5:—

The good work goes on in these valleys of the mountains and if the "Mormon" people continue to examine the books that contain the laws of God to his church and people, as they have been doing in their Sunday schools and in some of their church services for several years past, I believe that many of them will eventually see things in a different light. And if we as a *church* can manage to send more missionaries to the Rocky Mountain mission I believe we would be able to preach the gospel of salvation to many more of the people, and not have to preach the gospel of condemnation to so many. By this I mean that many more would accept the teachings of the Reorganization and thus avoid being condemned. The outlook is brighter as it appears to me than ever before.

Bro. Peter Anderson writes from Murray, Utah, March 6:—

Perhaps the following might interest the readers of the HERALD. A few more good people have been added to our church in Salt Lake City. A brother living in the second ward opened his house for meetings. A neighbor, becoming interested, was going to do likewise, and a meeting was appointed at his house for this week; but a few evenings ago the bishop and his counselors appeared upon the scene, in the character of teachers, the bishop informing the brother belonging to their church, that the leading men of the

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church had instructed the bishops that no meetings should be held in their wards without their consent; and that he objected to him having meetings in his own house. I was present and had a lengthy conversation with them. They defended polygamy to the best of their ability. Whether this instruction from the leaders extends to all the church and concerns all kinds of meetings, or is confined to Salt Lake City and the Josephite meetings, I do not know; but it serves to illustrate the kind of religious liberty a Brighamite enjoys in their Zion.

EDITORIAL ITEMS.

We call attention to the fact that Bro. W. H. Kelley, President of the Quorum of the Twelve, has changed the date of the meeting of the quorum from March 20 to March 27 and the place from Lamoni, to Independence.

In the Wheeling, West Virginia, *Register*, for March 4, is a reported interview with Bro. Gomer T. Griffiths, in which he clearly sets forth the difference between us and the Utah church. He does this by giving a concise history of the church and the leading away of a portion of the church by Brigham Young and his followers.

Bro. Jacob Waltenbaugh, of the Fourth Quorum of Priests, would like to know what has become of their president and secretary, as he has not heard from them since last conference and no blanks have been received. Quorum officers should keep in touch with the members.

The preachers of the ministerial union, of Cedar Rapids, Iowa, have agreed to refrain from officiating at the marriage of a divorced person, "except" in the case when "they" solemnly believe such person to be the innocent victim of a marriage which has been really dissolved on scriptural grounds; and also except that "they may remarry those who have been divorced from each other."

Bishop Kelley has sufficiently recovered from his attack of sickness to be at his desk again.

John Farson, a banker of Chicago, has agreed to conduct a two weeks' revival in the church of Pastor Brushingham, and agrees to make fifteen converts or forfeit one thousand dollars. Mr. Farson claims that the pulpit methods of the modern preacher need reforming, and he is going to show how revivals should be conducted. The revival was to begin March 1.

The Rev. H. L. Derr, a minister of Lebanon, Illinois, has originated a "school of prayer." His school is to be a department of Ewing College, a Baptist institution of Franklin county, Illinois. It is his intention to make it a two years' course. He is working to secure a $10,000 endowment.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. II.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

The winter of 1857–58, Bro. W. W. Blair and I met with the Hedrickites in conference at Bloomington, Illinois. They treated us very kindly, though they would not extend to us the privilege of presenting our views and the hope of the Reorganization. It seemed to us that Elder Granville Hedrick was the sole adviser and leader of their society. His claims for himself were extraordinary, and he took peculiar positions as regards the reputation of the choice seer. In my life I have heard many hard things said against Joseph the Martyr, but never so many things clustered in a three-hour discourse as did Mr. Hedrick in a talk at their conference. He even resorted to the silly stories of the money-digging and the black sheep to charm the hidden treasures, as published in some unreliable literature of the present age, and told them as facts, with all seriousness. Bro. Blair listened for about an hour and a half, then took his hat and left. He was gone about an hour, and returned in time to hear the close of the onslaught.

Their claims were singular. They honored Joseph as a true prophet in 1833, claiming that while in the midst of giving a certain revelation, he fell. They accepted a part of the revelation as from God, and rejected the other part as from Satan.

We were entertained with hospitality by Elder A. C. Haldeman, and I will mention a little incident that took place while at his table. I think most of those who attended their conference were sitting around the table, upon which was a bounteous supply of the comforts of life, both with substantials and delicacies. As the waiters inquired of each one which they would have, tea or coffee, all, from the quite elderly to the youngest, replied, "I prefer water," or, "I would like a glass of water, please." I was a little surprised to see the goodly, happy company all around the large table refuse tea and coffee, and I thought when they came to my turn I would respond, "I will have a cup of tea, please." But when they reached me I, too, answered, "I guess not, but would prefer a glass of water, please." From that day to the present it has never been inconvenient for me to go without tea or coffee. Before that time I had so acquired the habit that it was quite a cross to refuse the unnecessary stimulant that is in fact an injury to the human system. So, really, the Hedrickite conference in Bloomington was a blessing to me. I was much pleased by the manner and devotion of the members generally. I thought they were sincere. Bro. Adams, David Judy, and Jedediah Owen were present. They all seemed to wish to be friendly to us, and I thought by their expressions and manner they wished, as much as possible, to make us feel at home and welcome in their midst.

In the winter and spring of 1858 I visited several of the Saints in Bureau county and northern part of the state. Bro. Israel Huffaker and several in his neighborhood were influenced by the claims of Sidney Rigdon. As but few know what his claims were, I will briefly add here that he did not claim at first to be the president of the church, or even claim his right to preside by virtue of being one of Joseph's counselors; but in his blindness he claimed to be a guardian of the church, and as the church was fourteen years old, it had the right to choose its guardian; and as he was one of the First Presidency, he presented himself as such guardian. But as the church did not know such an officer in the priesthood, they of course refused to sustain him as such, and he did not have light enough to know what to tell the people. They in turn could not help him, and refused as a body to follow him. Yet there were a few who still held to him as a leader. Bro. Huffaker, of Bureau county, was one of those few who were claiming that Rigdon should be the president. The passage which says,

> Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—Doctrine and Covenants 104: 11,

was often quoted by them to sustain their position. The forty-second paragraph of the same section, they overlooked. It reads:—

> And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church.

And they never quoted section 17: 12, which says:—

> Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

They also lost sight of Doctrine and Covenants 99: 6, which says:—

> The president of the church, who is also the president of the [high] council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church;

and that the promise pertaining to the president of the church which included

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all those blessings, having all those blessings which he bestows on the head of the church, were gifts truly lineal in their descent from father to son, as is surely declared in the following terse language:—

Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. Therefore [as much as to say, In consideration of these facts], blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savor unto my people Israel. The Lord hath said it. Amen.—Doctrine and Covenants 84: 3, 4.

The highest, the most important gifts pertaining to the priesthood, certainly are those required as "a light" and "a savor unto my people Israel." These belong to the Moses man, who is always president of the church, and are, indeed, blessings which are absolutely necessary to bring about the restoration of all things spoken by all the prophets since the world began. Let us see, now, where that blessing belongs by lineal descent:—

And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him: and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this the corner stone thereof; that he may receive also the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls. — Doctrine and Covenants 107: 18.

The blessing of the president here is declared fixed or established by an oath, as God swore by himself as he did to Abraham by an oath:—

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath. —Hebrews 6: 13–17.

So the blessing and anointing upon Joseph, and the blessing upon the head of Joseph's posterity after him, were established by an oath.

The Book of Mormon also clinches this thought by stating that the choice seer was to be of the lineage of Joseph of Egypt, in the following language:—

A choice seer will I raise up out of the fruit of thy loins. . . . And his name shall be called after me [Joseph]: and it shall be after the name of his father [whose name was Joseph]. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation.—2 Nephi 2: 9, 20, 21, large edition.

Rigdon, like Brigham Young, Strang, Brewster, Thompson, and all the false prophets, never pretended to be ordained according to the law governing in the case, as found in the Book of Doctrine and Covenants 17: 17, as follows:—

Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference.

It is very singular that none of those pretenders and aspirants to the presidency of the church ever claimed to be thus ordained, and yet they found followers among the Saints, and it proves just as effectually that they were not being led by the Holy Spirit into all truth. But in harmony with law governing the ordination of the president of the church, Joseph, the choice seer, was ordained at Amherst, Ohio, January 25, 1832, and his true successor and son was ordained at Amboy, Illinois, April 6, 1860, in a general conference of the church. It seems strange, indeed, how it is possible for any of the Saints to be so blinded that they will still follow such pretended leaders after it has been pointed out to them that in this one essential of ordination their president has failed to comply with the law of God. But to return to my narrative.

Edwin Cadwell, Jacob Doane, Royal Stone and his son Stephen, Jotham Barrett, William W. and Winthrop H. Blair and their mother and families, Charles Williams and family, of Amboy, Illinois; Alvah Smith and wife, of Dixon, and David Fuller and mother, of East Paw Paw, were now all interested in the Reorganization. Bro. Cadwell had been president of the branch, and most of them had been members of the church in Nauvoo and well acquainted with the Prophet Joseph, and were now rejoicing in our hope, and enjoying the gifts of the Spirit to a goodly degree.

Bro. Reuben Newkirk was appointed at the conference held on April 6, 1858, at Zarahemla, Wisconsin, to meet me at Amboy the last of the month, and we soon started on our mission. Stopped the first night with Bro. Richardson, near Lamoille, ten or twelve miles south of Amboy. He was a strong Baneemyite, but treated us very kindly. We then visited some brethren in Bureau county, whom I had called on before. We then called on Bro. Lightfoot, at Ottawa, and Brn. Benjamin, Phineas, and Charles Bronson, of Princeton, Peoria county, who were waiting for the Lord to revive his work. They had been members of the church in the days of Joseph, and soon received the Spirit attesting our hope and the coming of little Joseph to take his father's place in the church.

We then visited Bro. Z. H. Gurley, Sen., who was living near Henderson Grove, not far from Galesburg. We then went eighteen miles to Abingdon, where Bro. Edwin Stafford lived. It was a very warm day, and when we reached his house we were very tired and hungry. But Bro. Stafford was thoroughly disheartened over the wicked apostasy of Brighamism. He had been interested in what he hoped was the renewal of the work under Charles B. Thompson; but having just learned of its deception, he felt sour and suspicious of all Latter Day Saints who claim a renewal of the work, and told us he wished to have nothing more to do with religion. Dinner was over and he did not invite us to eat. We then walked seven miles farther to the home of Bro. William Moore. Bro. Newkirk was cast down, and felt much discouraged. He even complained. In fact, he had been distressed much of the time before on account of leaving his home. But this was too hard a trial for him as we walked in the hot sun seven miles farther without dinner, and he finally said: "This suffering is more than Jesus Christ ever sufiered." I was surprised at this remark, and replied: "How are you suffering so much?" He answered, "Here we are, off among strangers, hungry, our families at home, and Jesus never had a wife to leave, as I have." He was so thoroughly cast down and lonesome I could not revive his spirits or hope.

(To be continued.)

WHAT KIND?

As the Great Teacher sat by the seaside in the far away Holy Land, in the long ago, he said:—

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.—Matt. 13: 47.

What was true when the above was uttered, certainly must now be true, for the same humanity exists, and the same eternal laws of the Divine one; for both the righteous and the wicked are the rule of our government, and the hope of our compensation for time and eternity.

But what of Graceland? Can we find a sufficient number of friends among the "every kind" that will supply the "all needful," that she shall survive the bondage of debt, and overcome the inconvenience of poverty

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and fulfill the object of her creation?

The proverb writer described one of the "every kind" thusly:—

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.—Prov. 19: 24.

We need not expect any help from that kind for Graceland.

The same writer had another hit at the same fellow in the following:—

The slothful man saith, There is a lion without, I shall be slain in the streets.—Prov. 22: 13.

This fellow or his offspring still live, and we hear his doleful cry: "It was a mistake in building the college – it is a maelstrom, never satisfied, and is sure to bankrupt the whole church." No aid for Graceland from this kind.

Another of the "every kind" is pictured on this wise:—

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.—Prov. 20: 4.

To anticipate any assistance for Graceland from such a source would be an empty dream, a delusive chimera!

The observant Paul tells of another class of the "every kind," which the net had caught, in the following forceful language:—

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.—Phil. 3: 18, 19.

It would be folly gone mad to hope for help for Graceland from those who only take pleasure in eating and drinking, or as so many cattle; the only moving mainspring to action being selfishness. Those who find delight in shame are not usually active promoters of education.

A very broad hint is given by the Master of still another peculiar class of the "every kind," namely:—

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8: 36.

The spirit of the age seems to be that of grasping after wealth, the piling up of massive fortunes; indeed the "root of all evil" is firmly planted in every gateway of traffic, and to get gain, both men and women seem ready to part with health, honor, and the hope of eternal life; and it is a sad, sad thought that this world-spirit that is so sordid and sinister, and fruitful of evil, hath led captive of the household of faith. It is not probable that much help will come to Graceland from those who are afflicted with the fever of accumulating that for which the worldly strive, for that spirit cankers the soul and dwarfs the fountain of human love and kindness. A good and thoughtful brother, writing to me not long ago, said: "I could name ten men of the church who could pay the college debt, and never miss it." Suffice it to say, those who are in possession of the wherewith are agents under God for what they possess, and will answer in the final day of reckoning for their stewardship. All who possess wealth have not reached the conclusion of Mr. Carnegie, that it is sinful to die rich; or at least Graceland has no evidence of any considerable amount placed to her credit to either lift the debt or ease our anxiety for running expense. A gentleman, not of the church, said to me a few days since: "I would think that men of means in the church would not only feel it a duty but an honor to pay off the debt of Graceland College, and also put it in a prosperous condition." What could I say to such a statement as the above? I did not wish to find fault, or say anything that would reflect upon either my brethren or upon my church, so I made answer: "We are hopeful that before we make our financial report to the next General Conference we shall be favored with a more liberal remembrance for our Graceland."

Another class of "every kind" is brought to our notice in the following:

But when the young man heard that saying, he went away sorrowful: for he had great possessions.—Matt. 19: 22.

Do not turn away from this appeal with the same kind of sorrow in your heart, for the clear intent of this illustration by the Master was to teach that there was such an overgrowth of the "root of all evil" in the soul of that rich man that he would prefer to cling to wealth rather than to relieve the wants of the needy, or any institution of the church.

Now, dear reader, permit me to ask, you who possess over and above your necessity and comfort, all of which you must part with when you are carried out to the last silent resting place, Are you so filled with sorrow (in love with your possessions) that you will allow us to plead in vain, for I plead for Graceland as a loving mother pleads for her child, that she fears is in danger. Yea, for Graceland do I pray both to God and the Saints. I meditate upon what is best to be done for this institution of the church. I talk in behalf of its interests, that the youthful poor may receive the blessing of an education within her walls. I write constantly as thought and inspirations come to my assistance, that I may the better advance this misunderstood and neglected church institution.

Would I be impudent to inquire, What place do you occupy in the gospel net?

Having been duly appointed to work in the interest of Graceland, I shall strive to prove faithful until success shall crown our efforts, or in the last ditch the fading hope of triumph shall expire. For Graceland,

ROBT. M. ELVIN.

LAMONI, IOWA.

TO THE LAW.

One of the HERALD writers pens the following paragraph: "Then from Doctrine and Covenants 68 : 3, we learn that 'no bishop, or high priest,' is to be 'tried or condemned for crime, save it be before the first presidency;' but the outcome is to be according to the covenants and commandments of the church."—HERALD, vol. 48, p. 89.

The force of the above instruction to the church seems to be: that "no bishop" is amenable for wrongdoing or crime to any church tribunal, save that of the First Presidency.

Likewise, that no "high priest" can be tried for wrongdoing or crime, save before the bar of the said First Presidency. That is the way I read the brother's teaching.

How reads the law? Here it is:—

And again, no bishop, or high priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the first presidency of the church; and inasmuch as he is found guilty before this presidency, by testimony that cannot be impeached, he shall be condemned, and if he repents he shall be forgiven, according to the covenants and commandments of the church.—D. C. 68: 3.

By a careful reading of paragraphs 2 and 3, it will be seen that the Lord was instructing the church relative to bishops, and it reads:—

No man has a legal right to this office [office of bishop], to hold the keys of this priesthood, except he be a literal descendant and the firstborn of Aaron.

And it further explains:

But as a high priest of the Melchisedec priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop when no literal descendant of Aaron can be found.

Thus we learn that it is the high priest of the Melchisedec priesthood who has been set apart to officiate in the office of "bishop" that cannot be tried for crime or wrongdoing save at the bar of the First Presidency, and that all other high priests not thus set apart to "this ministry," the ministry of bishop, are amenable to the other courts or tribunals of the church, and that it is in error of the spirit and letter of the law to teach that high priests, as high priests, cannot be called to account for word or act save before the bar of the First Presidency.

This is not written in the spirit of faultfinding, neither with any intent or wish to provoke a controversy, but for a better and fuller understanding of the law.

Let high priests be true and loyal to their calling, and let all the church seek to comprehend the true meaning of the law of God, then may we hope to stand upon the mountains of Zion and see eye to eye.

A HIGH PRIEST.

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PREPARATION FOR GENERAL CONFERENCE.

As General Conference is near, we need to be making the necessary preparations for that event; not only those who go, but those who are unable to attend. You may ask, In what way may Saints not going make preparation for it? I answer, I mean a preparation of the heart should be made by all. When we who expect, if the Lord wills, to be at conference think of making preparation for it, we should not think too much about having suitable clothes to wear, but each brother and sister expecting to be in that assembly of Saints from different parts of the world should first examine their own hearts and see if they want to go to do all the good they can or if their desire to attend is prompted by love of display of dress or talents. Let us not get it into our minds that the conference could not get along without us. If some of us who now contemplate attending conference should by force of circumstances be compelled to stay away, we should be reconciled and believe that the work would move on just the same. While there are marvelous things connected with the work of General Conference, yet we must not allow the contemplation of that fact to make us nervous, but rather let us be sober-minded. True, conference is a place of work; but let us not "cross the bridge before we reach it," but let us calmly work where we are, watching and praying continually till time to go, and then will we be blessed. The General Conference is like branch meeting in one respect at least, that is, it is just what we make it. If we have a joyful time and come to a better understanding of the law and nearer the unity of the faith it will be by reason of us making preparation to thus be blessed.

I for one believe we shall have a good conference, and I hope that for spirituality it may equal or surpass any other in the history of the Reorganization. To this end let us pray.

C. J. SPURLOCK.

THE CHURCH IN THE WILDERNESS.

"To the law and the testimony."

And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand and two hundred and three score years. And there was war in heaven; . . . And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ. . . . When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. Therefore, to the woman was given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent casteth out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helpeth the woman, and the earth openeth her mouth, and swalloweth up the flood which the dragon casteth out of his mouth. Therefore, the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—Rev. 12:1, 5–7, 13–17, I. T.

Many have spoken and written upon the theme of the "church in wilderness," yet I have felt inclined to add my mite, and hence this article. While I may differ from some who have written, yet I invite and shall welcome criticism, that thereby the truth may be manifest.

It is written, "Blessed are they who readeth, and . . . understandeth the words of this prophecy;" and it is with an earnest prayer for a better understanding of this chapter that I approach the task. Could I thoroughly indorse any of the many efforts of my brethren in this line in the past, I would have no need to undertake it, hence will first state some of my objections to some interpretations of this chapter common among our ministry.

We are told that this "woman clothed with the glory of the sun" was the Church of Christ, and the "man child" was the priesthood or authority. If that be true, did the church give birth to the authority, or priesthood? Or, was not the reverse of this the case, the priesthood—or authority—"brought forth" the church?

To me the last statement is the correct position. We may go to "the beginning of the gospel of Jesus Christ," and we find that even John came of the priestly Zacharias, and when the geneology of Christ is given, it traces him back to David.

Again: If it be true, according to Ecclesiastes 3 : 14, that God always works in his own way, when we come to contemplate the bringing forth of this latter-day work we find the "priesthood" restored in its "authority" to those "with whom it hath continued through the lineage" of their fathers (D. C. 84:3); and with this restoration of authority came the power to build up and establish the kingdom. If that be God's way in this latter dispensation, must it not have been his way in all ages? Then, again, we are told that this "woman" loses her chastity in the wilderness and becomes "the Mother of Harlots;" and after twelve hundred and sixty years comes to us again as Christ's accepted bride; and still we are pointed to the Roman Catholic Church as the "Mother of Harlots" still sitting upon her seat of authority, given her by the beast, yet soon to be made naked, and to be burned with fire. (See Rev. 17.)

These positions would necessitate a reformation of this "Mystery Babylon," as an organization and a coming back to Christ's favor, and that would do away with the necessity for a restoration of the kingdom of Christ. "Well," I fancy I hear some one say, "that is enough along these lines, now tell us what you are going to do about it."

I frankly acknowledge that it is oftener easier to find fault with some one's interpretation of a passage than to give the correct one; but with a firm belief in the fact as stated by Elihu, in Job 32:8, that

There is a spirit in man: and the inspiration of the Almighty giveth them understanding.

With a prayer for help and guidance, I turn to the Holy Scriptures, known as the "Inspired Translation," for the key to the difficulty. I read that what John saw here was "in the likeness of things on the earth." Of course the question to be settled next is, What were the "things on the earth" that filled the type seen in the heavens? And as we read carefully, we find the answer from the "Inspiration of the Almighty."

And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of God and his Christ.—Revelation 12:7, I. T.

According to the principle of "the last shall be first," we first examine with this "kingdom of God and his Christ," and ask, "What was this kingdom?" Not the priesthood of the church which brought it forth, certainly; and our minds go back to the "beginning of the gospel of Jesus Christ, the Son of God," and we find, according to Matthew 3 : 2, King James' Translation, or 3:28, Inspired Translation, that the message which John bore was:—

Repent ye: for the kingdom of heaven is at hand.

Also according to Mark 1:14, that the Savior preached

The gospel of the kingdom of God.

Nor is this all. Luke declares that the twelve were sent

To preach the kingdom of God.—Luke 9:2.

And that the message of the seventy should be

The kingdom of God is come nigh unto you.—Luke 10:9.

Now when we remember that Paul declares that

the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2)

and then tells us that this "ministration of death" was that "written and engraven in stones" (2 Cor. 3:7), and then proceeds to tell us how this deliverance came, as he does in Colos-

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sians 1:13, the conviction is forced upon us that this "man child," which John saw "caught up unto God and to his throne," was this very "kingdom" which John began to preach and prepare the way for, and which Christ and the apostles—with the seventy—preached, and which Christ denominated as "my church." (See Matt. 16: 18, 19.)

"But," says some one, "Does not the Inspired Translation say that "the woman was the church of God?" Certainly. The woman *was* the church of God:—

This is he, that was in the church in the wilderness.—Acts 7: 38.

Does not the law, "Like produces like," apply here? If the woman was a church, would not her child be a church also? Surely this is the way the reasoning is applied to the seventeenth chapter of Revelation, when we say that the apostate church is the "mother" of all these other sects or churches.

Who ever this woman of the twelfth chapter was, her clothing of glory would surely indicate that she was pure in the conception of her child, and we ask, Who was the father of this "man child?" To do this we must find the woman's husband. Is it not probable that this "woman," who "was the church of God," and this "church in the wilderness," of whom Stephen speaks in Acts 7: 38, were the same individual? This seems to us to be the proper conclusion. Now tracing this matter farther, we find a declaration which places her husband before us in the person of Jehovah.

Which my covenant they brake, although I was a husband unto them, saith the Lord.—Ezek. 31: 32. (See also Isa. 50: 1.)

Was it not for this very purpose—to prepare a people through whom there might come "the kingdom of God and his Christ"—that Jehovah chose Abraham first, and the Abrahamic people? (See Isa. 41 and Psalms 33: 12; also Deut. 7: 7, 8.) As we write this, and recall the fact that by Amos, in the fifth chapter and second verse, also Jeremiah, in the second chapter and thirteenth verse of Lamentations, as well as by other prophets and in other portions of the scriptures, the "house of Israel" is spoken of as a "virgin," the prophecy of Isaiah, in the seventh chapter, and fourteenth to sixteenth verses comes to us and seems to take on a broader meaning than ever before: "A virgin shall conceive and bear a son," etc. As Paul declares that

The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made (Rom. 1: 20),

it seems to us that the Virgin Mary's conception and bringing forth of the child Jesus was a visible manifestation of the invisible conception and bringing forth of "the kingdom of his dear Son"—"the kingdom of God and his Christ"—by the church that was with the "angel" in the wilderness—the Jewish church.

"But," again, says my objector, "Paul declares that this Jewish people is broken off, and hence cannot be 'the church of God.'"

John does not declare it is *now* "the church of God," but "which *was* the church of God," and had been delivered of her pains, and brought forth the kingdom of God and his Christ, placing the event in the past perfect tense. Paul also declares that "God hath not cast away his people whom he foreknew," and Christ laments that they had not known "the things which belong unto thy peace" (Luke 19: 12), and declares that because they did not, and would not, that he should "gather" them, that their

House is left . . . desolate; and . . . ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.—Luke 13: 34, 35.

He does not say that they shall be destroyed, but desolate.

Now we turn back to Revelation, twelfth chapter, to try to follow the fortunes of this "woman," as outlined by John. But first, What is the meaning of the "glory" with which she is clothed? The words of Simeon come to us:—

Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 30–32.

And we answer, the glory of Christ's salvation—the gospel dispensation—while the "moon under her feet," was the Mosaic dispensation, having its complete fulfillment in the coming forth of this "man child." The crown of stars are the twelve princes, or tribes, of Israel. We need not trace the man child farther than the statement that it "was caught up unto God and his throne." Then there could be no marvel for the period of darkness that the world passed through, with the "glory of the sun" obscured, or absent from the world, and the "moon" refusing to shine because it had passed away. But the woman still remains, and is not destroyed. What is her lot? She is given wings, and is thus enabled to flee away to the wilderness. There is a promise of her coming out, in the fact that she is to be nourished for a certain time. Shall we see her again in her original form of organization? Certainly. The prophets are replete with promises of the regathering of Israel as a nation—both in the Bible and Book of Mormon. When shall she come back? The Doctrine and Covenants and Book of Mormon declare that it shall be contemporary with the restoration of the everlasting gospel; so also declares Isaiah 29; and the history of the world made in these latter days confirm these prophecies. Nay, not confirm—fulfill.

I need not cite the fact that the legislation of the world removing the civil disabilities of the Jew date from about 1830.

"But," says one, "when did she go into the wilderness, and will the one thousand two hundred and sixty years fit in here?"

Yes, we think so, the woman went "into the wilderness" from John's point of view when the Jewish Church disappeared from the east as an organization. In the book entitled, "Historical Sketch of the Jews," on pages 6 and 7, speaking of the Jews in Rome, I find this statement:—

The dignity of Patriarch ceased to exist in 429, and the link connecting the different synagogues of the Eastern Empire was broken. Justin, A. D. 523, excluded all non-Christians from holding any office or dignity in the state.

Thus we find that the dates approximate as well as anyone could expect. Now comes one more thought of this scene, as presented to John: according to the text (Rev. 12 : 7), there is portrayed first a persecution of the Christians. Shall we cite you that of Nero as the one notable one? Then an effort at the destruction of the Jews, after the removing of the church of Christ in its authority and power; and lastly, after the disappearance of the Jewish Church, a persecuting of the remnant of the church of Christ. (See verse 17.) "And went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This persecution is written in the history of the "dark ages," and we think that the prophecy of Daniel that the saints of the Most High should be worn out, was perfectly fulfilled thereby.

We only remind our readers that today the world stands amazed at the rapid and marvelous reëstablishment of Israel to her inheritance and latter-day Israel is everywhere declaring the restoration of the "kingdom of God and his Christ."

May the Master hasten the time when we shall see eye to eye, is my prayer.

A. M. CHASE.

LAMONI, Iowa, February 19.

French chalk rubbed in lightly will remove grease spots from velvet; or the chalk may be dropped on and allowed to remain for twelve hours. To restore the pile on velvet hold it very taut over the steam from a pan of boiling water, keeping the right side on top and having some one beside you to brush the pile up with a stiff whisk until it looks as it should. If this part of the work is carefully done the results will be most satisfactory.—*March Ladies' Home Journal.*

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Selected Articles.

EGYPTIAN PARALLELS TO CHRIST IN AN EARLY GREEK PAPYRUS.

The many curious resemblances to the story of Jesus found in legendary documents of non-Christian religions have been pointed out upon numberless occasions by scholars, and of recent days particularly by Dr. Paul Carus, in an interesting series of articles in *The Open Court*. One of the latest parallelisms discovered is in a set of tales called "The Priests of Memphis," from a papyrus belonging to the British Museum. The date of the manuscript is placed at about 67 A. D., although the actual composition of the tales may have been considerably earlier. The London *Jewish Chronicle* (January 11) gives the following account of these Egyptian stories. It says:

"They relate to the circumstances surrounding the miraculous birth of a child. His mother has a dream. She is told to eat the fruit of a melon vine, and she will be granted her desire of a male child. At the same time the father is told in a dream that the child will work wonders, and that he is to be given the name of Se Osiris. The child is born, and this is how he is described:—

" 'It came to pass that the child Se Osiris was one year old; it being that people might have said he was two years old. He being two years old, they might have said he was three years. He grew big, he grew strong, he was sent to school, and he rivaled the scribe that they had caused to give him instruction. The child, Se Osiris, became that he began to say magic with the scribes of the House of Life in the Temple of Ptah in Memphis, and all the world wondered at him.'

"This account presents a striking resemblance—too striking, indeed, to be accidental, considering that the story is about synchronous with the introduction of Christianity—with the accounts given of the birth of Jesus in the New Testament. According to Matthew 1: 20, 21, an angel appeared to Joseph in a dream foretelling the birth and future greatness of Jesus. Luke tells (2 : 40) how rapidly the child grew in wisdom and strength, and also (2 : 46, 47) how amazed the doctors of the Temple were at the questions he put to them. There is likewise, in this collection of Mr. Griffith, a story which presents a curious parallel to that of Lazarus and Dives in the New Testament. A poor man is carried out to burial with small ceremony; a rich man with great pomp and wailing. But afterward, in the lower world, the rich man is found in prison, clad in vile clothes, while the poor man occupies a seat of honor near the throne of Osiris."

The *Jewish Chronicle's* comment is that "such resemblances point to a common store of ideas and legends of which writers belonging to the first two centuries would avail themselves, the authors of the New Testament included." The only Christian comment we have yet seen on this discovery is from the London *Tablet* (Rom. Cath.). which remarks that this is only another example of the singular facility with which Christian history and doctrines were incorporated at an early date into pagan legends.—*Literary Digest*, February 16, 1901.

THE COMING MONISTIC "CHURCH UNIVERSAL."

The recent marked growth in the Western world of spiritual monism, or the system of thought which resolves the universe of mind and matter into one divine substance, leads an English writer, Mr. Ernest Harrwitz, to predict that the time is not far distant when the great religions of the East and West will unite upon this philosophy as an adequate spiritual basis for a universal church. He holds that in the union of Vedântic and Christian forces there is a possibility of a tremendous revival of spiritual religion, far mightier than the forces set in operation by Luther and Calvin. In *The Theosophical Review* (London, November) he says:—

"The monistic revival of the twentieth century will achieve no less, I believe, than the spiritualization of scientific research and the rationalization of religious fervor. Then science and religion will cease their conflict, and will peacefully flourish, side by side, like two fruitful branches grown from the same tree of divine knowledge. A great outpouring of the spirit will pass over the earth, and the time will be ripe for the church universal, when the Christian and the Indian churches may meet as friends on the common ground of the Vedânta. The day will likewise come when another divine institution, the Mohammedan Brotherhood, will be incorporated into the Monistic Church, for Islam, too, has realized the 'One without the second,' thanks to the illumination of the 'God-intoxicated' Sûfis. Sâdi and Hâfiz have done for Mohammedanism what Eckhart and Tauler did for Christianity, and the Vedânta for the religions of India. May the time soon draw nigh when we shall be ready to institute the church universal!"

The London *Light* (Spiritualistic), commenting on this, says:—

"Certainly, Vedânta teaching has significantly interested England and America for some years, suggesting to many the need and the possibility of at least a bridge between spiritual Christianity and Vedântic philosophy; or even between Vedântic philosophers and really modern scientists. We believe in the probability of this. The tendency everywhere is toward spiritual Monism. What we have to do first is to rid ourselves of the old missionary egotism or bigotry. There are many roads to God, and our true work is, not to condemn any, but to find out the one secret of them all."—*Literary Digest, February 16, 1901.*

Many things are difficult and dark to me; but I can see one thing quite clearly, that I must not, cannot seek my own happiness by sacrificing others.—*George Elliot.*

Letter Department.

LAMONI, Iowa, March 4.

Editors Herald:—Many moons have come and gone since my last communication to your letter department, nor do I make any apology for my long silence or that I am now knocking at your door for admission and place.

On account of a peculiar dream had in November, 1899, I absented myself from the General Conference place of meeting last April, until necessity seemed to compel my presence. Had it not been for my remembrance of the Jonah act, I might have gone elsewhere than to the conference; and while the dream has only had a partial fulfillment, I feel doubly assured that the path of duty is the only path of safety. I look upon the work of last General Conference as the church's unfinished business of the century, or at least a part of the unfinished business.

During the months of May and June was kept quite busy doing clerical, college, and some local ministerial work.

The early part of July found me at Pollock, Missouri, and vicinity, preaching the word to attentive and interested hearers. A small company of us gathered upon the bank of Locust creek, and there, 'neath the shade of the majestic maples, bathed in the beautiful sunlit temple of God, we joined our praise and voice with God's own woodland choir, and in the name of him who sent us out to publish salvation full and free unto the whosoever will hear and obey the angel's message, led a youthful maid into the clear and limpid water, where her covenant was made with God; and if she proves wise and faithful, the end of that act will be the obtaining of the crown that never grows dim, and the wearing of which will entitle the owner to eat of the fruit of that tree that produces its life-giving fruit every month of the year. This innocent girl was followed by her aged grandfather, who for more than threescore years has been blind; but notwithstanding this sad condition, he is a musical prodigy. None who witnessed the childlike simplicity and humility, and the earnest rejoicing of this second child life, could have refused to have lauded the God of Israel for his loving kindness. With all my soul I cry, Abba, Father!

While preaching my farewell to that little band of tried and sacrificing Saints, what a wonderful endowment of the Holy Spirit was had! A sister who was sorely tried in faith was permitted to hear the angels singing, and the voice of prophecy unto that little, faithful company was that the Lord had accepted of their sacrifice, he had watched over their labors, and in the near future others should be added to their number, the people would yet hear the truth, and the gospel shall be the standard of righteousness unto many. On our departure we were supplied with a little of the "all needful."

Boarding the train before the ticket office was open, the conductor exacted full fare, which we paid, taking receipt therefor. Upon sending the receipt to the company

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headquarters, our extra fare was refunded. This item may prove helpful to others.

I next spent about a week with the kind people of Bevier, and preached the word to the few who found time or had an inclination to attend. We were not forgotten in our financial necessities.

One restful day at the quiet home of Bro. F. Palfrey, of Macon, thence to Moberly, where I held a cottage meeting, and had most excellent liberty. In large places where we are denied the use of churches, and public halls are too expensive, I find the house-to-house meeting the better way to get the gospel before the people. It is a slow way, but it is a social and a sure way.

I was next at Higbee. Found the work at rather a low ebb, but there a faithful few were maintaining their covenant pledge. Storm and sickness had somewhat to do with the small attendance at our service. Our expenses were not neglected at the last three places mentioned. Thus I finish and take leave of my two-year field in the Northeast Missouri district, a field that I did not seek, but while there, in earnest faithfulness sought the advancement of gospel truth, and take the unction unto my soul that there I have left many friends, both of those in as well as those out of the church. And if I left any who hold a poor opinion of, or ill will toward, me, it has not come to my knowledge, so I can truthfully say: "Where ignorance is bliss, it is folly to be wise." I am sometimes constrained to believe that if the talebearer and scandal-monger would go out of business this would be a comparatively happy, peaceful world.

July 16, arrived at Zion's "center spot," in a much needed rainstorm, and for the four succeeding hot weeks I was busy all the time, working nights and Sundays. Perhaps in years to come the Saints will be more able to appreciate the work accomplished. With me the question never arises, Is that particular work mine, or is it required of me, but, can I aid the cause of the church? if so, it matters not to me where I labor, or what the task may be.

I was permitted to attend the reunion at Washington Park. There were not so many camped as we had expected, neither were the meetings as largely attended as we had hoped. It was the closing week of the parks, and in consequence the effort at attracting the people with worldly amusement outdid the gospel attractions. The church did not have the sole control of the park, which made some unpleasant features to our camping. Nevertheless, the church had a fine showing in the several Kansas City papers. The killing of a blacksnake by putting my heel upon its head, was one of the camp excitements. The showing up of Utahism to Elder Jacob N. Larsen, in the presence of four of his colaborers, and a large company of bystanders, was an afternoon episode that will not soon fade from memory. Helping as best we could, we were permitted to water the faithful labors of others, baptizing four in the fine park lake, in the presence of a vast multitude. Withal I can say: we enjoyed the ten days tenting 'neath the great elm tree, and we are of the opinion that good was done for Zion's cause.

The early part of September I was at the district conference at Armstrong, Kansas, and was upon invitation a helper. Several years before I had what was to me the satisfactory evidence of the call of God to Bro. James Arthur Gillen, and while, in connection with others we set him apart to the office of elder, there was enjoyed a good measure of the Holy Spirit. A day or two later he gave proof of his call by preaching an able and interesting sermon.

My next work was new to me, the active, aggressive work of Graceland; and while begging is for me a more irksome task than digging, I have not as yet flinched from duty, and allow me here to return thanks to the HERALD for kindness in my keeping this topic before the Saints. In the pulpit and in the press I have tried to prove faithful to the church-imposed responsibility.

Attended the reunion in the fine park at Dow City. It was the nicest grounds, best water, and most convenient of any place we ever attended. The weather was some unfavorable, but the results were fair. Some new experiences were gained,—a proof that we are a progressive or a changing people.

Two nights at Deloit, a fair audience first evening, and the second evening a full house. So we received kind words, and a little help, and hied us away to Woodbine for a couple of evenings, and if the "new broom" swept clean, it failed to collect a very extensive gathering. We met and rejoiced with old time friends, and formed some new acquaintances. Hazel Dell, an inland nest of the faithful, gave us a hearing for two evenings, and the interest manifested made me wish for more time. My earthly wants were remembered.

Sunday, October 14, a lively, dusty ride o'er hill and dale to street car line in Council Bluffs, thence over the "Old Muddy," into Omaha, and four minutes late at the church, where I found a full house awaited me. In the congregation we saw a few familiar faces, but the larger number were new and strange to me. What changes since my active ministrations from this pulpit. Yet we felt neither strange nor out of place, and with the old time fire and freedom spake the gladsome word of eternal life. Supper in Omaha and breakfast in Lamoni. Steam is a most wonderful servant to man.

Since my last letter have preached at Leon, Ellston, Davis City, Lamoni, Lucas, Cleveland, Evergreen, Dow City, Deloit, Woodbine, Hazel Dell, Greenville, McGaw, and Latta schoolhouses, Iowa; Pollock, Bevier, Moberly, Higbee, Kansas City, and Independence, Missouri; Armstrong, Kansas; and Omaha, Nebraska; and while I have fewer sermons to my credit, can honestly and truthfully state that this has been one of the busiest years of my missionary experience. The good accomplished will appear, I suppose, in the sweet by and by.

Perhaps the good people of the Kirtland district would like to have a word of confession or explanation. Well, it is on this wise: The common everyday adage runs, "*The willing* horse pulls the load." The conference aware that I was ever willing, first of all appointed me on the committee to examine the books of Bishop's office for past nine years. Next they put upon me the responsibility of a trustee of Graceland College, which, by the way, is no picnic of a job; and still more, I was made a member of the committee to audit the accounts of the Herald Publishing House, and also of the Bishop's office for the year 1900; and lastly, they gave me a mission to the Ohio—Kirtland district. Now, if the people over there have been disappointed, I can assure them it is mutual, for this is the first mission field appointed to me that I was hindered in reaching and occupying therein, but I have done that which was considered the best and most important for the good of the church. Had we possessed the gift of prescience, we might have spent several months in Ohio; but there comes in that sad refrain, it might have been. O yes! our genesis may be quite rosy with promise, and the wormwood and the gall of bitterness be our portion at the end, making the living truth ever present. So we must await the arbitrament of Him that knows and considers all the extenuating circumstances and environments.

Some seem to think that our ministers who go into the mission work have a "soft snap;" in fact, to hear some talk one would be constrained to the opinion that the missionary's chariot was a flowery bed of ease, to waft him safely to paradise. Let me run up the curtain on one experience not many months old: "Permit me to say I am getting experience; I mean I have heard ye elders tell of your good (?) times in the field, but I thought maybe those times had all passed away, and all old things had been made new, but alas! Hot raw biscuits and raw pork three times a day, and sandwiched between meals. I have indigestion! constipation!! and my saliva has turned to dough, so I can hardly swallow or spit, and if you could see where I was sleeping—oh my! just think of your going to bed (?) without taking any clothes off, yes, keeping your overcoat on! It is fortunate for me it has been mild weather, for some nights I cannot sleep with the cold, as it is." This is only a mild sample of present conditions.

The man who was blest with a loving, watchful mother, and later with a tender, thoughtful wife, who never let him wear an undarned sock, or ragged underwear, or the coat lining all in tatters, or the buttons missing from his garments, such a one can tell with a startling vividness the difference between the domestic life and the missionary's experiences. That which has dulled the wire edge, and soothed the briers of the itinerant, and aided me to bear patiently and uncomplainingly is that my Master spent a life of suffering; and as I think of that crown of thorns, an inspiration of love and willingness comes into my soul, and a strength from the unseen is obtained to continue in the conflict against sin, with the hope of a place and standing with those who have borne the heat and burden of the day. There is a sure reward to all those who will abide faithful until the end.

God is always true and kind, and ever the same. At last General Conference, in con-

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nection with Bro. R. C. Evans, was asked to administer to a little girl that had lost the sight of one eye, and the doctors were of the opinion that it would affect the other eye also. Here is a copy of a letter from the father of the little girl:—

"PAWNEE, Mo., April 23, 1900.

"R. M. ELVIN, Lamoni, Iowa.

"Bro. Elvin:—I take the liberty of writing you in reference to our little daughter, who was entirely blind in one eye, caused by a cataract which had grown all over the ball of her eye. Yourself and Bro. Evans administered to her the first Sunday of conference, and now she is entirely well. Her eye is as clear as it ever was. Pray for her, Bro. Elvin, that all may be well for her.

"Praise be to the Lord,

"Yours in the faith,

"E. NIXSON."

Where is there room for Saints to doubt? Where will be the advantage of proving untrue?

The tripod of ignorance, hatred, and retaliation should never find place among the children of God.

Of late the Decatur district has made choice of the undersigned to preside over the same. Our horizon is not without its clouds and threatening storm, and in several places our cause languishes.

We are in correspondence with a Mr. Wm. B. Manchester, an elder of the Christian Church, relative to a public debate. Particulars will be furnished later.

This has been an open and rather a pleasant winter. The coldest was the morning of February 12, when the thermometer indicated twelve degrees below zero. The omen of spring has already appeared, the wild ducks flying north.

Still upon the watchtower, and with unshaken confidence in the gospel restored, I abide, your fellow servant in the labor of love, ROBT. M. ELVIN.

GREEN VALLEY, Iowa, March 1.

Editors Herald:—I have been constantly engaged in the work since October 1, 1900, at points in eastern Iowa and northern Illinois. I have not seen as much progress and activity as is desirable, but have met many whose hearts are seemingly in the cause. I spent most of my time in the months of October, November, and December, in eastern Iowa. Began the New Year with a series of meetings at Millersburg, Illinois.

I very recently attended conference of the Eastern Iowa district, at Fulton. We had a very enjoyable time. Elder C. E Hand was continued as district president. One is deeply impressed with the kind, patient way in which he presides. We have great need in this work for good, competent presiding officers in branches and districts. We look forward to, and hope for, the time to come when it may be made the special duty of high priests and many of the elders to act as "pastors" or "shepherds" over the flock in organized branches and districts, "to feed the church of God." It is evident that the church has suffered for the want of more activity in this respect.

The duty of the Twelve and Seventy is clearly defined in Doctrine and Covenants section 122: 7, which provides that the Seventy, under direction of the Twelve, shall leave places where organization is effected to the care and administration of standing ministers, and thus be free to push the preaching of the word into new fields now widening before them. This was the counsel of the Spirit, and my experience and observation have caused me to think that if this instruction had been heeded better results would have come, and more unity and better feeling obtained, and we would all feel a peace and vigor of mind surpassing what we have been and are now enjoying. What we need most of all is to come up a mite higher all along the line. What is meant by the term "up higher" is evidently understood: we need to grow out of sinful, selfish conditions into conditions of righteousness, which means right conditions existing between God and us and a love for right doing and right dealing, and above all to live honorable, upright, godly lives, that will prove to the world that we are the people of God in example as well as in theory. And thus in this most effective way "let our lights shine." We talk about the gathering to Zion, etc., etc , and in view of the admonition, "Let all things be prepared before you," we should all remember that nothing will hasten that notable event so much as true, faithful, noble, and obedient lives and the building up of a Christlike character. May we not become discouraged, lukewarm, or "dead" in the work, but ever press on; and though we may be tried so as by fire, let us endeavor to endure and live in hope that when we pass through the "valley of the shadow of death" we may do so in the glorious anticipation that if faithful we shall be able to grasp the nail-pierced hand of him who loved us, redeemed us, and gave himself for us, and purify unto himself a peculiar people, zealous of good works. In bonds,

WILL E. LARUE.

TABOR, Iowa, March 1.

Editors Herald:—The Pottawattamie district conference held at Crescent was really more than we could expect, as the weather was very cold, the severest of any time all winter. Sunday school convention met on Friday morning, February 22, and held three sessions. All was done according to order and excellent good taste. Business on Saturday was dispatched in good order, and satisfactory, as we believe. Missionary in charge, J. W. Wight, and Bro. Fred A. Smith were with us, with president of district, D. R. Chambers, with a goodly number of the missionary force, and high priests and elders of the local staff, and a good turnout of membership; and not a few of our friends in Crescent and elsewhere. A splendid good spiritual feast was enjoyed, both in prayer and preaching services. Preachers did well; members not one whit behind in attendance and caring for visitors. All felt well and praised God for his goodness manifested.

The work in the district is in fair condition, as also in Fremont district. Three of our missionaries are not in the best of order for work. La grippe and sore throats trouble them some, but notwithstanding, they are doing all they can, and we hope for the best.

We have worked in the Council Bluffs branch some of late, and feel well paid. Had good liberty of speech and freedom of thought in presenting the word. Was well cared for, and they did not forget to help the elder on his way, making his heart glad and giving him the evidence that they were indeed the disciples of Christ. May God's blessing attend them and his Spirit help them to endure to the end, and obtain the crown over the kingdom of our God.

The greatest difficulty in the way of the progress of this work is the indifference of many of the membership. May God in his infinite mercy help us all to live more perfectly and do his holy will more completely. That we may not fail to obtain all that is promised, is my continual prayer. We ever feel like speaking of all the good we can, and doing the same. Many in this mission are sorely afflicted, while many have been wonderfully blessed and healed. We are hopeful for all others, and many, we believe, will recover. We feel grateful to our Father in heaven and the dear Saints of this mission for help so cheerfully afforded, both of a spiritual and temporal nature in time of need. May the rich blessing of the Master be and abide with all, is the prayer of your brother, HENRY KEMP.

SELKIRK, Ont , Feb. 27.

Editors Herald:—Since my last communication I have labored at Toronto, Humber Bay, Hamilton, and this place. Have held a lengthy series of meetings at each of these points except the first. I have not held forth there consecutively since last summer, when I conducted tent services. Have assisted local officers when called upon to do so, and have avoided creating any jealous feeling. Sometimes the best of feelings do not exist where missionaries and the pastoral ministers are required to coöperate. At Humber Bay I did not stay so long continuously, but occupied there every Sunday once or twice since last June until last December. There are some excellent Saints there whom I expect to meet in Zion (if we all live long enough) and in the celestial kingdom providing all hold out faithful including myself. In my stay there I organized a Religio, in regard to which I have heard only good things. I held forth there a month immediately after the district conference held at Toronto in the early part of last October. However, the young people's society was not organized until December 7.

On the day after, I went to Hamilton, where I remained until January 24, when I came to this place. Any of these is quite a stay in comparison with efforts made earlier in my ministry. I used to lose a great deal by passing from place to place too rapidly. I would no more than create an interest and get an audience when I would leave supposing I could go back any time and renew the work. But not so; when I returned to take up the interest in it had partly if not entirely vanished. This was before I had learned

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how fickle human nature is. This was caused to quite an extent by a lack of versatility. I was not able to present very many subjects. These themes were repeated from place to place; but a second effort would, it was feared, prompt repetition and reveal a lack in resources; consequently I dreaded it to some extent. It was much easier to go right on, geographically. This lack could have been supplied by spiritual endowment, but things have never come to me except as I have studied and labored to bring them, and then gradually. However I do not, since acquiring a broader range of subjects, do so well in at least some respects as formerly. This is because of having a more biased, creedbound, aristocratic people to deal with. I have frequently longed for the audiences and interests had in Indiana in '93 and '94. I certainly could make more out of them now than then. I am more radical in doctrine for one thing, which increases efficiency as a missionary if it doesn't go too far. I once had too much regard for the feelings of men. I loved them from supposing they are all good. I love them still but from the Christ standpoint. See Romans 5: 6, 8.

My experience in California was a source of improvement in several respects. I learned to be more radical, to love God beyond, and work for him in preference to, anything or anybody else, and to follow up any advantage gained. These thing I saw or began to see while laboring with Bro. F. B. Blair, who had been a business man, and could see and had the disposition to hold on to a good thing. The humanitarian spirit used to prompt me in my labors. I took delight in laboring for humanity, and although I had its eternal interests in view I felt flattered somewhat by personal popularity. I now work for God in the interests of mankind. I toil for the former directly, and the latter indirectly. The last are very liable to not appreciate good offices, and sometimes show the basest of ingratitude in return. The principle here expressed is the same as that stated by Cardinal Wolsey, a servant of King Henry VIII. He said: "Had I but served my God as diligently as I have served my king, he would not have turned me over in my gray hairs."

Once I studied the gospel only, but later began the study of human nature, so as to be able to adapt myself to different circumstances. The latter was found to be the most difficult problem of all, and the more one studies it the more he'll reduce his ignorance to a science. In view of this fact it is not surprising that one gift of the Holy Spirit is "the discerning of spirits." It is much easier for me to understand God than men and women. He is always honest and candid, and will remain still while being analyzed. He has no disposition to elude investigation, but Satan has; and since men generally are more under the influence of the latter than the former, they have, too. Great is the mystery of human nature! It is something like tomorrow. It is frequently spoken of but never reaches us. A little boy who was very anxious about tomorrow and the execution of his plans for that time was told by mother that he could not catch it, so had enjoy today.

"You cannot catch it" applies to many other things. This being true, I shall certainly do well if I understand myself. Consequently, recently my mind has been concentrated upon myself. I have tried to be regulated by the following excellent counsel. "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13: 5.) As a result of this course I have decided that I am, *so far as I know*, on the average equal to any man. (Please notice emphasis.) There is in me enough for God to use effectively if I will but allow myself to be used. The best that any man can do is to sincerely say to the Lord, "Such as I have give I thee." I do not deny that many are superior to me in some respects, I meet some one every day whose strength on some points I would like to have to reinforce my weakness; but I would not evenly exchange with him if I could. God requires me to improve myself, but does not give me the privilege of bartering myself away. Any man who fails to recognize this principle will fall, and I can easily trace all my mistakes to having trusted somebody or taken some one's advice. God's work represents his grace combined with man's agency, and the church records are in part a history of the rise and fall of men. This is very apparent in reading the new history. Man is uncertain, both in quality and quantity; and my experience has taught me that I can be sure of nothing but my motives. I can not be absolutely certain of what I would do under all definite circumstances. When loiterering along "the cool, sequestered vale of life" I count over my intentions and feel somewhat confident; but when "in the world's broad field of battle, the bivouac of life," I say or do some unwise or erroneous thing which, although little, convinces me "I'll be an angel by and by."

There is nothing so admirable as perfect unity and confidence among God's children. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) "Lie not one to another, seeing that ye have put off the old man with his deeds." (Col. 3: 9.) "Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2: 1, 2.) "In malice be ye children, but in understanding be men." (1 Cor. 14: 20.) What a desirable condition! Most of people, however, lose as they grow to maturity that freedom from malice which characterizes childhood although it is possible to be both without lessening either. If not Paul would not have commanded it. This high standard the writer is endeavoring to reach. Some progress has evidently been made and yet as ever the room for improvement is the largest room in the world. If all could see this their advancement would be much greater. Let all beware of Bunyan's "enchanted ground" where pilgrims are wont to go to sleep. At times I have not manifested as much zeal as I did in my early youthful days. I was as much a man in disposition when fifteen as I am now, and I am as much a boy now as I was then. As I look back over my past life short though it is, I can entertain but one regret and that is having placed at times too much confidence in man. Notwithstanding this "regret" I have confidence in my fellow soldiers and officers in God's army.

Yours in bonds,

ALMA C. BARMORE.

RIVERVIEW, Ontario, March 1.

Dear Herald:—I am still trying to build up the kingdom of God set up in these last days; and while the Lord has informed us of the means to bring this about as is recorded in Doctrine and Covenants section 4: 1, 2, I hope to be found with this clothing provided by God that I may be able to abide the day of the coming of him who has said his reward is with him. I realize it is the last hour for labors and that I with others have been called to labor for the last time. I wish to be faithful to the charge committed to me. The pathway of duty has fts temptations, and I have need for the shield of faith. It can ward off, and believe it will, all that may come against us. It was what gave victory to all the faithful servants of God, from Adam down; and James tells us it was the means by which they in his day overcame the world. The promised reward is ours to gain, and while one may be appointed in one place, and others in other places, yet we are all laboring for the one great end.

My labors in the new year have been in London, Egement, Younel, North Arthur, and at present, Riverview. All these places are in the London district. It is hard at times to get the people out. I know our chances are not always the best where we have to take a private house or schoolhouse; but seeking for wisdom from God we try to act to the best interest of the people and the church, believing that when we do our part God will do his. I trust for the encouragment of the Saints who read your interesting news, that some are interested in the work. One showed this by being baptized on the 17th, in the river Jordan named from for the man who owned the same. It was a cold day, lots of snow to walk through, and three quarters of a mile from the house where the change was made; but with riding and walking through deep snow the writer, with Elder W. Morrison, of Egement, and others rejoiced to see one more come through the gate into the kingdom of God.

I am pleased to tell you that things look somewhat bright at Riverview. I came up here on February 19, driven up by Priest W. Jordan, father-in-law of the sister baptized. The first week I held meetings in the house of Bro. and Sr. Hurlbert, but thought it wise to try to get the schoolhouse. I prayed about it, and received encouragement from the Spirit of God; so on Saturday, the 23d, Bro. Hurlbert drove me to see the trustees. I got consent, and am now preaching there with good interest.

The schoolhouse has been used since New Years by two preachers of what they call

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"Evening Lights," and since I have come they only use it Sunday, 10: 30; and Friday, eight p. m. I occupy Monday, Tuesday, Wednesday, Thursday, Sunday, three and seven p. m. I am looking for good results. I hope that before I leave some will be baptized and a branch formed, also a Sunday school.

I may have to stay here some little time because of the other preacher; and while I feel the Spirit of my calling is with me, I take it for granted all is well. I feel my weakness, but God's power. Pray for me that truth may triumph to the glory of God and the good of the work.

Your brother in Christ,

R. B. HOWLETT.

SEATTLE, Wash., Feb. 23.

Editor Herald:—As I wrote to you for information of whereabouts of Latter Day Saints, I now write to inform those who answered, that I feel more at home, and thank them for kindly help. I was greatly benefited spiritually by the large number of letters I received bearing testimony of the Spirit and true gospel. It makes me sad to learn that out of more than twenty-five letters not one was from a young man. *Why?* I know there are many young men in the church. Can it be that they sleep? Have they no care for their brothers in the wilderness? Are they keeping the Lord's commands? No, they leave it to the angel women to go out to seek the lost.

I found a branch organized here of a few faithful Saints, just a dozen now, although we do not get them all to attend, because some are prevented by their work, while others live a long way out. Still we have a gathering every Sabbath. Our beloved elder, George E. Ward, is away in Arizona on business for a time. He is much missed, and will be welcomed home by his lonely wife and six children, and little band of faithful Saints. When Bro. Ward left he charged me to keep the flock together; and as I do not hold the priesthood I resort to holding meetings at two p. m., in the form of Bible study. February 3 we had a gathering of seven ladies and three gentlemen. Sr. Hastings, who lives thirty-five miles away, was with us and enjoyed the meetings.

February 10 we cut the Bible lesson short and turned the meeting into a real old-fashioned latter-day prayer and song service, and there was not one of that little band who did not receive freely of the Holy Spirit. The meeting lasted over two hours, and as on the Sunday previous, we had one, Sr. Mann, who was almost an entire stranger to the church, having been baptized last October. She had not been permitted to enjoy a Latter Day Saint service since. Sr. Mann received a full measure of the Spirit. She lives out in the forest twelve miles from any Saints, with a daughter who is not a believer in the latter-day dispensation.

Stop a moment and let us reason together, dear Saints. Why do we complain because we are isolated? When we are not able to attend meetings with the Saints, but one among a vast civilization, a surging throng of people, often a half-mile walk will take us to a neighbor, where, if we so choose, we may enjoy a season of talk upon the Bible. Still we become weak and careless. Here is one quite aged sister who has not heard a sermon since she was confirmed five months ago! I feel ashamed of myself for complaining as I did when I see those who have to bear far more. Sr. Mann left us the next day, but went her way rejoicing, for which we thank God.

Bro. John Davis, our traveling elder and missionary, has kindly sent us Bro. Upton, a very promising young man, who has just entered the field and delivered to us his seventh sermon, which was well spoken, with good liberty, and a good selection for the occasion, as we had a stranger to the true gospel who had become interested and come out to hear us. I think she is now still more interested. We feel thankful to Bro. Davis for his kindly thought toward us, and thankful to our Lord and Master for the servants he sends us. We were sorry Bro. Davis could not meet with us before he went home, but hope he will return after General Conference, refreshed and imbued with new zeal and a stronger spirit. He certainly needs a rest.

Hoping I may continue to labor for the cause, and grow stronger in the faith, better acquainted with the doctrine, and that I may some day labor in the field, and that I may share a part of the prayers of the Saints, I am ever, A brother in bonds,

J. O. GREGORY.

1925 Seventh Avenue.

NORTH PLYMOUTH, Mass., Feb. 24.

Editors Herald:—I thought I would let the church in general know of my labors for the last four or five months. I have a great field of labor in Hanover and Cohasset, and such open-hearted friends it has not been my lot to meet for many a day. It seemed very hard at first to leave the Saints in Plymouth, but the more I see such kind friends, the more I am drawn toward them. They seem nearer to me every time I go among them. May the good Lord bless Bro. Reed and wife for opening their house for meetings. May the good Spirit be with them to comfort, is my earnest prayer. I believe they are interested in this great work. Other precious souls are there. William Wood and his gifted wife and her noble son, whom I baptized, seem to be firm in the work. May the Lord bless them. They seem anxious to see the work prosper. I hope and pray that I shall be faithful to my trust. When I see such noble people, I am afraid I shall not be faithful so that the Lord can work through me for their good. Yet I anticipate that if I sow in tears I shall reap with joy. I was informed there was one lady who was rather opposed to Bro. and Sr. Reed opening their house for meetings, but I believe the first sermon she heard she was convinced there was something in the latter-day work she had not been aware of. May the good Spirit lead her and her husband into the waters of baptism, is my prayer.

Our brother in Hanover is trying to use his influence for the good of the work. There is some prejudice there yet, but we are in hopes that by persistent effort we will break it down by the pure testimony. I hope to see precious souls come into the work in that part of the vineyard. May the good Lord give the increase in his own due time. I love to labor where there are souls thirsting after truth. It seems so good, sometimes, to break the bread of life to them that I rejoice to think the Lord has intrusted me with the true riches of Christ to preach to others; but for all this, I may become a castaway, as says the apostle. I have been comforted so much by those among whom I have labored that I sometimes feel unworthy of the confidence given me. I want to keep close to his word, that his Spirit may guide me into the eternal truths of heaven. Just think of it: We have an unction from the Holy One, by which we may know all things. We have no need that any man should teach us, for this anointing teaches all truth. I am so grateful that we have a church with the spiritual officers and spiritual laws for the perfecting of the Saints and for the work of the ministry that we might go on to perfection, that I want to say, Glory to God in the highest; peace on earth, good will to men!

May we all take heed to the Spirit when it bids us come up higher. May the Lord bless you, Brother Joseph, and the church in general. Your brother in the one faith,

N. C. NICKERSON.

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84 Wyndham Crescent, Canton,
CARDIFF, Feb. 21.

Editors Herald:—Just a few lines from this part of the Lord's vineyard to let you know how the work is progressing, also with a request for the prayers of the Saints on behalf of Elder A. N. Bishop, missionary to west of England and Wales. I am sorry to say that our brother is very sick, and unless the Lord stretches forth his hand on his behalf and heals him he will not be with us much longer. He has been confined to his bed since December 28, and he is growing weaker and weaker every week. Last evening when visiting him he said he did not think his strength would last more than a month, and he desires the prayers of the Saints on his behalf that if it is the Lord's will he may be healed. He has a desire to live and preach the gospel in these lands as a witness. He has been very faithful since his appointment, preaching wherever opportunity offered. He has done considerable preaching in the open air, which has hastened his sickness, as he has not been well for several months, but would not give up until forced to do so. His physician says he cannot survive. The past year was a year of great trial to many of the Saints, myself included; but I feel thankful to my heavenly Father for grace sufficient to overcome. I am as strong as ever in the faith, and have as great a desire to do my duty as a servant of the meek and lowly Jesus.

There has been considerable pruning of the vine going on of late, and more to be done yet.

Most of the Saints are feeling well in the work and desire to see its progress, while others are careless and indifferent and have lost their first love. Truly the seed falls on different kinds of soil! Some receive the

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word with gladness at first, but soon fall away if everything does not suit them. Others let trifles choke the word and it withers and dies.

The burden of the work in Cardiff has to be done by just four families. Others are indifferent, but some of your readers will say, Did you not baptize several from the Utah Church into the Cardiff branch about two years ago? We did; but where are they today? Echo says, Where are they?

I have hope for the Sunday school and its scholars. This is going to bring the most lasting good to the church. I presume the false doctrines and corrupt practices of Brighamism are of such a nature that there is no room for the pure gospel and its simple truths.

I ask an interest in your faith and prayers. I find it is hard work at times after toiling all the week for that which perisheth to satisfy the natural man and to hold two meetings and Sunday school on Sunday also do visiting. It is quite a busy day, but all I ask is strength to continue faithful and to do what I can for him who has done so much for me.

Yours in gospel bonds,

THOMAS GOULD.

FULTON, Ky., March 5.

Dear Herald:—As I have never contributed to your pages, I feel I have neglected duty. I have always felt backward in writing for publication or speaking in prayer meeting. It is wrong to cultivate this habit, but it seems so hard to overcome it.

I have been a member of the church fifteen years, being baptized by Bro. I. N. Roberts when I was eight years old. It seems to me I have accomplished very little for my Master, but I am trying to live right as near as I can. I am stronger in the faith than ever before.

At our conference, held February 9 and 10, Bro. Kelley delivered a sermon that was inspiring to me at least. I had been praying for understanding, and he made it so plain to me! I thank God for it! My mind was in a chaos so long; now I can see clearly.

We are going to have our next reunion at our new church, Oakland, and the Saints around there should strive for the blessings that are promised the children of God. Live that your neighbors may see and know we have something different from other churches! Visit one another! Do not say anything that will hurt anyone. Organize a prayer meeting, and a Sunday school, and go and do your part; there are Saints enough to have an excellent prayer and Sunday school service. Of course some live a great distance, but close enough to attend; and if we never make any sacrifice, what kind of a reward will we have?

Pay your tithes! Some of us are very negligent in this matter! I am anxious to see the Saints rouse themselves and go to work. There will be a great deal more good accomplished by the Saints living right than all the preaching that is done in a year. You know we must "practice what we preach." If we will do this, we will soon be able to say to others, "Come up higher." Saints, young and old, take your church papers and books, and read them, praying for light and knowledge, and do not think what our worldly friends will do or say. Remember we are to come out from the world. Soon you will see a branch that will be a blessing to all.

I have a little boy near four years old, and I desire to raise him up to be an honor to his father and mother, and I want the prayers of all the Saints that I may so live that he will think mother's ways are pure and in harmony with the teachings of our blessed Redeemer.

Ever praying for the advancement of this work, Your sister in bonds,

NOLA MYERS.

DES MOINES, Iowa, March 5.

Editors Herald:—Perhaps the following might be of interest to you, which I have translated from a Danish paper. It suggests two thoughts to my mind: one is that the world has no objection to receiving something additional to the Bible, just so it does not come through Joseph Smith. The other is, the thought seems to have dawned upon their minds that the canon of scripture is not complete, which they have virtually acknowledged in this clipping. Here it is:—

"The two untiring and educated Englishmen, Bernard P. Grenfell and Arthur S. Hunt, whose names are connected with all-important discoveries in later years, formulated plans a year ago this winter for excavations in Fayum, supported by an American university.

"Fayum is located on the left shore of the Nile, south of Cairo, and is filled with burial places, where the embalmed mummies are wrapped in written rolls of papyrus.

"Grenfell and Hunt commenced excavation December 3, 1899, with forty workmen; but this force was soon increased to one hundred forty, and the work continued all of last winter. The result exceeded all expectation. They stayed in the vicinity of Urum el Baragat, three miles south of the town Tutun, whose ancient name is now determined to be Teptunis. Those ruins have been saved by Egyptian searchers for papyrus, because all seemed to belong to the time of the Mohammedans, hence had no value for explorers of antiquities, who search for Egyptian and Grecian remnants.

"Grenfell and Hunt first struck the ruins of a temple for the crocodile-god, Sebek, and surrounding it were the remnants of the dwellings of the priests in whose cellars were found many rolls of papyrus,—in all about two hundred all covered with Greek inscriptions from the three first centuries after Christ.

"In January, 1900, a discovery of a burial place was made south of the town. Here lay about fifty mummies wrapped in papyrus, all well preserved. This place belonged to the time of Ptolemaus between the years 323 and 30 B. C.

"The first and most surprising discovery was made when they discovered a burial place for crocodiles. Here lay several thousand corpses of these horrid looking animals. These corpses are from four yards long down to very small of the young ones, all well preserved. What makes the discovery of great value for the learned in antiquities is the method by which they are preserved.

"The animals are wrapped in beautiful, long rolls of papyrus, all covered with Greek inscriptions. There are pieces which in size exceed all that have hitherto been found. The eggs of the holy animals are also preserved. On the outside one mummy looks like another; but when opening some of the thick rolls of papyrus, nothing is found other than crocodile-eggs. A portion of the rolls are destroyed by dampness, and have decayed; but the happy finders assure us that the number of pieces of Greek papyrus from the last three centuries before Christ have doubled since discovering the burial places of the crocodiles.

"The discovered rolls of papyrus have been sent to Oxford to be read and translated. Naturally some time will elapse before it will be known what they contain. Much of the Greek literature has been lost, as also a couple of letters of the apostles. Will we here regain some of that which lost?"

In gospel bonds,

S. K. SORENSEN.

HARBOR BEACH, Mich., March 3.

Editors Herald:—I have been a HERALD reader for the past fourteen years, and have read many letters and articles that contained instruction and food for thought, and have been taught many things concerning this great latter-day work. Hence I venture a few lines with the hope that they will benefit some of my brethren and sisters. In the near past we have been having some letters as to where the ministry should labor, some claiming they labor too much in the branches and among the Saints, and others that not enough labor is bestowed on the branches. In my experience in Michigan I have come to the conclusion that the latter class is the nearest right. There are many scattered Saints here, and many of the branches are only partially organized so that for months together we never see a traveling elder nor hear a sermon. What is the result? The Saints do not advance as they should because they are not sufficiently taught. What good, thoughtful farmer would think of setting out fruit trees and expect them to grow and become thrifty, fruit-bearing trees unless taken care of? Or, again, would this same man turn his sheep into the pasture in the spring and leave them there all summer without ever seeing them and expect them all in a healthy condition? I think not; but he will see them often, give them salt when they need it, see they have proper food, and then if he discovers some are not doing as well as they ought he gives them special care until he sees they are making proper development.

Jesus told Peter to feed the sheep and lambs; so may we be fed! Many times in the past when discouraged and downcast we have been cheered and comforted by the visit and preaching of some of the brethren who would teach us in our homes. It revives us and gives us renewed courage and vigor to struggle on.

Just two weeks ago Bro. A. Barr, our district president, was here. He gave us two

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sermons and some good fireside preaching that helped us out again. How I wish he would come oftener and stay longer! Brethren, you may not preach so many sermons if you remain in the branches, but it seems to me it would be a good plan to visit the Saints oftener, teach them at their homes, and get better acquainted with them.

In many places now schoolhouses are being closed against us, and it seems as if the people are so much taken up with the pleasures of the world and seeking for worldly riches and honor that they have no time to seek their own souls' salvation.

Ever looking for the redemption of Zion,
Your brother,
THOMAS RAWSON.

BLACKFOOT, Idaho, March 6.

Editors Herald:—It is nearing conference time again, and many of the Saints will gather at Independence, to worship God in spirit and in truth, renewing their covenant with him and learning more of his divine law. How I wish I could be with them! but circumstances forbid; nevertheless I pray God's blessings to rest upon all present, and also the scattered ones, that we may each share a portion of his peace and joy. Especially I pray the Lord to bless Bro. Joseph at this coming conference that if it is his will we may receive more instructions pertaining to the gathering of his people to Zion, for I feel that it is time for the Saints to gather to the appointed place. O how happy the day when we can praise God with one voice in the place he has appointed! My heart leaps forth with joy as I think of the peace and happiness of that day, but sinks with sadness as I realize we are not enjoying that blessing yet. I am hopeful of a brighter day when the Saints can live in this peace and joy of our Lord, not only in thought, but in reality, —when Zion shall be cleansed and the pure in heart shall see God as did the great city of Enoch. I try to live aright, but feel my weakness. How true the saying of the apostle, That I would do, I do not; and that I would not do, that I do. I ask an interest in the prayers of the Saints, that I may be faithful, and if it be the Lord's will that I may be of some service to him in this great latter-day work. I have some good testimonies to the truth and divinity of this great work, for which I am thankful to God, and his divine care and love have been manifested to me in many ways, and I feel to praise and glorify God all the day long.

Ever praying for the welfare of Zion and her people, Your sister in Christ,
FRANCES HATON.

SEDALIA, Ky., Feb. 24.

Editor Herald:—I am always glad to read the SAINTS' HERALD. Conference of Kentucky and Tennessee district convened at Foundry Hill branch, February 9, 10, and had a good attendance of outsiders, considering the weather. Had a very good conference, but very few Saints were in attendance considering the number in the district. I think the Saints in this district are not doing their duty. They seem to have very little interest in the work of the Lord. When meeting time comes they begin to fix up some excuse why they cannot go. At least, I suppose that is the way they do, for when I ask them why, they say it was too bad, or too cold, or the roads too muddy or too dusty; "I was not right well," and several other excuses. If they want to go to town or some other place to partake of the pleasures of this world, it may be cold or hot, roads muddy or dusty, still they go to town. When it comes to paying tithing, but few pay at all, and very few who do, pay all they ought. Some of those who do not pay tithing will say, "I must pay my tithing. I am going to pay my tithing sometime." What would you think of a man who owed you ten dollars, who every now and then would say, "I must pay you, and I am going to pay you sometime"? I think it as much a duty to pay tithing as it is to be baptized for remission of sins. The Lord says if we keep his commandments he will bless us.

I live three fourths of a mile from church. My father's family and mine are the only families living nearer than seven or eight miles from the church. We have meeting once a month. The outsiders will not, as a rule, come out to hear the gospel preached.

Your brother in Christ,
W. C. COOK.

Original Poetry.

SUPPLICATION.

I would love thee, God the Father,
Thou my refuge and my king;
O may I in time of trouble
All my trials to thee bring!

O, forgive my erring spirit,
I am weak, as thou dost know;
O, be then my strength in weakness!
Teach me, Lord, thy will to do.

Not myself alone, O Father,
There are others here today
Who would gladly share the blessing;
Help them, Father, on the way.

Lord, we know our days are numbered,
All our hopes on thee we cast;
O, let thy blessings rest upon us,
That we be chosen with the blest.

T. HAMILTON.

Mothers' Home Column.

EDITED BY FRANCES.

"Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb."

OUR MOUNTAIN HOME.

I remember one cold frosty morning,
As the first golden rays of the sun
Fell over our snow-covered valley,
How grandly I thought all things done.

The tree tops and bushes just glistened,
Like silver and crystal so bright;
The artist, Jack Frost, had been with us,
Bringing wonderful visions to light.

To make the scene lifelike and perfect,
Some magpies fly merrily by,
And light on the tree tops and bushes,
Where the crystals so sparkingly lie.

Our home was quite distant and lonely,
The neighbors were far, far away;
But the scene on that cold, frosty morning,
Made me happy for many a day. J. H.

January 14, 1901.

ANAHEIM, Cal.

Mrs. M. Walker, Dear Sister:—If it is not out of place, I would like to write just a short piece to the Home Column. I have thought so many times I would love to cast in my mite with the mothers in Zion, but for fear of intruding I have withheld and kept my pen still. Not so my busy mind and brain. Oh, I have such a longing to help in some way to roll on this great latter-day work. I would love to say a word to help to encourage some poor downcast soul not to give up the battle, for the promise is only for those who hold out faithful to the end.

One of the greatest trials of my life is, and has been, to have my own dear companion safe in the fold of Christ. It has been thirteen years since we were married, and I have held him up before the Lord in prayer these many years, and it has not seemed to please God as yet to answer my prayers. Not many days since I was talking with a good Saint, and he said to me, "Well, sister, don't give it up yet; send in a request to the Prayer Union." So now I request you to put it before the sisters to pray for him, if it is the will of the good Lord, in some way to show him where he is wrong in not obeying the gospel of our dear Lord and Savior. He knows and says the doctrine is right and true, but in some way has not got the courage to obey. Oh, it seems so strange to me when they know a thing is right and then will not do it! It was one of the greatest pleasures of my life to accept and obey the gospel of Christ; and it is my greatest desire to try and help some one else to see the good way, and accept and walk in the light. Yes, the true light of God.

Oh, what a glorious thing it is for the Lord to reveal his will to mortal man! What great pleasure it gives a true child of God to know and do his blessed will. I was very much interested in the article that the sister wrote on sanctification. It is just what I have been looking and praying for a long time. I know in my very being that there will never be any Zion built until God has sanctified people to live there. What would be the use of the Saints going to the land of Zion and not be holy, which means sanctified and nothing else? I do not think for a moment that the Saints could live together in peace unless they were sanctified. Turn now with me to 1 John 3:1-10, and see what it says about a man committing sin, and what it says about a saint sinning: "Whosoever abideth in him [Christ] sinneth not; whosoever sinneth hath not seen him, neither known him."

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If that is the case, we that call ourselves Saints must quit sinning and get to living holy and sanctified lives, or not claim to be a true child of God. In the seventh verse he calls us "little children" and says, "Let no man deceive you: he that doeth righteousness is righteous, even as he [Christ] is righteous." And he further says, "He that continueth in sin is of the devil." Pretty plain language. I cannot see how we are going to get around this. We all know that Christ did not sin, and he is our pattern, and if we expect to see him as he is, we must be sanctified.

Now, dear Saints, let each one of us examine and see if there is one spark of sin left in us. If there is, it is very liable to be seen blazing sometime, sooner or later. We have got to be so dead to sin that it has no control over us at all; and then we will be fit to live in Zion. Hoping to hear more about sanctification, I close my short chat. I am as ever,

Your sister,

M. C. HANNAH.

IF YOU CANNOT HAVE—GIVE.

"Mother, we cannot afford to take a vacation, but what do you think of our affording to give a vacation?" Sweet-faced Mrs. Irwin looked up into her mother's face and said, as they sat in their cozy sitting room one afternoon early in June.

"Why, dear, what do you mean?

"I mean, mother, that Fred's business will not warrant our usual summer outing. And now that I have gotten over the disappointment of it, my brain has been very busy with some other thoughts that seem to be creeping in to take the place of the disappointed ones. I feel there may be some worthy young woman, or even two young women, who would be delighted to come to our home for a few days or a week."

Mr. and Mrs. Irwin had a pleasant home twelve miles out from Chicago. Mrs. Irwin was one of the busy women of this suburb, active in church and society work. For the past year she had done her own housework, as the financial depression had sadly affected Mr. Irwin's income, and she felt more than ever the need of the summer rest.

But when her husband told her that they would have to forego that pleasure her active mind was not long depressed.

"I think," she said to her mother, "I will go and see Mr. Pratt; he may know of some one, or be able to tell me to whom I shall go to find just the young women to whom I may give this pleasure."

Mr. Pratt was the rector of the little vine-clad church to which most of the worthy residents of this little suburb wended their way every Sabbath morning, and devoutly turning their faces to the east fervently said, "Incline our hearts to keep this land."

Mrs. Irwin's call upon Mr. Pratt resulted in her learning that the last consultation he had with the Bishop was upon this very subject—the crying need of refined homes being opened to the poor working girls of the city, where they might go as guests and be allowed to come in touch with the peace, quiet, and healthfulness of country life, and save the weekly pittance that was so necessary to their needs.

Mrs. Irwin's heart was light and consequently her feet also, as she went home with a promise from Mr. Pratt that he would see she had the desired guests the second week in July.

Through the zeal of Mr. Pratt, the Bishop, and another rector, Mrs. Irwin's guests had been secured,—two west side factory girls. She had sent them a polite little note, their response had come, and she had called at the factory to see them after the manner of the true woman meeting sister souls. No royal guests could have greater preparations made for their arrival.

Today is a busy day, for tomorrow they come, and Mrs. Irwin is busy with light bread, sweet rolls, and some dainty sponge cakes, for these are truly guests and not pensioners upon her bounty at arm's length, and she is using a little forethought and management.

The day has arrived; the spare chamber has been thrown open, that the glorious sunlight and air may fill it full. There are jars of flowers on dresser and table from the woods near by. The hammocks are hung in the shadiest place, the table is spread in the daintiest way.

The guests are come, they feel the large heart, the warm hospitality, and their timidity and embarrassment are flown, taken on the wings of this country air.

Mrs. Irwin reads to them the "Princess" as they swing lazily in their hammocks, and that they may the more appreciate the worth of true men, she reads to them "Adam Bede." She does not know what freshness of thought and newness of life she brings into the hearts of these two girls, who are pent up in meager homes, whose lives are a round of toil.

After five days of this grand hospitality, they return to their homes and work, better and happier that one woman has given them of herself, her home and her heart, and Mrs. Irwin says to her friends, "It's the happiest vacation I ever spent."—*Union Signal.*

A MOTHER'S LOVE.

Some day,
When others braid your thick brown hair,
And drape your form in silk and lace,
When others call you "dear" and "fair,"
And hold your hands and kiss your face,
You'll not forget that far above
All others is a mother's love.

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mix my memory with your tears,
In such dark hours be not afraid,
Within their shadows I have prayed.

Some day,
At longest it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate,
After earth's parting and earth's pain
Never to part! never again!—*Selected.*

NOTICE.

Secretaries of Daughters of Zion local societies are hereby requested to send to me as soon as possible after reading this notice, a full list of members, also stating changes in membership, and giving names of those lost and gained since last report. Address: Mrs. Callie B. Stebbins, Lamoni, Iowa.

CALLIE B. STEBBINS,
2t Recording Secretary.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Bell Ross Farrar, of Burlington, Iowa, asks the prayers of the Saints in her behalf, having been very sick for a long time.

Sr. M.V. Emmons, of Carroll, Montana, asks your faith and prayers in behalf of Mr. J. H. Prince, of Houghton, Michigan, that it may please God to heal him and prolong his life to his family, who sorely need him.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

INCENTIVES.

It is ever an interesting question to the teacher, and one which every teacher should consider with great care, "How can I excite among my pupils an interest in the Sunday school work?" The intelligent teacher feels that this is

THE GREAT QUESTION.

Therefore he turns his attention, with all earnestness, to the motives he may present, and the methods he may use to awaken and keep alive the interest of the school. Then it is necessary that the interest awakened should be an abiding one, not only for one day, but as long as one continues in the work.

The teacher will find, in a greater or less degree, in the mind of every child,

THE PRINCIPLE OF EMULATION.

This principle may be safely strengthened by being called into exercise by the teacher, provided that the eminence is sought from a desire to be useful, and not from a desire of self-glorification. If emulation means a desire for improvement, progress, growth, inciting to imitate others, or to equal, or even to excel them, without the desire of depressing others, it is a worthy principle to be appealed to. If, on the other hand, it means a desire to surpass others, to make a show or gain applause, then, without doubt, it is an an unworthy and unholy principle, and should never be encouraged by the teacher.

We should let nothing be done through

STRIFE OR VAIN GLORY,

but in lowliness of mind, let each esteem others better than himself. The more true Christianity prevails in the world, the less of that spirit which rejoices at another's mistakes; hence emulation may be recognized or renounced as an incentive, according to the signification given to the term.

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For some time it has been the custom of teachers to offer some

PRIZE

as an incentive to excite interest in the school, a prize of pecuniary value, or perhaps a book.

Every teacher is called upon to inquire whether such an incentive is a proper thing to be used in the school. Will the good expected from such an incentive counterbalance the evils that spring from that practice? Will the whole school be benefited by such a measure, and will this be a permanent or a temporary good? These are questions which press for an honest answer, and which every faithful teacher should carefully consider.

My

OBJECTIONS TO THE USE OF PRIZES

are:

1. It teaches the child to undervalue the reward of a good conscience, and a love of learning for its own sake. In studying, he thinks of the prize and studies to recite well. He thinks not of duty or of future good, the prize outshines all.

2. The prize causes a spirit of rivalry among pupils. Such is human nature, and such it will ever be. It is the part of wisdom, then, to omit such a practice and avoid results.

3. It only stimulates a few, while the many become indifferent. In a short time it is obvious to all, who the two or three are that will be awarded the prize. The remainder, knowing what their fate will be, lose all interest in the work, and the good that could have been accomplished is not obtained.

4. There is difficulty in awarding a prize so as to do justice to all. Many times, when the excellence of a pupil's work is compared with others, some of the particulars are likely to be overlooked; therefore it is very difficult to award the prize justly.

Thus I have given my reasons why I would not use prizes as an incentive in the school. As to the use of

REWARDS

when they are made so numerous that every one who is deserving may receive one, and when their distribution is not based on talent and success, but good intentions, and good work, I believe it is alright to give them, as expressions of the teacher's interest in the children and the approval of their well-doing. It is possible to produce such a feeling that the approving conscience of the child and the smile of the teacher shall be the richest of all rewards. These come without money or price, and may be freely and safely bestowed.

THE PROPER INCENTIVES

to good work are

1. The love of approbation. The love of approbation may be appealed to by the teacher. He does not need to praise the child, a smile is sufficient. It is a reward moreover which "is twice blest; it blesseth him who gives and him who takes."

2. A desire to advance. The teacher may appeal to this desire, may inspire the child to come up higher, and obtain that which he has started out for.

3. A desire to be useful. Every teacher should impress upon the child, the object of being placed on earth was that he might be of some use to the world. "No man liveth to himself and no man dieth to himself."

4. A desire to do right. This is the highest and holiest of all the motives of human nature. In the fullest sense it constitutes the principle of a religious character. Every teacher should cultivate in the child a regard for this principle, that he may judge right from wrong, and accomplish the work that God has designed for him to do.

MISS NELLIE HALL.

PERSIA, Iowa.

For the Galland's Grove district convention.

NAUVOO.

District Sunday school association was called to order by usual opening exercises and address. R. C. McKiernan was elected secretary pro tem. The chair was empowered to appoint a credential committee. Secretary's report was read and found correct, also treasurer's report. The superintendent, in a brief report, stated that the schools visited were found in good condition. A motion obtained to defray the superintendent's expense of $5.94, for visiting schools. Two reports of Montrose school, one of previous four months, and the last one was referred back for correction, also the Rock Creek report. The report of Fort Madison school was accepted. The report of credential committee and the corrected report of Rock Creek school were received. Officers elected: George Lambert, superintendent; Daniel Tripp, assistant; Marjorie Wright, secretary; and Lottie Tripp, treasurer. On account of the sisters wishing to decorate the church for the evening services, the afternoon services were postponed. In the evening a very nice literary program was rendered. The chair appointed the following on entertainment committee for the June convention at Burlington: Bro D. Tripp, Lottie Tripp, Lulu Giesch, Sr. Wooding, and Sr. Stevenson. General Conference delegates: Arthur Fletcher, William Donelson, John Head, George Lambert, and James McKiernan. Those present are empowered to cast a full vote of district. Meeting adjourned to meet at same place, one day previous to next district conference, at 10:30.

EASTERN IOWA.

Convention met at Amber, February 16. J. R. Sutton superintendent, in charge; Florence Green, secretary. Reports were received from Zion's Hope of Fulton, and Green Valley schools. Treasurers reported $3.11 on hand. Election of officers: Lizzie Haller, superintendent; Reuben Green, assistant; Florence Green, secretary; John Weir, treasurer. Delegates to General Convention: Will E. La Rue, L. E. Hills, and T. J. Sheldon. Next convention to be held prior to the time and at same place as our next conference.

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened with Foundry Hill branch, February 9. P. B. Seaton president; by vote T. C. Kelley was chosen to preside. Remarks by Bro. Kelley, urging promptness. Branch reports: Sedalia 100. Foundry Hill 53, Haley's Creek 44, Eagle 33. High Hill not reporting. Ministry reporting: J. H. Adair, J. H. Scott, T. C. Kelley, P. B. Seaton, E. P. Cook, W. J. Seaton, G. M. Voss, and W. C. Haws. Bishop's agent's report read and accepted. P. B. Seaton, reëlected president; A. J. Myers reëlected secretary. Preaching by S. Reed, T. C. Kelley, and E. P. Cook. Sacrament and prayer service conducted by P. B. Seaton and S. Reed. Delegates to General Conference: C. L. Snow, T. C. Kelley, Samuel Roberts, and J. R. McClain. Delegates instructed to vote against proposed amendment to Book of Rules. Two days' meetings to be held as follows: Eagle Creek, by E. P. Cook and J. H. Adair; High Hill, by P. B. Seaton and C. Haws; Foundry Hill, by D. W. Cook and A. S. Snow; Oakland, by E. P. Cook and W. H. Griffin; New Bethel, by P. B. Seaton and W. H. Griffin; Haley's Creek and Morris Chapel, by S. Reed, J. H. Scott, and Dan Snow. Moved that we ask the brethren appointed to report success of meetings held as per appointment. Adjourned to Eagle Creek, July 27.

NORTHEAST MISSOURI.

Conference convened at Bevier, February 9. Joseph A. Tanner in the chair, assisted by I. N. White, George A. Tryon secretary, D. L. Morgan assistant. Branches reporting: Bevier 214, Higbee 94, Pollock 31, and Salt River 31. Ministerial reports were read from High Priest, J. A. Tanner; Elders W. E. Summerfield, J. T. Petre, F. J. Chatburn, F. T. Mussell, R. R. Jones, W. Chapman, F. Palfrey, W. Vaughn, and J. T. Williams; Priests D. L. Morgan, W. Kelso, Robert Grieve, Robert Thrutchley, and F. M. Burch; Teachers A. G. Young, E. E. Petre, and H. W. Gipson. Bishop's agent, J. T. Williams, reported: Received since last conference $622 51; on hand last report $16 55: disbursements $526 39; due church $112 67. Treasurer's report: Balance last report $4 48; receipts $13 76; expenditures $12.85; balance $5 39. Bills of expense were allowed of president $3 40, and of secretary $4 67. Delegates to General Conference: F. T. Mussell, F. J. Chatburn, J. A. Tanner, D. L. Morgan, Sr. Nydia Thomas, J. T. Williams, Sr. Annie Williams, W. Summerfield, George A. Tryon, Srs. Louise Palfrey, Edith Palfrey, I. N. White, Sr. Ellen Davis, W. Vaughn, and Sr. Carrie Richards. Chairman of tent fund committee, F. Palfrey, reported. Reports were referred to a committee. After consideration of their report, the report was adopted as follows:—

To conference assembled at Bevier: — I wish to say as chairman of the tent fund that to date there has been donated cash in hand, $64 60. Nothing has been received since last conference from either of the other committeemen, and the Pollock brother has failed to report. Some of the Saints have shown a very earnest desire to help this work by their cash assistance, while others do not seem to appreciate the importance of it as they should, I am sorry to say. I am thankful to some who have rendered assistance in places I could not well reach, and I feel to say, as I thought right at the start, that this district can do nothing better to get the gospel before the people than to fit out a tent. Hence, I advise that we go on in gathering our means together, that we may be able, so far as finance is concerned, to put the tent into the gospel field this coming summer. but I do not advise making any purchase until we see what General Conference will do for us in giving us men that will handle the tent.

I urge, however, that we all take this tent matter into serious consideration, and do all we can in getting ourselves ready to be able to make a purchase on short notice. I further advise, fearing a failure to be ready, that this conference make an order for the committee to borrow the money that may be lacking to buy and equip the tent, and that the same shall be a debt on the district to be paid as soon as possible with interest.

I would further suggest that this conference make a statement as to what it thinks best as to size of tent and equipage. My opinion is that some cheap means should be provided for seating the tent, and that a

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plain portable platform be provided, and also lamps, all to be plain and as cheap as possible to answer the purpose, and be serviceable. If the matter be left to me, I promise to do the best I can in the whole consideration, so that there shall be no just cause for complaint.

And now, dear Saints, let me ask you not to forget this matter when the conference is over, but talk it among yourselves at your homes and at your meetings, resolving to do the best you can, and let us all pray our heavenly Father to help us that we, as his instruments, may have it recorded to our credit on his books at the judgment day that we did our best in getting his gospel before our fellow creatures, and all can help in this matter as well as the preacher.

Yours most truly and for the onward march of the gospel, F. PALFRY.

Time and place of next conference was left in the hands of district president.

KEWANEE.

Conference convened at Kewanee, Illinois, February 9. Don C. Smith in the chair. Branches reporting: Kewanee, Rock Island, Joy, Millersburg, Buffalo Prairie, White Eagle, Canton, Dahinda, and Peoria. A committee of three were appointed to confer with the several branches of Kewanee district and reunion committee of Eastern Iowa district, looking to a joint reunion of these districts during the summer, those appointed being Alma Whitehouse, chairman, Kewanee, Illinois; J. B. Johnson, Rock Island; and J. W. Terry, Joy, Illinois. A district treasurer was elected; the branches of the district will please take notice. After other routine business the conference proceeded to elect officers: President, Clarance J. Clark, 1923 Main street, Peoria, Illinois; vice president, J. S. Patterson, 230 North Walnut street, Kewanee, Illinois; Secretaries, Clara Johnson, Rock Island, and James Norris 230 North Walnut street, Kewanee, Illinois, treasurer. Delegates to General Conference were elected. Preaching by W. E. LaRue, J. S. Roth, and E. K. Evans. Adjourned to meet at Millersburg, Illinois, the second Saturday and Sunday in June.

PITTSBURG.

Conference convened at Wheeling, West Virginia, March 2; Elders G. T. Griffiths and J. F. McDowell presiding, E. E. Omohundro and E. H. Thomas secretaries. Branch reports: Pittsburg 161, Wheeling 158, Fayette City 68, Fairview 50, Beaver Falls 15, Banning, no report; total membership of district 475. Ministry reporting: J. F. McDowell, F. G. Pitt, L. D. Ullom baptized 1, O. J. Tary baptized 1, W. H. Forbes baptized 1, C. E. Miller, Joseph Maxon, Jacob Reese, James Craig, Robert Perrie, and Rees Jenkins; Priests Louis A. Serig, W. W. Hodge, J. F. A. Smith, Samuel H. Gaskill, T. D. Gaskill, W. E. Rush baptized 6, and E. H. Thomas; Teachers H. L. Benner, Jasper Dobbs, T. S. Hadfield, and A. M. Thomas; Deacons Joseph Ebeling and E. E. Omohundro. Bro. F. G. Pitt was unanimously chosen president of the district, with Bro. James Craig as associate president. The secretary and Bishop's agent, L. D. Ullom, were sustained. Delegates to General Conference: G. T. Griffiths, J. F. McDowell, F. G. Pitt, James Craig, L. D. Ullom, F. J. Ebeling, Thomas Hougas, Mollie Brewster, David Lewis, Nannie Smith, and F. G. Pitt. Resolved that we hereby petition the First Presidency of the church to assign Gomer T. Griffiths to this mission, if wisdom should so direct. Resolved that this conference appoint a committee to confer and coöperate with the officials of Kirtland district in their endeavors to have the General Conference held at Kirtland, Ohio, in the year 1902. F. G. Pitt, James Craig, and O. J. Tary, were appointed. Committee to audit Bishop's agents report found the same incomplete, and recommended the following resolution, which was adopted and committee discharged: Resolved that the Bishop's agent's report thirty days previous to the convening of conference, and that the district president be authorized to appoint a committee to audit the books prior to convening of conference. O. L. Martin, O. J. Tary, and Louis Serig were so appointed. A vote of thanks was given Bro. McDowell for his services as president of the district. Social service and sacrament on Sunday afternoon. Preaching by Elders Thomas Hougas and F. G. Pitt. The conference was held in conjunction with the Sunday school convention. The Spirit of God met with us; a joyful and profitable session resulted. The young son of Bro. O. L. Martin was baptized during conference, also a young son of Bro. J. F. A. Smith. A vote of thanks was tendered the Wheeling Saints for their kind hospitality. Adjourned to Fayette City, Pennsylvania, at the call of district president.

MASSACHUSETTS.

Conference convened February 23, at Providence, Rhode Island; chairmen, F. O. Coombs, F. M. Sheehy and G. H. Gates; clerks M. C. Fisher and W. A. Sinclair. Short talks by F. O. Coombs and F. M. Sheehy. Branches reporting: Boston 187, North Plymouth 37, Brockton 22, New Bedford 20, Cranston 37, Providence 220, Dennisport 62, Plainville 103, Little Compton 14, Fall River 122. Ministerial reports: W. H. Kelley, George Burnham, F. O. Coombs, William Bradbury, G. H. Gates, D. T. Shaw, M. H. Bond, John Marchington, Richard Bullard, N. R. Nickerson. Audited report of district treasurer, R. Bullard: Balance $71.97; collections $10.12; total $82 09; expenses $15; balance on hand $67 09. Bishop Bullard's audited report: Balance due December 31, 1899. $539 75; receipts for 1900 $2,356 37; total $2,896.12; expenses $2,734.34; balance on hand December 31, 1900, $161.78. Communication from W. H. Kelley regarding appeal of C. L. Potts from decision of Fall River branch court and district conference, in which their decision was sustained. Report adopted by conference. Election of officers: District president, F. O. Coombs; vice president, G. H. Gates; clerks, M. C. Fisher and W. A. Sinclair; treasurer, M. C. Fisher. Next place of meeting left to the call of the district presidency, and to be published one month in advance. Delegates to General Conference appointed. Hereafter auditing committee must audit accounts of Bishop and district treasurer in advance, and have their report read at same conference at which said accounts are presented. District clerk authorized to purchase new record books, and have old ones copied into new forms; drawing on district treasurer for funds. Only missionaries, district officers, and presidents of branches to be required to report in writing to district conferences, regarding priesthood work. R. Bullard, F. P. Busiel, and M. C. Fisher instructed to purchase district tent. General and local authorities sustained. Providence Saints given vote of thanks for entertainment during conference.

EASTERN MAINE.

Conference met at Jonesport, December 1. Elder W. W. Blanchard chosen to preside, Nettie Leighton secretary. Olive and Indian River branches reported. Elders reporting: W. W. Blanchard, H. J. Davison, E. C. Foss, U. M. Kelley, J. N. Ames, and J. S. Walker; Priests L. A. Woodward and F. P. Smith. Bishop's agent's audited report: Due church $2.24; received $90.64; paid out $68.20; due church $22 44. Agent's report of tract fund read and accepted. Elders W. W. Blanchard and J. N. Ames delegates to General Conference. J. N. Ames chosen district president and U. M. Kelley assistant. Nettie Leighton sustained as clerk. A vote of thanks was extended to U. M. Kelley for past service. Next conference to meet in June; place to be named by district president. Prayer meeting on Sunday morning. Preaching by Elders W. W. Blanchard, U. M. Kelley, E. C. Foss, and J. N. Ames.

Miscellaneous Department.

QUORUM OF APOSTLES.

CHANGE OF TIME AND PLACE.

The time and place for the convening of the Quorum of the Twelve is hereby changed from the 20th of March, Lamoni, Iowa (as announced in last HERALD issue), to the 27th of March, Independence, Missouri. Explanation will be given for making this change when the quorum meets. Communications intended for the quorum may be sent to Wm. H. Kelley, Independence, Missouri, in care of Elders Joseph Luff or I. N. White. Trusting that all may see the wisdom in effecting this change in due time,

WM H. KELLEY,
President of the Quorum of Twelve.

BISHOPRIC OF GALLAND'S GROVE.

To the Saints of Galland's Grove district, Greeting:—We your brethren and servants of the Bishopric in and for the above-named district, met at Deloit, Iowa, February 13 and 14, 1901, in the Saints' church, holding four sessions.

After opening exercises, the sacrament of the Lord's supper was administered, the Holy Spirit bearing witness that our meetings would result in good. With prayerful hearts, with studious minds, and with thanksgiving to God we continued to study the law and usages of the church bearing upon our duties as a quorum, with profit.

We presented a short report of our sessions to the district conference, which convened at Deloit, the same week. Decisions reached affecting branch Bishop's agents will be given in due time. With increased confidence in our brethren and sisters, in the final triumph of the great latter-day work, and in our blessed Lord and Master, we subscribe ourselves,

Your servants for the Christ's sake,
CHARLES J. HUNT, Bishop.
DAVID BREWSTER, Counselor.
JAMES O. SHELDON, Counselor.

FOURTH QUORUM OF ELDERS.

Dear brethren, please send brief reports for the closing conference year to our secretary, J. W. Gilbert, at Independence, Jackson county, Missouri. A. BARR,
Pres. of Quorum.

THE FIRST SEVENTY.

The secretary has mailed, to each of you, blanks for reporting to both the General Conference and the quorum. Should any of you fail to receive them, please notify the Secretary, R. S. Salyards, Lamoni, Iowa, giving your full address, and he will send you others. It is desirable that the reports be sent in at your earliest convenience. You will notice that the blanks call for a report of the labor done up to and including February 28, and the report is to close with that date. It will be observed that the blanks are alike, except that the quorum blank has a ruled space for remarks. Don't forget the Church Historian if you know of any items of interest. DUNCAN CAMPBELL,
President First Seventy.

PLEASANTON, Iowa, March 7.

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PASTORAL.

Bro. W. M. Rumel reported for labor a few weeks ago, and will, for the time being, labor under the direction of Bro. L. Gamet, president of the Central Nebraska district. This notice should have appeared two or three weeks ago. It was an unintentional oversight on my part.

JAMES CAFFALL.

REDUCED RATES TO GENERAL CONFERENCE.

CENTRAL PASSENGER ASSOCIATION.

The Central Passenger Association has also granted the same reduced rate of one and one third fare round trip, certificate plan, to the General Conference and Conventions, Independence, Missouri, and on the same general terms; namely: that going tickets must be purchased at full fare, a certificate to be obtained with every ticket purchased and corresponding therewith. However, reduction will not be granted by *this* Association on tickets costing less than seventy-five cents. Provided further, that going tickets in *this* Association must be purchased from April 2–7, not later.

Certificates are not transferable. Do not forget that tickets must be handed promptly to the Church Secretary on arrival; also that all holders of certificates must be present at General Conference at Independence, Missouri, on April 9 or 10, *the two days only* on which certificates will be filled out and returned by the joint agent of the Western Association.

The territory of the Central Association is bounded on the East by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio river, but including points on either side of that river.

The following lines of road are included: Ann Arbor R. R., B. & O. R R., B. & O. S. W. R R., C. & O. Ry., C. & E I. R. R., Chicago & Erie and Erie R. R., C. I. & L. Ry., C. & M. V. R R., Cincinnati Northern R R., C. H. & D. Ry., C. C. C. & St. L. Ry., C. L. & W. Ry., C. T. & V. R. R., C. A. & C. Ry., C. N. O. & T. P. Ry. Co., C. S. & H. R R., D. A. V. & P. R. R , D. & C. N. Co., D. & L. N. Ry., E. & I. R. R , E & T. H. R. R., F. Ft. W. & W. Ry., G. R. & I. Ry., G. T. Ry. System, Hocking Valley Ry., Ill. Cent. R. R (Peoria Division), I. D. & W. Ry., I. I. & I. R R , J. & St. L. Ry., L S. & M. S. Ry., L & N. R. R., L E & W. R. R., L. H. & St. L. Ry., Mich. Central R. R., Mobile & Ohio R. R , N. Y. C. & St. L. R R., N. & W. Ry., Ohio Central Lines, Ohio Southern R R., O. & L. K. R. R , Ohio River R R , Pennsylvania Lines, Pere Marquette R. R., Pitts, Bessemer, & Lake Erie R. R , P. & L. E. R R., P. & W. Ry., Pittsburg, Lisbon, & Western Rv., Southern Ry. (St. Louis Division), T. P. & W. Ry., T. St L & W. R. R., Vandalia Line, Wabash R. R., W. & L. E R. R

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association has also granted the same reduction in rate, and on the same general terms; except that going tickets may be purchased April 2 to 8 —on any of those dates. If through ticket cannot be purchased at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase through to the place of meeting, *procuring a standard certificate from each agent from whom a ticket is purchased.* Certificates will not be honored by conductors; they must be presented to ticket agents.

The Southeastern Association includes the following lines: A. C. L. R. R. Co., A. G. S. R. R., A. & V. Ry., A. & N. Ry., A. & W. P. R. R , A. K. & N. Ry., A. V. & W. Ry., Blue Ridge R. R., C. & W. C. Ry., Chesapeake S. S. Co., C. of G. Ry. Co., C. R. & S. R. R., C. N. O. & T. P. Ry., E. & W. R. R., F. & P. R. R., F. E. C. Ry., Frank. & Cin. Ry., Georgia R. R., G. S. & F. Ry., I. C. R. R. (South of the Ohio river), K. C. M. & B. R. R , L. & N. R. R., Macon & Birm. Ry., M. D. & S R. R , Mobile & Ohio R. R., N. C. & St. L. Ry., N. O. & N. E. R. R., N. & W. Ry., N. & W. S. B. Co., O. R. & C. Ry., Pa. R. R. (South of Washington), Plant System, P. F. & P. R. R., R F. & P. R. R , S. A. L. Ry., S. C. & G. Exten. R. R., Southern Ry., T. & N. E. R. R , V. & S. W. Ry., W. & A. R. R., W. Ry. of Ala., W. & T. R. R.

TRANS-CONTINENTAL ASSOCIATION.

The Trans-Continental Passenger Association, in reply to request for reduced rates on the certificate plan, makes the following statement:—

"After a thorough investigation as to the prospective attendance from Trans-Continental territory—the states of California, Nevada, Oregon, and Washington—on the part of representatives of initial Pacific Coast lines, it has been decided that the attendance will not be sufficient to warrant any reduction below the regular nine months' rate. Your attention is respectfully called to the fact that the nine months' rate applying daily is approximately two cents per mile each way, or one and one third fare for the round trip, which is the general excursion fare applicable throughout the East. One and one third fare is probably the lowest rate that our lines would agree to make in this case in any event."

We understand from the above that parties going to Independence, Missouri, from above territory, will be able to obtain a rate of two cents per mile, or equivalent to that granted by other associations; namely, one and one third fare round trip, though, as we also understand, not on the certificate plan. Passengers will therefore take notice and make full inquiries beforehand, from their railroad agents, that they may purchase tickets to the best advantage.

The following named roads are included in the above Association: Atchison, Topeka & Santa Fe; Chicago, Rock Island & Pacific; Colorado & Southern; Colorado Midland; Denver & Rio Grande; Florence & Cripple Creek; Midland Terminal; Pecos System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott & Phœnix; San Francisco & Joaquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific.

Take notice that of the above the Atchison, Topeka & Sante Fe; Chicago, Rock Island & Pacific; Colorado Midland; Denver & Rio Grande; Rio Grande Western; and Union Pacific; are also among those included in the Western Association as granting rates on the certificate plan; hence passengers should make due inquiries of agents beforehand, that tickets may be purchased to best advantage—whether excursion or certificate tickets.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted the usual reduction of one and one-third fare, round trip, on the certificate plan, to the General Conference and General Conventions of Auxiliary Societies, Reorganized Church of Latter Day Saints, to be held at Independence, Missouri, April 5–20, 1901.

The reduced rate is granted on the terms heretofore advertised, under which the attendance of one hundred persons holding certificates showing purchase of tickets costing more than fifty cents is required; "except that where parties or clubs traveling in a body purchase round trip tickets to the place of meeting from stations from which the local one way rate is more that fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting."

Parties must obtain a separate certificate with every ticket purchased. No certificate will be honored which was issued to cover the sale of more than one single trip ticket.

Ministers or others who travel on clerical or half fare permits, or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

Tickets on the going trip may be purchased from April 2 to 8 inclusive, on any of those dates. "Under the method usually observed the passenger pays full fare on going trip, and on presentation of certificate to that effect and other conditions named complied with, he is entitled to a return ticket to starting point at one third the regular fare, by route traversed on going trip."

"Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local tickets of each road's issue, between points traveled thereon, and procure certificates thereof for each of the lines in this territory over which he travels in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate *filled out to correspond with the ticket purchased.*"

"Failure to procure or present certificate invalidates any claim for reduction in return fare."

Tickets for the going passage may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets sold at the reduced fare will, in all cases, be limited to continuous passage.

Return tickets at one third fare may be purchased any time after the necessary one hundred have been secured and certified to, until April 24, except that—

A joint agent of the Passenger Association will be present to stamp and return certificates *to delegates personally* on *two days only:* namely *Tuesday and Wednesday, April 9 and 10;* hence all parties must have their tickets in the Church Secretary's hands promptly, before those dates, in order that they may be filled out by him beforehand; and *parties must be present on the 9th or 10th,* to *receive certificates from the joint agent.*

Special attention is called to the necessity of making the trip from Kansas City to Independence on the regular lines of railroad—*either the Missouri Pacific or the Chicago and Alton,* thus completing the journey to destination over regular lines. The local electric or steam line running between Kansas City and Independence is not included in list of lines granting reduction.

The Western Passenger Association includes the following lines of road:—

Atchison, Topeka, & Santa Fe; Burlington & Northwestern; Burlington & Western; Burlington, Cedar Rapids, & Northern; Chicago & Alton; Chicago, Burlington, & Quincy; Chicago & Northwestern; Chicago Great Western; Chicago, Milwaukee, & St. Paul; Chicago, Peoria, & St. Louis; Chicago, Rock Island, & Pacific; Chicago, St. Paul, Minneapolis, & Omaha; Great Northern; Hannibal & St. Joseph; Kansas City, St Joseph, & Council Bluffs; St. Louis, Keokuk, & Northwestern; Illinois Central; Iowa Central; Jacksonville & St. Louis; Kansas City, Ft. Scott, & Memphis; Kansas City Southern; Keokuk & Western; Minneapolis & St. Louis; Missouri, Kansas, & Texas; Missouri Pacific; Rock Island & Peoria; St. Louis & San Francisco; Sioux City & Pacific; Wabash; Wisconsin Central; Burlington & Missouri River; Colorado Midland; Denver & Rio Grande; Fremont, Elkhorn, & Missouri Valley; Rio Grande Western; St. Joseph & Grand Island; Kansas City & Omaha; Union Pacific.

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 7, 1901. 2t

Expect the continuance of mercies from God; He is the strength of our life, the staff of our bread, the breath of our nostrils, and the length of our days.—*John Mason.*

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(Established 1860.)

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THIRD QUORUM OF ELDERS.

Dear brothers, let us all strive to be present at the April conference and bring the love of God with us that we may have a profitable time together. Be sure and bring a full report of all labors done or send the same to Bro. C. P. Faul, Clarksdale, Missouri.

WM. SELF.

CONFERENCE NOTICES.

Montana district conference will convene at Deer Lodge, March 30. A full and complete report from all branches is desired, and a good representation of the work from all over the state. Let us manifest an interest in the work, by so doing we can then consistently ask the world to be interested.

GOMER REESE.
G. R. WELLS.

DIED.

BUCK.—Bro. Robert Buck was born in Tytherington, Gloucestershire, England, November 19, 1819. [Date of death not given.] He was married in England, December 12, 1864; came to Canada in 1870, settling in London; four years later, moved to Blenheim, where they have since resided. He was baptized June 10, 1869, at Birmingham, England. He was true to his religion to the end; and leaves a widow, son, and two daughters to mourn. The funeral was largely attended, showing respect to the deceased and bereft ones. Funeral service conducted by Elder S. Brown. The Spirit of the Master was present giving liberty to the speaker.

BEVAN.—At Canton, Cardiff, February 6, 1901, William, eldest son of Bro. Fred and Sr. J. Bevan, aged 13 years and 8 months. After a long and painful sickness he passed peacefully away as if going to a gentle sleep. Truly he has been a great sufferer. He has gone to await the resurrection of the just. Funeral services on the 11th conducted in our hall by Elder T. Gould. Many friends and Saints followed him to his last resting place on earth. Thus we lose a bright and intelligent scholar, and member of our branch.

PARK.—Arthur Curtis Park was born to James and Nancy P. Park, on April 23, 1878, in Camp township, Polk county, Iowa; died at same place, December 26, 1900, making him 22 years, 8 months, and 3 days old.

SCRANTON.—Opal Almira, daughter of Mr. Jessie and Sr. Esther Scranton, was born September 13, 1900; died February 17, 1901, aged 5 months and 4 days. Funeral services at the Latter Day Saints' chapel in Millersburg, Illinois; sermon by Elder I. B. LaRue.

WILLIAMS —Emma, daughter of David D. and Elizabeth Williams, of Saint David, Illinois; was born June 19, 1883, at same place, died at Saint David, Illinois, March 4, 1901, aged 17 years, 8 months, and 13 days. Funeral service by Elder Thomas F. Stafford, of Lewiston, Illinois, at the M. E. church, Saint David. Interment in the Greenwood cemetery, at Canton, Illinois, Tuesday, March 5.

THOMAS —At the home of his son, Bro. Oscar Thomas, Lamoni, Iowa, March 6, 1901, Bro. Roswell G. Thomas, of lagrippe and pneumonia, aged 77 years, 6 months, and 2 days. His wife died in 1892, but two sons and a daughter survive him. He served in Company K Sixth Ohio Cavalry, 1861-64, and removed to Iowa in 1871. Was baptized by Bro. Asa S. Cochran in 1890. Funeral sermon by Bro. H. A. Stebbins, assisted by Bro. J. R. Lambert.

CHRISTY.—H. E. Christy was born at Coshocton, Ohio, July 25, 1840; married at Vinton, Iowa, August 25, 1860; ten children were born to that union, four of whom, beside the widow, remain to mourn. He was baptized April 1, 1894; died February 27, 1901. Funeral service conducted and sermon preached by Elder Mark H. Forscutt, of Nebraska City. A large concourse of friends followed the remains to the cemetery on the hill, where they were peacefully laid to their final rest.

A SONG FOR MARCH.

(Frank Farrington, in Frank Leslie's Popular Monthly for March.)

Sing ho! sing ho, for the sleet and snow
For the stormy March and the winds that blow
From north and south, now high, now low,
Or chill or warm!
Oh, March is the month of months for me;
Its south winds set old Winter free,
And tell of the springtime soon to be,
With all its charm.

Sing ho, for March on the sea's bleak shore,
Where the bracing breezes evermore
Blow up from the ocean bearing before,
The salty spray!
Sing ho, for March among the hills!
Melting snows filling the ice-rimmed rills,
Streams rushing madly past meadows and mills
Day after day.

Sing ho, for the roughest month of all,
When shrill o'er the tempest sounds the call
Of the crow from woodland tree-top tall,
Telling of spring!
And ho, for the waning winter days,
When the lingering north winds cold delays
April's coming, and chills the sun's red rays!
Oh, March is king!

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MARCH 20, 1901. NO. 12.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 20, 1901.

A FAST.

The Presidency, after a due consultation in regard to the situation and the work before the church, have thought it advisable that there be a day of fasting and prayer to be generally observed by the church; to the intent and purpose that supplication may be made to the divine Ruler for the blessings of spiritual direction, guidance, and comfort during the ensuing April session of conference.

To this end we appoint Sunday, March 31, as such day of fasting and prayer, and recommend that on that day the Saints gather at their several places of worship and engage in the service of prayer for such time or times as the branch or officers may deem wise; the fast to be from the evening meal of the 30th to the evening meal of the 31st.

"Let all things be done decently and in order."

JOSEPH SMITH,
A. H. SMITH,
E. L. KELLEY,
Presidency.

LAMONI, Iowa, March 16, 1901.

"OCCUPY TILL I COME."—JESUS.

The preachers constantly seek to impress upon their hearers the importance of the sayings and commands of Jesus, and the great, absolute necessity to observe and live by "every word that proceedeth out of the mouth of God."

The greatness of the law, the beauty and glory of it, its immense superiority over everything else, the safety of person and spirit there is in an obedience to it; the darkness and fear attending forgetfulness of the law, the dire results to follow willful disregard of its provisions, the dreadful consequences of falling into the hands of an offended lawgiver, the fate of men and nations who keep not the law, are all splendidly depictured by the teachers of *the law*.

We are sometimes impressed with awe when listening to some of these strong, impassioned appeals for observance of the law; and confess to a somberness of feeling lest we be found wanting in due respect and observance of "the things of the law." And were it not for the fact that some of the strongest appeals are made by those who at the time fail to properly discriminate between the provisions of the law they are presenting and insisting upon attention to and their own views and opinions of the law, they too frequently teaching their understanding of the law for *the* law, we should be much concerned both for our own and others' safety.

Men do not always have just conception of law; and, fired by zeal, are apt to magnify the importance of the immediate view of what they are considering before the people; and thus bewilder rather than inform their hearers.

Among the things our Lord has spoken, the words at the head of this article appear. Do they apply to us as a people? What significance shall we attach to them? How shall we apply and observe them? How keep them?

At the opening of the gospel dispensation in these latter days it was enjoined upon the eldership to preach the New Testament theory of the Christ idea in contradistinction to the ways of men, including the personality of Jesus the Christ and what was wrought by his coming to earth, his life, his death, and his resurrection. In a large sense to "know nothing but Jesus Christ and him crucified." "Teach nothing but repentance to this generation." This preaching of repentance necessarily included the reasons for repentance, true repentance and the results to follow in its train. This was the first work of the church.

As an auxiliary and an abiding basis for the preaching of this New Testament gospel, the voice of revelation was heard and the altar fires of inspiration were rekindled and the men called of God basked in the light and warmth thus restored. The realization of what had been tradition, long hoped for and anticipated, was had and men rejoiced therein. Much that was dark was brought to the light, much that was mysterious lost its mystery, became known, and was appreciated. Dogma and tradition were neither old enough, nor sufficiently sacred, to overawe the truths which revelation brought and stifle the spirit of rejoicing inquiry. The plan of salvation in Christ took definite form, and the purpose of Deity shone out on the world in vivid clearness. Priesthood rights so long lying dormant in the lives of men, "hid with Christ in God" were disclosed and the representative holders of the sacred calling were "called," "chosen," and "sent" to declare what should give light to the Gentiles and glory to Israel.

Under the direction of that Spirit of inspiration the men so called and chosen went out responding in meekness and prayerful earnestness to the injunction, "Let him that is warned warn his neighbor."

Whatever of sacrifice it was needful to make was made. Whatever persecution was roused against them they endured—many of them unto death—and those suffering accounted themselves happy if they could but endure as faithful servants unto the end.

Degrees of success more or less marked attended the general work. Many received the tidings they bore and joined with them, "the Lord adding to the church daily such as should be saved." In a few years a work had been done, the proportions of which challenged the question, the fear, or the admiration of the world; question on the part of those who were willing to make inquiry before passing judgment, fear on the part of those who, not satisfied that their own positions were not tenable and safe, admiration on the part of those who were not only willing to hear but were willing to obey the Master's word.

Prosperity came, and for a few years was taken note of and enjoyed. Means for improvement were employed and thousands threw their labors into the field of occupation. In time mistakes were made, errors occurred, reverses came, disaster followed.

No matter now what these mistakes and errors were, the disaster was great, well-nigh fatal. No matter now by whom the errors were made. It is enough to know that the mistakes must be corrected, the errors retrieved, the fatal final disaster to be averted.

A readjustment was needed, was divinely ordered and begun. From the ranks of those who gave fealty to the gospel message there came a phalanx of workers. These gathered new recruits. The Spirit inspired

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both and the work of regathering began anew. Against heavier odds of opposition than ever encountered before the gospel messengers labored. The old crystallized prejudices against the angel's message and the voices of inspiration were hardened by the results of the mistakes which had been made, the evil consequences of the errors committed; and it has taken many more years to secure the attention of those who may be of the "other sheep" of the fold, than it did at the first.

A half century has passed in unrelaxing effort, and the church has not yet reached the goal of safety or repose. The effort must not now be suffered to abate, nor a single outpost be abandoned.

It is better that idle speculations about abstruse and hidden dogmas, or obscure passages of scripture be left for elucidation at later periods, and that the surer truths of the gospel be given chief consideration. That more consistent and purer thoughts of each other's integrity of interest and purpose be given preference. That jealousies, personal or official, be relegated to the past, and a more coherent estimate of gospel unity among its advocates and beneficiaries take their place.

The command, "Occupy till I come," is in force. As time is with the Master the ever present now, his words were for all time. To him there is no past, no future. His labor for the emancipation of man began when time began for man. He takes no vacation, makes no excuses, and delays are unknown to him.

As coworkers with God, with powers delegated to us for which we must answer to him, in a court where no idle, vain, or vicious excuse will be permitted us, we must arise to higher conceptions of duty and renewing our courage be busily engaged, not in other men's matters, but in the things entrusted to our ministry, occupying till he come, lest when he comes we shall be found not doing.

AN EFFORT IN BEHALF OF POLYGAMY.

The following is the text of a bill passed by both houses of the Utah Legislature, the scope of which is all too plain to those outside of Utah:—

Every person who has reason to believe that a crime or public offense has been committed must make complaint against such person before some magistrate having authority to make inquiry of the same; provided, that no prosecution shall be commenced except on complaint of the husband, or wife, or relative of the accused within the first degree of consanguinity, or of the person with whom the unlawful act is alleged to have been committed, or of the father, or mother of said person, and no prosecution for plural marriage shall be commenced except on complaint of the wife, or alleged plural wife of the accused; but this proviso shall not apply to prosecutions under section 4,208 of the revised statutes of Utah, 1898, defining and punishing polygamous marriages.

Of the speeches made upon the occasion we reproduce from the columns of the *Deseret Evening News* for March 11, the following:—

Mr. Van Horne offered an impassioned address against the bill. He said in part:—

"When anyone has lived in the state for nearly a quarter of a century and has received the stranger with friendship and hospitality, it would need to be a colder heart than mine that would bring hardship on such an one." He reviewed some of the points of the polygamy prosecutions.

"During all this time it was almost impossible to prove a polygamous marriage for the reason that the marriages were solemnized with a solemn oath of secrecy. Women, who believed themselves pure, declared under oath that they did not know who were the fathers of their babes. Finally the head of the Mormon Church announced that the practice of polygamy must cease. Many believed there was insincerity. This clause was put into the constitution of the state. Now gentlemen, I leave it to you whether it would be advancing the Mormon faith to adduce insincerity in the Mormon promise. You may say the country will pay no attention. I believe that the passage of this act will result in Congress passing laws on marriage more stringent than any in existence. Convictions under such laws would entail imprisonment in United States prisons. The rancor of the times of prosecution has been wiped out on the fields of battle. Sober and common sense thought must tend towards a peaceful solution. If you pass this bill, remember that my voice and my vote are against a measure which will bring unnecessary trouble. In the after light I can look into the eyes of Utah and say in the words of Macbeth, 'Shake not thy gory locks at me, thou canst not say I did it.'"

Mr. Glasmann then spoke on the bill. He said he had no personal ax to grind.

"The Mormon people would never have consented to statehood had they understood that it meant giving up and ceasing to provide for their then lawful wives and children."

He called attention to page 900 of the revised statutes, to bear out his arguments, and to the constitution of the state, in which it was stated that so much of the law as referred to polygamy should remain in force in Utah.

"It especially exempted from punishment those who had been living in polygamy prior to the manifesto," thundered the speaker. "The Mormon people would not have accepted statehood had they foreseen that the Supreme Court would rule that unlawful cohabitation included in its meaning the recognition of plural wives without actually living with them. It has been claimed that under this law people could bring their plural wives from Mexico to live in Utah; but they could not do so unless they married those wives prior to 1891, if any amendment to this bill is adopted.

"As to insincerity it would be on the part of the Gentiles instead of the Mormons if they sought to prevent the Mormons from recognizing their wives married prior to 1891. Pass this bill and I am ready to vote for a memorial to Congress, forever prohibiting polygamy in the United States. If you fail to pass this bill we'll have hell in Utah for twenty years to come. Where is there any disloyalty to the Union in it. Every other state in the Union has a similar law. The last test of her loyalty was the responding to President McKinley's call for troops for Manila." . . .

D. C. Johnson said he had the interest of the dominant church at heart as much as any on the floor, but he thought that such a law would be a disgrace. It would throw down the bars for immorality. "The law today," he said, "is good enough for anyone who wants to keep it. The great newspapers of the United States have already telegraphed for copies of this proposed law. It will set friend against friend and brother against brother. It will create a storm at home and a storm abroad, and permit not only religious people to violate the law, but anyone who wishes to." . . .

Mr. Sharp spoke for the second time on the bill. He said that his father was the first who had refused to go to the penitentiary, and agreed to abide by the law. His reasons for ceasing to be a polygamist was that he would bring children into the world who would be ashamed to look any man in the face.

D. H. Morris . . . said that there was need for legislation which would legitimatize children. He referred to the bogaboo that Congress would pass laws prohibiting polygamy.

"We do not care, it would affect Utah probably less than any other state. I believe that the moral atmosphere of Utah is purer than that of any state in the Union."

We also quote one from Salt Lake *Tribune:*—

Smith, following Glasmann, said, in concluding:—

"The passage of the bill under consideration would be taken by the people of the country as evidence that polygamy had been legalized." He further declared that the state would be disgraced in the eyes of the nation if the bill passed.

Of this action of the Utah legislature a dispatch to the Chicago *Tribune*, March 8, says:—

BREAKS COMPACT WITH NATION.

Washington, D. C., March 8.—[Special.]—Apparently Utah has attempted in this new legislation to get around the solemn compact on which the State was admitted into the union.

When Congress voted that Utah might be a State of the union there was a solemn compact made that polygamy should be forever a thing of the past. Congress, in the enabling act, stipulated that the convention of Utah should provide by ordinance, irrevocably:

"First—The perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship; provided, that polygamous or plural marriages are forever prohibited."

Pursuant to the act, a constitutional convention was held at Salt Lake City, and the following provisions were framed by the convention and adopted by the convention and adopted by the people as a part of the constitution:—

"Article 3, ordinance: The following ordinance shall be irrevocable without the consent of the United States and the people of this state:—

"First—Perfect toleration of religious sentiment is guaranteed. No inhabitant of this state shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited."

NULLIFIES POLYGAMY PROVISO.

The difficulty probably will be in the fact that the new Utah law does not legalize polygamy. It could not do so because the provision in the state constitution cannot be repealed without the consent of the United States. As it does not directly violate the constitution, but merely pretends to establish a rule of evidence, it may be held that the new law is constitutional. It evidently is against the spirit of the enabling act, as it is intended to nullify the antipolygamy provision of the state constitution and surely will have that effect.

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Whatever may be the opinion of the men who in the Senate and House of Representatives of Utah voted for this bill, one thing is certain; outside of the state the act will everywhere be taken to mean that the state has broken faith with Congress and the public opinion of the states of the Union.

The fact seems to be that children are continually being born of polygamous practices, which the "manifesto" of Pres. Woodruff and his rendition of its meaning and scope of application decided must cease. To gloze over these continued infractions of the moral understanding under which statehood was secured, and to give apparent security to those who still persist in the practice which it was intended should cease, a law is made practically shielding transgressors from prosecution.

One of the speakers to the bill stated that not more than one per cent of the men of the Utah church were polygamists and asked why should all the rest of the citizens be disturbed and be made liable to trouble on account of this small portion of the people.

If it be true that only one per cent of the community are practical polygamists let that one per cent stop doing wrong, and the ninety and nine will cease from being troubled. If one per cent of the men of Iowa were continually guilty of committing any given misdemeanor, would the rest of the men of the state be justified in hedging the few round with defensive legislation to prevent the prosecution of the wrongdoers? Hardly.

But we note that Governor Wells has vetoed the bill and it is not likely that it can be passed by the requisite majority over his veto.

Salt Lake City, Utah, March 14.—Governor Wells has vetoed the Evans bill relating to the making of complaints and commencing of prosecutions in criminal cases.

The Governor, after explaining that he does not question the motives of those who participated in the passage of the bill and without reflection on their patriotism, thinks that his judgment and his oath demand that he withhold his signature from the measure.

THINKS LAW WOULD DO HARM.

"In my opinion nothing can be clearer," the Governor says, "than if this bill, if passed, would be welcomed and employed as a most effective weapon against the classes whose condition it is intended to ameliorate.

"Furthermore, I have reason to believe its enactment would be the signal for a general demand upon the national Congress for a constitutional amendment directed against certain social conditions here—a demand which under the present circumstances would surely be complied with.

"While it may be urged that in every event the poor could be made to suffer, is it not an odious thought, repulsive to every good citizen of whatsoever creed or party, that the whole state should thus be put under a ban? Surely there is none so selfish and unpatriotic as to argue that this is preferable to the endurance of a few isolated instances of prosecution unbacked, as they are, by either respectable moral support or sympathy.

SPEAKS FROM MORMON STANDPOINT.

"I yield to no one in affection for those, my people, who from the highest motives and because they believed it a divine command, entered into the relation of plural marriage. Born and reared in Utah, myself a product of that marriage system, taught from infancy to regard my lineage as approved of the Almighty, and proud today, as I have ever been, of my heritage, it will be granted, I trust, that every instinct of my nature reaches out to shield my friends from harm and to protect them from unjust attack. Their cause is my cause, and when they are hurt, I am hurt, for I am part of them.

"But in that same heart which is filled with sympathy for them, I find also the solemn feeling that this bill holds out only a false hope of protection, and that in offering a phantom of relief to a few it in reality invites a deluge of discord and disaster upon all."

The measure vetoed by the Governor of Utah was one providing in substance that no criminal prosecution for plural marriages could be instituted, except by relatives or plural wives of the offenders. It was passed in the face of bitter opposition from Mormon members of the Legislature.

We certainly congratulate Gov. Wells on the stand he has taken in this crisis of affairs in his state. The emancipation of the state from the grasp of the willfully erring lies with the younger elements. May they be successful should be the wish of all who have the welfare of the whole country at heart.

Governor Wells' veto of the polygamy bill was sustained by the Senate of Utah by a vote of 9 to 9—the former vote of the Senate on the bill having been 11 for 7 against. Two of the senators who probably voted for the bill stated that upon consideration they believed Governor Wells to have been correct in his action in vetoing the bill.

This will probably end the effort, at least during Governor Wells' term of office.

CHEERFULNESS AND LEVITY.

The above-mentioned characteristics of the mind are so different, that ordinarily there should be but little difficulty in distinguishing between them. It frequently happens, however, that when manifestations of levity are met with disapproval, they are defended upon the ground that we should be cheerful; that a long face and solemn mien are not conducive to our good, or the pleasure and good of others. Evidently, in deportment, as in other things, extremes should be avoided; but there is certainly no necessity for confounding cheerfulness and levity. One may be happily disposed, pleasant and cheerful, without the least degree of manifest levity; and it is just as possible to be light-minded and frivolous, without any of the elements of real cheerfulness. Earnestness and sobriety are not at all opposed to cheeriness of disposition.

On the other hand, they are naturally productive of such a condition of mind. The earnest soul, alive and active in filling the opportunities of life, will be made glad in the act of doing right, in looking forward to the results of well-directed effort. The resultant satisfaction will manifest itself in the animated countenance, the elastic step, and the buoyant conversation of a cheerful, energetic laborer for a good end.

Frivolity of speech and action rather denote the absence of proper activity, which alone can bring real contentedness of mind, and happiness of disposition. Frequently they are but mental efforts to fill a void caused by the lack of proper ideals toward which to direct our efforts. The soul that lies beneath may be, and is very apt to be, anything but cheerful. The influence of a cheerful, earnest person is beyond our power to estimate. It is widely different from one who is light-minded and frivolous. The former not only brings sunshine into the lives of others, but impresses their minds with good thoughts, serious resolutions, lofty ideals, and increased love for the good and true. The latter diverts the mind from its own destiny, fosters shallow conceptions of duty, and makes men and women less earnest in their considerations of life and its possibilities.

The importance of being able to make careful distinction between these two conditions of the mind may be further seen by observing what the Lord has said about it. With regard to cheerfulness he has enjoined us that

> Saints should be cheerful in their warfare that they may be joyous in their triumph.—D. C. 119:6.

Again:—

> The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world.—D. C. 119:3.

But with respect to levity,—

> Remember the great and last promise which I have made unto you: cast away your idle thoughts and excess of laughter far from you.—D. C. 85:19.

Also,—

> There is a great work to be done by mine elders, and that they may be fitted to do this work and the accomplishment thereof be not prevented, it is enjoined upon them that they shall not only be kind of heart and of a lowly spirit, that their wisdom may be the wisdom of the Lord and their strength the strength of the Spirit, but they shall lay aside lightness of speech and lightness of manner when standing to declare the word.—D. C. 119:2.

Evidently the Lord has reason for expressing himself as he has done on these matters. Is it not possible that the injunctions thus given are pertinent at the present time, and that a careful study of their merits, accompanied by a disposition to heed, will work results for good? The statement that "there is a great work to be done by mine elders," coupled with instructions regarding qualifications,

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that "the accomplishment thereof be not prevented," is worthy of more than a passing attention.

It is not hard to conceive of a body of earnest, zealous men, their souls knit together in one common cause, their cheerful countenances beaming with the light of truth, yet neither in word or action manifesting that lightness and frivolity of mind that will prevent the free operation of the Holy Spirit. We feel sure that among other things to be observed we must pay due heed to what the Lord has said upon these matters before we can receive the degree of light and revelation really needed to qualify the Saints of God for the great work intrusted to their care.

EXTRACTS FROM LETTERS.

Bro. Samuel Tomlinson, writing from Niagara Falls, Ontario, Canada, under date of February 21, says:—

I came to this town on the 16th of this month. Am doing a great deal of visiting with those not of our faith, and find I can do much more good than by holding services every night. However, I am holding forth in the neat little church building here, every other night. Things are not as favorable as we would like; much need of spiritual growth among the members. Lots of sickness, principally the "grippe." I am not fully recovered from a two weeks' siege of it. In my illness I was tenderly cared for by Bro. and Sister Stoner, of Welland, and Sister Pew, of Low Banks.

Mrs. George H. Lawrence, under date of February 24, writes from Björneborg, Sweden:—

I am a believer in, although not a member of, your church; but with God's help I will be a member at the earliest opportunity.

EDITORIAL ITEMS.

In this issue in our column for selected articles, we have reproduced an editorial from the *Biblical World*, one of the publications of the University of Chicago, of which Dr. William Harper, president of the University, is editor.

On page 71 of the present volume of the HERALD, the article "Hæckel's Solution of the Riddle of the Universe," should have been credited to the *Literary Digest*.

We have received a copy of "The People, The Land and The Book," an illustrated Hebrew-Christian quarterly, treating of the old and historic people of Israel, of their native land, Palestine, and of the book, the Bible, and the Jewish traditions and literature. This periodical is being published at 436 Carlton avenue, Brooklyn, New York, and is edited by B. M. Schapiro. Price $1 per year.

News was received Monday of the death of Bro. Alma N. Bishop, of the Wales mission. Particulars have not as reached us, but will probably do so before our next issue.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 12.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

It was fully the middle of the afternoon before we reached Bro. Moore's. Sr. Moore received us very kindly and was talkative, but forgot, or did not think, to ask us if we had been to dinner. Her husband was away from home and did not get back till late, and it was sundown before we were invited to break our fast for that day. As it was a forced fast, and not in the spirit of prayer, it was almost a torture for dear Bro. Newkirk. I felt sorry for him, but neither of us had courage to tell Sr. Moore we had no dinner and were hungry. I took a philosophical view of the matter and concluded we must not be afraid to take some of the bitter side of a missionary's life in this world without complaining. And I remembered that Jesus also hungered at times in his mission work in this unthankful, sin-cursed world, without complaining. And this I felt to do, though I do not think I suffered so much as Bro. Newkirk. I imagined I could almost see Jesus and his disciples carrying loaves of bread and fishes under their arms when they were going where it would be inconvenient to get dinner. We had only neglected to follow their example and take a lunch with us, hence had no complaint to make except against ourselves.

Bro. Moore is now in Lamoni, and the first time I met Bro. Stafford after that in conference, he came to me with tears in his eyes and asked my forgiveness over and over again for the way he used us. But I could not forgive him, for I had not even thought of blaming him in the matter. He had been the happy recipient of the gospel in England in 1837, when the first missionaries visited that foreign land, under the ministration of Heber C. Kimball and others, who left Nauvoo with the glad tidings of the angel's message. Bro. Stafford's love for the gospel and those men in that early day had been so betrayed by those men's apostasy, that, in the darkness which surrounded it and them, it nearly made shipwreck of him forever. But his integrity of soul was all the time just the same, and had he invited us into his home at that time, no doubt he would have been fired with our message of the same gospel we were bearing to the lost and scattered sheep of latter-day Israel, as he soon received it through Bro. Gurley.

We stayed the next day with Bro. Moore, and the morning following started on our journey, not knowing just where to go next. While we were pondering over the matter, we agreed to make it a subject of prayer. While at prayer, Bro. Newkirk had a "vision, and saw Burlington, Iowa, and we were walking in the streets." Like Paul the ancient apostle, we gathered from this manifestation we should go there. We were then seven miles south of Burlington, and we started west. We stayed over night with a stranger five miles from the river, and there learned that the Mississippi river was very high and the ferryboats came to Shokekon, where we took the steamer for Burlington. While standing on the banks of the river waiting for the boat, teams soon came up, and the teamsters, like ourselves, patiently waited for the opportunity to cross the river; and as the ferryboat hove in sight, one of the teamsters said to us, "Gentlemen, if you will jump into my wagon it will cost you nothing to cross over to Burlington." We accepted his invitation, and in that way saved a dollar, which, by the way, we did not have. Twenty-two teams, wagons, and carriages crossed with us. As the gentleman drove up into the city he said to us, "Did one of you gentlemen pay my fare?" We had not, and he remarked, "No one asked me for it, so I am a dollar ahead also." I mention this occurrence simply to show that it seemed Providence helped us at that time.

It was some little time before we found any of the Saints. Bro. Newkirk again became discouraged, for it was most night, and neither of us had money. He waited at a hotel and I kept on the search, hoping to find some of our brethren. I finally heard that Mr. Morton, who was in the post office, was a "Mormon." I at once called on him. He was glad to see us, took us to his hotel for supper, and we lodged over night with him, and in the morning he took us to Bro. Dwight Webster's, and in the evening Bro. Oliver P. Dunham came in and we had special liberty in presenting the gospel and the promises to us of the coming of Joseph to take his father's place in the church. The Spirit bore testimony to all the brethren of our mission, and they were with us heart and hand, so much so that they gave us quite a number of dollars to help us in our mission. This was the first money I received in my mission. These brethren all once lived in Nauvoo, and were well acquainted with the choice seer, and had never followed any of the factions which broke off from the church during the apostasy, and had been waiting patiently, and hoping for one of Joseph's children to come forward and take the leadership of the church.

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From there we visited Mount Pleasant, Glasgow, West Point, String Prairie, Keokuk, and Montrose, Iowa. In all of these places we found some of the Saints, whom I will mention more particularly before I close this article, and on June 28, 1858, we crossed the river to Nauvoo. On that date I find the following notes in my diary:—

"Nauvoo, Hancock county, Illinois, June 28, 1858.—This day we have visited Major Lewis C. Bidamon. Saw Bro. Joseph and wife. They are well, but we had no talk with them of our hope. Sr. Bidamon seems cast down in mind. Little David has the appearance that thought has marked his countenance; and in fact, they all seem to be lonely and cheerless,—rather on suspense, or else I imagine it. I judge from my acquaintance with the family, which has been since December 5, 1856, something over a year. I boarded at the Mansion House. Bidamon was proprietor. With the exception of a little over three months, I worked for Joseph on his farm. I left Nauvoo, December, 1857, and went to Amboy, but today I saw Bro. Joseph again, though we have had no talk with him in regard to our hope, which is deliverance and reorganization, but while at prayer the Spirit rested on us in mighty power, and the burden of our supplications were in behalf of Bro. Joseph and deliverance, and in the name of the God of Israel and authority vested in us we took peace from Joseph in the world until he would acknowledge his calling as a deliverer in Israel."

We then returned to Burlington, and Bro. Oliver P. Dunham accompanied us to conference, which was held four miles west of Amboy. Bro. Dunham paid our fares on the cars. I was confirmed in regard to my mission, and was farther directed by the Spirit of prophecy through Bro. Samuel H. Gurley that my mission was to the north, northeast, south, and west, and then accompany the Prophet Joseph to Zarahemla, for my mission was not finished. Bro. Reuben Newkirk was again appointed by the conference to accompany me on my mission. He accepted the appointment, but soon began to get uneasy and discouraged, desiring to return home. He accompanied me as far as Beaverton, Boone county, and while at Bro. Whitcomb's he said to me, "Bro. Briggs, I am going home in the morning to see my wife and family, but will return in six weeks or two months." He failed to keep the promise.

It was now the first of July. I stopped in Boone county through the most of the fall, and went to the conference held in Amboy, December, 1858. We had a very interesting and spiritual conference, and I returned to Beaverton and stopped with the Saints a short time longer. We had had two or three prayer meetings a week since the last of July, and preaching once in two or three weeks by Elder Samuel Powers, of Beloit. There had been twenty members added to the church here since I came. Bro. Zenos Whitcomb and wife were the only members when I went there in July. Those who joined the church enjoyed the gifts of the Holy Spirit, confirming them in the word of the Lord as in ancient times.

In January I visited many of the old Saints in Wisconsin at Burlington, Racine county, Rochester, Waukesha, and again in Fox river valley, Illinois, Bro. I. L. Rogers, the Horton family, Henry Hart, Archibald M. Wilsey, Philo and Dimic Howard, Elder James Blakeslee, and others, and at Batavia in March I baptized Brn. Crowell G. Lanphear, Harvey Blakeslee, and Louis Delmon. These are the first I ever baptized into the church. I then attended the General Conference of April 6, 1859, in Boone county, near Beaverton. The meetings continued five days and the gifts of the Holy Ghost were manifest in great power, confirming the Saints and approbating and indorsing the conference. Bro. James Blakeslee did most of the preaching, assisted by Elders Samuel Powers and W. W. Blair. Brn. Aldrich and Gaylord, of Burlington, Wisconsin, attended this conference, and were now firm in the work of the Reorganization. Ten were baptized at the conference. Sr. Lydia Blakeslee, wife of George A., of Galien, Michigan, was one of them. He was, at that time, not a member. Elder W. W. Blair was appointed to labor with me on my mission.

We visited the Saints at Burlington, Wisconsin. We found several old Saints in Kane county, Illinois, and in East Troy found Bro. Bentley, and west of Troy seven miles, a brother David Stiles. In Waukesha, Wisconsin, we visited eight families of the old Saints. Albert White, and Emeline, Emily, Julia, and Louisa, all cousins of mine; Nelson, Hiram, and Edwin Higley were old members of the church, all living there. Cousin Emeline Welch was now a spiritualist.

We then went north of Waukesha eight miles and found some more of the old members of the church, and in Milwaukee visited Bro. Thomas Feavel and several other families in the city. They were all expecting to move to the state of Iowa in the fall. In Racine we visited a Bro. Andrews and three other families, and then we continued our mission down the Fox river valley, visiting many families of the Saints, whom we left much interested in the faith, and we had great reason to rejoice, for we were very much blessed with the Spirit in bearing testimony of the coming of Joseph to take charge of the work commenced by his father.

We reached Amboy the 1st of June. Conference convened the 10th. Meetings lasted until the 14th. Fourteen members were added to the church by baptism. The gifts of the Holy Spirit were manifest in great power. Many of the old Saints said they never saw the power of God manifest so much in all their experience in the church before. Elder William Marks, of Shabbona Grove, extended his hand of fellowship to unite with us. The conference received him with joy, and he was now with us heart and hand. He bore a faithful testimony of the truth of the latter-day dispensation as it was opened by the Prophet Joseph. He was a beloved brother of great experience, and during this conference Sr. Helen Pomeroy, while speaking in prophecy, turned to him and said,

"Thus saith the Lord, O thou man of God, In times past thou hast sat in council with my servant Joseph the seer, and the time is near when thou shalt sit in council with his son. When I called my servant Joseph he was as a lone tree; but when I shall call his son he shall be as one of a mighty forest."

The Saints all seemed lit up by the power of the Holy Spirit and confirmed in our blessed work. Brn. Aldrich and Gaylord were much elated and confirmed in the Reorganization, and I was comforted in my very soul by the power of the Holy Ghost confirming me in my mission. I did not feel as though I were all alone now any more as a missionary of the Reorganization. Up to this time I was the only one who was a continual missionary of the church, and my forte was in prayer meetings and constant testimony whenever I met with any of the Saints at their homes. The Spirit of revelation and prophecy was always with me in testimony whenever I met with the wandering Saints who had been in the wilderness of confusion ever since the martyrdom of Joseph, the choice seer.

At this conference Bro. C. G. Lanphear's little daughter Nettie, not more than ten or twelve years old, spoke in tongues by the power of the Holy Ghost. She was not a member of the church at the time, and I always thought the Lord permitted his Spirit to be given to her for my special benefit, for I had much desired to see some one have the gift of tongues who did not belong to the church, like it was given to Cornelius and his house that feared God, though they were not yet members of the church, as is recorded in the Acts of the Apostles, tenth chapter. I knew Nettie Lanphear was an innocent little girl, and the Spirit bore testimony to me while she was speak-

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ing, and brought to my memory the conversion of the first Gentiles in the days of the disciples of Christ.

The conference again accepted my labors, as it had done all previous conferences since 1856, and now appointed Elder Blair to again accompany me on my mission west, requesting us to go as far as Council Bluffs, Iowa, and vicinity.

(Continued.)

"WHO SHALL PRESIDE?"

It appears that more may be profitably said upon this subject than was presented in the HERALD of December 5 and February 6; also that there is medium ground, perhaps the "golden mean," where truth is said to occupy sometimes, ground midway between the idea that the counselors of the president of the church can and must preside over the affairs of the church (indefinitely so) in case of the death of said presiding officer, and the idea that they have no right to preside at all in such case, but that another quorum should step in and take charge.

One writer says that there is "a vast difference between presiding over the church and over the high council." But it is quite clear to the mind of the present writer that the law (revealed word) of God makes it plain that the assistant presidents over the high council of the church are the same individuals as the assistant presidents over the whole body, that the counselors to the president of the church are they who assist him in presiding over the high council, and that they, and they only, have power to preside over said council in his absence.

Concerning said presidency the following is written:—

> Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church.—D. C. 104:11.

This word, then, makes it plain that it is the privilege of the president of the church to have two counselors, that they are provided for in the law of God, and that all three are to be "appointed" to their places as well as ordained and accepted by vote of the body. And it is a fact that the high council does not "select the president's counselors to preside with him in the high council," and it is not possible (under the law) that they (the high council) may select "any two high priests to assist him in presiding over the high council."

Indeed, no; for the Lord has already provided and appointed by revelation those who shall, or who may, by right preside with the president, or in his absence. It is not a matter of choice by that council, nor their privilege to select any other high priests than the "three presiding high priests" referred to in 104:11, the two assistants being (or having been) "appointed after the same manner that he [the chief] himself was appointed;" even by "revelation." We read as follows:—

> The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church; and it is according to the dignity of his office, that he should preside over the high council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant; and in case that he himself is absent, the other presidents have power to preside in his stead, both or either of them.—D. C. 99:6.

Thus, although it is not said in so many words, yet it is clear that it is "according to the dignity" of their office that they thus "have power" to preside over that which is "the highest council of the church of God" (104:35), as well as that the president so presides "according to the dignity of his office." Both he and they occupy their positions permanently while they are in the presidency, and no others are pointed out in the law as having any possible right to so preside. Indeed no other quorum of the church has the Lord made it obligatory upon himself to appoint by revelation except this one. And in calling the president of the church by revelation he has placed dignity and honor upon him and his office. And in like manner he has placed dignity and honor upon the office of counselor, and upon the men whom he names out of all the priesthood to be assistant presidents over the church and over the high council. Then, as the Lord has provided that all three shall be named by him, therefore to say that the body known as the high council may "select any two high priests to assist" the president of the church is rather opposite to the word of God that governs the matter.

Furthermore, it is very evident that the office of assistant president over the high council is a very weighty responsibility and calling, in that they are to be placed only by revelation. And if these are not the same men as those who are counselors to the president of the church, those placed jointly with him over the affairs of the whole church, then they have a prerogative of appointment (by revelation) to a lesser office which those of the higher (the presidency) do not have, that is if the men mentioned in 99:6 are not the same persons as those mentioned in 104:11.

But the present writer believes that the Lord has made it clear that they are the same men, and that no others have authority to preside over the high council "at the seat of the presidency" (99:11) than the counselors to the president of the church. They preside by ex officio right.

Now as to the presidency over the church in case of the absence or death of the president himself: Evidently this is a subject of very great moment to the whole body, and that a very important principle of church government is here involved. Yes, the very life and perpetuity of the church is at times dependent upon a correct solution of this question. This was proven by the wandering, erring fate of those who, from 1844 forward, followed either the suppositions of men or the plans of ambitious and corrupt leaders.

But, in facing this problem, we ask, Is it possible that he who began the work by and through the ministration of angels; and who, with systematic skill, organized the church by revelation; that he who caused men "to build better than they knew," that he did not foresee or consider emergencies of this kind, nor provide a way to prevent a breaking into fragments by reason of failure on the part of his law to meet the circumstances? Did he lack foresight or forethought? Is it possible that no divine plan existed in 1844 to prevent trouble, one which if followed would have prevented the dire consequences and widespread darkness and confusion that resulted? Was there no other aid but that of individual human wisdom or individual gaining of light to inform any one whether to follow this course or that course, or to keep still? Was it really unavoidable and according to divine purpose that both God and man should wait all those years before it was possible at all to go right, or any nucleus be organized? In case of a like loss in our time, would it be really needful that we should go blindly, or should "not know what to do," as some say, or the authorities of God's house not know how to proceed to find out what to do, or what the Lord wanted done?

Instead of this, the writer believes that a way was made plain by the Lord, that it was then on record and is yet, and that if Sidney Rigdon, Brigham Young, and their fellows, had been intent upon knowing the law of God and keeping it, instead of determined to go their own ambitious or corrupt way, they neither *could* nor *would* have gone wrong as to leadership, and the Lord would have made a clear path out of all the difficulties that beset the church at that time.

No doubt all are willing to admit that the question of right leadership is one of the most vital principles in the church of God (as well as among nations), and that to comprehend the divine mind concerning this principle and its harmonious order (in his sight) would certainly be a great blessing to

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his people. And not only do the quorums of priesthood need light from on high, but also the members throughout the church need also this information. But if God has given us no light, if he has made no way plain for us, then what situation are we in? But we read as follows:—

> In cases of difficulty respecting doctrine, or principle (if there is not a sufficiency written to make the case clear to the minds of the council), the president may inquire and obtain the mind of the Lord.—D. C. 99: 10.

Right here is the method of escape from the difficulty plainly pointed out by the Lord. As remarked above, there is no principle more weighty than this concerning the proper rulership over the church. And the Lord has provided for this emergency by making it plain that the president of the high council at the time when such lack of information exists, that he, whoever of the three may be there to preside, either one or more of the three, that he or they "may inquire and obtain the mind of the Lord by revelation." If the president of the church be absent on business, or if he be disabled by sickness, or because of transgression, or if he be dead, he is absent from that high council and his counselors, the assistant presidents, have right to preside, and, for the time being only, they or either of them, whichever presides, becomes a revelator to and for the church. But this is only temporary, and the continuance of government is to be according to the word then and there received, which may or may not immediately end the jurisdiction of the counselors as presiding officers. That matter is for the Lord to decide, and for him only.

Therefore, so far as the counselors having the right to rule over the church after the death of their superior, to continue indefinitely that way, there is nothing of the kind given in the written word. But they (or the one remaining) should immediately call the standing high council together, and with prayer and fasting, ask and obtain "by revelation" that which God has already promised, that is, obtain guidance upon this great principle, learn what course should be pursued to make certain the prosperity and safety of the body, the church.

The Lord says, "In cases of difficulty," to do this, and certainly that was a weighty case of difficulty in 1844, and it may sometime be again. Neither then nor now do the counselors have right to go on of themselves and, without tidings, become rulers. If they (or either of them) are directed of the Lord to preside temporarily during the preparation or qualifying of the one who is to succeed the one removed by death or transgression, then well and good. But the paramount thing is that they are warranted in seeking and obtaining first the instruction promised in 99: 6, 10, before the church can go on.

Furthermore, we read from the "History of Joseph Smith" (written by himself), as follows (date July 7, 1834):—

> After singing and prayer, I gave the council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeably to the pattern heretofore given, read the revelation on the subject, and told them that if I should now be taken away I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth.—*Times and Seasons*, vol. 6, p. 1109; *Millennial Star*, vol. 15, p. 109.

Thus we see that the father of the present Joseph understood that in case he should be "taken away," still the work of the Lord could go on, even through and by the means of revelation that God would impart in the way stated in section 99 : 10 and also by President Joseph Smith in the above instructions to the high council in 1834. And evidently he understood that this was a standing law or rule, and to be in accordance with "the pattern heretofore given" by the Lord, and that the Lord had made known to him that he (the Lord) would reveal his divine will and purpose and direct the church through the body called the high council; and this is in harmony with 99: 6, 10.

Therefore, in case the church lost its president, the first move to be made (as the writer of this understands it) would be to gain knowledge as to who the Lord made choice of as the successor. For, no matter what lineage he may be of, yet God's word provides that he who is to preside must be "appointed by revelation" as well as "chosen by the body."

Had this direction from the Lord been heeded in 1844 and after (and righteousness existed too), there would have been no breaking up or scattering abroad. And, as that order was a truth then, and the Lord had by revelation provided for the emergency, as he had indeed made the way plain to all who were or are willing to see his way, so today the same truth, the same way of the Lord is provided.

However, I believe, with one of the writers, that no such sad emergency will be thrust upon us as occurred nearly sixty years ago, but that He who rules, who is "the head," will yet manifest himself in due and proper time to the guidance of his church, and that order, peace, and prosperity will yet spread abroad and bless those who shall abide in faith, in love, in mercy, and in truth. To this end I seek and pray. LAMONI.

THE SPALDING STORY.

Since so many stories relating to the origin of the Book of Mormon have been told, the writer takes the liberty of repeating a new (?) one. It is another version of the Spalding story, which has long since ceased to be "a new thing under the sun." It has been refuted again and again, but is still adhered to by some as the best weapon with which to oppose Latter Day Saints. Doubtless it is believed to be "the survival of the fittest," and is highly prized by some, and considered a "clincher," no matter in what form it is told. The old song appears to be sung to a new tune in this case.

While laboring in California the writer read a book, generally circulated in a certain community, entitled "Conquering the Wilderness." It was written by one Frank Triplett, who bears the title of "Col." and published by N. D. Thompson and Co., New York and St. Louis, 1883.

It purports to be "a full account of the romantic deeds, lofty achievements, and marvelous adventures" of Daniel Boone, David Crockett, and other American pioneers; also "the heroic fortitude and noble deeds of the pioneer wives and mothers;" likewise "the eccentricities and self-sacrificing labors of Cartright, Axley, and other celebrated pioneer preachers." The writer who gives Col. Triplett this "send off" is very particular to state that the latter doesn't deal in poetry, but facts. To him also a fact is not a flower, but a substantial thing, a weapon of war.

In the course of his wanderings the author reaches Mormonism (so-called) and sums up Joseph Smith and his claims as follows:—

> This shrewd Yankee, who had emigrated from his native State of Vermont to New York, seems to have stolen the manuscript of a novel, written in a style similiar to that of the scriptures, and entitled, "Manuscript Found." This has been proved, by unimpeachable evidence, to have been the work of one Josiah Spalding, a lawyer (some accounts say a minister) of considerable erudition. Being unable to get it published, he laid it away in an old trunk, from which it was filched by Joseph Smith, who afterwards claimed to have been directed to dig in a fabulous hill (Cumorah), where he would find the true bible, written on plates of gold. The plates of gold were entirely imaginary, the hill Cumorah was Spalding's trunk, and the new bible the lawyer's novel.—Pp. 520, 521.

The Spalding origin of the Book of Mormon is a matter of tradition and common report among the opponents of the latter-day work. However, not merely some, but most accounts represent Mr. Spalding as a minister, and his first name as Solomon instead of "Josiah." That such a man existed and wrote a book bearing the above name we do not dispute. Most accounts are right in what they say of the existence of the man, but wrong

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in saying his romance was the original of the Book or Mormon. Moreover, the lack of unanimity in representing the man, and the last claim especially, brands the latter as a sheer fabrication. Said novel is now in the possession of Oberlin College, and was in no wise the source of the Book of Mormon, as is evident from the following letters:—

FT. BIDWELL, Calif, Feb 8, 1899.

PROF. WRIGHT, Oberlin, Ohio;

Dear Sir:—I have a copy of the Cleveland *Plain Dealer*, dated April 8, 1896. It contains one of a series of articles in regard to the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Kirtland, Ohio, that year. The reporter, Mr. George H. Gordon, says of you:—

"Prof. Wright, of Oberlin, was in Kirtland Monday afternoon. He delivered a lecture in Willoughby, the same evening. Prof. Wright came to examine the temple and get certain information to place in the archives of his college relative to the history of the Latter Day Saints. Prof. Wright said the Spalding Manuscript, which for forty years was believed by some to be the work that Joseph Smith copied the Book of Mormon from, is among the archives of Oberlin College. He says the belief about the Book of Mormon being copied from the Spalding Manuscript is absurd. He says there is absolutely no similarity in the two documents."

Is the above representation of your position in relation to the Spalding origin of the Book of Mormon correct? Will you kindly inform me if it is or is not? Is it true that the Spalding Romance is in the archives of Oberlin College? Is it also true that it doesn't resemble the Book of Mormon? I am anxious to get the truth in regard to this matter. The public should be correctly informed about it. Yours respectfully,

A. C. BARMORE.

OBERLIN, Ohio, Feb. 15, 1899.

MR A. C. BARMORE, Ft. Bidwell, Calif.;

Dear Sir:—Yes; the Solomon Spalding manuscript is in the archives of Oberlin College. The only resemblance between it and the Book of Mormon is that both books deal to a considerable extent with the supposed movements of the prehistoric Indian tribes. The manuscript was discovered by President Fairchild, a few years ago. It has been faithfully copied and printed by the Reorganized Church of Jesus Christ of Latter Day Saints, at Lamoni, Iowa. By writing to them you can get the volume for a small sum (not over fifty cents), which will give you the circumstances of the discovery and a *verbatim et literatim* printed copy from which you can judge for yourself. Yours truly,

G. FREDERICK WRIGHT.

Without further comment we submit the story of each person involved in the foregoing.

ALMA C. BARMORE.

SELKIRK, Ont., Feb. 18, 1901.

CONFESSING CHRIST.

Matthew 10: 32–39.

Confession means full acknowledgement or public avowal of our belief in the truthfulness of any fact. To confess Christ it is necessary to know him, to know he is the Son of the living God, and the risen Savior and Redeemer of the world. How shall we know him? For he is only spiritually apprehended. The first step towards this knowledge is faith. Having faith does not only mean to believe, for the devils believed on Christ and called him the Son of God, but were not credited with having faith.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7: 21.

Faith and works go together, so we will have to show our faith by acts of obedience, which means to repent of sin and be baptized. The first act that shows to others a confession of Christ is baptism, by which our sins are remitted, and we take upon us the name of Christ. The next thing necessary is the baptism of the Holy Ghost; and not until then do we fully and truly know Christ, that we may confess him, for it is only through the Spirit he is revealed to us. Even to Peter—who was with him daily and had a personal human knowledge of him—when he said, "Thou art the Son of the living God," Jesus answered:—

Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matt. 16: 17.

Confession of a truth strengthens our conviction of that truth; this truth means our salvation and the coming of Christ's kingdom.

We must not be ashamed of the gospel of Christ, which Paul says is the power of God unto salvation; but by our daily life confess Christ before men, that he will not be ashamed to confess us before our heavenly Father. May we always let our daily conversation be the testimony as to the truthfulness and saving power of the gospel, our allegiance to Christ, our experience in serving him, thus encouraging our brothers and sisters, and showing the outside world we have been with Christ, and enlighten their minds with a knowledge of his plan of salvation.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Mal. 3: 16, 17.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.—Rom. 10: 9.

With the lips confession is made unto salvation, with our hearts we believe unto righteousness; but only by our works and obedience can we manifest faith in the Son of God. Let us confess and not deny him before men, even unto the leaving or making foes of the members of our own household to take up the cross and follow him; or if necessary, lose our lives for his sake.

For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.—Matt. 16: 25.

Just before Christ ascended into heaven he said, "Ye shall be witnesses unto me." Those who live nearest to God, and under the divine influence of the Spirit, are those that with faith and sincerity confess Christ. FLORALICE MILLER.

Written and read before the Baptist Young People's Union of Dunnville, Ontario.

Selected Articles.

SOME IMPLICATIONS OF THE HISTORICAL METHOD IN THE STUDY OF THE BIBLE.

Nothing is more common than to speak of the Bible as a book, and nothing is more misleading. It is not a book; it is a literature of a nation and of a religious community. One has but to look at the Hebrew Bible, with its three collections of sacred books, to realize that he has before him the attempts made by the Jewish people at different periods to collect those books which they judged of the highest worth. Yet even this statement is but imperfect. Not only is the Bible a collection of literature, but this literature is at once the record and the product of an historical development, and this development is twofold.

On the one side, the literature of the Bible is the record and the product of a developing nation and a developing Christian community. Never was this so plain as it is today. The painstaking effort of critical scholars, however much they may differ among themselves as to details, has placed beyond dispute this fact, that in the Bible we have the literary remains of every stage of the rise and fall of the Hebrew people. The saga, the folk-tale, the chronicle of the preliterary period; the history and the legislation, political and religious teaching of national maturity; the lamentation, the prayer, and the song of praise and faith from years of national misery—all these have gone to make up the Old Testament. Similarly in the New Testament there are the writings of primitive, of Pauline, and of Catholic Christianity. It is an elementary step to recognize the historical processes which give rise to such literature, and until such a recognition has been made—and that, too, without reservation—no study of the Bible can claim any historical value.

Yet here again we have but imperfectly set forth the significance of the historical point of view. The recognition of the fact that the literature composing the Bible is the product of different ages and historical situations carries with it the further recognition of the development of the idea of God, which this literature has preserved. No method can be historical which finds the same content in the word Jehovah when used by the Israelites

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fresh from Egypt and when used by Isaiah. The Hebrew idea of God was one result of divine inspiration, and therefore it grew with the Hebrew race, and the stages of this process are recorded in the Hebrew literature.

But such a record of the growing knowledge of God is but another name for a growing revelation of God. Popular theology too often fails to grasp the significance of this fact. According to it, it would seem as if there existed before the foundation of the world a certain number of divine truths, all absolute, none relative. A page of these truths, so to speak, was given to Abraham, another to David, another to Hosea, another to Paul. The complete collection of these revelations constitutes the Bible. In accordance with such a view, revelation is always absolute, of equal value for all time. Clearly enough, any recognition of the historial processes which give rise to the men, and the civilization, and the thought of the Scripture literature is utterly inconsistent with such conception. No use of illustrative material, however generous, will, therefore, justify one's calling study dominated by such a view historical. Revelation is impossible apart from human experience. Even when the utmost allowance has been made for the play of human personality, men of the earliest Hebrew times thought of God imperfectly. For a moment Abraham judged it the divine will—and unless one quite abandon the biblical account, who can say mistakenly?—that he should imitate the human sacrifices of the surrounding peoples. Revelation, to be revelation, must be conditioned by the moral capacities of the person through whom it is made. Only the pure in heart can see God.

And so it follows that revelation through morally imperfect men may be outgrown. Nay, in so far as it is conditional by the moral imperfection, it *must* be outgrown. The very fact that it was sufficient for one age makes it insufficient for that age's successor. For revelation is dynamic; it not only fills but enlarges one's needs, and it can be final only in proportion to the moral development of the person through whom it is made.

If the law was a schoolmaster to lead us to Christ, the folk-tale was a schoolmaster to lead to the law. To elevate every religious hope and expression of an imperfect man living in primitive conditions into infallible, unavoidable, eternal religious legislation is to abandon an historical method of interpretation. The supreme moral revelation of God can be that alone which has been made in the life and words of Him who, though tempted like prophet and apostle, was yet without sin.

This means, therefore, someone may ask, that one should preach only the teachings of Jesus? Certainly not. There are truth and divine revelation throughout the Bible, but one must learn to distinguish between the form and the content of truth. The generic, not the specific, the Christ-like, not the merely Jewish, is the eternal element of the progressive revelation.

Are not these facts of importance to the preacher? For one thing, from the historical point of view, most of the "discrepancies" of the Bible which have played such havoc both with the faith of the literalist and the conscience of the apologist will dissolve. Further, the student and teacher of the Bible will see the growth of the divine element in human experience, and will welcome all truth, whether it comes through the imperfect life of a David or the perfect life of our Lord. He will use the Bible as a source of teaching, because it reveals to him eternal truths taught and experienced by men under the influence of God's spirit. But since he knows them to have been conditioned and limited by circumstances and forms of thought long since outgrown, he will not confuse "revelation" with "permanent authority." Authority he will find in the complete, and not the progressive, revelation.—*Biblical World, March, 1901.*

Letter Department.

THURMAN, Iowa, March 8.

Editors Herald:—My long silence is not attributable to a lack of interest in this great work, I assure you. My interest in the gospel of Christ and the salvation of humanity was never greater than at the present time; and I realize more and more, as the years go by, the necessity of living by every word of God.

That God is in this work, I am sure; and that we are living far beneath our privileges, I am equally sure.

Bro. J. R. Lambert's article on charity, in a late issue of the HERALD, is certainly commendable, and is worthy of more than a careless reading. The longer I labor in this work, and the more experience I have in dealing with men, both in and out of the church, the more thoroughly I become convinced that charity, the kind described by Paul in the thirteenth chapter of 1 Corinthians, is indeed a rare jewel; and I often think of the same apostle's admonition, or warning, to the Galatian saints: "But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. 5:15. Selfishness is one of the greatest curses of the age, and has been in most every age, and every land, of which we have any definite history; and, what is most remarkable, we do not seem to profit by the sad experiences of those who have gone before us, but plunge ahead in the same God-forbidden spirit of harsh criticism, fault-finding, and backbiting. Criticism is all right, when made in the proper spirit and with the proper motive; but alas! how little of it is done in that way! A man has a right to his honest convictions, and has a right to express his convictions, whether they are in accord with the decisions of the body or not; and to pelt a man with such unsavory epithets as "grumbler," "growler," and "sorehead," is not likely to win him over to the truth if he be in error, neither is it likely to increase the confidence of sensible men and women in the one who thus exhibits his own lack of charity. We often magnify molehills into large-sized mountains, in our own estimation or imagination, and then wonder why that brother cannot see his errors; when, at the same time, we are committing a far more serious sin, and one that is far more detrimental to the work, in judging and speaking harshly of the brother whom we suppose to be so blind or perverse. I certainly see danger, along this line, and I do hope we may have enough of God's Holy Spirit to enable us to crucify the old man, with his deeds, and to rise above self and selfish interests, into the glorious liberty of the gospel: a fullness of liberty. But "he that committeth sin, is the servant of sin;" and, if we are the servants of sin, we are certainly not free, even though we may flatter ourselves that we are.

May the Lord help us to get the beam out of our own eye before attempting to get the mote out of our brother's eye.

I hope our young people are all reading the autobiography of Bro. E. C. Briggs.

May the Lord bless his people and his work. In gospel bonds,

ISAAC M. SMITH.

RAYMOND, Idaho, March 4.

Editors Herald:—Since last writing I have been laboring in the Snake River valley, in Idaho. Had the pleasure of laboring in company with Elder S. D. Condit, for a short time; but the laborers being few, and the work being great, we thought that much would be lost should the harvest wait, so we thought it best to separate and labor alone as the way opened for preaching at various points. Judging from the interest taken in our meetings and the kindness shown us by both Saints and those of other faiths, our labors will not be fruitless. I believe that in the near future some will be gathered into the fold of Christ.

Of course there are many things to discourage in this mission,—many things not met with outside the Rocky Mountain mission. Here is the stronghold of "Mormonism," and I believe it to be the stronghold of Satan, also. Nowhere else do we find all the true principles of the doctrine of Christ taught, together with so perfect a church organization, and at the same time find so much that is calculated to deceive mankind. When the servants of Christ, they who represent the true Church of Christ, which is the Reorganized Church of Jesus Christ of Latter Day Saints, come to them preaching the pure principles of the gospel of the Son of God, they are kindly received by the "Mormon" people, who say unto them, "That was a good sermon, we believe that, and

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teach the same." And again if the servants of Christ preach on church organization, or the gifts of Spirit of God, they are met with, "Oh, we believe all that, and have the same church organization, together with all the spiritual gifts that were had in the church organized by Jesus Christ and his apostles eighteen hundred years ago." But what a change comes over the "Mormon" people when the elders of the Reorganized Church attempt to prove the necessity for a reorganization of the Church of Jesus Christ of Latter Day Saints by examining the history of the "Mormon" church since 1844 to the present time. And although the teachings and practices of that church, both good and evil, have been published to the world by the general authorities of that church, and have thus become public property, yet when they are referred to, especially the evils taught and practiced by the church authorities in Utah and the surrounding territories from 1847 to to 1870, the people become enraged and imagine vain things. And instead of examining their history and comparing the things they (the people) have been taught in the past, with the teachings of Jesus the great lawgiver and leader of the pure and the good, they (the "Mormon" people) turn against the true servants of Christ and stand up and bear their testimony that they know that President Brigham Young was a true prophet of God, thus bearing false witness, for God has said his Spirit will not dwell in unholy temples, and they who practice abominations are not his servants.

While preaching at Iona I presented some facts relative to "Mormon" history in the valleys of the mountains, and I received several compliments. Among others a woman told me that I was no gentleman. I thanked her for the compliment, and told her that my Master had to bear such things and I could stand it.

While in the valley I visited nearly all the dear Saints living there, and tried to instruct and build them up in the true faith. Met with a hearty welcome at the home of each Saint whom I visited, and was kindly cared for by all. Some aided me financially. I can say in the sincerity of my heart, God bless all those who have shown kindness to me in the Snake River valley during my sojourn with them.

On February 28, started for Montpelier, Idaho, but stopped off at Pocatello, and in company with Bro. S. D. Condit visited the Saints in that busy, bustling city, trying to ascertain the possibilities of doing some gospel work in the near future. Stopped over night with Bro. Croshaw, and then took train for Soda Springs, where I visited the few Saints living there, and also renewed acquaintance with some old-time friends. Did not have time to stay more than one night, having come on to Montpelier, where I formerly lived, in order to be identified by the agent of the O. S. L. R. R. before I could get a permit from the Western Passenger Association. Disappointment awaited me by reason of a new agent being in the office, so I had to come to Cokeville, to have the business attended to; and being so near home I could not resist the temptation of visiting home and loved ones, whom I found enjoying the blessings of health and strength and striving to abide in the true Vine from which comes the life-giving power necessary for each one to have in order to effectually resist temptation and overcome evil.

Yours hopefully,

A. J. LAYLAND.

WOODSIDE, Montana, March 8.

Editors Herald:—Just a few words to say that this finds winter breaking and spring near at hand. Old hands say this has been the mildest winter for sixteen years in Montana.

In trying to get to this section, the Bitter Root valley, I had the most annoying delay of all my traveling experience. The warm weather let loose a lot of ice which, carried by these swift mountain streams, took out several bridges and "tied up" some six trains. I was thirty-seven hours going seventy-four miles. Could have walked it sooner.

Lately have had excellent attendance and interest, but sleeping on the cars has crippled my voice with a cold. I have had to stop for a season.

Was struck lately with the request received from a brother in the ministry spending his whole time, for help to get him a home. A certain weekly paper offers a home to the man who will get them the most subscribers in a prescribed time. This brother has the same issue pressing on him as most of the ministry of the church, viz., Am I always going to pay rent? What provision have I made for old age, with a family growing up? What are the prospects?

Here is a chance for me to show practical brotherly love—a chance for all the brother ministers to practice a little coöperation, and I hope they will get the chance. If each could in turn have the same opportunity to get a home it would be a grand coöperation—every one of us would have a home! We would begin to think Zion had come.

We of the ministry are only human, and the home question will not down. Some of us commenced young and have had no opportunity to get a home. Every year spent in evangelizing unfits us for other pursuits. This year I have had one or two fair offers to engage in temporal pursuits, but refused them, believing that the movement with which I am connected is divine and will supply all needs. However, the human eye sees poor prospects ahead, and we are not without trials to the flesh along these lines.

Jesus said, "The children of this world are wiser in their generation than the children of light." I am reminded that the commercial interests are already practicing coöperation and community of interest. This is seen in the trusts and gigantic combines. They find it more economical than competition—can produce and operate more cheaply. There seems hard work to get the children of light to coöperate sufficiently to lift a debt from their college, the building of which the whole church under a representative delegate system authorized to be built. A brother in Deer Lodge in a recent conversation hit the nail on the head, when he remarked: "We talk of coöperating as a church and establishing Zion, in which we will solve the wage, labor, and capital questions, and build a house unto the Lord, and yet we cannot, so far, build and pay for a little college building!" He hardly thought the church would make much progress in the larger project until it learned or mastered smaller ones.

Mr. Editor, it will mean a great relief to hear this April session that Graceland is free,—and a great discourager to hear that the debt still remains. With that lifted, and the Independence branch already free to engage in "advance work," our temporal concerns ought to be considerably brighter.

In spite of discouragements, I still feel safe in clinging to the hopes and designs of this peculiar movement. We are not without hopeful signs and indications of God's care. If men can demonstrate that they can send their thoughts through space without the aid of wires, I can believe more strongly than before that revelation is possible and even scientifically sound. But we let our batteries (the soul force) run down and get out of order: not even man can communicate under such conditions. I am persuaded that the battery at the other end is always in order, and the Great Soul of the universe is always ready to put into operation the greatest and grandest of wireless telegraphy. Yes, present day revelation is a principle that stands firmer in the light of advanced science.

G. R. WELLS.

LANGDON, N. D., Feb. 17.

Dear Herald:—I thought I must write and let you know how the HERALD helps us up here, where there are no Saints, my husband and I being the only ones right here.

Last night when my husband came from town the HERALD came, and we began at the first piece, "Committee on Histories Gets Correction," and how it did our hearts good! Then Bro. J. W. Wight's debate, then Bro. I. N. White's long letter, and Bro. Briggs' piece; and how we could rejoice over it!

It seems to put new life in me to press forward in this great latter-day work, for it is glorious beyond a doubt in my mind. It seems that even if we are alone here my faith is growing stronger every day, and am learning faster.

Bro. Sparling was here to see us in December. It seemed good to see him again. Had a good visit and preaching every night. We had sickness in our house at the time, so could not have him preach here; but a dear friend let us in her house. May God bless her and show her the truth! There were only a few of us, but I feel the dear Lord was with us. I ask an interest in all your prayers that I may be a help to the blessed Master's cause and not a hindrance.

I pray that we may be able to raise our little children up in the way of the Lord, and ask an interest in your prayers that God may bless my dear husband in his office. Ever praying that we may be a help to build up Zion, I remain,

Your sister in Christ,

BERNICE CROWL.

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COUNCIL BLUFFS, Iowa, March 8.

Editors Herald:—I have just returned from Decatur, Nebraska, where I acted as moderator for Bro. F. A. Smith, in a debate between him and J. I. Hayes, of the Utah faction. I am pleased to say that it was a complete victory for us. The attendance and attention were very good throughout. The Saints felt happy and strengthened, and those not with us declared that they now understand better than before the difference between us and the Utah "Mormons."

Elder Hayes is an able young man and acted quite fairly. He tried to defend the doctrines of polygamy and blood atonement; but when confronted with the scriptural arguments of Bro. Smith, found himself on the wrong side. In his opposition to the Reorganization he followed the course pursued by B. H. Roberts and read largely from his work. Roberts seems to be a standard with them, and his assertions accepted as law and gospel.

Every encounter with the Utah faction that I have witnessed, or in which I have participated, has helped to show me the impenetrable position occupied by the Reorganization. I feel confident that we have nothing to lose, but much to gain by a comparison with them. Yours in bonds,

H. N. HANSEN.

POND CREEK, Okla , March 11.

Editors Herald:—Since my last writing I labored some in Custer county, Oklahoma, and thence to conference at Okarche, but was too late for the business sessions. Heard our missionary in charge, H. O. Smith, deliver two excellent discourses. On the morning of the fourth, in company with J. M. Brown, I came to this place, and found an opening five miles southwest of town. We occupied three nights; but when we reached there the fourth we found the door locked. On Sunday morning I went to the school director and he informed me that the door was locked against us and that they didn't want any more of our preaching. Said that he did not care, but that he was simply a tool for the district. I then asked him to leave it to a vote at their Sunday school that evening, which he agreed to do. So when time came for Sunday school it found the two families of Saints, Bro. Brown, and the writer on hand. When Sunday school was over I asked for a vote of the people, but he said there were not many out and we would wait till meeting that night. A U. B. preached; and at the close of the meeting we again called for a vote of the patrons (and the house was well filled), but he refused to take a vote and declared that the doors would be locked against us. Bro. Brown and myself stated to the people that we were not connected with the Utah church as was charged against us. The United Brethren minister arose and made the statement that all that people knew we were not connected with the people in the west. He said he was acquainted with Joseph Smith and had preached alternately with him at Terre Haute, and that to hear him preach you could not tell him from Methodist or Baptist; but when he preached to his people he preached *doctrine*. He had tried to show in his discourse that we should not preach doctrine.

We announced meeting for the next night at Bro. Hans Hemingsen's. At the close of the meeting some of the people gave us a hearty handshake and said they did not approve of the way we were treated; that they believed in giving everybody fair play.

It will seem a little hard for Bro. and Sr. Hemingsen, as they are lately from Iowa and from a branch; but they are strong in the faith. I think we have made friends for the truth and that good will result.

Bro. and Sr. McCulloch are not permanently located here, and may be here but a few days longer. They are lately from Illinois, and are strong in the faith. May God bless such noble Saints as we find scattered over this territory! They are the means of getting the work started in many new places.

So the good work moves on in Oklahoma. We are feeling hopeful, and feel assured that some good will be done if this can be followed up with effectual labor. I do not know when I have felt more encouraged in the work than at present. I have been sick most of the time I have been in the field; but the last two months my health has improved until now I am feeling quite well.

Ever praying for the welfare of Zion, your colaborer, W. R. SMITH.

FULTON, Richmond, Va , March 3.

Dear Saints:—Thinking a few lines concerning our little Sunday school might be interesting, I will try to tell you about it. It opened February 17, with nine scholars and one on-looker, but no one to assist in teaching. The next Sunday had a few more to take part, and had one more to give her name. Today, had six new scholars, and one visitor; total number on roll, seventeen, besides myself. No teacher and no help. So as the scholars are all quite small, ranging from fourteen years down, I have only the primary grade of *Quarterly* as yet. Have arranged them in one large class, and read to them the lesson for the day from the Bible, then the scholars read the lesson story, and then I ask the questions given in lesson with such others as may suggest themselves. Then roll is called, and each one recites a verse with some word in it, which I give them the Sunday before. Today the word was *peace*. I gave them *faith* for next Sunday. But I am astonished at the ignorance of the scriptures most of them are in. They do not know how to find a verse for themselves. Out of all who promised to help me in the school not one has yet come to assist, but I am not a bit discouraged. If the Lord wants the school to prosper, he will send helpers. If not, I don't want it to, either; but the increased number today, and the improved behavior, gave me much encouragement. The first session was my birthday, and I told them I thought it the nicest way I could celebrate it.

A dear sister in Utah sent me one dollar for a birthday present, and I used it to get cards and little hymn books (Songs of Zion) for the school. Have distributed since school began thirty-five *Hopes*.

Now, dear Saints, I am going to ask your help. Send me *Hopes*, tracts, and *Autumn Leaves*. I have at present plenty of *Ensigns* and HERALDS, and as it costs something to rent hall, buy fuel and supplies, if anyone feels to assist in dollars and cents, I shall be thankful, and will use it to the best advantage I can. Testaments are sadly needed. Who will donate some?

I will be glad of any suggestions, also. I have to be superintendent, teacher, sexton, chorister, librarian, secretary, and would be treasurer, if we had anything for a treasurer to take charge of. But "Tall oaks from little acorns grow," and methinks I can see a lordly tree in the not very distant future.

Yours for the good of the cause,

ALICE R. CORSON.

LOWRY CITY, Mo., March 8.

Editors Herald:—Since our district conference held at Coal Hill chapel, February 2, Bro. J. N. Stephenson and I have been on the watch to escape the yellow flag districts, for it was certain to cheat us out of a congregation if we set our stakes to preach where they were. We opened up at Monegaw Springs, February 14. Held five services. At the close of the last service many came forward to shake hands with us, and one man, a stranger to us, said while shaking hands with me, "God bless you in your work; come again, and be sure to come to my house when you do come."

Bro. Stephenson and I separated here, each going to our homes with the intention of starting out again in two or three days. After Bro. Stephenson got home he found it necessary to move his family from near Quincy, Missouri, to Roscoe, Missouri, where he had purchased a more convenient home for them. So we did not meet each other at the time we had thought to. I started out all alone, and found an opening at the Star schoolhouse. Held five services with increasing crowd and splendid attention and words of cheer to come back again. I pray the Lord to bless all the inquiring ones.

In gospel bonds,

T. R. WHITE.

GREEN COVE SPRINGS, Florida, March 9.

Editors Herald:—I am alone as far as the church is concerned. I have been here nearly two months, and do not know of any Saints nearer than my home, Gordon, Alabama.

With my husband I left home the 30th of December, a bride of a little over a week. If he were a member of the church I would be satisfied; but I can only pray God to show him the truth in his own due time.

I desire the prayers of the Saints for him and me; and for my father, A. J. Vickrey, who is suffering with rheumatism. If it is God's will, our prayers will be answered; if not, God's will be done.

Ever praying for Zion, your sister in bonds,

ESTELLE GUEST.

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DUNLAP, Iowa, March 11.

Editors Herald:—I began active work last August and have been working in the Galland's Grove district as steadily as circumstances would permit ever since.

In connection with Bro. Brewster, I have opened up a number of new places in Audubon county, where I spent most of the winter, and preached in a good many other places where the work was better known. Of late I have been laboring in Shelby county. My meetings have generally been fairly well attended, and I have usually had good liberty.

While laboring near Dedham, I was among members of the "Church of God." A few came out to hear my preaching and expressed themselves as pleased with our position. They are relatives of Bro. Lewis, of St. Joseph, Missouri. While there, I read considerable in Mrs. Woodworth's book; she is styled by some the "Great Trance Evangelist." She represented the "Church of God," and established the work there. She is evidently a great woman. The signs and wonders that follow her teachings are marvelous. People by the thousands were completely under the control of the supernatural power she wielded. She converted entire churches into mourner's benches, and entire congregations, nearly, were seekers and workers, instead of auditors.

The floor and rostrum looked "like a battle field," she said, "covered with the slain of the Lord," people who had fallen in trances. Some would stand like statues for hours with their hand pointing heavenward. Others would fall in trances and be like dead persons miles away from her meetings or from her. Some lay in trances but a few moments. Others lay for twenty-four hours. All were converted to her theories of conversion, when they came out of their trances. Many shouted praises to God, and told of the wonderful visions they had of the beauties of heaven and the horrors of the regions of the damned; and went at once to preaching to others and warning them of the terrors of hell, and of the necessity of seeking salvation. Many who came to oppose her meetings were stricken down as dead, sometimes immediately after they entered the room.

All manner of diseases were healed under her administration of laying on of hands. Cancers gave way as readily as colds, and consumption in its worst stages was counted as a small matter. "Many sick were healed and hundreds of souls saved," was her usual statement of the various meetings she held.

I was astonished to think that such miraculous power had been given to anyone, and it seemed as though a vast amount of good was being done the human family, bodily and spiritually. I wondered how God had given her so much power, and I realized that God's chosen ministry, as I believed his elders to be, had, comparatively, so little power. It worried me, and I could not understand it. I did not feel to say it was not of God, because so much good, seemingly, was being done. And I could not say it was all fiction, because the people where I was staying had attended her meetings and declared they had seen such things.

I finally determined to take the matter to the Lord, and asked him how it was he had given this woman such power, and had not given nearly so much to the representatives of this latter-day work. Was the work a failure, or was he giving to others greater power owing to their greater degree of faith? I meditated and prayed over the matter for some time, when, all at once I caught glimpse of a person, as it were by the eye of my mind, standing by my side dressed in a dark brown suit. At the same time this person seemed to ask me, "What did Paul say?" The answer followed immediately. "Though we, or an angel from heaven, preach any other gospel than that which we have preached, let him be accursed." And also this scripture: "To the law and testimony; if they speak not according to this word, it is because there is no light in them." The latter is found in Isaiah 8: 20. The former quotation is Galatians 1: 8.

I had many times used these scriptures but, so far, I had not seen their application in the case under consideration; because much of her teaching was the same as ours; and miraculous signs followed. But I was conscious now that this had come in answer to my prayer. I felt to realize that a heavenly personage had come to answer my request. And the question and answer, as asked and answered by this messenger, were so vividly impressed on my mind, I could not but see how completely my requests had been answered.

I then remembered that she did not teach the gospel in its fullness, though she did teach the greater part of it. She had left out that perfect form of organization. She did not teach her converts that they should be "baptized into Jesus Christ," Romans 6: 3, into that body of Christ, in which there are many members, comparative to the human body, "yet but one body." 1 Cor. 12: 20. Nor were they "by one spirit all baptized into one body" (v. 13). Read the chapter. On the contrary, they were converted on the mourner's bench style and given the privilege to unite with any church or "body" they pleased. The particular conversion they received seemed to be the only essential thing. In other things they could do as they pleased.

My mind became satisfied that it did not matter how much power one has, if they have not the gospel in its fullness, when they have an opportunity to have it, it will only bring condemnation in the end. "There is no light in them," if their teachings do not agree with the scriptures. Not only in part but in full.

I then went to searching the scriptures to see where such power could come from. I found that in the last days Satan would work through some, "with all power and signs and lying wonders," to deceive those who will not believe the truth, "that they all may be damned." (2 Thess. 2: 9-12.) Also that the "false prophets shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.) And again, "He doeth great wonders, so that he maketh fire come down from heaven." (Rev. 13: 13.)

These scriptures, with others, show what great "signs and lying wonders" shall be used by Satan to deceive the very elect, if possible, when God is accomplishing his great and marvelous work in the last days.

I am glad to be able to represent a work that embraces every principle of the plan of salvation, in its most comprehensive sense.

May Satan with all his cunning wiles and boasted power and legions of emissaries never be able to overcome God's children, is the humble prayer of,

Your brother in the faith,

J. M. STUBBART.

ALLEGAN, Michigan, March 11.

Dear Herald:—We are few in numbers, yet we know God is with us when we are faithful and humble.

Bro. Durand has been here, and accomplished a good work. May God bless him! While here he organized our Sunday school, with twenty-one members, and now we have about twenty-six or twenty-seven. We feel that God remembers us even if we have not a branch. We ask the prayers of the Saints for our Sunday school. They have appointed me superintendent, and I feel I have great need of help. I want to be found ready to do all the good I can.

Your sister in gospel bonds,

CARRIE RUSSELL.

PALMER, Pa., March 12.

Dear Herald:—Our conference at Cleveland was a complete success, from beginning to end. In the point of sociability it could not be excelled. After such gatherings we can all the more appreciate the Zionic condition of the Saints. The Cleveland Saints are adepts in making conferences a success.

They are now creating a fund toward the building of a church. The young are the moving power behind the enterprise, and at present things look encouraging. They think it more business-like to build a place worship of their own than to pay out fifteen or sixteen thousand dollars for hall and have nothing to show for it but a bushel of receipts.

Have had, in some respects, an unusually successful winter. Brn. Parsons, Davidson, and F. C. Smith will be pleased to hear of Mr. and Mrs. Rhoads, who so cheerfully opened their doors for the preaching of the word, up the west hill from Akron, Ohio, now being in full fellowship with us. They promise to become useful in the Master's cause.

The work is making gradual improvements all along the line in the historical Kirtland district. The Macedonian cry is heard on all sides, and our hearts are sometimes pained that we cannot relieve them.

My little nephew, Myron Thomas, aged fourteen years, was ordained a priest on last Sunday, by Bro. G. T. Griffiths, F. G. Pitt, McDowell and self. He intends to begin at once to magnify his calling. This looks very encouraging for the future of the church. Wheeling branch can well boast of the good fruits of their Sabbath school.

On next Friday night I begin a thirteen nights' discussion with a Holiness preacher at Blyston, Pennsylvania. For the first five

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evenings he will contend that the kingdom of heaven is in the heart, and the millennium reign began in the fifth century and ended in the fifteenth. If this man's interpretation be true, Lord help us when the Devil is turned loose!

The debate will be reported and published in book form. More anon,

F. J. EBELING.

GUY, Oklahoma, March 6.

Editors Herald:—On February 16 I went southeast, preached some fifteen miles from home to over twenty men at a mill, about two p. m. Had good attention and was invited to the schoolhouse, where I preached over Sunday, assisted by Elder Vrooman, who accompanied me. Left appointment for him over the next Sunday. Found a Sister Jansen who had lived there two years and never knew of the Saints at Guy. She was very glad to see us. Was baptized by Bro. William Pender, in Kansas. She has a large family, and her husband is very kind and favorable to the truth. Others there much interested.

Went further, eight miles, where I had been before; found some much interested reading the Book of Mormon, and sent for *Ensign*. Had many invitations to preach in new places. Everywhere people want to hear.

Wife and I next went to Advent settlement northwest. Found preachers of different kinds had been busy telling "all about old Joe Smith, his numerous wives, stealing propensities," etc., causing me to preach first and last there on the mission of the great seer. Never more blessed in my life. Twenty-three there the first night, audiences increasing until house was full. Nearly a dozen wanted to read the Book of Mormon. Have ordered four copies of the Book of Mormon, and one of the Inspired Translation, nine copies of the Voice of Warning, and two sent for the *Ensign*.

Baptized two Monday; two more ready, Seventh-day Advent friends, but the day was so cold lady was afraid of water because of rheumatism, and we have put it off until April. Bro. and Sr. Moore are overjoyed at their neighbors coming in and so many more being interested. Christian minister assisted in singing at water and dismissal ordinance. Another Advent invited us to spend "Sabbath" with him, which we did, and Sunday night said publicly after sermon, "Advent no longer," and wants to read Book of Mormon. Another took us home with him Sunday, and he is done with Adventism, and much interested in our work. Seventh-day preacher has not preached at Dighton since debate, and never will again, I think. February 25 he raised his tent eight miles north of Dighton, and I want to visit him next week.

An artist set his camera and took a view of the baptism. He sent for Book of Mormon and *Ensign*. I am trying to get the brethren to put the gospel tent in that place soon; think it would do great good, as their schoolhouse is small.

I go tomorrow to county seat, with Bro. Scott, who hears that a preacher there is "spoiling for a fight," saying "the Mormons will not meet him."

I noticed in a First-day Advent paper that they had organized a church this winter about twenty miles west, of fifty-six members. Thought to visit them soon, as many of them are leaving the old traditions and looking for more truth. In gospel bonds,

D. S. CRAWLEY.

P. S.—I heartily indorse the idea of a late writer in regard to getting out a cheaper edition of the Book of Mormon. How many will take a dozen or more to loan or sell at forty cents if such an edition is published? I for one. If one or two thousand will do so and will notify the Board of Publication, it may cause such a reduction in price. And I urge upon all the great help of the Voice of Warning. I now have eighteen to loan, and take orders for what I can. Many say that it gives more light than any book they ever read. Let the light shine!

GRANNIS, Ark., March 11.

Editors Herald:—I am still striving to advance the cause of Christ among the children of men. I just returned from Euclid, Arkansas, where I held meetings for one week with increased interest. The Saints have built a nice little church at Euclid and Grove, a nice Sunday school and church; three elders and one missionary (seventy), J. W. Jackson. This is one of the best branches in the North Texas and Choctaw district; not the largest now, but the most permanent, composed of settled farmers. This is the place where I received forty lashes save five some nine years ago. The country then was full of wildcat distilleries, making wildcat whisky; but now on the creeks and hollows where those wildcats existed then there are Latter Day Saint farms. The Saints have opened up nice farms in the very place of these outlaw wildcat whisky dens. Some have moved in from Faulkner county, and taken homesteads. Some homesteads yet can be obtained, but the best land is taken already; however, some very good homes could be settled yet. I do not regret my labor, sacrifice, and persecution at that place.

I had quite a time getting back to Grannis owing to rain and high waters; but by the help of our noble young brother and elder, James Phillips, I arrived all right Sunday morning, in time for preaching at eleven a. m. Had a good meeting last night at Grannis. It is very pleasant work to feed sheep. No persecution; but to get out in the world, take all kind of names and treatment, there is no good time about it; a man that would claim so needs to be bored for the simples. However, it is the duty of missionaries to preach the gospel to the world as well as feed sheep.

We are all finite beings and must have charity or love in order to be God's people; and if we have love for one another we will not conclude ourselves better than any one else. Shakespeare said not one wise man in twenty will boast of himself and Shakespeare was superior to Robert G. Ingersoll.

I am fixing up for General Conference. David said in ancient times, "Behold, how good, how pleasant for brethren to dwell together in unity." I hope this will not be set aside at General Conference.

The work is progressing in these parts. The Devil is also doing his work at Cove and other places. In bonds of peace and love,

J. D. ERWIN.

HARLANVILLE, Texas, March 11.

Editors Herald:—The HERALD is ever a welcome visitor to us. As we gather in the family circle and read the letters and the spiritual sermons, it encourages me to press forward, and calls to my mind many happy hours spent in divine worship, and many past blessings that are consoling. The world may scorn us, and close doors against us, as was done to us a short time ago while we were trying to carry on a Sunday school, but there is grand consolation in the thought that the Lord will hear and reward us as much by worshiping him in our private houses.

Not many Saints live here, but a few of us now meet and hold services, and I feel that the Lord blesses our efforts.

Conference was held here on February 22 to 24, and we had an enjoyable time. I was glad to meet with the Saints again.

I ask the prayers of the Saints.

Your sister in Christ,

MARY A. SPICER.

MOLINE, Ill., March 14.

Editors Herald:—History repeats itself with variations. King Henry VIII., of England, lived with a wife eighteen years, when his heart wandered after another, and poor Catherine of Aragon, his queen, became a decided obstacle to his happiness. A pope, with opinions contrary and ways displeasing to his majesty, also stood between Henry and his loved Anne Boleyn. But what is faithful wife, revered pope, or spiritual or temporal law to a king in love? A cardinal is arrested, the universities are consulted, an ecclesiastical court is held, a divorce is granted, the king marries his choice, and forthwith a new church springs into being with himself its head. Thus the church, the institution that should be the instrument of high heaven for holy purposes, became the tool in the gratification of an earthly love.

Nearly four centuries have passed, and we might well hope that that church had ceased to lend and bend itself to human loves, but not so, according to late newspaper reports. A love affair springs up between Canon Ingram, pastor of a poor parish in East London, and Lady Ulrica Duncombe, daughter of the Earl of Faversham. Proud papa and relatives induce the lady to jilt the parson because of his low estate. But the lady's love will not down. The Princess of Wales becomes interested, but fails in attempt to overcome objections of proud relatives. Presently the princess becomes Queen Alexandria, and the power of the new king is invoked, when presto, change! Canon Ingram is Lord Bishop of London, with fifty thousand pounds a year, the title of an Earl, a seat in parliament, large estates in city and country, prospect of succeeding to the Archbishopric of

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Canterbury, and best of all, the certainty of the bride of his choice. And the world applauds! But over the gospel lightened imagination pass the commingling sights and sounds of Satan's joy, angel's sorrows and the frown of an offended God at what things are done under the cloak of Christian religion and in the *name* of holy priesthood.

Science, especially material science, is exact, mathematical, positive. In this character it sometimes assumes to overrule revelation. Hence the believer in revelation must be interested in the weaknesses of science as they may be demonstrated. Now comes Professor Miethe, of Berlin, with the claim that he has demonstrated, in effect, the possibility of producing light without consuming fuel. If this be so, one of the bulwarks of infallibility in scientifically discovered principle must fall, and the law of conservation of energy be revised. Shall we yet see perpetual motion rolling its wheels over the necks of scientists, and the "cranks" who have believed in it in the face of the scorn of science regarded as martyrs to a worthy hope?

Truth is always beautiful, and when well expressed is worth repeating, no matter by whom it is uttered. Bishop John Spaulding (Catholic) of Peoria, on January 15, at Galesburg, Illinois, said, "The spirit of the twentieth century shall be the striving to make human life possible for all men and women. He who grinds men down to starvation wages in the war of competition is a wicked man. Competition is not the life of trade when it is the death of men. . . . Instead of competition for life, let it be coöperation for life." While perverted Christianity is bearing fruit in the elightenment that enables men to rise, at least in thought and speech, above the iniquitous effects of modern methods in business, is the restored gospel bearing the better fruit of social, spiritual, and temporal equality? These are essential products of the tree God has planted in the latter days. How long shall it be barren, or yield wild figs (fruit common to the world) and not be cut down? Shall we be at ease in the church, content with what has been and is being done, forgetful of the great things yet unattempted?

The writer was kept at home at and after the time of the district conference by sickness which left no member of the family untouched, but which has now left us all unmarked. March first I went to Ohio, Illinois, and endeavored to preach at East Grove chapel (Union), but the weather was there ahead of me and occupied the territory until I left on Monday last. I am spending this week in the Tri-cities expecting to go to Muscatine, Iowa, next week. Bro. Russell is expected here on Saturday. The work here seems to have made perceptible if not pronounced, advance during the past year. Just now a cloud is somewhat obscuring the spiritual sky, but its early passage appears assured.

We are not dead up at Plano. The church has needed repairs for some time, and active preparations for the work are under way. At last report, one hundred and sixty dollars had been subscribed by Saints and friends. As to meetings, there is ample room for increase of congregations. But the faithful, who have kept the faith while their locks have turned from the clear, strong colors of early years to the gray or white that is prophetic of an early voyage over the dark waters, stand fast in the service, and in the hope of the fadeless green fields and renewed, endless youth beyond the sea. So may we all abide. Your brother,

ADAM J. KECK.

Original Poetry.

SONG OF PRAISE.

Tune.—"I cannot tell how precious."

I'll sing of my Redeemer
And chant aloud his praise,
Restoring in its fullness
The gospel in these days.
The same in mercy herald,
By Peter, John, and Paul,
Informed direct from heaven,
In duty great and small.

CHORUS:—
All join to sing his praises
With instrument and voice,
And as each pean raises,
Let every heart rejoice.

The gift of faith and knowledge,
And wisdom from on high,
Tongues and th' interpretation,
While others prophesy.
And what can be more cheering
To every Christian heart,
The Spirit voice commanding
All sickness to depart.

CHORUS.

O, what a blessed gospel,
Uncertainty all fled,
To know the mind of Jesus,
And by his Spirit led
To yon celestial glory,
Prepared by Mercy's hand,
For all that are obedient
To each divine command.

CHORUS.

Why should the world get angry
When we such tidings bear?
We only do our duty,
That they with us might share.
As Father is impartial
To his creation, man,
For all may come, and welcome,
To his soul-saving plan.

CHORUS.

JOHN D. JONES.

KEWANEE, Illinois, Sept. 22, 1900.

At Portland, Maine, there is a publication entitled the *Safeguard and Armory*, which is issued quarterly, and deals with numerous questions of the day. In the April number of 1900 the question of Christian Science is handled by answering the questions, "Is it Christian?" and "Is it Scientific?" Thirty pages are devoted to this subject, and then about ten to the use of the editor. The publication is issued by the Safeguard Publishing Co., 305 Cumberland street.

Mothers' Home Column.

EDITED BY FRANCES.

"Be brave, dear heart, nor faint, nor fail
To send thy love-fraught cargoes forth;
For though these perish, sail on sail,
Thy freight has an immortal worth."

A MOTHER WHO HELPED.

Our best deeds we often do unconsciously. Certain it is that nothing was farther from my mind than pushing my friend's cause with the great man of the railway company for which I flourished my brush. But it is equally certain that, as I turned over my sketches of scenes from camp life with the lumbermen and miners, I found myself talking with full enthusiasm of the two men who filled my imagination as the greatest of all men I had yet met. The railway man kept me talking of Graeme for an hour and then said: "Bring your friend to me tomorrow," which I did, to the mutual and lasting advantage of them both; for, when Graeme came back to me after his interview with the great man, he greeted me with a whack and demanded to know with what yarns I had been regaling his chief's ears.

"Chief?" I asked, in delighted surprise.

"So! But how did you do it?" he replied. "With what material did you pack him?"

"Pack him? Not at all! I simply gave him a few yarns and showed him some sketches."

"Yarns and sketches! O, I know you and your tricks and your ways," he answered, shaking his head at me. "All the same, old man, I owe it to you that I sign myself 'Confidential Secretary to the Superintendent of Construction,' with almost unlimited powers."

"Good, man!" I shouted. "When you are president, I'll take an annual pass, if you don't mind."

"You can get a pass out now, if you want to come."

"Not yet. But when do you go?"

"Next week."

"Next week?" I cried, in dismay, thinking of the sweet, pale face of the beautiful little lady at the manse in the country.

"Yes," he said, a little sadly. "I know what you are thinking of. Seems selfish, but I'm afraid I must go. My particular chief is out there now, over the ears in work and he must have help at once."

"It's a long way," I said.

"Yes," he answered, "a long way and a big work it will be. They say it is a five years' job." He paused and then added, as if to himself, "And the mother is not very strong any time."

"Do you think you really ought to go?" I asked. "You banish yourself, you know, from civilization and decent society, and your—your people have not seen much of you for the last ten years, and—and life is going on, you know."

I could not force myself to speak out brutally any fear that, when he said farewell to the sweet-faced little lady he still loved better than all else in the world, it would be to

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see her face no more. He read me quickly enough.

"Don't, old chap," he said, with a shake in his voice. "I know what you mean and I have gone over all that; but my work is out there and I must not shirk it. She will say, 'Go'—you'll see."

And so she did. After a week of hard work getting his outfit together and learning something of his duties as confidential secretary to the superintendent of construction, Graeme carried me off with him to his home to say good-bye. He had written fully of his plans, so that, when his mother greeted him at the little garden gate, I saw by the way she held her arms about him, looking long into his face, that no word of entreaty would be spoken by her and that she had given him up.

Those three last days were days of tender sacrament. Graeme talked fully of all his plans and his hopes in regard to the work he meant to do for the men in the mountains.

"Poor chaps!" he would say; "they mostly go down for lack of a hand to steady them at a critical time or to give them a lift when they have stumbled; and they have, most of them, mothers at home and some of them wives." And the mother would smile at him with a light of divine compassion in her eyes, feeling at such moments that for such work it were easy to have her son go from her.

They had long walks together through the woods and would come back laden with spoils —mosses and grasses and ferns—and they were happy with each other as a boy and girl in their first love. How I envied him and how I pitied him! Such a love is earth's greatest treasure, the loss of it earth's greatest loss. But the hours of the three days fled with winged feet, as do all happy hours, and we came to that hour of sweet agony we shrink from most and yet would not miss.

Long before the sun we had all been astir, for we had to catch an early train. Breakfast by lamplight is always a ghastly affair. The food is nauseating, the conversation drags wearily, the whole atmosphere is depressing.

Graeme was making a great effort to adopt a matter-of-fact tone with a little tinge of sharpness in it, except when he spoke to his mother. The father came down half dressed, as we were rising from an almost untasted meal, to have, according to his invariable custom, a word of prayer. It was always an ideal, that prayer of his.

A man must give up pretenses when he undertakes to address the Almighty. There is no place in prayer for simulated cheerfulness and courage, and as the old man prayed the barriers were borne down by a rush of feeling hitherto held in check by force of will. The brave little mother broke down into quiet weeping while the father commended "the member of the family departing from his home this day to the care and keeping of the great Father from whom distance cannot separate and to whom no land is strange." Graeme, too, I could see, was losing his grip of himself; but the prayer rose into a great strain of thanksgiving for "the love that reached down from heaven to save a world of lost men and for the noble company who were giving their lives to bring this love near to the men's hearts." Then we all grew quiet, and under the steadying of that prayer the farewells were easier.

"Good-bye, Leslie, my son; God be with you and keep you and make you a blessing to many," said the old gentleman. His voice was grave and steady, but he immediately turned aside and blew his nose like a trumpet, remarking upon the chilly morning air. The mother's farewell was without a word. She reached up and put her arms about her son's neck, kissed him twice and then let him go.

But while the trunks were being got onto the wagon she came and stood outside the gate, looking up at us with a face so white and wan, but with a smile so brave, so trembling, so pitiful, that I did not wonder that Graeme suddenly sprang down from the seat and ran to her.

"Oh, mother, mother!" he cried in a choking voice, gathering her to him, "I can't do it! I can't do it!"

"Oh, yes, we can, my boy," she answered, smiling, while her tears flowed down her pale cheeks. "For His sake we can."

And while we drove up the hill the smile faded from the face that seemed alight with a glory not of the rising sun.—*Sunday school Times.*

WHILE I TRUST HIM.

Ah! how oft I grow aweary,
Of the ceaseless strife,
Of the never-ending struggle
Of this earthly life;
Of the toiling and the climbing,
Up a rugged road,
Often faltering, slipping backward
'Neath a heavy load.

Why this deep, impatient yearning
For eternal rest,
When I know my heavenly Father
Ever knoweth best?
And he will not lay upon me
More than I can bear;
All my burdens, while I trust him,
He will truly share.

Father, help me to see the flowers
Springing round my feet!
Let me feel thy Spirit's presence
Infinitely sweet!
May my undimmed eyes look upward
And my faith be strong,
While my being thrills with rapture,
Bursting forth in song!

What tho' threat'ning storm clouds lower,
Mighty thunders roll,
And a night of Egypt gathers
Round my troubled soul?
While I lean, with faith unwavering,
On thy holy word,
There can be no Alps to bar me
From thy service, Lord!

MAUD W. PRICE.

NOTICE.

Secretaries of Daughters of Zion local societies are hereby requested to send to me as soon as possible after reading this notice, a full list of members, also stating changes in membership, and giving names of those lost and gained since last report. Address: Mrs. Callie B. Stebbins, Lamoni, Iowa.

CALLIE B. STEBBINS,
Recording Secretary.

PROGRAM FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 719 Saints' Harp. Prayer. Scripture reading, Psalm 34. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 200. Dismissal prayer.

NOTICE.

All members of local organizations of Daughters of Zion are requested to set apart March 27 as a day of fasting and prayer, that the Lord may direct us in our work during conference. Any who are interested in this work may join with us.

ADVISORY BOARD.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

A COUPLE OF JACKSCREWS.

A gang of workmen were busy at the crossing of Washington and Meridian streets, repairing the street and railroad tracks, writes Charles D. Meigs. They had dug all the dirt out from between the ties, in the middle and on either side, for a distance of twenty feet. Just at that point there was a switch and a curve and four tracks crossing. It was a bad place and a specially bad time for any street car to "jump the track," but just as I was passing the spot, rattlety bang! and the ponderous car with its load of passengers dumped itself down into the ruts between the ties and the rails, "hub deep."

"Thinks," says I, "that street car is now like some Sunday schools I have known—"down in the rut." I wonder if it will stay there, or will it get out and go on? Looking at my watch, I noticed I had five minutes to spare, so concluded to watch the process of getting that car "out of the rut," thinking that I might learn a Sunday school lesson at the same time. The first thing I noticed was that the car wasn't making any progress while down in the rut. It was at a standstill. Isn't that generally the case with a Sunday school when it is down in a rut? Isn't it always at a stand-still so long as it runs in "the same old rut?" Ah! there is an "Irish bull," for how can it stand still while it runs, even if it does run in a rut? Well, that suggests another Sunday school conundrum: "What is it that stands still when it runs?" Answer: "A Sunday school that runs in a rut." But this is a digression; let us get back to the stuck-in-the-mud street car.

The second thing I noticed was that when the car got in the rut the passengers began to desert it. They did not find it very attractive, and the "attendance fell off rapidly."

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Ever see anything like that in an off-the-track Sunday school? It is needless to say that the boys were the first ones to desert the street car when it got into the rut. They hustled out in a hurry, and who could blame them? Surely that point does not need any additional "pointer" to make it plain.

The third thing I noticed was that the trolly was on, and the wire was all right. In other words there was plenty of power "above," but there was no power below. Somehow the street car was in such a condition that it could not call down the power from above, and so it was "dead," and of course made no progress. Ever see a Sunday school in that kind of a fix?

The fourth thing I noticed was something that does not always happen when a Sunday school gets down in a rut. The officers of the street car—those who had it in charge and were responsible for it—the moment they discovered that their car was down in the rut, off the track, making no progress, they went to work vigorously to get it out of the rut. And how do you suppose they did it? The great car was too heavy to be lifted by mere human strength, so in less time than it takes to tell a couple of jackscrews were placed under the car, near the wheels that were off the track, and as quick as the jackscrews began to go round, the car began to go up. And who was it that turned the jackscrews? Why, the "officers," of course. You surely don't think it was the passengers' business, do you? If the officers had waited for the passengers to get the car out of the rut, the company would have discharged them before night.

Well, in just exactly five minutes by the watch, by the help of those two jackscrews, that car was out of the rut and on the track. "Ting"—"ting"—"ting" went the conductor's bell; "clang," "clang," "clang," went the motorman's gong, and slowly but surely the car moved round the corner.

On reaching the crossing it stopped, and then I noticed the fifth thing that happened. As soon as the car was out of the rut, the passengers began to flock back to it, and many new ones came, so the car was loaded full and away it went; power all right, above and below. And that is just what will happen to a Sunday school when it gets out of the rut and begins to move and make progress. The boys will come back and the girls will come back and there will be plenty of teachers for them.

And now how about those two jackscrews that lifted the car out of the rut. Did they do it themselves? No; they had to be worked, but it was much easier to work them than to lift the car back onto the track without them. I named those two jackscrews: One I called "Teachers' meeting;" and the other "Home Department," and if they won't boost a Sunday school out of the rut, no two jackscrews ever will.

But alas! how many schools there are that do not realize the need of these two jackscrews. While standing dead still, on the track, or off the track, rather, they say, "We've got a good working school," and that's enough for them. When it comes to "good, better, best," they are satisfied with the "good," and leave the better and the best for those who have the Teachers' Meeting and the Home Department properly conducted.

Some one has said that "the only difference between a grave and a groove is a little matter of depth." O, Sunday school, if you be down in a rut, you be in a groove, possibly you are dead in your grave, and don't know it!

What a pity.

Get the jackscrews, quick!

—*Iowa S. S. Helper.*

NODAWAY.

Sunday school association met in convention at Guilford, Missouri, February 1. Bro. T. A. Ivie in the chair. Bro. T. A. Hougas offered prayer and addressed the convention. Pleasant Hope, Platte, and Sweet Home school reports were read. Report of program committee was read, finding the program consisting of two sessions: Oration by T. A. Ivie, solos, recitations, papers on school topics, quartettes, talks, and instrumental music. Officers elected: T. A. Ivie, superintendent for one year; Isaac Ross, assistant; W. B. Torrance, secretary; John Rowlett, treasurer; William Ross, librarian. The superintendent act as chairman of program committee next quarter and has the power to appoint two assistants. E. S. Fannon and Isaac Ross were the two appointed. Treasurer, C. C. Nelson, reported. E. S. Fannon, D. C. White, J. A. Davis, Isaac Ross, and J. Hawley delegates to General Convention. Bro. Hougas illustrated the work of the librarian and the library. A collection of $5.35 was taken up to defray the expenses of Bro. Hougas. Adjourned to meet with Bedison school, May 30, at 7:30 p. m.

LITTLE SIOUX.

Sunday school convention met at Magnolia, Iowa, March 1. District officers present: J. F. Mintun, superintendent; Nellie Ballantyne, treasurer; Annie Stuart, librarian; Lenna Strand, secretary. Schools reporting: Woodbine, Moorhead, Magnolia, Mondamin, Sunny Glen, Persia, Sloan, Missouri Valley, Porter Hollow, Sioux City, Bigler's Grove, Logan, and Little Sioux. East Union Center and Hope schools not reported. Treasurer's report read: On hand last report $7.42; paid out $3 90; received $1; amount on hand $4 52. Officers chosen for ensuing year: J. F. Mintun, superintendent; George Shearer, assistant; Lenna Strand, secretary; Nellie Ballantyne, treasurer; Annie Stuart, librarian. Delegates to General Convention: J. F. Mintun, J. Atkinson and wife, Wilma Erickson, J. M. Baker, W. A. Smith and wife, Cora Smith, G. E. Erickson, Joseph Lane and wife, May Mayo, Sr. Joshua Lane, Sarah Hoffman, F. E. Cohrt, Annie Stuart, Oscar Case, D. R Chambers and wife, W. T. Fallon, J. W. Wight, J. F. McDowell and wife, Rose Williams, S. B. Kibler and wife, C. Derry, A. M. Fyrando, M. Jensen and wife, G. M. Scott and wife. In case of division, delegates were authorized to cast majority and minority vote. Paper, "Gardens and gardening," by A. M. Fyrando; paper, "Local librarian;" by Annie Stuart; paper, "What is the best way to cure tardiness," read by Nellie Ballantyne. All these were ordered sent to editor of Sunday school column in HERALD. Discussion: "Shall we use international lesson texts for lessons in *Quarterlies?*" Normal work, "Visiting committee," by S. B. Kibler. Collection of $1.80 received. A special collection to be taken in each school at each quarterly business meeting. Adjourned to Mondamin, Friday previous next quarterly conference.

PITTSBURG.

Sunday school convention of Pittsburg district convened at Wheeling, West Virginia, March 1 and 2. General superintendent, T. A. Hougas, in charge. Louis A. Serig, secretary. Reports were received from the following schools: Pioneer of Pittsburg, Unity of Fayette City, and River View of Wheeling. The following officers were elected for ensuing term. Superintendent, F. G. Pitt; assistant, O. J. Tary; secretary, L. A. Serig; treasurer, Joseph Ebeling; librarian, E. H. Thomas. Adjourned to meet at Fayette City, at call of superintendent.

Conference Minutes.

KIRTLAND.

Conference was held at Cleveland, Ohio, February 23 and 24. G. T. Griffiths chairman, O. B. Thomas and F. J. Ebeling assistants, Dora McFarland secretary pro tem. Ministry reporting: Elders F. J. Ebeling, Richard Baldwin. D. M. Strachan, and J. Cramer; Priests Eben Miller and J. Hollibaugh. Bishop's agent's audited report: On hand last report $39 55; present report $482 31; expenditures $408.74; balance on hand $73.37. Report of tent collections read, and F. J. Ebeling, chairman of committee, advised that the tent be dispensed with, and that all the money, except that paid in by the Sunday schools, be placed into the hands of Bishop's agent. Motion prevailed. Delegates to General Conference are instructed to work for General Conference to be at Kirtland, Ohio. Resolved that we petition Kirtland and surrounding districts to work in conjunction with Kirtland branch, by helping to provide for General Conference, and the following committee was selected to look after the same: G. T. Griffiths, O. B. Thomas, F. J. Ebeling, Richard Baldwin, and Eben Miller. Delegates to General Conference: O. B. Thomas, G. T. Griffiths, W. H. Kelley, F. J. Ebeling, Richard Baldwin, Hattie R. Griffiths, and Sr. Hanna. Resolved that we sustain all our general church officers, and that we hold them in our highest esteem. Resolved that Kirtland district requests General Conference, when it adjourns, that it appoint the next General Conference at Kirtland, Ohio. Resolved that we, the Saints of Kirtland district assembled, beg leave to ask the First Presidency, if it is in harmony with the Holy Spirit, to return to us, as missionary in charge, our beloved and worthy brother, Gomer T. Griffiths. We are willing, however, if the Spirit directs otherwise, to forego our wish in compliance with the law of God. Officers elected for next seven months: Richard Baldwin, president; W. J. Baldwin, secretary. Eben Miller sustained as Bishop's agent. Sunday morning prayer meeting in charge of Brn. Harrington and Steffe. Sacrament meeting in charge of G. T. Griffiths, O. B. Thomas, and F. J. Ebeling. Preaching by R. Baldwin, F. J. Ebeling, and G. T. Griffiths. Sunday evening meeting in charge of O. B. Thomas, G. T. Griffiths, and Eben Miller. Adjourned to meet at Kirtland, the first Saturday and Sunday in October.

LITTLE SIOUX.

Conference convened at Magnolia, Iowa, March 2 and 3. J. A. Donaldson chosen to preside, assisted by J. W. Wight and J. M. Baker, Lenna Strand and J. F. Mintun, clerks. Logan, Persia, Little Sioux, Magnolia, Woodbine, Sioux City, Union Center, Mondamin, and Missouri Valley branches reported. Bishop's agent's report: On hand December 1, 1900, $4.33; received since $668.67; paid out $625.73; on hand March 1, 1901, $47.27. Ministry reporting: J. W. Wight, C. Derry, A. M. Fyrando, J. M. Baker, S. B. Kibler, G. M. Scott, J. F. McDowell, J. F.

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Mintun, W. A. Smith, J. A. Donaldson, D. A. Hutchings, W. T. Fallon, M. Jensen, F. Hansen, F. E. Cohrt, J. P. Garner, S. H. McDonald, G. H. Shearer, F. J. Seeley, A. Johnson, Joseph Lane, D. Maule, and C. F. Pratt; Priests H. L. Fry, J. N. Mann, R. A. Ballantyne, J. E. Gunsolley, and R. C. Chambers; Teachers Asa Hight, J. O. Booth, C. M. Wilder, and R. Kirkwood. Secretary's report of work done on district records read and adopted, and sufficient time to complete the work granted. The president and secretary of district were authorized to issue a priest's license to H. L. Fry. Reports of Religio and Sunday school conventions read. Delegates to General Conference: W. A. Smith, J. F. Mintun, James Atkinson and wife, Wilma Erickson, Bessie Jensen, C. Derry, J. A. Donaldson, Rose Williams, Lillie Williams, G. E. Erickson, A. M. Fyrando, J. E. Chambers, F. E. Cohrt, J. M. Baker, S. J. Hoffman, G. M. Scott, J. F. McDowell and wife, D. A. Hutchings, D. R. Chambers, Annie Stuart, A. Hight and wife, Sr. W. A. Smith, W. T. Fallon, J. W. Wight, Joseph Lane and wife, Mark Jensen, S. B. Kibler, George Shearer, Oscar Case, May Mayo, Cora Smith, and Sr. S. B. Kibler. In case of division, the delegates present to cast a majority and minority vote. The proposed amendments of Rules of Order and Debate, as published in HERALD of December 26, 1900, were discussed, and amendments 1, 2, 3, and 5, favored. No action was taken on amendment 4. District officials chosen: J. A. Donaldson, president; G. M. Scott and A. M. Fyrando, assistants; Lenna Strand, secretary. By motion, F. E. Cohrt was granted a district appointment. Bro. S. B. Kibler was requested to act with Bro. Pearsall of Galland's Grove district in organizing a choral society for the coming reunion. One priesthood meeting, one prayer service, and four preaching services were held. Preaching by C. Derry, J. W. Wight, F. E. Cohrt, and W. A. Smith. Adjourned to Mondamin, Iowa, the second Saturday and Sunday in June.

NODAWAY.

Conference convened with Platte branch, at Guilford, Missouri, February 2. E. S. Fannon president, W. B. Torrance secretary. Visiting brethren were invited to take part in the business. Those reporting were E. S. Fannon, J. Arthur Davis, D. C. White, T. A. Hougas, (stated that he was not out to preach, but as he was engaged in Sunday school work had noted an improvement in the district since last here; the outlook of the school work in general was never better,) J. C. Vaughn, Thomas Ivie, J. Hawley, C. C. Nelson, W. B. Torrance, Joseph Lane, Robert Nelson, and Jacob Hansen. By vote, Bro. Hougas was given from eleven to twelve o'clock to illustrate the manner of the district superintendent's preparation for convention work. Afternoon session. Report of tent committee was read. In their judgment the old tent is unfit to begin another season of tent work, and by correspondence had obtained the prices of new tents. Report accepted and committee discharged. The ordination of Bro. R. Lorensen to the office of elder was impracticable at present. A committee appointed to dispose of the old tent. Moved that we now accept pledges to see how much can be obtained toward purchasing a new tent. Moved that Bro. J. C. Vaughn be custodian of these pledges, and also receive money and report to this body. Moved that the committee appointed to sell the old tent be authorized to purchase a new tent and seats when there is money enough placed at their disposal. D. C. White, J. Arthur Davis, William Woodhead, J. C. Vaughn, E. S. Fannon, R. K. Ross, T. A. Ivie, Isaac Ross, Becca Jensen, Arthur Hailey, and David Wyatt delegates to General Conference. E S. Fannon was elected president, and W. B. Torrance secretary for another quarter. Adjourned to Union church, Bedison branch, June 1 and 2. Bro. William Woodhead preached Saturday evening. Sunday morning found a severe snowstorm raging, hence all meetings on Sunday were not attended.

SOUTHERN WISCONSIN.

Conference was held in Saints' church at East Delavan, February 2 and 3. W. A. McDowell in the chair, J. O. Dutton secretary. Branch reports: Janesville 48, Oregon 51, Buckwheat Ridge 23, East Delavan 90. No reports from Flora Fountain or Wheatville. Ministry reporting: High Priest W. A. McDowell; Elders W. P. Robinson, F. L. Sawley, C. C. Hoague; Priest August Johnson; Teacher F. M. Ball; Deacons J. O. Dutton and Oliver McDowell. J. O. Dutton, district treasurer, reported: On hand September 6, $7.34; received $5.25; total $12.59. C. C. Hoague, Bishop's agent, reported: On hand September 6, $169 01; received $305 69; total receipts $474.70; disbursements $313 84; on hand February 2, $160 86. Audited and found correct. Delegates to General Conference: W. A. McDowell and W. P. Robinson; also, all missionaries attending from the State are authorized to cast a delegate vote for the district. Preaching by F. L. Sawley and W. A. McDowell. Adjourned to meet with Wheatville branch in June; time left to the discretion of district president.

SOUTHEASTERN ILLINOIS.

Conference convened at Springerton, Illinois, March 2. John T. Davis presiding, F. M. Davis secretary pro tem. Branches reporting: Brush Creek 297, Tunnel Hill 142, Parrish 87. Springerton, Dry Fork, Kibbie, and Kinmundy not reported. Elders reporting: J. T. Davis, I. A. Morris baptized one, M. R. Brown; Priest John M. Bass; Teachers N. L. Upton and J. E. Bozarth. A recommendation from Parrish branch that J. E Bozarth and F. M. Davis be ordained elders was read, and their ordination ordered. Delegates to General Conference: Elisha Webb, W. A. Kelley, W. E. Sutton, F. M. Slover, J. T. Davis, Rina Casey, and Nancy Swan. At the sacrament meeting J. E. Bozarth and F. M. Davis were ordained elders. Preaching by John T. Bozarth, J. T. Davis, and W. A. Kelley. Adjourned to meet at Parrish, June 1, at ten a. m. A. H. Burroughs, district clerk.

SOUTHERN CALIFORNIA.

Conference convened at San Bernardino in their chapel, on corner of Fifth and G streets, March 1. T. W. Williams and A. E. Jones presiding, E. A. Smith and Maggie Pankey secretaries. Branch reports: San Bernardino 272; 1 baptism. Los Angeles 171; 5 baptisms. Newport 251. Ministry reporting: High Priests T. W. Williams, Albert Carmichael, and A. E. Jones; Elders William Gibson, E. A. Smith, J. W. Brackenbury, H. I. Hemmingway; Priests J. Wixom, C. M. Salter, and James Baldwin; Teachers S. Penfold, H. S. Pankey, and J. Miller. Bishop's agent's audited report: On hand, $373.07; received, $1,697 35; dispensed, $1,793.13; balance due church, $278.29. A. Carmichael. A committe consisting of the president and secretary of each branch was selected to act as a committee to locate branch boundaries. On motion, branch officers were instructed to use all means to locate scattered members, and failing, they were to transfer their names to the district record as scattered. Present officers were sustained and resolution passed that the term of district officers be for one year. Delegates to General Conference: T. W. Williams, T. W. Chatburn, D. A. Anderson, and Maggie Pankey. Provisions were made for the district to defray the expenses of Bro. Williams to and from conference. It was also provided that in case Bro. Williams could not go, that we send Bro. A. E. Jones in his stead. Preaching by Elders C. W. Earl, J. Brackenbury, A. Carmichael, and T. W. Williams. Sunday was devoted to fasting and prayer, that the sick may be healed and that the Father may be pleased to bestow more spiritual blessings upon the district. Adjourned to meet with the Los Angeles branch; time left to the district president. This was one of the most spiritual conferences ever held in the district. Complete harmony prevailed throughout. The power of God was markedly present. Addresses of branch officers: T. W. Williams, Los Angeles, 1322 Myrtle avenue; A. E Jones, San Bernardino, 1720 Walnut avenue; A. Carmichael, Anaheim, Rural Delivery No. 1.

MOBILE.

Conference met at Three Rivers branch, Mississippi, March 2 and 3. W. L. Booker president, Wiley Mizell secretary pro tem. Branches reporting: Three Rivers 82 (on district book 94); 3 baptized, 2 died. Bluff Creek 67 (on district book 65). Theodore 37; 3 baptized. Elders reporting: W. L. Booker, G. W. Sherman, and John Mizell; and Deacon Wiley Mizell. T. C. Kelley and D. E. Tucker delegates to General Conference. W. L. Booker, Bishop's agent, reported: Received since last report $19 18; expended $45.25; on hand $34.73. Adjourned to meet at Theodore branch, June 29.

SOUTHERN NEBRASKA.

Conference met at Wilber, December 30 and 31. District president, J. W. Waldsmith, in charge; Robert White secretary pro. tem. Preaching by E. Robertson and W. M. Self; one social meeting. The following brethren reported: Of the Quorum of Twelve, James Caffall; High Priest, J. W. Waldsmith; Seventy, C. H. Porter; Elders W. M. Self, A. J. Myers, C. E. Blodgett, W. Savage; Priests E. Robertson, J. F. Lippencott, S. Brolliar. Teacher, John Hollenbeck. Branches reporting: Nebraska City, Blue River, Shelton, Hebron, and Elmwood. Total membership 478; gain 5, loss 5. District officers: President and Bishop's agent, J. W. Waldsmith; Secretaries: E. D. Briggs and J. S. Meyer. Delegates to General Conference: J. W. Waldsmith, C. H. Porter, H. E Christy and wife, E. Robertson, W. M. Self, W. Savage and wife, S. Brolliar and wife, M. H. Forscutt, J. B. Gouldsmith, R. O. Self, J. F. Lippencott, H. W. Belville. Resolved that this conference is in harmony with the missionary in charge regarding the boundary line of the district. Adjourned to meet at Nebraska City; time subject to call of the president.

EASTERN IOWA.

Conference of above district met with Fulton branch February 23 and 24. C. E. Hand in the chair, J. R. Sutton secretary. Branches reporting: Powersville, Osterdock, Fulton, Grove Hill, Muscatine, Green Valley, and Clinton. Elders reporting: C. E. Hand, T. J. Sheldon, John Heide, O. H. Bailey, W. E LaRue, L. E. Hills, J. R. Sutton, and J. F. Rulon; Priests F. H. Horne, C. G. Dykes, and J. C. Hosier. John Heide, Bishop's agent, reported: On hand last report, $230 56: received, $743.31; total, $973 87; expended, $630.20; on hand February 23, $343.67. District treasurer reported. Delegates to General Conference: T. J. Sheldon, L. E. Hills, and W. E LaRue. The reunion committee was authorized to accept the invitation to coöperate with Kewanee district in a reunion. C. E Hand was sustained as district president, O. H Bailey vice president, J. R. Sutton secretary. Preaching by T. J. Sheldon, L. E. Hills, W. E. LaRue, and C. E. Hand. Next conference to be held at Green Valley, at the call of the president.

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SOUTH MISSOURI.

Conference of above district was held at Springfield, Missouri, March 2 and 3. D. W. Thomas presiding, G. W. Winegar secretary. Branches reporting: Woodside 41, Pomona 65, Grove Springs 22, Springfield 96; Ava, number not stated; Johns Mills, West Plains, and Mountain Grove, no reports. Elders reporting: J. B. Graham, D. W. Thomas, H. Sparling; Priest J. T. Davis. Bishop's agent, H. Sparling, reported having received $65 40, and had paid the same to elders' families. Resolution was passed to sell the old district tent and purchase a new one, each branch in the district paying their ratio of the amount required. Delegates to General Conference: Henry Sparling, Sarah Sparling, Leela Bishop, Sr. Hughes, Mattie Thompson, and Sr. Northrup. Preaching by H. Sparling and J. T. Davis. Adjourned to meet June 1, at Woodside, Oregon county, Missouri.

Miscellaneous Department.

REDUCED RATES TO GENERAL CONFERENCE.

TRUNK LINE ASSOCIATION.

The Trunk Line Association has also granted a rate of one and one third fare round trip, certificate plan, to General Conference, etc., Independence, Missouri. Trunk Line territory is "from Niagara Falls, Buffalo, Dunkirk, and Salamanca, N. Y., Erie and Pittsburg, Pa., Bellaire, O, Wheeling, Parkersburg, and Huntington, W. Va., and points east thereof, except in New England."

Going tickets may be purchased April 2–7, on *this* Association "Certificates are not kept at all stations. In such case delegates should purchase local ticket to station where certificates are kept and there obtain through ticket and certificate to place of meeting."

List of roads making the reduction: B. & O. (Parkersburg, Bellaire, & Wheeling, and east thereof); Buffalo & Susquehanna; Buffalo, Rochester & Pittsburg; Central of New Jersey; Chesapeake & Ohio (Huntington, W. Va., and east thereof); Chesapeake Steamship Co.; Cumberland Valley; Delaware & Hudson; Delaware, Lackawanna & Western; Erie (Buffalo, Dunkirk, Salamanca, and east thereof); Fonda, Johnstown & Gloversville; Jamestown & Chautauqua; Lehigh Valley; New York Central & Hudson River, Main Line & Branches, including R. W. & O., Adirondack, and Penna. Divisions, but not including stations on the Harlem and Putnam Divisions, or St. L. & A. Ry.; New York, Ontario & Western; New York, Phila. & Norfolk; Norfolk & Washington Steamboat Co.; Pennsylvania, including Buffalo and Allegheny Valley Division (formerly W. N. Y. & P. and Allegheny Valley Rys.); Northern Central; Phila. & Erie; Phila., Wilmington & Balto.; Washington Southern; West Jersey & Seashore; Phila. & Reading; West Shore.

CENTRAL PASSENGER ASSOCIATION.

The Central Passenger Association has also granted the same reduced rate of one and one third fare round trip, certificate plan, to the General Conference and Conventions, Independence, Missouri, and on the same general terms; namely: that going tickets must be purchased at full fare, a certificate to be obtained with every ticket purchased and corresponding therewith. However, reduction will not be granted by *this* Association on tickets costing less than seventy-five cents. Provided further, that going tickets in *this* Association must be purchased from April 2–7, not later.

Certificates are not transferable. Do not forget that tickets must be handed promptly to the Church Secretary on arrival; also that all holders of certificates must be present at General Conference at Independence, Missouri, on April 9 or 10, *the two days only* on which certificates will be filled out and returned by the joint agent of the Western Association.

The territory of the Central Association is bounded on the East by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio river, but including points on either side of that river.

The following lines of road are included: Ann Arbor R. R., B. & O. R. R., B. & O. S. W. R. R., C. & O. Ry., C. & E. I. R. R., Chicago & Erie and Erie R. R., C. I. & L. Ry., C. & M. V. R R., Cincinnati Northern R R., C. H. & D. Ry., C. C. C. & St. L. Ry., C. L. & W. Ry., C. T. & V. R. R., C. A. & C. Ry., C. N. O. & T. P. Ry. Co., C. S. & H. R. R., D. A. V. & P. R. R., D. & C. N. Co., D. & L. N. Ry., E. & I. R. R, E & T. H. R. R., F. Ft. W. & W. Ry., G. R. & I. Ry., G. T. Ry. System, Hocking Valley Ry., Ill. Cent. R. R. (Peoria Division), I. D. & W. Ry., I. I. & I. R. R., J. & St. L. Ry., L S. & M. S. Ry., L. & N. R. R., L. E. & W. R. R., L. H. & St. L. Ry., Mich. Central R. R., Mobile & Ohio R. R, N. Y. C. & St. L. R R., N. & W. Ry., Ohio Central Lines, Ohio Southern R R., O. & L. K. R. R., Ohio River R R., Pennsylvania Lines, Pere Marquette R. R., Pitts, Bessemer, & Lake Erie R. R., P. & L. E. R. R., P. & W. Ry., Pittsburg, Lisbon, & Western Ry., Southern Ry. (St. Louis Division), T. P. & W. Ry., T. St L & W. R. R., Vandalia Line, Wabash R. R., W. & L. E. R. R.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association has also granted the same reduction in rate, and on the same general terms; except that going tickets may be purchased April 2 to 8—on any of those dates. If through ticket cannot be purchased at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there repurchase through to the place of meeting, *procuring a standard certificate from each agent from whom a ticket is purchased.* Certificates will not be honored by conductors; they must be presented to ticket agents.

The Southeastern Association includes the following lines: A. C. L. R. R. Co., A. G. S. R. R., A. & V. Ry., A. & N. Ry., A. & W. P. R. R, A. K. & N. Ry., A. V. & W. Ry., Blue Ridge R. R., C. & W. C. Ry., Chesapeake S. S. Co., C. of G. Ry. Co., C. R. & S. R. R., C. N. O. & T. P. Ry., E & W. R. R., F. & P. R. R., F. E. C. Ry., Frank. & Cin. Ry., Georgia R. R, G. S. & F. Ry., I. C. R. R (South of the Ohio river), K. C. M. & B. R. R, L. & N. R. R., Macon & Birm. Ry., M. D. & S R. R, Mobile & Ohio R. R., N. C. & St. L. Ry., N. O. & N. E. R R., N. & W. Ry., N. & W. S. B. Co., O. R. & C. Ry., Pa. R. R. (South of Washington), Plant System, P. F. & P. R. R., R F. & P. R. R, S. A. L. Ry., S. C. & G. Exten. R. R., Southern Ry., T. & N. E. R R, V. & S. W. Ry., W. & A. R. R., W. Ry. of Ala., W. & T. R. R.

TRANS-CONTINENTAL ASSOCIATION.

The Trans-Continental Passenger Association, in reply to request for reduced rates on the certificate plan, makes the following statement:—

"After a thorough investigation as to the prospective attendance from Trans-Continental territory—the states of California, Nevada, Oregon, and Washington—on the part of representatives of initial Pacific Coast lines, it has been decided that the attendance will not be sufficient to warrant any reduction below the regular nine months' rate. Your attention is respectfully called to the fact that the nine months' rate applying daily is approximately two cents per mile each way, or one and one third fare for the round trip, which is the general excursion fare applicable throughout the East. One and one third fare is probably the lowest rate that our lines would agree to make in this case in any event."

We understand from the above that parties going to Independence, Missouri, from above territory, will be able to obtain a rate of two cents per mile, or equivalent to that granted by other associations; namely, one and one third fare round trip, though, as we also understand, not on the certificate plan. Passengers will therefore take notice and make full inquiries beforehand, from their railroad agents, that they may purchase tickets to the best advantage.

The following named roads are included in the above Association: Atchison, Topeka & Santa Fe; Chicago, Rock Island & Pacific; Colorado & Southern; Colorado Midland; Denver & Rio Grande; Florence & Cripple Creek; Midland Terminal; Pecos System; Rio Grande Southern; Rio Grande Western; Santa Fe Pacific; Santa Fe, Prescott & Phœnix; San Francisco & Joaquin Valley; Silverton Railroad; Silverton Northern; Southern California; Southern Pacific (Pacific System); Union Pacific.

Take notice that of the above the Atchison, Topeka & Sante Fe; Chicago, Rock Island & Pacific; Colorado Midland; Denver & Rio Grande; Rio Grande Western; and Union Pacific; are also among those included in the Western Association as granting rates on the certificate plan; hence passengers should make due inquiries of agents beforehand, that tickets may be purchased to best advantage—whether excursion or certificate tickets.

R S. SALYARDS, Church Secretary.

LAMONI, Iowa, March 14.

QUORUM PICTURE.

To the High Priests:—This is to inform you that group picture has been made, it is upon a card 16 x 20, and will be on sale at the General Conference at Independence. Have returned all photographs as requested, and if any have failed to receive their copy, please let me know at once.

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa. 2t

EPWORTH LEAGUE CONVENTION, SAN FRANCISCO, JULY 18–21, 1901.

SAINTS HERALD, Lamoni, Iowa;

Gentlemen:—At a meeting of the Trans-Continental Passenger Association held in Chicago, February 18, 19, 1901, the following resolutions were adopted affecting the Epworth League meeting, San Francisco, July 18–21, 1901:

Resolved:

1. That advertising contracts should be confined to the usual arrangements with legitimate newspapers and the transportation given in exchange must be furnished only to bona fide representatives of papers.

2. Itinerary or special advertising: In such cases in which such is necessary, no cash shall be paid organizer of party to cover cost of such printing, but the initial Trans-ontinental line may print same, arranging with lines in interest upon the division of the actual cost of printing.

3. Compensation for leaders: No salary, commission or other form of compensation shall be paid for services in working up parties. No hotel bills, meals en route, sleeping car fare or other personal expenses shall be paid.

4. No free or reduced rate transportation or concessions of any character shall be given in connection with Epworth League traffic. If any arrangements have been made which are in conflict with the above, it is the distinct understanding that such arrangements shall be at once cancelled.

Resolved:—

That the Chairman hand a copy of the agreement adopted at today's session, in regard to concessions on Epworth League business, to the President or Secretary of the

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The Saints' Herald.

(Established 1860.)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

Subscription price, $1.50 per year.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to business manager.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

National organization and explain to him that in view of the fact that the railroads have made an exceedingly low rate for their excursion and have adopted this resolution in the interest of fairness to all railroad companies, that said national officers are requested to furnish copies of it to all state transportation committees and others who have to do with the selection of official routes, with the request that they observe the spirit of these resolutions by not soliciting or accepting favors from the railroads.

Respectfully,
J. CHARLTON, Chairman.

GENERAL CONVENTIONS.

RELIGIO PROGRAM.

Tuesday, April 2.

7:30 p. m. Preliminary meeting; appointment of committees; reports of districts and locals; brief speeches.

Wednesday, April 3.

8:00 a. m. Prayer meeting, fasting for morning meal.

10:00 a. m. Reports of officers and committees. Business.

2:00 p. m. Constitutional amendments; election of officers; unfinished business.

7:00 p. m. Miscellaneous program.

Voluntary.

Anthem or chorus.

Hymn.

Invocation.

Address, "1893 to 1901," President Gunsolley.

Reading, Mrs. Ruth L. Smith.

Music, in charge of Prof. Ralph G. Smith.

Address or paper, "Home Class," Miss Marie H. Clark.

Music.

Talk, "Place of the Book of Mormon," a. In literature of world. b. In literature of the church.

Anthem.

Doxology.

Benediction.

Thursday, April 4.

8:00 a. m. Unfinished business.

9:30 a. m. Adjournment.

SUNDAY SCHOOL PROGRAM.

Thursday, April 4.

10:00 a. m. Organization, Report of Credentials Committee, Short Addresses, etc. Reports of General Officers.

2:00 p. m. Business—Continuation of Reports of General Officers. Reading report of Improvements Committee. Constitutional Amendments (Special order at 3 p. m.)

7:30 p. m. New Business (continued). Or if time will admit, An entertainment to celebrate the tenth anniversary of the organization of the General Association.

Friday, April 5.

9:00 a. m. Prayer meeting.

10:00 a. m. Business (continued).

2:15 p. m. Business (continued) Election of officers (special order) No new business to be introduced after 4:00 p. m.

7:30 p. m. Business (concluded) or if time will admit, Institute work in charge of General Officers.

This is a convention at which it is expected that some very important items of business will be transacted. Let us pray that God will guide us in this work and make the convention one productive of great good to the Sunday school cause. Will you be there?

Faithfully,
T. A. HOUGAS Gen. Supt.
G. A. GUNSOLLEY, Pres. Z. R-L. S.

TO ST. JOSEPH AND CONFERENCE.

Dr. J. S. Lawton has arranged for a grand special excursion from St. Joseph to Kansas City and conference for Sunday, April 14. The train will leave St. Joseph in time to reach Independence for the first morning service. Saints will enjoy all the services of the day and return to St. Joseph by a special train at night. The fare to Kansas City and return will be $1.25. Children between five and twelve years, half fare. Tickets are now ready and should be procured at once of Dr. Lawton, or those appointed to sell them. All are invited and requested to bring their friends.

CONFERENCE NOTICES.

Western Maine conference will convene at Mountainville, May 4 and 5. All branch reports and business letters requested to be sent in by Saturday, to care of J. E. Eaton, Mountainville, Maine.

J. J. BILLINGS, Pres.
A. L. COLBY, Sec.

DIED.

HAMILTON.—Sister Winnie M. Hamilton was born May 20, 1874, on the Island of Campobello, New Brunswick. When a small child she came west with her mother. She became the adopted daughter of Elder Evan B. and Mrs. Sarah A. Morgan, July 12, 1884. She was married to J. B. Hamilton at Chariton, January 6, 1896. To this union two sons were born. After two weeks' suffering she passed peacefully away February 24, 1901, at Lucas, Iowa. Funeral services at the Saints' church and the body interred in Cleveland cemetery. Elder John R. Evans preached the funeral sermon to a large assembly.

HIATT.—Sarah A. Hiatt was born at Birmingham, England, April 19, 1842; baptized at the age of eight years by Elder John Shippy; died from the effects of cancer, March 5, 1901, aged 58 years, 10 months, and 16 days. Her hope was in Christ. She leaves husband, one daughter, and one sister to mourn her departure. Funeral sermon by Elder C. Scott at her home, Des Moines, Iowa.

RUDD.—At her home, Dow City, Iowa, February 25, 1901, Sr. Lulu Rudd, wife of Bro. Sanford Rudd. She was baptized June 26, 1887, at Dow City, Iowa, by Elder Warren E. Peak. She leaves a husband, father, mother, five brothers, two sisters, and a host of friends who mourn her loss. Funeral sermon was preached by Elder I. N. Roberts, in the Saints' church, a large crowd of sympathizing friends being present.

PRINGLE.—In Virginia City, Nevada, Sr. Mary Pringle, member of Dayton, Nevada, branch. Born in Ontario, Canada, March 31, 1847. Baptized by Thomas Daley, March 14, 1900. Died March 6, 1901. After much suffering she passed quietly away to rest in Christ. Leaves a husband, Charles H. Pringle, and various relatives.

WHITEHOUSE.—At Brighton, Massachusetts, March 1, 1901, Edwina Lovina, daughter of Edwin and Lovina S. Whitehouse. She was born October 31, 1896. Funeral services were held at the home; sermon by Elder F. M. Sheehy, assisted by Elder R Bullard, and choir of young Saints of the Boston branch.

KENTY.—At Arlington Heights, Massachusetts, January 4, 1901, Marion Elmira Kenty, daughter of Alexander and Elmira Woods Kenty, aged 3 years, 9 months, and 2 days. Funeral at the residence; services conducted by Elder F. M. Sheehy.

The *Critic*, ever laden with its burden of good things in a literary line, is a welcome visitor at our desk. There are always in it matters to interest, and the person who sees it regularly for a time soon comes to think that he cannot do without it. "The Lounger" with his numerous paragraphs on nearly as many different subjects never fails to make the reader feel repaid for the careful reading.

We have received a copy of the "Trans-Mississippi Official Railway Guide," published by the T-M. Official Ry. Guide Co., of Omaha, Nebraska. It is for the states of Nebraska, Kansas, Iowa, and the Dakotas. Its price is fifteen cents, and is a useful book for travelers in these states.

The great steel trust will be treated in the April number of *The World's Work*, of course, and from the human (that is the interesting) side. There are three great factors in this gigantic deal centering about three men.

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3rd. Charles M. Schwab, who at the age of twenty-eight was head of the Homestead plant, at thirty-five president of the Carnegie Company, and at thirty-nine president of the United States Steel Corporation. A sketch is printed from first hand information.

This is an example of *The World's Work* treatment of one current topic. It is a live magazine. April number ready March 23. Doubleday, Page & Co., Publishers, New York.

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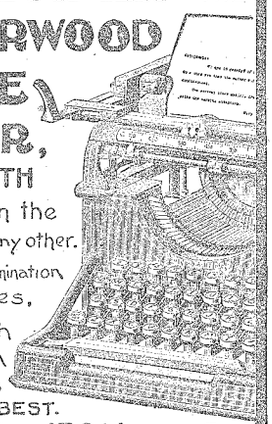

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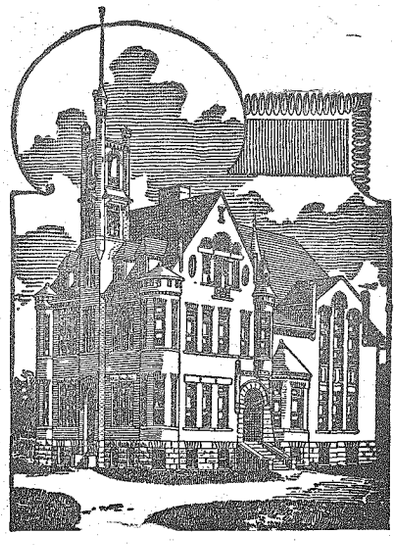

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HOMESEEKERS' EXCURSIONS.

Dates of sales, February 19, March 5 and 19, April 2 and 16, 1901, one lowest first class fare for the round trip, plus $2 00. Good for return 21 days from date of sale.

Cheap one-way colonist excursion rates to San Francisco, Los Angeles, and San Diego, California. Dates of sale February 12, 19, and 26, March 5, 12, 19, and 26, April 2, 9, 16, 23, and 30, 1901.

One-way second class settlers rates. Denver, Colorado Springs, and Pueblo. Ogden and Salt Lake. Bozeman, Helena, Butte, Anaconda, Grantsdale, Missoula, Grant Falls, Kalispell, Spokane, Portland, Tacoma. Victoria and Vancouver.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MARCH 27, 1901. NO. 13.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 27, 1901.

TRUTHS TOLD AT RANDOM.

The Yoeman's *Shield* of January, 1901, contains a purported report of a visit of one Dr. C. B. Paul to Salt Lake City, Utah, in which visit he had an interview with Elder Ephraim Jenson, of the Utah Church. An item or two taken from that interview will be of interest. He wrote thus:—

Here is a little history learned from him:

First—Polygamy was not practiced by the Mormons prior to and at the time of the execution of Joseph Smith, who was executed at Nauvoo, Illinois.

Second—Polygamy was abolished from the canons of the Mormon church three years before the act of congress making it a crime, especially applicable to Utah.

Third—It was not polygamy that invited persecution of the Mormons, resulting in the public shooting of Joseph Smith and the stoning and otherwise maltreating of the preachers or elders, as they are called, from that time down to the present, but that persecution was because of the claim made by the church and the elders that Joseph Smith was a prophet and that God had revealed to him the truth as it was revealed to the apostles in the time of Christ.

Fourth—That only three per cent of the Mormon men practiced polygamy—a proof itself, says Mr. Jenson, that it was not essential to the creed.

If these peculiar statements continue to be made by our Utah contestants, the world will be compelled ere long to admit that our contention that polygamy was never a legitimate part of the faith as promulgated by Joseph Smith, the Seer, is correct.

THEIR CHILDREN RISE UP IN JUDGMENT AGAINST THEM.

Mrs. Susie Young Gates, of Provo, Utah, visiting in New York, is reported in the Deseret *News* telegraphic items for March 16, 1901, as saying:—

As to plural marriages, I wish as much as possible to follow the advice given me by the President of my church. He said to me, "Don't talk about that. The time is past when it could be talked about, and the people have given it up." But I would like to say that, even in the old days, only about four per cent of the Mormons were of that order. At Provo, where I live, I had occasion the other day to count up the number of families that had practiced that institution; there were just two out of fourteen hundred. I would not have anyone understand me as opposed to the doctrine in theory, but our fellow citizens may be sure that as Mormonism began without polygamy, so it can go on without polygamy, now that we are sure that polygamy is against the laws of our country.

The contention of the Reorganization has been all the time that the faith of the church and the church itself was instituted and flourished without plural marriage; and in every state and territory in which the church was located up to the death of Joseph and Hyrum Smith, polygamy was against the laws of our country and the father of Mrs. Susie Young Gates with his official compeers knew it to be so.

Senator Howell in the discussion of the veto message of Governor Wells in his statement of his position said:—

It is nearly ten years since the practice of polygamy was abandoned in Utah. I believe the good faith of the people has been kept, and five years after the manifesto the representatives of the people met in convention and prohibited polygamy in the State. The discussion in the Senate has shown the general sentiment to be that polygamous cohabitation is the outgrowth of polygamous marriages, which ought not to be prosecuted and punished. I believed in the sincerity of the people, and after ten years of faithful adherence to the compact, I believe that the same laws and restrictions applied to other States ought to be applied to this State.

This is peculiarly specious reasoning. No other State in the Union has such an anomalous condition of things in regard to the marriage relation as Utah has. In no other State of the Union is bigamous or polygamous cohabitation a virtue. In no other state is there a class of polygamous men who seek to be protected by legislative enactment from the consequences of their acts.

We agree with Senator Howell that "polygamous cohabitation is the outgrowth of polygamous marriages."

It is just that continuous outgrowth that the people of the States object to. We are of the opinion that the people of the States would not be seriously disturbed if the one per cent, or two per cent, or four per cent of the men of the church in Utah should marry, or espouse an extra companion or two, with whom marital relations were to be consummated and enjoyed in the celestial world after death; but when those marriages result in the outgrowth of "polygamous cohabitation" within the confines of a state of the United States, and the attempt is made to enact laws to protect persons in the "practice of polygamy," as contradistinguished from the celebration of the rite or ceremony of polygamous marriage, then the people have very serious objection, and will be likely to be earnestly condemning that practice and the laws framed in its defense.

In the same discussion in the senate Mr. Kiesel said:—

I think the introduction of this bill has been very beneficial, and we are going to sustain the governor's veto. It has been beneficial in the respect that it will be seen all over the United States that our high authorities are not in sympathy with this movement to go back to the old conditions. Young Utah has been vindicated. I vote no.

The action of Governor Wells in vetoing the bill and the subsequent action of the legislature in sustaining that veto, will, as Senator Kiesel justly said, go far towards convincing the people of the states that the now leading men of Utah sincerely desire to wipe out the long standing causes for friction between the citizens of the states and the citizens of Utah. If indeed "Young Utah is vindicated," as Senator Kiesel said, it is to be hoped that such vindication as Governor Wells has given that element will be taken as an example for many others; until the sense of distrust in the sincerity of the men of the Utah church now so universally felt outside of Utah, will become a thing of the past."

THE following will explain itself:—

COÖPERATION CRYSTALLIZED.

An organization has been effected by the Saints of Colorado which we think is a step in the right direction, and in keeping with the spirit of the age—coöperation and combination.

"The Independent Live Stock Association" is the name of the company that has been fully organized, and incorporated under the laws of Colorado, with a capital stock of $250,000 divided into twenty-five thousand shares of $10 each.

The object of the association is to deal in live stock of different kinds, to grow cattle, sheep, hogs, and other live stock that may be deemed profitable, to maintain meat markets, to own and control, buy and sell real estate, or any and everything else necessary to the carrying on and maintaining of the live stock industry.

Seven directors have been elected, who have the managing of the whole company. The following are the names of those elected for the first year: Emsley Curtis, Leapold Korf, D. H. Bellrose, Geo. E. McConley, J. W. Gilbert, Michael Wagoner, and Charles Curtis.

Emsley Curtis was elected president of the board of directors; D. H. Bellrose vice president and treasurer, J. W. Gilbert secretary.

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The bond for the treasurer was fixed at $10,000 for the first year. The board ordered one thousand copies of the articles of incorporation and by-laws to be printed, to be circulated among those who would like to investigate, with a view to becoming shareholders in the company.

There will be representatives of the company at the General Conference to answer inquiries and receive applications for stock, which will be sold at par.

The section of country selected for the growing of stock is Yuma county, Colorado. The main office or headquarters of the company is Denver, Colorado.

We mean business, and intend to make it pay, and would like the coöperation of any and all members of the church who would like to become stockholders in this company.

All inquiries will be promptly answered if directed to J. W. Gilbert, 1458 Washington avenue, Denver, Colorado, or to Emsley Curtis, Bryant, Colorado.

J. W. GILBERT, Sec.

THE *Headlight*, a paper published at the Omaha Commercial Business College, in its issue for February 22, has the following to say of Bro. Heman C. Smith and his debate with Elder Bays:—

The lecture on last Wednesday morning by Elder Smith, a member of the Latter Day Saints Church, was greatly enjoyed by all the students. Elder Smith is a man well read and scholarly. He has just closed a series of debates with Mr. Bays of the Christian Church at 26th and Grant streets. This debate lasted for thirteen or fourteen nights. The discussion was ably conducted, and it was certainly profitable to all who were present.

Elder Smith addressed the students by invitation of the president of the college.

EXTRACTS FROM LETTERS.

Bro. A. B. Dunnam, Palestine, Texas, writes:—

I am an isolated one—the only one here now. I belong to the Elkhart branch, but we are scattered over three or four counties. I hope Texas can have a tent before long. The gospel is doing nothing here. We cannot get a congregation; hard to get a house. Mammon is their God. My prayer is that their eyes may be opened that they may see out of obscurity. I see that Graceland is still pleading for help. I hope her wants will be supplied. Remember me, dear Saints, in your prayers, that my afflicted wife may be healed and brought into the fold of Christ.

Sr. Mary E. Clark, writing from Comstock, Nebraska, says:—

I am some better in health. I have been taken to my daughter's at Comstock. The Saints here are of the right kind.

The following is the last letter of report from Bro. Alma N. Bishop, of Wales, whose death we lately chronicled:—

19 Rectory Road, Canton, CARDIFF,
February 23.

Dear Brother Joseph:—Please find attached summary of my labors from May 5, 1900, to to December 27, 1900, since which date I have been laid up on a bed of affliction. I am happy to say by laboring in the field preaching the gospel on the streets and on the highways that I felt considerable of the holy influence of God's Spirit aiding me in his work. I have been solicited by district president and branch presidents and branch officials to aid them in local work, and have cheerfully responded. Considerable pruning has been done, but we believe the tree will bear more fruit in the future. Things seem to look brighter right along the line, and there seems to be a better understanding of the laws and usages of the church. I have every reason to believe that our labors will be more successful in the future than what they have been in the past. I have distributed a large amount of literature in different localities, which I believe will allay considerable prejudice. I know you will be pleased to learn that since I have been unable to follow my labors the Saints have visited me from every quarter of the mission, and have shown me great sympathy. It is sweet to dwell in the love and esteem of those among whom you labor. Now I am in the hands of God and his church, and still willing to devote my time to the ministry. I hope you will have a good conference, and that righteousness may prevail.

Your colaborer in Christ,

A. N. BISHOP.

P. S.—Kindly breathe a prayer for my recovery.

By courtesy we clip from a letter by Elder Richard Ellis, Sydney, New South Wales, February 26:—

We are getting along nicely with church work, adding to our number twos and threes, and we will soon have our church paid for; there are only two more payments and then we shall be free from the debt on the money we borrowed to buy the land.

In a letter to Bro. H. A. Stebbins, Bro. W. S. Pender writes, under date of March 18, from Salt Lake City:—

I was allowed the use of the second ward (Mormon) meetinghouse to reply to an attack upon us by an Elder Tanner. This is the first time, I believe, that they have ever allowed one of our men to occupy a church of theirs in this city. The meeting was held last Thursday night. The house was full beyond its seating capacity. I should say about four hundred people were in attendance. I was requested to limit my effort to about one hour, as Elder Tanner desired to follow me. I suggested that my effort be allowed to rest upon its merits, same as his had done; and, if he were dissatisfied, to appoint another meeting. Then, if I wished to speak again, appoint another service, thus letting each of us occupy an entire evening. This he would not consent to do, so I spoke an hour and twenty minutes, and he followed in a speech of the same length. The Saints seem pleased with the results. One of Brigham Young's sons was present, and said I spoke in a fair, gentlemanly way, and there was a good feeling at the meeting. They (the Mormons) hold a series of lectures there all this week, and when they get through I hope to get the use of the house for two or three lectures.

Bro. I. C. Willis writes from Carbon Cliff, Illinois, March 17:—

We like to read the HERALD, and looking over the debates, they tally up to the letter. I was once a Methodist, but am now a Latter Day Saint, and the more I see, the better I love the Saints. I am a member of the Rock Island branch, but live ten miles in the country and we do not get to church as often as we wish—four in family, all members of the latter-day work. I live midway between four stations, two miles each way; viz., Carbon Cliff and East Moline on the Rock Island, Chicago route, and Barstow and East Moline on the C. B. & Q. branch coming into Rock Island. My home is a home to any elder that will stop off. We have a fine schoolhouse 36x46 within forty rods from my house, which is open to us. There is no preaching at this date. The Methodists sent ahead for money, but got none, but, No money no preach, so go to the bad for all we care!

Bro. Rees Jenkins wrote from Johnstown, Pennsylvania, March 18:

Four Brighamite elders have been laboring in this city of late. Their presence has called forth some scathing denunciations from the pulpits, in which the Martyr's name was included. So I made it my business to visit the reverend doctor and have a long talk with him. He promised to investigate the matter again and make an apology before his congregation for misrepresenting the church. My faith in his promise, however, is very little. The papers here have published what has been said against us, but will not allow us to defend ourselves at all. We have asked the Brighamite elders to meet us in public to discuss the differences between us, but they have refused, stating that they "are under orders from headquarters not to meet elders of the Reorganized Church under any consideration." The main issues just now are between us and the ministerial association of this city, and we are waiting developments. We hope they will grant us a hearing.

Bro. W. L. John writes from Malad, Idaho, March 18:—

Elder D. W. Wight, who has been here for about two weeks, preached his last sermon here last night, and leaves here today, on his way to General Conference. Bro. Wight has started a Sunday school here, and gathered in some good young workers. We are sure this Sunday school is the hope of the work in this valley. The Malad branch has expressed a desire for the return of Bro. Wight to this mission. Before he came here we had no Sunday school, and now we have a large one, composed of bright scholars. We are preparing to paint the church this year, and make things look a little pleasanter, inside and out. We are still hopeful of better conditions and surroundings in this branch.

Bro. H. F. Durfey, writing from Seiling, Oklahoma, March 18, says:—

We are still holding the fort here in Seiling. There are now about twenty-four of us in this vicinity. We are expecting our district president, Bro. George Montague, here soon to organize us into a branch. We have $107.50, mostly in cash, towards building a church. Two were baptized lately by Brother Crawley. The writer preached twice yesterday in the town hall to good and attentive congregations. Some are inquiring, and so the good work goes on. I ever pray for the success of the work.

EDITORIAL ITEMS.

Some time ago we noted the fact that John C. Graham, of Utah, had been convicted by a district court of unlawful cohabitation. That decision has been reversed by the supreme court of Utah, the decision of the supreme court being based, as we understand it, on a defect in the charge.

Advices of the 25th state that a cyclone has struck Birmingham, Alabama, which, besides destroying an immense amount of property, killed a large number of people. Up to noon of the 25th the estimated number of dead was twenty-five, at least seven of that number being killed at Irondale, about fifteen in the city of Birmingham, and others in suburban towns.

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Original Articles.

TWO DREAMS. WHAT DO THEY MEAN?

I am not much of a dreamer, but have had several dreams, since I embraced the gospel, which I regard as spiritual, or inspirational. Two of these, with the permission of the HERALD, I have concluded to put upon record. I have no definite and *complete* interpretation for either one (am not gifted in that line), although, of course, I gather from both of them a few leading and important ideas.

On November 29, 1883, I was at the residence of Bro. David Brand, about five miles from Marengo, Illinois. I had just received a letter from Bro. E. L. Kelley (then of Kirtland, Ohio), in which he urged me to attend the debate which was soon to take place between him and Clark Braden. In the afternoon, I walked from Bro. Brand's to Marengo, during which time I was engaged in earnest meditation.

I asked myself the question: "Why is it that there is such active opposition to our faith manifested just now, and such a general desire, seemingly, for debate? There is Braden at Wilber, Nebraska, and Kirtland, Ohio, also L. L. Luce in Nebraska; Phillips at Stewartsville, Missouri, and elsewhere; and others."

I answered my own question in the following manner: "It is providential. God intends by this means to bring the work which has been committed to our trust more fully before the people."

Then came another question: "Will we be equal to the task of properly supplying this demand?"

I reasoned this way: "This is God's work; it cannot be done successfully except in God's way. Intellectual and worldly qualifications are not sufficient."

Then I could see, or thought I could see, so many moral and spiritual deficiencies, that I was led to doubt our present ability to meet the demand as it should be met.

Before I was badly aware of it, I found myself at Marengo. The distance seemed very short, though I walked slowly, and I was not tired, for I had been deeply absorbed with my own thoughts. I went to the residence of Bro. and Sr. Charles Alderman; and as I was weary, retired to rest a little before nine o'clock. I soon fell asleep, rested much better than usual, not awakening till just before four a. m. When I awakened the following dream was very clear in my mind:—

I saw myself, without coat, and with my sleeves rolled up, a little way out from the shore of a large lake, or sea, and nearly waist deep in the water. I could not see the other shore. Just behind me was a large steamship, which also contained masts for sails. The construction of the ship seemed to be perfect. I seemed to be doing some kind of preparatory work, reaching my hands down to the bottom of the sea, and clearing the way. To my left I saw another man doing similar work. I did not pay much attention to him, nor he to me. There may have been others, but this man was the only one I saw.

My thought was, "We will continue this work for a season, then step on board and move right off to the other shore."

As the ship only moved with the same speed we did in preparing the way, and it being large, its motion was not perceptible to the eye.

Becoming somewhat weary by laboring in a bent-over posture, I straightened up, turned my face towards the ship, and stood still for a few minutes, to rest. All at once I saw another ship coming right towards ours, with full steam and at full speed. It seemed to be very angry and determined to crash into and destroy our vessel. I made up my mind not to return to my work until after I had witnessed the results of the collision. As the ship approached, I noticed that it was more stoutly built than ours; that is, the timbers were larger. I noticed, too, that it was heavily freighted with what I understood to be shelled corn, the sacks being piled eight or ten feet high on the deck.

In less time than it takes to tell it, the ship dashed into the left hand side of our vessel. My nerves fairly started, my ears tingled, but I held my position. Our ship shook and trembled as though it might fall to pieces. The masts shook like aspen leaves, and the air was full of sound. Without leaving my tracks, I leaned over one way and then the other, and was able in a moment's time to see every part of our ship. To my delight and surprise, it was not harmed in the least, nor had it been moved one inch out of its place!

Seeing that our own ship was safe and sound, I quickly glanced my eyes over the water to see, if I could, the mad monster which had so lately tried to destroy us. I saw it at once, moving back and away as fast as it had come, and in the same track. It soon lost its power to move any farther away. It trembled and shook. The sacks of corn began sliding off into the sea as though they were alive, and continued till the last one was gone. The ship then sank, leaving only the tops of the masts and the pilot house in sight. I awoke, my soul was full of peace, and I felt that whatever might intervene, the church of God would win a glorious victory in the end.

On or about the 15th of May, 1896, while staying with Bro. Robert Moore, near Lineville, Iowa, I had another and very different dream. I was in very poor health, but was holding services at the Hickory schoolhouse when the weather permitted. I was suffering much and almost constantly. On retiring to rest at night, I felt considerably discouraged. I poured out my soul to God in an almost silent, but tearful prayer. I thought not only of my peculiar physical condition, but of other opposition which, to me, was unkind and unjust.

After a time I fell asleep, and found myself standing outside of the building near by what appeared to be a rude but strong stairway, standing by itself. I had just approached this place, either by accident or design, and was conscious of the fact that I had been engaged in a long and difficult fight with a snake, or serpent. I had been victorious, but was very weary.

It seemed to be twilight about where I stood, but gradually grew darker in the distance all about me. The thought occurred to me that the conflict was not ended, and I must be on my guard. I immediately mounted the third or fourth step of the stairway, for the purposes of protection and advantages in watching. Glancing to my left, which seemed to be to the north, I saw my old enemy, near by, stretched full length upon the ground, and watching me *most intently*. It was black, and about twenty feet long. I watched it closely; and feeling too weak for another conflict like the one through which I had just passed, I determined to elude the attack the best I could. I was especially anxious to keep my head out of the way of danger. All at once I discovered that I had friends working for my deliverance. Off in the northwest, about one hundred yards or more, I saw a number of men, perhaps five or six, whose countenances showed great earnestness and extreme anxiety. It was too dark where they were to see with the natural eye, and yet I could see them plainly.

These men saw my danger, and were working for my deliverance. They speedily improvised a kind of windlass, procured a long, new cord, fastened one end of it to the roller, made a noose on the other end and dexterously threw it onto the tail end of the snake. In some unexplainable way, they quickly worked the noose onto the thick part of the snake's body, and began to wind up the cord on the windlass. I never saw men work faster and more earnestly.

Up to this time, the snake did not seem to realize what was going on. I calmly but anxiously awaited results. My thought was that as soon as the snake felt the noose tightening on its

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body, it would make a lunge for me at once. In this I was not mistaken, for all at once it made a desperate leap into the air, bringing its head within about one foot of mine. I stood on the farther end of the step and leaned my head to the south so as to keep out of its reach. The snake hissed, opened its mouth wide and quickly, and snapped most ferociously. I saw its long, white teeth. And while I did not despair, I must confess that the head of this angry serpent bobbing around so near my own did not produce a pleasant sensation. In a few moments the men succeeded in drawing the monster away from me, and with great force it fell upon the ground.

At this juncture it seemed to be necessary for my deliverers to readjust their contrivance and speedily prepare for another pull. I readily understood that the snake would make a second attack as soon as it felt the cord tightening, and so it did, but was not able to come so near my head as before. However, its fury was indescribable, and its determination to reach my head knew no bounds. It elongated its body with the force of its movements to such an extent that it actually seemed in danger of breaking in two. But in a few moments, as before, it was brought to the ground with increased force, falling much farther away from me than before.

Here my dream ended, and I awoke to ponder on the things which I now knew to be only a dream. But they had been as real and vivid to me as anything that ever transpired in my life's history. As I thought upon the dream, my soul was filled with gratitude, wonder, and admiration.

J. R. LAMBERT.

LAMONI, Iowa, March 12, 1901.

SCIENCE VS. CHRISTIANITY.

In the article entitled, "Haeckel's Solution of the 'Riddle of the Universe,'" found on page 71 of the present volume of SAINTS' HERALD, there is much food for thought to those watching the world's progress, and especially those interested in the latter-day work.

The century just closed has been one of extraordinary progress and development; old conditions have given place to new; the theories of the past, many of them, have been crowded out by those of the present; ancient creeds have been fast crumbling before the overwhelming waves of popular opinion, and all to what purpose? Have the world's changes brought them nearer to God? Have the new theories and revised creeds made men more like their Creator? In the past, the Holy Scriptures, with their fundamental doctrines, have been generally accepted; but during this period of extraordinary development there has been a growing tendency to lay aside these things, until now, in the article referred to, the author regards religion as "superstition." Special creation, the personality of God, divine control or guidance of the universe, immortality, and the freedom of the will, he declares to have been "shattered" by modern science and the discovery of "the great eternal iron laws" throughout the universe.

We are not aware of what the scientific evidences are that have "shattered" so many fundamental doctrines of Christianity, but are led to wonder what are the evidences in support of those doctrines. Are their inherent evidences sufficient to prove and sustain their truthfulness? Will they endure the tests, or must they remain "shattered" by the world of science, and leave us to hope for nothing beyond this life?

Christianity presents itself as the revelation of God; science as the revelation of nature. Where there is conflict, however, it would be preferable to accept the revealments of the Supreme Ruler rather than those of his works alone, for the former come through an intelligence far superior to the latter. But science rejects the belief of a revelation from God, no doubt because it finds no proof of it in nature which fact, however, does not affect the evidences in its favor.

Gladstone, speaking of the Holy Scriptures says:—

> Though assailed by camp, by battery, and by mine, they are nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offense, which shall impair their efficiency for aiding in the redemption of mankind, has not been forged; that the Sacred Canon, which it took (perhaps) two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine of the world, and all the wayward aberrations of humanity, not merely for a term as long, but until time shall be no more.—Impregnable Rock of Holy Scripture, p. 5.

The attacks upon the Scriptures have been many and various, but they still stand, and it remains for future generations to see whether the science of the nineteenth or twentieth century will overturn them.

In setting aside the Scriptures, men of science have also set aside Him who is represented therein as the Creator of the world, who is also its Savior, making the promise of immortality of no effect, and leaving the present life as the only hope for mankind.

He, who knows the end from the beginning, has not failed to forewarn the world of such a condition. Listen:—

> Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded.—Isa. 45: 9, 12.

Is not man "striving with his Maker" when he uses "the great eternal iron laws" to "shatter" the grand revealments of the Creator? Does he not say, "He hath no hands," when he denies the personality of God? Men of learning have been searching deep into the creations of God to find him; they have sought for the source of life, and for the life itself, but what of the result? Another testimony has been added to the truthfulness of God's word, which says:—

> How unsearchable are his judgments, and his ways past finding out!—Rom. 11: 33.

Hear their confessions:—

> It is no valid objection that science as yet throws no light on the far higher problem of the essence or origin of life.—Origin of Species, by Charles Darwin, p. 490.
>
> The origin and nature of both matter and mind are beyond the limits of science. We can study the phenomena of the soul, but not its nature.—Patrick's Pedagogics, p. 9.
>
> The problem of body and soul is as insoluble in its modern form as it was in the prescientific ages.—Felix Adler.
>
> We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe one hundred years ago. We must even grant that this essence or substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes. . . . We do not know the "thing-in-itself" that lies behind the knowable phenomena. But why trouble about this enigmatic "thing-in-itself" when we have no means of investigating it, when we do not even clearly know whether it exists or not?—Prof. Haeckel, Saints' Herald, present volume, p. 71.

But what saith the scriptures?

> Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.—Job 11: 7-9.
>
> For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—1 Cor. 1: 19-21.

Why, then, should men search for God where he cannot be found, and because of failure, deny his existence? It would be as reasonable to search a book for its author, or a temple for its architect, and because of not finding him, deny his existence.

If there is a Creator, and man is his creation, there is certainly a close relationship between them; and because of that relationship, man would be entitled to know something of his Creator. But how shall he gain that knowledge? Men of science have sought a knowledge of God, but have always stopped at that insurmountable barrier which says, "So far, but

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no farther;" and their confessions stand in perfect harmony with that which is represented as the revealment of this Being which says, "The world by wisdom knew not God."

But there is a way by which men may find him. Listen again:—

There is a spirit in man, and the inspiration of the Almighty giveth them understanding.—Job 32:8.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—1 Cor. 2:9, 10.

No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.—Matt. 11:27.

No man can say that Jesus is the Lord, but by the Holy Ghost.—1 Cor. 12:3.

Thus is given the means of finding God; namely, by his own revealment and that by the power of the Holy Spirit; and this is given only to those who believe on the Son and obey him; for "as many as received him, to them gave he power to become the sons of God;" and "as many as are led by the Spirit of God, they are the sons of God," and being sons, would have a right to know him. Yes! God has revealed himself in ages past, and has shown men how they might find him, but how few have done so! They have failed to discover the source of life, or to understand the phenomenon of death, yet these are realities, and the only means of knowing of them, or what they are, are by the revealment of him who controls both. Through him is given also the promise of immortality to mankind; he, himself, having become immortal, as shown by evidences which have never been destroyed, notwithstanding some have thought that the doctrine has been "shattered" by the discovery of some supposed "eternal iron laws."

It seems the enlightenment of the present age is leading many of those most learned away from God, Christ, and the Scriptures. The greatest effort in the world's history is being made to know God, but without success. Not only men of science are turning from him, but many others, even to professed Christians. The writer read a work a short time ago, under the signature of one who suffixed D. D. to his name, which claimed the Scriptures did not teach a literal resurrection of the body. Another book in his library, entitled, "Advanced Christianity," teaches that Christ was not divinely born, but simply "evolved" through a certain lineage.

Thus we see the trend of the world; and these conditions are growing, right in the face of the plain teachings of Holy Scripture, and bring us to this thought: Is there not an extreme need for divine guidance at the present day of another revelation? The world says, "No, the Bible is sufficient." But why is the world, with Bible in hand, departing from God? Why deny the divinity of Christ and his greatest doctrine—immortality? Ah, reader! the world needs another testimony from God himself, of his present existence; of the divinity of Christ, and of the future immortal state. Would a loving Father refuse this need?

In 1830 there was published to the world what was claimed to be a revelation from God, the Book of Mormon, giving a history of God's dealings with his people upon the American continent. The preface states the purpose of the record, a part of which says that it

Is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; *and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.*

Here, then, is the world's need supplied. But do you yet say there is no need for it? Is the Bible convincing the Jew and Gentile that Jesus is the Christ? Or, are they not doubting more and more the teachings of that great book? But here comes another witness testifying of God, Christ, and immortality, proving the truthfulness of the things taught in the Bible, and though, like the Bible, in the words of Gladstone:—

Assailed by camp, by battery, and by mine, it is nevertheless a house builded upon a rock, and that rock impregnable; that the weapon of offense, which shall impair its efficiency for aiding in the redemption of mankind, has not been forged.

It stands today a living testimony, side by side with the Bible, in support of the eternal and unchangeable character of God, and the divinity of Jesus Christ; and while many in past ages testified of the immortal life, by the power of the Spirit, God be praised, that in this day of God's revealment, there are thousands who,—having done his will as taught in the Bible, Book of Mormon, and later revelations,—have been able to "know of the doctrine," and look forward with a glorious hope to the resurrection of the body, and an immortal life. Thus God sought to counteract that growing tendency to skepticism which he foresaw, and against which the world had been previously warned.

While the investigations of science have given much light to the world, much of such light does little more than satisfy the natural desire to know, just for the sake of knowing, and too often the result of these researches are many hypotheses and theories which tend to confuse and darken the mind rather than enlighten. Man cannot know all the conditions which surround him and the physical world, and because of this, may draw imperfect conclusions. He finds in the world the footprints of him who "sowed the tares," and mistakes them for the work of the "One Great Cause." He discovers what appears to be a "great, eternal, iron law," which perhaps is only a temporary "law" which operates as the result of the sowing of the tares. To science, *death* is an "eternal, iron law," for every living organism dies, yet such a "law" was not directly established by the Creator, but was brought about by the "enemy," and the Scriptures, including the second witness — the Book of Mormon—clearly teach that this "iron law" shall be destroyed by him who has lifted himself above it by overcoming the enemy "who hath the power of death."

We believe that true science sought out in the light of God's revealments will always harmonize therewith, and if men find evidences in nature disproving God's divine character, it will be because nature does not reveal sufficient of itself to show the true character of its author. One writer, S. S. Smith, has said, "True religion and true philosophy must ultimately arrive at the same principle." When men search into the things of nature for the honor and glory of God, then will be fulfilled the Psalmist's prayer:

Praise the Lord from the earth, ye dragons [sea serpents], and all deeps; fire, and hail; snow, and vapor; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord.—Ps. 148:7-13.

By searching for God in the way he has ordained, man shall surely find, and all other things "shall be added" unto him. But to search for the deep things of nature independently of its author, there must come failure, because he who is the "Life and light of men" says, "without me ye can do nothing."

CHARLES FRY.

TABOR, Iowa, March 5.

THE COMING GENERAL CONFERENCE.

I am impressed with the vast individual responsibility attaching to all who may be in attendance at the coming General Conference. The question comes, "What can I do to make this gathering all that it should be?" What quality, inate or conferred, can I call into requisition that will eliminate friction, dispel clouds, and cause the sun of righteousness to shine in on every soul; dispelling the frosts of adversity, warming up the chilled and dying hopes of the disappointed and consuming all spirit of hate, envy, strife, and personal ambition. Could this question be answered correctly,

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and said answer applied by every member of this august assemblage, from president down to porter, how happy would we be.

We will meet to do service for God; to act for him, not ourselves; to carry out his wishes, not our own; to permit him to influence us, not that we should influence him; to so act, that, when all the deliberations are over, we can have the consciousness of divine approbation. We should never for a moment forget this statement, "All ye are brethren." If we could always have this in mind, how many harsh statements would be still-born? Christ, when speaking upon the great essentials of human effort said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Selfishness cannot enter in under such a regime as this. If the first clause of this prophetic constitution were closely adhered to there could not be any great divergence of thought on things vital in the spiritual domain.

If each of those who may attend the General Conference was approximately loving God with all his heart, and with all his soul, and with all his mind, the heavens could not hide the Infinite from us.

Again, "Thou shalt love thy neighbor as thyself."

This admits not of personal ambition; this allows not selfish ends to gain. Under this rule I cannot go to the conference with anything but absolute love for every brother and sister in the church. The one who goes to this meeting with any other feeling than absolute love for all his fellows is nurturing a serpent in his bosom which will sting him to death.

This law will not permit me to seek undue advantage over another, to impugn the motive of my brother, to in any way cast reflection on any man, to take partisan sides, incite division, or stir up contention. It pledges me to have, equal love for my brother as for myself; equal interest in his success; equal desire for his advancement as for my own.

Christ once said, "Therefore, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." If every member of our coming conference would live up to the letter and spirit of this command we would have the greatest endowment ever conferred.

According to this rule, we are not to treat men as they would have us treat them; we are not to treat them as we would like to treat them. We are to treat them as we would have them treat us.

Is there a quorum in the church which desires consideration from any other quorum? Do you wish their respect and confidence? Then you are bound, by this law, to manifest the same spirit and attitude towards them.

Brethren, let us try to keep this "golden rule" during all the deliberations of this coming conference. Do not go to conference expecting a fight, for men frequently get what they are expecting. Let no quorum assemble anticipating friction with another quorum, for this, in itself, is sufficient to precipitate such a contingency.

The conference will assemble under the surveillance of our heavenly Father. We should consider that if we render the respect which we should he will continue to preside over all our deliberations. This being the case, there cannot be anything but the best results. The worst evil that can possibly materialize is that which will flow from those who will assemble under a spirit of apprehension and undue suspicion of others. I should never entertain the thought a moment, that some one else has ulterior motives, unless I have absolute proof therefor. I take it that the majority of this church have equal love and equal devotion for the cause that I have. With this as a base it will be impossible for that majority to be imposed upon or swerved from the path of duty so long as they, not somebody else, keep the "golden rule." The man who is always afraid that somebody else will do wrong, who thinks that he has received a dispensation from the Almighty to be the spiritual "watchdog" of the church, has ever been in evidence. It is time that such self-appointed characters learned that the whole is greater than any of its parts, that all the brains of the church is not resident in one cranium. If God has not more interest in this work than we have, we may as well give up the struggle now. If he has, then we can afford to "never trouble trouble until trouble troubles" us.

There are some characters who have infinite faith in the Almighty and yet they constantly are carrying a load of self-appointed responsibility, and ever evidence their fearfulness that the rank and file are in the dark, and, unless they "wail and howl" from morn till night the boat will be upon the breakers. I have faith in Christ, the captain of our craft. He has selected his subordinates, and so long as they are carrying out his instructions, or until he releases them, I am under covenanted obligations to uphold the force. It is not when "all is well and all is bright," and we are sailing under cloudless southern California skies that we need discipline and order. Insubordination can be easily handled then. It is when the tempest rages and the sea heaves and our craft is in danger; then is the time when every man should stand in his appointed place and seek to keep in constant communications with the captain, and ever carry out his instructions. Are there breakers ahead? Let us meet the situation like men. When the clouds lower and the storm breaks, then is our opportunity. Calmness, deliberation, caution, silent action, will save the ship.

Sisters, are you going to the conference? Is it for an outing? Is it to have a good time? Then do not go. Have you contemplated a trip which comprises rich gowns and supremacy in the field of fashion? Then desist now. Do not take all your best clothing to Independence. Be modest, unassuming, yet dignified. Remember you are going there to meet God. How should you meet him?

Brethren, are you planning a rest there? Are you giddy and frivolous? Have you a joke on your tongue and a dozen in your head? Then cast the demons out and assume that staid but becoming dignity which men who hold the destiny of the race in their grasp should manifest. And ye Zionites, are you planning festivities and dainty tidbits and multiplied dishes to tempt the appetite of your guests? Then refrain. Let your pantry contain only the simplest dishes; for we wish to have our minds clear and our nerves steady during this short interval. Best of all, we wish you to remember our sojourn with pleasure, not with a recollection of days of drudgery and vexatious care. Let us fast more and feast less, if we would secure the divine benediction.

Let every man resolve to make this the best conference we have ever held. We can do it if we will. Do not despair, my brother. God, the infinite mind of the universe, is supervising this work. Defeat has never been recognized as worthy a place in the dialect of the just. Trials we have had, crises we may meet, but we will pass them successfully.

At the siege of Lucknow, in India, when the English soldiers were looking hopelessly day after day for their countrymen to come to their rescue, Jessie Brown, a poor Scotch girl, was lying sick unto death. One day she lifted herself upon her elbow and cried: "They're comin'! They're comin'! I hear the bagpipes and the slogan! They're comin'! They're comin'!" And those by her bedside said, "Nay, nay, Jessie, it can na' be! It's delirium. It can na' be!" And she answered, "Nay, I hear it! I hear it afar! The slogan! They're comin'! Dinna' ye hear 'em! Dinna' ye hear 'em." And within an hour the pibroch burst upon their ears, and there floated above them the Union Jack.

So, lay your ears along the ground today. They're comin'! They're comin'! You will hear the steady march of this ever increasing host. They come, and their even tread sounds like the rush of many waters.

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And before them you will see the Smiths, Gurley, Marks, Blairs, Kelleys, Derry, and a thousand others, captains of the Most High. They are maching on, on to victory. And though you may not live to hear it, the hour shall strike, when for the last time the cry shall be heard, Watchman, what of the night?" And the watchman from the watchtower shall send back the answer,

"Out of the darkness of the night,
The world moves into light,
It is daybreak everywhere."

The contest wages warm, now. We need heroes who will ever rally the forces when the enemy attempts our rout.

Steady, comrades, and the field is ours; the victory won, the promised land we enter in. God bless each and every one. May love, good will, and peace everywhere abound. Yours with absolute assurance of the finality of this work, T. W. WILLIAMS.

1322 Myrtle Ave., LOS ANGELES, Cal.

Letter Department.

ORCHARDVILLE, Ill., March 8.

Editors Herald:—Since my last communication to your columns, of January 11, have been compelled to pass through that severe trial which is common to all who dwell in houses of clay. My dear mother has passed over to the other side of the river of death. Her spirit took its departure from her body February 28. While we mourn her absence, yet we do not mourn as do others who have not obeyed the gospel, and hence have not that hope in Christ which is to be found in the hearts of the children of God. As death is a separation of body and spirit, we have great consolation in the gospel of Christ, and are satisfied that our angel mother is in the land of peace and rest. She was willing to go. In her sickness she suffered severely at times, but was relieved through administration. But the time had come for her to return to the spirit land. Surely our Father in heaven doeth all things well. With John we say, "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Revelation 14: 13. Our mother had a full right to the blessing promised above. She was obedient to the gospel law.

It is not nearly so hard for us to say good-bye to our dear ones at death who have complied with the gospel requirements as it is to say those words to one who has not been so obedient. The writer can say with his mother that since his connection with the latter-day work, he has tried to be obedient to the perfect law, and with Paul can say further: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Eight years of my life have been spent in the general ministry in weakness, and in fear, and in much trembling, and my speech and my preaching have not been altogether with enticing words of man's wisdom, but in demonstration of the Spirit and of power; and while a degree of success has crowned my weak efforts, to God be all the praise forever. I hope to be ever worthy of such endowments in the future. There is no stopping place for me in the great conflict for everlasting life in the mansion which will be prepared for the true and faithful. The victory is not ours until the battle is o'er.

"We may, like the vessel, by tempests be tossed
On perilous deeps, but we cannot be lost;
Though Satan enrages the wind and the tide,
The promise engages, the Lord will provide.

"His call we must honor like Abram of old;
Like him we may wander, but faith makes us bold,
For though we are strangers we have a good guide,
And trust in all dangers, the Lord will provide.

"When Satan endeavors to stop up our path,
And fills us with doubtings, we triumph by faith;
He cannot take from us, though oft he has tried,
This heart-cheering promise, the Lord will provide."

While the struggle may seem dark and very fierce at times, we should not forget the promise in the above words of the poet, and remember that Jesus Christ is the great captain of our salvation, and he, like all other good generals, has said, Come and follow me. He is the leader and commander; and in order to gain the victory we are told to obey his orders in every particular. "Live by every word that proceedeth out of the mouth of God," is the order given; and as every good soldier is always willing to obey the instructions of his superior officers, even during the darkest period of the conflict upon the field of battle, so we as Latter Day Saints should not be less courageous in the conflict for eternal life in the New Jerusalem with Jesus Christ as our great leader and commander. In order to be a good soldier of Jesus Christ we must obey his orders, and as a soldier upon the battlefield would be considered a coward if he did not obey the orders of his good general, in like manner those who enlist in the army of which Christ is leader and commander that do not obey his commands will also be considered the same; and as the poet says:—

"We want no cowards in our bands,
Who will our colors fly,
We call for valiant-hearted men,
Who're not afraid to die."

While we are soldiers of Jesus Christ, our weapons are quite different from those who go forth to defend their country upon the field of battle. For the weapons of our welfare are not carnal, but mighty through God to the pulling down of strong holds. And our uniform should be the whole armor of God, that we may be able to stand against the wiles of the devil. For we wrestle not against the flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Our loins should be girt about with truth, and having on the breastplate of righteousness, as well as our feet shod with the preparation of the gospel of peace. Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, which word is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart. Surely victory will be ours, with such a uniform and weapons of warfare under the leadership of Jesus Christ our great commander. We have a soul cheering promise in Doctrine and Covenants 34: 4. Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me: and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. Those who fight manfully for him, will receive a crown of righteousness which the Lord will give unto all them that love his appearing. It is the desire of my heart to continue in the work, nourished up in the words of faith and good doctrine, so that I can truly say at the close of my work here like one of old; I have fought a good fight, I have finished my course, I have kept the faith. To one who has received the testimony of Jesus Christ, there is much to encourage him, to press forward in the path of duty. He can look far beyond the weakness and follies of men here; and say, "Father, have mercy upon these thy children, for it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." A desire for activity is the normal condition of all those who love the latter-day work, and everyone can find plenty of work to do, and when performed the Lord will reward each one abundantly. F. M. SLOVER.

ALBION, Iowa, March 14.

Editors Herald:—Home sweet home, again. A missionary should aim to be at home in his mission field; but after all there is a freedom under his own roof it is hard to feel elsewhere to the same extent.

When last I wrote of my rambles I was at Bro. Jason R. Butler's, near Rosetta, Idaho, and as I like to follow the footsteps of others at time, I will give those with whom I sojourned the past winter a sketch of mine. Not that they are so important, or fraught with interest beyond many others who might entertain with more important matter, but this gives the scattered sheep a chance to know of conditions in their field. I have not been over as much of my field as I would have liked, neither accomplished all I desired, for then I could tell a different story. There is one thing I want to say to all Saints: If you have been "baptized with fire and the Holy Ghost," and have ever felt its illuminating light, and desired to see all men enjoy the same blessed freedom and heavenly peace, wherever you are, when you read these lines, remember that was the work of divine grace as a foretaste of the supper that God has prepared for those who love him and keep his commandments. That loving desire

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begotten by the Holy Spirit must be kept growing, must be fed day by day from the throne of grace if we wish to keep its soul satisfying sweetness as a continual feast day by day through our lives. I am not going to say scattered Saints need to watch more closely or pray more constantly than those enjoying communion with Saints, but I can say one thing, I like to go into communities where people say, Yes, you have some members here and you need not be ashamed of them, either, for if there are any Saints in this degenerate age, they are worthy. What of Saints of whom the people say, I see no difference between Saints and sinners as far as conduct is concerned? We may all be misjudged at times, but "except your righteousness exceed the righteousness of the Scribes and Pharisees you shall all likewise perish." This is the situation today as well as of old. I do not intend to convey the thought that we should pass judgment with the world, but to stir up the Saints to examine ourselves and see if we be in the faith, practically as well as theoretically. Let us all pray earnestly that the Lord send more laborers into the harvest, and then buckle on the whole armor of righteousness, looking well to our own individual lamps that they be filled and kept full, well trimmed and brightly burning, and shining full and clear wherever we roam. In our homes, or abroad. Can we, and will we, all see to this all important work of the committee of the whole. Then let us pray the Lord to send elders to second our efforts and await the result of the preaching of the word.

The fact is too apparent that many expect too much of the Lord, and disappointment is sure. Let us become coworkers with God, for this is the covenant. I see these things much clearer than I did before I commenced visiting among the people, and I write this in love for those who have not had the experience a skirmisher soon gets. "Be ye clean who bear the vessels of the Lord." We are all vessel bearers. Saints, you want to see the ministry by word and deed reflect honor on the cause they represent, and they should. What shall the ministry rightfully expect of the members, the rank and file?

While at Rosetta, Nez Perce county, Idaho, I awarded the palm to Bro. Jason R. Butler's family for church attendants,—and going on horse back, too. They are a troup of themselves. It is not always those who have easiest access to meetings who are the best attendants. There is good material for Saints up in those everlasting hills. Considering roads the people about Rosetta came out nicely.

Leaving these for Nez Perce City, Bro. and Sr. Butler took me by sleigh to Bro. John D. Price, about forty miles the way we went, where, as the day was far spent we met two friends indeed, and were soon warmed and fed, thankful for the two Saints of that city. Bro. and Sr. Butler stayed over a day and two nights and left us for their home. Although Bro. Price had hired a hall and fitted it for meetings, the attendance was not as good as we hoped for, as secret order meetings seem to claim prior rights over everything except a dance. However, the attendance was not bad considering they were Mormon meetings,—even compared well with the other meetings, Methodist and Presbyterian. The spirit assured fruitage in due time. Sister Maude was a little discouraged at the prospect; but, bless her kind heart, she had not had the experience I have had visiting among the people calling themselves Christians. Yet I know all are not willfully blind. It takes time to overcome the prejudice which turns away as from scent of carrion, at what bears the stigma—Mormonism. I can have no feeling other than pity for the rank and file of this class. "They know not what they do."

Bro. John D. Price kindly helped me by team to Kamiah, when I left there on February 1, where I took the train for Lewiston, sixty-five miles distant. On this trip down Clear Water River, I had a long conversation with an ex-editor and others on the merits of Christianity and its advocates; and on reaching Lewiston as I walked up from the depot one of the train men stopped me and said he wanted to thank me for so earnestly and kindly defending the right against unreasonable men like the editor who once published a paper at Lewiston.

Here at Lewiston I found a home till Monday with Bro. Dan Goebel and family, and trust ere long his help-meet will join our circle of Saints.

Here I met three of the Utah elders, Elders Neilson, of Logan, Utah; Jenkins, Fremont county, Idaho, and Coon, of some Utah point, who showed genuine brotherly kindness, insisting that I stop with them a day and night at least. So, as my boat, the Spokane, did not go go down till Tuesday to Riparia. I attended M. E. class meeting, Sunday school and morning services. Took part in first two services, and all were very cordial with welcome. The milk of human kindness was full and warm, till my faith was known, when the temperature dropped quickly, and but for a couple who appeared unaffected by the blight of prejudice, I would have been left as a stranger in a strange land. But such sudden changes from shepherds, or other flocks only have the tendency to rouse every energy in my being to make straight my pathway before the all seeing eye of Him who pondereth the heart. I want my testimony to all people to stand. It is, indeed, the grandest privilege man may enjoy, to stand as a witness for Christ, to have the testimony of Jesus. However, my stay over Sunday in Lewiston was not in vain nor misspent time.

Monday I put in visiting the Lewiston Normal grounds, distributing tracts and chatting gospel topics, till afternoon, when I called at the room of the Utah elders; and as I had been there Saturday awhile comparing and contending on doctrine, we settled down for an evening's earnest consideration of the great work ahead of establishing Zion. Everything passed off very pleasantly, and at bed time they kindly invited me to thank the Father for his mercies and ask his favor. They told me they met our people in various places and were very kindly treated, and found homes with the Josephites. Inwardly I blessed the Lord for this testimony. May it ever be thus. Elder Neilson was up early preparing breakfast, for I was to leave at 8:30 a. m., and thirty minutes of a walk to the landing. Elder Neilson insisted on carrying my heavy satchel to the boat, where he gave me a brotherly good-bye, as did the others, telling me if I ever visited around their homes to come and be welcome. After all which separates us on doctrinal lines, I love to see enemies at peace with each other.

The return to Weiser was pleasant and not void of privileges to sow the good seed. However, Bro. James N. Cato and his son John met me at the train, 4:25 p. m., and Bro. Cato carried the heavy end while we tramped to his home. His nephew, John A. Ross, waited baptism, which I witnessed by his uncle in Warm Spring Creek, when we returned to Bro. John A's home, where I and his uncle, Elder James N. Cato, confirmed him. Bro. John says he served the Devil heartily, and now he wanted to give most loyal service to the Lord, and if he acts as readily where the good Shepherd leads as he has with the tobacco habit it is a good enlistment. It means very much to be "a soldier in the army of the Lord." At Boise City Sister Strickland had two new Saints to rejoice with, Sr. Laura A. Savage and daughter Grace. With them and Ray I had a pleasant home while there. I told the people there we expected to lay seige to the city. Here I attended a protracted Quaker service on Saturday evening, and the speaker said at the close of meetings they would keep up till Tuesday evening they thought. So after dismissal I found the trustees and asked for the use of the house after the close of their meetings, and gave them a few tracts, with Epitome of Faith on, so they might know the line of thought—our faith. I attended Sunday school in the morning, and one of the trustees, Deam, came to me as I took off my overcoat and said to me, "Your room is better than your company sir."

I said, "Do you mean——"

"I mean your room is better than your company, sir."

I attended morning and evening service and meeting on Monday evening. After this service was dismissed I concluded to try the temper of the Quakers by telling them of the reception I met at Sunday school. Another of the trustees came up to me (Mr. Hughs) while talking and told me they all agreed with Mr. Deam, and tried to hush me from talking by saying that if I were a gentleman I would not talk so there. However, I soon learned they did not all agree with Deam and Hughs. I wrote a little article on the matter and asked the *Statesman* to be kind enough to publish, but I do not know if they did, as the editor said he was too busy to examine it at the time, and I have not seen all the issues since.

Now, I am sure there are people in Boise who will make good Saints, and such work only makes me more determined to keep in the fight. While here I blessed two of Sister Strickland's grandchildren, Daisy Emma and Susan Pearl, children of Bro. Harry F. and Mrs. Carrie Strickland. We expect to baptize her and Sister Strickland's daughter soon.

Proceeding to Hagerman from here I

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found the Baptists were having a continuous service in the hall. Held sacrament meeting with the Saints on February 24, and the Saints expressed a strong desire to organize a branch as soon as expedient after conference in April and arrangements can be made for it. About thirteen members live in this vicinity and there is great need for unity and concert in effort, such as only branch work can bring. Some good worker is needed in in this locality, more than has been, to strengthen the feeble knees. Bro. and Sr. E. E. Sherman live here, and are not cumbered with small children, and here is an excellent field for willing workers. My son, J. Durfee and family of four members, say they are ready to coöperate heartily for the cause and put away folly. This has the gospel ring clear and bright. What a grand little world this could be made if we would put away all carnal desire, walk uprightly, and be perfect with the Lord. Sickness, pain, and death, would soon pass away as the overshadowing evil when "sin reigned unto death."

For fear of taking up too much space in our HERALD I have omitted much that I would have written; but I dare say this is necessary, as, if all the elders should write the incidents of travel and experience extended much, the HERALD must be greatly enlarged or issued oftener. However, the missionary field is a world of experience which should make all the weak ones strong.

The isolated are not the only ones having discouraging conditions to face. Carnality in its thousand forms is very like a vast whirlpool into which the rich and poor are pouring, as a continuous torrent, their wealth and their lives, none living can see and hear its fearful swirl more plainly than the missionary, or as "it is written," "He hath said, which heard the words of God, and knew the knowledge of the Most High, which the vision of the Almighty, falling into a trance, but having his eyes open," Numbers 24: 16. Surely the eyes of the Saints should get open soon. Would that mine had been open in childhood's guileless days, and my ears quick to hear only the voice of wisdom. "Straight is the gate, and narrow is the way, and few there be that find it." The true significance of this I was slow to learn. Parents should commence to teach their children wisdom, long before their children are born. Even our tables have become a snare and a trap for those who do not find the "narrow way."

To the Saints of western Idaho, one and all, let us join hands and loose the shackels of our bondage, that Zion may put on her "beautiful garments."

I have not returned home for rest, for to my mind that is inconsistent. To leave the mission field for rest sounds like "French leave," in army parlance. The Master does not expect any one to weary in his service. "Those who wait upon the Lord shall *renew* their strength." So it is written. Isaiah 40: 31. To "wait upon the Lord" means to cultivate a closer relationship with the Lord, which is man's true normal condition, whereby we may be under the influence of the Spirit of Christ. His Spirit's fruit is love, joy, peace, etc.

Ever for Zion's weal,

CHARLES ALBERTSON.

YOAKUM, Texas, March 14

Readers of the Herald:—It is a pleasant duty to write to the Saints through our beloved paper this morning. I have long been a reader of the HERALD, and it has always been a welcome visitor; and now since I am one of the scattered Saints, its weekly visits, with its pages of instruction and letters of encouragement, are a source of great comfort to me. It does my very soul good to read of the church and Sunday school work in other places. I humbly pray that the time may come when the gospel may be preached here, and the honest hearted gathered in.

I am the only Latter Day Saint here that I know of. I thought when I came here it would be very hard for me to meet all opposition alone. But I find I have not been entirely alone,—God has ever been with me, and in every time of need has heard and answered my prayers. He has helped me through many trials and temptations. Many times through prayer he has manifested his healing power. He has blessed me abundantly in many ways; even more than I feel worthy.

What a glorious thing it is to be in the light and truth of the gospel! I ask the Saints to pray that I may keep myself unspotted from the world, and set an example worthy for my children to follow, and that I may ever be able to guide their little footsteps in the straight and narrow way. I will try to scatter the gospel truths to my neighbors. Some will listen and some are prejudiced while others are very careless in regard to religion. But with God's help and mercy that I may never tire of well-doing I will work for the Master, though I meet with much opposition and disappointment, for I do not want to be an idle servant.

Ever praying for the prosperity of the gospel, and asking a heartfelt interest in the prayers of the Saints, I am,

Your sister in gospel bonds,

ETTIE ALLBRIGHT.

HALLOWELL, Kansas.

Editors Herald:—We are still alive yet, and feel good in this latter-day work. We have weekly prayer meetings, Sunday school, and preaching services, and are in hopes that the coming General Conference will prosper throughout all its sessions. I have not much talent in writing letters but I love to read the letters in the HERALD from other Saints, and feel that they all, like me, would like to hear from all the Saints.

I have just returned home from a quarterly conference at Webb City. We had a splendid conference and Saints are feeling well in general. I would like to hear from all the Saints about the Graceland College. It has bothered me for some time to know whether it is right or not. I would like to send some money to help the College along if I knew it would be prospering God's cause, but I do not want to do anything wrong if I know it. Remember me in your faith and prayers. I have three little boys to bring up in this latter-day work, and I hope and pray I may be able to bring them up right.

Your sister in the one true faith,

MRS. CLARA M. MERCER.

CHARITON, Iowa, March 21.

Editors Herald:—Since my last communication I closed a series of meetings at the Con schoolhouse, near Sandyville, which resulted in making many friends for the church. On Jauuary 5 I went to Butler county and held meetings which were well attended and will result in good. I found the few Saints there alive in the work. Bro. and Sr. Metcalf, Bro. and Sr. Sherman, and Sr. Hurd who is old and quite feeble but loves this latter-day work which brings so much comfort and cheer as she nears the goal of her fondest hope—eternal life. Also Sr. Fuhr, who is a Saint indeed. Her husband and children are not members of the church, but they are Saints at heart, and only lack the one thing.

From there I went to Des Moines to attend the district conference. While there I received a request to come to Boone and hold a series of meetings. I held thirteen meetings, and while the outside attendance was small, I am sure a number will accept the gospel the first favorable opportunity. I visited all the Saints in Boonesboro, Boone, and Incline, I think; and to say I found all strong in the faith is but a mild term for their zeal in their Master's work. The love and unity of purpose and desire among the Saints in the branch is commendable to any branch, and I know that a great shower of refreshing from the Lord is near them, and I expect to hear of a gathering in the branch during the June conference.

From Boone I came home to Chariton, where there is but one family of Saints besides my own, that of Bro. and Sr. Aumick. I applied for the assembly room in the court house, which was refused me a year ago by the board of supervisors, or rather by one of them, who has since lost the office. The Methodists were using two rooms in the court house at the time, and I asked why I could not have an equal right with them. Mr. Ashby informed me that the M. E's. had made this town and I had done nothing but pay my taxes, and they were under no obligation to me. Now this was an undue slap in the face of the good people of Chariton, as there are ten other churches here besides theirs, which have many good people in them and have done just as much for the town and have begged no more for the support of their churches.

I got the use of the assembly room from Mr. Larimar, one of the present members of the board of supervisors, and up to the present date I have held fifteen services with as large congregations as could be expected. Better attention could not be asked for. Bro. Lovell, of Davis City, called and preached one evening. I still have appointments out for two Sundays. Sr. Kephart has been keeping up a Sunday school for six months, with the two families, but at the close of our services Wednesday evening quite a number who have been regular attendants during the meetings pledged themselves to become regular members of the school, which we hope to hold in the assembly room every Sunday at three p. m. We now have many friends here, and I hope to see many gathered into the fold soon.

This is not in my district, and I am labor-

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ing here by permission. I expect this to be my future home, and I do hope to see a branch here, and by careful work I know there will be. We were not well received here two years ago, but through our getting acquainted things have changed wonderfully. I am preparing to attend General Conference.

In bonds,

W. H. KEPHART.

CADILLAC, Mich., Feb. 25.

Editor Herald:—There seems to be great difference of opinion in the political world, insomuch that it breaks down and buries up that which we were to be known by, of all men. Those differences of opinion should not be like that if we ever reach perfection to attain to that which God would have us. We will have to come to a social stand in temporal as well as spiritual. There is a common root and identity between the philosophy of socialism and the philosophy of Jesus. The socialist movement is preparing the material for the realization of the love-life of the world. Socialism is a spiritual necessity of the race. Men must learn to live together, how to work together for a common good, how to combine for free and creative ends, and not under the mere stress of defense. Men's discovery of power and of how to use it in making the kind of a world he wants can never far outrun the development of his coöperation or spiritual sense. Power is coöperation, love is coöperation, spirituality is coöperation. You will find how radical is the identity if you go deep enough into the class-conscious philosophy, and then read the burning and divisive commands and warnings of Jesus and his apostles in the light of that philosophy. First, last, and all the time his disciples and friends were told to stand together, to be true to one another, with a love that would never be beaten and a loyalty that would never fail. "By this shall all men know that ye are my disciples, If ye have love one for another, even as I have loved you."

Why should this great love be devoured by the political cankerworm, and when restored again only to fall to the same fate at the very next political race. But after all, this is a question of words. Most of our discussions about the antithesis between self-sacrifice and self-interest are idle definitions. In the end it is every man's personal good to sacrifice himself for common good. The highest self-interest of the individual, his real joy and liberty, lies in pouring himself out in the service of his brothers, in throwing himself away for them if need be; and so every man's true self-sacrifice lies in presenting the richest and noblest possible individuality to the world. True self-sacrifice and true self-interest are merely different names for the same principles of being different names for self-realization; for holiness and freedom of life. On the whole, our attitude toward ourselves and our brothers is about the same. We must love our neighbor as ourselves. That is about what we generally do, whether we know it or not. If we try to live the life of free sons of God ourselves, we shall have most sensitive and sacred regard for the free individuality and divine worth of others. If we truly love our neighbor, we will nobly love ourselves for their sakes, and for their sakes make our lives whole; and if we truly love ourselves, we will seek to awake in our brother the strongest and loveliest selfhood. A cross-section of our feelings, our thinking and doing, taken anywhere and at any time, will reveal about the same quality of love and life in relation to self and to others. Neighbor-love and self-love will always register the same quality in the spiritual thermometer.

Ever your brother in the one faith,

H. WHITEHEAD.

BOTTINEAU, N. D., March 18.

Editors Herald:—Perhaps a few words from the Bottineau branch will be interesting to some. This town has been considered very hard to reach with the gospel. It certainly has been very difficult to get large audiences here in the past, but we are glad to know that those days are past. Elders Houghton and Sparling came here about a month ago and began meetings in a private house. They had small but interested crowds. They were offered the use of a large hall by a very kind gentleman who has been very kindly towards us for some time. The offer was accepted, but some, from past experience, thought that it would not be worth while. But they were agreeably surprised at the attendance. The Saints gathered and had a season of prayer, and all seemed united in a determination to give the people of Bottineau ample opportunity to accept or refuse this gospel. Ten sermons were preached in the brother's house, with small attendance; but when we moved to the hall we had from one hundred and twenty-five to two hundred and fifty people in attendance, while sixteen sermons were preached there.

The Saints feel that it has been a grand thing for Bottineau. There was good interest to the last. An opportunity was given for all to ask questions, but the questions took so much time after each sermon that they decided to appoint an evening and devote it entirely to questions. Saturday evening, the 9th, was appointed, and a large crowd gathered; some to see the "Mormon" preacher "done up," and others for the sake of the truth. Some of those who asked questions seemed to have no other motive than to try to catch the brother and make him contradict himself. Among these was an ex-divine of the Baptist persuasion. But we are glad that they were not successful. Bro. Sparling was blessed with the Spirit, and, although some feared these questions might end in confusion, a good impression has been left and nothing lost by the cause.

Much prejudice has been removed, which is very encouraging for the Saints of Bottineau and vicinity, especially for the older ones here who have had to bear with the ignorance and prejudice of the people for several years. There have been two requests for baptism, and a number of others are investigating.

This branch has about sixty members, but we are so scattered that we cannot all meet together often. We hope that we may so live that we may not undo that which the servants of God have accomplished here. We give God the glory, and hope and pray that the good work may go on.

Your brother in Christ,

W. H. CALLIN.

LISMORE, N. S. W., Feb. 22.

Editors Herald:—Since last writing, I have left home, and am at present on the northern border of our state, making another assault upon the forces of the world, the flesh, and the Devil. I find that the enemy is securely entrenched, and have not even the faintest hope of routing him completely. I hope, however, to be able to take a few prisoners from his forces—prisoners of hope.

I went the other evening to hear the Seventh-day Adventists, discoursing on the "cleansing of the heavenly sanctuary." Of course, all who are acquainted with these people, know that all their "thunder" about the "cleansing of the heavenly sanctuary" in 1844 is simply a cunning ruse to cover up William Miller's mistaken calculation that Christ would come in that year. The "pastor" spent an hour among the "hoofs and horns" of Daniel, to show that the cleansing of the sanctuary took place in that year; but, unfortunately for his theory, he gave leave for questions at the conclusion. In his remarks he referred to the cleansing of the earthly sanctuary, and went into detail to show how it was done. "For 359 days of the year, the Priest went out into the outer compartment of the sanctuary, but upon the last day he went into the inner compartment, taking with him the blood of a goat, which he sprinkled upon the mercy seat. The slain goat which furnished the blood, was typical of Christ. But the cleansing was not completed by the sprinkling of the blood upon the mercy seat. It was not complete until the priest had taken the scapegoat, and had confessed the sins of the people upon its head, and had turned it adrift into the wilderness, or, according to the marginal reading, 'into oblivion.' The scapegoat represented Satan. The cleansing of the earthly sanctuary is but a type of what the cleansing of the heavenly one will be. The same ceremony will be observed. The blood of Christ will be sprinkled upon the mercy seat," etc.

This seemed to me to be so "thin" that I thought it advisable to ask a few questions. I asked: "The cleansing of the earthly sanctuary is typical of the heavenly cleansing?"

"Yes."

"In the cleansing of the earthly one, two goats were used, one typifying Christ, and the other typical of Satan?"

"Yes."

"Was the earthly cleansing complete until the goat representing Satan was turned into the wilderness, or into oblivion?"

"No."

"You say the heavenly sanctuary was cleansed in 1844?"

"Yes."

"Were the sins of the people confessed upon the head of Satan in that year? And was Satan turned into oblivion at the time?"

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"Well-er-No."

"Then the heavenly sanctuary was not completely cleansed at that time, for the earthly cleansing was not complete until the goat representing Satan was turned into oblivion bearing with him the sins of the people?"

"Well-er-No." A painful pause, and then: "Well, you see it is, and it isn't."

"When will Satan be turned into oblivion?"

"Why, when he is cast into the bottomless pit." (Rev. 20.)

"Then according to your own theory, the heavenly sanctuary will not be cleansed until that time."

"Well-er-No."

All these questions were asked in the mildest kind of a spirit, no attempt being made at a speech. And thus the mighty theory, which it had taken an hour to explain, went down before a very few questions. The prophecies referred to by him cannot possibly refer to the cleansing of the heavenly sanctuary at all, for Paul tells us that even in his time work was being carried on in it.

He says: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9: 24)

So the work has been going on all the time, and the sins of those who have believed in Christ, and obeyed his commands, have been remitted, and transferred from the heads of God's people to the head of Satan.

Our Adventist friends have also been telling the people that the Jews would never return to Palestine, and that Jerusalem would never be rebuilt. Of course they are very positive upon that point, for Mrs. E. G. White, their "prophetess," has said that in one of her "visions," she saw "that old Jerusalem would never be built up."

We spoke on the subject on Sunday, pointing out the material disagreement between the above statement and those which have been made upon the subject by holy men of God who wrote and spoke as they were moved upon by the Holy Spirit. We brought out the statement of the Palmyra Seer upon the subject, in contrast with the above one, and then settled the matter—in the favorite way of Adventists—by an appeal "to the law and to the testimony." I do not think they will deceive any who heard with that theory again. How dense must be the darkness of persons who make such statements, in the face of the developments of the past fifty years, and of the voice of inspiration! Truly, they speak not according to the law and to the testimony, "because there is no light in them," at least upon that subject. Although the "pastor" promised to be present when I spoke, he failed to appear, but he could go to hear another person speaking against some of his theories, on the same day. We shall continue to labor here until April 1.

Yours in bonds,

WALTER J. HAWORTH.

Balmain Branch, N. S. W., Feb., 1901.

Editors Herald:—The seventh of this month will be the completion, for me, of four years' service in the glorious latter-day work; and in those years I have received many spiritual manifestations and blessings to clearly convince me that the work is of God. I have had a great many difficulties to overcome, a good many barriers to surmount; but I thank our heavenly Father that with each victory comes the desire tenfold to do God's will and that which pleases him. He has seen fit, in his infinite wisdom, however, to afflict me by loss of sight, and, on account of this affliction, I sometimes think that I cannot do as much for him as I would desire, as I would otherwise be enabled to do. But then, on the other hand, I recognize that in my own strength I am as nothing, and, having faith in his infinite wisdom in him whose loving kindness and care will leave the fold to seek the lost sheep and rejoice in its recovery. I feel confident that this affliction, although so hard to bear, has been placed upon me for some wise purpose, the magnitude of which my human perception cannot realize. At the same time, I have the hope that he will, in his infinite mercy, rebuke the affliction and restore my sight; and to this purpose I would request the Saints of that part of the vineyard to pray for me, that God will, through Christ Jesus, bless and make perfect my spiritual as well as my physical vision.

I meet with much opposition in the world, but I thank God that I am invariably able to give good reason for the hope that is within me—to be a dweller in God's mansion with him who is our Savior.

We held our conference at Hamilton on 29th to 31st of December. The Holy Spirit I verily believe was with us during the whole of those blessed days! and God's approval of our efforts was made manifest unto us in divers ways, notably by "tongues" and the interpretation thereof per medium of Sr. Ellis, and our souls were filled with joy! I will not dwell on that glad time (for a full report has no doubt ere this reached you) other than to heartily endorse one of the resolutions carried during the business portion of the proceedings anent the revival of the *Ensign*. I was particularly pleased with the resolution, as I consider the newspaper a great factor in forwarding the work, as it can be scattered broadcast, and can penetrate into regions where, owing to our fewness in this part of the vineyard, it is, at present, impossible for us to go.

In conclusion, I desire to continue in the work in which I glory, and to that end reiterate my desire for an interest in the Saints' prayers, that I may remain faithful. I realize that God's will will be done; that his ways are not like man's; and that he will do everything wisely and well!

Yours in brotherhood,

ANDREW H. BROWN.

Soberly and with clear eyes believe in your own time and place. There is not, there never has been, a better time or a better place to live in. Only with this belief can you believe in hope.—*Phillips Brooks.*

No man was ever healed of a disease by reading a medical book alone.

Mothers' Home Column.

EDITED BY FRANCES.

"Though love repine and reason chafe,
There came a voice without reply:—
'Tis man's perdition to be safe,
When for the truth he ought to die."

MAKING THE MOST OF THINGS.

It is not unusual to hear our grandmothers declare that the children of today have too many toys, and are less happy and contented than little folks were in their childhood with a few, and those of home manufacture.

A little girl of our acquaintance did not care for "store" dolls, but found royal entertainment in playing with the children of a poor neighbor who were richly supplied with homegrown dolls, plucked from the squash and gourd vines in their garden and on the cottage wall. These were dressed in the clothes of the little ones, and were readily marshaled into schools with pupils of assorted sizes, or into church congregations or passengers of a railway train.

In the capacity of pupils, they were brought up in the way they should go by vigorous and often original forms of discipline, and when their dumbness proved irritating, they were ignominiously termed "squash heads." As church audiences, they were belabored with such fragments of the commandments and familiar Scripture texts as could be readily recalled, with more or less personal and startling applications, while as railway passengers they were subjected to terrible collisions, and often the whole trainload went to general smash.

The fun of these plays was largely due to the opportunity for the exercise of the children's imagination. Boys and girls who have every variety of games and toys finished up and ready to their hand often weary of them because there is so little to stimulate their wits.

The story is told of two little girls, a boy, and a dog, who were having a make-believe ride on an old log. All were in the highest glee, the children laughing and the dog barking a lively accompaniment.

A gentleman driving past said, "Isn't that rather slow, little people? Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie; "but we haven't any, and so we are getting the most fun we can out of what we do have."

That is always wise, and happiness almost always comes from making the most of small pleasures. Those who wait for some great thing to make them happy, are pretty likely to wait in vain. Boys and girls with small means and limited advantages are likely to think they haven't much "chance in the world." But curiously enough, the most famous people have been of their class. The need of thinking and doing in order to have some coveted good, quickens the brain and the step, and helps small and large people to do what they might think at first impossible, and the consciousness of the power to do

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gives joy and strength. Make the most of what you have and you will get more and be more.

LET US NOT REND IT.

Seamless and fair!
Let us not rend Thy perfect garment, Lord!
But ever keep it whole throughout,
Maintaining in Thy Church a blessed accord.

Let all be one!
One Church, one faith, one love, one hope, one joy,
One Bridegroom, and one holy Bride—
This unity divine let none destroy.

One temple vast!
Builded on living stones by Thine own hand,
One household and one brotherhood—
Knit all together by love's perfect band.

Let truth prevail!
Truth ever true, not shifting with the wind;
Walk we in light as sons of noon,
The shadows that divide us left behind.

Let love prevail!
Love, the most excellent of gifts divine,
The love that seeketh not her own—
Long-suffering love, all-patient, Lord, like thine.

Let love prevail!
The love that envies not, that thinks no ill,
That faileth not, but ever lives,
All things believing, hoping, bearing still,

So be it Lord!
Even here on earth, where all things broken lie,
So shall it be in love's own day,
In love's own kingdom everlastingly.

—*Horatius Bonar.*

AMERICAN BOYS SHOULD LEARN A TRADE.

Why is it that so many of our American boys are prejudiced against learning a handicraft or trade? It is said with a great deal of truth that such Americans as must work at the mechanical trades find themselves at a disadvantage when competing with trained foreigners.

Americans lay the bricks, but the stone masons are from Europe. There are native plasterers, but the ornamental work is nearly always entrusted to a German. There are American and English carpenters, but the fine joiner work in hard woods, and the carving and other decorations are necessarily entrusted to the French technically trained workman. Americans paint houses, but for the frescoing and decorative work the Italian, French or German has the call.

One valid reason against training a boy to a particular handicraft is the progress of invention whereby ingenious machinery has supplanted manual labor.

Our apprentice laws have fallen into disuse, and the trades unions have discriminated against lads who wish to become mechanics.

Then there are so many opportunities for making money in trade and speculation that ambitious young Americans are eager to enter the fields of commerce, to become politicians, to do anything, in fact, rather than confine themselves to the farm, the shop, or the factory. And so it comes about that when any work requiring technical skill is required foreigners have to be employed.

A change has taken place of which our people have not taken advantage. It is true that machinery has supplanted manual labor in the manufacture of clothing material, but no inventor can take the place of the skilled workman. We have too many traders and speculators.

An advertisement for a bookkeeper or a salesman is answered by a hundred boys and young men, while skilled and artistic workmen are so scarce that we are forced to import them from Europe.

What we need is such an extension of our public schools as will give our boys and girls the same advantages of art education as those possessed by the young French, German, and Italian workmen. We want technical industrial schools. And we want sensible boys to appreciate the advantages of these schools and to consider it an honor to be a thorough master of some trade or handicraft.

There are too many bookkeepers, salesmen, merchants, and politicians in the United States. It is a mortifying fact that the most keen-witted, inventive, and intelligent people on earth allow themselves to be beaten in many of the industrial arts by foreigners who have not the same natural capacity, but who have the advantage of an excellent technical and artistic education.

The boys of today—yes, and the girls, too—should see to it that they are taught occupations in which foreigners now excel, and in which there is no danger of competition in the way of improved machinery. It is only when the boys lay aside their prejudice against trades, and look at the matter from a common sense standpoint, that we can hope to compete with the skilled workmen from other countries.—*Selected.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

VALUE OF TEACHERS' MEETINGS.

This subject is one that should receive very close attention from every Sunday school worker, because it is one of very great importance to the Sunday school work. . . . I wish to present to you a few thoughts in regard to teachers' meetings and the Sunday school work and show a few of the good results accomplished by the teachers' meetings. I say teachers' meetings, because the teachers and officers of the Sunday school should be the most active workers for the advancement of the Sunday school work; and as the teachers' meeting is one of the principal elements in a successful Sunday school, so should the teachers and officers of the Sunday school be the principal elements in the teachers' meetings, although the attendance of the members of the senior classes should be encouraged.

The Sabbath school work is

NOT IN THE SAME CONDITION.

it was a few years ago, but it has reached a higher, broader, and more level plane, and is now recognized over all the world as a necessary adjunct to churches of almost every denomination. While this state of advancement has been general, the rapid strides with which our Sunday school has come to the front in the last few years speaks volumes for the ability, activity, and energy of the Sunday school workers in our church.

We now have our lessons prepared and issued in neat quarterlies, with notes and guides to assist us in our study, and we also have Bibles and books of reference that enable us to search out almost anything, no matter how complicated, that is connected with our lessons. With these very convenient advantages on the side of the pupil, it becomes necessary for the teacher to

GO OUTSIDE OF THE QUARTERLY

and hunt for material from other reliable sources in order to be able to teach all the points contained in the lesson, and the best place for a teacher to obtain this necessary information is at the teachers' meetings.

The teachers should come to the meetings, each one with his lesson thoroughly prepared, and then as they go over the lessons together each one will have some good thought that perhaps has never occurred to any of the others, and in this way there will be many new, interesting, and important thoughts in the lesson brought out which perhaps would have gone unnoticed had it not been for the teachers' meeting.

Sometimes some of our lessons contain so many good thoughts that it is impossible for us to follow them all out during the short session of the Sunday school, and perhaps in the class work one teacher will choose one particular line of thought and follow it out while another has chosen a line entirely different, and perhaps a third teacher has chosen still another line; and when the time to review the school comes, some of the pupils will know one part of the lesson, and some another, while the principal theme in the lesson outline has been entirely overlooked by all the teachers. With the assistance of the teachers' meetings the teachers can all discuss the different themes in the lesson, and then decide upon which line of thought they will teach, and then each will work in harmony with the others, and the lesson will be thoroughly explained to all the pupils. This is especially helpful to primary teachers.

ANOTHER IMPORTANT POINT

in favor of teachers' meetings is one that has perhaps been overlooked by many who have not had the privilege of regularly attending a good teachers' meeting, and that point is this; in all church work, and in almost any other kind of work, I have always noticed that the best workers at one place will be the best ones at another, and this rule is also applicable to Sunday school work. The most active workers in the Sunday school work are usually the most active in the church and Religio work, and also in the teachers' meetings. This is especially true of the young people.

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There a few (sometimes a very few) of these people in every church, Sunday school, and Religio, and they are the ones who are the life and soul of the work, no matter where they are. It is usually this class of people who attend the teachers' meetings; and when a few of the most active Sunday school workers, gather to study God's word and ask him for guidance, it is then that they are made to fully realize the truthfulness of the statement that "the things of God can only be understood by the Spirit of God;" and as they study the lesson and are made to see things so plainly, it is then that they are made to realize that they are truly the children of God and that their work in the Sunday school is pleasing to him.

I have been interested in the Sunday school work for some time, and have been a regular attendant at teachers' meetings for the last three years, and I can say, candidly and truthfully, that the best instruction I have ever received has been at the teachers' meeting, and the best Sunday school I have ever attended was one where they held teachers' meetings regularly, and where the officers and teachers of the Sunday school were the principal elements in the teachers' meetings.

ROBERT WINN.

For the Northeast Missouri district convention.

Conference Minutes.

NORTHERN CALIFORNIA.

Conference convened in Saints' chapel, Sacramento, March 8. F. B. Blair and C. A. Parkin presiding, E. S. Chase secretary. Branches reporting: San Francisco, Oakland, Sacramento, Stockton, Santa Rosa, Lower Lake, Irvington, Alma, and Humboldt. Elders reporting, written: C. A. Parkin, A. Haws, J. A. Anthony, G. S. Lincoln, John A. Saxe, A. B. Phillips, J. H. Parr, Thomas Daley; and priests, John S. Hommes, C. C. Joehnk, and T. J. Lawn. Elders F. B. Blair, George Daley, and E. S. Chase reported orally. Financial reports from Bishop C. A. Parkin, district treasurer C. A. Parkin, and district tract fund treasurer C. C. Joehnk. District officers unanimously sustained: F. B. Blair president, C. A. Parkin vice president, E. S. Chase secretary, C. A. Parkin treasurer. District tract agency continued with E. S. Chase treasurer in place of C. C. Joehnk resigned. Ten delegates were chosen to represent the district at General Conference. Petitions addressed to First Presidency and Quorum of Twelve; and all established societies auxiliary to the church, were unanimously sustained. Preaching by Elders G. H. Hilliard, E. A. Blakeslee, C. A. Parkin, and F. B. Blair. Social service on Sunday morning. Bro. Ira Lytle was ordained a teacher. A spirit of unity and peace prevailed at the business sessions, and the Holy Spirit was evident in all devotional exercises. The sermons were uplifting and encouraging in a marked degree. Adjourned to meet in Oakland in connection with district reunion.

SPRING RIVER.

Conference convened at Webb City, Missouri, March 1. District president, E. A. Davis, in the chair; T. S. Hayton, secretary; W. S. Macrae assistant. Branches reporting: Weir City, Lamanite, Fairland baptized 3, Blendville baptized 20, Pleasant View baptized 5, Webb City baptized 9, Columbus baptized 3, Maysville and Traverse reports referred back for correction. Ministers reporting: Seventies F. C. Keck baptized 4, E. A. Davis; Elders A. H. Herke, J. W. Thorpe, J. L. Lancaster, S. D. Love baptized 2, W. S. Taylor baptized 1, J. C. Severine, J. A. Graves, Noah Karahoo, J. T. Riley, W. E. Haden baptized 1, A. M. Baker baptized 3 W. S. Macrae baptized 17, T. S. Hayton, B. N. Sims, E. Depue, Z. Decker, W. H. Smart, J. M. Richards; Priests H. J. Thurman, W. B. Hillen, J. I. Young, Richard Bird; Teachers G. M. Rhonemous, L. H. McCall, V. A. Herron, George Jones, I. N. Fuller, A. P. Free, M. S. Frick; Deacons R. O. Drake, and R. J. Parker. District treasurer's audited report showed $38.21 on hand. Bishop's agent's audited report: Receipts $674 55, paid out $538.76, balance $135.79. The petition of Saints at Galena, Kansas, for branch organization was granted, and referred to F. C. Keck, missionary, and the district president to effect an organization. District secretary was authorized to have blanks printed for branch presidents' reports to district president. The welfare of Weir City branch was placed in the hands of the missionary in charge and district president. Bro. J. M. Richards was elected district president, T. S. Hayton secretary and treasurer. A vote of thanks was given ex-president E. A. Davis for faithful service rendered the district. The reunion boarding house committee was authorized to draw on district treasury for $15. Delegates were appointed to General Conference. Frank G. Christie was ordained an elder. As a token of good will, a motion prevailed to pay out of district treasury, the expenses of our district secretary to the General Conference. Adjourned to convene with Pleasant View branch, June 7. T. S. Hayton, secretary, 1102 Bellevue street, Galena, Kansas.

NORTHWEST TEXAS.

Conference of above district met with the Saints at Oklaunion, March 9. Elder A. J. Moore in the chair. After prayer and singing, E B. Stafford was chosen secretary pro tem. Morning session was spent in short speeches. Report of Oklaunion. Elders reparted: A. J. Moore, J. H. Amend, Bro. Wilcox, T. J. Sheppard, E L. Hensen, and C. C. Holcombe. Bishop's agent, reported. Committee appointed to audit Bishop's agent's book find that agent had made a mistake of $5 against himself. This report was from the time agent was appointed up to December 31, 1900. Meetings were well attended, and a peaceful time enjoyed. Prayer meeting on Sunday morning. Preaching by E. L. Hensen and A. J. Moore. Adjourned to meet with the Beaver branch, on Saturday before the first Sunday in October.

OKLAHOMA.

Conference of above district convened at Okarche, March 2. R. M. Maloney, district president, in the chair; H. C. Hughes, assistant; H. Case and wife secretaries pro tem. Ministry reporting: H. O. Smith, Hubert Case, R. M. Maloney, H. C. Hughes, T. J. Smith, W. P. Pickering, D. S. Crawley, J. M. Brown, H. F. Durfey, and F. F. Vrooman; Priests James Yates, S. S. Smith, W. H. Rhodes, and H. K. Rowland; Teacher L. W. Pate. Branch reports: Oak Grove 36, Canadian Center 66, Oklahoma 30. Sunday school convention minutes read. Delegates to General Conference: R. M. Maloney, George Montague, Hubert Case, H. C. Hughes, J. M. Brown, W. H. Rhodes, and Alice Case. Officers elected: George Montague president and W. P. Pickering assistant, S. S. Smith clerk. The majority of delegates present at General Conference were empowered to cast the full vote of district. Bro. W. M. Aylor was released from the committee to locate time and place of next reunion, at his request, and Bro. H. K. Rowland was selected in his stead. Next conference to meet with the reunion. The matter of branch organization for Seiling, was referred to the missionary in charge and district president. R. M. Maloney was tendered a vote of thanks for past services. Our present Bishop's agent was requested to report by next quarterly conference as to whether he is willing to continue in and discharge the duties of the office in the future. L. W. Pate, H. C. Hughes, and H. F. Durfee were appointed to solicit means to procure a horse and buggy for the use of district president. A vote of thanks was given the Okarche Saints for their kindness. The spiritual officers of the church and district were sustained. Conference passed off agreeably, peacefully, and we trust profitably to all.

FAR WEST.

Conference convened at St. Joseph, Missouri, on March 16 and 17. J. N. White and T. T. Hinderks presiding; C. P. Faul and W. W. Smith secretaries. Branches reporting: Plesant Grove 92; gain 6. Delano 111; loss 1. Mt. Hope 42. Wakenda 65; gain 2. Stewartsville 165; gain 7. DeKalb 51. German Stewartsville 79. Kingston 95; loss 1. St. Joseph 473; gain 3. C. P. Faul, Bishop's agent, reported. Report audited and found correct. Ministry reporting: Elders A. W. Head, William Lewis, H. B. Taddicken, Swen Swenson baptized 9, Ben J. Dice, Alma Booker, J. S. Constance, R. Archibald, M. Shaw baptized 2, J. C. Foss, D. E. Powell, W. E. Summerfield, C. P. Faul, T. T. Hinderks, J. W. Adams, J. W. Robert; Priests C. N. Gentry, J. N. York, F. Uphoff, R. Garlich, W. W. Smith, and David H. Schmidt. Delegates to General Conference: T. T. Hinderks, C. P. Faul, William Lewis, John Davis, W. C. Cather, S. F. Cushman, Swen Swenson, Carrie M. Lewis, Ben Dice, A. W. Head, J. C. Foss, W. E. Summerfield, J. W. Adams, J. S. Lawton, Maggie Blair, G. W. Sample, C. E. Guinand, Samuel H. Simmons, W. W. Smith, Sr. William Soule, Sr. G. W. Best, J. N. Duncan, C. Householder, D. H. Schmidt, G. W. Best, D. E. Powell, M. Shaw, J. Friend, M. T. Short, C. J. Craven, J. A. Gardner, Alma Booker, R. S. Parker, J. D. Flanders, Sr. M. Shaw, Ella Gartside, and R. L. Ware. Delegates present are empowered to cast the full vote of the district. On recommendation of St. Joseph and First Kansas City branches, brethren George W. Best, Richard Jeffries, and Walter W. Smith, were ordained to the office of elder. The condition and progress of the Religio were reported by the president, W. W. Smith, and secretary John Gardner; as was also the Sunday school association by the superintendent, C. P. Faul, and secretary, Sr. Grace Constance. An appeal was presented by J. N. York counsel from the action of the Stewartsville branch vs. W. C. Duncan. Chair appointed C. P. Faul, W. W. Smith, and D. H. Schmidt to investigate and report. After this committee heard the case and reported to the conference W. C. Duncan by his counsel appeal the matter to the First Presidency. Present officers reëlected for the coming quarter. Preaching by Swen Swenson, H. O. Smith, and I. N. White; these brethren were assisted by S. F. Cushman, W. W. Smith, and T. T. Hinderks, respectively. Social meeting in charge of William Lewis and D. E Powell. Adjourned to meet with Kingston branch, June 29 and 30.

Take thy self denials gayly and cheerfully, and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty. — *James Freeman Clarke.*

I have observed many who by speaking have fallen into sin, scarcely one who has fallen by silence.—*Ambrose.*

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REPORT OF MISSIONARIES

TO THE CONFERENCE OR CHURCH.

Names.	Whole No. of services attended.	Times preached.	Times assisted.	Other services held.	Number baptized.	Number confirmed.	Times assisted to confirm.	Ordinations.						Organizat'ns.				Marriages.	Children blessed.	Administered to sick.	Field of Labor.
								High Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Districts.	Branches.	Sunday School.	Zion's Religio-Literary Society.				
APOSTLES.																					
William H. Kelley		100			10			2			1				1						Eastern mission.
R. C. Evans	356	271	11	74	21	12	27	5	4	1		2			3			3	14	187	Dominion of Canada.
G. T. Griffiths	350	140		75	6	9		5	4	2	2	1							14	178	Pacific slope.
I. N. White		146			18	23		1	1			1			1				4	127	Kansas, Missouri, and Southern Illinois.
J. R. Lambert	226	38	2			4	3	1		1			1		1			2	1	15	Under direction of the First Presidency.
J. W. Wight	366	148			22	14	17	5	2		1	1	1						10	88	Iowa and Minnesota.
Heman C. Smith		62			5	8		1										1			
John H. Lake		127			12	11	18		1	4	3	2	1						12	67	Michigan and Indiana mission.
James Caffall	249	196			3	6	6				1				1				4	15	Dakotas and Nebraska.
SEVENTIES IN CHARGE																					
C. A. Butterworth		70			15													2			Australasia.
T. C. Kelley	246	172	8	66	18	11	7												5	20	Southeastern mission.
H. O. Smith	349	185	34	130	13	6	4		1	3					1				12	59	Southwestern mission.
D. W. Wight	238	116	21	15	16	13	3				1	1	1		1				15	58	Rocky Mountain mission.
ELDERS IN CHARGE.																					
N. C. Enge	98	69	29	2	4	4													1	11	Wash., U. S. A.; Norway and Denmark.
HIGH PRIESTS.																					
J. M. Baker	345	189	40	32	4	7	6											1	4	53	Little Sioux district.
Fred B. Blair		148	46		13	11					1								4	88	Northern California.
M. H. Bond	140	86		107	1	3	3					2						2	10	149	Eastern mission, Massachusetts district.
Richard Bullard	291	107		69	7	5	3						1					1	3	85	Massachusetts.
C. E. Butterworth	146	105	41		2	1	1				2	2						1		17	Galland's Grove district.
J. C. Crabb		141																			Kewanee and Des Moines districts.
J. T. Davis		163		148		1									1				11	31	Southeastern Illinois district.
R. M. Elvin	386	87	40		6	6	3			1	2		1						7	201	Kirtland district.
J. R. Evans		61				2	2												4	16	Nauvoo dist., and Lucas and Cleveland, Io.
M. H. Forscutt	246	130	30	76		8						1	1					3	8	54	Southeastern Nebraska.
G. H. Godby	250	150	50	50	6	6				1						1			5	50	West Virginia and N. E. Kentucky.
V. M. Goodrich	163	75	76	12	9	10	6									2			6	54	Ohio district.
Charles J. Hunt	247	141	6	4														2	2	81	Galland's Grove district.
S. J. Jeffers		20			1	2	1											5	3		Ohio district.
Henry Kemp	298	209	50	15	8	10	6	1			1							2	20	100	Pottawattamie and Fremont districts.
W. A. McDowell	250	108	50	50	1	1												1	10	103	Wisconsin.
James Moler	249	181	68		23	34					1				1				16	119	Ohio district.
A. J. Moore	108	48	28	32	6	3	3									1			4	90	Northwestern Texas.
A. E Mortimer		131	30	12	6	5	1					1						1	1	40	Canada.
E. W. Nunley	100	75	25	10									1					1	3		Central Texas.
A. H. Parsons	192	149	20	37	9	8	4				2	1	1		1			1	12	126	Eastern mission; Missouri and Kansas.
F. G. Pitt	350	132				3	4			1	2							1	3	50	Pennsylvania.
I. N. Roberts	217	181	33	33	21	13	8			1	1	1	1		2	1		5	11	91	Minnesota.
F. M. Sheehy	213	82																1			New York and Pennsylvania.
Frederick A. Smith	375	146		45	11	16				1	1	1	1					5	11	119	Nebraska.
J. S. Snively		96	35		1	2	3				1								5	75	Nauvoo district.
J. A. Tanner		198		65	9	7	2											2	9	67	Northeast Missouri.
M. M. Turpen	114	50	50	14														3		15	Decatur district.
J. W. Waldsmith	177	43	41	32	1	1													2	28	Southern Nebraska.
T. W. Williams	345	135	149	8	8	7												1	3	9	110	Southern California.
SEVENTIES.																					
J. W. Adams	195	97	56	17	8	6	9												1	92	Kewanee district.
Arthur Allen	346	110	31	65	3	3	2											1	9	89	St. Louis district.
Peter Anderson	259	156	53		5	5	1											1	7	30	Utah.
T. J. Beatty	203	91	64	48	6	6	8				1				1	1			10	55	Ohio district.
W. W. Blanchard	258	178	50	30	9	9	6			1	1		1			1		3	7	43	Maine and Nova Scotia.
Charles H. Burr	198	125	73		2	6	4						1					1	8	68	Wisconsin.
J. F. Burton	240	65		175	8	7	7						2						6		Society Islands and California.
Duncan Campbell	270	84	40	76					1	1		2	1						4	32	Decatur district.
Hubert Case	290	109	84	43	10	9	9				1					1			3	39	Oklahoma and Indian Territory.
George Montague	86	43	28	15														1	7	19	Little Sioux district; Oklahoma district.
D. R. Chambers	289	194	25	70	34	16	7			1	2	1						2	18	98	Pottawattamie district.
A. M. Chase	334	189	44	42	11	4	2												5	33	Central California and Oregon.
F. J. Chatburn	197	122				1		1		1						1			5	30	Northeast Missouri.
J. C. Clapp		145			3	4					1								5		Decatur and Nauvoo districts.
S. D. Condit	200	113	63	9		1	1									1			18	26	Idaho.
J. J. Cornish	216	120	13	67	30	34	10		1	2	2	1	2		2			3	21		Michigan.
Thomas Daley		143			11													1	4		Nevada.
E. A. Davis	300	170	33	100						1								1	7	65	Spring River district.
John Alfred Davis	231	108	13		4	5							1						1	69	Northwestern Kansas.
J. Arthur Davis	321	176	75	60		8	12						1						7	56	Nodaway district.
John Davis	163	119	15		2	1	1				2							1	6	24	Washington.
R. W. Davis	324	109	135	80	5	4	2												2	26	Oklahoma.
L. R. Devore	119	75	16	28	8	5	5											1	4	43	Ohio and Missouri.
C. R. Duncan	228	65	39	124		3	2													33	Colorado.
F. J. Ebeling	144	94	43	28	5	7	3				1								4	43	Kirtland district.
W. D. Ellis	306	198	11	17	14	12	8											1	11	131	Southern Michigan.
J. D. Erwin		179			4	5	5												3	25	Arkansas and Louisiana.
R. Etzenhouser	289	186	22	27	5	4	3												4	94	Northern and Central California.
J. C. Foss	353	159	14	180	7	5	7			1	1							1	11	218	Far West district.
J. L. Goodrich	207	128	4	10	4	4										1		1	15	100	Virginia.
M. F. Gowell	355	149	54		1	1													6	41	Southern Illinois.

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								High Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Districts.	Branches.	Sunday School.	Zion's Religio-Literary Society.			
SEVENTIES. (Con.)																				
U. W. Greene	233	138	18	47	8	7	1											1	6	30	New York district.
Frederick Gregory		178		30	19	20			2		2	1	1		1	1		2	6	62	Canada.
H. N. Hansen	211	71	44	15	2	7	4								1			3	9	14	Pottawattamie district.
D. L. Harris	153	111	40	2	5	5	6				1	2	1	1	2				5	12	Oregon.
E. L. Henson	88	34				1	5													25	Southwestern Texas.
Richard B. Howlett	217	175	6	50	11	15	14									1			8	101	London district, Canada.
George Jenkins	197	96	76	25														1			Southern Indiana.
John Kaler		61			8	2												2	4	112	Australasia.
F. C. Keck	355	254	10	6	11	9	9			2	1				1				13	416	Spring River district.
W. H. Kephart	354	197	41	116	10	7	3									2		6	6	28	Des Moines district.
J. F. McDowell	175	118		32	2	2	1					1	1			1			4	30	Pittsburg district, Pennsylvania.
D. MacGregor	193	155	17	21	4	4	1				2									10	British Columbia.
James McKiernan	344	102	76	116	3		4												2	22	Nauvoo district.
W. C. Marshall	241	119	91	21	1	4	1			1	1	1				1			20		Southern Indiana.
J. F. Mintun	507	210	269	15	23	13	14			2			1			1	2	1	17	88	Little Sioux district.
H. E. Moler	317	129	108		6	8	8												1	70	Northern Illinois.
J. W. Morgan	198	89	47	17	8	9	1			1	2	1			1				2	44	Des Moines district.
R. J. Parker	219	97	27	5		3	1												2	68	Utah, Idaho, and Kansas.
S. D. Payne	152	136	11		1	1														16	Western Nebraska.
W. E. Peak	275	127			4	2	2												3		Southern Michigan.
W. S. Pender	198	152	24	10	5	2	1						1						1		Rocky Mountain mission.
C. H. Porter		173			2	2	1											3	15	77	Nebraska.
B. F. Renfroe	180	95	7	10														2	1	35	Texas.
H. H. Robinson	52	36	10	25	6	3	6													50	Missouri and Eastern mission.
George W. Robley	200	114			2	2							1								Eastern mission.
J. S. Roth	253	173	48	26	6	8	5											4	9	63	Iowa, and Kewanee, Illinois.
J. B. Roush	237	84	50	103		1												3	3	70	Colorado.
David M. Rudd	396	189	15	3	6	4	2			1	1								5	45	Des Moines district.
F. A. Russell		138	98		6	1	6			1								1	2	77	Kewanee, Illinois.
B. St. John	230	165	35	30	9	10	3					1						1	13	45	Chatham district.
C. Scott	250	96	27		2	5	7		1		2							1	5	111	Michigan and Iowa.
James M. Scott	199	125	35	39	3	3													4	24	Southeastern mission.
M. R. Scott, Jr.	208	195	84	29	6	6	1			1	1	1				1		1	3	14	Southern Indiana.
John Shields	375	197	18	74	12	12	1			1	2	1	1		2			1	14	93	Ontario, Canada.
D. L. Shinn	61	50		3	2	2						1							2	5	West Virginia.
M. T. Short	280	158	20	107	3	3	2												10	40	Northeastern Kansas district.
S. W. Simmons	40	135	23		8	8	4													30	Arkansas and Indian Territory.
F. M. Slover	280	109			1	1	3											2	10		Southern Illinois.
David Smith		174			13	15												3	12	29	Northern and Eastern Michigan district.
F. C. Smith	123	106	10	13		3	3											1		22	Eastern Michigan.
Isaac M. Smith	380	206	25	4	8	11	4											1	4	77	Southwestern Iowa.
Henry Sparling	287	228	67	48	17	26	3				3	1	1		1	1	1	5	8	102	Southern Missouri.
C. J. Spurlock	198	128	64	6	2	5	1									1		1	1	20	St. Louis district and S. E. Missouri.
J. D. Stead	32	3	2																	27	Central Illinois.
E. A. Stedman	274	107	66	101	6	6	5											1		54	Minnesota.
Swen Swenson	223	183	26	40	7	8	5												9	91	Far West district.
O. B. Thomas	256	218	22	3	18	18	13					1						1	19	50	Ohio district and Western Kansas.
D. E. Tucker	327	165	32	19	6	4	2									1			4	27	Southeastern mission and Missouri.
R. T. Walters	363	165	56	20	12	12	5			2	1	1						1	3	108	S. Mo., Clinton, Mo., and Cent. Ill. districts.
G. R. Wells		78		42	1	1													5	7	Rocky Mountain mission.
D. C. White	267	136	57	74	10	2	5			1									5	66	Nodaway district.
A. L. Whitesaker	69	110	46	18	5	8	3											5	4	30	Wisconsin.
Eli M. Wildermuth	216	87	85	30	2	4	6				1							2		20	Northern Illinois and Wisconsin.
ELDERS.																					
S. D. Allen	92	59	19	14	4	4	6											5	1	13	Florida.
J. N. Ames	203	82	38		3	1	6						1			1			11	46	Maine.
D. A. Anderson	314	42	53	24		3	7										1		2	77	Southern California.
W. M. Aylor	316	100	89	112	9	7	6											1	2	19	Oklahoma and Indian Territory.
Richard Baldwin	237	99	45	93	18	13	5											3	3	41	Kirtland district.
Andrew Barr	161	131	30		3	4	2			1	1	1						3	7	118	Eastern Michigan district.
D. D. Babcock	132	34	16	17	1	1	4						2						9	39	Texas, Indian Territory, and Arkansas.
John J. Bailey		160	20		5	5												2	25	10	Eastern Michigan district.
Ora H. Bailey	198	105	60	15	2	1	1													16	Eastern Iowa.
T. J. Bell	153	118	28	7	7	8	7												5	83	Southern Indiana.
Amos Berve	143	74	27	20	4	8	10												7	43	Northern Michigan district.
A. N. Bishop	218	115	7	106	11	8	3				2		1			1		3	10	21	Wales and South England.
W. J. Booker		55	30		7	7	10					1			1	1			3	18	Alabama and Florida.
W. L. Booker	89	64	25	2		1	3											1	5	10	Southeastern mission.
J. W. Bryan	275	236	2	37	7	7												2	7	122	Texas.
James Craig	210	168	12	3	4	5	5											1	6	22	Pittsburg district.
Charles E. Crumley	165	99	38	2	13	11	5				1					1			2	16	Oregon.
D. S. Crawley	150	130	10		3		1												1		Oklahoma.
S. G. Cunningham		146	24		3	6	1									1			6	45	Western Maine.
J. F. Curtis	183	63	60	6												1			1	37	Colorado.
S. F. Cushman	294	91	68	135	2	1	2												4	104	Far West district.
R. R. Dana	126	19	25			1	2												3	57	Rocky Mountain mission.
William Davis	152	111	30	11	10	7	3											2	5	59	Eastern Michigan.
E. H. Durand		91		40	1	2	1									1			4	15	Southern Michigan and Northern Indiana.
E. A. Erwin	207	187	12	8	19	12	14						1			1		4	10	50	Northeastern Texas.
Charles Fry	278	114	19	137	7														1	12	Fremont and Pottawattamie districts.
Levi Gamet	212	132	39	21	1	2												1	3	24	Central Nebraska district.
William M. Gibson		17	12	2		1	2											1		128	Southern California.
E. J. Goodenough	200	140	20	25	3	4													14	79	Eastern Michigan.

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								High Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Districts.	Branches.	Sunday School.	Zion's Religio-Literary Society.				
ELDERS (Continued).																					
E. A. Goodwin	282	122	105	55	2											1		1	2	9	Northern Michigan.
J. A. Grant	270	139	28	34	4	6	1					1				1		3	10	25	Michigan.
G. H. Graves	536	207	1	140	2		1			1	1							4	1	74	Chicago, Illinois.
W. E. Haden	281	109	104		8	3	3													26	Oklahoma and Indian Territory.
C. E. Hand	223	67	28	28														1	1	37	Eastern Iowa district.
M. P. Hansen	4																				Norway and Denmark.
W. J. Haworth	353	119		234	4	3	3											4	4	120	New South Wales, Australia.
Eli Hayer	160	101	73	5	2	4	4												2	47	Minnesota.
L. E. Hills		50	7	7	3		2												2	11	Eastern Iowa.
R. W. Hugill	130	60	15	70	3	4					1	1						1	20	90	Northern Michigan.
L. F. Johnson	85	70	7	3			1												3	16	Northwestern Kansas.
Noah Karahoo	143	38	25	36			1												1	32	Indian Territory.
Adam J. Keck		153	76	21	9	5	6													47	Northern Illinois.
E. Keeler	179	148	27	20	7	7												1	9	57	Central California.
W. H. Kelley	213	180	43	12	9	8	2												10	22	Southern Indiana.
A. J. Layland	46	35	3	8	2	2													3	5	Idaho and Wyoming.
S. D. Love	156	150	12	6	10	6	4											3	3	80	Spring River district.
W. S. Macrae	100	188	17	7	26	7	10									1		1	3	81	Southwestern mission.
William H. Mannering	316	131	66	7	6	7	3												5	72	Northwestern Kansas district.
A. B. Moore	80	55	15	10	4	2	2				1		1							7	Eastern Oregon.
J. L. Mortimer	6	141	38	48	18	20	6					1							14	55	London district.
P. Muceus	226	169	48	9	1	4	2												3	61	Wisconsin.
W. R. Odell	40	13	20	50																20	West Virginia.
F. D. Omans	145	78	16	15	2	3	3					1				1		2		16	Minnesota.
A. B. Phillips	313	147	29	17	2	2	1												1	30	Northern California.
T. A. Phillips	213	123	42	48	11	9	10												7	26	Canada.
C. W. Prettyman	117	66	31	3												1		2			Central Nebraska.
J. T. Riley	245	79	87	35		3	3													74	Indian Territory.
Bradbury Robinson		3	4																	9	Wherever I am.
W. P. Robinson	204	76	49	19	4	1	3												5	65	Wisconsin.
J. W. Rushton	208	95	5		6	5				1									2	6	Scotland.
F. L. Sawley	291	175	40	86	6	4	4				1	1				2			1	46	Wisconsin.
John Schreur	154	117	47	8	6	11	3				1							2	8	20	Michigan.
Walter M. Self	280	112	81	30	4	1	1				1					6			4	55	Southern Nebraska.
Elbert A. Smith		39	6	10			3					1					1			16	Southern California.
Henry C. Smith	161	103	50		2	1	1												1	21	Kirtland, Ohio.
W. R. Smith	130	59	15																	5	Oklahoma.
S. K. Sorensen	164	69	63		4		7												2	7	South Dakota and Minnesota.
Henry Southwick		42			1	3	1												3	69	Northern Illinois and Wisconsin.
William Sparling	157	121	9	17	8	8	4			1						2			14	17	North and South Dakota.
William Summerfield	278	120	34	124	2	4	3					1							4	29	Northeastern Missouri district.
J. M. Stubbart	243	127	5	5	5	2	3			3									6	77	Galland's Grove district.
J. R. Sutton	205	120	53	14	6	3	1									1		3	6	72	Eastern Iowa district.
G. W. Thorburn	125	90	35		4	6	4												8	18	North and South Dakota.
G. C. Tomlinson	211	138	19	54	5	6	2			1	1								8	42	Canada.
S. Tomlinson	227	173	4	50	11	13	2					2	1						14	126	London district.
L. D. Ullom	192	49	32		1		2												2	87	Pittsburg district.
Alfred White	325	118	55	13		7	11											1	3	127	Independence, Missouri, and Kansas.
John D. White	293	111	39	26	3	2	4									1				79	Kansas City, U. S. A.
T. R. White	195	50	78	21	9	8	3												3	23	Clinton, Missouri, district.
L. L. Wight	84	81	3																	4	Southwestern mission.
R. Wight	170	89	28			2												1	2	50	Galland's Grove district.
J. B. Wildermuth	211	127	48	25	5	5	4											1	1	20	Wisconsin.
PRIESTS.																					
D. L. Allen	276	31	115																		California and Washington.
George W. Beebe, Jr.	20	75	61	3	4												1				St. Louis district and S. E. Missouri.
H. W. Belville	36	45	33		1													1			Nebraska.
James J. Boswell	119		37	18												1					Southern Indiana.
Leon A. Gould	173		3																		Middle and Western States.
Francis Granger	92	33	59	5	1													1			Southern Michigan and Northern Indiana.
L. G. Gurwell	318	148	53	33	2													1			Northwestern Kansas.
Alma B. Hanson	177	71	56	50																	Colorado.
J. E. Hanson	154	60	24	70												1		1			Northern Michigan.
Paul M. Hanson	73	67	32		3																Pottawattamie district.
Leonard Houghton	170	107	21	5	5															1	North and South Dakota.
Charles E. Irwin	291	168	42	55	8											3					Northern Michigan district.
W. H. Rhoads		61	56	165																	Oklahoma.
C. H. Rich		56	35		2						1										Maine.
E. P. Schmidt	182	47	53																		California.
A. C. Silvers	250	110	68		6																Clinton, Missouri, district.
S. S. Smith	107	45	24	6																	Oklahoma.
Walter W. Smith	290	93	40	13	4											1	4	2			Far West district.
Joseph N. Stephenson	131	87	42	2														1			Clinton, Missouri, district.
D. D. Williams	45	26	4	15																	Kewanee, Illinois, and S. W. Missouri.
RECEIVED LATER.																					
A. C. Barmore		232	41	169	2	9											3		13	133	Canada.
R. M. Maloney	241	108	67		2	6	3					1							2	70	Oklahoma.
J. M. Terry	399	109		290	10	7	9			2	1		1					2	6	172	Chicago.
G. A. Smith		92	98		5	15				1	1							1	5	87	S. Michigan and N. Indiana district.
Gilbert J. Waller					2	2												1			Territory of Hawaii.

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BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

From January 10, 1900, to January 10, 1901.

SUMMARY STATEMENT.

RECEIPTS BY BISHOP.

On hand last report	$14,009 55
Received, tithes and offerings	14.480 39
" " " " from Bishop's agts.	13,588 32
" bills payable	15.275 38
" bills and accounts receivable	8,195 80
" corrections	1,293 56
" Christmas offering	757 54
" deposit accounts	8,838 98
" expense and salary returned	11 45
" Galveston sufferers' fund	8 80
" Graceland College	1,260 80
" Herald Publishing House	832 40
" Hilliard, G. H., Counselor	40 94
" Independence temple consecration fund,	1,111 25
" India relief fund	18 70
" Interest	718 16
" Kirtland temple fund, visitors	87 67
" " " " sale books	20 88
" library, check returned	5 00
" live stock	25 00
" memorial fund	48 83
" produce	5 95
" real estate	6,382 27
" redemption fund	34 50
" rent	22 00
" return aid	13 00
" Rogers estate	27 00
" Saints' Home	1,764 55
" supplies sold	10 72
" surplus property	100 00
" tract fund	31 48
" Transcript and Abstract of Evidence	10 00
Total	$89,030 87

EXPENDITURES BY BISHOP.

Paid, accounts	$ 8,192 43
" aid poor	1,186 36
" Auditing Committee, expense	47 25
" bills and accounts payable	18.578 79
" " " " receivable	15,668 55
" Bishop's agents for elders and families	5,543 36
" Corrections	374 71
" elders for clothing and expenses	7,915 74
" elders' families	9,034 13
" Bishop's office, stationery, printing, fuel, etc.	216 48
" " " bookkeepers and stenogr'ers,	1,025 85
" " " internal revenue	60 39
" " " postage	84 45
" Church Secretary, office	33 10
" " " allowance, nine months	450 00
" " Historian, office	102 00
" " Librarian, office	2 50
" " Library	150 90
" " Recorder, office	61 10
" " " allowance	380 00
" " Assistant Recorder, allowance	140 00
" First Presidency, office	168 99
" " President, allowance	500 00
" Graceland College	1,252 31
" Galveston sufferers' fund	8 80
" general church expense	575 37
" Herald Publishing House	205 75
" High Council, J. S	5 09
" history and biography, J. S	15 00
" Independence special committee, expense	54 00
" Independence church fund	1,395 46
" India relief fund	18 70
" interest	1,355 97
" insurance	4 88
" Kirtland Temple fund	41 62
" " " repairs	367 22
" live stock	60 00
" merchandise	28 15
" missions, Chicago colored mission	125 00
" " Duluth and West Superior	18 00
" " Kirtland	60 00
" " Minnesota	1 50
" " Rock Island	50 00
" Oakland church, Independence committee	41 00
" on contract, S. W	114 00
Paid Patriarch, office	122 53
" public libraries, books	37 42
" Quorum of Twelve	2 08
" real estate	3,570 61
" " " recording deeds	5 25
" " " taxes	396 79
" rent	80 00
" Saints' Home, running expenses	1,230 71
" Seely estate	95 00
" Saint's Home, keeping and care	2,470 50
" tracts to missionaries and elders	194 52
Total	$83,920 31
Balance on hand	5,110 56
	$89,030 87

ACCOUNT WITH AGENTS.

RECEIPTS.

Balance due church last report	$ 9,477 90
Received from Bishop	5.543 36
" in tithes and offerings	70,414 27
Due agents	79 76
Total	$85,515 29

EXPENDITURES.

Paid elders' families	$42,084 18
" " expenses	5,157 61
" aid, poor	3,968 84
" G. H. Hilliard, Counselor	671 06
" Bishop	13,588 32
" miscellaneous, real estate, taxes, contracts, insurance, agents' expenses, etc.	5,937 42
In hand of agents	14 107 86
Total	$85.515 29

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

RECEIPTS.

From tithes and offerings	$ 411 96
" Bishop	175 00
" Bishop's agents	671 06
Total	$ 1.258 02

EXPENDITURES.

Due G. H. Hilliard last report	$ 47 38
Paid elders' families	240 00
" " expenses	274 00
" Bishop	667 00
Balance due church	29 64
Total	$ 1.258 02

REPORT OF ELDERS.

RECEIPTS.

Balance on hand last report	$ 758 43
Donations by Saints and friends	12,313 80
Received from Bishop and agents	11,454 24
Expenses furnished by elders	466 78
Balance due elders	2,193 11
Total	$27.186 36

EXPENDITURES.

Due elders last report	$ 2,207 86
Traveling expenses and clothing	23.788 58
Balance due church	1,189 92
Total	$27.186 36

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 10, 1901.

Cash, Bishop's account	$5,510 56
Cash in hands of agents	14,107 86
Cash in hands of G. H. Hilliard, Counselor	29 64
Accounts receivable	1,522 30
Bills receivable, No. 1	15,482 88
" " No. 2	756 71
Real estate contracts	8,645 07
Abstract and Transcript of Evidence	117 00
Unbound Abstracts of Evidence	50 00
Real estate last report less $1,950 sold	40,860 69
" " D. F. and Minnie B. Nicholson	225 00
" " Joseph and Anna Vernon	1,000 00

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Real estate, I. A. and Emma Bogue	200 00
" " certificate No. 10,354	551 46
" " N. E. L. & T. Co.	500 00
" " lots, Independence, Missouri	625 00
" " land, Missouri	800 00
" " improvements	55 15
Total	$91,039 32

LIABILITIES.

Due Bishop's agents	$ 79 76
Accounts payable	2,850 98
Bills payable	17,174 99
Net assets last report	67,413 49
Gain during year	3,520 10
Total	$91.039 32
Assets over liabilities January 10, 1901	$70,933 59
Estimated value of real estate, January 10, 1901	32,576 48
Difference in valuation	12,240 82

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

By sales, corrections, and donations, per itemized list	$4,337 79
From bills payable	7,724 00
From deposit account	4,900 00
Corrections	3 35
Total	$16,965 14

EXPENDITURES.

Due church last report	$ 5,510 52
Paid per itemized list	4 340 44
" real estate	2,035 00
" bills payable	2,530 29
" deposit accounts	68 26
" corrections	2,031 74
Balance on hand	448 89
Total	$16 965 14

HOME FUND.

ASSETS.

159¾ acres land	$12,259 51
Buildings and fixtures	16,500 00
Real estate, Omaha, Nebraska	1,000 00
Live stock, grain, etc.,	1,442 00
Accounts receivable	1,291 74
Cash	448 89
Total	$32 942 14

LIABILITIES.

Amount due church	$ 6,500 00
Bills payable	4,831 74
Due on real estate	1,200 00
Net assets	20,410 40
Total	$32.942 14

INDEPENDENCE CHURCH FUND.

RECEIPTS.

Balance on hand last report	$ 507 48
Collections	3,300 00
Due church	136 34
Total	$ 3,943 82

EXPENDITURES.

Paid Oakland, California, church	$ 684 70
Paid Chappell note and interest	3,259 12
Total	$ 3,943 82

TEMPLE SPECIAL CONSECRATION FUND.

RECEIPTS.

Balance last report	$ 1,066 07
Corrections	3 50
Donations	5 00
Interest	36 68
Total	$ 1,111 25

TOTAL ASSETS OF CHURCH AND HOME.

January 10, 1901.

Church less $6,500.00 due from Home	$84,539 32
Saints' Home	32,942 14
Total	$117,481 46

TOTAL LIABILITIES AGAINST CHURCH AND HOME.

January 10, 1901.

On church account	$20,105 73
Home account less $6,500 00 due church	6,031 74
Assets over all indebtedness	91,343 99
Total	$117 481 46

E. L. KELLEY.

LAMONI, Iowa, March 20, 1901.

Miscellaneous Department.

ROSE HILL CEMETERY.

To the Lamoni Branch in Business meeting assembled, Greeting:—

We, your committee appointed to draft rules and regulations for the government of Rose Hill Cemetery, beg leave to submit the following report for your consideration and adoption.

Signed, WILL J. MATHER.
F. M. WELD.
W. W. SCOTT.

RULES AND REGULATIONS GOVERNING ROSE HILL CEMETERY.

Owing to the lack of understanding and the necessity of order, we the members of Lamoni branch of the Reorganized Church of Jesus Christ of Latter Day Saints and the patrons of Rose Hill Cemetery adopt the following rules and regulations to govern said cemetery:—

RULE 1.—It shall be known as Rose Hill Cemetery, and the care and control of same shall be vested in a board of three trustees, appointed by the Lamoni branch, subject to instructions received by them from time to time by a vote of said branch.

RULE 2.—The term of office of said trustees shall be three years, one to be elected at each annual business meeting of the branch. One of trustees to act as chairman, one as secretary, and the other as treasurer of said board. Officers of trustees to be appointed or elected by themselves; no trustee eligible to more than one office on the board at the same time. In case of removal by death or otherwise, the vacancy shall be filled by branch at next regular business meeting. The sexton shall be appointed by the trustees, and shall labor under their direction and shall not be one of the trustees. Said trustees to regulate his compensation.

RULE 3.—Said trustees shall make a complete report, in writing, to said branch at its regular annual business meeting, of all improvements made and moneys received and expended; said report to be audited by a committee appointed by said branch.

RULE 4.—All money received from sale of lots or otherwise shall be used for improving and keeping up cemetery. The lots shall be sold by the trustees at regular established prices, and terms thereof shall be cash or a good bankable note bearing legal interest; provided that the purchaser shall acquire no title, nor be permitted to erect any monument, headstone, or other improvements until the lot is fully paid for and deed issued.

RULE 5.—All persons claiming lots and not holding deeds for same shall forfeit all rights to same if not settled for according to rule four (4) within sixty (60) days after receiving notice.

RULE 6.—The branch through its trustees desire to leave the improvements of lots as far as possible to the taste of the owner; but in justice to all, it reserves the right given it by law to exclude or remove from any lot any headstone, monument, or other structure, tree, plant, or other object whatever, which may conflict with these regulations, or which it shall consider injurious to the general appearance of the grounds; but no tree growing within any lot shall be removed or trimmed without the consent of the trustees. No shade or forest trees shall be permitted to be planted on lots or alleys, but only in streets, and then under the direction of the trustees.

RULE 7.—The trustees are empowered, if need be, to make one annual assessment, pro rata, on lot owners, not to exceed twenty-five cents on each lot, for the purpose of improving and caring for said cemetery.

RULE 8.—All interments on lots shall be restricted to the families of lot owners, except by written consent of lot owners.

RULE 9 —No disinterments will be allowed without permission of the next of kin of the deceased.

RULE 10.—No inclosure around lot shall exceed eighteen inches in height, and if said inclosure is of wood or metal it shall be kept painted and in good condition.

RULE 11.—All foundations for monuments or headstones shall be built under the supervision and advice of the trustees; provided, however, that every foundation must be as wide and as long as the base stone resting upon it, and must not project above the ground.

All foundations must extend low enough to reach solid clay.

Material for stone or marble work shall not be permitted to remain in cemetery any longer than shall be strictly necessary, and refuse or unused material must be removed as soon as the work is completed. In case of neglect, such removal will be made by the trustees at the expense of lot owners and contractors, who shall be severally responsible.

RULE 12.—The said trustees shall have authority to designate and set apart a certain portion of said cemetery as a place for burial

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The Saints' Herald.

(Established 1860)

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of all persons who are not provided for by friends or relatives.

RULE 13.—Any act of vandalism shall be promptly reported to the trustees for prosecution.

RULE 14.—All officers heretofore for the management of said cemetery become vacant, and all rules and regulations conflicting with the above become null and void on the adoption of the same.

RULE 15.—The trustees are hereby directed to enforce the above and foregoing regulations, and to exclude from the cemetery any or all persons willfully violating the same.

The above rules and regulations were read and adopted by the Lamoni branch of the Reorganized Church of Jesus Christ of Latter Day Saints on ——, ——.

Printed by order of branch.

FIRST QUORUM OF PRIESTS.

Address wanted of Robert G. Livingston. Anyone knowing same, please forward to me at Lamoni, Iowa.

DAVID J. KRAHL, Pres.

TO ST. JOSEPH AND CONFERENCE.

Dr. J. S. Lawton has arranged for a grand special excursion from St. Joseph to Kansas City and conference for Sunday, April 14. The train will leave St. Joseph in time to reach Independence for the first morning service. Saints will enjoy all the services of of the day and return to St. Joseph by a special train at night. The fare to Kansas City and return will be $1.25. Children between five and twelve years, half fare. Tickets are now ready and should be procured at once of Dr. Lawton, or those appointed to sell them. All are invited and requested to bring their friends.

QUORUM PICTURE.

To the High Priests:—This is to inform you that group picture has been made, it is upon a card 16 x 20, and will be on sale at the General Conference at Independence. Have returned all photographs as requested, and if any have failed to receive their copy, please let me know at once.

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa. 2t

FOURTH QUORUM OF PRIESTS.

By communications from some members of the quorum I understand that no blanks have been sent out for reports. At this late date it will be impossible for me to send such in time. Make out your reports and send them to W. H. Murphy, box 269, Independence, Missouri.

GENERAL CONFERENCE.

RECEPTION COMMITTEE.

Members of reception committee will wear a ribbon on the lapel of their coat; will meet all trains on Missouri Pacific and Chicago and Alton railroads, and escort visitors to the church and places of boarding. Parties coming via Electric Line from Kansas City will ask conductor to please let them off at stone church.

J. J. LUFF, Sec.

REDUCED RATES TO GENERAL CONFERENCE.

NEW ENGLAND ASSOCIATION.

Word has just been received from the New England Passenger Association granting reduced rates to the General Conference, etc., Independence, Missouri, on the certificate plan. Going tickets from *this* Association may be purchased from April 2–7 only. "If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate or person of the nearest important station where the certificates and tickets can be obtained, in which case local ticket should be purchased to the point and there obtain certificate and through ticket." No certificate issued where the going fare is less than seventy-five cents.

List of roads making reduction: Bangor & Aroostook; Boston & Albany; Boston & Maine; Central Vermont; Grand Trunk; Maine Central; New York, New Haven & Hartford; Portland S. S. Co.; Washington County R. R.

SOUTHWESTERN ASSOCIATION.

This Association, covering portions of Texas and Oklahoma (portions of which territory are covered by rates granted by the Western Association however) has not yet replied definitely on rates, though early applied to. Should rates be granted it may be too late to give due notice. Persons in said territory should therefore inquire of local or general agents of their roads.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, March 25, 1901.

REUNION NOTICES.

The Northern Missouri reunion committee met on the 22d of March, 1901, at the home of Bro. A. W. Head. This committee decided to hold the next reunion at Stewartsville, Missouri, from the 16th to the 25th of August, inclusive. Watch the HERALD and *Ensign* columns for further announcements on speakers and other arrangements.

T. T. HINDERKS, President.
CHARLES P. FAUL, Secretary.
A. W. HEAD.
BEN J. DICE.
D. E. POWELL.

DIED.

WIBBERLY.—At Lagrange, Ohio, Friday, November 2, 1900, Sr. Annie (Gwilliams) Wibberly. She was born October 21, 1852, at Aymstrey, Herefordshire, England, and became a member of the Reorganized Church on January 23, 1883, at Burton-on-Trent, England, sailing for America, March 28, 1888; landed at New York, April 6, and at Ironton, Ohio, June 6, of the same year. Funeral sermon at La Grange, Ohio, on December 30, 1900, by Elder J. L. Goodrich. She was an ardent friend, kind neighbor, the beloved sister, loving mother, and the cherished and dutiful wife. She leaves her husband and one married son to mourn her departure.

HAWKINS.—Alice M. Hawkins was born March 28, 1871, in Tama county, Iowa; married to Hyrum Hawkins, August 10, 1887; baptized in 1897. Lived a consistent life up to her death, which occurred March 11, 1901, leaving her husband and five children to mourn her departure.

BLACK.—Martha Jane Black, was born September 6, 1850; baptized in her youth; married to Alexander Black, August 25, 1872. She was the mother of fourteen children, eleven of whom, with the husband and father, are left to mourn her departure. She lived a consistent life, was a faithful wife, a tender and loving mother. Her home was always open to the needy. Her afflictions were great, but her faith and patience sustained her to the last, and she passed away in a sweet sleep of peace, with hope of a part in the first resurrection.

JONES.—At Malad City, Idaho, February 25, 1901, Carey T. Jones, infant son of Mr. Richard and Sr. Martha Jones. Little Carey was born June 4, 1900, and blessed in early infancy by Elder D. W. Wight. Funeral services from the home, in charge of Elder William John. Sermon by D. W. Wight from Matthew 19:14.

BISHOP.—Alma Nephi Bishop was born May 21, 1856, at Lurhoury, Breconshire, Wales; baptized March 20, 1869 by J. J. Watkins; was ordained an elder April 25, 1875; died March 6, 1901. Our brother is well-known in Wales and to many in America, having labored as missionary in Scranton, Pennsylvania, district, and was appointed last April Conference as missionary in Wales and South of England. His diligence, geniality, and ability as a defender of the work has won for him the lasting affection of the Saint's here, and many friends. "How we loved him," has been the general acclamation. Simple, but eloquent. His death is an inestimable calamity to the work here. He was just adapted to meet its demands. He was laid to rest in the beautiful cemetery at Cardiff, followed by a large concourse of relatives, Saints, and friends. Funeral services were conducted by Elder J. W. Rushton, by request of the late brother, who arranged just prior to his death all necessary details. A wife, two daughters, and three sons mourn his loss, but not without hope.

CHAPMAN.—At the home of Elder Warren Turner, Clinton, Iowa, March 20, 1901, Sister Dolly Chapman. She was born May 9, 1815, at Potsdam, St. Lawrence county, New York; was baptized August 8, 1880, at Clinton, Iowa. She was confined to her bed several months before her death. Always bore a faithful testimony to the latter-day work. Seven children survive her, two having gone on before. Funeral services conducted by Elder O. H. Bailey.

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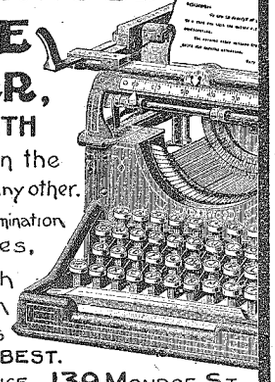

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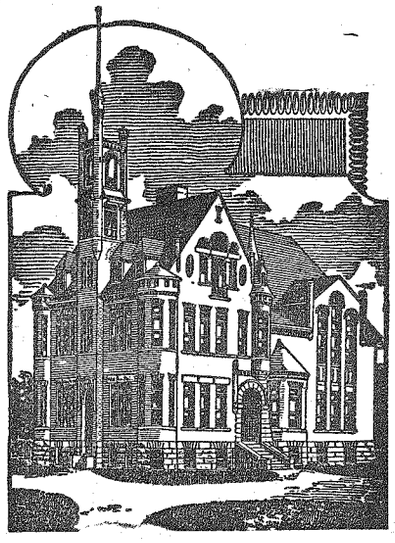

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HOMESEEKERS' EXCURSIONS.

Dates of sales, February 19, March 5 and 19, April 2 and 16, 1901, one lowest first class fare for the round trip, plus $2 00. Good for return 21 days from date of sale.

Cheap one-way colonist excursion rates to San Francisco, Los Angeles, and San Diego, California. Dates of sale February 12, 19, and 26, March 5, 12, 19, and 26, April 2, 9, 16, 23, and 30, 1901.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, APRIL 3, 1901. NO. 14.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 3, 1901.

THE FIELD.

The general reports of the missionaries in charge of the various fields are quite encouraging.

Of the Eastern mission, Bro. Kelley wrote:—

In some communities there are encouraging signs of success; in fact, the mission work taken as a whole is in a reasonably prosperous condition. The elders as a rule have sent in good reports from their fields, and each appears to have tried to render a proper service to the cause; circumstances permitting some to make a better showing than others with equal service rendered; conditions having much to do with it, but of course skillful workmen are always in the lead. There are no serious conflicts or open ruptures among the Saints anywhere. The Saints are zealous in the cause and striving to contribute in various ways to its interests.

Bro. James Caffall writes briefly:—

I have visited my mission, so far as possible. My recent visit to western Nebraska, impressed with thought of some good being done, if systematic labor was attainable.

Bro. Caffall has, as he states, "lived a few years over man's allotted time," and of course he cannot labor so extensively as was his habit years ago.

Bro. John Lake, of his field, Michigan and Indiana.

The work at Detroit is in good condition, and at Bay City. Old troubles have nearly all passed away. Some little friction at Grand Rapids; but there are hopes that the end of old troubles there is near. Reports from parts of the field are good, and there has been a number added by baptism. I have felt well, and enjoyed liberty of the Spirit of the Lord in presenting the gospel to the people. I feel fairly well satisfied with the mission; have been respected and cared for by the Saints, and have had no trouble with associate laborers; most have done well.

Bro. J. R. Lambert has been able to do but little, but has enjoyed the Spirit of the work in what he was able to do.

Bro. I. N. White:—

This missions, embracing Zion and the region round about, needs men of special care and wisdom, more so than any other field in the United States. How successful I have been in supplying that demand, you and God must determine. . . . I have sought the God of Joseph and Hyrum oft in fasting and prayer, that I might have the necessary wisdom to manage and care for the work in so important a field in order that the hearts and minds of the people might favor returning Israel, as he came to reoccupy "Zion" and her "regions round about," without malice and hatred as of old. I have also exhorted and plead with those occupying, and contemplating occupying homes in the "regions" to so live and deport themselves, that their neighbors cannot truthfully accuse them of wrongdoing.

Bro. Heman C. Smith, of the Northern Illinois and Wisconsin field:—

I have done the best that I could to look after the interests of the work in that appointment, though my duties as Historian have prevented me being in the field the most of the year. During the last year those who have been associatad with me have in the main done nobly, and by their wise and careful work made it possible for me to get along with the field though absent the most of the time. There has been considerable agitation in my field occasioned by pending issues in the church, but on the whole I think that the work is in fairly good condition.

Bro. G. T. Griffiths, Pacific Slope:—

The mission is in fair condition with ample room for improvement. The branches are getting along nicely. I never felt better in the work and am willing to do whatever the Lord commands, by the aid of his Spirit. I have enjoyed much of the Holy Spirit in my labors for the Master.

Bro. J. W. Wight:—

So far as known by me the condition of the Iowa and Minnesota mission is good, as you will see by a later report. The men appointed to the mission have, mostly, done good, faithful work. As to baptisms western Iowa is far in the lead, unless reports still to come in shall be much greater in these results than those already received. Little Sioux is the banner district.

R. C. Evans, Canadas:—

Under the fostering hand of Divinity the Canada mission has prospered, spiritually, financially, socially, numerically, and in every other good way. My colaborers have in the main proved themselves to be men of God. Many of them young and inexperienced have done remarkably well, and the future for them is big with promise.

Bro. Cornelius A. Butterworth, Australia:—

Taking a retrospective view of the work, I think I am safe in saying, that our cause is steadily progressing; though not so rapidly as we could wish to see it. However, through a number of prophecies given during the last year, I have become very sanguine for the future of this mission; and am persuaded that the harvest will be a good and bounteous one in the end. "An extensive field lies before us untouched, and the laborers are few; but the sentiment of all is, that we wish to move on, and fight a good fight even till our Lord comes"

Bro. T. C. Kelley, from the Southeastern mission:—

Prospects are brightening somewhat in some places in the mission, though there has not been the advancement I should have liked to see. The financial department in the mission is in fairly good condition, better than formerly, and this is a good sign. There has been perfect harmony and good feeling among the missionaries, and so far as I know, between all missionaries and local men in the mission.

Bro. G. J. Waller, Hawaii:—

I hope you will consider the needs of this mission, and if you can I should like you to send some one to assist in carrying on the work here. If you cannot, I hope you will take some action in regard to the translation and printing of tracts for distribution among the Portuguese, Japanese, and Chinese peoples of the city of Honolulu. It seems to me that the church ought to try to bring our work to the notice of these nations, of which there are many here.

Bro. Hyrum O. Smith, of the Southwestern mission:—

I believe I can report progress all along the line, though it is not very marked in some places. Spirituality is at rather a low ebb in the Texas part of the field, but averages very well in other places.

Bro. J. W. Peterson's late report, connected with those received from Bro. Joseph F. Burton, give a very encouraging picture of the work in the Society Islands. Bro. Peterson has had a lot of hard conditions to meet, but seems to have dealt with them wisely. His health, as well as that of his wife Lillie, is good, and he enjoys the climate. The mission is controlled from Tahiti, where the church and church house are located in a sort of organized town plat containing thirty-one lots, or concessions, one for each branch in the district, and upon which each branch is to build a house for mission and local government use; it is called Tarona. An epidemic of some sort has reached the islands from the east somewhere, which is called "soldier sickness," probably from having followed the landing and temporary abiding of soldiers passing enroute to or from the "seat of war" in the east. It is hard on old people and infants. February 18, Bro. Peterson was about the only well one in a branch of seventy. At a later date our people were mostly recovered from the attacks of the epidemic.

Things were going reasonably well. Bro. Peterson thinks help ought to be sent to the Isles and looks forward to a busy year.

The work in England seems to be in fair condition, though help is needed. Bro. A. N. Bishop is dead, thus taking a laborer out of the field in Wales. Bro. J. W. Rushton is in Scotland, and is doing what he can.

Bro. N. C. Enge is at work in the Scandinavian field, with partial promise of success.

Brn. D. W. Wight and Peter Ander-

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son at work in Utah are of opinion that an opportune time for our labor there is now offered for several reasons, one the growing trend of thought among the younger element is to hear and to investigate.

We are pleased to note that in all the reports of the missionaries in charge, it is stated that there is a condition of cordial unity and understanding in labor between missionaries and associate laborers both general and local. This is a very encouraging condition which will readily engage the attention of all and will doubtless lead to more extended usefulness of all coworkers.

The absence of official jealousy is marked, for which the laborers are to be much commended.

These are but hastily gleaned from the reports, and will not, of course, give an idea of detail in each field. But so closely have the Saints been kept in touch with the laborers by reports in the HERALD and *Ensign*, a detail is not needed.

For the good we receive may we all be always thankful.

The mission of Colorado, Eastern Wyoming, and New Mexico was looked after by Bro. Luff, who put Bro. John B. Roush into the active oversight. Considerable labor has been done both in the branches and in new places with some prospects of success. A good work seems to be doing in Denver City.

There are few, very few laborers in this field, but those who have been in it have done well.

IN THE SPIRIT.

Much depends upon the manner and spirit in which a thing which may be commanded to be done, or which wisdom directs, or necessity requires, is performed.

If the person who is commanded, requested, or required to do any specific work goes about that work with the intention of accomplishing it, he may do it, as a rule, in one of two ways. He may become self-absorbed in his work, grow taciturn, magnify his own importance to the general work and make a disagreeable impression upon those he may be connected with in the work and those outside its influence with whom he may chance to come into contact. Or, he may become interested in his work to the extent that he is fully impressed with its importance in itself and in relation to the general work; and estimating himself by his ability to do the work, may set about it with earnestness and devotion fully determining to succeed; but, with due regard to his coworkers and a full recognition of his powers, he has a proper understanding of the worth of his fellow-men and exhibits in his work a cheerful, trustful, frank, and amiable openness of disposition that affects all around him with a sunny temper; aids, comforts, and cheers, instead of depressing them.

Which of these two laborers is likely to receive the better commendation, granted that each does the work assigned him? Which is the more agreeable companion? Give this a thought.

PUNISHMENT OF CRIME.

A writer in the last number of the *American Journal of Sociology*, a magazine published by the University of Chicago, in discussing the subject, "Punishment to fit the Crime," reaches a conclusion which is inclined to startle some, though the reasoning of the writer in reaching it is characterized by a deal of logic and soundness. He, after considering the relation of crime to the punishment of the same as fixed by law, points out that three elements are more or less clearly recognized in the infliction of punishment, viz., "first, the reparation of the wrong that has been done, which includes the idea of retribution; second, the reformation of the wrongdoer; and third, the warning of would-be criminals of the consequences of crime—to deter them."

With these three objects of punishment in view he then discusses the crime of murder and the punishment thereof, and finally lays down the conclusion that the punishment in this country, as in all others, is not adequate, and that of the "elements" of punishment only one appears as of positive value, and that is as a warning. "Even here," he remarks, "its utility is sometimes doubtful." The elements of reformation and reparation are entirely lacking.

Considering, then, the right of society to protect itself against the murderer, both in the way of reforming the individual and receiving retribution for the crimes already done by that individual, the writer declares that a new punishment is needed that will fulfill all the requisite elements of an ideal punishment. Then, attempting to point out such punishment, he suggests that a human experiment station be established, in which the condemned murderer be made the subject of experiments to test the properties of various remedies and specific applications for the relief of disease, and that such experimenting be kept up until the murderer dies. He says:—

> His death in this way would satisfy all the ends of punishment: the majesty of the law, which he ruthlessly violated, would be vindicated; as a warning to others it would have all the deterrent value attached to the present forms of capital punishment, and probably a greater value; the opportunity for his spiritual welfare would not be diminished; and, in addition, his death would offer unlimited possibilities for the benefit of society, for repairing the injury he had wrought. In short, his punishment would have a direct relation to the offense—it would fit the crime.

The suggestion of the writer will no doubt cause considerable comment from many, for, as suggested by an editorial writer in the Chicago *Tribune*, the author's plan trenches rather closely upon the constitutional provision against cruel and unusual punishment. The author, however, had anticipated such opposition, and devotes a considerable portion of his article in arguments to show the reasonableness of his position, and argues that the unusual features are in no way more so than several changes which which have been made in the punishment of the murderer. A few years ago killing a murderer by electricity would have been decided unusual, though now it is practiced to quite an extent. As to the cruelty of it, the author thinks it would be in no way more cruel than the present method, and justifies what cruelty there may be by calling attention to the fact that the convict would suffer no more than if attacked by some of the dreaded diseases of the day, and the knowledge the physicians would glean would revert to the many; hence the state in inflicting such punishment upon the murderer would be doing so for the benefit and good of the thousands.

EXTRACTS FROM LETTERS.

Bro. O. J. Wheeler, Belding, Michigan, March 26:—

> Through the efforts of Bro. W. D. Ellis, of over two weeks' labor here, assisted by Bro. Erwin the first week, a few are asking for baptism. He helped us to organize a Sunday school, to begin next Sabbath at 10: 30 a. m.

EDITORIAL ITEMS.

Bro. G. W. Hull, of Chauncey, Ohio, writes relating an instance called to his mind by Bro. Briggs' autobiography. It is of one Thomas Gaskill, then a member of the Baptist Church, who hearing the gospel preached by Bro. L. R. Devore, was converted, but hesitated because of the tales in circulation about Joseph Smith and the early Saints. Bro. Hull tells how he and Bro. Gaskill called on Mr. James Corwin, Belle Vernon, Ohio, who was personally acquainted with Joseph and the Saints, and relates the conversation, the result of which was that all doubt was removed from the mind of Bro. Gaskill, and he was immediately baptized, and is now a priest and a worthy Saint. He thus corroborates Bro. Briggs' statement that as a rule those who, even though outside the faith, were well acquainted with Joseph Smith had naught but good words for him, it being left for those who knew him not to speak evil of him.

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Original Articles.

THE TEMPLE.

WITH A SKETCH OF ITS BUILDERS.

Being inquired after by many who visit the building known as "The Mormon Temple," solicits an effort to place before the public a few leading facts to answer the inquiries made, and we hereby submit them.

On September 22, 1827, a young man by the name of Joseph Smith, having been previously informed of their character, was permitted to take from their resting place, in Manchester township, Ontario county, state of New York, a record containing an abridged account or history of an enlightened people that inhabited South and North America, being colonies from Europe that at different periods landed on their borders. The record was engraved on plates of brass having the appearance of gold; were about the thickness of common tin; were about seven by nine inches square, and the volume was about six inches thick and was held together by three rings passing through the edges. A part of the record was sealed. Mr. Smith was told by the heavenly messenger who delivered them, to translate the unsealed part and have it printed in a book, which was done at Palmyra, New York, and the book put on sale in early spring of 1830. The book was called after the name of the man who abridged the record, "Mormon."

The record is that referred to (see Isaiah 29:11) as the "book that is sealed," and is the words of the people that "speak out of the ground" (verse 4), that should come forth just before Lebanon should "be turned into a fruitful field" (verse 17). It is that "Truth" that should "spring out of the earth" (Psalms 85:11) just before the land of the Jews should yield her increase. It is the stick "for Joseph" that should be in the hand of Ephraim (see Ezekiel 37:16–20).

The book is not to take the place of the Bible, but is auxiliary to it, and is additional testimony that "Jesus is the Christ," and like the Bible, it bears its own weight. Read the book.

The plates were hid up about A. D. 420. After the translation, the plates were returned to the one who delivered them to Mr. Smith.

During the year 1829, the Aaronic priesthood was committed to Mr. Smith with authority to preach the gospel of repentance, and baptize for the remission of sins. He was also commanded to organize the church after the ancient pattern as contained in the Bible, with officers and gifts, with signs following the believer; which was done April 6, 1830, in the town of Fayette, Seneca county, New York. About this time the Melchisedec order of priesthood was conferred, delegating the right to lay on hands for the gift of the Holy Ghost; elders were ordained, and the gospel as restored began to be preached as in the days of the Master, in fulfillment of Revelation 14:6, and the beginning of the work mentioned in Matthew 24:14.

Mr. Smith was now instructed to translate, or, as might be said, correct the King James translation of the Bible; which was done by inspiration of God, from June, 1830, to July, 1833.

The first preaching done in Kirtland, Ohio, by the church called Latter Day Saints, was in the fall of 1830. Sidney Rigdon, living then at Mentor, heard the new doctrine (as it was called) for the first time, and embraced it, being baptized November, 1830. About one thousand came into the church in a short period of time. Mr. Smith moved to Kirtland, January, 1831. Was instructed of the Lord to build a house of worship called a Temple, to the intent that those who are called and chosen to represent the gospel of Christ might be endowed with power from on high, as were the disciples of our Lord eighteen hundred years ago.

A pattern of the building, with dimensions, was shown to him in vision, and on July 23, 1833, the corner stone was laid, and the building completed March 27, 1836.

The building stands on a beautiful table land on the south side of the Chagrin river, about one hundred feet above its bed, nine hundred feet above sea level, five miles west of Little mountain, the highest point in the state of Ohio.

The building is fifty-nine feet wide by seventy-nine feet long; one hundred and twenty feet to top of spire. The walls are sixty feet high, including the basement; they are built of good, quarried standstone, and are two feet thick. The corners are laid up with nicely dressed block stone, six inches thick, nine inches wide, and four feet long, and project from the finished wall about one and one half inches.

The windows are gothic in style and twelve feet high, the jam casings being of fine grade sandstone, five inches thick, the upper one third being cut circular. There are thirty-five hundred lights of glass in the entire building.

There are two doors in the east end of the house, finished to compare with the windows in style.

The walls are plastered on the outside with a coat of strong cement, with a skim coat filled with powdered glass, giving it solidity and a sparkling appearance in the sunlight.

The cornice is of wood, and heavy; finished fittingly to compare with the work below. The cupola and belfry compare favorably in size and finish with the body of the house.

The building faces the east, and is said by recent survey to stand exactly in line with the points of compass.

The roof is of shingles, and there are five dormer windows on either side to accommodate five rooms in the attic.

The first floor is divided into four parts, as follows: Auditorium, fifty-five by sixty-five feet; vestibule, ten by thirty-five feet, with vestry room at either end. From each end of the vestibule a winding stairway leads to the rooms above.

The auditorium is provided with a pulpit in either end, representing the two priesthoods in the church; viz., the Melchisedec and Aaronic. Each pulpit is divided into four pews of three seats each to represent four grades of presiding officers, with their counselors; the highest being elevated about eight feet from the floor.

The seats are boxed pews, and arranged to permit audiences to face either pulpit.

The finish on the pulpits is highly elaborate and ornamental, and is said by architects and

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builders of today to be fully equal if not superior in design and architectural grandeur to the work of the present day.

There are eight pillars, or columns, nicely finished, extending from stone abutments in the basement, through the floors, supporting the floors and roof.

The second floor is divided off the same as the first, excepting the vestry rooms, and boxed pews, and not being so elaborate in finish; but bears the marks of propriety and symmetrical neatness that makes it pleasant to the eye, and of which one does not tire.

The third floor is plainly finished into five rooms, to be occupied as school and committee rooms, and for the benefit of the several quorums of the church in times of general gatherings. The building is supposed to have cost about sixty thousand dollars.

Thus we have before us one of the wonders of the age, a monumental evidence of skill and workmanship acknowledged by this advanced age in arts and sciences to be equal if not superior to that of today. This is equivalent to saying, that those who builded the structure were seventy years in advance of their time; and in no way can we account for this advance but to acknowledge the hand of God in its construction.

In 1835 there were about one thousand members of the church in the vicinity of Kirtland.

Soon after the completion of the house the anticipated hopes of its builders were realized according to promise, and the elders went forth preaching the newly revealed gospel in England, Wales, and the islands of the seas, rapidly increasing in numbers at the rate of about one thousand per month for fourteen years, or until the death of Joseph Smith, which occurred June, 1844.

It is not our purpose to follow in detail the meanderings of this people, the first fourteen years, or from 1830 to 1844; but, suffice it to say, that many evil-designing men came into the church, and by their warrings, jarrings, envyings, lustful and covetous desires, and failing to keep the commandments of the Lord, they brought upon themselves persecutions and troubles of various kinds, until these evils culminated in the death of their chief shepherd, the rejection of the church as an organized body, and the scattering of its members to the four winds. The principal part of those living in Kirtland moved into Missouri in the year 1838, and from there were driven into Illinois in 1839, where they builded a city and nearly completed a magnificent temple said to have been one of the finest structures on the continent at the time. But the fires of violent persecution followed them, as it had been frequently told them, that if they did not heed the commandments of the Lord, they would be persecuted, scourged, and driven from place to place until the voice of God through a living prophet should no longer be heard, and they left to follow the imaginations of their own hearts, like Israel of old.

It is quite evident that vain ambition and aspiring motives, hitherto latent in the hearts of leading men, were now culminating in wicked practices and abominations suited only to depraved hearts; and a release from the restrictions hitherto felt, checking the ambitions and the gratification of unholy desires that had been cropping out from time to time were beginning to take form and shape.

June 27, 1844, Joseph Smith, their prophet and chief shepherd, and Hyrum Smith his brother were killed by an armed mob of about one hundred and fifty men, in Carthage Jail, Hancock county, Illinois.

Before his death he stated to a large congregation of Saints to the effect that "If Brigham Young ever gets the lead of this church, he will lead it to hell." He also pointed to his son Joseph, sitting near (then about twelve years old), and said, "There is my successor."

He also told his wife, before starting for Carthage, to stay in Nauvoo with the family, which she did; then bade them a final adieu, stating that his earthly work was completed, and he should not see them again in the flesh, and so took his departure from them.

Aspirants for the Presidency soon filed their claims, the bewildered disciples began to scatter this way and that way with their several followings; Brigham Young to Utah; J. J. Strang to Beaver Island, etc., until from sixteen to eighteen, in course of a few years, had each located in different parts of the country with their followers.

The child of lust, evidently begotten, was born, but secretly hid in swaddling bands until outside limits of legal jurisdiction were reached; and then, in 1852, in the territory of Utah, the birth of the child was publicly announced and the claims to its existence legitimatized, the bands cast off, and it was called "Polygamy."

The scattered members of the body that had not united themselves to any of these factions, were looking forward to the time previously mentioned by their deceased leader, when "the remnant," or those "that halted" (did not follow the aspiring element), should be called together, and the legal successor in the prophetic office should be chosen, and the church reorganized; and for this they did not wait long, for at Amboy, Illinois, in 1860, a conference of these scattered ones was held, at which conference Joseph Smith, of Nauvoo, Illinois, the one already designated by his father, as before-mentioned, appeared among them and was chosen as President of the Reorganized Church of Jesus Christ of Latter Day Saints.

This reorganization has been slowly growing in numbers and in favor with both God and man from that day to the present. It stands incorporated as a church in Illinois, Iowa, and other states, and is acknowledged by the courts of our country to be in legal succession to the church that was organized at Fayette, Seneca county, New York, in 1830; and because of this the title to the Temple property at Kirtland, Ohio, is quieted and in their possession, so decided in 1880. This property, after having been neglected for about forty years, has been repaired by the Reorganized Church and placed as nearly as possible in its first condition.

The church now (1900) numbers some forty-five thousand members. The headquarters of said church is at Lamoni, Decatur county, Iowa.

Said church does not believe in polygamy, Adam-God worship, blood atonement, secret endowment system, or any other heresies as taught by the people in Utah. Neither do they believe Joseph Smith the Prophet to be the author of them. The language used by Mr. Smith concerning matrimonial affairs by revelation is as follows: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." Again, speaking of man, "Wherefore it is lawful that he should have one wife, and they *twain* shall be one flesh."

The marriage ceremony is as follows: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives."

The Book of Mormon declares, "There shall not any man among you have save it be one wife; and concubines he shall have none."

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AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 13.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

I shall now quote from my journal so the Saints may see how the first two principal missionaries began their labors in the vineyard of the Lord in order to bring back the wandering sheep to the fold from whence they had wandered in the dark and cloudy day of the latter-day apostasy.

"Tuesday, June 21.—This day Bro. William W. Blair and myself left Amboy to prosecute our mission west. We took the train at twelve o'clock for Lasalle. Reached Lasalle at one p. m. Walked eight miles west of the city to Bro. Edwin Miller's.

"June 22.—Walked and rode on the cars to Bureau station on Burlington railroad. Walked eight miles and again took the cars to Chillicothe. Arrived at four p. m. Then rode with Mr. Sanders eight miles, and walked to Bro. Rufus Benjamin's, three miles east of Princeville.

"Thursday morning, June 23.—Called on Elder Z. Brooks and had a long talk with him. He holds that it is necessary for Jesus Christ in person to ordain all apostles by laying on of hands, therefore all who have attempted to act in that capacity without being thus ordained are impostors. He was a powerful and fluent reasoner, building on the Bible and Book of Mormon exclusively, rejecting the Book of Covenants, though claiming to be inspired himself. We were made to realize in fact that he was possessed of an evil spirit, and it accompanied us as we left him until we fasted to be delivered from it.

"We called on Brn. Phineas and Charles Bronson and families in Princeville, Peoria county, whom I had met before. They were with us in faith, and received us with marked kindness, and with whom we took dinner. In the afternoon we walked six miles west to Sr. Bachellor's and daughter, Jerusha, where we stopped over night.

"Friday, June 24.—We concluded to fast today, so we started very early this morning and walked three miles and called on a Sr. Drusilla, a widow, who is a very firm believer in the gospel and latter-day work. Seven miles from Princeville we found Michael Walden and family. He has been looking for young Joseph to be the successor of his father ever since the martyrdom of the Prophet in 1844, and he received us with great joy, and the Spirit rested on us in power as we told him of our hope and the promises to us, and of Reorganization. In the afternoon we walked eight miles farther to Bro. Harvey Strong's, where Elder Blair stopped over night, and I tarried over night with Bro. Joseph Wilder. They received us very kindly and were much interested in our hope. S. G. Cook was also very much interested. They all bade us Godspeed, and we left Bro. Strong in tears as he wept with joy over the glad news we brought them of our work, and desired interest in our prayers for himself and family. Bro. Silas Cook resides in Victoria, but was not at home.

"June 25.—We walked eleven miles to Wataga station, part of the time in the rain, so we got very wet. We reached the station at three p. m. and took the train to Oquawka on the Mississippi river. Here we took the steamer for Burlington, fifteen miles distant, arriving at 9:15 in the evening, where we found Bro. William Morton in the post office, who was looking for us, and we remained with him over night and Sunday.

"June 26.—Visited with Bro. Dwight Webster. His wife was very much interested in the gospel and was a firm believer, though she had never heard a sermon.

"On the 27th we walked to Madison, where we took the boat again and reached Montrose, Iowa, at 9:30 p. m., and soon were kindly welcomed by Bro. John Bowen. It seems indeed a happy home for me this evening, as I am very tired, and have been suffering with a severe headache all day and with a burning sun beating on me, it seemed without mercy. And while I pen these few lines in my diary for future reference, let me say this has been a day of severe trial and suffering. It seems that the very enemy of my soul is trying to torment me.

"Tuesday, June 28.—Crossed the river to Nauvoo and had dinner in the Mansion House. We met Brother Joseph and his mother but had no special conversation with them; in fact, nothing on our hope. I settled with Major Bidamon and paid him $23.00, and recrossed the river to Montrose.

"June 29.—We visited Brn. Bowen, Spinning, and others; also Bro. Dungan, of String Prairie. He has lost all interest in the latter-day work.

"Thursday, June 30.—We visited Bro. John Newberry, who is very sick with lung and liver complaint, and realizes that his time is short on earth, and said he relied on the mercies of Christ. Also called on James Newberry and Michael Griffith, who are very much interested in the faith. We left him two pamphlets, 'A Word of Consolation' and 'The Voice of the Captives,' the first two publications of the Reorganization. We then continued on our journey and crossed the Des Moines river at Sweet Home and took dinner with Mr. David Miles, two miles west of the river. Crossing a beautiful prairie to Mount Sterling, we stopped over night at a hotel.

"July 1.—We called on Bro. James T. Pierson, at Keosauqua, and five miles west of Pittsburg stopped over night with Mr. Millington; but the weather was very warm, so we started on our journey very early in the morning and reached Bro. Jacob Crandall's for breakfast at nine o'clock. He was very much interested in the gospel. We stayed with him until the afternoon and then went six miles to Stringtown, where we found Bro. Boran and John W. Archer. They were hid up and wished to remain so for the present, entirely indifferent to religion, and did not wish it known among their neighbors that they were ever members of the church. Bro. Townsend was not at home. His wife is in the faith and was glad to see us, and spoke of her hope with much interest.

"Sunday, July 3.—Three miles west of Stringtown we remained with a Mr. William Awalt, a Methodist, over Sunday. Attended their meeting and Sunday school, and Bro. W. W. Blair preached an excellent sermon. The Spirit comforted us very much while we talked of our hope, and much good was done.

"Monday, 4th.—Our stay with our Methodist friend was very pleasant, and he invited us to return and preach for them again, and bade us Godspeed. This day we walked thirty-eight miles, and at 12:30 o'clock we called on Bro. Porter. He was cold and indifferent, and did not wish to talk on religious matters, and did not invite us to stop for dinner. We stayed over night four miles west of Centerville.

"Tuesday, July 5.—Reached Corydon, county seat of Wayne county, and took dinner at a hotel. In the afternoon went to Garden Grove. Walked forty miles today. This place was formerly settled by the Mormons, but only three families remain in this vicinity. We did not visit them.

"On the 6th we visited Brn. Haskins, Capoline, and Hall at Brush Creek, five miles west of Garden Grove. Here we were kindly received as brethren.

"Thursday, July 7.—Held meeting at five o'clock p. m. Had large audience. The Spirit rested on the people. By request, again made another appointment for two o'clock Friday afternoon.

"July 8.—We held meetings again. Had very large audiences. Bro. Patterson, Moss, and Martin Hall and their wives gave in their names to join the church and were baptized. They were of the Disciple Church. From present appearances others will follow, and it is creating quite a stir among their former brethren.

"Saturday, preaching again at five

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o'clock p. m. Two more came forward for baptism.

"July 10.—The Disciples (or Campbellites) commenced meeting last evening, and occupied the church until three o'clock p. m., and by request Bro. Blair preached again on the first principles of the gospel. Three hundred people present. He then announced baptism to be attended to in the morning at ten a. m.

"Monday, July 11.—Preaching at ten a. m. Bro. Blair spoke on the order of the kingdom of God, and baptized Benjamin Harding, Eliza Ann Harding, Jemima McNew, and Lucinda Haskins, and they were confirmed at the water's edge. At six o'clock a. m. we preached another sermon.

"Nine Eagles, or Pleasant Plains (now Pleasanton), July 12.—Today came to Bro. George M. Hinkle's. He seems to have great faith in the latter-day work, yet is in the dark and cannot believe in the law of lineage or the rights of Joseph to the presidency.

"July 13.—Today called on Bro. and Sr. Ebenezer Robinson. They seem firm in the faith of the gospel and wished us prosperity in our work.

"July 14.—Bro. Hinkle tells us he thinks the church has a right, under present circumstances, to choose three high priests, and they be upheld by the prayers and faith of the Saints as such officers to compose the presidency, and that God is bound to recognize them, and that he will wager his soul's salvation that Joseph will not take his Father's place in the church, or be president of the church, and yet he thinks we have the Holy Spirit and are doing good, but our organization is not right, hence will fail and come to naught.

"Friday, July 14.—I visited Bro. Alfred W. Moffet. He was formerly from Laharpe, Illinois, and has great faith in the latter-day work. He was well acquainted with Z. H. Gurley, Sen.; his wife, formerly Ann White. They are much alive in the hope of the gospel, and receive our message of the Reorganization with a ready mind. They have great experience in the history of the church. He also informs me that he heard Brigham Young in a meeting held in the temple at Nauvoo, while preaching to a large audience, say, that 'the Bible, Book of Mormon, and Book of Doctrine and Covenants they might leave on their shelves, when they left Nauvoo, as they would not be needed any more than a last year's almanac is of use this year, for he was as their God to them, and if the Saints obeyed his counsel, he would be responsible for their salvation.'

"July 15 we visited with Brn. George and David Morey. Saints are all much interested in the latter-day work.

"Sabbath, July 17. — Sr. Morey, this morning, thinks of being baptized again to renew her covenant. We think it is not required, as she is a regular member of the church, though perhaps in this time of the scattering since the rejection of the church they may not have lived as Saints ought at all times, yet it does not affect their membership if they now repent and take up their cross daily, and in faith seek the God of our fathers in the name of our Savior Jesus Christ, who is our intercessor with the Father of the spirits of all flesh. Bro. Blair preached at ten a. m., and in the evening we held another meeting. The Saints are very much revived in their faith. There are some thirty members of the church in this vicinity. Bro. Blair baptized Sr. Martha Ann Truman and we confirmed her into the church at the water's edge.

(Continued.)

SPIRITUAL GIFTS AND SPIRIT MANIFESTATIONS.

Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . But the manifestation of the Spirit is given to every man to profit withal.—1 Corinthians 12:1, 7.

The fact that God has in our day exposed his willingness to speak to or communicate with mankind, and that thousands have already testified to their belief in this contention by uniting with the church with unified consent upon this point, should not lead us or permit us to fall into a careless forgetfulness of the important fact that there are today, as there have always been in the past, conditions governing the manner and matter of a heavenly communication which for our safety it is absolutely necessary to observe.

God, having succeeded in displacing and disposing of "these dumb idols," even as we or "our fathers" "have been led," and "carried away" hitherto, has by his counsel in these last days sought to warn his people against other, and perhaps not less dangerous, agencies calculated to defeat and to destroy the effect of the atonement, mission, and sacrifice of his Son,—defeat the purposes for which the gospel has been restored and the church is to be established in these last days.

The superiority of a false god over a dumb god will be hard to determine; a bogus or counterfeit revelation no better, if as good, as none at all.

That a *renaissance* or revival of spiritual power and manifestation is needed to awaken Saints of God to a sense of privilege and of duty I think will be conceded by all, and since we have been placed in charge again to an extent in local watchcare, it has been a pleasure to perceive God's good intent to help along lines of revival in this direction; but as the real and true begins to develop, so have we been forced to note the revival or presence of what we have discerned as a most dangerous counterfeit, dangerous and troublesome at times, and of this we feel impelled to write.

To lose sight of the object for which these "gifts" with which the Church of Christ, both in ancient and in modern times, was and is endowed, is likely to destroy their effect as a means of gospel salvation. The "salvation which is in Christ Jesus with eternal glory," of which St. Paul speaks, is to our mind, the glory of "intelligence," of a "knowledge of God." To this end God has always placed in his church, whenever he had one upon earth, first, inspired apostles, prophets, evangelists, pastors, teachers, etc., "for the perfecting of the saints," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." (Eph. 4:11-13.) Perfect and completed salvation must be preceded or accompanied by perfect knowledge of God and his Christ. "We know in part," was St. Paul's wise and modest statement. In his exhortation and instruction to the church at Corinth, he urges the necessity of a cultivated understanding in these important matters, whether in the exercise of the gift of tongues, or prophecy, as well as in singing or praying, and the intelligence or understanding is to be appealed to and regarded.

True, this same apostle said, "I thank my God, I speak with tongues more than ye all." I do not know to what extent, however, the church at Corinth was comforted or afflicted with manifestations of the gift of tongues, but I know that danger and trouble must have arisen, else this discrimination would not have been enjoined by this "wise master-builder," neither would he have followed the statement with another like this:—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.—1 Corinthians 14:19, 20.

To "know" as he was "known" of him in whom were "hidden all the treasures of wisdom and of knowledge," to rise to the great fellowship of an equality of wisdom and of understanding was the magnificent idea of this wisely ambitious man.

The church in an early day, as recorded in the history of its sojourn in Kirtland and elsewhere, was troubled by the subtile imitations or manifestations that for a time succeeded in deceiving some, if not many. The

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cheapening of these most precious agencies of our heavenly Father through unedifying, uninstructive, and profitless imitations by the subtile enemy of Saints and of the Church of God is something that calls for attention and notice upon the part of those who are really seeking to know "the power of the enemy," and to be armed against his subtile and counterfeiting devices.

Behold, I am Alpha and Omega, even Jesus Christ. Wherefore let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation; who useth the name of the Lord, and useth it in vain, having not authority,

and the church is warned to repent, etc.

Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit.—Doctrine and Covenants 63: 15, 16.

If to misrepresent our neighbor, our brother, by putting words into his mouth which he never uttered, in order to make him a party or witness to our contention, may be properly called a serious wrong or even a crime, what shall we say of him who would assume the risk of bringing almighty God down to the level of our mistakes by carelessness or failure to "try the spirits" who may suggest speech for us, in the name of the Most High? If the mistakes or misdemeanors of men may be corrected or forgiven (and being human we understand they may), yet the mistakes of a God can never, no never, with thoughtful men or women, be forgiven or remedied. Once made a party to our weaknesses or folly, he is forever dethroned. We may charge our fellows with error justly or unjustly, wisely or unwisely, and may be mistaken or forgiven, but the mistakes of a God can never be, in reason, overlooked or condoned or apologized for; and he or she who assumes to say that they truly love God should, it would seem, be exceedingly careful of his reputation or maintain in right reason the character of perfection with which he is by us—in theory or word at least—invested or accredited.

To our mind, the "thus saith the Lord God" with which utterances that have greeted our ears have been prefaced, falls little short, at times, of sacrilegious performance. A "gift of tongues," of familiar and frequent repetition, without variation, many times without interpretation, or perhaps with an interpretation that interprets nothing of profit, or point or edification, to an intelligent mind; a "spirit" not "subject to the prophet," but seizing with an irresistible "control" the oracle, mastering the organ of speech—a power that irresistibly "controls" the tongue—to use their own explanation and defense, and chills the majority of Saints, or gives the intelligent stranger who may be present a decidedly wrong cue for a just judgment of the stability of our claims, are among the mistakes which fanaticism or unwise zeal has too often challenged the attention of the sober and discerning spirits.

A "prophecy" that has no semblance of future forecast,—only an ordinary and ofttimes pointless or unedifying commonplace exhortation, possibly,—"full of sound or fury, signifying nothing," as Shakespeare has it, are among the hindering instead of helpful causes to true spiritual growth.

Dreams, sometimes, have been made the vehicle for the display of an opposition to the plain enactments of the law governing, or that should govern, Saints; who, on the other hand, might betray a ready refusal to receive any manifestation that fails to harmonize with their conception of, or desire for, things to their liking, no matter from what source or of what indorsement.

When "spiritual gifts," or more properly or safely termed, at times at least, "spirit manifestations," are made the vehicle for destruction of the peace of Saints,—for rebellion against law, or common or majority consent,—it is time to begin an analysis of the motives that are impelling our action and the true character of the spiritual influences, as well as of our fleshly associations, that may control us.

Evil communications corrupt good manners.

Let us as Saints not forget this when dealing with men or devils, and let us try to realize what contemptible and ignorant business it is that brings the great and good, the all-wise, and perfect God down to the level, or to endeavor to make him the indorser of our small spites and human—or worse—nonsense.

Some agnostic has said that "An honest God is the noblest work of man." Shall this sarcasm, evidently directed against Babylon's votaries and adherents, have any force as against true Latter Day Saints? That these things still exist in more than one branch of the Church of Christ is as undeniable as it is painful to confess. Is there a remedy provided in the law?

To another, the discerning of spirits.

This gift is not to all, but to some one or ones, perhaps, and whom the law should properly point out or designate, and which we believe has designated, as we find it in the books of the church which must, for law-abiding Saints, be the standard of reference. In Doctrine and Covenants 46:7, 8, we read:—

And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues: and all these gifts cometh from God, for the benefit of the children of God. And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts [for the benefit of the children of God], lest there shall be any among you professing and yet not be of God. And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby: he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

In a revelation given to the church in 1831, the Lord, in addressing the elders who were inquiring in regard to the matter of which we speak, says:—

According as ye have asked and are agreed as touching the church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world: and also Satan hath sought to deceive you, that he might overthrow you. Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name. . . . But woe unto them that are deceivers, and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will. . . . Wherefore, let every man beware lest he do that which is not in truth and righteousness before me.—Doctrine and Covenants 50: 1–3.

That the Reorganized Church has not altogether escaped these dangers and trials is already proven by the experience had in some localities. Persons exercising or imitating through their own or some congenial or "familiar spirit," the gifts and graces of the gospel, while living in adulterous relations, or otherwise violating the plain provisions of the law of God, are among the facts that stagger, alarm, or destroy confidence in human nature, or the practicability or efficacy of gospel teaching or profession who are unacquainted with "Satan's devices," or his superlative interest to plan and to execute the overthrow of his greatest enemy, the kingdom of God, the Church of Christ upon earth.

True charity and pity for the unfortunate or overtempted, as well as the persistent wrongdoer or hardened hypocrite, is found in the counsel of him whose life of pity and compassion for the tempted, still makes its appeal to him or her of reason or righteous desire in the careful, kindly, but firm administration and enforcement of his law given to us as a church.

In paragraphs six and seven of same section, the Lord continues his counsel to the elders of his church:—

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all: . . . but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto

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you. Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask the Father, in the name of Jesus, and if he give you not that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, etc.

The "head," and those whom God has appointed, through abeyance to the law of common and majority consent, is evidently this proper legal head, and it is his prerogative, right, and duty—if the gifts, callings, and ordination have been properly complied with in his case—to know what spirit or spirits are friendly or hostile to the true growth and progress of the work intrusted to his care.

Strange is it, indeed, if it should not be clear to the student and observer of God's law that an honest, legal, kindly effort to fulfill the law and raise the standard of intelligent worship should not meet with other than hostility and opposition, and that those whom God has set in the church as advisers and helps, "for the perfecting of the saints," should be counted an enemy, while the seductive flatterer, cheap imitator, and counterfeiter should be taken to our bosoms and our confidence as a friend and adviser instead.

For vain man would be wise, though man be born like a wild ass's colt.—Job 11: 12.

Let us not forget our lowly beginnings, either in our common fleshly, but more especially our spiritual or gospel, life; nor how far are we removed by our earthly limitations and education from the perfect knowledge of things— of that of which we should know before we speak—of God, of men, of women, of devils, and of the influence or spirit that controls these agencies at times. If the Apostle Paul, with all his natural and acquired gifts of knowledge, could only "see through a glass darkly," let us fear betimes lest our view be obstructed in these important matters, and if counsel and safety and the right in such matters is earnestly desired rather than our own asserted or unproved wisdom, let us seek for it in the quarter where God has always placed it, as a matter of discrimination and wisdom under the law.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.—Malachi 2: 7.

Nor let us boast of a faith that we are not able to discern, from a belief that after all may be proved to be simply human, and therefore fallible. Faith, gospel faith, is in its highest expression a divine "assurance," a heavenly revelation, a gift of God, susceptible of an intellectual analysis in application to human need, and must not, or should not, be confounded with hereditary weakness, susceptibility, or gullibility ofttimes denominated belief or "faith." Modesty is commendable in these matters. St. Paul says:—

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.—Romans 12: 3.

Abraham was a man of faith. It was not human assumption, born of human desire, the suggestion of men or of devils. If the term *belief* has been ever properly used as a substitute for the word *faith*, it is in the sense in which the Book of Mormon has it, "A belief in the things that are true." God gave Abraham wonderful, practical, genuine revelations, not flattering, cheap answers or indorsements to human conceptions already possessed and at hand.

The worthies mentioned by St. Paul, in Hebrews eleventh chapter, were men who gave high service toward God and men before the "gift" of faith that made their life work a lighted tower for all generations to see, ever became their heritage and possession. Whatever is not of faith is doubtful in our religious service, "is sin," St. Paul observes. And if an exhibition of supernatural power is essayed or undertaken by us, let us be sure of the influence that controls us and reckon with the dangers that counterfeiting agencies of a spiritual character so prevalent in our day may possibly deceive us ere we are aware of their true nature or presence. Whatever our "gift" from God may be, let us endeavor to use it under the safe rule of intelligence as from God —for profit and for edification of all. The ministrations of the preacher or the teacher should be and need to be, in order to be effective, under the guidance and assurance of faith and commendation of God and of spiritually minded and discerning men and women.

The giving of gifts should be under this simple and effective rule. An unknown tongue, a "gift" so easily counterfeited, and not uncommon among other people than Latter Day Saints, should be under the watch-care of the appointed judges in such matters. If the gift of "prophecy" is "coveted," let us not venture out too far upon the uncertainty of human desire or forecast, but let us be content to "prophesy in proportion to our faith," or in other words, see that our performance in this regard is suggested by that divine intelligence and heavenly "assurance" worthy of him whose name should only be spoken of in honor and of good report by us. In short, our every service should savor of the "wisdom that cometh down from above, and which is first pure;" etc.

To what extent are we all, or any of us "in," or out of "the faith"?

M. H. BOND.

PROVIDENCE, Rhode Island, Jan. 16, 1901.

JUSTICE.

But the certainty of a future state appears also from the righteousness or justice of the Supreme Being. Let it once be admitted that the Supreme Being is unbounded in goodness and infinite in wisdom, and it must of necessity follow that he is inflexible in justice, for justice is an inseperable accompaniment of goodness and wisdom. To dispense justice is simply to do what it is wise and good should be done. Hence every individual who has ever formed any conception of a Supreme Being, has associated justice with the other essential attributes of his character.

The author of the above is unknown to the writer, yet the sentiments are compatible with what God's word teaches of justice.

Judge not unrighteously, that ye be not judged: but judge righteous judgment. For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.—Matthew 7: 2, 3, I. T.

Justice continueth its course, and claimeth its own —D. C. 85: 10.

Thus we have a warrant for belief that retributive justice does not always slumber, but continueth in its course. Then the measure we mete to others is to be measured to us again; we cannot, therefore, escape the consequence of wrongdoing. Hence to do justly, love mercy, and walk uprightly forms an important part of the God-imposed good works.

Justice and judgment are the habitation of thy [God's] throne.—Psalm 89: 14.

Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.—Psalm 97: 2.

Could we be like God and ignore judgment and righteousness and advocate justice? No. Could we be like God in advocating righteousness and judgment, and ignoring justice? No. What, then, would be understood by the claim "'Twere better to err in justice than mercy"? Don't know; who does?

If God's laws which direct us in duty are perfect, then so far as we advocate and enforce those perfect laws, whether in the interest of mercy or justice, our work is perfect in so far as we are directed by perfect laws; and God is pledged to take care of results growing out of or from the administration of his perfect law. If he don't, who can? The evincing of too great solicitude for consequences growing out of a practical loyalty to God's law would be like borrowing trouble for some unknown purpose, if not giving evidence of the lack of faith in God.

But there is a law given and a punishment affixed, and repentance granted; which repentance, mercy claimeth: otherwise, justice claimeth the creature, and executeth the law,

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and the law inflicteth the punishment; if not so, the works of justice would be destroyed, and God would cease to be God. But God ceaseth not to be God, and mercy claimeth the penitent, and mercy cometh because of the atonement; and the atonement bringeth to pass the resurrection of the dead: and the resurrection of the dead bringeth back men into the presence of God; and thus they are restored into his presence; to be judged according to their works; according to the law and justice; for behold, justice exerciseth all his demands, and also mercy claimeth all which is her own; and thus, none but the truly penitent are saved. What, do you suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so, God would cease to be God. And thus God bringeth about his great and eternal purposes, which were prepared from the foundation of the world. And thus cometh about the salvation and the redemption of men.—Alma 19: 12, 13, small edition.

And the church did meet together oft, to fast and to pray, and to speak one with another concerning the welfare of their souls: and they did meet together oft to partake of bread and wine, in remembrance of the Lord Jesus; and they were strict to observe that there should be no iniquity among them; and whoso was found to commit iniquity, and three witnesses of the church did condemn them before the elders; and if they repented not, and confessed not, their names were blotted out, and they were not numbered among the people of Christ; but as oft as they repented, and sought forgiveness, with real intent, they were forgiven. And their meetings were conducted by the church, after the manner of the workings of the Spirit, and by the power of the Holy Ghost; for as the power of the Holy Ghost led them whether to preach or exhort, or to pray, or to supplicate, or to sing, even so it was done. —Moroni 6: 2, small edition.

The above serves a twofold purpose: 1. It evidences the existence of a method of adjudication. 2. The results of bringing this method of adjudication into requisition is the expulsion of those failing to repent. On the hypothesis that this method of adjudication is God-given, then all that the law imposes as the preparatory work, with a view to the ultimate, as seen above, is imperative; therefore, any hindrance to clog or prevent the preparatory work is to delay or hinder the ultimate, and would be evincive of ignorance or rebellion, whether by priest or people. And it is high time that, as a church, we properly and thoroughly distinguish between (if we have not done so) the imperativeness of God's laws and rights, duties, prerogatives, etc., under the same.

But for having read, I never should have dreamed of commandments of men. But having learned from Book of Doctrine and Covenants of the fact (sec. 46), I cannot afford to pass over the matter lightly. God's revealment of the gospel reveals a fullness; but men's commandments frequently have their incipient stages; the embryo, the bringing forth, their advocacy sometimes savoring strongly of some sort of policy — strongly scented at times of feigned piety, then the indorsement, with a guaranty of some present advantage, involving a necessity for a closer and more prolonged look into Christ's given gospel mirror; to wit, the last thirty-two or thirty-three words of Doctrine and Covenants 52:4 to have them, as it were, written on the tablets of our hearts, which would injure none. If we would keep out the power of the whirlpool which irresistibly draws to the center, we must keep clear of its limits, keep away. Spiritual darkness may be dense indeed, but the luminous rays of truth, if possessing the same, will penetrate its density on the recognition of the verity of the following:

And they that are Christ's have crucified the flesh with the affections and lusts.—Galatians 5: 24.

If those claiming to be Saints are being overcome by the flesh, instead of crucifying the same, they give evidence of a drifting from the God-given mooring, and should be dealt with for unsaintlike conduct. God's work makes provision for sinners and Saints.

A vivid description of the works of the flesh is seen in Galatians 5: 19 to 21 in contradistinction to the fruit of the Spirit as narrated in verses 22, 23, with the assurance that such are above the law. It follows, then, that those giving evidence of the works of the flesh are not above, but condemned by, the law. Then what? Let them alone, lest by interfering they may get offended and make matters worse? Who has authority thus to reason? Who? I don't know, but do know I have not. It's wise, I think, to keep up a sharp distinction between what we do know and what we don't know.

Therefore, let every man stand in his own office, and labor in his own calling.—Doctrine and Covenants 83: 21.

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence.—Ibid. 104: 44.

The foregoing, when properly applied, prevents friction and disapproves inactivity even to the considering those failing to show themselves approved, not worthy to stand.

If any have trespassed, let him not partake until he makes reconciliation.—Ibid. 46: 1.

What! Deprive one of the sacrament? Yes; so says the law. Do you, reader, know more than the law? Are you wiser than he who gave the law? But it might hurt the feelings of Bro. A. or Bro. B. to be denied the sacrament before a congregation of Saints, you know. We must be merciful. Then, if mercy consist in allowing him who has trespassed to partake without seeking reconciliation, as no words or expressed law can express two opposite injunctions, then God is unmerciful in imposing a deprivation as above; or those who advocate its evasion are rebelling against God! Under such specious reasoning the sacred precincts of divine law may be entered and some silly, sentimental, despicable, undignified, God-forbidden dogma obtain in lieu thereof.

And yet the decree stands forth in all its grandeur as a waymark to those essaying the arduous task of steering their frail bark over the tempestuous sea of time to the haven of rest.

"That which is governed by law, is also preserved by law," etc., with a startling depicted consequence accruing from a violation of law, or becoming a law unto one's self, thus defying God's power.

Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.—Deuteronomy 16: 18–20.

There is nothing ambiguous in the above necessitating a lengthy disquisition to unfold some complicated method, to inveigle the uninformed into wresting judgment, respecting persons, etc. No; but a procedure that will judge the people with a just judgment, to the prevention of taking a gift, that the eyes of the wise be not blinded. Hence we are presented here with a warrant for belief that a proper and impartial administration was designed by the Lawgiver as a preventive to inequalities attributable to partiality in the enforcement of the law.

Nothing could be more effective in the establishment of equality among men than a practical demonstration of all loving their neighbor as themselves. The practicability of this is seen in the imposing of this command. But the covetousness for that which does not belong to one will greatly interfere with the cultivation of the golden rule. We ought to see to it that we do not live in opposition to it. For what shall it profit though we soar to heavenly heights and delve to all depths if lacking in a practice of that we hold out to our fellow men? We are too little concerned in giving evidence of following the examples of the meek and lowly Jesus, and too anxious to ape the Gentiles. As if those staggering under the terrible effects of a universal apostasy were fit examples for those testifying to the power of a restored gospel!

Father, and shall we ever live
At this poor, dying rate?

Visible effects growing out of coöperative, legislative acts afford evidence to the sober thinker of a lack of confidence in each other's integrity, tried virtue, uprightness, sincerity, etc., and such in their studious moments are led to look forward with fearful foreboding as to the dire consequences to ensue if such a condition of affairs continue.

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I have no right to expect the confidence of my constituents on the strength of former integrity, sobriety, etc. No, they have a right to expect a practical evidence of a Christ-imposed, spiritual rectitude today. Now, should I in an unfortunate moment digress from the gospel-imposed integrity, the sooner I concede and retract with a confession, the better for me and the cause I represent. I shall do this or continue to drift and drift. If I fail in the former, and remain in the latter, it were the bounden duty of the church to see to it, and not allow the fair fame of the church to be brought into jeopardy, or to encourage some vain ambition or unrighteous act on my part, for I am not the church, but only a part thereof.

JAMES CAFFALL.

Selected Articles.

IS THE CHURCH FALLING BEHIND THE COLLEGE AS A SOCIAL INFLUENCE?

In the recent discussions about the alleged decline in church attendance, attention has largely been centered upon the numerical features of the case, and little has been said of the deeper but very striking changes that have taken place in the public estimate of the church and its ministers in our time, as compared, for instance, with its great prestige in colonial New England, or even forty years ago. An editorial writer in the Boston *Evening Transcript* (March 2) calls attention to the fact that the college and its officers are rapidly taking the place formerly held by the church, both as the chief object of public benefactions and of public esteem. Commenting on the course of lectures entitled, "The Message of the College to the Church," now being given in the Old South Church, Boston, by the presidents of Bowdoin, Yale, Williams, Amherst, and Dartmouth colleges, the writer says:—

"Both in England and in this country now the tide of benevolence on a large scale sweeps toward the college rather than toward the church. It is some years now since any of the theological seminaries, missionary boards, or local churches of any of the Protestant denominations in this country have had gifts that startled the public by their size. The total amount received annually by such agencies now no doubt is larger absolutely than it was a decade or two ago, but it is relatively smaller than it was, when the increase of national wealth is considered.

"A like change is apparent in the standing in the community of the educator and the clergyman. Whereas formerly the clergyman's place of precedence was undisputed, it now often happens that within a given city or State there is no clergyman at all comparable in influence or esteem with the head of its leading educational institution. The personal equation enters into this as well as the official standing, but it does not account for the fact. More of it is due to the popular conviction that somehow the college president is the product of a severer preliminary test of fitness for his position, and that the methods of enlightenment for which he stands are more intelligent and durable than those of the clergyman. Again, the representative of the college today, as he addresses men, is generally deemed to be speaking a language more up to date, to be setting forth a theory of the universe and of life more in harmony with the known facts than the average clergyman puts forth. It will be instructive therefore to see just what these administrators of colleges have to say to the church at large, as they stand in a pulpit now notable for freedom of thought and speech. They will have to report, what would not have been the case twenty years ago, that at college and university centers materialism is dead, philosophically considered; that teachers of philosophy and ethics are burning with an idealism which the world at large has not yet begun to feel and which the church will be recreant if it does not imitate. But with all his idealism as a basis of his fundamental thought the college man of today is a realist in the sense that he insists always on a reality of expression and life which make antiquated creedal forms and institutions quite impossible for him to tolerate so soon as they are meaningless or inefficient.

"In family life it often happens that a daughter becomes wiser than a mother, and as candid as wise, though to be candid to one's mother is not an easy, though often a high, duty. Precisely this is the situation today of the universities and colleges, which though they long since ceased to be controlled by ecclesiastics as denominational institutions are nevertheless the offspring of the early churches of New England and still draw most of their students from Christian families. The colleges and the universities have an idealistic philosophy which the clergy need to underpin their theology, a new psychology and pedagogy to make preaching and teaching in Sunday school more rational and effective, and a scientific, experimental method in facing the facts of life, including religion, which the church needs."—*Literary Digest, March 30, 1901.*

Letter Department.

VOSHOLL, Mo., March 22.

Editors Herald:—Bro. C. J. Spurlock and the writer came among the Saints of the Whearso branch the 8th of last December, and owing to the conditions of affairs there, were chosen as officials in the same, to act as such during our stay. While this was a little out of the ordinary for missionaries appointed by conference, we consented, believing it to be for the best. While Bro. Spurlock spent most of his time laboring in the regions round about, my time was confined principally to branch work, visiting the Saints as priest, meeting with them in Sunday school and Religio, which has been revived, we hope to remain so. These departments of work we tried to encourage all we could, though it was new but profitable experience to us.

This branch seems to have had its share of the dark and trying scenes, and at the present time seems to be laboring under clouds of difficulty; but we hope ere long these will pass away, and pray that the glorious sunbeams of light may be sent forth from the realms of bliss to dispel every cloud.

We have some truly devoted Saints here, and in my short missionary experience never have been better treated than at this place. Bro. Spurlock has labored faithfully in the country around to sow the gospel seed in the hearts of men; but because of priestcraft many are blinded to the truth, and the pure gospel of Christ is not prized very highly, by the major part of mankind.

Am feeling well in the work and desire to make my every effort subservient to the eternal interest of the race.

Yours in Christ,

GEO. W. BEEBE, JR.

JANESVILLE, Wis., March 22.

Editors Herald:—I do not desire to burden your precious columns, but feel it my duty once in a while to contribute my mite, that the Saints may know I am alive and active in the work, for I realize we are all members of one great family and as such feel interested in each other's welfare and progress. I shall not relate all the peculiar and trying circumstances one finds himself in the northern part of Wisconsin among the new settlers; for while they might be interesting to some, others might think I had written in a spirit of faultfinding and complaint, which I do not desire to do. My love for this grand work shall ever enable me to take all the trials and sacrifices I may be called upon to make, with patience, as they are not to be compared with the glory to follow.

Leaving home about the middle of November I went to Oregon, intending to labor with Bro. W. P. Robinson. Here I spent some pleasant days while waiting for the weather to settle so we could hold meetings; but after awhile concluded to depart for some more favorable locality, and bade the family good-bye. A few hours' ride after the iron horse brought me to Necedah, where I found Bro. and Sr. Fisher ready to welcome and entertain me. From them I obtained the use of their horse and buggy to carry me to the home of Bro. D. R. Wildermuth.

I found there a pleasant home and inmates ready to welcome the lonely missionary. The next day I gave a short talk in the evening at their home, where the Saints and a few friends had gathered. The schoolhouse was obtained, and the following evening I commenced a series of meetings which lasted over two weeks; not very large attendance was had, but good interest and attention were received. The Spirit was present with me in marked degree, making the spoken word powerful and convincing to those present. How many times after services my heart seemed to be filled with love to God for his kindness toward me in enabling me to present his word, for I feel I am not qualified except when the Spirit is present.

Departing from dear Saints my next field of labor was Porcupine, where I preached off and on for a month. I visited the Saints of Spring Valley, Ono, and Lost Creek. In the last named place I held forth a week and a half, with good liberty and good attention.

Some rather peculiar experiences were had in Porcupine with reference to my way of presenting the gospel. Some thought I was rather too plain, as certain not of the fold had been offended. I made it a subject of prayer, asking God to forgive me if I had

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done wrong, and also to show how to present his word as he would have me do it. I shall not give a lengthy account of what the Lord revealed to me, but I received sufficient of his Spirit to understand that God's ways are not man's, and that God knows more about preaching than those who made the complaint. I thank God for the gift of the Holy Ghost; it is the life and power of this work and the nearer we keep our bodies and minds pure the more we will enjoy in our labor.

By request of a sister I left Pepin county and went to Burnett county, where I have been laboring about five weeks with good success.

The majority of the settlers are poor, so there are great many inconveniences to put up with.

The people were anxious to hear and learn of the gospel, so while there are some disagreeable things to meet, there is much to encourage one to labor. I hope that in the coming year some missionary may be returned to water the seed, for I received many welcomes to return.

I feel very much encouraged in the work, owing to the blessings and recognition I have received from the Lord. I shall ever strive to be humble and faithful at all times, as our success depends upon humility and faith rather than personal ability.

Yours in the conflict for truth and love,

P. MUCEUS.

LADD, Ill., March 22.

Editors Herald:—Something from this little branch might be of interest, especially to those who were once in our midst. I often think of Sr. Jeanette and others who once enjoyed the little meetings in this place, and wonder where they are, and if they still have the privilege of meeting with God's people. There are only a few left to carry on the work here; yet I am pleased that they are still striving to go on in the work of the Master, and letting their lights shine so that others may see the light of the gospel. We have had many dark clouds and trials to pass through. Bro. Twiner, our branch president, has been afflicted so that he could not attend meetings as often as he would like. We ask the Saints to pray for him, that if it be God's will he may be able to resume his work.

We are expecting Bro. J. T. Hackett soon, and feel we shall be encouraged once again. Bro. E. M. Wildermuth was with us for a couple of days, and I feel it is good to meet with the Saints in prayer and testimony. Though I often become discouraged with myself, I am never discouraged as to the work, for I know it is of God. I have received some grand testimonies and we shall continue to receive them if faithful. It is when watchful and prayerful that we receive the Spirit to lead us aright; but when we become careless and neglect daily prayer, then temptations come, and we do and say many things displeasing to our heavenly Father.

I desire the prayers of the Saints that I may be faithful. Your sister in Christ,

HATTIE FLETCHER.

RUNNELLS, Iowa, March 25.

Dear Saints:—There is a little band of Saints at Runnells still striving to serve our Lord and Master.

In the past three months I have been made to realize the ruthlessness of death. On the 20th of December my brother Arthur, twenty-two years old, while doing the chores was wounded in the leg by the tusk of a hog. Physicians were called to dress the wound, but blood poison developed, and his leg was amputated, but to no avail, for the poison had penetrated his system, and soon he was dead. No tongue can tell how hard it is to give him up, and how hard it is to say, "Thy will be done." But I console myself by thinking that my heavenly Father doeth all things for the good of his children. Mother has been poorly for over two years, but now her health is improving some.

Dear Saints, remember me at the throne of grace that I may be able to bear this trial.

EMMA PARK.

DIGHTON, Kansas, March 1.

Editors Herald:—I have never attempted to write to your columns before, but as I am one of the hungry sheep I feel it my duty to bleat. I have no right to "preach, teach, expound, exhort," or invite any to come unto Christ; but I know that the gospel has been restored to earth again. If not, then there is no God; and if there is no God, then there was no creation; and if there was no creation, then we are not. I see by our beloved Bro. Kent's conference notice that only two branches out of eight reported to the last conference, and about the same per cent of the ministry. I think we should strive to encourage one another when in line of duty; but when the shepherds are slumbering and the sheep which they have been told to feed are starving for spiritual food, I think it is the duty of the sheep to bleat, and see if they can arouse the shepherds, that they may come forth and feed the hungry sheep. And if they do not arouse themselves enough to hear the bleatings, our Father who is in heaven will hear them, and either arouse the sleeping shepherds, or remove them from their places and put live shepherds in their stead.

Brethren, how can you slumber and let the sheep perish?

The gospel is likened unto a net that is cast into the sea and catches of all kinds. We know by this that there are all kinds in the church of Christ today. If there were not all kinds in this church to which I belong I would know that it was not the true church of Christ. Grievous wolves have entered in and are scattering the sheep. Oh, brethren, arouse and come forth, and feed us, the hungry sheep! I tell you the bridegroom is almost at the door and the sheep are being scattered instead of being gathered. Let us be ready to go forth with our lamps trimmed and burning and oil in our vessels!

I never felt so much need of help from on high in all my life as now. The perils are coming thicker and faster all the time. We are isolated in so much that we do not get to hear a sermon once in twelve months, and sacrament not at all. The headquarters of our branch has been moved to Bazine, about fifty miles away, which makes it impossible for us to attend meetings. Before it was removed it was only about six miles, so we could attend regularly; but we are studying the books, and praying to God that we may not faint by the way.

The Father has said he would scourge his Saints if they did not their duty, and as I feel it my duty to give the alarm, I herewith give it, with the kindest of feelings for every Saint of God. Saints, we need your faith and prayers.

Ever praying for the welfare of Zion, I am your brother, A. P. PELTON.

P. S.—Any of the ministry who desire or can come and labor in this part of the vineyard, will be welcome at our home as long as they wish to stay and labor, and we will try and help them by our faith and prayers.

FARNAM, Neb., March 21.

Editors Herald:—We have been having some good meetings this winter. Bro. Lippincott came and preached a week with Bro. Payne; then Bro. Caffall came and preached a week. It was his first visit here, and every one outside as well as inside the church was pleased with his preaching. We will be glad to have him come again. Bro. Lippincott comes every winter, and we are always glad to see him.

Our little Sunday school has stood the storms through winter while nearly all others closed early in the fall.

Our ministers who have preached here have surely done their duty by sounding the warning. If not appreciated, that is not their fault. The Saints seem united, and our prayer is that they may remain so. One of our visiting brethren remarked that he found as great harmony in the Eustis branch as any branch he had ever visited.

I love to read the letters in the HERALD. I see some of our people seem very impatient (that is it seems so to me) for a revelation in regard to the gathering. Now, while I think it will be grand for God's people to live together, my way of thinking is that instead of spending too much thought on hurrying the time it would be best to spend the time (mostly) in preparing ourselves to be ready when that glorious call shall come, which will be in due time.

Ever hoping for the welfare of Zion, I remain your sister,

MINERVA JOHNSON.

LITTLE SIOUX, Iowa.

Editors Herald:—We have been very busy so far in 1901, and I never have been blessed more with the Spirit of the Master in my labors. The Lord be praised! I feel more like doing all I can to warn my neighbors.

"Occupy till I come," means you, me, and every Latter Day Saint. How shall we occupy? Do whatever our hands find to do in any department of this great latter-day work. Luke 19:25, I. T., has been a great anchor and a kind of "prod" to help me in the discharge of duty. When I become discouraged I only have to think, What if the

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good Lord would take away from me what he has given me? "Where should I go? Thou hast the words of eternal life." I think some of us do not prize the gift of God highly enough. If we did, we would be more willing to sacrifice for the spread of what we know and verily believe to be true.

"Beware of the leaven of the Pharisees, which is hypocrisy," is another injunction we might do well to heed.

May God bless this conference with greater wisdom than ever before. May he purge from us all the old leaven, that we may be a new lump, is and shall ever be my prayer.

Your brother,

"LITTLE SIOUXITE."

DEATON, Texas, March 23.

Editors Herald:—The HERALD has been a strength to me indeed, especially since coming to this place, where I have been deprived of all church privileges such as I used to have. To be so situated as to enjoy all these blessed privileges is the grandest thing in this life. Sundays seem so long when at home all day and not at church; but my time is spent mostly in reading the HERALD and church books, as I feel the need of study to fit myself so that I may be of some use in this latter-day work.

We received the sad news last evening that our Bro. H. E. Goff, of Nevada branch, was dead; and I thought how the gospel was brought to me at Nevada by him, and of the many good words of cheer and counsel he gave us. He was prepared to go.

I feel strong in the faith and hope the time may soon come that we may have a branch here.

I have read Bro. E. C. Briggs' article, and have felt the Spirit, indeed; and I have thought of the early days of the church, and I feel that we as a people ought to rejoice now that we have the gospel, and that we can have a true knowledge of this work. It is a pleasure to me to read of the good meetings the missionaries are having. I felt to rejoice when I read Bro. W. A. Smith's letter in the HERALD a few weeks ago, as it made me think of the times in our prayer meeting in Persia, Iowa.

I miss the prayer meetings more than any other meetings. Have only been in one in about four months, and I long to attend another.

I hope we may have the prayers of the Saints that we may be able to let our light shine and that we may continue to grow stronger in the faith. Your sister,

N. E. BELKHAM.

LONDON, Ontario, March 13.

Editors Herald:—Before coming into the work I was attached to the Methodist faith. But there came a time when the gospel was presented to me as I had never heard it before. But when in our conversation the Book of Mormon was mentioned, it set me to thinking, and at times I would say, "Mormon! That cannot be right," because the fire of opposition had always been kindled against it. But that did not stop me from investigating, and every time I would get into conversation about the gospel as taught by the Latter Day Saints, the more I craved it. I borrowed a few books, among them the Book of Mormon. I began reading it, asking God to give me light and understanding concerning it, and the light shone in every word I read, verifying to me the truth of it. By reading the Bible I found that the gospel as taught by this people was the same gospel Jesus and the apostles taught, and that they held with a firm grip the principles of heaven. I clearly saw that all they taught on the principles of the gospel was characteristic of the Bible, and taking that as my guide, and Jesus as the man of my counsel, I consented to go down into the watery grave. While we wended our way to the water I repented of all my sins, and, unvoiced by human speech, I asked God to remove everything from my heart that was not of him. I came up out of the watery grave believing I had done a good act and was justified before God. This ordinance was performed by Elder B. St. John, May 21, 1899.

I was then the only colored Saint in the Longwood branch. The fire of opposition was kindled on every hand, and the finger of scorn was pointed at me by some of my own race, but as I began to learn and advance in the work, I knew I had the word of God for my bulwarks against race, creed-worshipers, or infidels. I would often enter into conversation with them concerning the work, but Methodism, Presbyterianism, Roman Catholicism, and all manner of doctrines were to be had by them save the pure word of God. As I would point them to what is taught in the scriptures, they would often say that the written word did not mean what it said, and that I was badly deluded. Sometimes clouds of darkness came over me, and I would think that I was a lost sheep without a shepherd; then realizing that God was no respecter of persons, but that he loved me as much as any one of the human family, I would meditate on the pearls of the law and admire the gems of the gospel, delighting in his word.

As time passed by, my good and dear old mother was called to try the realities of another world. The funeral sermon was preached at the house in power by Bro. T. A. Phillips, of St. Thomas. The seed fell upon good ground, and not many days after, three offered themselves for baptism, followed by others, and I was delighted and thanked the God of heaven that honest souls through the preaching of the word were brought into the kingdom of God.

At this writing nine colored Saints help make up the Longwood branch. My prayer is that many more will be brought into the church. Brother Phillips continued with us for a time, and the Spirit of God was poured out upon us in prophecy, confirming, encouraging, and establishing us in the work. I feel strong in the faith and ask the prayers of all Saints that I may prove faithful unto the end. If we live our religion there are many blessings in store for us. But where there are disunion, backbitings, and janglings in the church, we cannot expect the blessings of Heaven. The beautiful lines that were sung in tongues by one of the faithful ones in Canada ought to arouse all Saints to a newness of life:—

Listen unto me, my people,
And I will give unto thee advice.
Think not you I have forgotten,
For before me thou art prized.
If in me you'll be united,
Then my power you will see;
But when vice and grave disunion,
Then, O then, how can it be;

I would speak unto my people—
Send my angels to their homes,
If in me you'll be united,
Ne'er, O ne'er from me to roam.
O, my people, take the counsel
Of my servants, o'er the land.
Cease to be in such disorder,
Then, O then in me you'll stand.

Then you'll see my power displayed,
Then you'll have my angels come.
O, my people, they are waiting,
They are waiting. Will they come?
It is on you I am waiting,
For my storehouse it is full,
Then, O cease, cease all your jangles.
Be united. Be you one.

May the God of heaven, who is no respecter of persons, bless all Saints and inspire us with that ever thirsting after righteousness, is my prayer.

Your brother in Christ,

JAS. H. BURRISS.

BYRNEVILLE, Indiana, March 7.

Editors Herald:—My mind runs back to my boyhood days, long before I heard of this latter-day work. If memory serves me right, the first manifestation I had of God's work was when I was about six years old, though it had never been taught in this community that the end of the world was at hand, or that Christ would come. At about this age I dreamed of looking toward the east, about midway between sunrise and noon. I saw two lines of red capital letters. I could not read at that time, but it was made known to me if I could read these lines it would tell me when Christ would come and when the end of the world would be. This dream is yet fresh in memory.

I began early to believe that God had a work for me to do, but I always said I would join no church until I married and settled down. This I did March 25, 1884, and not long thereafter joined the United Brethren Church and began in earnest to serve God. Got along fairly well for awhile. Would enjoy myself some with my brethren, but could not say I had received the converting spirit as they had, to make one shout. Yet at times I felt happy.

One night I was determined to seek God for this blessing. Wife and I bowed down in prayer. We prayed for some time, but received no evidence from God. We continued, for I was determined God would answer me. I became almost exhausted, and asked God if I could be saved where I was, or not, and to let me know if I was in a saved condition. Then I received this vision: I beheld myself swinging over a large opening in the shape of a cistern. I could see neither bottom nor sides, it was so deep and dark. I could touch nothing—was swinging over this pit. When the vision left me I quit praying, but wondered what the vision meant.

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After this I was taken with hemorrhages of the lungs. I then began to pray the Lord to heal me, and asked that if I was not walking in the straight and narrow path that Jesus walked in, to show me, and I would do as he commanded, that I might be healed, for I read in the Bible that he healed the sick in the apostles' day.

About this time Bro. Thomas Wheeler was directed to come to this place, and told that a work could be done here; so in the month of April, 1888, he moved to this place. Up to this time I had never heard an elder of the Reorganized Church of Jesus Christ preach. Soon after they came they had the elders come. Bro. J. M. Scott was the first one I heard. His uncle, Moses R. Scott, continued to preach. During this time my health had become so bad I had to quit the farm and move to town. I heard them preach. I used all the scriptural argument I could to prove them wrong, but all in vain. While in deep study to show they were wrong, the Spirit of God fell on me and bore testimony that this church was the kingdom of heaven. Soon the Spirit left me, then I doubted, and the Spirit came on me again with more power than ever that this was the kingdom of God. I told my wife that this was the kingdom of heaven and that I was going to join it. This time the Spirit stayed with me, and May 25, 1888, my wife and I were buried with Christ in baptism, at this place. I will never forget the day nor the place, for when Bro. M. R. Scott, Sen., put me under the water, the Spirit came on me. I felt its cleansing power as it passed over my lungs. When I arose from baptism I could breathe with perfect ease, which I had not done since I was taken sick. At this time (thirteen years ago) everybody thought I would die; but when Bro. Scott confirmed me, he said I would bring many unto the light and knowledge of this work.

On June 11, 1888, I was ordained a teacher, and June 21, 1889, I was ordained an elder, and in 1892 I received my first mission to preach.

As soon as I was baptized, trouble began. All my relatives and friends turned against me. I was poor and could not work, so I did not know what to do. I bought thirty-seven dollars worth of groceries, borrowing twenty-five dollars of Mr. Ephraim Byrn. I now had to depend on the profits from these goods. The way was dark for me to make a living, as everybody turned against us because I had joined the church. In this condition I told my wife I would serve God if I starved to death, for I knew this work was of God, for it had been revealed to me. As I would go and preach I would get stronger, and health better, until now I weigh about one hundred eighty pounds. So I feel better today than I ever have.

None of my kindred came into the church, until yesterday, when I baptized my brother, David. That was the happiest and the best meeting to me I ever enjoyed. I cannot express the joy it gave me when we began to prepare for his baptism. Night and day have I meditated over my relatives and prayed for them with tears, and asked God in some way to show them that this work was of God, but it seemed all in vain. Saints, I rejoice this morning, for this privilege of telling you that I have one brother with me in this great work. No wonder the angels rejoice, when poor mortals can. O, how glad I am to know that I have one of my relatives in this work. May God speed the time when all of them will come in.

This great work is everything to me, and as the first dream is fresh in mind of Christ coming, and the end of the world, this event is clearer to me now than ever, that the end is nigh at hand. Ever laboring for the cause of Zion, Your humble servant,

G. JENKINS.

COMINS, Mich., March 19.

Editor Herald:—Up here we have few settlers, and most of them are enemies to the faith. There is a Baptist missionary striving against the gospel. It keeps him busy tramping through the deep snow from house to house trying to put down God's work by distributing tracts.

We are striving to do the Lord's will. We knew we were gaining ground, so we took up a collection and sent for Bro. David Smith, of Standish, who came and baptized four precious souls. He remained three weeks, leaving others interested, and the Saints rejoicing in the gospel. We have a snug little schoolhouse and a goodly number of hearers to our Sunday school and prayer meetings, so the Saints feel glad. We shall try to pay all our tithing and offerings. I feel like coming up higher and keeping all the commandments and be ready to meet our Savior when he comes with the loved ones who have gone before. It seems hard to part with our little ones, but if we live right we shall see them again. So it gives me courage to endure to the end. If we try to do the Lord's will, we will never fail. Those who have lately obeyed the gospel seem firm.

Ever praying for the welfare of Zion,

MRS. MAGGIE BURT.

RAYMOND, Idaho, March 26.

Editors Herald:—Since leaving the Snake river valley, Idaho, I have visited the Saints living in Dingle and Bloomington, Idaho. Also took a trip to Evanston, Wyoming, and visited several points in the upper Bear river country, Wyoming. No Saints living in this region of country, did no public preaching; but did what I could for the Master's cause in the way of fireside preaching. I also visited several points in Rich county, Utah; and at Round Valley and Meadowville did some preaching. At the latter place an old gentleman (a "Mormon") seemed much pleased with the first sermon I preached, and after the meeting he was asked (by the gentleman, Mr. Judd, with whom I was domiciled) what he thought of the sermon. He replied it was a good sermon: "It was grand; it was the truth, every word of it." He then asked his questioner how Bro. Layland happened to come to Meadowville to preach or who had sent him. Mr. Judd replied he was sent by his church.

"His church," echoed the old man. "Yes," replied Mr. Judd; "his church, the Reorganized Church of Jesus Christ of Latter Day Saints."

"Well," replied the old man, "I thought there was something wrong. I felt it! I felt it." And that was the last meeting he attended. He had understood that I was a "Mormon" missionary, but as soon as he learned his mistake, there was something wrong with the sermon.

One of Heber Kimball's sons was out to hear me the last night, and expressed himself as well pleased with the sermon.

From there I went to Round Valley, where I was kindly received and cared for, and the choir did the singing for me. But the last sermon (which was on the necessity for a Reorganization) aroused some opposition and I was interrupted several times. But judging from the many invitations I had to come again and preach to them I believe good will result from the effort.

From there I went to North Eden, Utah, and visited Sr. Mabel Jones and her husband. She is a daughter of the late Elder R. J. Anthony. Gave them such counsel as seemed best and went on to Montpelier, Idaho, and then over the divide into the Thomasfork valley, to my home, which I was pleased to reach after the long trip of two hundred forty miles on horseback. Was nearly sick from a severe cold I had contracted. Found all well at home, but there is plenty of the "beautiful" here yet, and old King Winter still holds everything in his icy embrace.

May the blessings of God rest upon all his Saints everywhere, is the prayer of,

Yours in the true faith,

A. J. LAYLAND.

CLARKSDALE, Mo., March 20.

Editor Herald:—I feel that the HERALD and the *Ensign* have helped me more than anything I ever got for the money. When I first joined the church, in 1877, I used tobacco and drank coffee. I had often tried to quit, and could not; but when I was baptized I asked God to take away the desire, and he did. I was then called to be a deacon, then a priest, in 1879, and I tried to magnify my office. Then the Devil led me from my duty by making me think I was too poor to spend my time. Then I got so I could not hear, and my head hurt me so that I could not read more than an hour at a time. My mind was bent on trying to make money, until I thought in 1896 my time was short.

I went east and the trip helped me. When I came back I was impressed to go to church. I went, and the more I went the better I could hear. Then I was impressed to pay my tithing, and was blessed greatly. My hearing is much improved. I think I have had to suffer because I did not go on in the work, for my faith in the work was strong. Four years after this affliction came on me, I began to smoke again, not thinking but I could quit. But this time I asked God to take the desire away to no effect. I suffered on account of the evil habit. I have heard it said it was an evil weed; the Devil sowed the seed, and I believe it. I have quit it over a year and I will give that to help the work and if the college could get the money

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that is used for that evil, it would help it out, and if the Saints would observe the law and pay their tithing, the work would move along. All we can do is to do our duty, not judging any, but exhorting all to the law and testimony. If they do not do this, it is because there is no light in them.

We see families of children growing up in the church who never pray nor speak in meeting. Now Christ said, "Feed my lambs." I think they ought to be fed at home, and that would give them strength. If parents only teach their children to be baptized, I think they will be weighed and found wanting at the judgment. It is not often that a man will set out trees and then do no more. Children may go to Sunday school, but if the father would read a chapter once a day and pray, and invite them to take part, they would be stronger and more ready to do their part in everything. I hope the time will come that these things will be done. May God help us all to do our part.

Your brother,

F. T. DOBIE.

COLUMBUS JUNCTION, Iowa,
March 16.

Editors Herald:—After I had written in regard to some one coming here to hold meetings, a voice told me that there would be no preaching here till after General Conference. A few days after that, I received a letter from Bro. J. S. Roth stating that he did not think he could come till after conference, but thought he could then.

I have been wonderfully blessed of late with beautiful visions. I will give two of them.

One was the temple built of precious stones, clear, almost, as glass. A large, beautifully paved street running through the center of it, and in the temple, near the door to the right, stood a beautiful woman dressed in pure white, and her garments were decorated or dotted all over with sparkling jewels. Then I saw the Savior come down from the upper part of the temple and put a beautiful ring on her finger. Then they went up into the temple together.

Another time I was shown the judgments of God coming upon the wicked, and it seemed to me that the whole face of the earth was in darkness and misery; and as I was looking for some place of safety, I saw a large hand in the southwest, just in the position to cover or protect something, and I looked to see what it was, and I saw a small crowd of people gathering there for protection from the terrible scourges that were covering the earth.

Dear Saints, to me this means something. I have felt of late that I could not claim any protection under that hand, simply because I had done nothing to warrant the protection of such a hand. I have never paid any tithing or helped to keep up any of the expenses that I should have done, simply because I did not possess very much. But now we have covenanted with the Lord to give the tenth of every dollar that we receive which is ours, and the Lord's part shall be taken out first; for, dear Saints, I could not feel at home in Zion unless I had made an effort to help redeem her.

I have several here, investigating, some ready for baptism; or at least they say they are.

I am now reading the second volume of Church History, and to say that I am buried soul and mind in the work, is putting it lightly. One unacquainted with the work can form no idea what it contains. Saints, get them, even if you have to do as I do, one volume at a time. We surely would die, spiritually, if it were not for the church papers.

In gospel bonds,

I. M. LANE.

Mothers' Home Column.

EDITED BY FRANCES.

"Not by smooth ways o'er fair and sunny field,
Where flowers their fragrance, birds their music yield;
Where the rich harvest waves before the wind,
And generous bounties please the willing mind;
Not always 'mid such scenes of joy as this
The path of duty leads to bliss;
But desert sands oft spread their wastes around,
And thorns and rocks and pitfalls strew the ground."

FOR the following item, which will be found of interest to all Latter Day Saints, we are indebted to the kindness of Bro. Daniel Cooper, son of Bro. I. N. Cooper, of Lamoni, who was present at the meeting in Council Bluffs, when the "tongue" was given, and has been to considerable trouble to get correct information in regard to the same, and place it at our disposal for the benefit of our readers.—ED.

ON the 13th of February, we were edified by another testimony and evidence of the divinity of the great latter-day work, in that the gift of tongues and interpretation was manifest through one, Bro. S. J. Roberts, during a prayer and testimony meeting. The nature of the tongue was of an exhortation to the Saints, while part of it was directed to a Mr. M., who is not a member of any church at present, but is searching for light, and was at our meeting through invitation. It was quite plain that Mr. M. understood at least a part of the tongue before it was interpreted, by the way he seemed to sanction what was said, by an assenting nod of the head, and the expression of the face, while Bro. Roberts was talking.

After the interpretation was given, Mr. M. asked Bro. Roberts where he learned the Indian language.

Bro. Roberts replied that he knew nothing of the Indian language.

Mr. M. then went on to state to the church that he was a half-breed Indian, and that he was familiar with thirteen languages used by thirteen different tribes of the Indians, also that he understood the language used by Bro. Roberts which was that used by a tribe called "Nez Perce," a branch of the Sioux Indians with which he used to be connected, and that Bro. Roberts repeated a prayer used by this tribe in their worship. This Indian tribe used to worship the sun; and it was the custom among them to commence and end a ceremony by repeating their own name.

This prayer given in the tongue, is as it was used by the chief of this tribe. It shows some of their traditions, and what they were looking forward to, and is as follows:—

"I, Yo-lo-oo-ta (the chief). Bringing together the children of Israel, the scattered tribes of Indians. Our heavenly Father, in whose hands lies the destiny of our scattered brethren, and who will in these last days be restored to our former selves, receiving the lost records and parchments of our forefathers, who suffered death at the hands of fanatics and vandals. Yo-lo-oo-ta. Muk-wana-go." (Muk-wana-go, is the Indian name of that tribe.)

The chief here speaks of the "children of Israel," referring to the scattered tribes of Indians. Their claiming to be children of Israel is a tradition among them, but why they claim it, Mr. M. cannot tell when asked. It also conveys the fact that in their worship they are and have been looking forward with expectancy to the time when they will be restored to a better condition, once enjoyed by them.

Mr. M. is now fifty years old, and when quite young, after having both legs shot and broken by fighting with the "pale faces," was cured in three days by this Chief Yo-lo-oo-ta whom he knew well and who was a great medicine man.

May the time soon come when "the Lamanite shall blossom as the rose."

WILL YOU BE AT THE COMING CONFERENCE?

The annual conference of the church is near at hand, and everywhere preparations are being made by the Saints to attend. In every home of the Saints at Independence, preparations are actively going on to welcome and entertain the scattered Saints who have few church privileges, as well as those from large branches, where church privileges are many. Are you among the number making ready to attend? If you are, then it is for you these few words are written, and we ask you to read patiently and carefully. At Independence you will have the privilege of making yourself thoroughly acquainted with the work of the Daughters of Zion. There is a large local there, fully organized and actively at work. All the officers of the general association, excepting one, reside there, or very near there, and all are prepared to extend a warm welcome to you, and will be glad to assist you in any way which will advance your interest in their work, or give you a better acquaintance therewith. Great possibilities lie undeveloped in this movement, and this, dear sister, may be the opportunity of your lifetime to interest yourself and friends therein. Their meetings will be announced from the stand, and we would like to have you feel that you have a special invitation to meet with them. Not only this, but if you are a mother, to feel and feel deeply that their cause is your cause; their interest is your interest.

As mothers and wives, ought we not to be actively engaged in the work which is absorbing the best talent, the best years

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of our fathers' and husbands' lives? While they labor abroad, let us labor at home. While they go out into the world to win souls, let us labor to keep the altar fires of home burning and its sanctuaries pure and free from the evil that is in the world. There is help in union and strength untold. We need your help and influence. We have not the means to travel and reach the many branches, where we have been assured a warm welcome and hearty coöperation would be extended to us. It may be you are coming from some one of these. If not from one of these, then from some other, where the sisters would gladly aid the work, if the opportunity was presented. Won't you take this opportunity to them? This work is the cornerstone, the foundation of all others. Before Jesus entered upon his public ministry, thirty years of his life was given to his home. There he grew up learning like other boys the lessons which would go with him all the years of his after life. We often think with what care his Father must have selected that home, since there beneath its humble roof impressions were to be made lasting as eternity itself.

The present conference will be no exception to the general rule. It will be one of absorbing interest, and your minds will be fully taken up with the various questions to be discussed. But let us ask of you that you do not forget this question of home interest; but meet with the mothers, and by manifesting your sympathy, encourage them to press on until together we shall rejoice in the redemption of Zion. We ask you to read and ponder carefully the following selection:—

POSSIBILITY AND RECOGNITION.

"Great possibilities," says Dr. H. H. Seerly, "and grand privileges are not uncommon, they are indeed very frequent and general—the rule rather than the exception. Possibility and privilege is one thing, recognition of them through gaining real success and true greatness and creditable distinction is quite another thing. Many a one who thinks he has never had a chance, has had a multitude of chances, but did not recognize them and take possession. If all who hear my words would use rightly their talents, would develop possibility, would accept the promises and obey the injunctions, the roll call of the eternities would show a long list of the great, the worthy, the distinguished, and the successful in this company. Great are the chances, the openings, and the opportunities—such are the universal laws of life, but only the fully worthy, the genuinely noble, the truly holy, the rich in godliness are able to triumph gloriously and possess the things that last forever. God uses men, but those alone who are in harmony with the conditions, who are willing to put themselves into the proper attitude of usefulness, who are able to be sincere in fidelity, and thus carry out the laws of God in the gaining of things of value, eternity, and indestructibility. 'Many are called but few are chosen,' not because many are not desired, nor necessary to the great work of the world, but because the few alone are ready and respond to the call. Heed the call, be ready for the service, prepare for great things, is the proclamation of the King of kings, the Maker of destiny—the Rewarder of the upright in heart."

IF Sister Alice could only have lifted the curtain and looked into our heart when we finished reading her letter, she would not then have been able to say,—"I do not know if it will do you any good to know how I appreciate the Home Column," for she would have known that our heart was filled with gratitude to God that our labors in this particular field had not been entirely in vain. It compensated for much which has been disheartening and discouraging in the past, and we thought it no small thing to have been the means of arousing, even in one heart, the spirit of true motherhood. And we felt like returning to our work with a firm determination that through encouragement as well as discouragement, with God's help we would ever be found at the post of duty—ever striving whether in sunshine or in shade, in calm or in storm, to do the duty nearest to our hand to do and leave the result with God.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Alice Strickland, of Geneva, Nebraska, asks the faith and prayers of the Prayer Union in her behalf, that God who knows her sore need of grace and strength, will remember her in mercy.

Sr. Martha Proctor, of Dallas, Oregon, requests the faith and prayers of the Sisters' Prayer Union in behalf of Sr. Jewell, also of herself, that it may please God to restore them to health if consistent with his righteous will.

Sr. G. L. Sweet, of Persia, Iowa, asks the prayers of the Prayer Union in behalf of her aged mother who has been for months sorely afflicted; that if it please God she may be healed, and if not, that she may have grace to bear her sufferings with patience and resignation.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

BEST CURE FOR TARDINESS.

Tardiness is defined by Webster as being "slowness of motion, late, dilatory." Tardiness when inexcusable and oft repeated is a habit, and habit is a disease. So we may call it a disease, because in the topic assigned us you ask for a cure. It is

A TROUBLESOME, ANNOYING, DISEASE

to the teacher, and is a lack of vitality in the patient, for we speak of its presence in the scholar. It has been perplexing to us, and no doubt to the rest of you, to know how to cure it. The disease is with the person habitually tardy—a chronic complaint, sometimes inherited, often acquired. A constitutional treatment is necessary. It is a close kin of laziness, unless based upon causes of ill health, or other unavoidable hindrances.

THE SAME REMEDY

may not cure all cases, as "what is one man's meat, is another's poison." So we must not confine ourselves to one idea as suited to needs of all.

To cure, find the cause, remove it, and your patient will speedily recover. First use

KIND TREATMENT.

Go to the home, solicit the coöperation of the parents, for we believe a lack of interest on their part in urging promptness and assisting them to get ready is the most abundant cause of tardiness. Then cultivate

A SPIRIT OF PRIDE

in the child; not a pride of dress, rivalry, and worldly emoluments, but a pride to succeed, to excel in every honorable way in virtue and advancement.

HAVE PRIVATE TALKS

with your patient; give your class talks on the bee and drone in their work and lack of it; the pace of the hare and snail. Use illustrations of the homely yet trite saying, "The early bird catches the worm." Thirty seconds too late is as bad as thirty minutes, in reaching a train. "Time waits for no man." The ten virgins, and that the five indigent, tardy ones had no oil in their lamps. Use examples of how push, promptness, energy, will bring success. Show how men of actions have fought life's battles and won. Ask your tardy pupil for

AN EXCUSE FOR BEING LATE,

and knowing they will be called to account, they will desire to escape the questioning. A giving of credit, a roll of honor, are simple and

EFFECTIVE STIMULANTS.

Pray with the child, if necessary, and encourage him by showing a deep love for him and that you are grieved when he is unnecessarily late, and I think if your case is a curable one it will respond to this treatment.

Briefly summarizing, we will say a coöperation of parent and teacher and the cultivation of a just pride for success, and to excel because of a hope for true reward, is the cure we need. A. M. FYRANDO.

For the Little Sioux, Iowa, district convention.

A TWILIGHT DREAM.

"Auntie, will you help me?" and the bright eyes of the speaker eagerly sought the face so kindly bent above her. A perfect day in June was whispering a soft goodnight, and the twilight shadows, as they lengthened across the purple hills, seemed to cast some of their glow upon the bright face of our sweet Marion.

Aunt Mary's hand gently caressed the soft brown hair as she answered, "Certainly I will help you if I can, dear. Is it about your new duties in the Sunday school?"

"Yes, Auntie; you know Alice gave up class No. 3, and the superintendent asked me to take it. I never taught, and I feel helpless. I regard it as a sacred obligation, and do so want to be a real helper to my pupils."

"Well," said Auntie, "I see my Marion has

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the prime essential of a successful teacher, a sincere desire to succeed. Now one word of caution: You are considered a very good Bible student, and I shall be sorry to miss you from my class; but, my dear child, never, in your work, depend alone upon your own strength. In earnest prayer to Christ for help, and an honest endeavor on your part, you will, I am sure, work wonders on your class. Never dare to go before your class without asking God's blessing upon your efforts. Now, another thing; you must love the children. No pretense will suffice, for these little ones are not to be deceived. I never have seen a successful teacher of the Christ-love who had not some of that divine affection in her heart for those whom she taught."

"But, Auntie, how can I induce them to study their lesson?"

"Well, first you must make them see the importance of so doing. Your pupils are in the Intermediate grade and all can read. Insist upon their bringing their Bibles, and require them to use them in the class. Strive to awaken within them a real interest in the lessons. One great help is the use of the class book, which gives each pupil a showing of ten credits for each perfect lesson; give them their markings at the end of each quarter. You will find them very eager for good marks, and if you succeed in making them understand that you are interested in them, they will be as eager for their teacher's approving smile. It is a good plan to ask, before beginning the lesson, how many have studied it, and to get their reasons for neglect, if neglect there be. Never be severe or harsh with the children, you may frighten them away; but do let them see that you appreciate their efforts to please you. In your teaching, always keep before the minds of your pupils the spirit of your lesson, asking yourself, How much of the gospel am I teaching? otherwise you lose sight of the object of your work. Remember these things, and come before your class thoroughly prepared upon the lesson, and with God's help my Marion will be a blessing to class No. 3."

"Thank you, Auntie, you've made the clouds show their silver lining, and I believe I shall succeed."

As they talked, the twilight deepened into darkness, and now the silver orb of night casts her magic light o'er Marion's sweet face, from which the shadows are all passed away, leaving a peaceful, almost lovely, expression on one who is seeking to serve her Christ. BESSY LAUGHLIN.

In S. S. Newspaper, Des Moines district.

GALLAND'S GROVE.

District Sunday school convention met at Deloit, Iowa, February 15. Superintendent R. Wight presided, assisted by William McKim. Dora Young secretary pro tem., of forenoon session and A. H. Rudd of the afternoon and evening sessions. The following schools reported: Dow City, Salem, Harland, Pilot Rock, Auburn, Deloit, Galland's Grove, and Benan. No reports from Coalville, Defiance, and Mallard. Superintendent R. Wight reported having visited three schools, and said reports from other quarters indicate an increase in interest and attendance. Assistant superintendent William McKim reported having visited four schools, and said that indications are that there is improvement all along the line. The treasurer reported a balance of $13.10 on hand. The librarian reported an increase of two libraries since last report, making a total of four. The following local superintendents reported: John Jordison, J. L. Butterworth, Etta Byerly, and D. A. Holcombe. District officers elected: J. L. Butterworth, superintendent; William McKim, assistant; Mary Schafer, secretary; Lora Duckett, treasurer. Etta Hunt, librarian; and James Pearsall, chorister. Delegates to General Convention: A. H. Rudd, May Rudd, R. Wight, C. E. Butterworth, Benan Salisbury, Dora Young, C. J. Hunt, J. M. Stubbart, J. L. Butterworth, David Miller, Jane Miller, D. M. Rudd, Nellie Rudd, and Emma Jones. The subject, "Teachers' meetings," was quite thoroughly and profitably discussed. Short interesting papers were read on the following subjects: "Is Home Class Work Practical?" "Shall Children's Day be Observed?" "Should the Memorizing of Scripture be Encouraged? Why?" In the evening papers and discussions were had on "Musical Training" and on the "Visiting Committee." The Sunday school newspaper was quite a new feature, it being the second issue for this district. Adjourned to meet at place of next district conference, and the day previous, at 10:30 a. m.

KIRTLAND.

The above district Sunday school association met in convention at Cleveland, Ohio, February 25. General superintendent, T. A. Hougas, being present, was by unanimous vote placed in the chair; associated with him were district superintendent Richard Baldwin and assistant superintendent Charles Cramer. A motion that delegate voting be suspended under present circumstances carried. Sr. Hattie Griffiths was chosen chorister; Emma Warnock organist; John Gillespie and John B. Gillespie ushers. The following officially reported: Kirtland, Sharon, Akron, and Cleveland. The last two being held for correction. The following officers reported verbally: Richard Baldwin, district superintendent; Charles Cramer, assistant superintendent; Dora E. McFarland, secretary. Superintendents of schools reporting: Hattie R. Griffiths, Kirtland, Ohio; John W. Baldwin, Sharon, Pennsylvania; Charles Dalberg, Akron, Ohio; Minnie Ebeling, Conneautville, Pennsylvania; Charles Cramer, Blake Mills, Ohio; F. J. Ebeling, chairman of program committee, wished to have it explained that the reason for the program not being published sooner was due to the fact of its being lost in the mail on the way to Bro. Hougas, a copy having been sent to him for correction before being sent to the publishers; hence the delay. A motion to send circular letters to the schools in the district not belonging to the district association, urging them to unite with the association and showing the benefits derived therefrom. Carried. Chair to appoint committee to draft said letters. Hattie R. Griffiths, F. J. Ebeling, and Richard Baldwin were chosen. The election of officers resulted as follows: Richard Baldwin re-elected superintendent; Hattie R. Griffiths elected assistant, Dora E. McFarland continued as secretary; Charles Cramer elected treasurer; Thomas Russell librarian. By request Superintendent Hougas gave an outline of the duties of secretary and treasurer. Delegates to General Convention: Richard Baldwin, F. J. Ebeling, Hattie R. Griffiths, G. T. Griffiths. A motion made to authorize the chairman of the delegation to appoint any member of the district association attending convention as a delegate and issuing credentials to them carried. Program committee chosen: Richard Baldwin, Hattie R. Griffiths, Belle McMillen, Minnie Ebeling, and Roscoe Ollum. A motion that when we adjourn we do so to meet in Kirtland, Ohio, the Monday following district conference. Carried. Short talks were given by F. J. Ebeling, George Powell, Hattie R. Griffiths, Belle McMillen, T. A. Hougas. Devotional exercises, followed by a twenty minutes blackboard work showing the duties of district officers by General Superintendent Hougas. Primary class review by Sr. Emma Lutz. Senior class review by Minnie Ebeling. Hymn number 6 was sung, after which the following papers were read: "A mother's duty to the Sunday school," Hattie R. Griffiths. "What makes a successful Sunday school," Belle McMillen. "How to obtain and maintain the interest of my school," Charles Cramer. "The teacher," T. H. Darst. "Primary teaching," Dora E. McFarland. At the conclusion of these Bro. Hougas gave a thirty minute blackboard exercise, subject—"What is teaching." In the evening a literary program was rendered. Opening address by G. T. Griffiths. Recitations by Lizzie Crawford, Belle McMillen, Vera Dalberg, Pearl Kimball. Song by Cleveland quartet. Solos by Emma Warnock and Charles Cramer. All being of a very high order. At the conclusion of program Superintendent Hougas gave an interesting blackboard work, the subject being, "Object Lessons." A vote of thanks was rendered to Cleveland Saints for their hospitality and also to Bro. Hougas for his presence and efficient work. Remarks by Bro. Hougas. Adjourned to meet as previously agreed.

NEW YORK.

New York district Sunday school association convened at No. 199 Saratoga avenue, Brooklyn, New York, February 22. Called to order by Elder Albert E. Stone; prayer by Elder W. H. Kelley. The superintendent presided over the convention, with Elder Joseph Squire associate. Sr. Estella Stone secretary. Minutes of last session were read, and the statistical reports referred to a committee. All present were allowed to participate in the convention. The nominations were as follows: Bro. Ephraim Squire superintendent, assisted by Bro. J. C. Mottashed, Sen., Sr. Marie L. Squire secretary and treasurer of district. The association introduced a teachers' institute in New York district for the purpose of adopting the best methods of teaching. Delegates to General convention: Brn. W. H. Kelley and U. W. Greene; they were authorized to assist [enlist] others that might attend the convention. Adjourned to meet six months hence, time and place being left to the superintendent.

INDEPENDENCE.

Sunday school association of Independence district met in its thirty-first convention at Independence, Missouri, March 8. Miss Eva M. Bailey presiding; Mrs. Abbie A. Horton secretary; R. Winn, Jr., assistant; Mrs. Flo McNichols organist. Schools reporting: Mt. Zion, Armstrong, First and Second Kansas City, Holden, Lee's Summit, Chelsea Park, and N. E. Mission. According to report of secretary of association to district conference: total enrollment 873, total average attendance 593, one school gained last year, number books in libraries 706, Quarterlies 775. Officers and school superintendents reporting: Eva M. Bailey superintendent, bill of $3.10 for expenditures being allowed; Abbie A. Horton, secretary, with statement, $2.15, ordered paid; Mrs. B. C. Smith, librarian; Elias Dawe, E. Etzenhouser, of First Kansas City school, also of Missionary Sunday school; C. F. Scarcliff, and Mrs. Ida Stewart. Fred Koehler, district treasurer, reported receipts $24 18, expenditures $8 19, balance on hand $15 99. Referred to an auditing committee and found correct. Motion carried that the money received

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from the treasurer of Independence Mission Sunday school reunion be paid over to the treasurer of the Sunday school district. Resolution passed "to set aside, if necessary, $20 for the traveling expenses of the superintendent and her assistant in the work of visiting the different schools of the district the next six months. Literary exchange committee reported for expenditures and purchase of volumes 1 and 2 Church History for public library here $3.97. Receipts $4 03. On hand six cents. On motion, $4 was appropriated for purchase of volume 3 Church History and distribution of church papers, etc., for ensuing term. Also reported over 10,000 church papers, beside books, tracts, etc., sent out since first appointment of a committee in September, 1892. Present committee, Mrs. Horton, Mrs. Gerber, Miss Kinney. Officers of association elected for ensuing year: By ballot, Miss Eva M. Bailey superintendent, and Eli Etzenhouser assistant; Mrs. Abbie A. Horton sustained as secretary, Fred Koehler as treasurer, and Sr. Lucina Etzenhouser was elected librarian. Two sessions were held, one in afternoon for business, and one in evening for entertainment, at which Sisters Eunice Winn and Eva Bailey read papers on primary work and Independence district Sunday school work, respectively. Amendments as per HERALD of January 2, 1901, were referred to committee of five and reported at close of session. Sr. Mary McIntosh and Bro. W. N. Robinson gave talks, the former on library work, the latter on "How to cast an influence on the world through the Sunday school." The brother took for the basis of his remarks the words "Thou shalt love the Lord with all thy mind and with all thy heart and with all thy strength." He spoke of the necessity for high mental and spiritual attainment and closed by saying "here we are to make a start for the enjoyment of eternal life, and if we are consecrated to this work, there is a mission field for all." O. L. James was in charge of the music, and was ably supported by the convention and by the choir in songs, anthems, duet, and solo. It was moved and sustained that "at our next convention the Sunday schools give the literary feature of the regular Friday evening meeting to the Religio Society." Prayer was offered by Elder I. N. White. Adjourned to meet at ten o'clock on the Friday before district conference, and at the same place, which will be September 20, at Holden.

NORTHEASTERN KANSAS.

District Sunday school association convened at Netawaka, March 1. District officers reporting: Superintendent, H. Thomas; assistant, F. J. Pierce; clerk, J. W. Burns. Almira Miller, treasurer, reported. Schools reporting: Atchison, Scranton, and Fanning. The ministry were granted the privilege to participate in the business sessions. District officers elected: Superintendent, H. Thomas; assistant, F. J. Pierce; clerk, J. W. Burns; treasurer, Almira Miller. Delegates to General Convention: H. Thomas, F. J. Pierce, J. W. Burns, Almira Miller, Lillie Munns, John Cairns, Samuel Twombly, Henry Green, Jessie Baillie, and M. T. Short. Those present to cast full vote. The superintendent was instructed to call the next convention. Short talks: "What new things have you tried in your school and proved helpful." Paper: "Why should we work in Sunday school?" by Sr. Miller. Moved that the paper be sent to the editor of the school department for publication. Quartette by Netawaka school. Talks on "Three ways in which the assistant can aid the superintendent," by Samuel Twombly. "The blackboard, its general use," J. W. Burns. The superintendent was instructed to appoint a committee of four to make a program for the next convention. He appointed A. L. Gurwell, Samuel Twombly, Srs. Miller and Munns.

Conference Minutes.

NORTHEASTERN KANSAS.

Conference convened at Netawaka, March 2. I. N. White and M. T. Short chosen to preside; J. W. Burns and F. J. Pierce clerks. Short talks by A. H. Parsons, H. Green, James Baillie, N. S. Dunnington, Sr. Miller, and I. N. White. Branches reporting: Topeka, Netawaka, Atchison, Scranton, Centralia, and Fanning. The clerk was instructed to return the Fanning and Centralia reports for correction. Reports of ministry: Seventies, M. T. Short; High Priests, A. H. Parsons; Elders R. Warnock, Wm. Gurwell, A. L. Gurwell, H. Green, S. Twombly, H. Hopkins, and James Baillie; Priests W. B. Thatcher, F. J. Pierce, Charles E. Tillinghast, N. S. Dunnington, H. Thomas, Charles Ethredge, and Joseph McDougal; Teachers Orendale and H. Boston; Deacon J. W. Burns. John Cairns, Bishop's agent, reported: Balance last report $25 69; received to date $464 81; total $490 50; total expended $308; balance on hand $182.50. F. J. Pierce, treasurer, reported: Last report $14 06; expended $1 90; balance $12 90. The committee on location of the reunion reported Atchison as a favorable place, and report accepted. The missionary in charge, James Baillie, S. Twombly, and R. Warnock, were chosen a committee of arrangements for the reunion. The following preamble and resolution were adopted: Whereas, the Lord has from time to time commanded us to come up higher, and has said in Doctrine and Covenants, 85:8,—"And again, verily I say unto you, That which is governed by law, is also preserved by law," and as we have adopted no rules to govern our business sessions, that peace may be preserved; therefore be it resolved, that we adopt the Book of Rules as printed by this church as a standard to govern our business sessions. Atchison was chosen as the place of our next conference before the reunion. The tent was put in the hands of the missionary in charge. Delegates to General Conference: F. J. Pierce, M. T. Short, A. H. Parsons, H. Green, James Baillie, H. Thomas, W. Menzies, R. Warnock, S. Twombly, W. Parker, J. W. Burns, Sr. Boston, and John Cairns. The case of Greffett George was referred to the Netawaka branch. District officers elected: S. Twombly, president; J. W. Burns, clerk; F. J. Pierce, treasurer. The cases of Presnell and Hambleton were referred to the district president. The Sunday school was granted the hour from 9:30 to 10:30 a. m., on Sunday morning. A vote of thanks was tendered the Saints of Netawaka. The clerk was authorized to draw from the treasury for expenses. Preaching by I. N. White and M. T. Short.

CENTRAL CALIFORNIA.

District conference convened at San Jose, California, March 1 to 3. An informal meeting was held at eleven o'clock. The regular business of conference taken up at two. Bro. R. Etzenhouser in the chair; Bro. J. F. Burton, assistant; J. B. Carmichael and F. H. Lawn secretaries. Reports of ministry: Elders R. Etzenhouser baptized 2, J. F. Burton, baptized 1, J. B. Carmichael baptized 1, E. Keeler baptized 7, Joseph Flory, C. W. Hawkins; Priests F. H. Lawn, C. W. Deuel baptized 1, J. Swensen, E. P. Schmidt. A motion prevailed requesting those of the ministry laboring with the tent, to report to district conference finances received and expended. Delegates to General Conference: G. H. Hilliard, J. F. Burton, R. Etzenhouser, and E. A. Blakeslee. Reports of branches: San Jose 79, Santa Cruz 65, and Jefferson 22. Bishop's agent, Bro. A. Page, reported: Due church last report $69.49; received $482 84; total $552.33; cash paid out $480; balance due church March 1, $72 33. Brn. J. F. Burton, R. Etzenhouser, G. H. Hilliard and E. A Blakeslee of the missionary force were present all during conference. Brn. Hilliard and Blakeslee addressed the Saints grandly on the tithing question and other matters. Bro. J. F. Burton also gave a grand sermon. The following motion prevailed: That this conference request the General Conference to return Bro. G. T. Griffiths to Pacific Slope mission, and Brn. R Etzenhouser, E. Keeler, and E. P. Schmidt to the Central California district. District officers: J. M. Putney, president; assistant president to be chosen by president; secretary, Mrs. Mary E. Lawn. Sacrament meeting on Sunday afternoon. Adjourned to meet at Monterey in October.

WESTERN WALES.

Conference of above district was held at the town hall, Porth, on Saturday and Sunday, February 23 and 24. Elders reporting: D. Lewis, D. Thomas, A. N. Bishop, and D. Thomas. It was resolved that a preaching band be formed, under the supervision of the district president. Bro. D. Collen was chosen as district secretary. It was resolved that we recommend Bishop E. L. Kelley to release D. Williams as Bishop's agent. Moved that brethren L. Bishop and D. Morris audit his book, and balance his account. Elder L. Bishop chosen as district president. On Sunday morning the following elders spoke, L. Bishop, J. G. Jenkins, J. O. Evans, D. Lewis, and Priests W. Cox, and E. Davies. Thus closed a pleasant meeting in the morning. In the afternoon a prayer and testimony meeting was held; twelve bore testimony to the restored gospel, eleven implored God's blessing on behalf of his work. The gifts were in our midst to cheer and comfort. Thus closed a splendid spiritual meeting. In the evening preaching by Elder D. Lewis in Welsh, who enjoyed great liberty. Priest W. Cox also occupied in Welsh. Good sermons, edifying, and comforting. A vote of condolence was passed to missionary A. N. Bishop, as he has been sick for a time now and the prayers of the Saints are for his speedy recovery. The spiritual authorities of the church were sustained by our faith and prayers. Thus closed a spiritual conference—the best one held for some time.

NEW YORK.

The semiannual conference of New York district, held at Brooklyn, New York, February 23 and 24. Elder W. H. Kelley elected to preside, S. Guilfoy secretary. Addresses from Elders W. H. Kelley, U. W. Greene, and Joseph Squire, Sen., on the gathering, etc. Business session opened at six p. m. Statistical reports: Brooklyn 126; baptized 1. Broad River 26; no change. Ministerial reports: Elders Joseph Squire, A. E Stone, George Potts, U. W. Greene, Thomas H. Truman, and W. T. Rushton; Priests James Cocks, William Hobson, and Samuel Guilfoy. Elders William H. Kelley reported verbally, and approved of purchasing tent for district work. Financial report: On hand last conference $10 66; half of last conference collections $5 35; special collection $3; expenditures $18.35; balance on hand 66 cents. Conference voted to procure tent for missionary work, and Brn. U. W. Greene, Joseph Squire, Sen., and A. E. Stone were appointed to procure means and purchase the same. Bishop's agent's report: On hand last conference $89 40; received since $42 28; total $131 68: paid out $105; on hand $26 68. District officers sustained: Elder Joseph Squire president, A. E. Stone, associate, Samuel Guilfoy secretary. Elder U. W. Greene, the missionary to the district, was sustained, and General Conference petitioned that Bro. Greene be returned to the New York district. Bro. Thomas Lester was sustained as Bishop's agent. Delegates to General Conference: W. H. Kelley, U. W. Greene, and

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Joseph Squire. Motion unanimously carried by the conference, that General Conference be requested to return Elder W. H. Kelley as president of Eastern mission. The general authorities of the church were unanimously sustained. Morning preaching service in charge of Elders W. H. Kelley and U. W. Greene. Bro. Kelley read the 17th of John and preached from same, but through sickness had to give way. Bro. Greene then continued from same lesson. Sacrament and prayer service in the afternoon, in charge of Elders Squire and Stone. Evening preaching service in charge of Bro. A. E. Stone, Bro. Greene being the speaker. Adjourned to meet six months hence, in Brooklyn, at call of district president.

Miscellaneous Department.

MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported	$67 57
O. Owen, England	25
Kingsley, Michigan, Sunday school	2 00
M. E. Limpus, Nebraska	50
George Herbert, Illinois	1 00
Mary Hawley, Iowa	1 00
Arthur Adams, Minnesota	1 00
Lloyd Marteeny, Nebraska	1 00
A. H. Mehrkins, California	30
Ezra Pettit, Utah	50
Sr. E. Pettit, Utah	25
Ann Johnson, Iowa	50
Sarah Galland, Iowa	10
D. F. Coombs, Massachusetts	1 00
J. P. Larsen, Nebraska	2 25
List C. S. Shippy, Iowa, as follows:	
C. S. Shippy	25
J. R. Sutton and wife	25
John Hodges	05
Arminda Adams	25
Milton Dewald	25
John MacRae	25
Lylie Dewald	10
Ethelyn Shippy	10
Melissa Clark	25
Laura Clark	25
LeRoy Shippy	25
Total to date	$80 47

In list of receipts published in issue of February 20, Hans Lorensen and family were credited with 50 cents. It should have been $1.00. A. D. Penrod was credited with $1.00. It should have been 50 cents.

E. L KELLEY,
Presiding Bishop.

March 30, 1901.

APPOINTMENT OF BISHOP'S AGENT.

DISTRICT OF VICTORIA, AUSTRALIA.

To the Saints of Victoria:—By the removal of Bro. David Craig from the Victoria district, it became necessary for him to resign the position of agent, and I have his recommendation, also that of Bro. C. A. Butterworth, missionary in charge, and resolution of the Victoria conference asking the appointment of Bro. Max F. W. Kippie, of Hastings, Western Port, Victoria, for Bishop's agent of the district.

I take pleasure in making the appointment, and trust the Lord will abundantly bless and fit Bro. Kippie for the proper discharge of every duty under agency.

The Bishopric are very grateful to Bro. David Craig for the efficient service rendered by him as agent in the district, and extend to him most cordial thanks. We also trust that the Lord may bless each member of the household of faith in the district to perform his or her full duty under the law, in temporal and spiritual things; and finally give great rejoicing to the Saints of Australia by a great awakening of the people in the interest of the truth.

Ever hopeful of the coming and holy reign of our blessed Lord, I am, in behalf of the Bishopric, Your coworker in bonds,

E. L. KELLEY, Presiding Bishop.

DIED.

JENSEN.—Died, as the result of a collision on the B. & M. railroad, during a heavy snow storm, March 19, 1901, Bro. Frederick Wester Jensen. The deceased was born at Nebraska City, November 5, 1875, and has lived here all his life, respected by all who knew him, a credit to the church, to his mother, to himself. He was baptized August 5, 1885. It was a sad blow to his mother, and to his wife, to whom he had been married less than five months. Funeral the 24th, from the Saints' church. Sermon by Mark H. Forscutt.

POWELL. — At Hemple, Missouri, Ann Powell, wife of David J. Powell, March 2, 1901. She was born August 15, 1832, in Llandorre, Wales; united with the church in 1849. Married to D. J. Powell in 1850, and came to America the same year. United with the Reorganization in 1866, and lived a consistent life to the last. She was the mother of thirteen children, and leaves a husband and eight children. She was buried at the Freeman chapel. Services were conducted by Elder William Lewis; sermon by Elder T. T. Hinderks to a large concourse of relatives, Saints, and neighbors.

COLLINS —George W. Collins, born in Vinton county, Ohio, February 22, 1842; died at Union Furnace, Hocking county, Ohio, February 11, 1901. He was baptized September 10, 1899, and was a consistent Saint; having the love of his fellow members and the respect of all his neighbors. Funeral sermon by Elder G. T. Griffiths. "Blessed are the dead that die in the Lord."

KIRKENDALL —Rachel A. Kirkendall was born in West Virginia, March 29, 1826; died at Creola, Ohio, February 18, 1901. She left a bright testimony of her acceptance with God. She was the oldest member of the church in Creola branch, having been baptized by Elder L. R. Devore in August, 1881. Funeral services in charge of Elder S. J. Jeffers.

JONES.—Bro. Evan J. Jones had worked as a brakeman on switcher for eight years, at What Cheer, Iowa, slipped and fell under car and was killed instantly, March 14, 1901. He was born March 12, 1855, at Blackwood, Monmouthshire, South Wales; baptized March 19, 1887; married Sr. Martha Ann Thomas, December 25, 1880, at Macon, Missouri. This union was blessed with six daughters; five survive. Funeral took place the 17th. Elder Evan B. Morgan preached the funeral sermon in the Methodist church to a large and attentive congregation from 1 Samuel 20:3. Interred in the What Cheer cemetery.

THE UNCERTAINTIES OF NITRO-GLYCERINE.

Long experience commonly makes the oil well shooter unconsciously, if not avowedly, a fatalist. Nitro-glycerine would make a fatalist of any man. It is a substance that is likely to do almost anything except what is predicted of it. A ten-quart can of it had been dropped off the roof of a house with no disastrous consequences, while it is on record that a man, in passing a can that had been emptied and that was lying beside a forest path, struck it with his walking-stick and was promptly blown into a neighboring tree-top. Instances are numerous where workmen have "thawed out" the erratic fluid by standing the cans on top of a hot stove and have continued to eat three meals a day, and yet the dropping of a piece of hot iron into a tub of water in which such cans had been standing wrecked a building and the adjoining derrick. Instances such as these could be multiplied from the annals of the oil country and serve to show how unreliable nitro-glycerine is. As one shooter expressed it:—

"If only a man sticks to this business long enough, he is pretty certain sooner or later to be spread all over the next county."—*George E. Mayo, in Frank Leslie's Popular Monthly for April.*

In variety and value of contents *McClure's Magazine* for April will be a notable number. Timeliness, literary worth, historical researches, analysis of character, studies in natural history, and life next to the soil, in the metropolis, in the Orient, all these and more will distinguish the forthcoming issue, and it will be adorned throughout with illustrations contributed by the best artists and reprodued with the extreme of skill in art-process.

An article entitled, "The search after Novelty in Literature," by Mr. Albert Schinz, instructor of French Literature in Bryn Mawr College, in the current number of *The Forum*, treats of the literature of the ages and the literature of today. Mr. Schinz shows that the literature of the present day is largely founded on ideas centuries old, and that merely the introduction of a novelty in any literary work is sufficient to attract the general reader.

Know that strength is yours in proportion to your progress, enough for each day, be it mental, physical, or spiritual. Realize that there is a reward for every labor, rest after every task, and rise for every faculty developed. Your reward may not be what you expect; probably it will be much better. The power which comes from trying is more than worth the effort.—*Adelaide Keen, in the April Ladies' Home Journal.*

After all we must come back to the old truism: that men and women are like water; they always find their true level. And where you live happiest, that is your level. There's polluted water, and there's clear water. But one law is inexorable: the closer you get to Nature, the truest and simplest thing there is because it is closest to God, the clearer always will you find the water.—*April Ladies' Home Journal.*

MONEY NOT THE ONLY THING.

Money is not the only thing that is worth saving in this world, nor is it the best thing. If both men and women would only realize this before it is too late. But the knowledge is always tardy in its arrival; they have gained the one thing at the expense of another quite as valuable, and with the price which they have paid they have lost the capacity of enjoying what they have gained. A little stopping once in a while to think and to take account of one's mental, physical, and nerve stock will very soon set things to rights, especially if the women will be sensible, think in the right direction, and be governed by those thoughts when they have fully formulated them; and, above all, if they will dare to be independent of the opinions of other women, who, like themselves, are held down by tradition, and do the right and sensible way, even if it is diametrically opposed to "the old way." Why do we live if not to learn?—*Sallie Joy White, in the April Woman's Home Companion.*

THE APRIL "ARENA."

The opening article of *The Arena* for April will prove startling to conservative patriots who pin their faith to the Declaration of American Independence. It is from the pen of one of the professors of Dickinson College, Carlisle, Pa —Leon C. Prince, LL. B., who asserts that both the Constitution and the

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Declaration are obsolete instruments. The paper will encourage the defenders of Imperialism, while old-fashioned democrats will find in it cause for dismay. Dr. R. Osgood Mason, a member of the Society for Psychical Research, discusses Professor Fiske's remarkable new book, "Through Nature to God," in its relation to the New Thought, and shows that the fundamentals of a scientific religion are already clearly defined in the minds of advanced thinkers.

COLLEGES AND CULTURE.

The easier and better way of retaining, restoring, and greatly broadening the culture-studies of a college course is to recognize the culture-value of our own language and literature. A broader and saner and more "humane" and thorough and loving study of the literature of our own race is the obvious way out of the dilemma. And it is more than an escape from a dilemma. It is a better means of broadening and deepening our culture than we have ever utilized or tried. We are approaching it gradually. We had one generation or more of rhetoricians and *dilettanti* as teachers of English—the slip-shod easy old tomfoolery of general "English Literature" courses. We now have a generation of accurate and narrow English philologians and text-tinkers. Presently we shall have, let us hope, a generation of broad and mellow scholars who know their subject technically of course, but who likewise know it "humanely." There is a new culture and an adequate one in this direction. Surely we have been slow in coming into our inheritance.—*World's Work.*

The National League of Improvement Associations, with headquarters at Springfield, Ohio, is seeking to secure the organization of a local affiliated society in every city and town in the country.

The object of the League is to bring into communication for acquaintance and mutual helpfulness all bodies interested in the promotion of outdoor art and public beauty, town, village, and neighborhood improvement. It is said that there are already in existence more than a thousand local improvement associations in various parts of the country, with an aggregate membership of fully one hundred thousand. A pamphlet just issued by the National League gives some notable examples of the splendid work these societies have accomplished. Copies of the same, with further information in regard to the movement, may be procured by addressing the Corresponding Secretary, D. J. Thomas, rooms 8 and 10, Citizens' National Bank Building, Springfield, Ohio.

WRITER AND PUBLISHER.

THE CHANCE FOR THE UNKNOWN AUTHOR.

For everyone who reads, and especially for everyone who writes, an article in the current *World's Work*, called "The Unknown Author and the Publisher," will have great interest. It is signed by A Publisher's Reader, and is an appeal from the popularly supposed decision that it takes a great name or influence to get one's writing into print. The frank truths about the inside of the publishing house are told,—the fact that the publisher wants the good new writer more than the new writer wants a publisher.

"Remember an axiom," he says. "If you submit a manuscript, it will be read; if it is good enough, it will be published,—published whether your name be Rudyard Kipling or Sarah Brown."

A few bits of advice, coming from the experience of the reader of many manuscripts, follow, and the writer ends with this stirring encouragement:—

"That is the word to end upon, *sincerity*, sincerity, and again and again, sincerity. If the unpublished is sincere, if he takes his profession seriously, if honestly he tries to present life as he sees it (not as the public have pretended to like to see it), then he is the 'New Man' for whom the clashing presses are waiting, for whom every House is searching. He may not be accepted at once, but his work is watched, he himself is kept in view and in mind. Encouragement, even to the advancing of royalty upon work yet to be written, is awaiting him; and not only will his manuscripts be read as earnestly and seriously as he has written them, but in the end his work will be published, and with all the energy and resource of which the house is capable pushed to the extremest limits of its circulation.

GREEK IDEAS OF DESTINY.

Of all the philosophical ideas of Æschylus, the most general is the notion of fatality, or, to use a different word, predestination. Traces of this notion are visible all through the history of Greek thought, but nowhere is it so emphasized as in the Æschylean drama. In every play, though less strongly in the "Suppliants" than in the others, we are made to feel from the beginning to the end that all is the result of a previous decree of an overruling power. In the "Persians," we are told that oracles had foretold the greatness of the empire, to be followed by its fall; the death of Agamemnon, the vengeance of Orestes upon Clytemnestra and Ægisthus, the fall of King Œdipus, and the death of his sons by each other's hands, all are portrayed as foreordained and inevitable. The manner of the foreordination is not always clear. Sometimes it appears as if Fate or Necessity were something mightier than the gods, something entirely beyond their control, and again the gods seem to be omnipotent. It is probable that Æschylus had no very clear ideas on this subject. He believed in omnipotent gods, and he believed in a kind of predestination which determined beforehand the conduct of gods as well as men; but he did not try to reconcile these two beliefs, or if he did, he has left no record of the attempt. But the belief in a power higher than man was with him as an ever-present source of inspiration. In one passage in the "Agamemnon" the poet seems to confess that he is not sure by what name to call the higher power:—

> "O Zeus—whate'er he be,
> If that name please him well,
> By that on him I call."

These words may express the real feeling of the poet, but in general he does not attempt to be consistent or to cast in the same mold all his expressions concerning destiny. In the "Prometheus" destiny is clearly a power to which gods as well as men are subject, while in the "Seven Against Thebes" and in the "Agamemnon" trilogy destiny, the will of the gods, and the passions of men, seem to work independently, but all toward the same end.—*From "The Inner Life of Æschylus," by Harold N. Fowler, in the April Chautauquan.*

NATURE-STUDY IN RURAL SCHOOLS.

The first effort was to teach the teacher in the rural district school; but this teacher is hard to reach. She is removed from associations and conventions. She is the teacher of least experience, and frequently of least ambition. She follows. It soon became apparent that the leaders must first be reached. In the largest cities of New York State, the agitation bore its first fruits. The country places are now taking it up. Before the movement was definitely organized, many rural schools were visited. The teachers were found to be willing to introduce a little sprightliness and spontaneity into their work, but they did not know how. They wanted subject-matter. The children were delighted with the prospect of learning something that had relation to their lives.

Readable leaflets were prepared on living, teachable subjects, for the purpose of giving the teacher this subject-matter and the point of view. It was not desired to outline methods, for methods are not alive. If the teacher were awakened and given the facts, the teaching would teach itself. The first constituency was secured by sending an instructor or lecturer with the State teachers' institutes,—for the State Department of Public Instruction kindly made this possible. From teacher to teacher the idea spread. Now 17 leaflets have been issued and about 26,000 teachers are on the mailing-list by their own request.

The leaflet attempts nothing more than to say something concise and true about some common thing, and to say it in a way that will interest the reader. The point of view is the reader rather than the subject-matter. The leaflets aim to send the reader to nature, not to record scientific facts. The first leaflet was entitled, "How a Squash Plant Gets Out of the Seed." A botanist said that the title was misleading: it should have read, "How the Squash Plant Gets Out of Its Integument." Herein is the very core of the whole movement: it stands for "seed," not for "integument."—*From "Nature-Study on the Cornell Plan," by L. W. Bailey, in the American Monthly Review of Reviews for April.*

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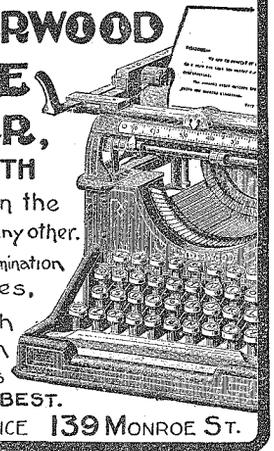

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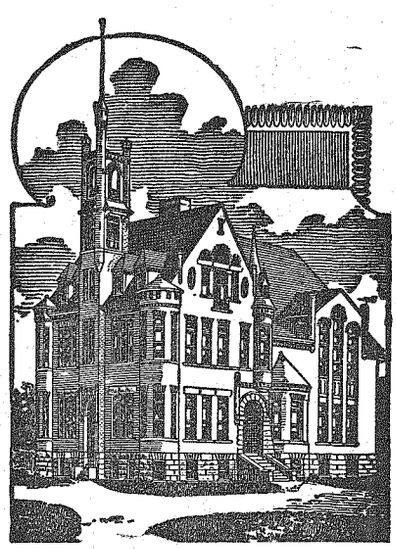

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 10, 1901.

SELFISHNESS.

Christ declared that, "It is more blessed to give than to receive." It is not a difficult matter to demonstrate the truth of this assertion. The general disposition, however, is to make an attempt to secure happiness by an opposite course.

The very prevalent thought that satisfaction of mind can be secured by self-consideration alone, is evidently wrong. True happiness can result only from unselfish effort to help others: from a consecration of life to the uplifting of the human race. Certainly no one can be truly happy when he knows a fellow being is unhappy, and, possessing the power to help him, refuses to do so. The love of God for mankind was manifested in the unselfish sacrifice and labor of Christ for their redemption. Man's love for man should be manifested in the same way. In fact it is the only way in which it can be manifested.

And yet, unlovely as the trait of selfishness is, the world is dominated by it to a lamentable extent. It is really the mainspring of practically every fault mankind is heir to. There is scarcely a wrong act that cannot be traced to self-love in some way or other.

It is true there are a great many things not apparently chargeable to this unpleasant characteristic, but a little careful analysis will not fail to reveal selfish tendencies somewhere. Desire for power leads men to tyrannize over and oppress their fellow-men. Love of wealth, and the opportunities for self-gratification it brings, lead to a multitude of evils, whose baneful effects permeate every grade of society.

But rich people and powerful people are not the only selfish people, by any means. Doubtless there are few of us that have to go far from home to find representatives of this very numerous class of individuals. In our daily intercourse with others, in a thousand different ways the trait of selfishness is continually cropping out. We say unkind words because we had rather gratify our desire to do so than to save others pain by refraining. Simply to please ourselves we do things unpleasant to others, regardless, many times, of their feelings or rights.

We are even selfish in going to church. If we think some especially agreeable elder is going to preach, or we can in any way receive satisfaction ourselves by going, we are quite willing to go, even if difficulties must be surmounted in order to do so. But if we think some less brilliant brother is to occupy, or are afraid the prayer meeting may be a little dull, we prefer to remain at home because—well, because we do not think we shall be sufficiently self-gratified to make the effort. We forget that it is our duty to give as well as to receive; that we ought to support as well as to be supported; that all that we do should be done with a view to help others, as well as to receive benefit ourselves.

Truly, selfishness is the bane of society. It ought to find no resting place in the bosom of a Saint. It ought to be sought out continually with the avowed determination of banishing it completely from our characters.

We cannot help but admire unselfish people. They may be poor and unpopular, but so was Jesus. Their labors of love may not be duly appreciated. Neither were those of our divine Master. They may not have a home to call their own. Neither did our Lord. Their lives, as did that of the Christ, may end in darkness, and apparent shame; but their unselfish work will make for them characters that will live among the angels, when all that is born of avarice and greed shall be covered with its own shame.

When the world is in a condition to realize the truth of the Master's statement, that, "It is more blessed to give than to receive," then will they have learned the true secret of happiness. While we hope and pray for the redemption of Zion, and of the world, let us remember that it can never be fully accomplished until selfishness is completely banished from the minds of the people.

CORRECTION.

In Bro. James Caffall's report of labor for 196 sermons read 176.

RELIGIO CONVENTION.

The Religio General Convention of 1901 was decidedly a harmonious one,—one calculated to do good to the Religio cause. The business was dispatched with promptness, and the harmony which existed is indicative that the healthy growth of the near past will continue.

The Religio has become an auxiliary of which the church can well be proud, for the work now being done is such that it cannot but result in good to the general church and its work. As was pointed out by President Gunsolley in his address to the assembled workers, the Religio has at last fallen into the line of work along which its progress must be made.

When the work of this society was begun some years ago there were those who predicted that the society would not succeed. This prediction was based upon the fact that it was attempting to cover too much ground. It was working along too many lines. The predicted failure came near being realized in 1897, and was averted, as Bro. Gunsolley pointed out, only by a change of policy.

Everything, every organization, must have a reason for existence; and if that reason does not exist to a sufficient degree to create a healthy demand, any attempt to call such thing into existence, will prove abortive.

If there is any reason for the existence of the Religio it is that the young people of the church need an auxiliary society which shall work along the lines, somewhat, of the church. The work of the church is distinctly religious, and religious must be the nature of work of any society auxiliary to the church. The attempt to make the society any other than religious, as was done, to carry on work along literary, temperance, and historical lines, was what came so near proving the ruin of the Religio.

Since 1897, however, the society has found that its *raison d'etre* is work is needed along certain lines of religious work directly connected with the church. Responding promptly to the demands of this discovery, the society has forged steadily forward until it is now in a pleasingly flourishing condition.

For sometime, now, the society has been making the study of the Book of Mormon the chief feature, and the re-

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sult has been good to both Religio and church. May the good work go on!

As an illustration of the harmony of the work of the convention of 1901, the election of officers will afford an example. No nominations were made; but blank ballots were distributed among the members. Each wrote the name of his candidate upon the slip and the ballots were collected with the understanding that when one received a majority, the choice was made. *Every officer chosen was elected on the first ballot.*

We congratulate the Religio upon the work of the 1901 convention.

GENERAL SUNDAY SCHOOL CONVENTION.

The General Sunday School Convention of 1901 was as successful as was expected, though the business done was not characterized by the smoothness of the Religio, and considerable time was spent in doing work which had to be done over, and thus time was lost. Despite this, however, considerable unity of spirit existed, and there was an earnestness which shows a healthy condition.

The question most warmly debated was the one concerning the International Lesson texts, when an attempt was made to adopt such for the use in the *Quarterly*. This was defeated by a decided vote, the only vote on which a yea and nay vote was taken. However, though the debate was an earnest one, a good spirit was maintained throughout, and when the question was finally decided the defeated workers graciously submitted.

Other questions were of course discussed of considerable moment, as will be seen by the report in another place.

The Sunday School Association has been with us now about ten years, and its work is of such a nature that all are more or less acquainted with it. It is, and has been, working along well-known and substantial lines, and its permanence as an auxiliary to the church is unquestioned.

Some changes have been made in the personnel of the officers of the association, and we trust that the changes will be for the better and not the worse. We wish them blessings of divinity.

IN presenting to our readers a synopsis of the proceedings of the General Conference now in session at Independence, we do not try to give anything like an extended report, for that will be given in the published minutes, usually issued as a supplement to the HERALD. However, we shall try to give an adequate idea of what is being done, and shall endeavor to give interesting speeches not given in the minutes.

IT is generally known that in this church it is considered that when a child has reached the age of eight he is old enough to be baptized into the church. Whether or not the child is old enough to have reached the age of accountability at the age of eight has been a question which has caused considerable discussion, and we as a people have maintained that the child at that age has become old enough to be thoroughly accountable for his acts, and is, therefore, old enough to understand for what he is baptized, and is sufficiently developed in an intellectual way to have an understanding of his obligations as a Christian.

On the 24th of February last, at a meeting of Sunday school workers in Chicago, Bishop J. M. Thoburn, of the Methodist Church, the principal speaker, said, as reported in the *News:*

"About little children," he said, "I often hear the question asked, 'Are they old enough to be converted?' Instead of asking the question in that way, it would be proper to ask, 'Is the child old enough to be a sinner?' A child is not too young to be imbued with the Spirit of God and practically converted at seven years of age. Children may be gathered into the church at ten years of age as intelligent Christians, having a clear knowledge of the Christian life and its obligations."

It will thus be seen that the conclusions of Bishop Thoburn on the subject are about what we as a people have for some time been advocating. It is some satisfaction, at least, to know that others are advocating what we have been teaching and practicing.

EXTRACTS FROM LETTERS.

Bro. H. W. Belville, Hebron, Nebraska, April 1:—

The work is flourishing in these parts of the Lord's vineyard.

Bro. J. W. Whitley, under date of March 26, writes from Brewster, Washington:—

I am waiting to see the elders here, preaching the latter-day gospel. It would be a feast for me to meet with my brethren and hear them preach. I hope some faithful brethren will be sent. We have a large field in which the gospel has not been preached. Many are waiting to hear.

There is much to be done before Zion and Christ come. If any elders come, they can come to Spokane, then to Coulee City, then to Bridgeport on the Columbia river.

EDITORIAL ITEMS.

About sixty persons, large and small, left Lamoni Tuesday morning, April 2, bound for Independence. Others left later, so that Lamoni is well represented.

The HERALD is well represented at the Independence conference, there being there of the HERALD force, Joseph Smith, editor in chief; John Smith, business manager; F. M. Smith, assistant editor; B. M. Anderson, foreman; F. E. Cochran, proofreader; and Vida Elvin, folder.

The conference at Independence promises to be one of the best attended in years.

There is in attendance at the conference at Independence a native of Ceylon, a native of the South Sea Islands, American Indians, besides some colored brethren.

GENERAL RELIGIO CONVENTION.

Sixth convention met at Independence, Missouri, April 2, 1901, at eight p. m. After the usual preliminaries, J. A. Gunsolley called the house to order. Because of lateness of opening, speeches were dispensed with and business at once entered upon. Because of the absence of the acting secretary, Marie H. Clark was chosen secretary pro tem. The president was authorized to appoint organist and chorister; also, being so empowered, he appointed D. A. Anderson, Dora Young, and W. H. Murphy to act as credentials committee, which committee retired at once. While waiting for them to report, speeches were made by F. G. Pitt, A. J. Keck, Walter W. Smith, A. M. Chase, J. F. Mintun, M. H. Bond, Marie H. Clark, Alice Thorburn. The credentials committee then presented its report.

A committee was appointed by the chairman to draft resolutions of respect in memory of the late departed secretary, J. C. Hitchcock; viz., M. H. Bond, Roxanna E. Anderson, and Arthur Allen.

President appointed F. G. Pitt chorister, Ada Cudsworth organist.

Annual report of President J. A. Gunsolley was then read.

Wednesday, April 3.—The morning prayer service was presided over by J. A. Gunsolley, assisted by Walter W. Smith.

Business session convened at ten. After opening exercises, the secretary, Sr. Etta M. Hitchcock, was authorized to select an assistant. She chose J. J. Billinsky. Reports of the general officers were taken up. That of the secretary showed ten districts, one hundred forty societies, and a membership of more than four thousand.

An additional report of the committee on credentials was read, received, and the committee continued. Courtesies of the floor were extended to all interested in Religio work.

Treasurer S. A. Burgess reported: Nothing on hand last report; total receipts, $233.90; expenditures, $177.49; balance on hand, $56.41. An additional report of the treasurer was read, showing the general financial condition. The secretary's financial report was read, showing a total expenditure of $7.10. Marie H. Clark, superintendent of Home Class department and Gospel Literature bureau, reported what had been done in those branches of the work, also presented

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her financial report, showing a total expenditure of $2.00 and $13.17 respectively. Financial parts of all three reports were referred to an auditing committee composed of F. P. Hitchcock, Nephi May, and D. Morgan.

The report of the improvement committee, composed of J. A. Gunsolley, Etta M. Hitchcock, Louise Palfrey, and J. F. Mintun, was read:

1. We recommend that a special committee be appointed to draft blanks for reporting locals to district associations and district associations to General Association.

2 We further recommend that a special committee, of which Sr. Marie Clark shall be chairman, be appointed to revise Home Department Leaflet. And when considering the subject of Home Class work, should it be considered that sufficient authority is not given for its existence, that such action be taken as will correct this deficiency so far as practicable.

3. We further recommend that a special committee be appointed authorized to consider the subject of pronouncing vocabulary for Book of Mormon, and complete such work as may by them be considered necessary to present to convention for approval; and we consider it advisable that the convention through its president, or some one or ones specially appointed, present the action of this convention upon this matter to General Conference for their action.

4. We favor a small edition of the Book of Mormon paragraphed as is the present large edition, and also a cheaper edition than at present published, and would recommend that the convention authorize the executive committee to confer with Board of Publication with reference to the issuance of such editions.

5. We further recommend that a special committee be appointed to examine junior lessons on Book of Mormon now prepared and report what action they may consider advisable to take in regard to the preparation and use of such lessons for Religio work.

Section one was adopted and the special committee appointed, consisting of Dora Young, Alice Thorburn, and Bro. Sherman. Section two was divided and the second sentence considered first, and a resolution indorsing the Home Class work adopted. The first sentence was then adopted, and the chairman appointed Marie H. Clark, W. W. Smith, and Dora Young as the committee. Section three was referred to a committee appointed by the body, to consider and report to this convention, composed of J. A. Gunsolley, S. A. Burgess, F. M. Sheehy.

Adjournment was then taken.

The afternoon session was opened by usual exercises. After reading of minutes, an additional report of the credentials committee was heard, and according to program the constitutional amendments were taken up. Constitution of local societies, article 4, section 1, was amended by adding at the end, "except in cases where letters of removal are presented, when vote may be taken at time of presentation." Section three of the same article was substituted by the following:—

Any member who may wish to withdraw from the society shall give one week's notice of his intention to do so, except when he desires to remove and unite with another society, in which case, if in good standing, he shall be given a letter of removal recommending him to membership in said society, and vote may be taken without one week's notice.

The election of officers was then taken up, and D. A. Anderson, A. B. Hanson, Nephi May, and S. F. Simmons were appointed by the chair to act as tellers. A resolution was adopted providing that if, on the first ballot, anyone receive a majority of all votes cast, he should be declared elected on the first ballot; if otherwise, as provided by the constitution. The present general officers; viz., J. A. Gunsolley, president; Ammon White, vice president; Etta M. Hitchcock, secretary, and S. A. Burgess, treasurer, were reëlected, each upon the first ballot, and the choice of each was made unanimous.

Section four of the improvement committee's report was then taken up. A number of amendments and substitutes were offered, but all were lost, as was also the original section. While this is true, it is also true that the general sentiment seemed to be that we should have a low-priced edition of the Book of Mormon, and further, that at the earliest practicable time the Board of Publication should issue a new, standard edition of the book, carefully paragraphed and versified, all future editions to be uniform therewith.

After the chairman had explained the lessons, section five was adopted and the committee was appointed to consist of Louise Palfrey, Eunice Winn, and Walter W. Smith.

The auditing committee reported the accounts of the treasurer, secretary, and superintendent of the Home Class department correct, and their report was adopted.

Committee on Book of Mormon vocabulary reported, indorsing the work already done by Sr. LaJune Howard as a work of progress, recommending that it be referred to conference, to make definite and final action. An amendment was offered, much discussion resulted, and the matter was finally recommitted to the committee, for report later.

The committee appointed to draft resolutions of condolence and respect *re* the death of the late secretary reported, and it was adopted by rising vote, and the audience, while on its feet, sang the third stanza of 118, Winnowed Songs, as a prayer from the body for the family of the departed brother. This part was characterized by great solemnity, and was so touching as to bring to the eyes of many, sympathetic tears. It was then voted that the resolutions passed be engrossed and presented to Sr. Hitchcock.

A petition from the Des Moines district requested the convention to take steps to issue graded quarterlies for use of students in their lessons. It was referred to a committee, F. M. Sheehy, F. G. Pitt, and J. A. Gunsolley, they to report as soon as possible.

Question of a Religio badge was taken up, and samples of badges were submitted. It was moved that these, with the question of badge, be referred to a committee of three appointed by the chair. A substitute was offered, in effect that "this society does not need a badge." This provoked considerable discussion, pro and con. The whole matter was finally tabled indefinitely. Adjournment was then taken.

Wednesday Evening.—"Uncle Mark" Forscutt offered prayer, and Ammon White presided, while a very interesting program as follows was rendered:

Vocal solo by Miss Corda White. Address by J. A. Gunsolley. The speaker very interestingly traced the history and development of the society in the eight years of its existence. He stated at the first that the Religio existed because of a demand therefor. The demand arose because there were numerous local societies throughout the church organized for moral and social purposes, each independent, but yet all working along certain lines in common. Unity of cause demanded unity of action, and the Religio was the outgrowth of the demand for unity among these societies. In 1892 the "correspondence" department was established in *Autumn Leaves* for the literary development of the youth of the church. In this department appeared the first agitation for a general organization, and in it also appeared a call for a convention, in response to which a few assembled in Independence and took the first steps toward organization. About twelve or fifteen were present. At present the Religans are about four thousand strong,—an increase highly gratifying. At the meeting of the few a committee of three was appointed to devise plan of organization, to report to conference of 1894. In February, 1893, the committee met in Lamoni, and experienced the presence of the Spirit in their meetings, thus being assurred that their efforts were approved of God.

In 1893 the committee reported, the report was adopted, officers were elected, a name selected, and the organization started auspiciously.

In June, 1893, the executive committee decided upon course of study, also decided to publish program in periodical called the *Program*, which was first issued by the *Ensign*. Four lines of work were laid out; viz., literary, temperance, religious, and missionary, a week for each successively. This plan proved successful for a

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time. Next year each department was divided, and the missionary was displaced by historical. Thus the attention of the workers was still further divided. The committee on organization had thought the work of the general society should be on church lines; but the tendency towards the social side, or for entertainment swayed the organization until it finally was seen a change must be made to prevent dissolution. In 1897 the climax of discouragement was reached by the president and secretary and others. The stability and life of the organization were threatened. The true spirit of church work had been ignored. A fast and prayer service resulted in unity of thought, and changes were instituted which resulted in a healthy growth of the society. The society is now making religious work its chief object. The present prospect is encouraging, and Divinity's blessings are on the society.

Following the address, Mrs. Brackenbury and Mrs. Flo McNichols sang a duet, and then Marie H. Clark read a paper on Home Class work, which was a resumé of home class work in general and of the class work of Religio society specifically. She succinctly summarized a number of lessons learned in her work and pointed out a number of ways where good would result to the work if certian changes were made.

Next number was an instrumental duet by R. G. Smith and George Hulmes, Jr. This was followed by a recitation by Katie Chatburn, the little daughter of Frank J. Chatburn.

Miss Louise Palfrey read an excellent paper on the Book of Mormon and its relation to the literature of the world and the church. She paralleled it with the Bible, and showed the peculiar relation of the Book of Mormon to the people of this world, and called attention to the many evidences which have developed vindicating the positions of the book. No doubt her paper will appear in due time in the *Autumn Leaves*.

Two of the Kansas City brethren then sang a duet, which was followed by some announcements, when the closing number was rendered, — a quartet of Independence young ladies.

On account of unfinished work it was found necessary to hold a special session on the morning of Thursday, the 4th, at 7:30 a. m. The committee on report blanks reported, and it was recommitted to them, to report during the session.

Committee on Home Class leaflet reported, and the executive committee was authorized to make slight corrections made and to have the leaflet as corrected, published.

The adopted report of the committee on Book of Mormon vocabulary reads as follows:—

We recommend that this convention indorse the work of Sr. L. Howard as one of progress, and that we ask the General Conference to provide for its being fully authenticated and the General Conference publish at as early a time as practicable.

Committee on petition from Des Moines district was read:—

We favor the granting the petition, and that this convention authorize the executive committee to take such steps as will put into operation as soon as possible the publication of the said quarterlies.

A motion to adopt was followed by a lengthy discussion, after which, because of lack of time, and because that the programs in *Autumn Leaves* were likely to be published separately, it was voted

That we defer further action upon this matter till next convention.

Committee on blanks reported forms for report of locals to district, district to General Association, and letter of removal. After slight amendments, the forms were adopted.

Committee appointed to examine junior lessons reported they had not had time to examine thoroughly, whereupon it was voted,

That the junior lessons be left in the hands of the executive committee.

The president, vice president, and secretary were authorized to appoint a credentials committee prior to next General Convention. The executive committee was also authorized to prepare charters and commissions for organizations of local societies.

Minutes of previous sessions were read, the Doxology was sung, and the General Convention of 1901 was a thing of the past.

GENERAL SUNDAY SCHOOL CONVENTION.

The tenth annual convention met in the stone church, Independence, Missouri, Thursday morning at ten o'clock. After usual opening exercises the superintendent, Bro. T. A. Hougas, offered a few opening remarks as to purpose; reported the outlook good. The secretary, Bro. W. N. Robinson, being so authorized by vote, chose Bro. J. F. Mintun and Sr. Belle James as his assistants. The assembly chose Bro. A. M. Chase chorister, with power to choose assistants and organists. The appointment of a credentials committee the evening previous by the superintendent was indorsed, the committee being U. W. Greene, Maggie Pankey, and Alice Schwartz. The chairman was authorized to provide janitor and ushers. It was then voted that Bro. Hougas talk to the convention three minutes while waiting for the report of credentials committee. He urged the necessity for concentration of thought; time was short, and it was necessary to shorten preliminary work if possible; still we should proceed carefully and thoughtfully; do the work rightly and promptly; not speculate on fine theories—take notes and do that later; speakers should limit themselves to short speeches—to that which is extremely practical—hard facts; be careful, be thoughtful, be prayerful.

The credentials committee report was then adopted, the committee continued. The temporary organization was then made permanent.

Report of the general superintendent was read. He mentioned that ten years ago this morning the General Association was organized. He believed the needs of the work demanded a periodical, but thought the only feasible plan for the present would be to secure enlargement of space in the HERALD. To this there would be expense attached, but the good accomplished would more than compensate therefor. He reported a need for a field worker. The general sentiment existed that this worker should be the general superintendent, but on account of increase of work, the present superintendent was not available any large portion of the year. The only way of solving the problem was to find a superintendent whose hands were not tied and support him. He reported that a teacher's quarterly is yet needed. Regarding a song book, there was not enough good music to make a book, and that it would be folly to publish unless we could improve. Said we must meet conditions as they are. We build the stairway because we cannot make ascent at one step. He closed with the exhortation to be practical, kind, and prayerful.

The first assistant superintendent, Bro. J. A. Gunsolley, and second assistant, Bro. F. M. Pitt, also reported. The report of the secretary, Bro. W. N. Robinson, showed that out of fifty-two districts fourteen had not reported.

Report of the treasurer, Bro. A. B. Hanson, showed the following totals: On hand last report, $1,139.06; receipts, $925.08; expenditures, $451.00; on hand April 1, $1,613.14. The general superintendent's financial report showed: Total receipts, $219.54; expenditures, $224.06; due superintendent, $4.52. The first assistant's financial statement gave the following totals: Receipts, $54.16; expenditures, $38.68; on hand, $15.48. All these financial reports were referred to an auditing committee composed of Brn. C. C. Pease, R. Wight, and C. C. Joehnk.

An additional report from the credentials committee was received, and the assembly adjourned till 2:15 p. m.

Afternoon Session: — Convention met at appointed hour. After reading of minutes, the chairman rendered some decisions. He said a two thirds vote would be required to carry a "previous question" motion, and that all nominations for office must be sec-

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onded. No person shall be allowed to decline, unless by permission of the body, after nomination is announced by the chair.

The editor of the *Quarterly* reported she had lessons prepared until October. She had prepared *Teachers' Quarterly*, but by action of Executive it had not been published.

Bro. H. A. Stebbins of the revising committee reported, and declined to serve longer thereon.

The committee on improvements reported. Favored suggestions made last year, and urged favorable consideration of the suggestion to enlarge department in the HERALD, and the placing of the *Hope* under control of the association for improvement.

The convention then passed to the special order of the day,—the consideration of proposed constitutional amendments. The courtesy of the floor was extended to the ministry. The chairman answered questions and made explanations in reference to the ministry, and urged the ministry to unite with the Sunday school work, then they would be delegates undoubtedly.

Article 1, page 15 of 1900 edition, Constitution and By-laws, was amended to read:—

The officers of each Sunday school shall consist of a superintendent, assistant superintendent, secretary, treasurer, chorister, and librarian, and other assistants, as may be necessary.

Article 2, section 1, page 15, same edition, was amended by striking out, "see that teachers follow methods advised by the superintendent of the association," and inserting instead, "and advise the adoption of such methods of teaching as he by investigation shall decide to be practicable."

Paragraphs 2, 4, 5, and 6, in HERALD of January 2, 1901, page 17, were adopted as they there appear, and paragraphs 3, 7, 8, 9, and 10 were laid on the table.

F. G. Pitt, Sr. W. N. Robinson, A. H. Mills, of the song book committee, reported in lieu of the chairman of the committee, who was absent, and from him no word was received. A number of pieces had been received, but the committee doubted the advisability of continuing the committee. The material received was not appropriate and was not up to the standard of Winnowed Songs. They recommended that a committee of three be appointed who shall be custodians of the music now on hand and that they be empowered to solicit and receive new music. The majority report of the committee was adopted and the chair was authorized to appoint such committee.

The chorister announced D. L. Morgan and A. H. Mills as assistants and Audentia Anderson and Belle James as organists for the convention. Adjourned till 7:30 p. m.

Thursday Evening.—Minutes were read, corrected, and approved.

Auditing committee reported accounts of superintendent, first assistant, and treasurer, correct. Report adopted.

The report of the improvement committee was taken up. It was reread, as was also last year's report, and it was decided to consider it by section. The first section was read, as follows:

We approve of the appointment of a lesson committee to decide on the lesson course. Farther, that this committee also act as the revising committee. We recommend that the executive committee, associated with this committee appoint the editor and fix compensation (the editor having authority to appoint sub-editors.)

The following amendment was offered:—

To strike out, "To decide on the lesson course," and to insert instead, "That we follow the international lesson text as far as practicable."

This provoked an animated discussion, and the remainder of the evening session was devoted thereto, the motion to adjourn till ten o'clock next day prevailing about 9:30.

Friday Morning, April 5.—After opening exercises, discussion on the international texts amendment was resumed, lasting nearly all the forenoon. The previous question obtained, and yea and nay vote called for. Being so taken, the vote stood, 308 7-15 for, 973 8-15 against, and the amendment was declared lost. The assembly then adjourned till the afternoon hour.

Afternoon Session.—The minutes were approved, after which the vote was taken on the original motion, viz., to adopt the first clause of the improvement committee's report, which resulted in its being adopted.

Various matters of business were read, and the special order, election of officers, proceeded with. Bro. T. A. Hougas was chosen general superintendent, Bro. J. A. Gunsolley first assistant, Bro. G. H. Gates second assistant, Bro. D. J. Krahl secretary, Bro. John Smith treasurer, Bro. S. A. Burgess librarian, the choice of each being made unanimous. Votes of thanks were tendered the outgoing secretary, second assistant superintendent, librarian, and treasurer; also to the superintendent and first assistant for efficient services rendered.

A motion to reconsider the election of John Smith as treasurer was made, but it was laid on the table.

Appointment of a lesson and revising committee in harmony with the resolution passed providing therefor was taken up, and many nominations were made. But so many declining, it was seen that the rule had been misunderstood, and its reconsideration resulted in its defeat. It was then voted that we proceed to elect a revising committee, which resulted in the choice of Brn. J. W. Wight, Heman C. Smith, and R. S. Salyards. Adjournment was then taken till the evening hour.

Friday Evening.—After usual preliminaries and reading and correcting minutes, it was resolved to limit speeches to three minutes. Voted that appointment and compensation of editor of *Quarterlies* be left to the executive committee of the association.

On motion, two hundred dollars were set aside for the expenses of the executive officers.

Improvement committee made its final report. No recommendations. Moved to receive the report and continue the committee another year. An amendment was offered to strike out the words, "and continue another year." The amendment carried, as did also the motion as amended.

J. W. Wight, as member of tne revising committee, made individual report.

It was moved that a music committee of two be appointed to revise the music on hand, and that from two to four pieces be published in each number of the *Quarterly;* pieces to be stereotyped, and put in book form when sufficient number had been printed. Various amendments and amendments to the amendments were offered, and finally the whole matter was tabled.

It was resolved that this body do now appoint a committee consisting of the first primary teachers present, to confer and agree on some plan for infant class lessons.

A movement was made to appoint a committee, of which the superintendent be one, to revise Constitution and By-laws, their report to be published in the HERALD three months prior to next convention. Action was postponed.

Report of Sr. Burton on Sunday schools in the South Sea Islands was read.

Minutes of the session were then read and adopted.

It was then voted that names of the music committee, when appointed, appear in published minutes.

Convention then adjourned till eight o'clock on the morning of the 6th.

April 6, eight a. m.—Minutes read and approved.

The committee of primary teachers appointed last evening made a report favoring the issue of a teachers' help for the use of those having infant classes. They also recommended that the subject be the life of Christ and indicated a system of classification and illustration which in their judgment would be suited to such quarterly. They also recommended that these helps be edited by Sr. Lucy L. Resseguie, assisted by Srs. Dora Young and Audentia Anderson.

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A movement was made to adopt the report. Speeches were limited to three minutes and the rule regarding new business was suspended to accommodate new features. The report was taken up by sections and the first part, that providing for the issuing of the helps, was adopted. The part concerning the subject, provoked considerable discussion, which verged on the old question of uniformity of texts. After considerable discussion, that part was also adopted, as were the rest of the recommendations, including the setting apart of fifty dollars for incidental expenses. The entire report adopted as amended.

Minutes were read and approved.

Adjournment was had after listening to a verbal report from Sr. Emma Burton of the Sunday school work in the South Sea Islands.

THE GENERAL CONFERENCE.

SATURDAY, APRIL 6.

Promptly at ten o'clock President Joseph Smith called the conference to order.

Moved that President Joseph Smith and his counselors, A. H. Smith and E. L. Kelley, preside over conference. Carried.

"Redeemer of Israel," was then sung, Bro. F. G. Pitt leading, and Bro. A. H. Smith offered prayer.

Bro. R. S. Salyards was chosen secretary and authorized to choose assistants. He chose Brn. D. W. Wight and G. R. Wells.

Credentials committee was appointed by the chairman: Brn. G. H. Godby, T. J. Sheldon, U. W. Greene.

Brn. R. M. Elvin, F. E. Cochran, D. F. Lambert were selected as press committee, to afford information to newspaper reporters, etc.

Bro. O. L. James was chosen chorister with authority to choose assistants and organists.

Sr. Belle James was chosen stenographer to the conference.

It was then voted to have short addresses from the presidency, and then others, if time.

President Joseph Smith then addressed the conference as follows:—

Responding to this call, I greet you this morning, with a degree of confidence in what we understand to be the work of God. And when I make this statement, I make it with the understanding that I give my personal confession to that statement, that I can have no personal mental reservation, and that whatever may be the fate of the body or of any individuals in the body, without respect, or without limit, he must necessarily make answer for that confession at the bar of God, after this earth-life shall have ended, or his Majesty, the King of kings, shall come; that there is for me no halting place, and that my chief effort should be to serve God and the Master, his Son, that when I shall be called hence to answer, I shall be able to answer to Him with a conscience clear of offense. And while confessing infallibility belongs only to God and Christ and the directions of the Holy Spirit, I confess that I am fallible, liable to err, fail in judgment, fail in proper discernment under trying conditions. And it is fortunate for me this morning that from 1860 until now I have never made any claim to infallibility, but have persistently held that in Christ, the great Revelator to the church and in the Father and in the Holy Spirit only is there infallibility.

I do not know how it may be with others, but the question must be settled by them, for they, too, hold responsibility to God as do I, and in accordance with the talents which are conferred, the degree of responsibility imposed, the sphere of action in which each and every one is called to pass his life and give his service, there must be a continued responsibility from which we cannot be absolved until we lay down our weapons of earthly warfare and return our spiritual responsibility to him by whom it has been conferred.

I believe that under the realizing sense of this agency, we are individually prepared to move forward. I assure you that I am. With this understanding, as I before stated, I have no mental reservation. As a servant of the body I expect to serve the body according to the light and intelligence which may be given to me; and if I serve the interests of the body in the light of inspiration that may be granted unto me, answering to God for my responsibility in a spiritual sense and to my brethren of the church in their proper spheres for my open action in the church, I must continue to serve until the end, and submit myself unto the laws which we have consented are good.

The opening prospect before us as a body, judging from what I see represented this morning from the different districts and places whence this assembly has come, must necessarily be good; that the influences of the gospel are at work where these ministers have been and that there are continued openings for the passing in and occupying of those who are called into this wondrous ministry. And I believe it to be the maxim of the most of you, at least I venture to make that statement, that the gospel is true. Jesus Christ is the Lord and God the Father over all; and though men may fail, organizations come to naught, even the stars and the moon and the sun apparently fail in their orbits, he who remains faithful to the end shall not lose his reward. And when I think further along in this line, I see how immeasurably wide is the latitude that is afforded us, and yet how narrow the path upon which we are to walk the way unto life and salvation, as the Master has stated that the gate was straight and the way was narrow—and there were but few who found it, entered and walked therein.

But the promises made by the Spirit to us are excellent. The admonitions by dream, by vision, by prophecy, for the months that are past have carried the continued injunction to come up higher, to increase in personal righteousness, to make a better, a more continuous effort to achieve personal purity, and, so far as possible within the reach of everyone in his respective sphere, to keep the influences of immorality from injuring, destroying, or hurting the body and the cause.

I look upon my brethren as individuals with the understanding that their motives are good, that their intentions are upright, that the purposes they propose to serve are, in their estimation, correct and for the purpose of the best results. I believe that to be the true spirit which should exist among coworkers. And, if we observe the injunction that "charity preventeth a multitude of sins," as we have it in the Inspired Translation, we shall be moved upon by that degree of charity that will prevent sin and we will fail in making men sinners constructively. I will try to give you my understanding of that thought, so that we may see whether or not we agree in regard to what is a constructive sin. There are a great many things that are not forbidden in the law; there are a great many things which men may do that are not specifically stated in the law and as duties obligatory upon them: but men differ in their organizations, in their impulses from the pressure of conditions that may be brought to bear upon them, see things in different lights. They act according to the light that is upon them and with them, and they may, by thus doing, run counter to some portion of what is known or may be known as the unwritten law. If we make transgressors out of them because of this, I understand that to be a constructive sin, and makes a man constructively a sinner.

Now, for instance, we have what is termed "apostasy." And what is apostasy? It is said to be the departing from the faith to which a man has given his previous voluntary consent. A man's opinion may change; the moral structure or moral element of his organization may be changed in a sense, and under his changed conditions and differing influences he may see things different from what he did, and refuse to subscribe unto that to which he had hitherto unconsciously given his adherence without specific thought, and that may make him constructively an apostate; while his moral condition, his intentions may be just as pure, just as good as our own. I hold that is making a man constructively a sinner.

The question of apostasy is a peculiar one; but as I once told a Baptist minister, it was a question that could not be decided this side of the great judgment bar, and asked him if he knew of any tribunal this side of that great judgment bar that was authorized to sit in judgment and determine whether a man was orthodox or whether he was heterodox.

"Well," he said, "I do not know that I do."

I confessed to him that I did not. As a consequence, it has always seemed to me that we ought to be very careful in regard to how we pronounce a man an apostate. Having borne the title so long myself—now over forty years—and as a consequence, smarting to a certain extent under it—I think I am prepared to look somewhat leniently upon men who may differ from me before I pronounce them apostates, especially so when there is no viciousness in their change of opinion, when they quietly take up the rôle of their every day efforts and go about their business with good moral intention, and without attempting to do injury and hate toward their fellow men.

I regard the situation in which we are placed this morning as one largely propitious of good to the church, whatever may result to individuals; and I trust that while we shall remain together, while we shall undertake the important business of the conference now before us—the most of it, perhaps, not fraught with so much danger as has sometimes been the case when we have assembled—we shall be exercised by the spirit of uprightness of intention and correctness of thought, and that that unity of spirit which will enable us to work together for the accomplishment of good unto the great body to which we belong, and to the world that now is looking upon us with more or less favor in some places, and perhaps with more or less disfavor in others.

Thanking you for the kindness in which you have listened to me, I will permit others of the Presidency to address you according to your motion.

Counselor A. H. Smith then said:—

It is with a degree of satisfaction and pleasure that I greet you this morning, engaged in the greatest work that has ever been delivered to men. And when I look around me and see these faces in the assembly and realize that they have come from almost all quarters of the globe, I realize the importance and extent of this work and the magnitude it has assumed, and I can comprehend how it is growing, in looking back over the history of the last thirty-five years of my life.

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My brother struck a chord that vibrated when he made the statement that he had no mental reservation, that he could see no halfway resting place; that once having entered in upon this great work and given himself to it, he gave all—all that he was, all that he had. Such has been my experience; and one of the strongest arguments that was made by the adversary—because I believe it was made by the adversary—before I entered in upon this work, was that it was presented to me as a continuous work, an arduous work, and that there was no place for me, once having entered in upon it, to rest; that once entering in upon the work and taking upon myself the responsibility of it, I became, in a sense, a wanderer upon the face of the earth. While I may have a home and a resting place temporarily, the demands of the work upon me are such that I must be in motion constantly to fulfill the duties devolving upon me under the call.

My work in the ministry has demonstrated to me, beyond the question of a doubt, that this thought is correct, that once having enlisted in the work, if we expect to win the race, we must continue in it. I was once permitted to have, in a sense, a vision: There was presented an open door, and I could look through it and see the beauties that are represented in the gospel work, and the ultimate triumph of the gospel, and I was looking through the door, and I was on the outside of the door, but there was begotten in my heart an earnest desire to get in the door and through the door into the midst of the beauties that were presented and the grandeur. I have been laboring to so prepare myself that when coming to the door, I may pass over the threshold and enter into the beauties and the grandeur that are found in the redeemed world, accomplished by the preaching of the gospel of the Lord Jesus Christ.

And now as I see before me this vast assembly, gathered for the purpose of transacting the business of this latter-day work, represented in the Church of the Lord Jesus Christ, I comprehend that there is before me still the same vista, the same view. I once thought earnest study and a few years of experience in the ministry would enable an individual to become so thoroughly acquainted with the principles of the gospel and its application to the human family, that I could become conversant with it in all its forms. I want to say to you that the longer I live, the more I see the work, the more I understand it, the grander it seems to me. The more I understand of it, the more it is revealed to me that there is more yet to be learned; there is an individual and collective work. If I seek to attain to the heights of glory and honor that is promised in it by the Master, I must prove myself faithful in all my service to God, and there can be no mental reservation with me, there can be none with you: and if you have entered in upon this work to accomplish it and to build up that which is developing and depending upon you and build up and establish the kingdom of God among men, recognized as his church, there can be no compromise, no mental reservation; you must look for no place to rest until you achieve the victory, the end. It is a continuous, energetic work, a continuous work of development, of learning. We can comprehend from the experience of our years in the ministry the promise made of God through Christ, that he will permit his children to become wise; he will reveal unto them his will and they shall learn; but it is declared farther, they shall receive precept upon precept, here a little and there a little. Hence you perceive in passing along up the great heights of knowledge, we must acquire this knowledge little by little. No man has been promised that he will receive it all at once.

I have found this to have been my experience, and I see before me yet that labor, that will continue so long as God leaves my intellect firm. There is no resting place for the ministry of God in this great latter-day. The best place in the world for the ministry to find rest is in the field in active service. I want to say to you that the best moments of my life have been spent in the field in the attempt to preach the gospel of the Lord Jesus Christ, and the best moments of my life have been spent when the influences of God's Holy Spirit have thrilled my whole being and filled me with the knowledge of the work that would enable me to stand before countless thousands bearing testimony to the work. When that Spirit is upon me I feel that I am in the presence of God, and, under these influences, the best company in the universe. And I believe that is the experience of every minister who has felt the thrilling influence of the Spirit of God.

There is no necessity for us to fear if we are faithful to God's commandments. If we live pure and holy lives, if our whole heart is centered in the thought that we will do God's commandments and move forward for the accomplishment of God's work, there is nothing in this world that will check or prevent the gathering out from the world of the pure in heart and the righteous, and the establishment of God's kingdom and the building of God's city and the gathering of his people preparatory to the coming of the Lord Jesus Christ.

Now, I feel encouraged; I have felt happy since I came here to meet in this conference; I feel still that God will lift the cloud, if there be one, he will break it, and he will let the sunshine of his Holy Spirit in upon us and fill us with joy and comfort and we shall realize that God is leading; and if we permit him to grasp our hands and lead us along, we shall feel the impress of his fingers and know that he is God, that he is leading.

Counselor E. L. Kelley said:—

I am glad to be able to meet you this morning in conference. Glad also to be able to state to you that I am in the faith of the gospel of our blessed Lord. And I can say this morning that my faith is as unswerving in the final triumph of his work and the full accomplishment of his purposes and all that he has promised through his servants in the past as it has ever been at any time. My work, so far as I have been able to perform any for the church, has been also of that character that I did not hold in my efforts a mental reservation, as was presented by the presiding officer of the conference. Accepting the work as I believed it was at the beginning of my connection with it, as of God, in which he proposed to bless his children; and believing that he would give me according to my labors as he would every other child, and that he had no reservations on his part, I felt it my duty in making the covenant to say, All that I have is at the direction of our blessed Lord. And whether it was myself or whatever I had to do with in this world, it was my duty to hold it subject to the good and prosperity of the body.

In my work I have done this at all times, God being my witness, and I believe, if we should all get in such a spirit as this, the accomplishment of the work that you and I have prayed for so long would be brought to a nearer close than any other one thing that we could do will bring it.

It is that confidence, that mutual trust, that sincere hope between each other and with each other that is most needed today in order to strengthen all the lines and to build up the church and kingdom of God. I know that the basis of all our work, in order to be sure, must be in accordance with the law of God as it has been revealed. Any individual in the church who shall walk outside of this is wrong, and any individual who walks outside of this must that far fail to bring good to the body, but rather than bringing good, if he walks in such way, it will bring evil; it will bring contention and strife; it will bring whisperings and backbitings; it will bring that that will disturb and cause a lack of faith in the body and a lack of confidence rather than that true confidence that should inspire the hearts of God's children in his work and his promises.

I do not think that an individual is in the full faith, the gospel of our blessed Lord, when he loses faith in the grand work in which we are engaged. Why? Because if this work is God's work, faith in God means faith in his work, and if this is his work, and we claim that we have lost faith in that, where is our faith in him? A lack of confidence in the cause of Christ shows a lack of faith, true faith, in Jesus Christ, he being the great Head of the church and directing. When I say this I do not understand that I am detracting in the least from the right of every individual in the body to feel and act freely and criticise for himself or herself; but if I did not have full faith and confidence that God had established the work, that he was directing it by his hand, I would not stand with you one moment this morning. I could not stand here and say that I believe it is God's work, but I think it will come to pieces because somebody is not doing as I think he ought to in his work. If it is God's work, it is true regardless of what individuals in this world may do, if we are his children, but it is necessary for us to take such steps in accordance with it that we may have lot and part in the building up and establishing of the same. It is possible for us to fail on our part of improving the opportunities that are allotted to us. It may be said that the fathers before have failed, and no doubt they did to some extent, for the revelations indicate it, not only of the last time, but of the earlier times as may be seen in the earlier revelations of God to man. So we may come short, and while it is a fact that we may come short, it ought to occur to every individual that the way that we may fail to come short in our labors and work, is to exercise greater faith and confidence in the power of God to move his own work; and that instead of trying to fight our battles ourselves, that we trust in God a little more to direct and to fight the battles for us. In other words: Sometimes we may think that we are wholly right and others are outside of the law, when we are in the wrong and it is us who have been outside of the law of God. Consequently we should be as ready, and more ready, to criticise ourselves and our own actions and views than we are those of our brethren, and trust God, who has promised to direct his work, that he in his own way will look after them, as us, and if they are in the darkness of midnight, that they may be brought to the light also. So that while I believe it is the duty of individuals to criticise, and to compare, and to reflect an unselfish but individual view in the church so that God may have a people who are at liberty to think and act for themselves and not slaves, yet there is such a duty devolving upon every individual connected with the body, that he owes to his brother and his sister that will and should forever debar him from setting forth his hand in a manner that would push his brother or his sister further from the work of God than he finds him when he begins to deal with him. We are not only here that we may be saved ourselves, but we are here that we may save others, and the individual who comes to the church of God with the selfish purpose of being saved himself alone is very likely to fall out before he runs very long. He must change such purpose and such feeling as that; it is not akin to the spirit that was manifest by the great Missionary, Jesus Christ, when he left his own and came to labor that the children might be saved and have part with him. So we should manifest charity. It is not the warfare that we are engaged in wherein the individuals within the body are to be attacked. If it is necessary to correct, they must be approached according to the law of God, which provides not an attack,

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but a brotherly communion, so they may be drawn from the evils they may be drawn into instead of being hurled from the place of safety that is within our ranks. I am wholly confident in the work in which we are engaged and that it will accomplish the work that has been promised in the latter days; but in God's own due time. The evidences that have come to me in the past year have been as sure as of any year in the past, and my hopes are builded as high today as they ever have been builded. My determinations are as sure this morning to keep within the divine line, if I am able to so direct my feet under the inspiration of the Almighty, as they ever have been, and I am glad, as these brothers have said, to be able to greet you in the hope that in the conclusion of our work here we may all go forth with more implicit trust, a greater brotherly feeling, and with the assurance in our hearts that we have better discharged our duties than we did one year ago; and if we can do that there will not only be progress in the line of the church work but in every line of God's work. It is unity, humility, harmony, which should come to this body and should remain with the body, and not distraction, and differences, and unkind feelings, or envy, hatred, and malice.

In the work that I have been especially engaged in for the year, I can say that it has never been in a better condition than at the present time. Not only that; but it has never been in as good condition as it is at the present time, as you will further see by the reports to this conference; and understanding and feeling as I do, looking over the ground of the year's work, notwithstanding the difficulties that have had to be met; notwithstanding the fact, too, that in some regards I have felt during the year that my brethren were looking upon me, with especial criticism, I have felt this, that as God is my judge I have been right in my doings in my official character in the church, and I expect that he will acquit me, whether men do or not. And I have not been in the least alarmed. While I have been standing in this full confidence, I have been careful not to injure any of my brethren, nor to say that that would injure them so that it could be pointed to in the future and say that I was the means of driving this one or that one from his sure footing wherein he had the right to the tree of life. I would have to answer for that in the future, and I expect in time to come to have to answer for my deeds, all my work, my relationship and dealings with my brethren; my relationship and dealings with my brethren not only in a spiritual way, and in the bond of love and peace; but also in a financial way, and in my dealings before God. And knowing this, why should I fail or fear any examination if I have done conscientiously in my life that could be made in any line that I have engaged in.

Now I thank you this morning for the one great evidence that I have had during the year, that has given me consolation, too, because I believe that I can thank all that are before me this morning for that. Notwithstanding all the hindrances, there has never been a year in which you have come more readily up with your finances to support the work of the church, that you have more readily paid into the treasury than the past year, and that has encouraged me and I can say this morning, and you will notice from looking over the report, that God's children are maintaining and sustaining his work, and that I have confidence in his children, and I have confidence that this work will move on, and whatever cloud may arise, or from whatever source or direction, that he is able to move that cloud away. That God may grant before these conference sessions shall all close that every cloud may be rifted and the great sunlight from the sun of righteousness may shine in upon us and every one may feel that the Master's hand is with us, is my prayer in Jesus' name. Amen.

Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 14.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

"Monday, July 18.—A feeling of persecution exists and some threats are made against us, and two men from Missouri visited us today, claiming to be a committee sent to warn us not to hold any more meetings in this part of the country. They said, 'You must think we are G—— d—— fools to allow you to build up a church in our midst. You will soon rise up and undertake to drive us out of the country.' We very plainly informed said committee that we were American citizens and preaching the gospel of Christ and were not in any manner connected or associated with the Mormons in Utah; and after some little explanation of our doctrine they made apologies to us and said: 'Gentlemen, go ahead; we have been misinformed in relation to you, and we will not do anything to hinder your work.' They bade us good-bye, and we took no further notice of the rumors that were put afloat against us. But we observed the little opposition against us in this place was indicative that Satan was aware a great work was going to be done in here."

We did not then think that near this place would be the headquarters of the church. Lamoni is only about fourteen miles from where this committee waited on us July 18, 1859, ever memorable in my history, for I admit I felt a little indignant at first to have a committee wait on me on such business. My own grandfathers were in the war to secure the liberty of our country from all oppression and that our government might be enjoyed as an asylum where religious intolerance should not have one breath of God's free air; and my father was in the war of 1812 to perpetuate that sacred boon for all ages to come—and to have these two men come to warn me to cease preaching the gospel of Christ,—well, I may say it served to stir up all the latent powers of my mind against intolerance and persecution that had culminated and been fostered by religious fanaticism since the world began. Whenever I see people get angry and discourteous with each other on account of a difference of religious views, I always call it Cain's religion, who slew his brother. The Inspired Translation of the Scriptures informs us that Satan inspired Cain to kill the first martyr through religious disappointment and to rob his brother Abel; and I must say, when any people or religious person gets mad with others while conversing on religious subjects, I cannot help thinking they have Cain's religion. The love of God sent Jesus, the blessed Master, to this earth to teach good will and peace on earth to all men, and my religion is to help the unfortunate to see the light of life that is revealed in the pure doctrine of Christ, and my weapons are spiritual (not carnal) to the pulling down of all ignorance and the establishing of knowledge in the hearts of my fellow men, which is eternal life through God's eternal Spirit. The Blessed One clothes the beautiful thought with these golden words:—

> And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.—John 17: 3.

All who have been or ever will be saved in the kingdom of God must be taught and led by the Holy Spirit, which gives them a knowledge of the truth, which is not an ecstacy of excitement and confusion, to bewilder the sober, candid, thinking mind to weigh facts and solid problems of logical truth submitted by the Divine Being. Jesus again gives us the sublime rule in this strong sentence and arbitrary statement:—

> Sanctify them through thy truth: thy word is truth.—John 17: 17.

Notice, my dear reader, it does not say through human rituals or ceremonies devised by mortal men or synods, which deny present revelation and God's willingness to commune with his children whom the Christ came to save.

But to return to my journal.

"July 19.—I wrote letters and read what I could in the Bible, though my head ached most of the time except when in meeting or earnestly talking upon our glorious faith. It seems very strange that since I started from Burlington every day and most of the time I am suffering with the headache, and a part of the time quite ill in health. Bro. Hinkle takes back today what he said a few days since when he proposed to wager his life that Bro. Joseph would not be president of the church, but he says, 'I will take back what I said, for truly there is truth in the law of lineage, but whether Joseph inherits the office of president or not is not clear to my mind yet.' We held a prayer meeting at Bro. Morey's. It was very spiritual and interesting. Two sisters requested baptism during the meeting.

"Wednesday, 20th.—This morning went to the river for baptism. Bro. Blair addressed the large audience who gathered to witness the example and obedience to the sacred ordinance which Jesus the Christ commanded, and who hallowed Jordan's waters by his example and commands to take his cross and burden, which is light

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and easy to bear, and 'follow me.' Bro. Blair was lit up with the Spirit to impress the thought that obedience to the command of God was better than to sacrifice, and illustrated his thoughts by King Saul's disobedience to sacrifice in the minister's office instead of hearkening to the word of the Lord. He then immersed ten precious souls for the remission of sins according to the doctrine of Christ."

One who was baptized, a Miss Elizabeth Hartman, deserves particular mention by me. When confirming her, I rebuked the disease that had troubled her and pronounced her well in the name of Jesus Christ. I was especially moved by the Spirit to say, "Be well." It troubled me very much, for she looked so well and hearty I did not think she could be ill in any way, and I often thought of it, and was much perplexed over it. Years passed and I had crossed the continent in the defense of the gospel, and yet that instance of administering and blessing Sr. Hartman with health was just as fresh in my memory as though it were but yesterday. A few years ago on my recent visit to Lamoni I met her again and she was telling me a dream she had some little time before. She said, "I do not know as it means anything, but I feel like telling you of it. I was walking in a very narrow path, and on each side of the path were thorns, thistles, weeds, and briars, and scattered among them on either side of me were now and then beautiful flowers, but I was not paying any attention to them. I looked ahead of me and saw an elevation like a plain, and all around it had banisters, and I saw a gentleman up there, and he said to me, 'Pluck some of those flowers and bring with you.' But I replied, 'I am going to a land of flowers.' 'Yes,' he said, 'but they are not yours,' and I could see the flowers hanging over the banisters."

I had the Spirit when she told me the dream, and felt to tell her the dream fitly represented the narrow path that but few could find in this world. The flowers represented the Christian graces that Saints should put on in this pobation, and the thorns, thistles, weeds, and briars represented the troubles and trials incident to this life, and only those in the midst of trials who secured the flowers and graces of the Christian life would indeed adorn the higher and better world. The sweet, happy influence of the Spirit indeed gave me comfort of soul as she then continued:—

"I have never forgotten the time when you confirmed me into the church. I had been subject to some complaint or disease, I do not know what, but I would be around the house or walking along in the road, when all of a sudden I would fall down helpless as a child without a single premonition or warning to my senses. I would fall anywhere I happened to be. But I never had one of those falls after you confirmed me."

My dear reader, I must indeed say in the language of the Psalmist David, The word of the Lord tried me (Ps. 105:19) all those years since I had confirmed this dear disciple, and pronounced her well, when to my human senses she seemed the very picture of health. I had often thought over this manifestation, but when she now told me of her illness and how she was healed from that very day, it lifted a load of doubt and fear from me that had distressed me many times for years. I had often thought how many of the prophets must have been tried in their very souls in olden time after they had received the word of the Lord and from every human standpoint it appeared impossible for the thing promised to them to come to pass. Nay, more, the very revelation they had received was so very forbidding and even brought trouble upon them, it would seem, yet they proved faithful. But I never applied the lesson to myself in those early days and so gained comfort from them, as I should have done.

It would seem I was often left alone. I now see why it was so. For example, let me illustrate, for the benefit of my reader, from the devoted son of Jacob:—

> And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

Ah, they seem to have had a presentiment that the dreams meant something.

> And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying.—Genesis 37:5–11.

Again:—

> And when they [his brethren] saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.—Verses 18–28 inclusive.

It is seen in the above that the word of the Lord given to Joseph must have been a great trial to him, suffering and pain. But the hand of the Lord overruled, even in this cruel event of wicked men, and made the wrath of man to praise God, and Joseph to be a savior to those wicked men. Let the Psalmist David describe this wonderful event:—

> He sent a man before them, even Joseph, who was sold for a servant: whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom.—Psalms 105:17–22.

O, my brethren, what a flood of light is poured on this sacred passage! Just think of the cruel suffering this little lad must have passed through! He was only seventeen years old when he was sold to the Midianite merchantmen as a slave. Stripped of his coat of many colors; torn away from affectionate father, mother, and sisters; bound with chains and driven into Egypt, a foreign land. The dark night that passed over this loved son, loved of God and all good men, can only be imagined by us in this way off and late age of the world. What was in reserve for that young prophet of God was hid from him. The cruel, voluptuous Potiphar's wife. The dark dungeon where the hideous criminals were incarcerated had not yet opened its iron doors, grating on his sensitive ears. The accusations against him as one of the blackest criminals that ever was thrust into a prison he had never as yet thought of. And all of this was awaiting the young prophet. What must have been the distress of this poor boy's mind none can tell at this late date, though, thank God, a little light is thrown on it by those same cruel, self-condemned, wicked brothers, in just two verses in the Bible, when they, too, were bound in a lonely

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prison house as spies, though they did not mean to admit their crime. Let us read it:—

And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.—Genesis 42: 21, 22.

And again:—

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.—Genesis 43: 26.

O, how the eleven sheaves bowed to his sheaf!

And Judah and his brethren came to Joseph's house; . . . and they fell before him on the ground.—Genesis 44: 14.

Yes, Joseph's dreams came to pass.

(Continued.)

SANCTIFICATION.—NO. I.

BY C. SCOTT.

Sanctification is a principle of divine truth taught in all the revelations of God to man, so far as we possess them, both ancient and modern. It is testified to by our Savior, the prophets, and apostles. It is characteristic of our Father, his son, and the angels of heaven, and must be made characteristic of all mankind who are made free from sin through the atonement of Christ, and who are redeemed, finally.

A belief in the work of sanctification, as taught in the gospel, has ever manifested itself among those who understandingly accepted the gospel and lived faithfully in accordance with it. It is just as important and essential to salvation in Christ, in its place, as any other principle of truth.

Much speculation has been and is indulged in by many good, religious peoples, and a vagueness of ideas exists as to what sanctification really means. Some claim to be sanctified who have never obeyed the gospel, and who, therefore, are in an unjustified condition; and some have gone so far in their claims to being sanctified as to have become infallible, so far as their liability to err or sin is concerned. And withal, they claim to receive such infallibility from God in answer to their prayers. And again, some confound sanctification with holiness, and claim to receive holiness—a second blessing — directly from heaven, a bestowment immediate and direct.

It seems to us, under these circumstances, it would be wise to investigate this question, briefly at least.

WHAT, THEN, IS SANCTIFICATION?

Webster's second definition of the word *sanctification* is:—

To separate, set apart, or appoint to a holy, sacred, or religious use.

We think Bible usage justifies this sense of the word, as follows:—

But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. —1 Peter 3: 15.

This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them.—Num. 20: 13.

According to the Apostle Peter, all true followers of Christ will set the Lord God of all created things apart as the only object, being, of their adoration and worship. In the second passage cited, Jehovah was known and separated from all others as the God whom Israel should reverence. Also, when the children of Israel were called upon to consecrate the first of their all to the divine service, it is written:—

Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox or sheep: it is the Lord's.—Lev. 27: 26.

No man in ancient Israel could "sanctify" or set apart, or appoint to any other purpose or service that which had been already consecrated to God. In Numbers 35: 11, we read that God commanded Israel to "appoint" cities of refuge for certain purposes when they should enter their promised land; and in Joshua it is recorded (see marginal reading), chapter 20, verses 6, 7, the names of the cities sanctified or appointed. When the tabernacle was finished and its furniture completed, Moses, by divine command, sanctified, separated, and appointed it to the divine service. (Lev. 8: 10.) In the divine instructions given to ancient Israel regarding their keeping themselves from defilements, we read:—

For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.—Lev. 17: 44.

In this text we are taught that both sanctification and holiness are conditional, depending on the active observance of the duties of those who are sanctified, and who, by sanctifying themselves, thereby become holy. And thus were the children of Israel sanctified. God set apart to the holy worship of himself, or "sanctified," the temple builded by Solomon. (See 2 Chron. 7: 16.) Our Savior was separated or appointed to be the Redeemer, Savior of man, to be the Prince of life, to be the Judge of quick and dead; and by this divine appointment was he sanctified.

Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?—John 10: 36.

Sanctification is the state or condition of being sanctified. Infallibility is not being liable to error or to making mistakes. A child of God, a saint is, briefly stated, a sanctified one. But saints do not by being such become infallible, or of a condition where they may not make mistakes, —mistakes too, that may be sins. In order not to be liable to mistakes, one must know all things, and be so impervious to the tendencies of the propensities of his being, that because of his knowledge of all right and wrong, he can and does abstain from all wrong, and know, infallibly, to do just right, and always do right. No one but God could, therefore, be infallible. To be sanctified, then, does not carry us over into the realm of infallibility, or that state of absolute perfection, in this life where we are beyond committing wrong, or of liability to err.

To avoid the extremes on any subject is an evidence of the operation of sanctification in us. Some of our modern advocates of sanctification are so extreme that should one wear clothes like, or in imitation of, those that God had made and sanctified for his ministers, the high priests, to wear (see Ex. 28), they would be adjudged to be anything else but sanctified. It reminds one of the incident that transpired where one condemned another for wearing a robe, costing five cents per yard, with a little ruffle just at the hem, while the pin that held her long, beautiful hair cost more money than the condemned robe! Whenever so-called holiness, perfection, or sanctification goes so far as to cause its votaries to sit in judgment, or accuse others merely because of external appearances, so long as they are of humble spirit, it is something else than sanctification. Jesus was holy and sanctified, but he judges no man.

If any man hear my words, and believe not, I judge him not; for I came not to judge, but to save the world.—John 12: 47.

It is the province of the true followers of Christ to judge principles in their relation to religion; it is the province of all to examine, bring to the test, the doctrines and teachings, religiously, of men, receive the truth, and reject the error. But sanctification, as used in the Bible and the other revelations, signifies more than to appoint, or separate to, or consecrate to a holy and sacred use. It also signifies:—

In a general sense, to cleanse, purify, or make holy.—Webster.

This definition applies under the gospel as well as under the law. All who render obedience to the gospel, by such obedience to the truth, sanctify or set themselves apart, or separate themselves from the service of sin to the love and service of God. So the Apostle Paul, while addressing the Corinthians, addressed "them that are sanctified in Christ Jesus, called to be saints." He did not address them as those who were either individually or collectively, absolutely without sin. *Sanctification involves the process of becoming holy and perfect.*

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Our obedience to the truth is the process. "Sanctify them through thy truth; thy word is truth," says our Savior to the Father. (John 17:17.)

A number of years after the temple was builded, it was permitted to be defiled by leaving many things in it that were not right, so King Hezekiah determined to cleanse the house of the Lord, and the priests who had the care of the house were directed to see that the work was done.

And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord; so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.—2 Chron. 29:16, 17.

In this case, as we see, to cleanse and to sanctify is used interchangeably. And it will be observed that the process, or actions, or work of cleansing the house, was sanctifying it. To cleanse the house of everything unholy was to sanctify the house. The power of God's law, and a strict obedience to it, to all of its requirements, are essential to the cleansing of or sanctifying men from all past sins, and this involves their own efforts in complying with all its commandments. By the word or law of God is man begotten through his faith in that word.

Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.—Jas. 1:18.

The law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple.—Ps. 19:7.

Hear David again on this point:—

Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: *for I trust in thy word.* And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever. And I will walk at liberty: for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me.—Ps. 119:41-50.

The prophet here holds forth the all essentiality of the keeping of God's statutes, law, and commandments, as a means ordained of God to man's perfection, holiness, and sanctification; also, that by the word of truth he had been "quickened," or began to have of the divine life. Jesus says:—

The words that I speak unto you, they are spirit, and they are life.—John 6:63.

In harmony with the foregoing is the following language of Jesus:—

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me.—John 17:17-23.

A number of points in this statement of the Christ are of special importance in this connection. He sanctified himself for our sakes, that we might be sanctified through the truth—God's word. All who believe on Christ Jesus, as the one sent of God, Savior, Redeemer, God manifest in the flesh, on the word or testimony of his apostles and witnesses, are "one" in faith. Paul says:—

For both he that sanctifieth and they who are sanctified are all one; for which cause he is not ashamed to call them brethren.—Heb. 2:11.

Will Jesus be ashamed to call all brethren who are not sanctified and are one by believing the word of God by his witnesses? The unity of God's children in faith through his word is made a basis for the world to believe that Christ is sent into the world—sent of God, the Messiah. Now hear Paul again, and but a short time before his martyrdom, and when tendering his final charge in this world to the Ephesian elders, how solemn the words appear:—

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.—Acts 20:32.

Through God's word as a means men are converted, are brought to believe in God, made one in belief, and by their faithful, continual obedience thereto are sanctified, are brought into the relation of children, adopted into his family, and are brought into a state of sanctification. Perfection, holiness, and sanctification are principles in which the children of the Father are developed, not all at once, but gradually. They grow in these as in other principles of the gospel. "Let us go on unto perfection," says Paul.

Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new born babes, desire the sincere milk of the word, that we may grow thereby.—1 Peter 2:1, 2.

That our own efforts in keeping the law of God are all essential to our sactification further appears from the following:—

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory; and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory; he who cannot abide the law of a telestial kingdom, cannot abide a telestial glory: therefore, he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdon of glory.

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85:5, 8.

This language of God from the late revelations to the church is plain and positive, and fully accords with the words of the New Testament. And all the foregoing statements go to show that sanctification independently of the law of God—the gospel—is unfounded in truth, is a delusion. If man desires to be separate from sin and evil, let him put away his sins and turn and do whatsoever the gospel law requires. Aside from strictly keeping God's law, neither mercy, justice, nor judgment can sanctify him. By obedience to the truth of the gospel man becomes cleansed from sin. All the praying in the world avails nothing so long as obedience to the holy commandments is neglected. Here is the proof of this proposition.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7:21.

Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.—Luke 6:47-49.

By these statements of Jesus we see at once that to hear God's commandments and not do them is as vain as to build our house without a foundation in a flooded district. The house here referred to is our hope for salvation. Where are we building; on God's commands, or on man's traditions? Can we by praying only, change the immutable Jehovah from his expressed purpose?

Three things are essential for us to do: COME unto God—Christ; HEAR his sayings, and then DO them, and not some man's interpretations of them. Jesus' words relating to our duty need no interpreting, except as the Holy Ghost, who guides into all truth has explained or may explain and define them. We must do God's will if we become sanctified, and enter the kingdom.

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WHAT THEN IS THE WILL OF THE FATHER?

Since sanctification, holiness, and perfection depend on doing the will and commandments of God, it is of infinite importance that we become acquainted with that will. Let us read:—

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.—Isa. 1: 16, 17.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isa. 55: 7, 8.

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.—Mark 7: 21–23.

According to these latter statements of holy writ, sanctification must begin in the heart, and from thence evil must be rooted out. We must do this before the Holy Ghost will come to us, for he will not enter into and abide in unholy temples.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?—1 Cor. 6: 19.

If any man defile the temple of God, him shall God destroy.—1 Cor. 3: 17.

Thus wrote Paul to the church; and Jesus, speaking to his disciples, said:

And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 16, 17.

And the promise of the reception of the Holy Ghost as here made, is on the stated condition that the disciples love God and keep his commandments. We cannot receive the Holy Ghost without obeying the commandments, nor can we go on with the work of sanctification to a complete success without the help and direction of the Holy Ghost; so there is no complete sanctification, holiness, or perfection, without the faithful persistence in obeying all the gospel requirements, and so we become a partaker of the Spirit. The Apostle Peter thus testifies:—

And we are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to all them that obey him.—Acts 5: 32.

How then shall man begin the work of cleansing himself of evil, that he may be sanctified before the Lord? St. James says:—

Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1: 21, 22.

Again he says:—

Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.—Jas. 4: 8.

Peter, in harmony with James, says:—

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. . . . And this is the word which by the gospel is preached unto you.—1 Peter 1: 22, 23, 25.

From the testimony here adduced it is evident that sanctification is brought about through faith and obedience to the law or word of God, the gospel. Obedience to the truth purifies the soul, and to purify or cleanse is to sanctify. By obeying or accepting the gospel we separate or set ourselves apart from the corruptions of sin to the service of God. By a continuance of the observance of its holy requirements we learn to live holy, pure lives, and the work of sanctification continues its development in all the obedient, and is effected in all such as rapidly as they "cease to do evil and learn to do well." The Master says:—

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 4.

(To be continued.)

CLARKSDALE, Mo., Feb. 6, 1901.

Editors Herald:—Inclosed is a true translation of the latest Encyclical of Pope Leo XIII., which has been sent to me by my relatives from Germany. I send this article to you with the desire of its being published for the benefit of the elders in the church, if it is of any value. Yours in bonds,

ROBERT GARLICH.

CHRISTIAN REUNION.

ARGUMENT FOR THE PRIMARY OF ST. PETER.

The Holy Father, intent upon the work of bringing all to one fold of Christ, considers that it would conduce to that end were he to set before the people of the Christian world the ideal and examplar of the church as divinely constituted, to which church all are bound by God's command to belong. In accordance with his usual providence, God makes use of human instruments to effect the sanctification and salvation of men. To this end not only did he take upon himself human nature, but, in order to perpetrate his mission, the Son of God, those apostles and disciples whom he had trained that they might faithfully hand down his teaching and commands to those who desired the blessings he had purchased for all mankind by his death.

In commanding the "apostles and their successors to the end of time to teach and rule the nations, he ordered the nations to accept and obey their authority." In scripture the church is called a body, and the body of Christ. It is visible, as being a living and organized society, and is animated by the invisible, vital principle of supernatural life. Those, therefore, who either deny that Christ's church is a visible body, or refuse to allow that it "has the perennial communication of the gifts of divine grace" are equally "in a grievous and pernicious error." The connection and union of both elements is as absolutely necessary to the true church as the intimate union of the soul and body is to human nature;" and as this is the essential constitution of the church according to God's will, who also determined that it was to last to the end of time, this it must possess at the present day. It is obviously of the first importance to determine what Christ wished his church to be and what in fact he made it. According to this criterion it is the unity of the Christian church which must necessarily be considered, for it is certain that "he who founded it wished it to be one." The mission of Christ was to save" not some nations or peoples only, but the whole human race, without distinction of time and place." Hence, as the mission of his church was to hand down through every age the blessing of this salvation by the will of its founder, it is necessary that this church should be one in all lands and at all times. A church which should embrace all men, everywhere, and at all times, was clearly foretold by the prophet Isaiah, and was typified as our Lord's mystical body—a body united to himself as head; a mystical body, the members of which, if separated one from the other, "cannot be united with one and the same head."

And so another head like Christ, that is, another Christ, must be invented, if besides the one church, which is his body, men wish to set up another. Furthermore, "He who made this one church also gave it unity—that is, he made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body." And he willed that this unity amongst his followers should be so perfect "that it might in some measure shadow forth that union between himself and his Father." As a necessary consequence, in his divine wisdom he ordained in his church a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the faithful. The nature of this unity of faith must and can be ascertained from the commandments and teachings of Christ himself. The mere possession of the scriptures is not sufficient to insure unity of belief.

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"Not merely because of the nature of the doctrine itself and the mysteries it involves, but also because of the divergent tendency of the human mind and the disturbing elements of conflicting passion." It was necessary "that there should be another principle" to insure union of minds in the Christian church, and it is consequently proper to inquire which of the many means by which Christ our Lord could have secured this unity he, in fact, adopted. It is the duty of all followers of Christ not merely to accept his doctrine generally, "but to assent with their entire mind to all and every point of it. Since it is unlawful to withhold faith from God, even in regard to one single point." Christ endowed his apostles with authority like to his own, and promised that the spirit of truth should direct them and remain with them forever; and because of this commission, "it is no more allowable to repudiate one iota of the apostles' teaching than to reject any point of the doctrine of Christ himself."

This apostolic mission was intended for the salvation of the whole human race, and consequently must last to the end of time. The magisterium instituted by Christ in his church was by God's will perpetuated in the successors appointed by the apostles, and in like manner the duty of accepting and professing all that is thus taught is also "perpetual and immutable." There is nothing which the church, founded on these principles, has been more careful to guard the integrity of the faith. The fathers of the church are unanimous in considering outside the Catholic communion anyone who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church. Wherefore Christ instituted in the church a living, authoritative, and lasting magisterium. He willed and commanded under the gravest penalties that its teachings should be received as if they were his own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, *it must be believed by everyone as true.*" The very nature of divine faith makes it impossible that we can reject even one point of direct teaching, as this is practically rejecting the authority of God himself.

Christ commanded all men, present and future, to follow him as their leader and savior, and not merely as individuals but as forming a society, organized and united in mind. He established in the church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection of earth. That is, in the church founded by Christ, "all who wish to be the sons of God by adoption might to the perfection demanded by their high calling and might obtain salvation." The church is man's guide to whatever pertains to heaven. That she may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according *to her judgment its charge over Christianity.*" Wherefore they who pretend that the church *has any wish to interfere in civil matters or to infringe upon the rights of the state* either know it not, or wickedly calumniate it.

Besides being the guardian of the faith, the church must afford the means of obtaining the salvation purchased by Christ. The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the apostles and their successors, and in this way, according to God's providence, a duly constituted society "was formed out of the divided multitudes of people, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority." As "no true and perfect human society can be so conceived which is not governed by some supreme authority," so Christ, of necessity, gave to his church a supreme authority to *which all Christians must be obedient.* For the preservation of unity there must be unity of government, *jure divino*; and men may be placed outside the one fold by schism as well as by *heresy.* The nature of this supreme authority can be ascertained from the positive and evident will of Christ on the matter.

As he willed that his kingdom should be visible, Christ was obliged to designate a viceregent on earth, in the person of St. Peter. He also determined that the authority given to him for the salvation of mankind in perpetuity should be inherited by St. Peter's successors. It cannot be doubted that the words of holy writ prove that the church by the will of God *rests on St. Peter as a building on its foundation.* St. Peter could not fulfill this duty "without the power of commanding, forbidding, judging, which is properly called jurisdiction." It is [by] the power of jurisdiction that nations and commonwealths are held together. A primary of honor and the shadowy right of giving advice and admonition, which is called direction, could never give unity or strength to any society of men.

The metaphorical expressions of the "keys," and of "binding and loosing," indicate "the power of making laws, of judging and of punishing"—a power which our Lord declares to be of such amplitude and force "that God would ratify whatever is decreed by it. Thus the power of St. Peter is *supreme and absolutely independent;* so that, *having no other power upon earth as its superior, it embraces the whole church and all things committed to the church.*" As the governing authority belongs to the constitution and formation of the church, as the very principle of unity and stability, it was clearly intended to pass to St. Peter's successors, from one to another. Consequently the pontiffs who succeed him in the Roman episcopate receive the supreme power in the church, "*jure divino,*" and this is fully declared by the general councils and is acknowledged by the consent of antiquity. But though the authority of St. Peter and his successors is plenary and supreme, *it is to be regarded as the only authority.*

The bishops, who are the successors of the apostle, "inherit their ordinary power," and "the episcopal order necessarily belongs to the essential constitution of the church. They are, consequently, not to be regarded as mere vicars of the Roman pontiffs, since they exercise power which is really their own and are most truly called the ordinary pastors of the people over whom they rule." For the preservation of unity in the Christian church it is above all things necessary that there should be union between the Roman pontiff, the one successor of St. Peter, and the bishops, the many successors of the apostolic college. "It is necessary to bear in mind that no prerogative was conferred upon them in which St. Peter did not participate, but that many were bestowed upon St. Peter apart from the apostles. *He alone was designated by Christ as the foundation of the church.* To him he gave the power of forgiving and retaining, and to him alone was given the authority to feed."

From this follows "that bishops are deprived of the right and power of ruling if they deliberately secede from Peter and his successors, because by this secession they are separated *from the foundation on which the whole edifice rests.*" As the divine founder of the church decreed that his church should be one in faith, in government, and communion, so he chose Peter and his successors as the principal, and, as it were, the center of this unity." The episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it is subject to and obeys Peter, otherwise it *becomes a lawless and disorderly crowd.*" For the due preservation of unity of the faith it is not sufficient "that the head should have been charged merely with the office of superintendent, or should have been invested solely with the power of direction; but it is absolutely necessary that he should have received real and sovereign authority which the *whole community is bound to obey.*"

It is opposed to truth, and is in evi-

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dent contradiction with the divine constitution of the church to hold that, while each bishop is individually bound to obey the authority of the Roman pontiffs, the bishops taken collectively are not so bound; for it is the nature and essence of a foundation to support the unity of the whole edifice and to give stability to it, rather than that of each component part. It was through the strength and solidity of the foundation "that Christ promised *that the gates of hell should not prevail against his church*—a promise to be understood of the church as a whole, and not of any certain portions of it." Moreover, he who is set over the flock must have authority not only over the sheep dispersed throughout the church, but also when they are assembled together. Do all the sheep gathered together rule or guide the shepherd? Do the *successors of the apostles assembled* together *constitute the foundation* on which the *successor of St. Peter rests* in order to derive therefrom strength and stability? The popes have ever unquestionably exercised the office of ratifying or rejecting the decrees of councils. "Leo the Great rescinded the acts of the Conciliabulum of Ephesus; Damascus rejected those of Rimini, and Adrian I. those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact *that it lacks the assent and approval of the apostolic see, is admitted by all to be worthless.*"

Holy writ attests that the keys of the kingdom of heaven were given to *Peter alone*, and that the promise of binding and loosing was granted to the apostles and to Peter, but there is nothing to show that the apostles received supreme power without Peter or against Peter. Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primary of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of all ages.

Will the United States have a population of 300,000,000 by the end of the twentieth century? Mr. O. P. Austin, chief of United States Bureau of Statistics, in an article in the April *Forum*, answers the question in the affirmative. Mr. Austin very carefully considers the most densely populated districts and countries of the present day, and their conditions, and holds that the United States, with its enormously increasing cultivatable area, its resources, its rapid progress in economics and mechanics will be more able to sustain such a population a century hence than are the prosperous nations of Europe to sustain their population of today.

Happiness is a relative term but not always the term of relatives.—*Saturday Evening Post.*

Letter Department.

SALT LAKE CITY,
Utah, April 2.

Editors Herald:—As yet, we have not secured farther use of the second ward meeting house, where Elder Tanner and the writer spoke upon the same subject, the same evening, recently. I have made application, through the courtesy of Apostle Cowley, for a limited use, under certain restrictions, of the various ward meeting houses in the city. Will get an answer in a few days.

We have been materially helped by brethren stopping over Sundays on the way to General Conference and preaching for us. We hope they will not forget us on return trip westward, sending notice of their coming to T. Thoreson, Box 168, or to the writer, so your efforts can be advertised.

Mail sent to above address will reach me promptly; telephone No. 012y.

W. S. PENDER.

Box 168.

DENVER, Colo., April 1.

Editor Herald:—I am glad to inform the HERALD readers that my health is much better of late. Yesterday I attended five of the church services, preaching three sermons besides riding six or eight miles to Fairmont cemetery and back and observing the fast appointed for the church. I thought it was a pretty good day's work for an invalid.

The outlook is quite encouraging for the work in Denver. Several outsiders are attending regularly, and some have told me they were about ready to unite with us. And there is quite an improvement in the interest on the part of the membership. Some, however, need a little more energy yet. Some of our members are still sorely afflicted and need the prayers of the Saints. God has not seen fit to answer our prayers in behalf of some of them, but we will continue to pray for them, and feel we can safely trust them to our heavenly Father. We have had some really wonderful cases of healing in this branch in the past few years, and it should inspire us with great confidence in asking of God.

Brn. G. H. Hilliard and E. A. Blakeslee stopped over one Sunday with us enroute to Independence and gave us some rousing sermons on the duties of the Saints in spiritual and temporal matters. We enjoyed their visit to our city very much, and believe it will have a lasting effect for good on the Saints here.

Bro. E. F. Shupe, who is in charge of the branch here, is a presiding officer of no mean ability, and a man with whom it is a pleasure to be associated. He and the writer have been quite closely associated in gospel work for nearly five years, and our relations have been of the most pleasant and brotherly character. This is as I believe it should be. The world is so large and so much work to be done in the gospel that there is plenty of room and plenty of work for all of us, and we certainly should not feel envious or jealous of our fellow laborers.

The work in this city has grown to such proportions and is in that condition that it seems they must have a man stationed here who can devote his time to the work or we will lose much of what we have seemingly gained.

We hope to see a good work done in the Colorado mission this year, and I believe that hope embraces good reasons.

Yours in the conflict,
JNO. B. ROUSH.

GUILFORD, Mo., April 2.

Editors Herald:—I rejoice in this latter-day work, and shall hope and labor for the promised reward of the faithful. Am trying to live so I might be able to fulfill the promise of God unto me, that I should be able to do a noble work for the Lord, and that I should be able to preach the gospel according to the desire of my heart, and be the means of bringing some into this church. May God bless my feeble efforts, I pray.

Bro. F. L. Sawley came into this branch March 21, preached to a few Saints Sunday, the 24th, and at night. Would have continued during the week, but bad roads and weather hindered, so he visited among the Saints. His visits were appreciated.

Sunday, the 31st, quite a number of outsiders came in, and Bro. Sawley preached on the subject of "The vine and the branches," illustrating it on the blackboard.

He announced that he would preach at night and locate "hell" geographically. A goodly number came out. Bro. Sawley took as a text "Let us hear the conclusion of the whole matter; fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12: 13, 14. He illustrated by his chart, proving by scriptural texts.

The people in and around Guilford are friendly to us as a people or as individuals, willing to do us many favors, stating that they can trust us in financial matters, that we are honest and fair; but they want none of the religion we teach.

I believe that it is possible to do a good work here at this place if the Saints would live just a little nearer to God and would improve the talents given them of God, and more regularly attend meetings and Sunday school.

The gospel has not accomplished its work, nor will it so long as Saints permit worldly influences to lead them. We forget from what we were purged when we were baptized. Satan puts in his best work while Saints are in such condition.

Saints should pray often; have prayer in their homes with the whole family, also engage in secret prayer, that God who seeth in secret may reward openly. Read section 59, Doctrine and Covenants. When Saints do as is stated in this revelation, God will bless with his Holy Spirit, and Saints will be one. Zion will be here and we shall rejoice. This community was shocked Sunday by the suicide of a young and a beautiful maiden, the daughter of a respectable citizen of the

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vicinity of Guilford, a member of the Methodist Church. The cause is yet unknown.

Conference is soon to convene. May God bless Bro. Joseph Smith in his calling, and every member of every quorum in the church, and send a rich endowment of the spirit.

Brn. White and Davis have made a good record, I believe. My prayers go with them and all of God's servants. Remember me, Saints, in your prayers.

For Zion's weal,
W. B. TORRANCE.

DUNNVILLE, Ontario, April 2.

Editors Herald:—I live a town where there is no branch of the church and where the gospel has not been preached for over five years. My parents are not in the church, yet they do not seriously oppose the latter-day work and are quite friendly to the elders and other Saints who occasionally visit me, which visits are not numerous.

Though isolated, and circumstances and environments those that have a tendency to fully occupy the mind with things not secular, [?] and with opportunities few for hearing our ministers or conversing with Saints, I have, through reading church publications and studying all the books obtainable and that time would permit, gained a very fair knowledge and understanding of the doctrine. In five years I have not developed along gospel lines as I should have, or as I would have liked; but if necessary I can explain our belief understandingly to others; have been told this by those asking for information.

This angel-restored gospel that has been to me of untold blessings is now just as precious and beautiful and even more interesting than when I first heard and obeyed it.

Just previous to that time, through illness and circumstances over which I had no control, my life was one of such sadness that it seemed my sun had gone down at noonday into a midnight of gloom and darkness that no ray of light could ever penetrate; but the blessed gospel of Christ dispelled it all and brought life, light, and peace and has taken the place of all the earthly essential elements and conditions that make a happy life.

"Grief and troubles often sweep
Across the surface of Life's deep;
But in my soul resides
A peace untouched by sorrow's tides,—
A steadfast peace, an inward joy
Which nothing earthly can destroy."

The aim and object of life at present is to do all possible for the advancement of the gospel and helping others to a knowledge of its truth and blessings.

The nearest branch—to which I belong—is at Low Banks, twelve miles from here. I was there three weeks last month visiting the Saints, not having been there for several months; was cordially received and entertained at the homes of Brn. Barrick, Pew, MacDonald, Minor, and Sr. Kinnard. While there I saw the most beautiful of earth's pictures—the happy homes of large families of brothers and sisters with the protection of loving fathers, and sanctified by mothers' influence and where the gospel is the daily guide and counselor. Such homes are the paradise of childhood and the Eden of older hearts. It was a heartfelt pleasure to be with the Saints on the first Sunday of the month in prayer and testimony meeting and to partake of the sacrament. With the blessings of this meeting, seeing old friends and again hearing the gospel preached by Elder A. C. Barmore, before night head and heart were both full to overflowing.

While at Low Banks, Elder Barmore preached about sixteen sermons. With clear, ringing voice, fervency, eloquence, great reasoning power and pleasing style peculiarly his own our young brother has the rare but happy faculty of preaching as well to small as large audiences, and in a manner that appeals to the minds of the educated and intellectual and that can be understood by the very young or most unlearned.

Another event that made my visit so pleasant was the return to Bro. Pew's of Elder S. W. Tomlinson who has done a good work at Low Banks and vicinity. He is greatly respected and seems to be the favorite of outsiders, and is loved by all the Saints. His preaching and conversation has been effectual in removing all existing prejudice and making friends to our cause. We heard him preach only one sermon which was splendid, making me desirous and anxious to hear him again soon.

The Saints of the branch of which Bro. Lincoln Pew is president, are alive and up-to-date. They have a good Sunday school, with officers well fitted for their work. The scholars by their ready answers to review questions, and reciting of verses of scripture (some of the scholars only four and five years old) show the diligence and thorough tuition of their teachers.

Bro. Barmore organized a Zion's Religio-Literary society, with twenty charter members. They are taking up the study of the Book of Mormon. "Religio" is now a household word among the Saints, and even the little tots are learning recitations and practicing pieces to sing at the Religio. If the Religians continue to show the same interest in their society they have already evinced we will before long hear "great things" of the new society.

The Lord's blessings be upon the Sunday schools and Religios and all other organizations of the church.

It is with gratitude to the Great Giver that I can say my health, which for years has been impaired, is now improving, and through the administrations of Elders Tomlinson and Barmore one affliction has been removed. It was of long standing, and repeated expensive medical treatments had no effect. To God be all praise and glory!

FLORALICE MILLER.

You are never quite conscious of how many disagreeable lodgers there are in that many-chambered mansion you call your "self" until anger or envy or hate knocks at the door—and presto! out come trooping such a lot of unhappy creatures—rancor and uncharitableness, and suspicion, and all unkindness, a perfect army of enemies to peace and happiness. —*Helen Watterson Moody, in the April Ladies' Home Journal.*

Mothers' Home Column.

EDITED BY FRANCES.

LITTLE KINDNESSES.

If you are toiling up a weary hill,
Bearing a load beyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and losing foothold here and there;
And each one passing by would do so much
As give one upward lift and go their way,
Would not the slight, reiterated touch
Or help and kindness lighten all the day?
There is no little and there is no much;
We weigh and measure and define in vain;
A look, a word, a light, responsive touch
Can be the minister of joy to pain,
A man can die of hunger, walled in gold,
A crumb may quicken hope to stronger breath,
And every day we give or we withhold
Some little thing that tells for life or death.

—Susan Coolidge.

HAPPINESS.

We are apt to think that happiness is not a cause, but an effect, and there are various causes which contribute to that one great aim of all mankind. Who can enumerate the many ways? One might as well think of numbering the fishes of the sea. Each individual has his own views in regard to the causes that will yield the much desired effect—happiness, consequently parents deal with their children according to their individual understandings.

But as that which will give one person or one child happiness, will not another, all who have the care of children should study their temperaments and abilities, and should mete out causes that will produce the desired results. Our own movements, words, and works are mirrored back to us by the little ones—then of what sort should they be?

Parents and guardians think it a very important part of their duty to teach those under their care to be very nice and orderly—and we think so too; and we also think that there are other duties equally important.

We are acquainted with a very nice woman, who moves in the first society, lives an exemplary life in all points except one—or that is our opinion—and in that one point she is trying to do her best.

"She must have approached very near perfection," thinks the observing reader; "but I want to know about that one point."

Not near the perfection of God, but the perfection of woman. In governing her children she imbibes too much of Solomon's rule, uses the rod so that the child shall not be spoiled. We think, although the old fellow was called very wise, that he erred fearfully in domestic affairs. The woman referred to teaches her children to be useful and self-reliant, neat, and orderly—we wish every woman would do so; but she is so severely neat and orderly, there is no room in the house for the children to have even a few playthings, nor is there room in the wood-house, and in fact no room on the premises for play or playthings. We do enjoy order, and believe it to be of divine origin, but when it becomes so exquisitely nice, or so excruciatingly nice, as to deprive the boys and girls of their privilege of home play, home is not

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complete—one very important place is lacking. And if harsh, discordant language and the free use of the rod are used in order to attain perfect obedience and order there will be a lack of home's most important factor, love, without which there can be no happiness, whether in heaven or on earth. The dwelling place of love is the heart, and whatever reached it with a pure influence by torturing the body and irritating the mind of those given them to educate. 'Tis the love of the Father and the Son that should constrain us to repent, not the fear of punishment; the former is a free agency, the latter a compulsion.

On the same plan rests the repentance and the obedience of children.

Children's play is their own work, and often their most favorite kind is the embryo of their future business. So, dear parents, give them opportunities for and encouragement in their play. They will derive much happiness from such a course, and will have more interest in the work you have for them to do, and you, too, will derive much, very much happiness from the same, if you only think more of the children's happiness than you do of the little inconvenience and the extra work you have to do.

Children should learn to work, and should learn to do it well; but if they are kept continually delving, with no kind loving words, they will lose their interest. If we do not have a pure, unselfish love for them, without which no brain is fully developed, and no heart is fully rounded, we do not come up to the requirements of Him who still blesses them, and holds us accountable for our dealings with them.

May God bless our feeble effort to the good of the reader. AUNT ALMIRA.

PITTSBURG, Feb. 25.

Dear Sister Walker:—For a long time I have thought of writing to you of the Daughters of Zion, and what a help it was to me in training my little ones. It seems such a task since our society has been disorganized, and yet I know I am helped by the things I learn from the Home Column. One day a sister of our branch, who seldom comes to church, said to me: "What good children you have in church; how did you teach them to keep so quiet. I told her the credit was due to what I had learned in our society. Again,—early last spring, while I was talking to a Catholic nun who stopped at my door on business, I had occasion to ask a favor of my oldest son, he being four and a half years old. I only had to speak once, then I had to speak to my baby two years of age, and his obedience surprised her. She looked at the children and then at me, and said: "What fine discipline you have;" but she did not notice I had not forgotten to use that little word, *please.*

I then told her I belonged to a society known as the "Daughters of Zion," and of its object. We talked for over an hour on the subject, she asking one question and I another; then, turning to go, she said: "What a grand society it must be to have such an object, and how much good it will do.

Now I do not want to give you the impression that I have better children than any other person. I only want to show the effect the society has had on their mother, for I know I have not naturally the patience I have with them.

How I do wish we could arrange to have our meetings continued. If we only had four or five mothers to meet and talk over the lesson in the HERALD, and our experience, it helps one another so much.

We are more in need of such a society than ever in this place, for we have more young mothers now than we ever had, and like myself, they need help.

I do not know if it will do you any good to know how I appreciate the Home Column or not, but it certainly has made a mother of me.

Praying for the success of the society, I am your sister, ALICE OMOHUNDRO.

EMSWORTH, P. O.

THE CHILDREN IN CHURCH.

In the morn of the holy Lord's day
I like in the church to see
The dear little children clustered,
And worshiping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet—
They look in the congregation
Like lillies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with his people;
He cares for me and for you,
But close to his breast he gathers
Those dear little heads in the pew.

So I love, in the great assembly,
On the Lord's day morns, to see
The dear little children clustered
And worshiping there with me,
For I know that our heavenly Father,
Whose mercies are ever new,
Has a special benediction
For those little heads in the pew.

—*Margaret Sangster.*

"MAMMA'S SUNSHINE."

She was a wee bit of a girl, but she did more to keep the household sweet-spirited and happy than anyone else in the family. From morning till night she pattered about, playing, singing softly to herself and "just loving" everybody, as her brother put it. Did mamma look tired and careworn, Lucy was quick to see it and her little arms were around mamma's neck and a little voice was whispering softly: "I love you." For papa and brothers and sisters it was the same. One sad week the child was ill and how they missed her laughter and playing. The doctor had a talk with mamma, and mamma with the others. She said: "Lucy has had too much comforting to do. It has been a strain on her poor little nerves that we didn't understand. It has cost her something to be 'our sunshine.' In her baby way she has been carrying our troubles. We must be 'sunshine' for her too."

Are any of us shadowing little lives by sorrowful faces? Children rarely show how much they feel the atmosphere of trouble around them. A child needs sunshine as much as a flower.—*The Christian Herald.*

WHY NOT?

Why not always speak well of your neighbor? Many people who speak ill have no malice; they would be filled with remorse if the wrong they do could be brought home to them. But they have no conception of the value of reputation and the power of words. The true wealth of a community is the character of its citizens, and the sum of that priceless capital is made up of individual reputations. Whoever smirches one of these leaves a black mark on the whole community; whoever detracts from one of these weakens the moral power of the whole community. There are men and women in every country town who are not only pests and plague spots, but in reality public enemies. They are nihilists of the worst sort. They go about blindly injuring, if not actually destroying, that which, of all things that a man can acquire, is most invaluable.—*Christian Union.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WITH THE EDITOR.

"Of the making of books there is no end," and while it is eminently desirable that books should be multiplied it is to be regretted that increase in the number of books has some serious attendant evils.

For one thing we read too much nowadays, for another we are so taken up with new books that old ones are neglected. "for every new book read at least three old ones," was the advice given by an authority upon literature recently. Whether this be good advice or not it is advice which is followed by the few, and the admonition, frequently seen in old volumes, to "read, mark, learn and inwardly digest," is no more generally observed. We have no time to follow such advice, neither, indeed, it is to be feared, have we the inclination. We have flitted hither and thither among the flowers of literature, sipping here and tasting there, until our palate is jaded and our digestive organs so impaired that we care only for highly-spiced mental food, served in the newest fashion—and we seek a continual change of diet.

ONE RESULT

of all this is, as has been remarked, a turning away from books which were dear to our

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fathers. Who nowadays reads "The Pilgrim's Progress," which was such a favorite that its characters and incidents were used to point a moral or adorn a tale by teacher, preacher, and writer for generations? Robinson Crusoe still appeals to the unspoiled taste of the young, but where will you, nowadays, find their elders reading the "Saints' Everlasting Rest," or "Thomas a' Kempis?" Even the Bible is no longer read as it used to be. Reports of Bible societies and publishing houses indicate that the sale of the old book goes on much as of yore, but there is unmistakable evidence that it is no longer read as it once was.

One indication that Bible reading is less general than it was is the ignorance displayed by various classes regarding its contents.

THE IGNORANCE OF MEN OF AFFAIRS

concerning Bible incidents and characters has been notorious for some time. It seems to be regarded as a huge joke by many in our day that men prominent in public places, law makers and judges, should know practically nothing of the book in which is preserved as fine a code of laws as the world yet knows. After thousands of years we have not improved upon Moses, but, though the Mosaic code lies like granite below the legal structure of modern days, Moses, the man who compiled it, seems likely to be forgotten. When those in high places joke about ignorance on any topic it is not to be wondered at if their social inferiors follow the pace they set, consequently it is not surprising that cartoonists and "funny men" find a rich harvest in poking fun at the flagrant mistakes made through ignorance of a book once as familiar as books could be.

THE LOSS ATTENDANT UPON DECLINE

of Bible reading is difficult to estimate, because it is many-sided. Bible reading means contact with some of the grandest lives the world has known; it means inspiration for high living and pure thinking; it means drinking from a well of pure and beautiful English; it also means acquainting one's self with a library so old and so valuable that nearly all writers of any worth have drawn from its treasures to such an extent that to appreciate them one must have acquaintance with Bible history and Bible characters.

A certain university president, who is a lover of the Bible, had fears that his students were neglecting the good, old book. To settle his doubts one way or the other he compiled

AN EXAMINATION

paper, using poems of Alfred Tennyson containing simple Biblical allusions, and gave it to his students. Only one student, a young woman, answered every question correctly; about forty-three per cent of correct answers was given by man students and about forty-nine by the women; the significance of this result will be better understood by studying the questions, which were as follows:—

1. My sin was as a thorn among the thorns that girt thy brow.

2. As manna on my wilderness.

3. That God would move and strike the hard, hard rock, and thence sweet in their utmost bitterness, would issue hearts of pentinence.

4. Like that strange angel which of old, until the breaking of the light, wrestled with wandering Israel.

5. Like Hezekiah's backward runs the shadow of my days.

6. Joshua's moon in Ajalon.

7. A heart as rough as Esau's hand.

8. Gash thyself, priest, and honor thy brute Baal.

9. Ruth among the fields of corn.

10. Pharaoh's darkness.

11. A Jonah's gourd, up in one night and due to sudden sun.

12. Stiff as Lot's wife.

13. Arimathean Joseph.

14. a. For I have flung thee pearls and find thee swine.

14. b. Not red like Iscariot's.

15. Perhaps like him of Cana in Holy Writ, Our Arthur kept his best until the last.

16. And marked me even as Cain.

17. The church on Peter's rock.

18. Let her eat it like the serpent, and be driven out of her paradise.

19. A whole Peter's sheet.

20. The godless Jeptha vows his child to one cast of the dice.

21. A Jacob's ladder falls.

22. Till you find the deathless angel seated in the vacant tomb.

The young people who were asked to explain these Biblical allusions were from nominally Christian homes, of ordinarily intelligent people, and doubtless, at some time, they had known the facts connected with most of the allusions made, but this knowledge was stored in some inaccessible place, judging by the results of the examination.

Some of the answers given revealed an almost

UNBELIEVEABLE STATE OF IGNORANCE.

For instance, eighty-five students could not tell anything about either the manna, or, what is even more surprising, the crown of thorns; Jonah's gourd was too much for sixty-six of them and Joshua's moon and Peter's sheet floored sixty each. Most of the women were able to explain about Lot's wife and all but ten about the serpent; both stories have a special interest for women, it is supposed. Perhaps this is the reason that thirty-two men knew nothing of either while they were apparently posted about the treachery of Judas—a subject on which the women appeared to be ignorant.

In winter time, on the farm, there is

LEISURE FOR READING,

though not always an abundance of reading matter. There is, however, it is safe to say, a Bible in every house. In many homes the book is a library, the contents of whose volumes might with advantage be more fully "marked, learned, and inwardly digested." Possibly this talk "With the Editor" may lead to some study of the neglected book, and thus indirectly pave the way to a greater appreciation of its treasures. With a view to this end the editor will be glad to make a place in the "home" for satisfactory replies to the questions set by Dr. Thwing.—*From "Our Home Department" in the Homestead, Des Moines, Iowa.*

BENEFITS OF A LIBRARY.

It is a well understood fact that early impressions are the most lasting; and that the child mind is more susceptible to impression than the adult mind. How important it is, then, that these early impressions be of a character that will tend to elevate and lead the young mind into right channels; to love truth, virtue, honesty, and all things pure and good. One of the means to this end is to place in the hands of the child

GOOD LITERATURE.

Comparatively few families that I know have a first-class library in their homes. This is partly due to the fact that many do not appreciate books, and so do not understand the importance of placing mental food within the reach of their children. Others cannot afford to buy a collection of good books, and so their children are left to fill their minds with the cheap, trashy literature with which the country is flooded. To the above classes a a good Sunday school library would be a blessing.

If you want your children to have strong, healthy bodies, you understand that you must supply them with good,

WHOLESOME FOOD.

And so with the mental faculties; if you wish them to have clear, well-balanced minds, they must have suitable mental food.

Zella Allen Dixon, associate librarian, of the University of Chicago, has this to say in regard to this mental food. "Child life is one of the great problems to which this country is devoting itself." What is the best intellectual food for the little growing mind, is one of its most vital points.

There are certain books called

CLASSICS

of which no little child should be deprived; not only because they furnish the good, mental diet upon which the little mind will be developed to its fullest completeness, but also because such books form the corner stone in the foundation of all literature. The adult reader finds in general reading of mature life, continual references to incidents, and characters utterly unintelligible to one who has never read children's books.

For the matured mind the reading of juvenile literature is often a hardship, and undertaken only because necessary to understand general allusions; but to the little child it is a delightful recreation, of which no child should be deprived. The object to be gained in directing the reading of the young should be fourfold; viz., to develop the imagination, teach kindness to dumb animals, give true pictures of real life, and lay the foundation for serious instruction. The books which give these four elements in their purest types are called "classics."

I believe that a Sunday school library containing such books as these as well as many others found in the lists published in the HERALD a few months back would not only tend to increase the attendance and interest of our schools, but would be conducive of great good to the reader.

It is not the amount we read, but the

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QUALITY OF THE MATTER

read, and the manner in which we read, that benefits or injures the mind.

We have heard individuals say, in trying to excuse themselves for reading light, trashy literature, that it did not hurt them as they remembered it no longer than while reading it. But they make a very great mistake when they think that skimming over the pages of a book and never thinking of the contents afterward does not weaken and impair the memory. If you wish to have a retentive memory, you should think about what you read; close your book after you have read a few pages and briefly sum up in your mind that which you have read.

A writer in the HERALD some time ago in referring to books suitable for Sunday school libraries said: "The Bible, Book of Mormon, and Doctrine and Covenants are the first books to be considered," etc. And we say, very true, these books should not only be in every Sunday school but in the home of every Latter Day Saint. But we believe we should not confine ourselves to these books, neither to our own Church History and publications; but we should make ourselves acquainted with the history of other churches, so that if we have occasion to refer to them we can do so intelligently. We are admonished in Doctrine and Covenants to glean knowledge from all good books. But would it be wise to place such literature in the hands of little children? How much would the child-mind be able to grasp unaided from such books?

Paul understood the necessity of supplying mental food according to mental capacity, when he said, in Hebrews 5:14: 'Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The wise, careful

SUNDAY SCHOOL TEACHER CAN GUIDE

and control to some extent the reading of her pupils; advising them what books to read, and encouraging them to give her a brief outline of what they read. This would only take a little time, and it would help the child remember what he reads.

GREAT CARE

should be taken in selecting books for a Sunday school library; and nothing but that of the highest moral tone should be allowed in the library.

Some think that all works of fiction should be discarded; but there is a difference of opinion in regard to that. I have heard some of the leading men of the church say that some of the noble characters which they found in works of fiction in their boyhood had been an incentive to them to strive to attain unto that high standard of perfection, represented by these fictitious characters. Better place your standard high and come a little short of attaining thereto than place it below the level of perfection and fail to reach it. You need not be afraid to read, or let your children read, anything which creates within the mind

PURE AND HOLY DESIRES

and aspirations. As an evil tree cannot bring forth good fruit, nor a good tree bad fruit, neither does evil tend to elevate nor good to degrade.

Our work, therefore, is to place the right kind of literature in our Sunday school libraries, and to encourage the children and young people to read it. Socrates says: Employ your time by improving yourself by other men's writings, so you shall come easily by what others have labored hard for.

George Crabbe says:—

"This, books can do;—nor this alone; they give
New views to life, and teach us how to live;
They sooth the grieved, the stubborn they chastise;
Fools they admonish, and confirm the wise:
Their aid they yield to all; they never shun
The man of sorrow, nor the wretch undone:
Unlike the hard, the selfish, and the proud,
They fly not sullen from the supplicant crowd
Nor tell to various people, various things,
But show to subjects what they show to kings."

—Mattie Hughes, for the Des Moines, Iowa, district convention.

Conference Minutes.

ST. LOUIS.

Conference convened in the Rock Church, 1240 Glasgow Avenue, St. Louis, Missouri, on Saturday evening, March 23, 1901. Elder Arthur Allen, president; Elder M. H. Bond, assistant, John G. Smith, secretary. Reports were read from Elders Arthur Allen, Henry Roberts, R. Archibald, N. N. Cooke, John Beaird, A. S. Davison; Priests J. Christensen, J. G. Cole, G. F. Barraclough, T. J. Elliott; Teacher J. J. Billinsky. Branch reports: St. Louis, last report 452, present number 394, changes, 38 transferred to Cheltenham on its reorganization as a branch, 11 removed by letter to Cheltenham, 4 expelled and 5 died; Cheltenham branch reorganized February 7, 1901, by Elder I. N. White; 38 charter members, 11 received by letter, total 49 members, including 4 elders, 1 priest, and 2 teachers; St. Clair branch, 8 members, 1 died; Whearso branch, 59 members, 1 died, 1 priest ordained, and one marriage. Bishop's agents report: J. G. Smith, agent. Last report December 31, 1900. Balance tithing $72.87; Received during the quarter $108 65; total $181.52; paid out during the quarter $17 00; balance tithing March 23, 1901, $164 52; report audited and found correct. District treasurer's report, A. Allen, treasurer, received balance of former treasurer $9.06; received by collection $5.90; total $14.96; paid out $4 70; balance on hand March 23, 1901, $10 26; report audited and found correct. Delegates to General Conference: Arthur Allen, M. H. Bond, John Beaird, J. J. Billinsky, S. A. Burgess; Sisters Linna Christensen, Ruth Volz, Etta M. Hitchcock, Bessie Trowbridge, Mary G. Johnson, and Josie Billinsky. They are authorized to appoint others from this district, who may be present at General Conference, to also act as delegates, and that our delegates who may be at General Conference are instructed to cast the full vote of this district. There are 616 members in the district. A committee was appointed to draft a petition to the Twelve and General Conference asking that Elder Arthur Allen be returned to labor in this district, also that an elder be sent to labor exclusively in the city and suburbs of St. Louis. Sunday, morning session, preaching by R. Archibald; afternoon, sacrament, prayer, and testimony. The attendance was large, much of the Spirit of God was enjoyed by the Saints; evening preaching by M. H. Bond. Adjourned to meet in St. Louis, Missouri, Saturday evening, June 22, 1901, at eight o'clock.

Miscellaneous Department.

RESOLUTIONS OF RESPECT.

Whereas, As in the providence of Almighty God this society has within the past year been called upon to suffer, what to us has seemed, naturally and to the finite mind, an almost irreparable loss in the removing from our midst, by the hand of death, our beloved secretary, Bro. John C. Hitchcock, therefore be it

Resolved, By this body of delegates in the General Annual Convention assembled, that we, in this memorial, present to the afflicted family of our departed brother, his wife, child, and relatives, this public expression of our deep and heartfelt sympathy in this great affliction and loss that has come to them. To express, if possible, by as much as words can convey, our deep and profound regard for his memory: our appreciation of his most absolute, tireless, and unselfish endeavors to promote the particular interests of the Zion's Religio-Literary Society; his faithful and effective work as general secretary, and withal and in a word, his kindly, never to be forgotten, and effectual service as a Sunday school worker, as gospel minister and servant of the Church of Christ. And be it further

Resolved, That a copy of these resolutions be presented to the afflicted widow, our sister, Etta M. Hitchcock, and also that their publication be ordered in *Autumn Leaves*, *Ensign* and HERALD. (Signed,)

M. H. BOND.
SR. D. A. ANDERSON.
ARTHUR ALLEN.

A CORRECTION.

In the HERALD of March 20, in the Western Maine conference notice sent in by J. J. Billings, president, read: "All branch reports and business letters requested to be sent in by Saturday, to care of J. E. Eaton, Mountainville, Maine." It was voted at the last Western Maine conference that all business and branch reports should be in the hands of the district clerk three days before conference convened. As I did not see the other report until it came out in the HERALD I could not make corrections before.

Respectfully,
ABBIE L. COLBY, District Clerk.
P. O. BOX 19, STONINGTON, Maine.

DIED.

PETERSEN.—Sr. Wilhelmina Petersen was born at Posgrund, Norway, December 21, 1817. Died at Provo, Utah, January 28, 1901. Funeral services from the Saints' chapel in charge of Bro. James Downs. Sermon by Elder D. W. Wight.

MILLER.—Myra Pearl, daughter of Bro. and Sr. M. P. Miller, Hebron, Nebraska, was born December 26, 1900; died March 12, 1901. A large number of Saints and friends were in attendance. Services were conducted by H. W. Belville. Text, 1 Corinthians 15:21-23. May the Lord bless the little ones.

BURNETT.—Near Lamoni, Iowa, March 22, 1901, Miss Elma A. Burnett, daughter of Mr. and Mrs. John Burnett, aged 26 years, 6 months, and 14 days. She was a member of the Christian Church. It is said by daughters of the Saints, who were her schoolmates, that she was always very pure-minded and noble in character from childhood. Elder H. A. Stebbins was called upon to preach the sermon, services being held at the house, four miles west of town, on Sunday noon. There was a large attendance, the family having many friends. She was buried in Lamoni cemetery.

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(*Established 1860.*)

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REYNOLDS.—Near Lebeck, Cedar county, Missouri, Sister Amanda Reynolds departed this life on March 12, 1901. She was born May 29, 1818, in New York City. She was the beloved wife of Elder Charles Reynolds. She had a stroke of paralysis last May, and never fully recovered, and on the 12th of March, 1901, fell asleep to awaken at the trump of the archangel in the first resurrection. She leaves her aged husband and three children to mourn her loss. The remains were laid away in the Coal Hill cemetery. Sermon by Elder A. Lloyd, assisted by L R Devore. Quite a large attendance of Saints and friends were at the funeral.

> Farewell, my husband, children, all—
> From you a mother, Christ doth call.
> Weep not for me, for it is vain
> To call me to your sight again.

BEATTY.—Dora, daughter of Thomas J. and Martha Beatty was born at Limerick, Ohio, June 4, 1873; died March 19, 1901. She was baptized April 22, 1884, by Elder L. R. Devore. Dora lived her religion, and will be missed in the church services, where her voice was always heard in song and praise. He parents, brothers, and sisters have the sympathy of the entire community. Funeral services in the Saints' church at Limerick, Ohio. A. B. Kirkendall, preached the funeral sermon, text, John 14:19, "Because I live, ye shall live also."

ELSWICK. — Marshal Elswick was born April 4, 1853, at Wheeler's Grove, Iowa, where he resided till 1882; at which time he moved to Carson township, where he has since resided. Was united in marriage to Miss Francena Weedham, May 11, 1881; died March 9, 1901, aged 47 years, 11 months, and 5 days. He leaves to mourn his departure a loving wife and aged mother, four brothers and four sisters. The funeral was held at the Saints' church in Carson. Sermon by Elder D. R. Chambers, assisted by Leroy Wood, president of the Wheeler's branch.

GOFF.—At his home, near Nevada, Missouri, on Sunday, March 17, 1901, Elder Henry E. Goff, aged 69 years, 9 months, 18 days. For five years he presided over Laguna branch, Los Angeles county, California, and for ten years over Nevada branch, Missouri. Death came to him very suddenly. He had been pleasantly conversing after supper, when he fell from his chair, expiring instantly. He was esteemed by all who knew him, and leaves a wife, two sons, and three daughters to mourn his loss. He was buried at Nevada, Missouri. Funeral sermon by High Priest A. H. Parsons.

SARGENT.—At Vincennes, Iowa, Friday, March 22, 1901, Bro. Horace C. Sargent. He was born at Millsfield, New Hampshire, September 14, 1834; was married to Miss Adeline D. Washburn in 1855. She died in 1883. On May 9, 1888, he was married to Sr. E. I. Griffith, of Vincennes. He was baptized at Montrose, Iowa, August 27, 1896. His house was a home to the elders, where he and his wife, "Sr. Nellie," always gave them a glad welcome. Funeral services were held at the residence, Elder James McKiernan in charge. Interment was at the Meeks cemetery.

POWERS.—Clifford Ray Powers, was born at Ellsworth, Kansas, September 27, 1882; died at Denver, Colorado, March 30, 1901. United with the Reorganized Church April 17, 1898; was an active member of the Religio at Denver and a faithful attendant at Sunday school, also a member of the choir. Funeral services in charge of Elder E. F. Shupe; sermon by Elder J. B. Roush. Interment at Fairmont cemetery. A consistent Christian life has gone out, not to die, but to live on under higher and better conditions. Mother, two sisters, besides a host of friends, mourn.

SHORES.—Sr. Emma Della Shores died at St. Joseph, Missouri, March 27, 1901. She was born April 4, 1861, in Ohio; married to Madison Shores in 1884; baptized in 1890. Passed through many dark days and hard trials, and died firm in the faith, with a bright hope of coming forth in the first resurrection. Funeral sermon was preached in the St. Joseph church on March 30, 1901, S. Roth, assisted by H. O. Smith. Music by the St. Joseph choir.

KNOWLES.—Sarah Hanson Knowles, was born November 28, 1840, in Northamptonshire, England. She became a member of the church under Brigham Young. Migrated to Utah; became dissatisfied and returned to Missouri, where, on August 21, 1888, she was baptized into the Reorganzation near Mound City. She remained a consistent member until death, March 28, 1901. Her husband had preceded her to the spirit land about two years. She left three boys and four girls to mourn. Burial from her home near Maitland, Missouri, March 29; services in charge of R K. Ross, sermon by Hyrum O. Smith.

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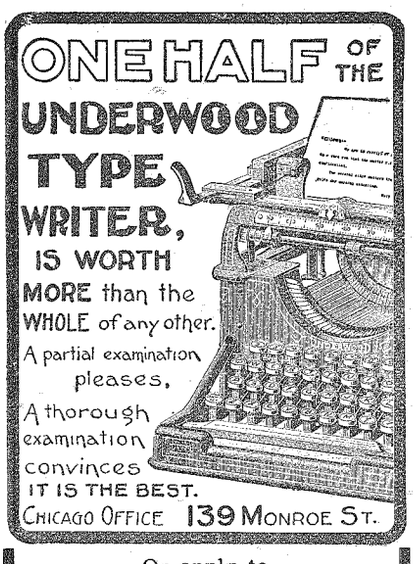

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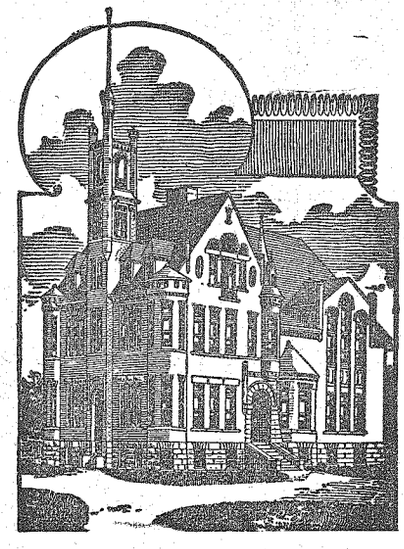

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, APRIL 17, 1901. NO. 16.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 17, 1901.

GEORGE Q. CANNON DEAD.

George Q. Cannon who has for many years been a leader among the people in Utah, breathed his last on April 12, at Monterey, California, succumbing to an attack of pneumonia. He was seventy-four years old, being born in the year 1827, in England. He came to this country in 1844, and since that time has been associated with the followers of Brigham Young. Since the death of Young, Cannon has probably been the most influential man in that church, and his death is a severe blow to the Utah church. Indeed, he has long been looked upon by many as the real head of the church, though President Snow has been such nominally. The following from one of the daily press gives somewhat of an idea of the character of the man:—

He was an irreconcilable Mormon and did not give in to the Edmunds bill. An attempt was made to arrest him, but he jumped from a moving train on which two United States marshals had him as prisoner. Later he jumped a $45,000 bond. He afterward conformed outwardly to the anti-polygamy law.

In 1872 when Mr. Cannon was elected a delegate from the territory of Utah to the House of Representatives his seat was contested on the ground that he was a Mormon and a polygamist. In the period from 1878 to 1882 his continued presence in Congress in spite of his polygamy was the storm center of a wave of popular opposition and passion. Mr. Cannon adhered unwaveringly to his professed principles and withstood an amount of personal vilification in Congress and in the press and pulpit of the country. He retired from his office only when compelled to do so by the will of the House in 1882. From 1882 to 1890 he underwent exile from his home and imprisonment, but still refused, in conjunction with his associates in the presidency of the church, to yield a fraction of his doctrine. It was only when the supreme law, and the supreme power of the United States rendered the practice of plural marriages an impossibility, and when resistance would have been fatal to the church itself and to all its divinities and all its preachings, that he finally surrendered his views.

His demise will bring great sadness to the people in Utah, for he has long been a prominent factor in the development of the state.

EXTRACTS FROM LETTERS.

N. A. Boyd, Hill City, Kansas, writes April 6:—

We have been housed up with what the doctors call smallpox, but have trusted in the Lord for recovery, and have had no serious trouble, while others who have trusted in the doctors have had a hard time, and some deaths. Five of our family were afflicted, but are now well.

EDITORIAL ITEMS.

By request we announce for the benefit of the Saints in the Idaho district that Henry A. Evans is Bishop's agent for that district, and he will gladly receipt for tithings and offerings.

By a handbill handed us we see that Elder Emsley Curtis was advertised to give a series of meetings at the Christian church in Sterling, Colorado, beginning April 6. He also announced a lecture to be delivered against Utah Mormons.

Original Articles.

GENERAL CONFERENCE.—NO. 2.

Bro. W. H. Kelley, President of the Twelve, said:—

I am pleased to meet the brethren here this morning. I have been interested in listening to those who preceded me. Our presence here indicates that we are all in the faith of the Saints. We have trained in it for a good many years, and cannot very well be anything else. We have had splendid opportunities to be something else, but we have chosen to follow in this way not because of emoluments or worldly laudation or praise, but because we were convinced that truth lies here, liberty and freedom, that God's Holy Spirit directs here. That is the reason I am here today.

The last year, no doubt, has been a very peculiar one to Latter Day Saints in general. We started out last year under peculiar conditions and circumstances. It has been a time of thought and examination. Our presence here indicates our interest in the work, our loyalty to the truth. So I find today, I have no reservation of mind in expressing my faith in this latter-day work. I started out in it convinced that it was God's work; I believe it is his work today; it doesn't make any difference whether I go out or stay in, or anybody else does that. Our objective point is in the future. We have Zion and the redemption of Zion in view and we have heaven and its enjoyment in view, but we, like all that have preceded us, have to pass through things in this world before we attain those conditions that we hope to attain. Jesus Christ, when he came to those who were sinners, had the redemption of the race in view, and he wrought to the attaining of the joys and the glory he had with the Father before the world was. In order to attain to this he had to pass through some very sad and trying experiences.

You will remember the dark night of his betrayal, on the day of the trial that led finally to the crucifixion and Joseph's new tomb, but he attained unto the resurrection and was borne from the things of this world to the world above. He went through that ordeal and worry. You and I have a work individually and collectively and we may be put under trial individually and collectively, but if we are occupying our places and we are moving under the direction of the Divine mind, I do not believe there is any impediment that can be put in our way that will defeat our purpose. Like the great Napoleon, I believe that difficulties are made to be overcome, and it has to be done in a national sense, in a social sense, in a religious sense, and when they come in the way, the thing to do is to move them out of the way and in the way that is provided.

The New Testament says, "It needs be that offenses come," but it goes on to say, "Woe to them by whom they come," and hence this individual and collective responsibility, in a great way, to move on and carry burdens, pass through trials in achieving success, is upon all.

I have felt well in my work during the past year, at times I do not know as I ever felt better, and nothing has occurred to shake my faith in the gospel or what we understand to be the latter-day work. Sometimes there are things that come up that are very trying, and we gain or lose confidence in one another by reason of conclusions arrived at under our experiences, and of course we can get together and act together a great deal better when lost confidence is restored, and it is very beautiful and gratifying to be placed under circumstances by which confidence can be regained, and we can move forward with greater strength and encouragement. A simple glossing over doesn't restore confidence and doesn't make us strong. The way to feel strong in this work is to feel that all is well, that we are right, and that we are all moving in the right way and then God moves with us and we are all strong—cannot help but succeed

And so far as anything that may have come to us in the past and may have moved individuals in the body, I do not believe there is anything but what can be properly corrected in its place and we move forward with diligence to the accomplishment of the important work that is committed to our care, which is the evangelization of the world, preaching the gospel of the kingdom to every creature.

That was a very happy thought expressed by the speakers preceding me; i. e., that this is God's work, Christ the head of the church. Now there isn't anything too strong for God nor too strong for the Master who is at the head. I remember the Israelites, when they were down in the wilderness, felt bad and tried, and even Moses felt discouraged, and he told the Lord that if he did not help them through that the people would say that he was not able to bring them through. They felt that something was in the way, and some got the idea, "God is not with us." They were under trial, individually and collectively. Are you and I going to let little trifles come up and cause us to doubt and lose confidence in ourselves and in God and his work, with all the evi-

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dences of inspiration and comfort that have come to us in the past? That ought to be the last thing that moves men's and women's minds. When I set out in this work—and I think that is the way with you—I meant to try to run with patience the race to the end.

Now sometimes I read about Paul's experience in this world, and you remember he was out among false brethren, individuals who were ready to kill him, and five times he received forty stripes save one. He was in the ministry, yet he had to wade through these difficulties and trials. By and by he got to the point that he could say, "Henceforth there is a crown laid up for me, and not for me only, but for all those who love the Lord and keep his commandments." He had won the day, made the fight. You and I are in this world to fight along in the same line that Paul did. We cannot expect roses and lilies on each side of the road as we pass along. We may expect trials, temptations, and opposition of various kinds such as men, especially Satan, is able to throw in our way. Satan is older than any of us. He knows all our weak points and how to cause us to doubt or to get despondent and to become weakened. If he can weaken us, we are not able to accomplish the work that is committed to our care. He knows how to attack us. We want to adjust ourselves if we are not just right, and we are here in part at least for that purpose, to look over the ground and correct ourselves individually and collectively, if we need correcting, if not in harmony with God, the great head of the church. And we believe he is able to lead us on to success, triumph, and all that he has promised to bring to the children of God.

I hope when we go out from this place, it may be with an endowment of brotherly confidence and love more than anything we have enjoyed in the past, to go forward and not backward. We cannot be excused. There is no place for you and I to stop and dally away the time. We are soldiers in the work. If we are soldiers in this great cause, we have to press on until victory is won. Hence we have no time to idle, but try to eliminate that which should be eliminated, and stand together for the accomplishment of the work that is being committed to our care, whether building up our association as an association, or carrying out the work that the association expects its representatives to carry out, to the world, and so preach this gospel and let our light shine so that others may see the light.

I am in the faith.

Bro. Duncan Campbell, President of the Seventies, addressed the assembly as follows:—

Brothers and Sisters:—I felt well while coming to this conference. I have felt well since being here, and hope to feel well while I remain. So far as I am personally concerned, I know of no reason why it should not be so.

The brethren who have preceded me have spoken of the additional comfort received in regard to the work during the past year, and in spite of many things that have arisen that might have been considered discouraging, above all was shining the brightness of the everlasting light that has come to us through the gospel of the Lord Jesus Christ.

My experiences have been very much the same as those of many others, and I have today a deeper sense, a higher appreciation of this gospel than ever I had before. It appears to be growing wider, deeper, and higher as I become better acquainted with it, and I expect that the future will enable us to see, as we have never seen before, what our heavenly Father has done for us in bringing to us the glorious tidings of this latter-day gospel.

And I believe we should seek after that harmony that has been referred to by several of the brethren already, and the only way that that harmony can come about is by each one putting himself in harmony with the great author of the work, Jesus Christ. If I place myself in harmony and in unity with him, and my brother, does the same, that brother and myself will be in harmony, and if we as a body do that all the way through, we will be in perfect harmony and unity.

It requires a work and a struggle to do this, but I propose by the grace of God to continue on in this line until success is attained. Jesus Christ made a grand success for the reason that he was able to say, "I have finished the work which thou gavest me to do," and that work was to do the will of his Father who is in heaven. That is all that you and I have to do. It is my right, my privilege, and my duty, then, to put myself in such a way that I may enjoy the light and the effulgence of the Holy Spirit that will put us in harmony with the divine Son in order that we may labor in unity with him and one another. And when we do that, the work we are engaged in will meet with grand and great success, and we shall realize in the future, as we have never done before, that this is indeed the work of God.

Before ever I entered into this church, I received the testimony and witness that it was of God, that the gospel presented was the gospel of Jesus Christ. I realized it and felt it through every fibre of my being, and although the way seemed dark before me and many obstacles stood in the way of my accepting this gospel and, from a human point of view, much humiliation was to be endured in embracing it, I knew that the testimony I received would abide with me through all eternity and would condemn me if I failed in obedience. I feel today, as I felt then, that all my hope for future bliss and hope is in this gospel of the Lord Jesus Christ. And I trust that the spirit of unity may prevail in our midst. That the light of God may shine over us and be with us in our hearts and minds, is my prayer, in Jesus' name.

Bro. Charles Derry, President of the High Priests' Quorum, said:—

I am pleased to be here. I do not know that I can say any more than my brethren have said. They have uttered the sentiments of my heart. I came here with the desire to help in promoting unity, peace, and love.

From the moment of my acceptance of this work until the present, excepting one dark hour, when the clouds overspread my mind and I could not see through the darkness—with the exception of that brief hour, I thank God that I have had the realization that this was the work of God, and I have had no fears with respect to that work. The only fear that I have ever had has been lest I should be unequal to the work that I was called to perform in the great work of God in the last days. This has been my only fear.

I have tried to spend my life in this cause. I still desire to spend the remainder of my days, be they few or many, and my efforts feeble or strong. I want to spend that life in the cause of God.

I realize that I cannot stand alone; I am and have always been too frail for that. God has blessed me with that realization and I have leaned upon his arm. There I still shall lean.

I pray God that his work may prosper, may go forth to the ends of the earth. I have prayed and labored for the spreading of this truth and my heart's desire is for the spread universal of this truth.

God bless you all, that we may have the Spirit of God to be with us in all our deliberations, is my earnest prayer in Christ's name. Amen.

Bro. James Caffall, of the Twelve:—

Mr. Chairman, Brethren, and Sisters, and Conference Assembled:—The year 1844 as it dawned toward Christmas time, I undertook a journey of twenty miles on what is commonly called pony shanks—we in the west understand what that means, peradventure you do. The purpose of this journey was to find an individual authorized to administer the ordinance of baptism for the remission of sins, accompanying the laying on of hands. The principal reason that I had in undertaking this journey for the purpose named was that I had studied the word of God so far as my very limited capacity would enable me to understand. The written word of God had made an impression on my mind, leading me to an observance of those precepts and the indorsement of those designs and purposes which the revealed word of God disclosed to my mind: and however strong the conviction might have been prior to my being inducted into the kingdom of God through the ordinances of the gospel, that conviction became more intense subsequent to an obedience to those God-revealed ordinances. And however diligently I may have sought to have reached a higher spiritual rectitude, I am conscious of having reflected no credit on the church in an intellectual sense.

Yet in view of the fact that He that was sent forth of God as a witness, as a teacher, and a missionary came to offer the gospel according to God's everlasting covenant, I was therefore impressed with the thought, and I may say without arrogating to myself, that the impression became so intensified in my mind that I was led to believe that the acceptation of this everlasting covenant revealed by the gospel, brought me, through my obedience thereto, within the limits of that everlasting covenant, and so in a sense the covenant that I entered into through my willingness to accept this gospel, I made with God an everlasting covenant, which suggested the thought to my mind that if I would finally, ultimately be made the partaker of the blessings accruing to those who should prove faithful in this everlasting covenant, it must be everlasting on my part. While I was made conscious that my willingness to accept this covenant did not render me infallible, yet per virtue of that covenant, I must, of necessity, assert my loyalty to God.

And I believed because I could not believe any other way, that I could only show or practically demonstrate my loyalty to God by rendering myself familiar with the written word and thus stand ready to carry out in practice the commands and the precepts that that written word reflected to my mind. And however my practical course of procedure may fail to impress those with whom I stand connected in the great latter-day work, may fail to convince them of this, yet I say that this is my feeling and my understanding this morning without any pretext that would justify me in asserting that I shall continue in a practical sense and demonstrate my loyalty to God the residue of my days.

I have learned by experience that it is sufficient for me to express my feelings as they are now. I do not live in the past; I do not live in the future; I know nothing of the future unless it shall please the good Lord for a purpose best known to himself to enlighten my mind in relation to the future. And hence the present time, the present hour, the now, is the battlefield in which I have to remain, and so far as possible, occupy until Christ shall come, and if I fail to occupy as he has commanded, the consequences will come to myself, and no one else will be hindered.

Bro. Columbus Scott, one of the Presidents of Seventy, being called from the gallery to the stand, said:—

Mr. Chairman, Brethren, and Sisters:—I was struck with a kind of comic thought, and was almost doubting the wisdom of expressing it after being announced to speak, by the chairman. It occurred to me that men had talked to people's faces, perhaps talked to their flattery, their pride; but if I had been allowed to speak for a moment in the gallery, I was congratulating myself that I would have spoken to their heads.

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I never have had a feeling of discouragement come to me in my experiences in this latter-day work. Not but what I have had moments of thought, but somehow or other, it may be I was not allowed to look into those things that created a doubt and troubled so deeply as others; it may be on account of a lack of appreciation, I have endeavored to keep this thought before me continually that firstly, in my religious life I am dealing with God, and believing that he knows us all, I want to say, not to boast, but I believe it to be my duty to try and keep a clean breast with him as I go. In dealing and laboring along with my brothers and sisters, I have always endeavored to give them credit for being honest, and if anything ever happened to suggest the thought that they were not, then I felt sorry about it, but I did not allow it to come to me as a conviction, if it ever did come until it came through their own actions and conduct, and I saw those actions or their results.

I have always desired to be loyal to the right if I knew it. In that view of the case the only thing with me was, What is right? Is this measure right? Is that measure right? You can remember, perhaps, that loyalty to the right leads men through successfully. Daniel had an entire empire arrayed against him one time and they conspired and passed laws to reach him particularly, and ask a petition of any God or man save the king for a period of thirty days should be cast into a den of lions, but Daniel says, "No, not until God tells me to," and God, through Daniel, made him the conqueror of the entire empire because he was loyal to the right.

Another thought that I believe should govern us in our proceedings in our work is a due consideration of the principles of conservatism in moving, in acting, in attempting to carry out what we may be required to carry out; not that I would be so fearful of doing wrong that I would not do right; but move slowly, so that when the work was done, we should not have to turn around and retrace our steps to too great an extent to get right.

Now we have to move slowly in the work of the Lord. It is continually moving. It is like the potent powers in the universe, it moves almost unheard, and yet it is the greatest power in the world, like the power exerted by the sun. The church is the light of the world, morally and spiritually, as the sun is the light of the world physically.

Another thing that I have thought was proper to do since we are all convinced, and I have the solemn conviction that we are engaged in the divine work as human beings, and that is, that we endeavor to distinguish between the divine and the human. If we could always do that with the consciousness of the thought that God never makes any mistakes, we would never doubt God's work, but we would accredit the mistakes where they belong, at the feet of humanity. A distinguishment of this between the human and the divine in the work will save us, perhaps, from a great deal of trouble and of many things that we would otherwise feel to repent of.

We would save ourselves from doubt. Doubts may come to me, clouds may come over me yet, and with this thought before me, I always try to fear God, but as I feel today, I have no doubt with regard to the final consequences of God in this work in the salvation and the redemption of man. Men have many times fallen in the past, and sometimes as I have thought, I am now beginning to grow old. I think how some good men when they got old made their mistakes; they were all right until they were getting old, and I want to see that breaker, and if possible avoid it.

I feel that I would just as willingly testify to the divinity of the work today as any time in the past, and that one of the beautiful things, one of the encouraging things to those of us who are looking to those who are in the advance and whom we expect to step outside in the advance of us, lead the way, is to feel satisfied that they are loyal to the right; that is the success of the men and the people of God, if we may judge the present or form ideas of the future by the experience of the past.

I am not therefore discouraged with regard to this work. I might have reasons for discouragement, but they may be known only to myself. I feel that I am just as strong in the gospel faith today as ever I was; that God is just as near to his work as he ever was, and that the thing for us to do is to try and keep the clouds and the mists from between us and the Lord, from between us and his law, his revealed will, making known the principles upon which his work is to be developed, and move along in the line indicated, and the success will come to us, and as the brother who has just spoken, and, like Paul of old, at the conclusion we will be able to say, "I have finished my course, I have kept the faith, henceforth there is a crown of righteousness laid up for me, and not for me only, but for all those who love the appearing of our Lord Jesus Christ," which is the grand and glorious ultimate of our faith in the gospel restored.

A motion that the President direct the order of meetings, appoint the speakers, etc., obtained.

Bro. B. C. Smith was placed in charge of the ushers and authorized to choose others besides the following: Brn. W. Ballinger, J. J. Luff, G. Nesbit, S. B. Preston, G. H. Hulmes, Jr., and F. H. Criley.

"Praise God from whom all blessings flow" was sung, President noted arrangements for seating, and benediction was pronounced by the President.

Afternoon Session.—The minutes were approved.

Report of the credentials committee was read. In it a recommendation was made in which Bro. Burton and wife, Bro. Hubert Case and wife, and Bro. Devore and wife were to be added to the Society Islands delegation. This recommendation was adopted. A number of motions were made and carried to accommodate various conditions, and the report as amended was adopted and the committee continued.

Chorister James announced the selection of F. G. Pitt, B. M. Anderson, and A. M. Chase as assistants, and Arthur Mills, R. G. Smith, and Audentia Anderson, organists.

A communication from President Joseph explaining his reasons for withholding from the conference minutes of 1900 the report of the Twelve concerning E. C. Briggs. He then vacated the chair, asking that he be purged at the beginning of conference from any blame that some might wish to attach.

Bro. F. G. Pitt was called to the the chair, and it was moved that this matter be made the special order for Tuesday afternoon. It was earnestly discussed at considerable length and finally, because another matter had been made the special order for Tuesday afternoon, the time for its consideration was set for Monday's business session.

An additional report from the credentials committee was received.

A motion then obtained that one thousand copies of the communication of the President touching the E. C. Briggs matter be printed and placed in the hands of members of conference, and a verbatim copy was ordered given to reporters of papers.

A memorial from Colorado district was read, asking conference to appoint a committee to visit Andrew Carnegie on behalf of the Saints' Home and College. An amendment and substitute were offered, and an animated discussion followed, which resulted in the memorial being laid on the table.

Announcements were made, and the assembly adjourned.

At the evening hour Bro. S. W. L. Scott was the speaker, assisted by Bro. B. St. John.

SUNDAY, APRIL 7.

A priesthood prayer meeting was held in the lower auditorium at eight in the morning, in charge of Brn. W. H. Kelley and Charles Derry. Many prayers and a few testimonies were offered. The prayers were characterized by intense devotion, and earnest desire that the Father would be pleased to speak from on high to his servant the prophet of the church, for our guidance and comfort.

In the upper auditorium at 9:30 regular session of the Independence Sunday school was held.

The forenoon sermon at eleven was by President Joseph Smith, assisted by Bro. I. N. White.

Prayer meeting at 2:30 was in charge of Brn. Jonas Chatburn, T. W. Chatburn, and F. J. Chatburn, three generations, holding the priesthood. Another noticeable feature of this session was that there were present a native of the island of Ceylon, a native from the South Sea Islands, representatives from two tribes of Lamanites, persons of the Afro-American race, besides Americans, English, Scotch, Welsh, Germans, French, Scandinavians, and probably others which we have not named. These suggested the thought that the Master is preparing the way for sending the gospel for a witness to all nations.

The evening hour was occupied by Bro. R. C. Evans, assisted by Bro. J. W. Wight.

MONDAY, APRIL 8.

The morning prayer service at nine o'clock was in charge of Brn. T. W. Williams and F. A. Smith.

Preaching at eleven by Bro. U. W. Greene, assisted by Bro. O. H. Riggs.

At two p. m. the audience was called to order by President Joseph Smith.

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Prayer was offered by Bro. J. W. Wight. Minutes read, corrected, and approved.

Credential committee made additional report.

The secretary read the *ex officio* list, which was responded to by those present.

A petition from the Council Bluffs branch was read, in which was couched a request for the appointment of a missionary to that branch for the coming year. This was referred to the Quorum of the Twelve.

A petition from the Montana district of the Rocky Mountain mission was read requesting the return of Gomer Reese and Gomer R. Wells as missionaries to that district. The petition also requested the appointment of J. H. Wells as a missionary to labor in the Montana district. This was referred to the Presidency and the Twelve.

The Blendsville, Missouri, branch presented a petition requesting the appointment of a missionary to labor in that field and have charge of the work there. This was referred to the Presidency and Twelve.

Members of the Chicago and West Pullman branches presented petition expressing appreciation of the work of Bro. J. M. Terry and also of his wife, and asked that Bro. Terry be returned to that field of labor. This was also referred to the Presidency and the Twelve.

Lamoni branch also presented a request for the appointment of a missionary to labor in the branch. Referred to Presidency and Twelve.

W. C. Duncan, defendant in case of Stewartsville branch vs. Duncan, presented appeal from action of branch. This was referred to a committee of three appointed by the chair: F. C. Keck, T. C. Kelley, Benj. St. John.

An appeal was read from members of the Grand Rapids, Michigan, branch concerning right of branch officers to preside when district authorities were present, bringing charges against some of the authorities of the mission and district. The appeal was entertained and referred to the Quorum of Twelve.

President Smith then vacated the chair, Bro. F. G. Pitt was called on to preside, and the special order was taken up.

Preambles and resolutions were then offered, the resolutions in effect, that "the statement of the President of the church, that 'the trial was *ex parte*; and the trial the statement relates to with the decision based thereon," and "that the act of the President in refusing to publish, with the decision on which it was based, be referred to an assembly of the Quorums for examination and approval or disapproval of said act." The chief reason assigned in the preambles for this course was that it was a matter in which the General Conference had no jurisdiction.

Moved as a substitute that the reasons given by the President of the church be accepted as sufficient, and that he be exonerated from blame and sustained in his action.

This led to a prolonged debate, and motion to adjourn prevailed while Bro. E. L. Kelley was on his feet.

Benediction was pronounced by the President.

The evening sermon was by Bro. J. W. Wight, assisted by Bro. O. B. Thomas.

TUESDAY, APRIL 9.

The morning prayer meeting was presided over by Brn. S. F. Cushman and Levi Gamet.

The sermon at eleven o'clock was by President A. H. Smith, assisted by Bro. George W. Thorburn.

Promptly at two o'clock President Joseph Smith called the assembly to order.

After reading of minutes, an additional report of committee on credentials was read.

It was decided that on pending question a motion for previous question should prevail only on a two thirds majority.

President Smith then yielded the chair, and Bro. F. G. Pitt was called to preside.

Bro. G. T. Griffiths rose to a question of privilege, admitted signing protest read yesterday, admitted he had made a mistake in signing, and was sorry therefor. He read statement addressed to conference stating his reason for signing.

Bishop Kelley resumed the floor, and the debate continued. Adjournment was moved while Bro. Heman C. Smith was on his feet.

Pres. Joseph Smith asked privilege to make statement of facts before the matter was closed. This was granted.

Adjournment was then taken.

Bro. G. T. Griffiths was the speaker at the evening hour, Bro. C. H. Porter assisting.

WEDNESDAY, APRIL 10.

At nine o'clock the prayer meeting was presided over by Bro. John Chisnall, his associate being Bro. James Moler.

Bro. H. O. Smith discoursed at eleven o'clock, assisted by Bro. I. P. Baggerly.

Promptly at two o'clock President Smith called the meeting to order. Minutes read and approved.

A request from the Daughters of Zion was read in which they asked for the use of the lower room from 10: 30 to 12: 00 on Thursday and Friday mornings. This request was granted.

President Smith then vacated the chair, which was taken by Bro. Pitt, and Bro. Heman C. Smith resumed the floor. Before he began, however, a motion was entertained which provided that when Bro. Smith had completed his argument the speeches be limited to fifteen minutes, and that at 4: 15 President Smith be permitted his statements, and then the vote be taken on the previous question. This was carried, and Bro. H. C. Smith resumed his speech. When he had closed, a motion was made to amend the substitute by striking out all after the word "Resolved," and inserting the following:—

That it is the sense of this body that the President of the church does not have the right to suppress General Conference minutes from publication, in part or as a whole, temporarily or permanently; but considering existing conditions and circumstances surrounding the case complained of, and believing the motive of President Smith to have been good, we hereby declare him to be fully released from any disability which may have attached to him by reason of the act of suppression, and exonerated from blame. And be it further

Resolved, That we cheerfully express our willingness and determination to support President Smith in all the high and important duties which belong to his office and calling.

This was debated up until the time for hearing the statements of the President, and he then arose and briefly stated some facts concerning the case, but offered no word of appeal or argument. In part he said:—

I have never refused to be amenable to the church in its corporate capacity or to its laws, and was never charged with any offense against the law or my brethren. This is the first time I was ever called on to answer. I want no member of this conference to vote to exonerate me out of personal friendship or through sentimentality. I learned when a boy to go close to the hand that held the rod and not beg for pity, nor do I now. I am here to meet the law. I have talked to no one in reference to the case. I have not argued it before, nor do I propose to do so now. I only hope that no man will condemn through the exercise of hate or malice, but I feel myself a manly man among manly men, and am not here to beg."

After his statements the vote on the previous question was taken and ordered.

The amendment to the substitute was denied, and then the yeas and nays were ordered on the substitute, which was taken, resulting in the adoption of the substitute by a vote, leaving off fractions, of 1,048 yeas, 517 nays.

Bro. Joseph Luff explained that circumstances had hindered him from ordaining Bro. J. B. Roush to the office of high priest, and asked conference to provide for said ordination. It was referred to the Presidency.

Various announcements were made, and a motion to adjourn obtained about seven o'clock,—a session of about five hours,—one of the longest in the history of the church.

Bro. James Caffall was the preacher in the evening, assisted by Bro. G. H. Gates.

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THURSDAY, APRIL 11.

Morning prayer service in charge of Brn. J. A. Robinson and John Chisnall.

Bro. T. W. Williams was the speaker at eleven o'clock. He was assisted by Bro. F. M. Slover.

The afternoon business session was called to order by Pres. Joseph Smith; prayer by Bro. E. A. Blakeslee. Minutes read and approved.

The request of priests, teachers, and deacons to be made *ex officio* members of General Conference was read, and motion made to grant request. This was discussed some, when it was decided to defer until the proposed amendments to rules of representation should be taken up.

President Smith reported that the Presidency and Bishopric had visited St. Joseph branch as per instructions of last conference.

The general church recorder, Bro. H. A. Stebbins, reported. The totals are: Baptisms, 2,316; 574 deaths; 189 expulsions; received by letter, 1,507; removed, 1,503; a net gain of 1,557 members, making the present aggregate, 45,381.

The church secretary made report, as did also the committee on compilation of General Conference resolutions. The committee was discharged.

Historian's report was read and received. Bro. F. M. Smith offered his resignation as assistant historian, which was accepted, and the historian was authorized to choose an assistant subject to ratification of body.

Report of committee on histories and encyclopedias was read. By motion the committee was discharged, the work to be intrusted to the historical department.

Committee on credentials made a recommendation, which was adopted.

A report from the Second Quorum of Teachers was read.

A vote of thanks was tendered members of committee on histories and encyclopedias, also assistant historian.

Second Quorum of Deacons reported. It was received and spread on the minutes.

Report of J. W. Wight on the matter of D. H. Bays' membership was read. He had appointed an elders' court, and they reported charges sustained, and recommended expulsion. This was adopted and D. H. Bays was on motion expelled.

Chairman then adjourned conference till nine o'clock tomorrow for prayer service, stating the evening would be given to the Independence choir for rendering of cantata.

In the evening the Independence choir rendered in a most excellent manner the cantata entitled, "David the shepherd boy." The production showed most careful preparation, the wand of directress Sr. Belle James seeming to control the large chorus as one piece of machinery. The Independence branch is fortunate in possessing some excellent talent in the musical line. With such artists as Professors Smith and Mills at the organ and piano, and such independent singers as Srs. W. N. Robinson, Myra Brackenbury, and Flo McNichols, and Brn. Arthur Murphy, Orville James, and Ola White, backed as they were by a strong body of good chorus singers, Sr. James' wand could not but guide to success. The Independence Saints, and, indeed, *all* Saints, may well be proud of the Independence chorus.

FRIDAY, APRIL 12.

The nine a. m. prayer and testimony service was presided over by Brn. William Anderson and C. J. Hunt.

Bro. W. A. Smith was the speaker at eleven o'clock, assisted by Bro. I. M. Smith.

Afternoon.—Called to order at two o'clock by President Joseph Smith. Prayer by J. H. Lake. Minutes read and approved.

Report of committee appointed to meet in council with committee from the Church of Christ was read, which was adopted and the committee continued.

Report of church librarian was read. He recommended that $75 additional be set aside for binding and repairing books. The recommendation was adopted.

A resolution was presented by First Seventy concerning letters of removal. It was amended, but was laid on the table without final action.

Report of board of trustees Graceland College was read, as was also the report of the treasurer of the board: Borrowed and from other sources, $3,473.90; expended, $3,389.51; on hand, $84.39.

Report of college librarian was read. Received about 70 volumes in year; about 1,127 volumes total in library. About 350 specimens received in year in museum. About one thousand specimens placed in herbarium by Bro. J. P. Anderson.

Report of President Harkness was read concerning work. About 140 students enrolled in all departments outside musical department, and about 46 in music department. Outlook encouraging.

Report of Bishopric of financial condition of Graceland College: Total receipts, $4,123.51; total expenditures, $3,897.10; balance due college, $226.41; total assets, $38,817.70; liabilities, $25,400; net assets, $13,417.70. Bishop stated he had promises for about $11,000 on the one thousand $25 subscription plan.

Treasurer's report was referred to committee for auditing.

The proposed amendments to articles of incorporation were taken up. Moved to act upon the recommendations as a whole. Carried. They then read as published in HERALD for February 6, current volume, and by motion they were adopted.

The term of W. Anderson, Wm. Leeka, and J. H. Hansen as trustees having expired, Wm. Anderson was reëlected, and F. M. Smith and John Smith were elected to replace others.

The Fourth Quorum of Deacons reported.

Report read from the First Quorum Elders.

Report of committee on archæology was presented, comprising about forty pages typewritten matter. By request, in lieu of reading the report, Bro. Sheehy gave a synopsis of the report, and the report was ordered published in separate form from published minutes and made supplemental to former archæological report.

A report from the Religio Society was read.

Auditing committee of last year presented a bill which should have been presented last conference, and the bill was allowed.

A resolution was adopted tendering a vote of thanks to those in charge of the cantata for giving free tickets to missionaries.

Committee appointed to audit *Ensign* books reported them correct.

As the church historian had made recommendation that district historians be appointed, it was decided that the historian be authorized to appoint such persons in such places as he may deem proper. The present historian was sustained.

Elder Hill, of the Hedrickite Church asked privilege to address the audience some evening. Granted.

Bro. J. R. Lambert addressed the conference at the evening hour. He was assisted by Bro. E. H. Durand.

SATURDAY, APRIL 13.

Brn. J. C. Crabb and P. Cadwell were in charge of the morning prayer and testimony service.

At eleven o'clock Bro. C. A. Beebe had charge of the service, Bro. W. E. Peak being the speaker.

2:00 p. m.—After usual preliminaries, a report signed by two of the auditing committee on HERALD Office books was read. Bro. R. M. Elvin arose and made some statements concerning same, and submitted minority report.

Committee appointed to audit accounts of college treasurer reported same correct.

Second Quorum of Elders reported, as did also the Fourth Quorum of Deacons.

Letter from Gustavus Lund, of Michigan, was read concerning the printing of some Swedish tracts.

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Bishop's reports were read.

A petition asking that the fortieth parallel be established as the boundary between the Southern Michigan and Northern Indiana, and Southern Indiana districts, was granted.

A request was read from some of the brethren wherein they petitioned for setting apart Sunday, April 14, for prayer and fasting by quorums for divine light and guidance. It was finally decided that there be a prayer meeting of the priesthood, in the basement Sunday morning at eight oclock, to come fasting. Also a meeting of the laity in auditorium at eight, the fast also to be observed.

Brn. Swen Swensen, John Wahlstrom, and Peter Anderson, were appointed a committee on resolution of condolence on the death of Bro. M. P. Hansen, who died at his post in the Scandinavian mission.

Third Quorum of Priests reported.

Recommendation of Religio concerning work of Sr. LaJune Howard on pronouncing vocabulary of Book of Mormon was read and referred to a committee of three, J. A. Gunsolley, F. M. Sheehy, A. J. Keck.

Lamoni, Kirtland, Independence, and Boston were placed in nomination as places to which to make final adjournment. Lamoni was selected as the place.

Bro. J. H. Lake discoursed in the evening, assisted by Bro. B. St .John.

SUNDAY, APRIL 15.

The prayer meeting in the auditorium was presided over by Pres. J. Smith.

The priesthood prayer meeting, by vote, called Brn. A. H. Smith and J. H. Lake to preside, and they invited Brn. W. H. Kelley, C. Derry, D. Campbell, and R. S. Salyards to occopy the stand with them, which they did. Many fervent prayers were offered, and some excellent testimonies borne.

At eleven o'clock President Joseph Smith delivered an interesting sermon to a house literally packed. He was assisted by Bro. F. M. Smith. Added to the Saints in and around Independence, a large delegation of one hundred or more came from St. Joseph, Missouri.

Bro. John Smith, assisted by Bro. Fred A. Smith, preached at 2:30 p. m. to an audience equal in size to that of the morning hour.

The evening discourse was delivered by Bro. Heman C. Smith, assisted by Walter W. Smith.

This day has been, as President Smith announced it Saturday evening, a veritable "Smith day."

The difficulty that the Bible presents to many skeptics is not that it will not stand deep and rational examination, but that it will not stand superficial examination.—*Ram's Horn.*

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 15.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

But let us see just one more thought in this connection.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.—Genesis 45: 4-8.

No anger nor vituperation burned in his devoted soul. He was all sunshine between his flood of tears and affection for his brothers.

Ah, say some of my readers, why was all this suffering permitted to come on this young prophet, seer, and revelator? Let me answer. The ancient apostle says,

Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.—Hebrews 5: 8, 9.

Jesus himself learned through suffering. Joseph was destined in the economy of Almighty God to be a ruler and preserver of life and a counselor and a teacher to instruct senators wisdom, as testified by David the Psalmist before quoted. If Joseph could not have endured trials, suffering, and distress, and yet not lose his faith in God, he would not have been so well prepared for the arduous duties that fell to his lot to bear when he was raised to affluence, honor, and great responsibility. To use his own words,

And he [God] hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

Yes, my dear reader, the whole tenor of the scriptures teaches the doctrine that we must learn to appreciate the good by the opposite. The contrast seems to be absolutely necessary in this life to make us competent to judge between good and evil; and if we cannot endure trial without getting sour and saddened in our dispositions, we will never be worthy to enjoy the "crown of righteousness, which the Lord, the righteous judge, shall give me [us] at that day." (2 Tim. 4: 8.) And John the divine says:—

What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—Revelation 7: 13-17.

When I think indeed Joseph's eleven brothers all bowed to him, and his father also, it is evidence there is a hereafter to be enjoyed and appreciated by us all. No, my dear brethren, trials are good for us all, if we can endure them and, like Joseph, lose not our integrity, purity, and holiness; and like Job, who said:—

But he knoweth the way that I take: when he hath tried me, I shall come forth as gold. My foot hath held his steps, his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food.—Job 23: 10-12.

But I must hasten in my narrative.

"Wednesday, July 20.—The Saints are revived in their faith, but Bro. Hinkle takes great exception to the name of Latter Day Saints being acknowledged by the church, and is very much hurt because we confirmed the members into the Church of Jesus Christ of Latter Day Saints, and seemed to be really angry about it, though we would not contend with him. Our argument was that most of the brethren and sisters have been confirmed under that name, and in our opinion think the words Latter Day Saint add substantially nothing to the name, Church of Christ, but was added that we might be distinguished by the law of the land from other churches of our day which are known by the law of the land as the Church of Christ. And again, those who are confirmed in the church under the name in full are blessed with the gifts of the Holy Spirit, also substantially the Church of Jesus Christ is composed of Latter Day Saints, and signifies and distinguishes them from the Church of Jesus Christ of former day saints. Hence, for convenience' sake it only distinguishes the age when the Church of Jesus Christ was authoritatively established among men. We had an excellent prayer meeting this evening at Bro. George Morey's.

"July 21.—We returned to Franklin Grove, or Brush Creek. Bro. Hinkle is with us—has promised to take us eighty miles in his carriage on our journey to Council Bluffs. Brn. Blair and Hinkle stopped with Bro. Elijah Hall, while I remained at David Hall's.

"Friday, July 22.—We held meeting at ten o'clock a. m. and at seven o'clock p. m.

"Saturday, 23d.—Again Elder Blair preached an excellent sermon at two o'clock p. m.

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"Sunday, 24th. — We held three meetings and organized a branch of the church of seventeen members.

"Monday, 25th.—We held another meeting at eight o'clock. Elder Blair preached. After services, Elijah B. Hall, Mary Hall, William Harris, Amanda Harris, and Jacob Morse were baptized. In the evening at six o'clock, preaching again at Bro. Hall's, and confirmation followed the services. Saints are rejoicing in our hope and are all alive to the interests of the work of the Reorganization, and have been anxious to have all the meetings possible. Since we have been with them they have treated us so loyally and grandly that it has paid us for all the cold rebuffs we have received by the prejudiced world for a long time. Many friends have been gained for our blessed hope, for we have had large audiences most of the time during the week as well as on Sundays.

"Tuesday, 26th.—Continued on our journey. It has rained part of the time today, but we arrived at Afton at seven p. m.

"Wednesday, 27th, at six o'clock we were on our journey. Bro. Hinkle thinks we have driven forty miles. It has been a beautiful day. Reached Fontanelle at 5: 30 o'clock p. m."

I find this note in my journal:—

"After dinner today I took a walk in the grove. It is beautiful timber, and all nature looks cheerful and happy; but, alas! I am lonely. My health has been poor for three weeks. Headaches most of the time except when in meeting and while reflecting on the past of my life, which is not very inviting; but I have done the best I could under the circumstances, and now I would fain penetrate the future; but that is known only to God, though my impressions are that my sea is going to be a rough one. Time alone is the revealer, but my choice is that my grief shall not disturb the happiness of my dearest friends, but I will suffer without a murmur if alone. Truly, the Lord has blessed me many times with the comfort of his Spirit, but of myself I truly feel my weakness and frailty in this wicked world, and like our blessed Master, I have not a place to lay my head that I can call my own, but do not covet what the world enjoys."

We stopped over night with Bro. Ireland.

"Thursday, July 28.—From this place Bro. Hinkle leaves us and returns home. It has been very kind in him to bring us so far on our journey, and I have appreciated it very much, for I have been very sick most of the time with a severe pain in my head, and it does not seem possible this morning for me to continue on our journey on foot, but I feel to thank Bro. Hinkle with my whole heart for bringing us this far. May he be rewarded by our blessed Master for his kindness to us. We gave him four dollars and paid his expenses for bringing us to this place.

"This day we have traveled across the prairie from Bro. Ireland's over the old Mormon route. The grass was high as our heads all along the road, so we got very wet with the dew this morning. Distance between houses, fourteen miles. We took dinner in Cass county, and tonight lodged with Mr. V. M. Conrad.

"Wheeler's Grove, Pottawattamie county, Friday, July 29, 1859.—This day we traveled twenty-three miles. I have been very poorly in health all day, so weak and distressed I have almost wished Bro. Blair would go on and leave me alone on the prairie so I could rest and sleep. My head has pained me all day in a most dreadful manner, and it seems a great trial to be so afflicted when I am on an errand of love to my fellow-men and really commissioned of Jesus Christ to call back the wandering, scattered, latter-day Israel to the fold of Christ. If there was any doubt in my mind in this matter I believe I would now stop the mission field, and, like Elders Samuel H. Gurley and Reuben Newkirk, go home. But my confidence in God is unshaken, his promises yea and amen to me. I know in whom I have trusted, and the wonderful principles of the gospel of Christ surpass in excellency all the devices and schemes that have been established by men. My severe trial and afflictions now are so unnatural that I believe indeed it must be the power of darkness is determined to make shipwreck of my faith; but like the ancient apostles I can truly say,

Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.—John 6: 68, 69.

"I have seen and conversed with the heavenly messenger myself, so I cannot doubt my calling in the ministry.

"We stopped at Mrs. Wheeler's for a late dinner, and the widow informed us Mr. Levi Graybill was a Latter Day Saint, lived near there, and was a fine man. This was good news to us, and we soon went to see him."

The notes in my journal, penned that day ever memorable to me, read as follows:—

"For dinners paid fifty cents, and went to Bro. Levi Graybill's who received us as warmly as though we were old acquaintances. We stopped over night. I have some of the symptoms of ague chills, and in the evening have some fever. We have been unwell for the last few weeks. It has been very warm weather, and we have had very poor water to drink most of the way through the state, therefore are both somewhat ill, and the power of Satan is our enemy."

I was too sick to visit very much, but I appreciated the kindness of Bro. Graybill and family. They were firm in the faith and at once received our hope. Bro. Blair did most of the talking. I was too ill to take much interest in the conversation. We learned there were quite a number of families of the Saints in that vicinity.

"Saturday, the 30th, we visited Bro. Calvin Beebe, Sen., at Farm Creek, in Mills county, seven miles from Wheeler's Grove. Elder Beebe is presiding elder of a branch of forty members who are looking up to Elder Alpheus Cutler, of Manti, as their leader, and who claims to be a specially commissioned high priest to teach the oracles given through Joseph the choice seer, also claims authority to organize a school of the prophets, so Bro. Beebe informs us. The brethren receive us very kindly and tell us the gifts of the Holy Spirit are enjoyed by some of the members of the branch, mostly gifts of tongues and interpretation, also dreams.

"I am very poorly in health today; can do but little talking. Have been very much distressed, and the power of the evil one is sensibly felt by both of us. Bro. Blair is not well, but he is not so ill as I am. It has seemed almost impossible for me to travel today, and it seems almost a Godsend to me to find such a friendly feeling here at Bro. Beebe's. I have tried to keep up courage for some days and not let Bro. Blair know how bad I have felt, but I cannot hide all of my feelings from him."

(Continued.)

SANCTIFICATION.—NO. 2.

BY C. SCOTT.

If sanctification is, in a general sense, to purify or render holy, does it not follow that sanctification is one of the very important elements of the process of bringing holiness about? It must not be forgotten that the Holy Spirit has a divinely appointed agency and work in sanctification. Truly. One of the cardinal elements of the gospel, and with the word of the gospel, the holy commandments does its work as we yield ourselves to the influence of the gospel in willing and loving obedience. The gospel consists not in word only, but through the word are the operations and intentions of the Holy Ghost understood. In other words, the gospel word and the Holy Ghost agree in their testimony and work. They work together in their sanctifying influences. Will God command us to be holy and then go to work on his own account and make us holy independently of his word or our obedience to it? No.

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We must wash our own robes and make them white in the blood of the Lamb. (Rev. 7: 14.) Christ does all the work, in a general sense, by placing in our hands the gospel as the means, and proffers to us all the aid essential, and then gives directions how these means are to be used to bring to us sanctification, holiness, and perfection. This is self-evident. No difficulty need be encountered by anyone who truly desires, with all his heart, to do what God says to conform to his will; for it is by doing his will that we enter the kingdom. Is it the will of God that we "have faith in God"? (Mark 11 : 22.) Is it not the will of God that we have faith in the Messiahship and teachings of Jesus his Son, our Savior?

This is my beloved Son, in whom I am well pleased; hear ye him.—Matt. 17: 5.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3: 36.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 48–50.

Surely, since Jesus revealed God's commands, not his own, whatever is said unto one is said unto all the human race. He does not teach one way to one class of men and an entirely different and contradictory way to another class. Such an idea would go to show conclusively that God has no decisive and unquestioned standard of truth. We must not admit this and ever feel safe in our hope of life eternal. How, then, are we to believe in God and his Son?

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher [a witness]? and how shall they preach [testify], except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God.—Rom. 10: 14, 15, 17.

Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word.—John 17: 20.

Is not this evidence or testimony from God through Jesus and the other witnesses a unity, a divine unity? Does it not portray the same truth to all who hear it? Or does it conflict with itself, saying one thing to one and something entirely different to another? Such idea from the premises here laid down would not be rational. Others, then, than God, Christ, or their witnesses are responsible for the diversified opinions now existing on the question of sanctification. But believing or having faith in God and Christ and their word is not all we have to do to be saved? No. For as we cannot be saved in our sins, we must forsake or repent of all our sins, must cease to do evil. Jesus opened his ministry with these themes:—

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1: 14, 15.

Repentance includes a sincere sorrow of heart towards God for the rejection of his mercy and the wanton violation of his law. What is repentance, as defined by Paul?

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.—2 Cor. 7: 9, 10.

Faith and repentance are two of the principles of the doctrine of Christ, according to Paul; but is that all that is required of us to bring us into a justified state? or, how shall we "go on unto perfection," and be fully sanctified? (See Heb. 5: 2, and 6: 1, 2.) No. These two principles do not include even the beginning of the gospel. For we read that when "the beginning of the gospel of Jesus Christ" was introduced to Israel, the Elias, or restorer of the gospel order, it is said:—

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

Luke's testimony is:—

Annas and Caiaphas being the high priests, the word of God came to John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3: 2, 3.

And in John 1: 33, John Baptist testifies that God sent him "to baptize with water," and thus "make straight the way of the Lord." Repentance and baptism for the remission of sins!

"Ah," say some, "we do not accept this as essential to remission or forgiveness of sins."

This you have made us aware of, but this is the straight way of the Lord, and you must not forget that the Lord says, as before cited:—

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.—Isaiah 55: 8.

It is the Lord's way we are seeking out, and your ways and opinions must go for what they are worth. Of John and his gospel mission given of God, it is written:—

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways [not man's ways]: to give knowledge of salvation unto his people by the remission of their sins.—Luke 1: 76, 77.

How did John give the knowledge of salvation to the people by remission of their sins? so making "straight the way of the Lord." Here is God's answer:—

The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3: 2, 3.

And John's work was afterward acknowledged of God thus:—

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him.—Luke 7: 28–30.

Here, kind reader, are two classes of people represented in contrast by our Savior, the obedient and the disobedient, publicans and sinners, and the Pharisees and lawyers. The one class accepted God's "straight way," the other class differed from God. Which of these two classes was justified from its past sins, or was forgiven and became sanctified? I have been present at services where a series of prayers was offered before the congregation rose from their kneeling posture, and yet in not one of those prayers was pardon for any sin asked, or the slightest intimation that any of the number were guilty of any sin whatever, or even liable to sin. Our Savior once illustrated the two classes, those willing to accept the divine way, and those who think they can do better in some other way, thus:—

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others; two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18: 9–14.

This enables us to see ourselves as others see us, and to see that God's way of life, truth, and sanctification is our only hope of success, and that human ways of salvation are vain.

But we now return to the line of thought digressed from: "Baptism of repentance,"—that is, our act of being baptized,—is the offspring or outgrowth of gospel repentance! Kingdom of God is a kingdom originating with or springing off from God. Solomon, son of David, is David's offspring. Baptism of repentance for the remission of sins. Repentance is a principle of the gospel, and baptism as a principle associates itself directly with faith and repentance to the convert in accepting the gospel. Is repentance "for the remission of sins; or do we repent

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because God has already forgiven us our sins? Which? On this subject of pardon, or being cleansed from sin, Jesus says:—

He that believeth and is baptized shall be saved [pardoned]; but he that believeth not shall be damned.—Mark 16:16.

"Be damned," that is, remain unpardoned, unforgiven.

We have already seen that we are sanctified by the law, or in accordance with the law of the Spirit of life. And continuing to pursue the directions of the law, in practice, will most surely continue the process of sanctification till perfection is attained. There is no way of determining how man can become holy save it be by continually obeying the law of holiness. If being in a sinful condition is being unholy, and sin be transgression of law, then to keep, do, or observe the divine law, will work our sanctification and holiness; that is, if we also avoid that which the law condemns as sinful. Hence the modern idea that prayer and humiliation alone will bring us into a sanctified condition before the Lord, is vain. The law of the Lord being perfect, if faithfully observed, will bring about perfect results. It is the faithful observance of the law of the Spirit of life that develops our spirituality and lays the foundation in us for an upright and pure life. The holy commandments being the rule of our action, we avoid evil and work the holy works of God, and we thus have our "fruit unto holiness."

Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the work, that ye may grow thereby.—1 Peter 2:1, 2.

According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.—2 Peter 1:3, 4.

According to these statements we cannot develop or grow as children of God, independently of the word of God. Nor can we become partakers of "the divine nature" unless we obtain the things promised, and this we cannot even hope to do without doing what he has commanded, with all the heart and mind.

On the day of Pentecost, Peter, being filled with the Holy Ghost, preached the word of the Lord unto a large concourse of people. Preaching the word unto them, he preached Jesus, or the gospel. Having quoted from the standard of law accepted by his audience, and the word being carried to their hearts with the convincing power of the Holy Ghost in Peter, the testimony offered penetrated their understanding and hearts, and being convinced, and believing, they said unto Peter and the rest of the apostles:—

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

The gospel as here preached by Peter has repentance and baptism for the remission of sins, just as did the same gospel when preached by John the Baptist, before referred to. And three thousand of those people repented and were baptized for the remission of their sins. And by their obedience to the law taught, and accepting the authority vested by the Father in these servants of his, were forgiven of all past sins, and therefore were not then under condemnation, or damned.

In the light of these apostolic transactions on this ever memorable day, we can easily understand Paul's statement to the Romans:—

But God be thanked, that ye were the servants of sin ["though ye were"—I. T.] but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.—Rom. 6:17–22.

Men ought to be thankful that the terms of pardon of past sins are so easy. Thankful that by accepting Jesus Christ as their Savior, by believing with all their heart, repenting of all their sins, and being baptized in the name of, or by the authority of Jesus Christ, for the remission of their sins, they enter a justified state in the sight of God. Being baptized by one authorized of God, and that one so authorized being an officer in God's kingdom or church, the penitent believer is by his baptism preceded by faith and repentance "translated" into the kingdom of God's dear Son. (Col. 1:13.) By baptism, our act of passing under the water and being buried and rising, we indicate that we have died to the world, to sin, have broken off our allegiance to the sinful ways of this world, being thus buried with Christ in baptism, as saith the apostle:—

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6:3, 4.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.—Gal. 3:26–29.

Surely the Apostle Paul knew no other way of passing out of the world into Christ, or the body of Christ, except we are baptized. He preached no other way.

Being delivered from the power of darkness and being translated into the kingdom of God's dear Son, by believing, repenting, and being buried by baptism into Christ Jesus, constitutes what Paul calls being "adopted" into Jesus Christ; and as adopted children we are thus made heirs of God, and joint heirs with Jesus Christ. (Gal. 4:1–5.) Being thus an adopted heir of God, we are entitled to all the blessings and privileges of the members of the family of God. After this adoption, the children are entitled to the rite of confirmation, or the ordinance of laying on of the hands of the authorized ministers of God's house or church, in order to the reception of the Holy Ghost, the spirit of adoption.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Gal. 4:6.

God being unchangeable, and no respecter of persons, and infinitely just, would grant us the same right now to receive the sacrament of laying on of hands, as to those at Samaria, who were confirmed by Peter and John, or as those at Ephesus by the Apostle Paul, or as when Timothy was confirmed by the presbyters or elders at Ephesus, for the gift of the Holy Ghost. (Acts 8:14–16; Acts 19:1–6; 1 Tim. 4:13, 14.) The laying on of hands for the gift or baptism of the Holy Ghost being a principle of the doctrine of Christ (Heb. 6:1, 2), could not be separated from the gospel, and yet it be perfect. And besides, to do so would be to question the impartiality of the God of the gospel.

The seven "principles of the doctrine of Christ" enumerated by Paul in Hebrews, chapter six, and verses one and two, being the foundation of all gospel righteousness, must all be accepted in order to gospel obedience. This was a test of Christian character in the apostolic age, so we read:—

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker with him of his evil deeds. —2 John 9–11.

The doctrine of Christ here referred to includes all that Christ taught, all the gospel, both first and secondary principles, and was not only a test of the believers in Christ, but by these

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principles of the doctrine, the "deceivers" and the "antichrists" were detected. Anyone denying one or all of these principles denies that Jesus Christ, as "God was manifest in the flesh," had come. Any man denying the essentiality of the principles, or any part of them, presumes to set his judgment up against God, and is therefore "a deceiver and an antichrist." It is well for this reason that Paul defines the first principles of the doctrine of Christ to be "faith toward God," "repentance from dead works," "and the doctrine of baptisms" (baptisms could not be less than two, that of water and the Holy Ghost, as John Baptist and Jesus taught. See Matthew 3:11, 12; Luke 3:2, 3; John 3:3-5: Acts 1:4-8), and of laying on of hands, resurrection of the dead, and of eternal judgment,—seven principles in all. (Heb. 6: 1, 2.) How vain the idea in anyone to suppose a principle of any system can be changed or done away, and the system remain intact. Here then are the foundation principles of sanctification, and hope of eternal life.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3:1-3.

Thus as man moves along step by step in obedience to the law of the Spirit of life in Christ, so purifying his soul in obeying the truth, and being moved by this mighty hope in God, and having been adopted into the family, and purifies himself even as God is pure, the process of sanctification goes on and on.

When adopted into the family of the Father, men receive the Spirit of their adoption, the Spirit in them cries, Abba, Father. And not only so, but:—

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8: 1, 2.

THE WORK OF THE HOLY SPIRIT IN SANCTIFICATION.

There is no Bible evidence that anyone who has not accepted the gospel and is therefore out of Christ, is in a sanctified condition in any gospel sense. There is no evidence regarding this matter, that we are aware of, outside the divine revelations. That God has any other way of sanctifying men than by yielding implicit obedience to "the law of the Spirit of life," the gospel, we are not informed in the divine word. Any venturing outside of the information given, would be but vanity and presumption. Our only safety, then, is in abiding in the word. We are told, however, in a latter day revelation thus:—

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same.—D. C. 85: 8.

To be sanctified is to be free from, separate from, morally and spiritually purified and cleansed from sin, and the desire to intentionally or willfully sin is dead. To be dead to the sinful ways of the world. To be crucified with Christ (Rom. 6: 6, 7); for he that is dead to sin is freed from sin. But having been "baptized into Jesus Christ," and risen to walk in a new life, and being entitled to the reception of the inbreathing of the new world or kingdom into which we are born, we receive the Spirit of adoption, and the Spirit helpeth our infirmaties.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.—Rom. 8: 13, 14.

Sin is the transgression of the law.—1 John 3:4.

And to refuse to accept and live according to the law leaves man under condemnation. (Mark 16 : 16; John 12 : 48; John 3 : 36.) And it was through the Spirit, as a medium, God gave the law to man, and it would be unreasonable to conclude that our Master would sancify anyone while living out of harmony with, or refusing to accept, his holy law and commandments.

It might be well to notice the fact that all that is said on the subject of sanctification in the New Testament record is addressed to baptized believers, except the one statement of our Savior addressed in prayer to his Father.

Anyone not adopted into Christ by faith and obedience to the law of adoption, could not receive the Spirit of adoption, and to contend that they could, would be to argue that the Spirit would come to a person and "bear witness" to an untruth. Testify they were adopted into God's family when they were not!

We have already observed that sin is the transgression of the divine law, and the Savior informs us that one of the office works of the Holy Ghost is to reprove the world of sin. (John 16: 8.) It was the Holy Ghost in John that led him to teach the Jews:—

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Matt. 3: 11, 12.

The Holy Ghost here sets forth the gospel law in general terms, as Paul afterwards put it, "repentance toward God, and faith toward our Lord Jesus Christ;" so John baptized with water unto repentance, and declares that the same ones shall be baptized with the Holy Ghost and fire, and gives us to understand that by the agency of the Holy Ghost and fire, he (Christ) will consume the chaff; or the sinful propensities of our natures; or as Paul teaches, if we through the Spirit do mortify the deeds of the body we shall live.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.—Rom. 6: 6, 7.

"Chaff," "deeds of the body," is "the body of sin."

Herein is the sanctifying power and work of the Holy Ghost, in all who are sanctified, washed, and "justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6: 11.)

The gospel precedes sanctification to all those who will be purified by it. Paul says again:—

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.—Rom. 15: 16.

By the Holy Spirit's aid we overcome and subdue our carnality. Purifying our souls by obeying the truth, we receive the Spirit's light and help in its sanctifying enlightening power to mortify the deeds of the flesh, to crucify the body of sin, to bring the propensities of our natures so completely under subjection that they have no dominion over us; so much so, that for us to transgress the law would require extraordinary circumstances.

Being sanctified in a gospel way and sense, we have no desire to lie, steal, swear, covet, drink intoxicants, or in any way be conformed to the world; to dance, or partake in other ways—as gambling, betting, backbiting, adultery, lasciviousness, or any other degrading, demoralizing influence, as prompted by the unregenerate minds. But on the contrary, abstaining from all "fleshly lusts" that "war against the soul" (1 Peter 2:11), we desire the sincere milk of God's word, that we may grow thereby, and

Besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance: and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—2 Peter 1:5-7.

Doing these things, we take unto us the whole armor of God. Being thus armed, we are "able to stand," and "to quench all the fiery darts of the adversary." We are also enabled to do unto all men even as we would wish them to do unto us; and to manifest in our lives the fruits of the Spirit,

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love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.

If we are barren of these fruits, what evidence is there that the sanctifying Spirit of truth is in us.

Being sanctified by the truth and Holy Spirit, we will walk strictly in the requirements of the divine law, without resort to human expediencies in any respect, not required by his holy law.

PRECIOUS PEARLS.—NO. 2.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

Hearken, O ye house of Israel, and hear the words of me, a prophet of the Lord. For behold, as yet, ye have been obedient unto the word of the Lord which I have given unto you; and we also had many revelations, and the spirit of prophecy; wherefore we knew of Christ and his kingdom, which should come: wherefore we would to God that we could persuade all men not to rebel against God, to provoke him to anger, but that all men would believe in Christ, and view his death, and suffer his cross, and bear the shame of the world. Wherefore, we labored diligently among our people, that we might persuade them to come unto Christ, and partake of the goodness of God, that they might enter into his rest, lest by any means he should swear in his wrath they should not enter in, as in the provocation in the days of temptation while the children of Israel were in the wilderness. O all ye that are pure in heart, lift up your heads, and receive the pleasing word of God, and feast upon his love; for ye may if your minds are firm forever.

Behold, great and marvelous are the works of the Lord. And how merciful is our God unto us; for he remembereth the house of Israel, both roots and branches; and he stretches forth his hands unto them, all the day long; and while his arm of mercy is extended towards you in the light of day, harden not your hearts: for there is nothing which is good, save it comes from the Lord; and that which is evil, cometh from the Devil: wherefore, brethren, despise not the revelations of God. No man knoweth of his ways, save it be revealed unto him. Look unto God with firmness of mind, and pray unto him with exceeding faith, and he will console you in all your afflictions.

Wherefore, I must tell you the truth, according unto the plainness of the word of God. For behold, as I inquired of the Lord, thus came the word of the Lord unto me, saying, Jacob, get thou up into the temple on the morrow, and declare the word which I shall give unto thee, unto this people. And now behold, my brethren, this is the word which I declare unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentifully: and the hand of providence hath smiled upon you most pleasantly, that you have obtained many riches. But before you seek for riches, seek ye for the kingdom of God. Think of your brethren like unto yourselves, and be familiar with all, and be free with your substance, that they may be rich like unto you; and ye will seek them for the intent to do good, to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted. Because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks and high heads, because of the costliness of your apparel, and persecute your brethren, because ye think ye are better than they. And now my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you nay. Do not ye suppose that such things are abominable unto him who created all flesh? The one being is as precious in his sight as the other, and all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments, and glorify him forever: O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls.

And now I make an end of speaking unto you concerning this pride; and were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which are written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord. I have led this people out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes. For behold, I the Lord have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem; yea, and in all the lands of my people, because of the wickedness and abominations of their husbands. And I will not suffer saith the Lord of hosts, that the cries of the fair daughters of this people, which I have led out of the land of Jerusalem, shall come up unto me, against the men of my people, saith the Lord of hosts; for they shall not lead away captive, the daughters of my people, because of their tenderness, save I shall visit them with a sore curse, even unto destruction; for they shall not commit whoredoms, like unto them of old, saith the Lord of hosts. And now behold, my brethren, ye know that these commandments were given unto our father Lehi; wherefore, ye have known them before; and ye have come under great condemnation: for ye have done these things, which ye ought not to have done. Behold ye have done greater iniquities than the Lamanites, our brethren. Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them; and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds.

Wo, wo, unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes, and the time speedily cometh that except ye repent, the Lord God will lead away the righteous out from among you. Behold, the Lamanites, your brethren, whom you hate because of their filthiness and the cursings which have come upon their skins, are more righteous than you: for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold their husbands love their wives, and their wives love their husbands, and their husbands and their wives love their children; and their unbelief and their hatred toward you, is because of the iniquity of their fathers;

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wherefore, how much better are you than they in the sight of your Creator? O my brethren, I fear, that unless ye shall repent of your sins, that their skins will be whiter than yours, when ye shall be brought with them before the throne of God. Wherefore, a commandment I give unto you, which is the word of God, that ye revile us no more against them, because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers. Wherefore, ye shall remember your children, how that ye have grieved their hearts, because of the example that ye have set before them; and also, remember that ye may, because of your filthiness, bring your children unto destruction, and their sins be heaped upon your own heads at the last day.

O my brethren, hearken unto my word, arouse the faculties of your soul; shake yourselves, that ye may awake from the slumber of death; and loose yourselves from the pains of hell, that ye may not become angels to the Devil, to be cast into that lake of fire and brimstone, which is the second death. I this day am weighed down with much more desire and anxiety for the welfare of your souls than I have hitherto been. Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ, will bring you to stand with an awful guilt before the bar of God? I beseech you in words of soberness, that ye would repent, and come with full purpose of heart and cleave unto God, as he cleaveth unto you. O that he would rid you from this iniquity and abomination; which sin appeareth very abominable unto me, and abominable unto God. O that he would shew unto you that he can pierce you, and with one glance of his eye he can smite you to the dust; ye have come under great condemnation, for ye have done these things, which ye ought not to have done. But he condemneth you, and if ye persist in these things, his judgments must speedily come unto you. Behold the Jews were a stiff-necked people; and they despised the words of plainness, and killed the prophets, and sought for things they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. And because they desired it, God hath done it, that they may stumble.

Wherefore, brethren, seek not to counsel the Lord, but to take counsel at his hand: for behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? O then my beloved brethren, repent ye, and enter in at the straight gate, and continue in the way which is narrow, until ye shall obtain eternal life. Yea, today if ye will hear his voice, harden not your hearts: for why will ye die? As many as will not harden their hearts, shall be saved in the kingdom of God. Wherefore, beloved brethren, be reconciled unto him, through the atonement of Christ his only begotten Son: for this intent, we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son.

Marvel not that I tell you these things, for why not speak of the atonement of Christ, and attain to a perfect knowledge of him, as to attain to a knowledge of a resurrection, and the world to come. Behold, my brethren, he that prophesieth, let him prophesy to the understanding of men; for the Spirit speaketh the truth, and lieth not: wherefore, it speaketh of things as they really are, and of things as they really will be; wherefore, these things are manifested unto us plainly, for the salvation of our souls. But behold, we are not witnesses alone in these things: for God also spake them unto prophets of old: and also, I had heard the voice of the Lord speaking unto me in very word, from time to time: wherefore, I could not be shaken. Wherefore, I know if there should be no atonement made, all mankind must be lost.

How unsearchable are the depths of the mysteries of him; and it is impossible that man should find out all his ways. He counseleth in wisdom, and in justice, and in great mercy, over all his works. Yea, come unto him, and offer your whole souls as an offering unto him, and continue in fasting and praying, and endure to the end; and as the Lord liveth, ye will be saved. And how cursed are they who shall be cast out into their own place. And now my beloved, how is it possible that these, after having rejected the sure foundation, can ever build upon it, that it may become the head of their corner? And how blessed are they who have labored diligently in his vineyard: otherwise their blood would come upon our garments, and we would not be found spotless at the last day.

And in the day that he shall set his hand again the second time to recover his people, is the day, yea even the last time, that the servants of the Lord shall go forth in his power, to nourish and prune his vineyard: and after that the end soon cometh. Finally, I bid you farewell, until I shall meet you before the pleasing bar of God, which bar striketh the wicked with awful dread and fear. Amen. — *From Jacob and Omni.*

THE WHY?

From early childhood I have believed it possible to live by the example taught by Christ, for Christians, or followers of him. Having belonged to one of the orthodox churches a long period of my life, and learning of the inconsistency of their teachings and practice, I was dissatisfied and resolved to look for something better, and finally landed with the Latter Day Saints. And since obeying the the angel's message by being baptized into the kingdom of God, many things that come under my observation appear strange to me in a people who claim the true gospel; and in consequence of the strangeness of these things, I have asked many questions, and in return had many asked me.

This gospel of Christ has so completely met all my wants and applied to all my conditions and circumstances, that I have offered it to my brothers and sisters as a panacea to all ills, a scapegoat from these things that seem so strangely mixed and unanswerable. But I find the remedy is objected to as not practicable for many reasons, too numerous to mention. This is one of the strange things that I have noticed. Why is it not practicable and also profitable to live by every word that proceeds from the mouth of God? Can anyone tell why the plan of God, or the gospel, will not meet the every necessity of man needed in this life, both spiritual and temporal?

Some said to me (after refusing to take medicine when sick) that I was cranky, an extremist. Why was I? God always healed me. They said further, When you have been in the church long as I have, your faith will not be so strong. Why? According to what is written, it will be stronger. They said further, There were mild herbs for the weak in faith provided in Doctrine and Covenants. I do not wish to be weak in the faith, and it occurs to me that that logic smacks of creed-bound faith.

When I was surprised on learning Saints used tobacco, and drank liquor, I was told to be charitable, that I had no idea how hard it was to quit. As you do not use them, you do not know what you are talking about; wait till you have made some sacrifice, then you will know. O my! It was by reason of the things given up that made the crave of appetite appear

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easy. What God does for one he will do for another. He has no respect of person. Try him and see.

When wonder was expressed at the absence of our young people from all or nearly all of the church services, I was informed the society of the Saints was not desirable for their young folks. Why? Then they did not wish their daughters to marry Latter Day Saints. Why? Whom will they associate with in heaven?

We read in Doctrine and Covenants, those that marry out of the church shall be counted weak in the faith. (Perhaps these are the ones who need the mild herbs.) Have heard it said by some, when others were trying to be useful and doers of the word, that we have too much to do now; the church is burdened already, and we have no time for anything more. Why? These same parties can be seen at nearly all the free public affairs, and some that are not free—picnic on Sunday, etc., etc. Whose time are we using? Do we need any more time than is necessary for our temporal affairs and our spiritual development?

Have heard remarks like these in answer to questions asked: No use to spend time trying to raise the Saints to a higher understanding, it is a waste of time. Why? How can anyone tell? It is God that gives the increase. Another strange thing one finds is the disorder of both old and young in the church services. The strangest thing about it is, that the parents seem to think it all right, too. In conversation with a close observer in some things along this line, she remarked that this blight on the escutcheon of our church made her feel very sad, as she knew no remedy to better it. I replied, There are two rules given by our Savior, which would be well to follow before the children are grown up. Spare the rod and spoil the child, I quoted, knowing how disorderly her own were. "Oh," she said, "I do not think it right to whip children! I have made it a rule that if I could not control by reasoning with and talking to mine, and have them obey me through love, I would not whip them and force them to do so." At the same time some of hers do not love her well enough, or respect the house of God, either, to behave. (And she, poor thing, feels so sad at the disorder we have during worship.)

Another said, The confusion at Sunday school and prayer meeting disturbed her peace of mind to such a degree that she did not enjoy the services at all, and finished with, What shall we do about it? Then followed what this one and that one had done, when three of her own had that same day brought toys at two of the services,—baby rattlers, bells, and dolls,—and they were not small children either. One is forced to the conclusion that consistency is a jewel very much needed and desired.

Now, dear Saints, don't say another crank trying to air his opinion; for such is not the case. I have often been impressed to write on this and other subjects, but excused myself by asking the same questions you ask yourselves, What good would it do? and what I could say would be too silly to benefit anyone. I know there are others more gifted than I; let them think of those things. You will be called a crank, and criticised. Many excuses came into my mind. Yet at the same time I would bear my testimony at prayer meeting and say I desired to do my duty, and also desired to be useful. Lip service, that was all. But now, dear brothers and sisters, I am willing to be laughed at, called a crank, or anything, if it pleases God. He alone can reward or punish, and I want to live with God in the celestial kingdom. I want to earn my reward. I want to feel I have a perfect right there, by having a clear conscience before God, and the only way to accomplish that end is to do what is required of me. I have been warned, and I dare not procrastinate longer, for it is fearful to fall in the hands of the living God. I only hope, dear Saints, what I may say through the medium of my pen will help some one, and that God's Spirit will give you understanding of these things, and all come to a better knowledge of our duty. Hebrews 5: 12, 13, reads something like this:—

> For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe.

How many members have we over twenty years old (I mean those that have been in the church that long) that are yet babes? Now, Saints, whose fault is it? I pray God you may think of these things and profit by them also. This is an individual warfare; none can do your duty for you, hence one can see the importance of doing for one's self, and we read in the word what becomes of the "unprofitable limbs." Let us be up and doing; the victory is ours through Christ.

QUESTION BOX.

CONSISTENCY.

The following is offered for consideration by those who have a dual nature to cultivate and educate to the standard of a man in Christ Jesus; so we will consider the subject of consistency in assigning to places of responsibility those who are qualified, and those who are not.

One observes occasionally such a lack of consistency on these lines, that one is tempted to remonstrate, and to exclaim with appreciation, "Consistency, thou art a jewel of great worth."

Is it consistent for one to stop with an appreciation only, or shall we rather strive in wisdom that inconsistency in judgment may be more evenly balanced to harmonize with the law of the Lord regarding this subject of qualification?

"Certainly," says one; "but how are we to get at the matter?"

The answer is readily found in the injunction to love our neighbor as ourself, then we will seek in honor to prefer each other to self, and seek to exalt one another, then we will ever act with an eye single to God's glory, rather than to please our individuality without due regard to necessary qualifications.

Self is ever seeking for commendable recognition in every act of our lives, and to gratify self is one point where consistency is ever needed to be on the watchtower, lest intemperance instead of temperance be strengthened in one's character.

Now if one has an "eye single to the glory of God," he will ever seek to consider what will be for the best interests of the Lord's work, and the good of all, rather than to gratify self, and ignore the law regulating this subject. And we find the law governing qualification in section 3, Doctrine and Covenants; and while it specifically applies to the priesthood, we find it also applies to "all ye that embark in the service of God," and all who embark in the service of God are to see that ye serve him with all your might, mind, and strength, and that ye may stand blameless before God at the last day; therefore if ye have desire, ye are called to the work, for behold the field is white to the harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, and bringeth salvation to the soul; and faith, hope charity, and love with an eye single to the glory of God, qualifies him for the work, each in his proper sphere.

We are admonished to remember the specific results of the five fundamental principles spoken of above: faith, hope, charity, love, with an eye single to the glory of God, includes the following fruits of the Spirit. Faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, and diligence, to enable one to be consistently qualified to take positions of trust, and to thrust in their sickles to reap.

We are further admonished to inquire with all diligence "to know when a person is thus fully qualified, and when such a one or many are found, will it not be consistent to allow each an opportunity to "thrust in

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his sickle, to lay up in store that he perish not?"

In one of Bro. Luff's sermons he used this illustration. Speaking of natural deficiencies that the person who was naturally not equal to another in a mental or spiritual understanding, the Lord would put under his feet to elevate him in understanding revelations, prophecies, dreams, etc., that there be "no schism in the body; and where the Lord finds it necessary to so elevate a person mentally and spiritually, such a one should be doubly cautious on lines of humility, that one interprets and uses the light thus given in the wisdom designed by the gift loaned to elevate the natural mind, so it can look into the windows of the spiritual realm with consistency.

For an illustration, let me cite an instance which came under my knowledge, where one person not being able, spiritually, to discern the natural and spiritual qualifications and gifts another person had. No. 1 was given a spiritual dream about No. 2, and dreamed she had placed in her lap many jewels that belonged to No. 2, that needed polishing; and while No. 1 was handling those many jewels, one large diamond fell to the floor, and a big man stepped on it, but did not crush it; and while No. 1 was anxiously concerned for the safety of the jewel that fell from her lap, still she was relieved that the big man had not crushed it.

Now No. 1 interpreted the dream to mean No. 2 possessed a number of worthless jewels, and was not yet what she appeared, or what was claimed for her; and No. 3 interpreted the dream that No. 2 needed an opportunity to be actively engaged to be able to polish those jewels, so they would become valuable to those concerned in this matter; and the fact that No. 1 had those jewels in her lap showed it was necessary for her to have the dream to elevate her understanding to know the spiritual accomplishments of No. 2, which naturally she could not discern, and the fact that she let one large one fall to the floor and be stepped on, shows she might have prevented it had she been sufficiently watchful; and No. 3 having the gift to interpret spiritual dreams, was shown the big diamond stepped on, represented the characteristic of willingness, and so No. 3 & Co. rejoiced that the diamond—willingness—was not crushed by the big man, who represented those then in authority, who allowed the diamond to fall and be stepped on, and shows No. 1 could assist to make the opportunity for No. 2 to have place and opportunity to polish those jewels, if she could only discern the spiritual qualifications No. 2 possessed—which the jewels represented which No. 2 had in stock to be polished, and would encourage No. 2 to this end.

But the fact of her not naturally being able to discern, to assist, shows the reason she had to have the light which the dream gave, to enable her to judge according to the truth; so she could be consistent in her privilege to assist No. 2 to polish those many jewels.

But if No. 1 should form judgments and make decisions according to the interpretation of No. 1, why the result would be to hinder No. 2 from filling places of responsibility and activity, and thus hinder No. 2 from polishing those jewels and hinder the pleasure, joy, and beauty to the body that those jewels in a polished state would give.

Now consistency asks, which interpretation is the most reasonable, and wisdom decides the interpretation of No. 3 because of previous light and a knowledge of the natural and acquired accomplishments No. 2 was known to possess. So consistency and wisdom mourn, while deprived of the joy the Master designed in sending such a gifted person to assist; but the natural mind, unaided by the law and light of truth, was not able to understand and wisely direct, so the work of the Lord was thereby hindered. Wisdom reminds one that the "natural mind is at enmity against God, and is not subject to the law of God, neither indeed can be and that it is an enemy to God. Hence consistency asks that wisdom rule, and the law regarding qualifications be observed in practice as well as in theory.

L. A. B.

Selected Articles.

THE discontinuance of the *New World* because of lack of support has caused some debate as to recent changes in religious journalism. The Boston *Evening Transcript* remarks: "The religious weeklies, owing to changed typographical form and altered methods of make-up, print fewer addresses on theological themes, and print less elaborate reviews of new works on theology and Biblical scholarship than they formerly did. This fact would seem to make far greater need of the monthly review, in which space can be set apart for such lengthy and technical articles as the weekly cannot publish. And yet, one by one, the denominational quarterlies have died, the few that remain in the country at large either being subsidized by great denominations like the Methodists or Presbyterians, or by educational institutions like the University of Chicago, which is sponsor for *The American Journal of Theology*."—*Literary Digest.*

"THE question of fatigue caused to the eyes by various kinds of artificial lights has recently been taken up and studied at some length by a Russian government expert," says *Electricity*. "He says that the involuntary closing of the eye (winking) is a sign of weariness. Using surfaces illuminated by various lights he counted the involuntary movements of the eyelid, his results being that when candle-light was used eyes were closed 6.8 times a minute; with gas-light, winking occurred 2.8 times a minute; with sun-light, the eyes closed 2.2 times, and with electric-light 1.8 times. From these facts he draws the conclusion, which seems to be corroborated by other observations, that electric-light is the least injurious to the eyesight of all varieties of artificial illuminants."—*Literary Digest.*

Letter Department.

CANTON CARDIFF, South Wales,
March 25.

Dear Bro. Joseph:—With sorrow I inform you and the readers of the HERALD that our worthy missionary, Elder A. N. Bishop, passed away March 6, 1901. We thus lose a faithful brother and an earnest worker in the Master's cause. I say this from personal experience as I have labored considerably with our late brother in all the branches of the Eastern district of Wales. He was president of the district for three years prior to his last visit to America, and since his return, by faithfulness he has won the confidence of the Saints and many friends. His mourning wife, two daughters, and three sons have the sympathy and prayers of the Saints. He seems to have drawn out that brotherly love that should be manifest by all Saints toward each other, that makes us feel as one family. If prayers could have spared him, he would have remained with us, for it was the earnest desire of all the Saints here that he might be spared to continue his labor of love, in preaching the gospel. It pleased the Lord to call him from us, and we must be content with the promise that all things work together for good to those that love the Lord.

Bro. J. W. Rushton, by request of deceased, came from Scotland and officiated at the funeral on the 17th. He remained four successive evenings and preached some stirring gospel sermons, which have done the Saints much good. He has made quite a number of friends in Wales. He has visited Nantyglo and Porth by special request, and has an invitation from Lydney; but his associates in Scotland are requesting his return. I think his services are appreciated by all who have heard him. and I for one feel proud we have one so able and efficient for the mission field. When our brethren and sisters in Scotland can spare him, his services will be appreciated by those in eastern Wales, at least, and I believe in western Wales also. There is room for many such noble-hearted men—full of zeal and love for the work. We have often

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felt Bro. Rushton's mission has been a hard one in Scotland alone. Elder A. N. Bishop, at almost the last meeting he attended, asked an interest in the prayers of the Saints for his colaborer in Scotland, hoping help would come to each during next conference year. In his last sermon in Cardiff he told us he had received a dream or vision which he could not quite understand unless it was his early departure. He stated that that might be his last sermon; and so it was. We earnestly pray that our Father in heaven will comfort his handmaiden and family in their grief and sorrow by his Holy Spirit, also all of his children, and make up by some means the loss we have sustained.

Your brother in Christ,

THOS. GOULD.

84 Wyndham Crescent.

NIAGARA FALLS, Ont., March 29.

Editors Herald:—We are pleased to state the work is onward here. I came here February 16, and labored over three weeks. One fine lady was baptized in the baptismal font of the new church, Elder Place administering the ordinance.

On the 13th inst. I took a run up to Welland and Low Banks. Staid at Low Banks six days. Elder Barmore had been preaching there over a week before my arrival. He and I went to Port Colborne on the 19th, and held three meetings in Mr. Matthew's hall, which I had previously secured. We then opened up at Humberstone, and held six services, with an average attendance and good interest.

On the 27th I received word from the Saints of this place to come here. Bro. Barmore thought it best for me to come as I had awakened the interest here; so I boarded the train for Niagara Falls the following morning, attended prayer services that evening, and announced for preaching tonight. Expect Bro. Barmore to come to assist in a few days.

While walking down the Grand Trunk railroad track, one very dark night, from Port Colborne to Humberstone, Bro. Barmore and I fell into a cow-pit, shaking me up considerably, but I did not feel the effects of it as much at the time as afterwards, and I have not been feeling well since. I ask an interest in the prayers of the Saints for restoration to health.

I pray God's richest blessings to attend this coming conference, for his work's sake.

Your humble servant,

S. TOMLINSON.

HOOD RIVER, Oregon, April 5.

Editors Herald:—It has been a number of years since I have written to the HERALD, thinking some of our old friends would like to know what we are doing here. We have been doing all in our power to start the work in this valley with the excellent assistance of Elder W. A. Goodwin, of Condon, Oregon. He came here the 8th of March, and commenced preaching on the following Sunday evening, in our house. Very few came for the first few evenings, but the number kept increasing until there were all we could seat. Elder Goodwin preached every evening for two weeks, and had excellent attention, and those present gradually took part in the singing as they learned the tunes.

Elder Goodwin teaches the gospel so plainly one cannot but understand him. A Mr. Mooney took quite an interest, and invited the brother to talk in his house; and with a fine piano to assist we had nice singing. The Spirit was manifest in power, and the speaker was wonderfully blessed.

Oh how good to be a Saint in Latter Days!

We met with opposition from the Christian church. Bro. Goodwin arranged with a Christian minister for a debate, but the church committee compelled him to give it up. Their regular minister himself is preparing for debate when Bro. Goodwin returns, sometime in June. We have promised help to build a church, and intend to build one as soon as deemed necessary; perhaps will conclude preparations when Bro. Goodwin comes back as he is a carpenter; and with the assistance of the three brothers here can build it in a short time. We may have to ask the church to help us, as there are only five members here. I hope a number will respond to the call when it is made, for we intend to make a success of the work here.

Elder Goodwin intends to make this valley his home. He is the right man in the right place, and will do much good, for he is all energy. Pray for us, brethren and sisters.

Yours in the one faith,

FRANCES M. CHAPMAN.

ARAPAHOE, O. T., April 5.

Editors Herald:—As you get no letters from this part of God's vineyard, I will write. I am in receipt of letters from the Saints and others inquiring about the country, and will take this means of answering them.

This is a nice farming country, as the soil is deep and sandy. This country has been settled only about eight years and one cannot tell what the future will bring; but as yet there have been no failures in crops. We grow corn, wheat, cotton, oats, rye, and all kinds of vegetables. The winters have been dry and nice for the last seven years, I am told. While the winters are dry, there has always been sufficient rain to raise good crops.

There are places in Oklahoma that are smoother than here; yet I doubt whether the soil is as good as here. The price of land is becoming higher right along, and think in a few years it will take as much money to get land as it does in Missouri and some of those states. There are very few farms here that could be deeded, as they have not been lived on long enough. Land sells at from four hundred to three thousand dollars per one hundred and sixty acres; and if one buys one of those claims he must file on the land, and move on as though it were vacant land. In fact, it is vacant, for the one selling releases his claim and the land is free.

The canyons here indicate volcanic eruptions ages ago. I say ages because there are large trees in those canyons, and the smooth bottoms grow thick grass. Shells are found here that are surely sea shells, and are plenty in places. They are generally found on the banks of the canyons. The soil is red, and looks as though it had been burned at one time. "Gip" rock occurs which is so soft that one can cut with a knife. This rock hardens the water, and I know of no place where water is as hard as it is here. We have to use salsoda to break the water for washing as well as for cooking. I am sure this land was at one time under the sea, and the Book of Mormon tells us that there were terrible groanings in the earth, and that cities were buried in the earth and sunk in the sea, during the three days of darkness when our Savior was crucified. Then is when the earth was rent and the sea was swallowed up; and during all those ages those canyons have filled up to where we now see them; and they are still filling, as is proven by stumps being found under the ground in them.

I do not think I can do without the HERALD. I sometimes think I would give a dollar to see a Saint. There are no Saints here except my wife and mother and myself; but I am trying in my weak way to tell the people of the gospel two Sundays out of the month,—the second and fourth Sundays. Oh how I wish I could preach to the Saints once? I think it would be a treat. Yes, it would be a treat to see one. W. T. ROOK.

PENYGRAIG, South Wales, March 28.

Editors Herald:—No doubt you would like to hear how things are looking in this part of the Lord's vineyard. Some of us look forward to the weekly visits of HERALD. We love to read its pages, as it contains much food for thought for all good Saints.

We regret to inform you that our missionary, A. N. Bishop, left this world on March 6, 1901, after about ten weeks' illness. He was patient in his affliction and smiled in his sickness, and his hope was strong in the faith of our Master. He preached in open air several times and no doubt hurried his death through his hard labor in the church. We lose a faithful minister, a kind shepherd. May we follow his advice and live faithful to the end of our career, that we may yet meet on Mount Zion in the last day. Bro. Rushton came to officiate in the funeral, which took place on Saturday, March 9, 1901. There was a large gathering of Saints, brethren present from all parts of Wales. The funeral sermon was preached on Sunday, March 17. There were a lot of relatives and Saints and friends. Bro. Rushton spoke well. His sermon was comforting to the relatives who mourn.

Bro. Rushton then visited Porth and Penygraig and preached twice in the open air and once on Sunday evening in the hall. His visit was short, only a few days. We would like if Bro. Rushton could be with us on a mission,as he seems a noble brother, a noble minister, and just the preacher for this part, as he is young and strong to climb the hills and mountains, and perfectly willing and anxious to preach out, as it is useless to send missionaries here unless they are agreeable to preach

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out, as we see no other way to get the gospel before the people.

Our branch is not so flourishing as we would wish. Several have been brought before a court of elders and cut off for transgression. Some again are lukewarm and will be dealt with, as we realize the house of the Lord should be clean so as we can invite others in to sup with us. Our branch business meeting was held on Saturday evening last. Bro. L. Bishop was reëlected president, Bro. David Morris reëlected priest, Bro. D. Collin teacher, and Bro. D. Edwards deacon. All the officers are endeavoring to magnify their calling, especially Bro. D. Edwards, deacon, who is zealous in his work.

We here have to stand a lot owing to the bad conduct of some men who were once our leaders. Our desire is to be faithful, live upright and just, that we may live down the reproach that some have brought upon the fair name of our church.

We have a nice little hall at Porth, and good could be done if all would pull together and live faithful and magnify our calling in Christ Jesus. We have a small Sunday school. Our noble sister, Annie Edwards is superintendent, and she does all she can for that department of God's work. May God guide all superintendents of Sunday schools that the young may be taught the way of life, as we believe the Sunday school is a nursery to the church, as some day those tender plants will be transplanted into the church and grow up to be noble men and women.

We are in hopes that some noble brother will be sent here to labor with the local officers in his work, that the honest-hearted people may be gathered into the garner of the Lord.

We trust that God's Spirit may be with all concerned in General Conference and that God may superintend his work, and that all those who attend the same may be fed spiritually.

In conclusion, we ask you to pray for the Welsh mission, trusting that God will send some one here to look after his work.

May God keep us faithful that we may enter in through the gates into the city. Ever praying for the welfare of Zion.

Your humble brother,

DAVID MORRIS.

Mothers' Home Column.

EDITED BY FRANCES.

"By thine own soul's law learn to live,
And if men thwart thee take no heed,
And if men hate thee have no care;
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer."
—Whittier.

DIFFERENT OPINIONS.

The sewing circle met on Thursday afternoon in its turn at the home of the president, Mrs. Sarah Noble, Mrs. Hearall, and Mrs. Wideawake were a little tardy, in consequence of discussing the topics of the day, and Mrs. Homebody and Mrs. Closemouth were about to adjourn, but concluded to stay when they came. The work was brought out, and each took her allotted portion. For awhile silence seemed to prevail—a wonder—each was thinking, but none thinking so strong as the late ones.

The latest news was uppermost in their minds, and each had agreed not to mention it before the circle—did not want news to go from them, and especially news of such a nature. They turned it over and pondered it well, and before Mrs. Wideawake was aware, she was thinking audibly.

Mrs. Hearall was thinking which side of the question to take, when it was generally known—it had several, and she always stuck to her own opinion if it was not right. She rather enjoyed opposition. Before she was aware, that little company knew her secret, and possibly the reader would like to know it. Well, this is the substance of it, as she related it:—

"Then Sam Goodwin is about to be married, can it be possible? I think 'tis perfectly horrid." This was the overflow of Mrs. Wideawake's interest in the matter.

Mrs. Hearall tried to get her attention and shook her head as a reminder of their agreement, but to no purpose. She was too wideawake to be silenced by anybody, and directly asked Mrs. Homebody's opinion concerning the matter.

"Well I have not thought much about it, and in fact don't know anything about it, I merely heard that he had a housekeeper, and he needs one sure," was the reply.

"That is the fact, and I am glad he has a housekeeper," said Mrs. Noble.

"So am I," chimed in Mrs. Wideawake," but I should not think he would marry that young woman, and besides his wife has not been dead a year yet," accompanied by a sad look.

"I think just as you do," broke in Mrs. Hearall. "Yes, 'tis perfectly awful for a man to forget the wife of his youth so soon, and take another, and in so short time, too. I should feel terribly if my husband should do so. Now, what do you think about it, Mrs. Closemouth."

Before she could get her mouth open, Mrs. Wideawake exclaimed, "If he did, you would not know it." About this time there was more attention given to talk than to work.

When the one addressed got a chance to speak, she reluctantly said: "I don't know the first thing about the business, and as I never was in like circumstances, I cannot conjecture what I should do."

"Well, he will make a terrible mistake if he marries that young girl. She is not twenty yet, and not experienced in work either," said the speaker before the last.

"Are you sure he is to marry her?" queried Mrs. Noble, with apparent interest, yet doubting the report.

"Well, really, I don't know for certain, but they say the girl has told of it herself, and of course she knows," broke in Mrs. Hearall. She said, so I hear, that he had asked her to marry him, and no doubt she will."

"That's so," replied Mrs. Wideawake. "Of course a poor girl like her would not let such a good home as that slip."

"Probably she would like to have his home and his money, so has flattered herself into the belief that he wants her, or she might have made the statement just to hear herself talk, or to hear others talk," replied Mrs. Noble.

"Yes, probably;" retorted Mrs. Hearall, and one might say Mrs. Believeall, if the subject was in gossip.

"But what does he keep her there for, if he don't intend to marry her? She has been there all of six weeks, I should think," continued the speaker.

"To cook his food and to look after his household affairs," was the charitable reply from the quiet lady.

"That is just the truth of the case," said Mrs. Noble. "The poor soul lived alone as long as he could. He had to spend so much time looking after the housework, he could not attend to his business. So what could he do but get help, and as he could not get an experienced woman, took a young lady, and of course she can do better than he could. Men of business don't have much knack in doing housework."

"Just so," echoed Mrs. Homebody, "they were not designed to keep the house," and consequently it is his duty and privilege to have a housekeeper, and I am glad he has one."

Mrs. Wideawake's sharp voice assumed a high pitch as it gave utterance to her opinion: "I think if he had lived alone a year or so, it would have saved the speech of people. He could have taken his meals out, and some of the neighbors would have gone in and looked after the house, occasionally."

"He did take his meals at the boarding house, till he got help, and I wonder how many times you went over and looked after the house," was Mrs. Noble's pointed reply to the speaker.

"O, my, I couldn't go over and help him. I have more work than I can possibly do, every day of my life, and besides, I could not go there, I should feel so bad—I have not been into that house since his wife died. I could not think of it, 'tis so lonesome without her." A sad look, and a slight shake of the head confirmed the remark to herself.

"I think that many of his neighbors felt about it just as you did, but a few of us went in occasionally.

"If callers are lonesome there, because of her absence, how think ye can he feel alone with no one to cook for him, or to speak to him?" quietly interrogated Mrs. Closemouth.

Mrs. Noble replied with candor, "Yes that is the fact. I, too, had to neglect my work in order to help him, and was willing to do so, because I knew he needed help and sympathy, and I was glad when he got it, both for him and for myself. And I shall be more glad when he has permanent help. I believe in planning my own business, and allowing others the same privilege."

"So do I, and always did, it is the best way by all means," affirmed Mrs. Hearall. "But," she continued, "I can't imagine why a man sixty years old wants to get married? Who ever heard of such a case?"

"O, I have several times, but I never could see any sense in such cases, either. There can be no love about it, only a business mat-

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ter like buying a pig or a cow," was the wideawake reply.

A few minutes silence ensued, and all were busy at work, and Mrs. Noble spoke thus: "I think I understand his case, and I don't see why any conscientious person cannot. First, he is alone and lonesome. His wife is dead, and his children have homes and business of their own, as we all know. 'Tis a very sad, lonely condition, to be alone, and more so with those who have had a family. And besides the good book says 'tis not good for a man to be alone, and my grandmother used to say: ''Tain't good for a woman nuther.'"

"That is just so," replied Mrs. Homebody with emphasis. "My father was left in circumstances similar to Mr. Goodwin's, and my sister and I were more than glad, when he got a good housekeeper, and delighted when he married her. Then he had some one to take care of him when he was sick, to cook his food, in short to make his house a home, to say nothing about caring for him in his declining years."

"That sounds very well, but I should not want a woman to come into my father's house, and use and destroy my mother's things, and last of all take entire command of the things that would rightly belong to us. No, not I," argued Mrs. Wideawake, "and a young inexperienced girl at that."

"No, I wouldn't either," echoed Mrs. Hearall, laying down her work and waiting for the next remark. It was made by Mrs. Noble:—

"Mr. Goodwin will never marry a young girl, you mark my words for it. I presume he will marry again, and why shouldn't he? Let us never fear, he is capable of managing his own business."

"No doubt of it, but I do think he might wait till spring at least, just out of respect to his wife," replied Mrs. Wideawake, sorrowfully.

Mrs. Closemouth had been very quiet, but she heard and thought, and spoke as follows:—

"If his wife knows how he is situated, no doubt she would be glad for him to have a good companion, and if she does not know, of what use is it for him to drag out his life alone? And besides, who has a better right to enjoy the comforts of his home than he has? They worked together for all they had, reared and educated their children, and not one of them can live with him—have business of their own as has already been said, so let the man alone, and he will manage his own business and if he should err in judgment it will not harm us." Quite a difference in opinions.

When the writer heard that Bro. T. W. Smith had married the second time, her first thoughts were, "How foolish for a sick man to marry! What sense can there be in a woman marrying a man of his age, and an invalid too?"

After a moment's consideration, she could see that it was sensible on his part to have a companion to care for him, and if they were agreed whose business is it?

A few weeks after gossips were so deeply interested in Mr. Goodwin's case, he married, but not the young lady in question. Mrs. Noble's opinion was right. He chose a companion who is well qualified to make his house a home, and no doubt every sensible, charitable friend rejoices with them, or ought to. SR. ALMIRA.

DUTY.

It is a word I do not like, and therefore seldom use it. What is duty, and what are the influences of such an act upon those around us? Duty relates to, and implies, actions. It looks to the performance of an act that is an obligation; something that we *must* do, and not a thing that we love to do. Our duty we are compelled to do. Duty, as I understand it, is the action of law and not of love. Acts performed of duty are barren acts. Moral in their character they may be, but they are not voluntary, and therefore fail in securing a reward.

It is our duty to perform military service for our country in times of war. The law forces us from our homes,—from the society of loved ones. Do we perform that act because we love to do so? No, but for the reason that we *must*. The moralist says it is our duty to love God. Can anyone conceive of anything so outrageous as this? Love the offspring of duty? The idea is too absurd! What God desires us to do is to love him and to manifest our love by giving him our confidence, and proving that love and confidence by our acts. We delight to honor the objects of our love *because* we love them. If we love God we will not think of duty, we simply ask what we can do to please him, and when we have ascertained his will, we perform it and derive a pleasure in doing so. Then we gain the reward.

Our Savior tells us that love prompts us to keep his commandments. God has nowhere said he would *compel* us to do his will, but he invites us to do so, and promises a reward. Our services of God come not within the realm of duty, but are a voluntary offering of love.

Now we will consider duty in domestic affairs. Husbands, you are under obligations to provide for your families. Do you do so simply from a sense of duty? Is it from a sense of duty that you whisper the name of your wife in accents of love? No; every element of your nature rises up to negative this question. Duty is a stranger to your thoughts, your acts, for their comfort is prompted by love. Wives, how would you enjoy the society of your husbands if they were *compelled* to be by your side and not because they loved to be? The arms of the unloving are no shelter, nor are their hearts in any sense a "holy of holies." Duty is a cold word here. I pity those who are bound together simply from a sense of duty. Life to such is but a barren waste. PAULA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Flora Polley, Cedarville (no state given), desires your prayers that she may be healed of affliction and that God may show her the right church, as she wishes to become a true follower of Christ, promising that if the way is shown, she will surely obey.

Bro. George H. Parker, Box 200, Youngsville, Warren county, Pennsylvania, requests the sisters and brothers to pray for him and send him a few *Ensigns* and HERALDS.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

LOCAL LIBRARIAN.

As to this department of work, there is a great deal to be considered. Some suggestions might be offered that would be beneficial to one school while they would not to another, but I hope to be able to present some thought, or idea, that will be a help to us in our local work, as that is what we are all engaged in.

WHO SHOULD BE SELECTED

as a local librarian?

There are several ways to answer this question! I may say, first,

ONE WHO LOVES THE GOSPEL WORK.

They are then willing workers, not acting just because some one wants them to, but because they want to; and again, they are anxious to see the Sunday school work grow in every department.

A librarian, as any other officer in the school, must be alive.

ONE WHO IS PUNCTUAL.

You who are superintendents know how discouraging it is to have three or four of your teachers tardy, or absent, about every other Sunday. So it is with any officer. The librarian should be on time, for it is his duty to see that each one has a song book, that all may take part in the singing at the opening of the school, and that as others come in, a book can be given them.

Our general librarian says,

"ONE WHO UNDERSTANDS CHILDREN'S TASTES

in reading, that they may suggest what books would be best for different ones to read." In most of our schools I think it would be rather difficult to select one that could do this, unless they knew each scholar personally, for there is no one who knows the scholars of the different classes as the teachers do, or should.

I think

A GREAT MISTAKE

is made many times in selecting a librarian, or any officer, as you will hear in some schools, "I believe we had better put Lucy Smith in as librarian; maybe she will come more regularly."

While I believe a child feels better when he feels he is needed, I think a librarian should not be selected in this manner, for if a child does not come regularly it is the teacher's duty to see to it, not that the books should suffer just for an experiment.

We cannot always find one who has all the

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qualities for making a good librarian, but let us select the best material we have, and then encourage him, and pray for him that he may be able to carry on the work in a way that will be acceptable before God.

Let us consider the duties of the librarian in caring for books.

a. SECURING BOOKS FOR LIBRARY.

Our general librarian gives us two suggestions in securing books for library. First is that "a portion of each Sunday's collection be set apart for library fund." Second, that "a special collection be taken so many times during the year." If our collections are large enough to purchase our necessary supplies and give to library fund, too, the first suggestion is a good one, but all schools cannot do this. We have tried the second plan in our home school, and find it quite successful thus far.

We never had a library until within the last two months, but find it is a great benefit to the Sunday school. When our first collection was called for some of the children, whose parents do not belong to the church, did not bring what they thought they could, for they said, "Mamma said the books would not amount to anything when they came." Since the books have come and the parents have seen the quality of both binding and reading, no more has been said, and on Sunday, February 17, when called upon to bring their nickels, the little hands went up all over the room. We only hope to put such reading before them that will teach them to be better men and better women.

b. DISTRIBUTION OF BOOKS.

This should be done with as little confusion as possible and at the close of the session, as then they will not be showing their books to their neighbors and asking questions about the same. I have tried both before and after and find the latter the more successful.

I do not wish to hold our school as a model, but being better acquainted with its ways, I wish to say, our librarian brings the books to the teacher of each class, leaving the teacher the judge of his or her scholars, and after lessons they are selected as quickly and quietly as possible. The song books are distributed before the opening exercises and taken up after school dismisses.

c. Keeping record of books.

d. PREVENTING DAMAGE TO BOOKS.

The teacher of each class can do more to prevent damage to the books than the librarian, I think, as the scholar, when carefully and kindly shown how to handle the books, and told how necessary it is to bring them back as clean as possible, will take great pride in presenting them to the teacher in such condition. A word of encouragement from the librarian to them, will be a benefit, however.

Never let the child be privileged to leave the books in the seats, as their backs are very apt to be broken. The teacher can here show some of the Winnowed Songs as an example, for I have never been in a Sunday school yet where this was not the condition of some of their song books.

REPORTING TO DISTRICT LIBRARIAN.

In the first place the district librarian's duty is to oversee all of the local libraries; and to assist in building up the library work of the district. This cannot be accomplished unless he knows something of the condition of these libraries.

We have some thirteen or fourteen Sunday schools in the district, and I think there are only four or five libraries. While several of these are new schools, if they could only see the interest the little ones, as well as older ones, take in a library they would not be long in making the effort to purchase one. The number of books should be given in the report, also condition of same. If at any time the local librarians have any suggestions to offer, or questions to ask the district librarian would be glad to hear from them.

So I pray that God may bless us, that we may ever work together as a band of Saints in the spreading of the gospel work.

ANNIE STUART.

For the Little Sioux, Iowa, district convention.

INTROSPECTIVE.

"Do I plan and ask God to bless, or do I ask him to guide me in my plans?"

"Do I say, what would Jesus say, or what would Mrs. Grundy say?"

"Am I self-sufficient?"

I was seated alone in my room. Before me was an open Bible. I was pondering over my Christian work. What will I do with it? How shall I plan it that our interest and number may be increased? What can I say to help Sr. B to return unto this, the gospel she once loved so dearly, and once more lead a Christian life? I have planned every way I can think of and I have even asked God to bless my plans, and make my work a success; why has he thus forsaken me and his work in such a way? What more can I do than I have done?

But while pondering I heard a voice as one speaking to me. Startled, I lifted my eyes and glanced about the room, but saw no one. Yet clearly I heard that voice ringing these words in my ears: "Why not ask God to guide you in your plans, instead of asking him to bless your plans?"

I arose and picked up my Bible; and while carelessly turning its pages my eyes beheld the words of Job, where he said, "God's ways are far greater than man's." What does this mean? Quite a new idea!

MUST I DEPEND UPON GOD

to do these things? Must I await his time? Why, if I depend upon God to bring about these things, it may be weeks or months. But again comes back those words, "God's ways are greater than man's." So I cannot but feel that though the time may not be hastened as I would have it, yet if I place myself in a proper condition and ask God to guide me in my plans, then I will be given means whereby I can easily solve the questions over which I have been dreaming.

Again I find myself spending the evening with a company of young people, some of which are of the same belief as myself. The evening is partly spent with harmless amusements, chatting, etc. But all too soon I hear some one suggest a game of cards. Then the hand of one who bears the name of a Latter Day Saint is sought for the next quadrille. Soon the company is divided. All must participate in the present pastimes. I now see a lady who bears the fair name of the church seat herself at the card table. Now she, with the rest, takes them into her hand, and soon she becomes one of the most interested players. Can she be thinking what Jesus would say if he were to pass his judgment at the present moment? Surely she will be called to give an account for every deed done, and for the example set. To me, as I now stand as an observer, it looks very much as though she is more afraid of what Mrs. Grundy will say if she does not indulge than what Jesus will say if she does.

However her thoughts may be turning, she is now placing herself in

A MOST DANGEROUS CONDITION.

For certainly she is placing her faith in the rear and setting the example of a foolish virgin before her associates and the world.

Now I hear a young man, also a member of the church, calling for a dance. From all appearances he is supremely happy. I wonder if he considers that he is letting his light shine as a city set upon a hill; or is he, too, one of the foolish number, who neither have their vessels filled nor lights burning? Ah! do these young people realize that by their present and careless conduct they may be leading souls into the wide path of the world, which will eventually lead to destruction? Why could they, why did they, not allow their influence to lead these young people to the gospel?

While thus thinking, I have been engaged in perusing the leaves of a noted book, which was lying near me. Having been overlooked the first time, I had hoped to be thus fortunate the remainder of the evening. But now a young man steps up and asks for my company for the next set in dancing. Being somewhat surprised, I am at a loss to know what to say. He knows I once did dance, and considered it no more harmful than he does at the present moment. He has been in the west for some months, and does not know that I have united with the church and changed my way of living. If I refuse, it will call forth an explanation. Can I stand the finger of scorn pointing at me from the hand of Mrs. Grundy? Or will it be easier for me to stand beneath the rod of correction held by the hand of Jesus? I feel my cheeks burning, my heart beats faster and faster! What shall I say?

The trials and temptations of Jesus now enter my mind and with the picture of all this so vividly before my vision, I answer, "No sir;" I wish to be excused." A lengthy conversation follows. If on learning the fact that I had united with this sect termed Latter Day Saints, he at once begins to investigate its teachings.

Not once does he show a desire to join in the dance or games of cards. Now the clock reminds me that it is about time for my brother to call for me. Hark! the door bell rings, and our conversation is at a close.

Little did I realize that that evening's con-

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versation and conduct was the very one which started one soul into the straight and narrow path which led him into the church. What will Jesus say? Certainly he will not say when I stand before the judgment bar of God, I did not improve that opportunity and do my duty. The more I think upon the events of that evening the more I am made to rejoice I did not deny Christ or his work. From this time forward I do not intend to ask myself the question, What would Mrs. Grundy say, but rather, What would Jesus say?

Do I consider myself

SELF SUFFICIENT

to carry out these resolutions? No, indeed! Now, more than ever before, I realize that this is God's work, and by his help I hope to ever say what he would say, or do more often as he would do. I feel myself very incapable of planning the work without his guidance.

I hope ever to keep myself so entirely unspotted before the world and God, that I may be worthy of his guidance. Then all things will be done in order and for the best of his cause and kingdom.

As I now look upon the work which lies before me I can truthfully say,

"My times are in thy hands;
My God I wish them there,
My soul, my friends, my all, I leave
Entirely to thy care."

ELSIE RUSSELL.

For the Des Moines, Iowa, district convention.

Miscellaneous Department.

CONFERENCE NOTICES.

Northwestern Kansas conference will meet at Bazine, May 4 and 5, 1901. All members of priesthood, especially branch officers, please note resolutions passed at last conference and send reports to reach me at Stockton, Kansas, at least one week before time of meeting. ELLA LANDERS, Sec.

Alabama conference will convene with Lone Star branch, April 27, 9:30 a. m. A full report and a good representation are desired. M. K. HARP, Pres.

CHICAGO, Illinois, April 8.

Saints' Herald:—At the regular bi-monthly business meeting of the Chicago branch, held April 1, 1901, the following resolutions were unanimously adopted:—

Whereas, The conference year is about to close, and inasmuch as we have no assurance that Bro. and Sr. Terry will be returned to this city, and

Whereas, They have been located with us during the past three years and during this time have made many sacrifices and have labored hard, continuously, and we believe conscientiously for the work we all love, and,

Whereas, We believe that their efforts have been productive of much good to the gospel work in this city in general and to this branch especially; and,

Whereas, The efforts put forth in behalf of truth have won for them our love and esteem as our brother and our sister in the gospel bond, therefore

Be it resolved, That we, the Chicago branch, express our appreciation for all the faithful efforts of our missionary and his wife during their sojourn with us by extending to them a vote of thanks for the same; and

Be it further resolved, That we as a branch will deeply regret if circumstances are such that a change in Bro. Terry's appointment is necessary, but if in the providence of God and his people represented at the General Conference, Bro. and Sr. Terry are again returned to us, we shall be greatly pleased, and we can assure them a hearty welcome back to our midst; and

Be it further resolved, That a copy of this resolution be sent to the SAINTS' HERALD and also to *Zion's Ensign* for publication.

MABEL SANDERSON, Sec.

DIED.

POOL.—Lee Verden Pool, at Iron Hill, Iowa. Born in Farmer's Creek, Iowa, May 1, 1880; died April 5, 1901. He was united in wedlock to Ella V. Roush, August 23, 1899. To them was born one son. Wife, father, mother, five brothers, and one sister mourn his untimely death. Funeral services conducted by Elder John Heide.

HAMANN.—Sr. Margaretha Hamann was born September 21, 1851, in Heilgen, Stedtener, Kamp, Germany; died March 24, 1901, in asylum No. 2, St. Joseph, Missouri. She was the mother of six children, five of whom with the husband and father, are left to mourn, but not without hope. May God bless the bereaved ones. Sermon by T. T. Hinderks.

TOY.—At Onawa, Iowa, March 27, 1901, Grace Helen, infant daughter of Mr. J. J. and Sr. Susie Toy (formerly Lindsey), aged 1 month, 7 days. Funeral service by Rev. Mr. Perkins of the Christian Church, at the residence of Nathan Lindsey.

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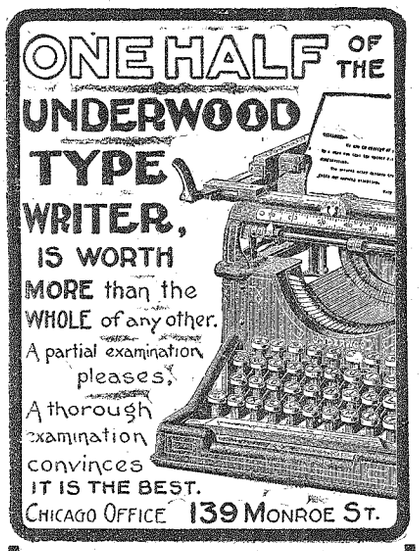

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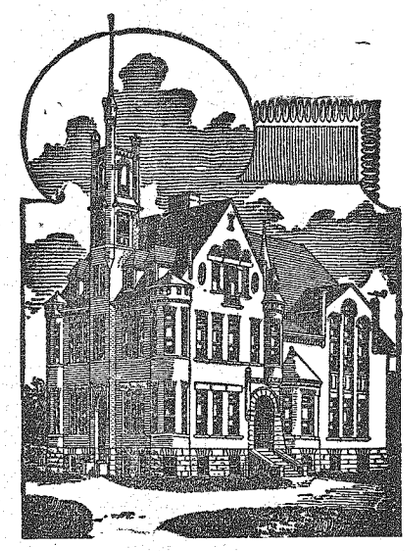

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, APRIL 24, 1901. NO. 17.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, APRIL 24, 1901.

WE have had occasion before to call attention to the fact that in the economy of God and nature the tendency is towards the existence of more males than females in the human family. Here is something from the Chicago *Tribune* on the subject which will be of interest to our readers:—

NO WIVES FOR 15,300,000.

There are 15,300,000 men in this world who would have to remain single even though all women on earth should become married. In other words, there are 15,300,000 more men than women in this world. The total population of the earth is estimated at about 1,500 millions. More than one-half of them have been actually counted, while the other half is roughly estimated. Statisticians have investigated the question of the numerical strength of the two sexes, and their estimates involve 1,283 millions souls, or about 88 per cent of the total population of the earth. According to their estimates Europe has a population of 334 millions, with 3⅜ millions more women than men; Asia has a population of 815 millions, with a male plurality of sixteen millions; Africa, with a population of twenty-seven millions, has about one million more men than women; in America, which has a population of 102 millions, there are also about one million more men than women; the plurality of men in Australia, with a total population of four millions, is about one-half million.

According to the estimates of the statisticians there are 649⅜ millions men and 633⅜ millions women in this world, giving the men a majority of 15⅛ millions. Europe is the only continent with a numerical preponderance of women. But even in Europe there are many countries where the men outnumber the women. That is the case in Italy, Greece, Roumania, Bulgaria, Servia, Bosnia, and Herzegovina, and in the small principality of Liechtenstein. The aggregate of the populations of those countries gives the men a majority of about a half million. Portugal, Sweden, Norway, Russian Poland and Great Britain show a preponderance of women at the ratio of 1,060 women to 1,000 men. In Germany there are 1,039 women to every thousand men, while the majority of women in Hungary, Russia, France and Belgium is comparatively insignificant.

Although the other continents show a more or less pronounced numerical preponderance of men, it would be a mistake to assume that there are no countries on those continents where the women outnumber the men. Nicaragua, the South African Republic, and other countries have more women than men. The most peculiar conditions are found in Hong Kong and Hawaii. In Hong Kong there are only 409 women and in Hawaii 533 women to every 1,000 men.

It has been found that women are more sociable than men and that they avoid countries where the population is thinly scattered over a large territory. Hunting and pastoral peoples and even those in the first stages of agricultural development, for that reason invariably have more men than women. The countries with the greatest industrial development in proportion to their area show the greatest numerical perponderance of women. Other elements which greatly influence the percentage of women are their legal status, including the laws of inheritance and succession, unfavorable marriage laws, and other conditions inimical to the rights of women.

Climate and meteorological conditions also influence the relative ratio between men and women. In tropical and polar zones the men preponderate in numbers, while in the moderate zone the women slightly predominate. Dry and sterile countries invariably have more men than women, while the opposite is the case in fertile countries with sufficient rainfall.

EXTRACTS FROM LETTERS.

Bro. J. L. Sawyer, Dighton, Kansas, writes the 9th inst:—

I love the latter-day work for I believe it is God's work and that it will stand forever and will go forth until it will fill the whole earth. We have some exciting times out here, but prejudice is subsiding and we are holding the ground. Through the preaching and other talking we have got some people to thinking, and I think before many years we will have some of them in the church. May the good work go on, and may the Lord bless and scatter the good seed, that some honest in heart may see the truth and accept the gospel in its fullness. We live in a beautiful country, and there is lots of room for more Saints. Land can be bought cheap for cash.

Bro. E. H. Ebert, writing from Bazine, Kansas, April 12, says:—

Bro. Gurwell and the writer held four meetings in the Christian church at Dighton, which was then closed against us. One brother promised to erect a platform for us this summer, so the people would have a chance to hear the truth. We were refused the M. E. church by its pastor. Our district conference will meet with Homestead branch, of Bazine, May 4. If possible, let us have our missionary in charge present, also Bro. Gurwell, as we having more opposition than usual.

Bro. J. F. Spinnett, New Bedford, Massachusetts, the 18th inst.:—

Any of the missionaries returning from conference to this vicinity are invited to call on the branch here. Address J. F. Spinnett, 176 Allen street, or Thomas Barker, Union street lunch cart (between Sixth and Fifth streets).

If God gives death it will not be less precious than any of his other gifts.

Many troubles may be God's spades digging deep for the foundation of his temple in our lives.

Original Articles.

GENERAL CONFERENCE.—NO. 3.

MONDAY, APRIL 15.

The morning social service was presided over by Brn. M. H. Bond and J. C. Crabb.

At 10:45 o'clock Bro. I. M. Smith preached, assisted by Bro. W. A. Smith.

Business session at two o'clock; prayer by Bro. Charles Derry.

President Joseph Smith then arose and stated to the audience that the night before he had been "in the Spirit," and by it had been bidden to come to the house of assembly and tell what was given to him. He did so, and after presenting it, withdrew, and by motion the matter was ordered to be prepared and presented to the quorums, to be afterward presented to conference.

Majority report of auditing committee on the Bishop's books was read, as also a minority report.

The church historian stated he was not prepared to choose an assistant, and asked to do so later. He was permitted so to do.

It was moved to adopt the minority report of committee on Bishop's books.

Moved to adopt the majority report of committee on Bishop's books.

Moved to receive majority and minority reports and discharge the committee.

Matter of statement and allied matters ordered stricken from the minutes, and minority report ordered returned to Bro. R. M. Elvin.

As per previous arrangement and permission of conference, Elder Richard Hill, of the Church of Christ, commonly known as Hedrickites, addressed the conference in the evening.

TUESDAY, APRIL 16.

Brn. R. Wight and D. A. Hutchings were in charge of the morning prayer and testimony service.

At eleven o'clock the speaker was Bro. J. D. Erwin, assisted by Bro. Henry Kemp.

Two p. m.—After prayer by Bro. H. O. Smith, and reading of minutes, business was begun by a motion that no new business be received after two o'clock Wednesday afternoon, which prevailed.

The Third Quorum of Elders reported.

A resolution was presented calling

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for the hiring of an auditor by the bishop and bishops to audit accounts of Herald Office, bishop, and bishops, *Ensign*, Graceland College, etc. This was amended, and lost.

Moved to adopt majority report of auditing committee on Herald Office books, which was in effect that the books were correct. Same reread, as was also the minority report. After some debate the motion carried, and the committee was discharged.

The Quorum of Twelve, to which was referred a question arising from the Grand Rapids, Michigan, branch matter, reported recommending dismissal of case and referring matter of branch organization to missionary in charge, and any complaint against brethren named to their respective quorums. The report was adopted.

Report of the Board of Publication was read.

A motion that the previous question can be ordered during the remainder of conference only by a two thirds vote was laid on the table.

Second Quorum of Seventy reported. Forty-nine in quorum at present.

High Priests' Quorum reported.

Committee to which was referred matter regarding Book of Mormon vocabulary reported, recommending that the Board of Publication be authorized to authenticate by the best authority, and publish as soon as so authenticated. Recommendation was adopted.

Business then adjourned till next regular session.

In the evening at 7:30 Bro. D. W. Wight replied to the discourse of Elder Hill the night before.

WEDNESDAY, APRIL 17.

The morning prayer meeting was conducted by Brn. Charles Albertson and A. J. Layland.

Bro. J. M. Baker spoke at the eleven o'clock preaching service. He was assisted by Bro. J. M. Terry.

Two p. m.—Usual preliminaries, prayer being offered by Bro. J. R. Lambert.

The various quorums reported that they accepted the matter presented Monday afternoon by President Joseph Smith. The document was then read and adopted as a revelation from the Lord, and the Board of Publication was instructed to publish same in Book of Doctrine and Covenants. The entire congregation, or those belonging to the church, was permitted to vote whether or not they would accept the instruction as a part of the law governing the church, and the vote was unanimous.

Then, by motion, it was decided that the revelation be printed in Book of Covenants form and sent out as supplements to HERALD and *Ensign*. It is as follows:—

STATEMENT AND REVELATION.

Before entering further upon the business, I have something to present. I spent a sleepless night. After retiring to my rest, weary, as you must know, I engaged in a season of prayer, quietly, as I had been doing all day; and I suddenly found myself very wide awake; and from that on I was, as we say, in the Spirit, the Spirit of inspiration burning in my breast; and by it I was bidden to come to the house of assembly and tell what was given to me of light and instruction. I trust that it shall be so to you.

I arose in the morning early and took down the heads as they were presented to me, remembering quite well the substance of the instruction that I received; and with your permission, Brother Chairman, I will present it.

THE VACANCY IN THE PRESIDENCY.

1. The successor of my servant W. W. Blair is with the body, but the conditions are not ripe for this addition to the presidency; but it shall be made in due time. In the meantime, let the presidency continue as at present constituted.

VACANCY IN THE TWELVE.

2. To fill this vacancy I was instructed to present the name of "my servant Peter Anderson."

EVANGELICAL MINISTERS.

3. The patriarch is an evangelical minister. The duties of this office are to be an evangelical minister; to preach, teach, expound, exhort; to be a revivalist, and to visit branches and districts as wisdom may direct, invitation, request, or the Spirit of God determine and require; to comfort the Saints; to be a father to the church; to give counsel and advice to individuals who may seek for such; to lay on hands for the conferment of spiritual blessing, and if so led, to point out the lineage of the one who is blessed.

4. He is to be free from responsibility—ministerial—as a traveling minister, and from the care of the local branch or church and district affairs. When traveling and preaching, holding revival meetings, he is to labor in connection with the branch and district officers, not subject to the ministerial control of the missionary in charge, except he should transcend his bounds and teach false doctrine or be found in transgression. He is not to meddle with branch affairs or district affairs. He is not to listen to complaints made by individuals to him, but if persons insist upon presenting their troubles, he is to request them and require them to make them in writing, signing the name, giving time, place, and character of the trouble, with the witnesses, which it will be his duty to present to the branch or district officers, as the case may require. He is not to be put in charge of either branch or district. These are the privileges which attach to the office of patriarch and evangelical minister.

5. The presiding patriarch is to be considered the first, and when patriarchs meet in council, is to preside. Besides these duties, the patriarch may meet with quorums in their quorum meetings, where he may be asked for counsel, but will not have either voice or vote, except by courtesy, having no direct control of quorums.

6. Other evangelical ministers beside the presiding patriarch have similar duties in the districts where they are appointed. Revelations have been given, as my people know, that these men should receive ordination, but hitherto those upon whom this burden has lain have neglected, for the reason that they did not understand the duties and prerogatives that attach to the office. Let my servants take heed and hesitate no longer.

RULES OF REPRESENTATION.

7. My servant was directed to present to the church rules of representation, and he so stated to the body at different times that he was so led; but the conferences of my people saw proper to change these articles and rules of representation, and propositions are pending that they be still further changed. The direction of the Spirit is that they be left as they now are until such time as the increased numbers of the members of the church shall require either an enlargement of the number entitled to delegate, or that there may be a closer line drawn as to the number of delegates which the church shall require to meet.

8. The word "elders" used in the law signifies those holding the Melchisedec priesthood only; all classes and orders of this priesthood are characterized by the word "elder."

9. The only qualification for delegates chosen by the branches or districts should be membership and good standing, it being given by the Spirit that those other than the eldership should be represented in this way.

STAKES.

10. My people are directed to establish two stakes; one at Independence, one at Lamoni, Iowa, organizing them after the pattern which is found in the law; a presiding high priest with counselors, a high council, and a bishop and his counselors. These stakes shall be made to comprise the boundaries of the districts as they now stand, the center at the towns and places named; and the majority of the councils that should be chosen should be residents of the places named, in order that there may ever be a sufficient body to transact the business required.

TRACTS.

11. It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require; these tracts to be written by those in the ministry and those of the brothers who are not of the ministry who have a talent for writing, and to be submitted to the presidency before being published. They should be short, clearly stated, and a sufficient number should be printed to furnish the traveling ministry with the quantities desirable for them to distribute.

FOREIGN MISSIONS.

12. The missions abroad other than those in the land of Joseph which were opened officially during the lifetime of the martyrs shall be considered as having been opened unto us, whether they were at once undertaken and prosecuted during the lifetime of the martyrs, or whether subsequent to their death they were prosecuted in righteousness—wherever they were sent. Other missions not thus opened, it will be requisite that the twelve shall either go, or in the exercise of their missionary authority send, as provided in the law, of the seventy.

13. For prosecuting the work in two of these missions, this is offered and directed: Send the bishop to England with my servant Gomer T. Griffiths, to aid in arranging the affairs of the church there, organizing the ministry locally and determining what help in the missionary field may be required from America. Authorize the selection and the ordination of a high priest to officiate in the office of bishop in England, that it may be accomplished as soon as practicable and without fail, in answer to the request made by my servants in that land. Authorize the patriarch as one of the presidency to visit Australia and the islands of the sea, the Society Islands, authorizing him to assist the authorities there in arranging their missionary labor by his advice, and also selecting and ordaining a high priest to act in the office of bishop, carrying with him the authority of the conference.

14 Branches and districts are to be conducted according to the rules given in the law as directed in a former revelation: They shall take the things which have been given unto them as my law to the church to be my law to govern my church. And these affairs are not to be conducted by manifestations of the Spirit unless these directions and manifestations come through the regularly authorized officers of branch or district. If

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my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.

15. Prophesying over them that are sick in administering to them has been a fruitful source of trouble among my people. They must observe that this they are not required to do except there be a direct manifestation of the Spirit which may direct it. Pray over the sick, anoint them with oil, as commanded in the law, and leave them in my hands, that the Spirit may deal with them according to my wisdom. Many spiritual manifestations have been had. Some of these have been false, and under the operation of the law which I gave many, many years ago, those who make these false presentations are not to be feared among my people. They are not justified in permitting their human sympathies to overcome that which has been written in my scriptures: The spirit of the prophets is subject to the prophets.

16. The college debt should be paid, and ministers going out from the conferences held by the elders of my church are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been instrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.

These things, brethren, were given unto me in the light of a quickened mind; and all through the night I was blessed in the spirit, though weary in body. They are with you.

Committee appointed therefor reported resolutions of respect and condolence on the death of Elder M. P. Hansen, which were adopted by the body.

By motion, the Presidency was instructed to provide for the ordination of Bro. Peter Anderson as soon as possible, so he might act with the Quorum of Twelve.

The ordination of Jacob Hanson as second counselor to Robert Nelson, president of Fourth Quorum of Deacons, was ordered.

Brn. Anderson and Roush were then called forward, and Bro. Peter Anderson was ordained an apostle by President Smith, and Bro. J. B. Roush a high priest by Bro. W. H. Kelley.

A petition was read from E. C. Briggs asking for reinstatement in his quorum. The petition was referred to Bro. Briggs for completion by adding some papers thereto. In a few minutes he returned the document, and on motion the petition was referred to the High Council.

A motion was made that the matter of organization as authorized by the late revelation be referred to the First Presidency, Twelve, High Council, and Bishopric, they to arrange for same as soon as practicable. While discussion on same was pending, motion to adjourn the session prevailed.

The evening sermon was delivered by Bro. T. J. Sheldon, assisted by Bro. J. N. Ames.

THURSDAY, APRIL 18.

The morning social service was in charge of Brn. E. H. Durand and J. W. Metcalf.

Bro. H. E. Moler was the speaker at 10:45, assisted by Bro. W. S. Taylor.

Two p. m.—After usual preliminaries, report of Seven Presidents of Seventy was read. Also report of First Seventy, which recommended the following names for ordination as seventy: Oscar Case, W. S. Macrae, A. M. Baker, Richard Baldwin, Walter J. Haworth, Romanan Wight, L. E. Hills, S. O. Foss. The ordinations of the brethren were ordered provided for.

Second Quorum of Seventy recommended the following names for ordination to seventy: E. A. Erwin, Eli Hayer, J. W. Rushton, J. M. Stubbart, William Aylor, G. W. Thorburn, J. R. Sutton. Their ordinations were ordered provided for.

First Quorum of Priests reported. Recommended ordination of J. J. Luff as second counselor. Approved and ordination ordered.

Committee on appeal of W. C. Duncan reported sustaining branch in its action. Referred to missionary in charge.

Matter of proposed amendments of Book of Rules, as proposed in HERALD, proposing a substitute for section 161, paragraphs 5 (a) and (b), was deferred and made the special order for third day of next General Conference.

The president referred the ordinations ordered to the president of Twelve. A hymn was sung and President Smith offered prayer. Bishop Ellis Short having chosen Brn. Earl D. Bailey and A. L. Newton as his first and second counselors, their ordination was ordered. The following named brethren were then ordained: To the First Seventy, Brn. W. S. Macrae, A. M. Baker, Richard Baldwin, L. E. Hills, Romanan Wight, S. O. Foss; Second Seventy, W. M. Aylor E. A. Erwin, J. M. Stubbart, George W. Thorburn; counselors to Bishop Short, E. D. Bailey and A. L. Newton; second counselor to president First Quorum Priests, J. J. Luff. These President Smith welcomed on behalf of the church.

The president then nominated Brn. A. J. Moore, M. H. Bond, and F. M. Sheehy to temporarily fill vacancies on the High Council and they were approved.

Resolutions adopted by a joint council of the Twelve and Presidency were read and adopted. These authorized organizing an elders' quorum in England, and quorums of priests, teachers, and deacons, if practicable, and permitted brethren there to drop membership in quorums already existing for membership in such quorums if organized.

Elder J. R. Haldeman, of the Hedrickite brethren, was the speaker at the evening service, replying to Bro. David W. Wight's effort of the evening but one before.

FRIDAY, APRIL 19.

Brn. W. M. Self and W. H. Mannering were in charge of the nine a. m. prayer and testimony service.

At the 10:45 hour Bro. J. F. Mintun was the speaker, assisted by Bro. V. M. Goodrich.

Two p. m.—After prayer by Bro. F. E. Cohrt, minutes were read. Bro. Joseph Luff presented the name of Bro. A. B. Hanson, recommending that he be ordained an elder, stating that he expected to take the field at once without going to his home. Bro. Hanson's ordination was ordered provided for.

By request of Bishop R. Bullard, made through E. L. Kelley, the ordination of M. H. Bond and G. H. Gates as bishop's counselors was ordered provided for.

Second Quorum of Seventy recommended ordination of Peter Muceus to office of seventy. His ordination was ordered provided for.

Report from High Priests' Quorum was read. Charles Derry had resigned as president of quorum, and Bro. F. G. Pitt had been chosen president, F. A. Smith first counselor, and T. W. Williams second counselor. The quorum asked for ordination of the brethren. This was ordered.

The Fifth Quorum of Elders and Fourth Quorum of Priests reported.

A report from the Fourth Quorum of Elders was referred back.

The Second Quorum of Elders presented additional report.

A report from the Daughters of Zion was read, as was also a report from the Sunday School Association.

The Second Quorum of Priests reported.

A letter from the Birmingham district was read expressing thanks for action of conference last year in appointing a bishop for England.

First Presidency and Twelve reported adopting a resolution that *Sandheden's Banner* be republished. This was adopted by the conference.

The motion pending at adjournment Wednesday was taken up, and the final action was that the matter be referred to the First Presidency and Twelve, they being authorized to proceed with such organization.

A resolution was offered providing that the First Presidency, in council with the Bishop of the church and Twelve, appoint a board of auditors of three to audit finances of Bishop's

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office for years 1900 and 1901 and report to conference in 1902. This committee to be selected by the Presidency, Twelve, and Bishop was also authorized to audit the accounts of the Board of Publication and Graceland College for current year.

Some matters regarding boundary lines of districts were presented.

A resolution to provide the compilation of from two hundred to two hundred and fifty hymns and music, to be issued as Hymnal No. 2, was presented and voted down by a large majority.

By motion the persons named in the revelation to perform work in England and the islands of the sea were authorized to perform the work designated.

A resolution was adopted to the effect that letters of removal must be granted to applicants, or if objections be made, charges should be preferred against such applicants and action taken.

Moved that all advertisements by specialists and for patent medicines be kept out of *Zion's Ensign*. This was referred to the Board of Publication.

President Joseph Smith made some remarks to the ministry by way of advice and instruction as follows:—

I may not have another opportunity to address all of you, as some of you are proposing to leave. I hesitate somewhat in attempting to address or instruct those who are engaged in the ministerial field, as I myself have never been an itinerant missionary, but have done some preaching away from home.

The questions that are agitating our minds in regard to salvation and the church and its establishment and its continuation, are, as a matter of course, matters vital to us, and it ought not to be necessary for me to call attention to this one factor, in the contest that is waging; that is this, that the personal conduct in dress and in speech and pulpit, the actions of the representatives of our faith, are taken cognizance of by those to whom we preach; and carelessness of statement, carelessness of speech, uncleanliness of person, carelessness of conversation, all go to make up the minister and the effect that he has upon the people to whom he addresses himself; and it behooves every man that represents the church to strive to make his representation the fairest, the most honorable, and the cleanest that he possibly can under any and all circumstances.

Another important factor is that the elder and minister ought not to be a tale-bearer; he ought not to listen to nor retail what may be said in regard to a fellow-minister, either in the same field or in another field, whether a near or a remote field; and I trust that we shall take it into consideration that we are considerate of each other's feelings and observe the proper courtesies as between brethren in the field.

There is an important mission for us to fill in this religious conflict. The position that we occupy is a unique one. No other elders or ministers who are abroad occupy a similar field to the one that we do. We are not advocates of the plenary inspiration of the Bible, and yet we are expected to maintain the Bible as against criticisms made by unbelievers.

We are not atheists, and yet we have to contend against what we hold to be an improper understanding of the Godhead, and sometimes get the reputation of lessening the character of God by making him like unto a mortal man. We are not extremists, and yet we have to stand against a great amount of superstition and dogmatism that are in the world. It makes a kind of three-cornered fight.

We deny the successive authority received from the original church, and hold that all who have been teaching can trace their authority only back a certain distance, and that they all stand on the same level. Fortunately for us, to a certain extent, this thought is being impressed upon the world here and there in this religious controversy, but we stand for the restoration of authority, through the ministration of an angel. It subjects us to the charge of being superstitious, of being credulous, of being fanatical. Now it behooves us to prove to the world and those among whom our labors lie that we are not fanatical, that we are not superstitious, but that we are open to such inspiration as God may give from the heavens to us as individuals.

And it behooves us to not be afraid that our position may be overturned. I know something about the character of you men as a rule in this regard. The same spirit that makes you maintain your position here among your brethren, when you go out into the field makes you specially antagonistic to what you do not approve of there. But there is a way of meeting these exigencies that frequently turns inquiry from us. There is a method of inviting men to come to Christ that wins their confidence and their esteem; it is far better for us to adopt this under the philosophy that the Savior instituted or gave voice to when he said, "And I, if I be lifted up, will draw all men unto me." It is far better to draw men than to drive them.

We have been for some little time, and are still being recognized as strongly antagonistic to doctrines that have grown up under the appellation of Mormonism with which the world especially has confounded us in the days that are past; and now in almost every place the difference is being strongly emphasized. While we are thus showing this attitude, we ought to be careful to remember that up to a certain distance we believe alike. Now it is not right for us to say that we have nothing in common with them, for that is not true. We have a great deal in common with them, as we have with the religious world. We have something in common with the Methodists; we have something in common with the Baptists; we have something in common with the Christians, and something in common with the Catholics, for we believe in authority as they do. We believe that there should be a place where men may be able to say authoritatively in these days, as servants of Christ, thus it is and thus it shall be, and we as a people having accepted obey that. While we do not believe in infallibility, we concede the fact that Christ has commanded and does command his church and his people, and that his command when received by us is our rule of conduct. Now just as closely as we follow that, we have every right to anticipate that he will stand by us in the conflict; but wherever we depart from it, we understand that we cannot bind him. I think we ought to all understand that.

Personally I have no conflict with any man as an individual. I accept the statement made by the Apostle Paul that our weapons are spiritual, not carnal, and that we are engaged in a spiritual conflict, and we ought to stand by our principles and the rules that we have ourselves subscribed to that we are laboring under. One thing that must surely result to us if we do not, is precisely what occurred to the Apostle Paul when he said that he consented to the law that it was good and by the law he died, sin revived and he died simply because he admitted that the commandment of God was good. Now this may happen to us.

Another thing: A great many of us are intensely anxious to have realized while we are connected with the work and living, that incoming of such a spirit of unification as will unite all classes of believers in the angelic message and what is known as the Book of Mormon. A great many of us can echo the statement made by Elder Hill the other night: "How long, how long shall be this continued division and separation?" Now I can predict without any appeal to what may be said to be divine, that there never will come a unification unless there is a mutual willingness to concede something. If either or all parties insist upon the rigid application of their own rules and their own declarations or professions of faith, you can calculate that we will always be far apart,—always.

I understand that the revelation that was given in Kirtland, Ohio, some years ago, indicated that we were not to be overcareful about receiving those of other factions, evidently foreshadowing the thought that there might come a time when some portion of these would desire to unite. Now I do not want anybody to suppose that I anticipate or expect to compromise a vital principle for the sake of numbers. I admit just as frankly as Elder Hill stated it, that righteousness does not go by numbers, and we cannot always tell and count on those that are accepted of God because they are more numerous than any other party may be, but the recognition that we receive from the Spirit, whether we be few or many, indicates whom he will receive sooner or later, and our labor should be to so continue to serve Christ that when the time of our probation shall have ended, when we lay down our ministry, we shall do so, confident that when the time shall come that we shall stand in the presence of the Judge, that he whom we recognize now as our Prince, the Captain of our salvation, will simply say to him that sits upon the throne, "These are mine," and will claim that we will be exempted from punishment.

It behooves us as individuals, as ministers, as citizens, both of the state and of what we understand to be the kingdom, to live upright, cheerful, attentive, honest lives before God and before men, and credit every man and woman with whom our lives are associated with being just as honest and having motives just as good as we have ourselves. It seems to me that if we will do this, it will remove the mist and the pain of suspicion that frequently interferes and prevents a proper association of colaborers in the ministry. Let us do just what the Spirit has enjoined upon us to do time after time, and that is to stand together.

Some of you may remember that some fifteen or twenty years ago, I prophesied that the adversary would seek to bring dissension into the body through making a division among the eldership. How many of you are not willing to say that I prophesied straight? I guess the most of you that have been in the field any length of time are willing to concede that that prophecy is true; but I do not want you brethren to be afraid of me, for all that. I simply foresaw it.

Personally, speaking for myself, I believe that that revelation given in 1834 after the people had been driven from this part of Missouri, is in force, to gather into the regions round about as many in one place as is consistent with the feelings of the people and try to live upright, conscientious lives, commending ourselves to the citizens of the state wherever we may be, and continuing to do that until the Master tells us to do something else, then we can accomplish what he bids us to do. A great many things may be thought of and may appear very nice when presented by a good talker and a man of good brain and fluent speech, but sometimes some of these speculations are not good, so that we have to be very careful about it. I once stated that I would sooner be sectarian and right than to be nonsectarian and wrong. Not all things that are sectarian are bad, by a great deal.

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I have a compliment for the people of this place here, uttered by a minister of this town, that to me was very grateful when I heard it. He said to me in the presence of another, "I wish our people were as faithful as yours," and stated further that in conversation with other ministers in the place, they had expressed a concurrence of opinion that they wished that their members were as earnest and as faithful as the Latter Day Saints. Now see to it, my brethren, that neither here, nor anywhere else, there shall ever be any other record than that. That we are not only earnest and faithful, but that we are also honest.

Let me tell you one of the finest things this world can show is a manly man against whom the law of the land, nor the law of God has condemnation; a man who so lives that neither in the statute books of man nor the statute books of God is a line written for his condemnation. That is a free man.

I thank you brethren for the kindness with which you have sustained me as your presiding officer during the conference. I hope to continue to merit while my faculties shall last good, the confidence of the brethren, and I say to you as men, if anything occurs by which that confidence may seem to be shaken, if you will come to me, I will try to make the wrong that I may have done you right, and I am approachable, I believe, to every man in the church.

Adjournment was then taken.

In the evening Bro. D. W. Wight replied to Elder J. R. Haldeman, who spoke the evening before. He was assisted by Bro. A. H. Smith.

SATURDAY, APRIL 20.

At two p. m. Bro. I. N. White offered prayer and the minutes were approved.

The High Council reported on Briggs case. They recommended that he should retract certain statements and make due apology. On motion the report was adopted.

Fifth Quorum of Elders reported.

Report of First Presidency on appointment of the Twelve was read:—

1. Heman C. Smith, Northern Illinois and Wisconsin, except Nauvoo district.
2. J. R. Lambert, under direction of First Presidency.
3. James Caffall, Nebraska and Dakotas.
4. W. H. Kelley, Eastern mission.
5. R. C. Evans, Canada.
6. J. H. Lake, Michigan and Indiana.
7. Joseph Luff, Colorado, Eastern Wyoming, and Pacific Slope.
8. G. T. Griffiths, European mission.
9. I. N. White, Missouri, Kansas, Southern and Central Illinois.
10. Peter Anderson, Rocky Mountain mission.
11. J. W. Wight, Iowa, Minnesota, and Nauvoo district, Illinois.

Report of First Presidency and Twelve on appointments read, as follows:—

To the Conference:—

Herewith is submitted the report of appointments made by joint council composed of the First Presidency and Quorum of the Twelve:—

MISSIONARIES IN CHARGE.

SEVENTIES.

1. Butterworth, C. A., Australasia.
2. Smith, H. O., Southwestern mission.

HIGH PRIESTS.

1. Burton, J. F., Society Islands.
2. Roberts, I. N., Southeastern mission.

ELDERS.

1. Waller, G. J., Hawaiian mission.

The following appointments were made:—

HIGH PRIESTS.

1. Baker, J. M., Little Sioux district.
2. Blair, F. B., Northern California district.
3. Bond, M. H., Massachusetts district.
4. Bullard, Richard, Massachusetts district.
5. Butterworth, C. E , Omaha.
6. Carmichael, A., Southern California district.
7. Carmichael, J. B., Central California district.
8. Closson, A. V., Wisconsin.
9. Crabb, J. C., Des Moines district.
10. Davies, J. T., Southern Illinois.
11. Derry, Charles, Iowa.
12. Elvin, R. M., Decatur district.
13. Evans, J. R., Decatur district.
14. Forscutt, M. H., Southern Nebraska district, Nebraska City objective point.
15. Godbey, G. H., West Virginia and Northeastern Kentucky.
16. Goodrich, V. M., Ohio.
17. Green, George, Canada.
18. Hulmes, G. H., Independence district.
19. Hunt, C. J., Galland's Grove district.
20. Jeffers, S. J., Ohio district.
21. Kemp, Henry, Fremont, Iowa, district.
22. Leverton, Arthur, Canada.
23. Longhurst, R. C., Canada.
24. May, Roderick, Independence district.
25. McDowell, W. A., Wisconsin.
26. Moler, James, Clinton, Missouri, district.
27. Montague, George, Oklahoma.
28. Moore, A. J., Southwestern mission.
29. Mortimer, A. E , Canada.
30. Nunley, E. W., Texas.
31. Parsons, A. H., Kirtland district.
32. Pease, W. H., Independence district, Kansas City and suburbs objective.
33. Peters, J. H., Michigan.
34. Pitt, F. G., Pittsburg district, Pittsburg objective.
35. Roush, John B., Colorado.
36. Sheehy, F. M., Chicago.
37. Smith, F. A., St. Louis.
38. Smith, G. A., Southern Michigan and Northern Indiana.
39. Snively, J. S., Nodaway, Missouri, district.
40. Tanner, J. A., Northeastern Missouri.
41. Terry, J. M., Far West district.
42. Turpen, M. M., Nauvoo district.
43. Waldsmith, J. W., Southern Nebraska district.
44. Weld, F. M., Decatur district.
45. Williams, T. W., Southern California district, Los Angeles objective.

The following action was had regarding matters referred to us by the body:—

Resolved, That we find it inexpedient to grant the petition for a special missionary to Lamoni, Iowa.

The petition from Southwestern Missouri for special missionary was referred to missionary in charge to supply the demand, with a recommendation of F. C. Keck for the place.

The following appointments were made in the Society Islands:—

1. Hawkins, John.
2. Janssen, Herman.
3. Kehauri.
4. Luis Bellais.
5. Maevatua Hururau.
6. Mahuru.
7. Metuaore.
8. Pou Haroatea.
9. Taneterau.
10. Tuteirihia, a Pamanu.
11. Tuteirihia a Tehopea.
12. Tapuni.
13. Varoa a Moo.

The following seventies were appointed to foreign fields:—

1. Kaler, John, Australasian mission.
2. Peterson, J. W., Society Islands.
3. Wells, G. R., Australasian mission.

The following elders were appointed to foreign missions:—

1. Enge, N. C., Scandinavia.
2. Gilbert, J. W., Society Islands.
3. Haworth, W. J., Australasian mission.
4. Muceus, Peter, Scandinavia.
5. Rushton, J. W., Scotland.
6. Williamson, James, Scotland.

Respectfully submitted,
HEMAN C. SMITH, Secretary.

Report of the Twelve on mission appointments was read:—

To the Conference:—

The following appointments are presented by the Quorum of Twelve for your consideration:—

FIRST QUORUM OF SEVENTY.

1. Adams, J. W., Far West district, Missouri.
2. Allen, Arthur, St. Louis district.
3. Baker, A. M., South Missouri district.
4. Baldwin, Richard, Kirtland district, Ohio.
5. Beatty, T. J., Southern Ohio.
6. Campbell, Duncan, Decatur district.
7. Case, Oscar, Nebraska.
8. Chambers, D. R., Pottawattamie district, Iowa.
9. Carpenter, J. A., Michigan.
10. Case, Hubert, Oklahoma.
11. Clapp, J. C., Decatur district.
12. Cooper, F. M., Pottawattamie district, Iowa, Council Bluffs objective point.
13. Cornish, J. J., Michigan.
14. Daley, Thomas, Northern California district.
15. Davies, E. A., Eastern mission.
16. Davies, J. Alfred, released at his request.
17. Davies, J. Arthur, Kewanee district, Illinois.
18. Davis, R. W., Central Illinois district.
19. Devore, L. R., Ohio and West Virginia.
20. Duncan, C. R., Colorado mission.
21. Etzenhouser, Rudolph, Northern and Central California districts.
22. Foss, J. C., Northeast Kansas district.
23. Foss, S. O., Maine.
24. Greene, U. W., Eastern mission, New York district objective point.
25. Hansen, H. N., Little Sioux district, Iowa.
26. Harris, D. L., Rocky Mountain mission.
27. Henson, E. L., Texas.
28. Hills, L. E., Eastern Iowa district.
29. Holt, H. L., released in harmony with his request.
30. Jenkins, George, Southern Indiana.
31. Kephart, W. H., Galland's Grove district, Iowa.
32. Macrae, W. S., Arkansas.
33. McDowell, J. F., Ohio and Pennsylvania.
34. McKiernan, James, Nauvoo district.
35. Maloney, R. M., Oklahoma.
36. Mintun, J. F., Fremont district, Iowa.
37. Morgan, J. W., Eastern Colorado.
38. Payne, S. D., Eastern Nebraska.
39. Peak, W. E., Galien, Michigan, and vicinity.
40. Pender, W. S., Rocky Mountain mission.
41. Reese, Gomer, Eastern Montana.
42. Renfroe, B. F., Texas.
43. Robinson, H. H., Eastern mission.
44. Robley, G. W., Eastern mission.
45. Roth, J. S., Eastern Iowa district.
46. Rumel, W. M., Nebraska.
47. Sheppard, T. J., Texas.
48. Short, M. T., Northwest Kansas district.
49. Smith, David, Northern and Eastern Michigan.
50. Smith, F. C., Eastern Michigan.
51. Smith, I. M., Eastern mission.
52. Spurlock, C. J., Southeast Missouri and western part of St. Louis district.
53. Thomas, O. B., South Missouri district.
54. Whiteaker, A. L., Wisconsin.
55. Wight, Romanan, Pottawattamie district.

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56. Wildermuth, E. M., Northern Illinois and Wisconsin.

SECOND QUORUM OF SEVENTY.

1. Aylor, W. M., Oklahoma and Indian Territory.
2. Baggerly, I. P., Oklahoma.
3. Barmore, A. C., Canada mission.
4. Beckley, J. R., Northern Michigan.
5. Blanchard, W. W., Western Maine and New Hampshire.
6 Burr, C. H., Wisconsin.
7. Chase, A. M., Oregon.
8. Chatburn, F. J., Northeast Missouri district.
9. Chatburn, T. W., Wisconsin.
10. Condit, S. D., Rocky Mountain mission.
11. Davis, John, Washington.
12. Ebeling, F. J., Kirtland district, Ohio.
13. Ellis, W. D., Michigan.
14. Erwin, E. A., Texas.
15. Erwin, J. D., Spring River district.
16. Goodrich, J. L., West Virginia and Northeast Kentucky.
17. Gowell, M. F., Wisconsin.
18. Gregory, Frederick, Canada mission.
19. Howlett, R B., Canada mission.
20. Jackson, J. W., Arkansas.
21. Kelley, T. C., Minnesota.
22. Keck, F. C., Spring River district.
23. MacGregor, Daniel, Canada mission.
24. Marshall, W. C., Southern Indiana.
25. Moler, H. E., Southern Ohio.
26 Parker, R. J., Colorado mission.
27. Porter, C. H., Nebraska.
28. Rudd, D M., Northern Illinois.
29. Russell, F. A., Kewanee district, Illinois.
30 St. John, Benjamin, Canada mission.
31. Scott, Columbus, Des Moines district, Iowa.
32. Scott, J. M., Southern mission.
33. Scott, M. R., Jr., Southern Indiana.
34. Scott, S. W. L, Eastern mission.
35. Shields, John, Canada mission.
36. Shinn, D. L., West Virginia.
37. Simmons, S. W., Northern Texas.
38. Slover, F. M., Southern Illinois district.
39. Smith, W. A., Little Sioux district, Iowa.
40. Snow, C. L., Kentucky and Tennessee.
41. Sparling, Henry, South Missouri district.
42. Stead, J. D., Decatur district.
43. Stedman, E. A., Davenport, Iowa, and Rock Island and Moline, Illinois.
44. Stubbart, J. M., Colorado mission.
45. Swensen, Swen, Far West district, Missouri.
46. Thorburn, G. W., Dakotas.
47. Tucker, D. E, Oklahoma.
48. Walters, R. T., Central Illinois district.
49. Ward, Joseph, Arkansas.
50. White, D. C., Nodaway district, Missouri.
51. Wight, D. W., Rocky Mountain mission.

ELDERS.

1. Albertson, Charles, Rocky Mountain mission.
2. Allen, S. D., Southeastern mission.
3. Ames, J. N., Maine.
4. Anderson, D. A., Eastern mission.
5. Bailey, J. J., Eastern Michigan.
6. Bailey, O. H., Kewanee district, Illinois.
7. Baker, J. H., Oklahoma.
8. Barr, Andrew, Eastern Michigan.
9. Belkham, C. F., Eastern Texas.
10. Bell, T. J., Southern Indiana.
11. Berve, Amos, Northern Michigan.
12. Blackmore, Joseph, Canada mission.
13. Booker, W. J, Southeastern mission.
14. Booker, W. L., Southeastern mission.
15. Bryan, J. W., Texas.
16. Chute, G. T., Kentucky and Tennessee.
17. Cohrt, F. E., Little Sioux district, Iowa.
18. Craig, James, Southern Ohio.
19. Crawley, D. S., Oklahoma.
20. Crumley, C. E., Oregon.
21. Crippen, A. R., Galland's Grove district, Iowa.
22. Cunningham, S. G., Maine.
23. Cushman, S. F., Eastern mission.
24. Curtis, J. F., Colorado mission.
25. Dana, R R, Southern California.
26 Davis, William, Eastern Michigan.
27. Davison, H. J., Nova Scotia.
28. Depew, E. W., Northern Pennsylvania.
29 DeVries, H. J., Michigan.
30. Dice, B. J., Far West district, Missouri.
31. Durand, E. H., Southern Michigan and Northern Indiana.
32. Fannon, E. S, Nodaway district, Missouri.
33. Flinn, P. A., Southern Indiana.
34 Fry, Charles, Fremont district, Iowa.
35. Gamet, Levi, Nebraska.
36 Gibson, William, San Bernardino, California, and vicinity.
37. Goodenough, E. J., Eastern and Southern Michigan.
38 Goodwin, E A., Northern Michigan.
39. Grant, J. A., Northern Michigan.
40. Graves, G. H., Chicago, Illinois.
41. Grimes, J. F., Arkansas.
42 Hackett, J. T., Northern Illinois.
43. Haden, W. E., Far West district, Missouri.
44. Hand, C. E., Eastern Iowa district.
45. Hanson, A. B., Colorado mission.
46 Harder, H. R, West Virginia and Northeast Kentucky.
47. Hawley, John, Texas.
48. Hay, S. R., Texas.
49. Hayer, Eli, Minnesota.
50. Hayton, T. S., Spring River district.
51. Henley, C. H., Canada mission.
52. Hudgens, J. W., released for cause.
53. Houghton, Leonard, Dakotas.
54. Hugill, R. W., Northern Michigan.
55. Hutchings, D. A., Nodaway district, Missouri.
56 Jett, T. J., Southwest Texas.
57. Johnson, L. F., released on account of ill health.
58. Joehnk, C. C., Northern California district.
59. Karahoo, Noah, Indian Territory.
60. Keck, A. J., Northern Illinois.
61. Kemp, James, Colorado mission.
62. Keeler, E., Central California district.
63. Kelley, Uriah, Maine.
64. Layland, A. J., Rocky Mountain mission.
65. LaRue, W. E, Eastern mission.
66. Love, S. D., Spring River district.
67. McCoy, H. A., Des Moines district.
68. Mannering, W. H., Clinton district, Missouri.
69. Metcalf, J. W., Kentucky.
70. Miller, B. F., Eastern Iowa district.
71. Mortimer, J. L, Canada mission.
72. Odell, W. R., West Virginia and Northeast Kentucky.
73. Omans, F. D., Minnesota.
74. Perry, Robert, Pennsylvania and West Virginia.
75. Phillips, A. B., Northern California district.
76. Phillips, T. A., Canada mission.
77. Pickering, W. P., Oklahoma.
78. Porter, J. D., Indiana.
79. Prettyman, C. W., Nebraska.
80. Rannie, E, Colorado mission.
81. Riley, J. T., Indian Territory.
82. Roberts, J. W., Northeast Kansas district.
83. Robinson, W. P., Wisconsin.
84. Russell, R. C., Canada mission.
85. Sawley, F. L., Nodaway district, Missouri.
86. Schreur, John, Michigan.
87. Self, Robert, Nebraska.
88. Self, W. M., Nebraska.
89. Sheldon, N. V., Galland's Grove district.
90. Sheldon, T. J., Eastern mission.
91. Shimmel, George, referred to missionary in charge and Bishopric.
92. Smart, W. H., Northern Texas.
93. Smith, E. A., Southern California.
94. Smith, Henry C., Kirtland district, Ohio.
95. Smith, W. R., Southeastern mission.
96. Smith, W. W., Northeast Missouri district.
97. Sorensen, S. K., Des Moines district, Iowa.
98. Sory, M. L, Memphis, Tennessee.
99 Southwick, Henry, Northern Illinois.
100. Sparling, William, Dakotas, to labor seven months in the year.
101. Stroh, Samuel, Southern Michigan and Northern Indiana.
102 Summerfield, William, Far West district, Missouri.
103. Sutton, J. R., Eastern Iowa district.
104. Tomlinson, G. C., Canada mission.
105. Tomlinson, Samuel, Canada mission.
106 Ullom, L. D., Western Pennsylvania and West Virginia.
107. Vaughn, Joseph, Northwest Kansas district.
108. Welch, C. P., Clinton district, Missouri.
109. White, Alfred, Clinton district, Missouri.
110. White, J. D, Independence district, Kansas City and suburbs objective point.
111. White, T. R., Clinton district, Missouri.
112. Wight, L. L., Texas.
113. Wildermuth, J. B., Colorado mission.

PRIESTS.

1. Allen, D. L., Ohio.
2. Baggerly, J. M., Oklahoma.
3. Beebe, G. W., Northeast Kansas district.
4. Bennett, Walter, Canada mission.
5. Boswell, J. J., Indiana.
6. Burr, A. E, Northern Michigan.
7. Corthell, Earl, Northeast Missouri district.
8. Davis, J. T., South Missouri district.
9 Davis, J. W., Eastern Michigan.
10. Fuller, W. H., Detroit, Michigan.
11. Gurwell, L. G., Northwest Kansas district.
12. Hansen, John, Northern Michigan.
13. Hansen, Paul, Little Sioux district, Iowa.
14. Harp, John, Southwestern Texas.
15. Irwin, E A., Southern Michigan and Northern Indiana.
16. Knisley, Alvin, Canada mission.
17. Long, E. E., Ohio.
18. Luff, J. J., referred to missionary in charge of Colorado and Bishopric.
19. McMullin, Alex, Canada mission.
20. Nunn, J. C., Minnesota.
21. Pierce, F. J., Northeast Kansas.
22. Powell, D. E., Washington.
23 Rich, C. H., Western New York.
24. Schmidt, E P., Central California.
25. Silvers, A. C., Clinton district, Missouri.
26. Smith, S. S., Oklahoma.
27. Sweet, J. L., Eastern Michigan.
28. Stephenson, J. N., Clinton district, Missouri.
29. Thomas, Harry, Southeast Missouri, and western part of St. Louis district.
30. Thurman, Henry, Indian Territory.
31. Upton, Alma, Oregon.
32 Washburn, G. D., Northern Michigan.
33. Williams, D. D, Clinton district, Missouri.

Respectfully submitted,
HEMAN C. SMITH,
Secretary.

By motion the reports were adopted.

A supplemental report from the Fourth Quorum of Elders was received.

Reporters of the Kansas City *Journal* and *Times* expressed appreciation for kindness shown them, and a vote of thanks was tendered by the conference to the papers for fairness shown, also the *Daily News*, *Examiner*, and *Sentinel*.

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On separate motions the following were sustained: The First Presidency, the Quorum of Twelve, the Bishopric, the High Council, the Patriarch, the Quorums of Seventy, the Quorum of High Priests, the various quorums of Elders, the quorums of the Aaronic priesthood, the Recorder of the church and his associate, the Secretary of the church, the church Librarian, Graceland College, the Daughters of Zion, the Committee on Revision of History, the Sunday school, Religio, and the Prayer Union.

A resolution was adopted discharging committees existing on auditing bishop's books for 1891–1900, and authorizing appointment of a committee consisting of one of the Presidency, one of the Twelve, and one of the High Priests, to appoint a professional auditor to examine books and report to the committee, committee to report next General Conference. The quorums were authorized to make selection.

Bishop Kelley stated one member of Board of Publication should be in Independence, hence instead of J. A. Gunsolley, he nominated Ellis Short, Roderick May, W. N. Robinson, and H. R. Mills. Bro. Short declined. Vote resulted in selection of Bro. H. R. Mills.

By motion, Board of Publication was sustained on separate votes, Bro. Kelley being sustained as president.

The Board of Trustees of Graceland College was sustained.

The standing committees were sustained.

Ordinations were then performed as follows: F. G. Pitt, president High Priests, by Joseph Smith, F. A. Smith, first counselor, by G. T. Griffiths, and T. W. Williams, second counselor, by Joseph Smith; Alma B. Hanson, elder, by John A. Robinson; Peter Muceus, seventy, by Joseph Luff; M. H. Bond, first counselor to Bishop Bullard, by J. A. Robinson, and George H. Gates as second counselor, by G. T. Griffiths.

On motion, General Conference adjourned after reading of minutes. Benediction by President Joseph Smith.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO 16.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

"Sunday, 31st.—This morning I am still very ill—sick all night, but not yet willing to give up. I sat at the breakfast table, but I was soon taken so deathly sick I asked to be excused and retired to a new house Bro. Beebe was building, where I lay down on the bed and said these words: 'O Lord, my God, I am on a mission appointed of thee. I do not know any wrong I have done. I have tried to do right, and I have suffered most of the time since the day I left Burlington; have walked most of the way across the state in pain except when in meeting and when bearing testimony of thy work. I am near my special field of labor, and I am sick, too sick to fill my mission. I have prayed and sought for help, and none has come to me except when I am telling of thy work and presenting the gospel of Christ to my fellowmen. I cannot ask any more for help until I know why I am so severely afflicted and sorely tried in my patience. If I am at fault I do not know it, and I will now suffer until relief comes to rescue me.'"

I felt resigned to whatever might be my fate, much cast down and discouraged, yet trusting in the Lord, for it was impossible for me to doubt but that the rich blessings I had often received from his hands were indeed all they professed to be, indeed the providences of God to me, and whether they were or not, the excellency of the knowledge I had received through the blessings of the gospel of Jesus Christ, I knew exceedingly far surpassed any benefit that could accrue through any system devised among mortal men, and I could not deny my hope in Christ and still be conscientious in my integrity and love of right principles. While I was thus meditating over my condition, so frail and weak, and the sad condition of the church, then in the wilderness of fear and doubt, humiliated and disgraced through the latter-day apostasy, Bro. Blair came to the door of the room where I lay, sick and distressed, and said, "Bro. Briggs, let us go and take a walk." I knew what he wanted. We had often gone together to have our season of prayer in the silent forests or shade of the lonely, scattering trees of the fields. "What shall I say?" came as a flash to my mind. I had but just said to the Lord himself I would pray no more until I knew where the fault was, (and, my dear reader, while I pen these lines, I confess I then felt it was not fair for the Lord to bless me only when I was engaged in his service actually in conversation upon the principles of the gospel of Jesus Christ, and then let me suffer all the rest of the time, when I was traveling or seeking rest from the fatigue of the day's tedious journey across the state,) but I readily decided to go with Bro. Blair and hear him pray, though it was a great task to walk to the lonely tree of Bro. Beebe's field. We knelt together, as we had so often done before. His fervent prayer reached the heavens, but I was silent and listened. We arose from our knees, and after some little conversation he said:—

"I had an impression as I arose from the breakfast table that if we would go by ourselves and have prayer and I should administer to you, that you would recover your health."

I replied: "I do not feel worthy now to receive such a blessing, for I have told the Lord this very morning that I would not pray to him any more for my health."

He continued: "Well, if you will allow me to administer to you, I will do so." He then prayed again and anointed my head with oil, and while his hands were still on me, the Holy Spirit came to me in mighty power and I was well—I did not *begin* to recover, but I was strong and well from that very moment. I have felt to be particular in giving the details of this remarkable incident of my life for several reasons. It did not then occur to my mind why the Lord permitted me to suffer in this manner for so long. I had often read in the scriptures of Jesus,

> Though he were a Son, yet learned he obedience by the things which he suffered. —Hebrews 5:8.

And of Job:—

> Then Satan answered the Lord, and said, Doth Job fear God for naught? . . . And the Lord said unto Satan, Behold he is in thine hand, but save his life. (See Job 1:9–12 and 2:6, inclusive.)

But I had never applied such lessons to myself. It is very well to read those wonderful events, and many thousands more that can be referred to, as experiences of those men of God, but oh! it is another thing to have them to endure yourself. I will just add here briefly that this sad experience of suffering so long, and the sudden relief under the circumstances, have never been erased from my memory, neither have I forgotten that the power of God is indeed mighty to save—save from all suffering and pain. Since that happy moment I have never suffered from the headache. I may have had some little symptoms of headache through indiscretion in eating, or severe cold, but thank the Lord, such suffering as I had been subject to for so long in that tedious journey in my mission has never since come to my lot to endure. Oh, why should I doubt the power of God, and his willingness to help his children in our day, as well as is so fully attested and believed in by the whole Christian world as things so common in the first century of the Christian era. It is unbelief and disobedience that have bereft the world of these wonderful gifts of the Holy Ghost. But to return to the theme of this sketch.

Bro. Blair and I returned to the house just in time to accompany Elder

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Calvin Beebe to his appointment. After he had opened meeting in the usual manner, he introduced us to his congregation as men of God, saying, "By the spirit I am of, I discern that they have the Spirit of Christ, and the message they bring is good news," and then called on me to occupy the time, and gave the meeting into our hands. I spoke briefly of the rise of the church in 1830, of its wonderful and rapid progress in numbers for the first fourteen years; of the threatenings of the Lord to reject it if not faithful, and of the disaster that followed the martyrdom of the choice seer on the 27th of June, 1844, and of its rejection as an organization, which affected its quorums as such, and they were broken up and scattered; but as members of the church, all who continued in the integrity of their hearts were still accepted of God, as is suggested in the language of the revelation which says:—

> Behold, this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church.—Doctrine and Covenants 3:16

Hence, as in the case of the abandonment of Israel from Jerusalem and their rejection as a government in Babylon for seventy years, yet Daniel, Haggai, and other prophets received the word of the Lord concerning their deliverance, so has the Lord said to us scattered latter-day Israel that the blessing of the choice seer should descend to his seed *after* him, not *after* any of those false shepherds who have risen during the dark and cloudy day of the apostasy, and that the Lord had indeed through the gift of prophecy revealed to us that Joseph would be called to take his father's place, as it is his right by lineage and blessing.

Bro. Blair then in a clear, definite manner set forth the law of lineage governing the whole matter of authority. He was lit us by the spirit of argument and doctrine, which carried conviction to the whole audience. The meeting continued two hours. Brn. W. H. Kelley and Hougas, now of Lamoni, and Bro. Newberry were in that meeting.

A brother, James Badham, a young man, spoke in tongues and testified that indeed we were servants of the Lord, bearing the glad tidings of the gospel. Bro. John Smith predicted that we should lay the foundation of a great work in western Iowa, and said many things to comfort us in our mission. The meeting was held at the home of Bro. Newton Richards.

Levi Graybill and others spoke. All seemed to recognize that indeed we had the same Spirit that they enjoyed when they first embraced the gospel in the days of Joseph, as many of them had been well acquainted with the choice seer.

"Monday morning, August 1, 1859.—O, I am so well I cannot be thankful enough. This is the first day I have felt well in body since the 27th day of June. To appreciate health is to be deprived of it for a time. This beautiful day Bro. Graybill has kindly volunteered to take us to Council Bluffs, twenty-five miles.

"In the evening we held meeting at Bro. George Graybill's, five miles from the Bluffs, with twenty-five of the old Saints present. They manifest interest in the latter-day work, though very much discouraged. They have seen so much evil among those who claimed to be Saints, it has nearly discouraged them.

"Tuesday, 2d.—At Council Bluffs. Here we received a letter from Bro. Z. H. Gurley, of Henderson Grove, Illinois. He is very much cheered in our hope. Bro. Blair also received a letter from his wife, Lizzie, which brings the sad news of their little daughter, Fannie, being very sick. I see by the tone and spirit of her letter she thinks there is no hope for her recovery, but adds: 'We have everything we need but you, and we have received the gift of prophecy that the Lord is with you, also that Satan has accompanied you on your mission to Iowa.' When I read this letter I received evidence by the Holy Spirit that the little one would be taken from the evil to come. She was one of the most affectionate and bright children I had ever seen, and I felt in my heart if Bro. and Sr. Blair knew the wisdom of God in taking the little one to himself, they would be glad, though the parting be a great trial. And I also felt to realize indeed the truthfulness of the statement, 'Satan has accompanied you on your mission to Iowa.' The passages in Job 1:6 and Revelation 12:10–12 came to my mind. Up to this time I have not realized that the Devil and evil spirit were constantly on the alert to hinder the work of God everywhere as I do today, and I do not wonder now so much at the command of Jesus when he said, 'Pray lest ye enter into temptation;' and again, when he taught his disciples to pray, 'Suffer us not to be led into temptation.' (See also Daniel 10:13, 14.) All these passages of Holy Writ prove that intelligent beings, of what we call the unseen world, are all alive to the interests of this world for either weal or woe, and he who comprehends the things of this world only, truly cannot see the kingdom of God, as attested by our Lord and Master. With these comforting thoughts we now feel that we are fully enlisted in the heart of our mission, and today we visit my brother, Edwin Briggs, who lives three miles north of the city, and have an appointment for meeting tomorrow evening.

"Friday, August 5.—We visited Florence, Nebraska, known as Winter Quarters, and met several families of Saints who have just returned from Salt Lake, Utah. They are firm in the faith of the gospel, but have renounced Brigham Young as an impostor, and his polygamy, with all its kindred doctrines, as the works of darkness. Also visited Sr. Walker, who lives in the little village. She is a daughter of the patriarch, Hyrum Smith. She says: 'I am in the faith of ancient Mormonism, as it is called, but no faith in Brighamism.' We called on many of the old members of the church during the day, and returned to my brother's in the evening.

"Saturday, August 6.—In the city. Today we visited quite a number who have just returned from Salt Lake. They denounced Young as a wicked man, and are now looking for deliverance and expecting Joseph Smith to take his father's blessing and be the president of the church.

"Bro. Richard Golden today made me a present of the Book of Covenants, which I very much needed.

"Sunday, 7th.—Held meetings at 10:30 a. m. and 7:00 p. m. at the Allen schoolhouse, near Wick's mills. Brethren here are very cold and indifferent, but we had a large audience. Brn. Samuel Waldo and Jonathan Heywood, who are old members of the church and used to live in Nauvoo, are all alive in the work and welcomed us and our mission with joy."

(Continued.)

IS THERE A CONTRADICTION?—NO. I.

BY ISAAC M. SMITH.

Since the publication of tract No. 17, "The Atonement of Christ and the Final Destiny of Man," some of my brethren have asked me to harmonize the position set forth in said tract with the teaching of the Book of Mormon. And, while I make no pretentions to being an adept at "splitting hard knots," I am always willing to give others the benefit of what little light I may have been able to gather from the study of God's word. And I do so the more readily because I feel myself indebted to others for nearly all of the little light I have. I am not an original thinker. But I promised those brethren to comply, if possible, with their request and, since then, have been giving the matter some little attention. And having examined the matter as critically as I was capable of doing, in the length of time devoted to the work, I have become more thoroughly convinced than ever before that there is no contradiction.

That there are "some things hard to be understood" (2 Peter 3:16), I frankly concede; but as the same is true of Paul's writings, some of them at least, we should not hastily reject

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simply because we cannot understand. We know only "in part," brethren, and are still compelled to "see through a glass darkly;" but, if we continue in the faith, we may hope, "when that which is perfect is come," to "see face to face" and to "know even also as we are known."

In attempting to write on this subject, I assure you I have no pet theory to sustain; and feeling sure that nothing but the truth will stand the final test, I shall try to refrain from putting any "private interpretation" upon the word of God. When I shall stand before the Judge of all the earth, it would be humiliating, indeed, to there learn that I had been in the dark myself; but it would be far more humiliating to there learn that I had been the means of leading others into the dark, and that my life had been simply another example of the blind leading the blind. And believing that I fully realize this, I shall strive to write in the fear of the Lord, and shall hope for sufficient light to prevent my teaching anything that would cause my brethren to stumble, even though my effort may not be entirely free from error.

THE NEPHITES WERE VERY HARD HEARTED.

Inasmuch as the Apostle Paul said to the Corinthian saints,—

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able (1 Cor. 3: 1, 2),—

and inasmuch as the Savior said to his disciples,—

I have yet many things to say unto you, but ye cannot bear them now (John 16: 12),—

it will be necessary for us to know what kind of people the Nephites were, in order to properly understand that which was spoken to them; and I shall therefore call your attention to the testimony of some of their prophets respecting their peculiar dispositions. (I quote altogether from the large print edition of the Book of Mormon.)

And the people were a stiff-necked people, hard to understand. And there was nothing save it was *exceeding harshness*, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death, and the duration of eternity, and the judgments and the power of God; and all these things stirring them up continually, to keep them in the fear of the Lord. I say there was *nothing short of these things*, and exceeding great plainness of speech, would keep them from going down speedily to destruction.—Enos 1: 27-29.

(All italics in the above and subsequent quotations are mine; and are used simply for emphasis, with no intention of changing the sense.)

Now this great evil, which came upon the people because of their iniquity *did stir them up again* in remembrance of the Lord their God. . . . And thus we see, that except the Lord doth chasten his people with many afflictions, yea, except he doth visit them with death, *and with terror*, and with famine, and with all manner of pestilences, they will not remember him.—Helaman 4: 39, 47.

And Nephi said of his brethren:—

And there was nothing, save it were the power of God, which *threatened them with destruction*, could soften their hearts.—1 Nephi 5: 123.

The foregoing statements, with others of a similar import, in different parts of the book, give us an idea of what kind of people the Lord had to deal with, and also of the kind of teaching best suited to their peculiar dispositions. Hence, if you have been inclined to think that the writers of the Book of Mormon used strong language, in portraying the punishment of the wicked, and in threatening the people with destruction, you will please bear in mind that "nothing short of these things" would "soften their hearts," and "keep them in the fear of the Lord;" that it was only by "continually reminding them" of "the judgments of God," and the "duration of eternity," that they were kept "from going down speedily to destruction." And, if our Savior and the Apostle Paul withheld many things from the people, until they were sufficiently developed in the divine life to comprehend them, we should expect the Nephite prophets to use the same discretion in teaching the people on this continent; and I am sure they did so. They "kept back nothing that was profitable" unto the people, but at the same time they refrained from giving them that which they were "not able to bear."

With the foregoing description of the peculiar disposition of that people before us, let us now investigate the teaching of the Book of Mormon respecting the final destiny of man.

THOSE WHO HAVE SINNED THROUGH IGNORANCE.

Of those who have never had the law of God, the Book of Mormon says:—

And where there is no law given there is no punishment; and where there is no punishment there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement: for they are delivered by the power of him: for the atonement satisfieth he demands of his justice upon all those who have not his law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.—2 Nephi 6: 24.

There is no misunderstanding this, surely; for it is clear, pointed, and full of mercy. The atonement of Christ satisfies the "demands of justice upon all those who have not his law given unto them," and for them there is "no condemnation" and "no punishment," but they are restored to that God who gave them breath."

Another writer says of this class:—

And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. —Mosiah 8: 42-44.

"Not only is there "no condemnation" and "no punishment" for this class, but "they have part in the first resurrection," and "have eternal life."

And Mormon testifies as follows:—

For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent; and unto such baptism availeth nothing.—Moroni 8: 25, 26.

All those who are without law are placed upon the same basis as little children; they are free from condemnation, cannot repent, are alive in Christ, and are to have "part in the first resurrection." So far, all is clear. But there is another class of people who have the law, and yet they are as ignorant of God and his will as many of the heathens; and this, to my mind, is the class of people represented in this text:—

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died *not knowing the will of God concerning them, or who have ignorantly sinned.*—Mosiah 1: 66.

This class of people have "sinned," and hence they have "sins;" and sin is the "transgression of the law" (1 John 3: 4). To assume that they did not have the law is to assume that they had not transgressed the law; and to assume that they had not transgressed the law is to assume that they had not "sinned;" and that would contradict the text quoted, for it says they had sinned. It is true they have ignorantly sinned, but they have sinned; and the blood of Christ atones for their sins, too, even though they have died "not knowing the will of God concerning them." In fact, there are but few sinners who do know the will of God concerning them; there are but few, comparatively, and they are the ones who willfully rebel against God, after he has revealed his will to them. For proof of this I shall call your attention to some who have "ignorantly sinned." When our Savior was being crucified, he prayed for those who murdered him as follows:—

Father, forgive them; for they know not what they do.—Luke 23: 34.

And this does not apply alone to the Roman soldiers, for Peter said:—

And now, brethren, I wot that through ignorance ye did it, as did also your rulers.—Acts 3: 17.

And Paul says of the same thing:—

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are

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read every sabbath day, they have fulfilled them in condemning him.—Acts 13:27.

The Savior said "they know not what they do;" Peter said they did it "through ignorance;" and Paul says the reason they did it was "because they knew him not," and also because they did not know "the voices of the prophets," although the prophets were read in their synagogues every sabbath. And because of this ignorance Jesus said, "Father, forgive them." And Paul's testimony, as to their not knowing "the voices of the prophets, which are read every sabbath day," proves what I have written: that some who have the law are as ignorant of God's will as the heathen. You may think that this people were so wicked they would have crucified the Savior, even if they had known; but Paul says not. Hear him:—

For had they known it, they would not have crucified the Lord of glory.—1 Cor. 2:8.

Had they known "the wisdom of God," that is, "the will of God concerning them," they would not have committed this horrible sin. Hence they "ignorantly sinned," and "his blood atoneth for the sins of those . . . who have died not knowing the will of God concerning them."

And the Savior tells his disciples that they shall be persecuted about as he was, and for the same reason:—

But all these things will they do unto you for my name's sake, because they know not him that sent me.—John 15:21.

And again:—

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.—John 16:2, 3.

Now, if those who killed the followers of our Savior thought they were "doing God service," there can be no doubt that they "ignorantly sinned;" and, if they "ignorantly sinned" and then "died, not knowing the will of God concerning them," the Book of Mormon teaches that the blood of Christ atones for their sins.

I shall call your attention to one noted example of those who ignorantly persecuted the saints: the Apostle Paul. When Stephen was stoned to death, "the witnesses laid down their clothes at a young man's feet, whose name was Saul." (Acts 7:58.)

And Saul was consenting unto his death.—Acts 8:1.

As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison.—Acts 8:3 (See also Acts 9:1, 13, 14.)

And his own testimony of his persecuting the saints is as follows:—

And I persecuted this way unto the death, binding and delivering into prisons both men and women.—Acts 22:4.

I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.—Acts 26:9-11.

That man had the law of God, and was "taught according to the perfect manner of the law of the fathers, and was zealous toward God" (Acts 22:3); he was doing what he says, "I verily thought I ought to do," and hence had "lived in all good conscience before God until this day" (Acts 23:1). And in referring to his being put in the ministry, he says of himself:—

Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief.—1 Tim. 1:13.

It is true that Paul repented while in this life, but many of his associates in persecuting the Saints did not repent in this life; and many of those who helped to murder the Savior continued to be as they were then, bitter enemies to the gospel; and yet the Savior said, "Father, forgive them." Will his prayer ever be answered?

I would not have you think that these sinners stand upon the same basis as those who have no law. Far from it. These sinners were "under condemnation," and they have to take their "punishment," too. The Savior said:—

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:18, 19.

They were "condemned already," because they were walking in the dark when they might have been walking in the light. But they "would not," and hence they must suffer:—

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even then, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.—Luke 19:41, 42.

They did not *know* "the things which belong unto thy peace," for they were "hid from thine eyes;" and the Savior goes right on and tells them that the day shall come when their enemies shall come and destroy them and their city, laying them "level with the ground." And he says the cause of this would be, "because thou knewest not the time of thy visitation" (v. 44).

No, I would not have you believe that people of this class were free from condemnation; neither would I have you believe that they will not be punished; the Book of Mormon does not teach that, neither does the Bible. But they "ignorantly sinned," and many of them "died, not knowing the will of God concerning them;" and the Book of Mormon does teach that the blood of Christ atones for the sins of that class of people; and the Savior's prayer, "Father, forgive them," is certainly in harmony with the teaching of the Book of Mormon. I do not ask you to believe that they shall "have part in the first resurrection," for the Book of Mormon does not so teach. I do not ask you to believe that they shall escape punishment in the world to come, for the Book of Mormon does not teach that. All I ask you to believe is that the blood of Christ atones for their sins, and that sometime, somewhere, and in some way, they will, through the power of that atonement, "be saved" and brought "unto the knowledge of the truth" (1 Tim 2:4).

THOSE WHO WILLFULLY SIN.

Leaving, for the present, those "who have ignorantly sinned," I shall call your attention to a different class of sinners: those who willfully and knowingly sin against God. Of this class King Benjamin says:—

But O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father Mosiah. For behold, there is a wo pronounced upon him who listeth to obey that spirit: for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God, *contrary to his own knowledge.*—Mosiah 1:45, 46.

The word *list* means to "*desire;* will; like." And, if a man desires to obey the evil one, and wills to do so, "contrary to his own knowledge," no power could prevent his doing so without taking from him his agency; and if he persists in that course, "remaineth and dieth in his sins," the blood of Christ does not and will not atone for his sins. When he dies, that is the end of his probation.

A little further on the same speaker says:—

And now, I say unto you, my brethren, that after ye have known and have been taught all these things, if ye should transgress, and go contrary to that which has been spoken, that ye do withdraw yourselves from the Spirit of the Lord, that it may have no place in you to guide you in wisdom's paths, that ye may be blessed, prospered, and preserved. I say unto you, that the man that doeth this, the same cometh out in open rebellion against God; therefore he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord has no place in him, for he dwelleth not in unholy temples.—Mosiah 1:49, 50.

Those who "have known" the truth, and have then completely withdrawn themselves from the Spirit of God, so that it has no place whatever in them: they are the ones who list to obey the evil spirit; and, when they will to so do, they come out in rebellion against God. They become enemies to all righteousness. They know the will of God concerning themselves, and

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yet they desire and will to live in sin. And the speaker says of such:—

Therefore, if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever. And now I say unto you, that mercy hath no claim on that man; therefore, his final doom is to endure a never ending torment.—Mosiah 1: 51, 52.

Verse 51, like verse 46, limits his probation to this earth life; for, after death, "mercy hath no claim on that man." And it is the same speaker who goes on to say:—

For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned" (v. 66).

But he immediately adds:—

But wo, wo unto him who *knoweth* that he rebelleth against God; for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ" (v. 67).

King Benjamin draws the line very clearly between those "who have ignorantly sinned" and those who have come out in "open rebellion against God;" the blood of Christ atoneth for the sins" of the first, but "mercy hath no claim" on the latter. And his teaching and Paul's are the same. Paul says that God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2: 4). And he also says that "if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10: 26).

There is no disagreement here.

Turning again to the Book of Mormon, I shall call your attention to the testimony of Abinadi. After telling his hearers that little children and those who died before Christ came, "not having salvation declared unto them," are to "have part in the first resurrection," he says:—

But behold, and fear, and tremble before God; for ye ought to tremble: for the Lord redeemeth none such that rebel against him, and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have willfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. Therefore had ye not ought to tremble? For salvation cometh to none such; for the Lord hath *redeemed none such; yea, neither can the Lord redeem such:* for he cannot deny himself; for he cannot deny justice when it has its claim.—Mosiah 8: 45–47.

The prophet is here speaking of those who "rebel against him, and die in their sins;" of those who have "known the commandments of God" and "willfully rebelled;" these are to have "no part in the first resurrection;" "salvation cometh to none such;" "the Lord hath redeemed none such," and "neither can the Lord redeem such." He cannot "redeem such" because they have been redeemed once, and having forfeited all claim to the benefits of that redemption, "there remaineth no more sacrifice for sins," and hence "mercy hath no claim on that man."

In verse 51 he speaks of the wicked being cast out at the final judgment, and says, "the Lord redeemeth them not;" that they are carnal, sensual, and devilish, "knowing good from evil, subjecting themselves to the devil." The same class of people of whom he is speaking in verses 45 and 47. In verses 53 and 54 he says that those who are in "rebellion against God" shall remain in their "fallen state" and be "as though there was no redemption made," and that the Devil shall have all power over them. Read these two verses in connection with verses 45 and 47, and there will be no trouble in understanding them.

Verse 60, however, may require something more than a passing notice; and yet it is quite clear, if examined closely and in connection with what has already been quoted. Abinadi is speaking of the resurrection, and of people being brought to stand before the bar of God to be judged according to their works; and he says:—

If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation, being delivered up to the devil, who hath subjected them which is damnation; having gone according to their own carnal wills and desires; having never called upon the Lord while the arms of mercy were extended towards them; for the arms of mercy were extended towards them, and they would not; they being warned of their iniquities, and yet they would not depart from them; and they were commanded to repent, and yet they would not repent.—Mosiah 8: 60.

Please note that those who come forth "to the resurrection of endless damnation" have not been deceived nor blinded, so far as their knowledge of the truth is concerned, but have "gone according to their own carnal wills and desires." And you will remember that the word *list* means to "desire, will, like;" and that the man who "listeth to obey the evil spirit," the same "cometh out in open rebellion against God," and that his final doom is "to endure a never ending torment." And as those of whom the prophet is here speaking had desired and willed to go contrary to the commandments of God, they must be of those who "rebel against him, and die in their sins." Yes, I know that Abinadi says of them, "having never called upon the Lord while the arms of mercy were extended towards them." But let us see to whom and of whom the prophet was speaking. The Lord said to him:—

Go forth and say unto this people.—Mosiah 7: 21.

Abinadi, go and prophesy unto this my people.—Mosiah 7: 31.

Please notice that the Lord here calls them "my people."

Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people.—Mosiah 9: 11.

The Lord told him to go and prophesy "unto this my people;" and Abinadi, when he, had delivered the message, said he would not recall the words which he had spoken "concerning this people." And "this people" had been humble and righteous at one time. (See Mosiah 6: 17, 34, 43.) But they had been deceived by King Noah and his priests, and had become idolatrous. (See Mosiah 7: 10.) Their eyes were blinded, (Mosiah 7: 29,) and they hardened their hearts against the word of the Lord. But they were not deceived nor blinded, so far as their knowledge of the truth is concerned, for Abinadi said unto them:—

Know ye not that I speak the truth? Yea, ye know that I speak the truth; and ye ought to tremble before God.—Mosiah 7: 62, 63.

They had been blinded and deceived, and led into abominations by their leaders, just as many of God's people were in the latter-day apostasy; but they still retained a knowledge of the truth sufficient to know it when it was spoken unto them. One of the accusations brought against them was that they had been guilty of "perverting the ways of the Lord" (v. 56); and, if they knew they were "perverting the ways of the Lord," and Abinadi said they did know it—then they were willfully rebelling against God. And Abinadi says to them, as already quoted: "But behold, and fear and tremble before God; for ye ought to tremble." But why had they ought to tremble? Listen to Abinadi's answer: "For the Lord redeemeth none such that rebel against him and die in their sins." (Mosiah 8: 45.) You will notice that their probation is extended, even after they rebel against him, possibly to the end of their lives. And that agrees with King Benjamin, when he says if that man "remaineth and dieth in his sins," that "mercy hath no claim" on him. (See Mosiah 1: 46, 51.)

Now those people, to whom Abinadi was speaking, had rebelled against God; and if they should "die in their sins" (v. 45), they must come forth "to the resurrection of endless damnation;" but at that time, the arms of mercy were being "extended toward them," and the Lord was calling on them, from time to time, to repent. But if they refuse to do so,—refuse to depart from their sins, and die in this condition, "having never called upon the Lord while the arms of

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mercy were extended towards them," —then "mercy hath no claim" on them. And, as Abinadi said, he had spoken these words "concerning this people," we are not at liberty to apply them to any other people, only those who are in the same condition.

Another very clear illustration of what willful rebellion is, we find in the Book of Nephi. He says:—

Now they did not sin ignorantly, for they knew the will of God concerning them, for it had been taught unto them; therefore they did willfully rebel against God.—Nephi, Son of Nephi, 3:14.

Please read Mosiah 1:66 again, and compare carefully with the above.

This people "did not sin ignorantly," and he explains why they did not: "for they knew the will of God concerning them." And they had been a righteous people, too, for he says "they did yield themselves unto the power of Satan" (v. 28), had "turned from their righteousness, like the dog to his vomit" (v. 30), and that he had been an "eye witness to their quick return from righteousness unto their wickedness and abominations" (v. 37).

And in the Book of Nephi, the son of Nephi, we have this:—

And they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ.—Nephi, the Disciple, 1:31.

A clear distinction is made between those who "sin ignorantly" or "dwindle in unbelief" and those who "willfully rebel against God;" and that distinction is kept before the reader all through the book. Nephi said to the people:—

But behold, ye have rejected the truth, and rebelled against your holy God.—Helaman 3:51.

But they knew the truth, when they rejected it; for he had just been telling them of the coming of Christ, that "he is God," and that he had manifested himself unto their fathers; and he said:—

And now seeing ye know these things and cannot deny them, except ye shall lie.—Helaman 3:50.

He also tells them that the Lamanites "have not sinned against that great knowledge which ye have received" (v. 18). Not only this, but he says they have "forgotten your God in the very day that he has delivered you" (v. 14), and that they had "turned out of the way of righteousness" (2:135).

These texts give us a fairly good idea of what the writers of the Book of Mormon mean when they use such expressions as "perverting the ways of the Lord," "rejected the truth," "rejected the word of God," "rebelled against God," or "willfully rebelled against God." They do not refer to the man who has "ignorantly sinned," and then "died not knowing the will of God concerning" himself; but they refer to the man who has done these things knowingly and willfully, "contrary to his own knowledge." And, if that man persists in his rebellion, "remaineth and dieth an enemy to God," he will be just "as though there was no redemption made," "for the Lord hath redeemed none such; yea, neither can the Lord redeem such."

Probation, with those who rebel against God, ends with this life; and it may, through extreme wickedness, end before death. The Prophet Samuel after telling the people of the great calamities which would come upon them, and how they would weep and mourn, says:—

But behold, your days of probation are past: ye have procrastinated the day of your salvation, until it is everlastingly too late, and your destruction is made sure.—Helaman 5:29.

This was in the eighty-sixth year of the reign of the judges. Twenty years before this, the people were righteous; but in the sixty-sixth year of the reign of the judges, they began to turn away from the Lord, and it was only a short time till "the more part of them had turned out of the way of righteousness" (Helaman 2:135), and "the Spirit of the Lord began to withdraw from the Nephites" (v. 139). And Nephi said to them, in the sixty-ninth year, that "ye have rejected the truth, and rebelled against your Holy God" Helaman 3:51); and in the seventy-sixth year, the people repented, humbled themselves before the Lord, and were greatly blessed. (See Helaman 4:13-26.) But in the seventy-eighth year they began to indulge in contentions and strifes, and so continued until, in the eighty-first year, they were stirred up "again in remembrance of the Lord their God" (Helaman 4:39), by the afflictions which the Lord permitted to come upon them. The next year, however, "they began again to forget the Lord their God" (v. 41), and were soon very wicked again. And, four years later, the Lord said that "except they repent I will take away my word from them, and I will withdraw my Spirit from them, and will suffer them no longer" (Helaman 5:7); and then would be the time when Samuel says "your days of probation are past" (v. 29).

(Continued.)

THE SOUL.

AN EVENING PARLANCE BETWEEN A MORTAL AND IMMORTAL SOULIST.

Mortal Soulist. — Well, neighbor Smith, having learned that you are much interested in religion, I have come over to have a talk with you upon the same.

Immortal Soulist.—I am very glad indeed, neighbor Jones, that you have come. I have been feeling somewhat lonely this evening, and wishing that someone would drop in and spend the evening with me; and I must confess that the subject of religion is very dear to me. I try, as Paul has counseled, to "be ready always to give an answer to every man that asketh a reason of the hope that is in you."

M. S.—Yes; I, too, very much appreciate Paul's advice, and shall be pleased to follow that style of argument directed of the Lord, through the prophet Isaiah, wherein he says: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob."

I. S.—State your position, Bro. Jones, and I will tell you whether there is any issue between us or not.

M. S.—I am a firm believer in what may be properly called "mortal soulism." This provides that there is nothing immortal in the nature of man, as he exists in the present state; that is, all consciousness ceases with the death of the body. I suppose that you believe in the dogma that there is a conscious entity in man, which survives the death of the body, do you not?

I. S.—Yes sir; barring the odious sense in which you seem to use the word *dogma*, or as Paul puts it, "the inward man."

M. S.—I fully understand your position, without you bringing in that indefinable and incomprehensible expression, "the inward man." You no doubt remember that Peter said, "Bro. Paul hath written some things hard to be understood." And this is evidently one of them. If it meets your pleasure, I shall be pleased to examine this question with you in a philosophical way.

I. S.—All right, Bro. Jones, proceed.

M. S.—We may very properly compare man to a piece of well-adjusted machinery, say a steam engine for illustration. His consciousness—intelligence—is the result of quickened organism. The engine is as lifeless as the material from which it was made, till the steam is applied, then motion—life—is the result. So when the "breath of life," is applied to man, "breathed into his nostrils," he is thereby quickened, and consciousness is the natural result.

I. S.—To the utmost extent of our cognizance it is known to be an incontrovertible fact, that intelligence is self-existent, and preëxistent to organism; and that organism is dependent upon or resultant from intelligence. How could organism come into existence except through or by intelligence? Or in more simple language, how can matter come into an organized form without an organizer? Does not a design presuppose a designer? And furthermore, if intelligence were the result of quickened organism, then it must be proportionate to the degree quick-

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ening. So if a dead body (one from which life had just become extinct, but yet possessing perfect organism) should be quickened by artificial means, as they frequently are, it would manifest intelligence proportionate to the degree of quickening. But as it does not do this, it is conclusive proof that consciousness does not come of quickened organism. Now let us examine that beautiful figure—the steam engine—that you chose to illustrate this by. While the engine is the organism through which power (life) and motion are manifested, there is an intelligent entity that presides over the engine and applies the steam that quickens the organism; and a manifestation of such power (intelligence) is the result. So it is with man.

M. S.—It is a fact beyond disputation that concussion of the brain produces non consciousness. Now to illustrate this proposition and "clinch a nail" in the argument, let me say, that should a person receive a light blow upon the head, partial insensibility would be the result thereof; and should a second blow be dealt just a little harder, the state of insensibility would be just a little more complete; and should a third blow be dealt still harder, the state of insensibility would be almost entirely complete. Then when the fourth and final blow should be dealt, true philosophy says that consciousness would be extinct. While the philosophy (?) of immortal soulism would have it that consciousness would gradually decrease with the severity and repetition of the blows, till the final stroke which produces death, would in some inexplainable way have an entirely opposite effect to the other blows, and restore him very suddenly to a full and complete state of consciousness again. Now when you succeed in "cracking this nut," just let me know, will you?

I. S.—Your course of reasoning upon this topic would be quite logical indeed were it not for the fact that it is based wholly upon a false premise. This being the case, your deduction is worthless. And before you ask me to accept the conclusion, you should establish the premise. Were consciousness resultant of quickened organism, then your conclusion would be all right; but as it is, it is all wrong. But when we understand that there is an intelligent "spirit in man," then we can comprehend how concussion of the brain affects the manifestation of intelligence. The avenues of communication with the outer world are obstructed, and possibly closed; hence intelligence, manifestation, is impaired and possibly extinct, proportionate to the degree of concussion. To illustrate this in a practical way, we will say that when the optic nerve is affected by concussion of the brain, sight is impaired, and possibly destroyed. The question arises: Is the intelligence of man lessened or destroyed by this obstruction of the optic nerve, or is it simply a lessened manifestation of consciousness. Is not that inward consciousness just as active when our eyes are closed as when they are open? Let us carry this still farther, and suppose that the function of the auditory nerve is also destroyed by this concussion, so that there is no consciousness manifested in hearing. Is that evidence that intelligence is extinct? And so you may continue in this way till you have closed every avenue of the spirit's communication with the outer world, and inward consciousness will still exist, until the spirit takes its flight, and "returns to God who gave it." Now, were consciousness — intelligence — resultant from quickened organism, man would have no agency at all. His acts would be in perfect harmony with his organism, and morally he would not be responsible. His actions would be good or bad, owing to his peculiar mental make-up. The organs of the brain would be regularly exercised, according to the degree of the stimulus; the strong growing stronger, and the weak weaker. Hence the judgment of God would be a farce. But when we allow the spirit to enthrone itself in man, and there act as a presiding monitor, it has power to bring the body under subjection to "the law of the spirit of life."

M. S.—But allow me here to interject: I am opposed to you bringing anything into this argument which savors of phrenology, because I do not believe that it is founded in truth. But I shall have to go, as I have already stayed too long.

I. S.—It is not late, Bro. Jones, and we do not meet often; so content yourself a few minutes longer. I should like to hear your views upon the "resurrection of the dead." Do you understand that there will be a literal resurrection of the body?

M. S.—Well, yes; if I understand your question aright.

I. S.—I have heard but two views of the resurrection of the body. One is something like this (I may make it a little strong, but you will catch it all right): that in the day of the resurrection the different parts of the mortal body, as it once existed, will be collected from the various parts of the earth to which they were scattered, and reunited "bone to his bone." Would it not present a strange spectacle, to see the old, mutilated limbs from the battlefields flying through the sky, thick and fast, seeking their old companion parts for a grand reunion? And another objectionable feature to this theory is, there are many persons who have been born into this life who never possessed a decent body. Shall we expect them resurrected in this way—with undeveloped and deformed limbs—a natural cripple?

M. S.—No. I have higher conceptions of an infinite and all-wise God than to believe that he will do any such thing. I think that in the writings of Paul, this principle is made plain. He says: "that which thou sowest is not quickened except it die;" and, "thou sowest not that body that shall be." We may plant a grain, which for some reason is very imperfectly developed—deformed, yet in its reproduction it will be very perfect. There is some law that governs in the reproduction whereby defects are corrected.

I. S.—While the organic structure of the body is fixed and eternal—unchangeable, physiology teaches that the system is continually undergoing a change—old particles of matter passing away and new ones taking their place at such a rate that in about seven years the whole body will have undergone a complete change—not one particle of the former matter remaining. Now to illustrate and demonstrate this principle, let us take the finger nail and make a mark upon it at the root or upper end, and we shall find that there will be a growth of about one third of an inch in four months; and at this rate (if the nail were not trimmed) there would be a growth of one inch each year. So that a person who lived to be seventy years old, would have a pair of nails, seventy inches long—nearly six feet. I wonder what use the resurrected man would put those nails to, which he will possess if the theory be true, that the resurrected body will be composed of the same particles of matter that the mortal body is composed of?

M. S.—Such a theory of the resurrection is preposterous, and an insult to the Deity. In our personal observations we note that when an animal dies the body decomposes and returns to earth again ("dust thou art and unto dust shalt thou return"), producing a rank growth of vegetation, which is eaten by other animals. Hence it is not possible that the resurrected body can be composed of the same particles of matter of which the former body was composed. If it were possible to preserve all the particles of matter that entered into the mortal body during its existence of seventy years, and put them all into the resurrected body, wouldn't it be a monster? Now while I have "the floor," let me say that I believe the resurrected body will be the same in kind—same in organic structure, possessing the same chemical elements, but not necessarily containing a sin-

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gle particle of the former matter of which it was composed.

I. S.—Just so, Bro. Jones. Now according to your own admission that there will be nothing whatever in the resurrected body that was in the mortal body by which it can be identified as "the same man" (who did the dirty work back yonder), pray tell us how judgment will be meeted out.

M. S.—But, Ah-m! I must go. So long to you.

I. S.—Good evening, Bro. Jones, call again. J. A. UPTON.

LINVILLE, Oregon.

SPEAK NOT EVIL.

Thou shalt not speak evil of thy neighbor, nor do him any harm.—Doctrine and Covenants 42: 7.

And who is my neighbor?—Luke 10: 29.

Nothing has worked greater havoc among the Saints of God than the tongue of slander. Nothing has done so much toward blasting the hopes of God's tried people as to find out that they who claim to be brother or sister, and friend are secretly whispering in the ears of those who will listen, something Mrs. Grundy has said which is damaging to the victim of her glib tongue. What cruel, ungodly work it is to be secretly spreading among the Saints that which will destroy confidence in one of God's servants. How gleefully the Devil and his coworkers must dance when he by his subtilty has succeeded in injecting the poison of asps under the tongue of one who claims to be a child of God, and started the flow of that deadly poison among brethren. When, oh! when will the ears of Saints be closed to such devilish work? Should not we arise as one man and rebuke the one who tries to engage our minds to give heed to such cowardly work? The assassin who plunges his dagger in the back of his victim without giving him a shadow of chance to defend himself, is no worse than the one who is engaged in the work of secretly damaging the reputation of his neighbor. And yet, as we pass through localities where Saints (?) dwell, we find them engaged in this work, and the work being hindered to an alarming extent, and a terrible lack of spirituality through this leaven working in the branches of the church. Among these we find some of the most ardent advocates of the gathering of the Saints and the establishing of Zion. Better, far better, never to go to Zion than to carry this influence with us, for it could not be Zion and be engaged in such work as slander.

The editorial in HERALD of December 5, 1900, on gathering, etc., should set us all not only thinking, but active in making preparation to become the pure in heart, that we may gather and establish Zion, "the perfection of beauty," from where God has shined and will shine. With the continual admonitions from God through his servant, the prophet and seer, and others high in authority in the church, we are left without excuse for not making preparation to become part of that Zion which is to spread herself and become very glorious, very great, and very terrible; so that the nations of the earth shall honor her, and shall say, "Surely Zion is the city of our God," etc., etc. (D. C. 94: 5.) Zion is the pure in heart. If so, is there to be room there for those who have the tongue of the slanderer? David asks the Lord for information upon this matter as found in Psalm 15:

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

Answer,

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor, etc.

Again:—

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

Answer,

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.—Psalm 24: 3-5.

If we are to live by every word that proceedeth from the mouth of God, and our life is to become perfected by a practical application of his words (law) to our life, how can we treat lightly the obligations this law imposes upon us who claim to be loyal to the God who framed and issued this law, and by which we are to become the pure in heart? How can the perfection of beauty shine through us while engaged in the work of Satan? We read in Doctrine and Covenants 98: 3, that the Lord reprimanded the Saints because of their jarrings, contentions, and strifes, etc., and by reason of this their inheritances were polluted, and the Lord was slow to hear them in the day of trouble.

In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

To be in easy access to God in the day of test, means to be near him when the sun of peace is shining athwart our pathway, and to enjoy peace in our soul we must be engaged in a work of peace—its promotion among ourselves. We must be engaged in casting out the evil, or beam from our own eye, and when that work is completed begin to help cast out the mote from our brother's eye, and this cannot be done through magnifying that mote secretly to others who may be busily engaged in removing the beam from themselves, and thus make their work harder to accomplish. But when we are sure we have discovered the mote, go to the one whose vision is marred, and help him remove it as the law provides. This work done in the spirit of the Master, as brother to brother, will cause the angels to look down with smiles, and the Master with approval; and the page in the book above which records it will be one to help counterbalance some others of less merit there recorded.

The church is progressing, growing, developing along lines of purity and intellectuality. The young men and maidens to a pleasing extent are enlisting their powers and talents in the work of God. O let not jealousy, envy, evil speaking, or hatred get intermixed with this beautiful work. Let not the servant of God and of his people find his work undermined and ruined by false brethren and whisperers, who are fearful that some one shall lose what they themselves are rolling under their tongue as a sweet morsel. Our brother is our neighbor; our obligations extend as far as the race of mankind is found. Our duty to our neighbor is to do him good, to help him, and wherever and whenever opportunity affords to act the good Samaritan to him, not to add to his wounds, or make his lot harder to bear. And when we read the lesson contained in Christ's story of the good Samaritan, let there also come to us the accompanying admonition, "Go thou and do likewise."

EARNEST.

ENVIRONMENT.

Notwithstanding the views of Bro. A. J. Keck, expressed in late HERALD, on this subject, I still hold the opinion that environment has most to do with our condition in life. All Nature, or all Creation, is more or less influenced by its surroundings. It is a well proven fact, that the third and fourth generations of drunkards suffer with a softness of the brain and idiocy, loss of reason and intellect, and in their place come abnormal desires and general depravity. The same is also true of the heirs of epicureans, or people who live in indolence, ease and luxury; also the money miser, schemers, sexual abusers, and many other evils which have far-reaching effects on generations unborn, who have no agency whatever to offset the law of cause and effect.

Because a child does not act in the vice of its parents is not proof that sin is allowed to pass unnoticed and unpunished. If even tobacco is not good for man, its harm will surely be felt on the strongest constitution. There must be some derangement in the systems of our children if we tamper with sin or transgress law.

All men indirectly obey God every time they fulfill a law of nature. It does not necessarily follow that be-

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cause my ancestors smoke that I have that desire. The lining in my stomach is not burnt away because some of my progenitors drank alcohol, but who can tell what I or any of us may have been if our parents had left these things alone. The sins of nature must be paid to the last atom, and it takes a long time of right doing to pay back such loss, and after all we can say, it will be but by exercising a free will or agency to *obey* God.

Environment caused me to be born in a so-called Christian nation; I might just as easily have been a Mongolian, an Indian, or an African savage. It is our environments that make us as a nation more enlightened than others, just as much as chance took a block of rough granite from the quarry and polished it for a monument. We are not to blame for imperfections given us as a heritage of the sins of a lost race. But there is one great fact I do recognize, and that is, if we do our best to improve, Nature will come to our help, as well as a double portion of power from the Comforter be given us to resist evil. We are all striving along with a vast load of imperfections, and the one who has not as much "free agency," "will power," strength, etc., as some others, but still overcomes, is entitled to a better reward, even in nature. The environments of some Saints are a haven, while to others it is in the thickest of the fight, in the very kingdom of Satan is their lot cast; they fall again and again, and the enemy of all righteousness almost overwhelms them with all kinds of tantalizing and torturing methods, to enslave and entrap them.

In their human—or hereditary—weakness they would fall, but to all prayerful Saints, who love the Lord, will strength from above be given as there is no excuse for willful sins, and it will not do to burden our poor parents with them, who also walked through a vale of tears. We all stand or fall on our own merits, as far as we exercise a will to obey or disobey is concerned. The Lord is able to divide the marrow from the bone, or can easily discern what is our fault or the fault of others, and how much effort we put forth to overcome that fault according to our strength.

It is my firm belief that if Christ had not paid for the redemption of our race, from the beginning, heredity and environment would have been very important factors, indeed, of what we should have been. It is hereditary influences and environments from Jesus Christ, the Savior of the world, that gave Adam a desire to worship him as also Enoch, Noah, faithful Abraham, Isaac and Jacob, and many more. By the righteousness of one, even Christ, who sent hereditary influences to counteract the debasing powers of Satan till all the families of the earth are blest and Satan overthrown, are we drawn unto God.

I am very glad, and rejoice for the environments that Jesus gives the world at his own free will, which will surely redeem it, and all the say we have in it is to love God and keep his commandments, that we may inherit eternal life; for the hereditary influence of Adam gave us a heritage of death. I cannot see very much free agency in man. The laws of God are imperative and exact. True, we have a will to obey or reject for a season, whose effects are far-reaching; but we have no will, agency, or say at all when the command comes and the reward or penalty is affixed, Come ye beloved of my Father; or, Depart from me. With all honor and praise to Christ, and with a hope that all of us may overcome, I close, wishing offense to none.

A. W. GORBUTT.

CHICAGO, Ill., 343 E. 55th St.

Letter Department.

INDEPENDENCE, Iowa, April 12.

Editors Herald:—I came to this place on Monday last, and began meetings in a private house, at Sr. Hines', and while the turnout has not been large, yet those who come seem interested. I begin the subject of the Book of Mormon tonight, and believe there are those here, who if they hear the subject through, will be willing to accept of its truth. Bro. George Rogers lives here, but he has not done much preaching.

If all those who hold representation in the body were striving to magnify their callings, how the old gospel chariot would roll on! Some of our local ministers are doing quite well, while others are not. I hope I shall never be guilty in the future, if I have been in the past, of passing lightly by the admonition of the Apostle Paul, "Lay hands suddenly on no man." My reason for thus speaking is found in Doctrine and Covenants 116: 2: "Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause; and for such there is tribulation and anguish: haply they themselves may be saved (if doing no evil), though their glory, which is given for their works be withheld, or in other words their works are burned, not being profitable unto me." That is too plain to be misunderstood and it reveals the fact that they who heedlessly pass by the admonition, and fail to take warning, will barely escape the bitter pangs of hell. Ezekiel 33: 8 says: "When I say unto the wicked, O, wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." O, how can the brethren be slothful when they read these plain truths? They certainly are ordained to be watchmen on the walls of Zion. To warn the wicked should be their cry: Repent ye, repent ye, for lo, the bridegroom cometh; and from every elder, priest, teacher, and deacon should the warning voice be heard. There are enough men in this district who hold the priesthood, local ministers, to preach at least five hundred discourses per year; and I make no low estimate when I say that they do not preach one hundred fifty.

Now I do not want to appear as a fault-finder, but I know a great deal more work could be done, and as a consequence, a better reward given in the end. I remember a dream I had the other night. It seemed as though I had been engaged to assist in building a highway. I noticed that people of different nationalities were employed in that work. But what especially caused me to wonder was how very quickly the highway was thrown up. I said within myself, only so short a time since I began to work, and now the work is done. And I could see those who had begun labor long before I did, and I knew that they would receive more pay, because they had worked longer, of course. O brethren, when I awoke and considered the dream, I said under the influence of the Spirit, "The end is near; the highway will soon have been thrown up, and the Master, or great supervisor, rewards only those who worked." I am especially thankful for one thing, that those who have labored in this field have walked honorably and have not dishonored their callings and the church by acting unwisely and doing dishonorable things, such as have defamed the fair name of the church in some localities.

There are many calls for preaching, and O so few to answer. I hope General Conference will give us fully as many men as we had last year, and indeed we shall be well pleased to have the same men returned again, with as many more. I feel that the conference now in session will be one of great moment to the church. May the peace-loving Spirit of Christ be in Zion, and give strength to all her borders, is my prayer.

J. R. SUTTON.

CEDAR VALLEY, Ont., April 6.

Dear Herald:—Since my last I stayed some five weeks in Riverview, Ontario. There was a fair turnout at the meetings, four through the week, two on Sunday. It was the roughest weather of the year, having at times to walk through three feet of snow, with strong winds, to get to meeting, but in the five weeks of my laboring there I preached twenty-nine discourses, beside the visiting. It was very hard to do justice to duty under those circumstances. Before leaving I gathered up some tithing that the pure gospel might be sent to others. I thought this a sign that good was done.

After wishing the Saints good-bye, I was driven to Masonville. Arriving at Elder R. Whitehead's we were made welcome, and after partaking of the bounties of this life, we got ready for the evening service at the Saints' church. Not many out, but a good meeting. We appointed preaching meetings for Wednesday, Friday, and Sunday. Few were in attendance at the week meetings, but the Sunday meetings were large; some

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from Shelburne, some from Maple Valley. As it was fast day, we kept it, and prayed for the good of the church and that we might receive from the Lord words of comfort and cheer.

Having received word from Elder R. Tarzwell, I met him at Hillsburg, April 1. Found the Saints in a very healthy condition, both in spirit and body. They had advertised through the paper that I would preach every night in the Saints' chapel at Cedar Valley. A Baptist preacher had spoken against our work in his own church, also a Disciple preacher. The latter gave the same discourse at two places. The effort by the Baptist seemed to have little effect, but the other had more. It worked things up so that there is great talk about those so-called "Mormons." We expect our worthy president of the Canada mission, Bro. R. C. Evans, and by the aid of Israel's God we look with great hope for the work to be built up in this part of the Lord's vineyard. I have recently learned that two precious souls, of a very nice family, were baptized by Priest King Cooper. This has caused a great talk, but they are rejoicing in the knowledge of the work. I preached Monday, Tuesday, and Wednesday evenings to a fairly large crowd. They paid great attention, and I expect good to come from the same.

On Thursday at noon a telegram came informing me that Bro. W. Taylor, of Horning's Mills, was dead, and to come at once. After making arrangements with Elder R. Tarzwell regarding the night meeting, I started, arriving somewhat late at night. We found nearly all the family there, also relatives of Sr. Taylor, who is now the widow, with two sons, one daughter, and an adopted daughter. There were a large uumber of relatives, as our late brother was the eldest of twelve children, of old Bro. and Sr. Taylor, of Garafraxa, Ontario. Bro. Taylor was so well respected in his neighborhood that the minister and trustees of the Methodist church offered their chapel for the service, which was accepted. I delivered the funeral sermon, assisted by Elder R. Whitehead, to a congregation numbering over five hundred. In discoursing to them I enjoyed the spirit of my calling. To God be all the praise. After services, all that was mortal of our brother was interred in Horning's Mills cemetery, and in the presence of weeping relatives and friends the last prayer was said and the grave was covered by many willing hands, which showed great respect for the one gone before.

Catching the 5:45 p. m. train back for evening service at Cedar Valley, and after a walk of two and one half miles through the water and mud, I got there safe. As it was a little behind the time, I found Elder R. Tarzwell speaking to quite a few with good liberty. But there were some who had come to hear the writer, one a Methodist preacher, so the elder gave way for me. So I took his text and went right along with it with the best of liberty, and good was the result. I am pleased to say there is a good interest here and we live in hopes of seeing an ingathering sometime in the future.

Your brother in Christ,

R. B. HOWLETT.

LISMORE, N. S. W., March 15.

Editors Herald:—I am still here battling away against the walls of prejudice that exist. Have been hampered greatly by rain lately. The summer was exceedingly dry, but the autumn has brought the rain with a vengeance. This district is a fine one, perhaps the richest in the state, from an agricultural standpoint. It has a population of about thirty thousand, and we feel that once the barriers of prejudice are broken through, a good work can be done among them. We find that dogged perseverance is necessary in such places as these. It is of little use to put forth intermittent effort in any new place, for continual effort is the only thing that will avail much under such conditions.

I have noticed that where continuous effort has been made in a systematic way in this country, that success has invariably crowned the effort, while just the reverse has been the result where the efforts put forth have not been of that nature. I have heard it said that when a man is clearing land, he accomplishes more if he confines his effort to one tree until it is felled, rather than to go giving a tree here and there a chop. The latter mode of procedure would accomplish nothing, and I have often thought that when an elder is hurrying from place to place he is doing little more than following that method of procedure.

Since last writing I have received several orders for the booklets, which the Wallsend branch has had printed in aid of their "Chapel building fund," "The Book of Mormon on Trial." I desire to thank those who have interested themselves in obtaining these orders for us. To Bro. J. W. Wight, and Sr. Alice C. Schwartz, of Omaha, Nebraska, we are especially thankful. The good old Saints at the Saints' Home have responded in a way which should inspire a little more enthusiasm on the part of others who are in a better position to respond to our appeal. The books are still on sale, and we believe that it would do every subscriber to the HERALD good, if they would take one of these pamphlets. We are not begging, we simply ask you to buy a book which is worth the money you will pay for it, and which will be of use in spreading the truth abroad in the earth. By so doing you will help us, for "every mickle makes a muckle."

Send your name, address, and 16 cents to Elder G. R. Wells, Deer Lodge, Montana, and we will mail you a copy.

Another word with regard to our "*Australian Ensign.*" I have received just one hundred thirty names from America to date, of those who are willing to subscribe towards our paper, and if we could get about one hundred twenty more, I think we can get enough in Australia to make a start with our paper. Can we not get that many more names? Must we give up our hopes of printing a paper just because we cannot get two hundred fifty American subscribers? Will the American members of the Reorganized Church of Jesus Christ permit that? I do not think so! I still have faith that there are at least one hundred twenty of the American Saints who can and will help us! What do you think about it, reaader? We know we have your sympathies, but will you not show us that your sympathy is worth seventy-five cents? Do not pass by this appeal as a thing of naught, but if you have the good of the work in all the world, at heart, send along your mite to help us in this corner of the vineyard. We need a local paper here very much, and we intend to agitate until we get one. Write *now*, and address, Elder W. J. Haworth, "Martin Dale," Wallsend, New South Wales, Australia. Fraternally yours,

WALTER J. HAWORTH.

AGUASCALIENTES, Mexico, April 5.

To the Herald Publishing House, Lamoni, Iowa;

Dear Brethren:—I see in the postscript of a letter by D. S. Crawley in SAINTS' HERALD for March 20 a question as to how many would take a dozen or more Book of Mormon if published at forty cents. Thinking it good to show ourselves alive to the good cause of our divine Master, for such indicates and perhaps even insures success, I wish to add my name to Bro. Crawley's, and although I cannot for the present promise to take a dozen or more, I will under present conditions gladly take six books, and if possible more, and if wished send the money in advance as a little mite to facilitate the publication of the Book of Mormon; so I may with all true Saints have done what I could for the spreading of the gospel, that by reading the record of the Nephites many may come to the knowledge of the truth and believe that the Bible *is* the word of God, and Christ has risen indeed and is the Savior of all who seek him and love righteousness.

Mexico, too, I believe, is getting ready with the rest of the world to hear the word, the gospel in its fullness; so then we *must* work while it is day and called today.

Praying for the advancement of truth and the soon ushering in of Christ's reign upon the earth, I remain humbly,

Your brother in the one faith,

AUGUST H. MERKENS.

6a Calle de OjoCaliente No. 30.

ONAWA, Iowa.

Dear Herald:—I have resided here for the last ten years, and am still keeping the faith. I can no more doubt this work is of God than I can doubt my own existence. I am sixty-eight years of age and have been a member nearly forty-one years. I have heard prophecy, tongues, and interpretation of tongues; have seen the sick healed by the laying on of hands under conditions which could not be doubted by anyone who saw it. But this is all for the good of the Saint. The world would not acknowledge and appreciate these things if they could.

I am afraid some of the Saints do not know how to explain to the world, so as to make them understand the difference between us and them. In all other churches or religious orders, there is a man hired who does nearly all their preaching. He is paid by the year for his services, some of whom are paid so much that they can live in great luxury, and all have a comfortable living, all of which comes from their salary. They

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have got the people to believe that this is the only successful way by which the gospel can be preached—that even a preacher of the gospel should be paid, and that is correct if he is expected to do nothing else, and so all their preachers are paid in this way. But the gospel can be and is being preached without so much expense to the people, both in and out of the church; in a word, that salvation is really free. Instead of hiring a man to do all the preaching in a branch, the president of the branch calls on some one of the elders to do the preaching, and no elder who is called on thinks of receiving pay for such service. When Monday morning comes he dons his working clothes and goes into shop, field, or other working place, and earns support for those looking to him for support. The branch preaching is mostly done in this way.

But few of us, if any, pay our tithing as we should. If we did, then the church work would move right along. More "good elders" could be put in the missionary field, and it would save a multitude more of souls. The more tithing sent in the more souls saved, because more missionaries can be sent out. NATHAN LINDSEY.

Mothers' Home Column.

EDITED BY FRANCES.

"Rouse to some work of high and holy love,
And thou the angels' happiness shall know,
Shalt bless the earth: while in the world above,
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with aramanthine flowers,
And yield thee fruits divine in heaven's imperial bowers."

THE CHARACTER OF OBEDIENCE.

In thinking the matter over I have come to the conclusion that obedience may be considered under two heads. These I will call voluntary and involuntary.

Involuntary obedience pertains, to a great extent, to children and most grown people; but there are a few fortunate individuals in the world who possess the superior characteristic which we will style voluntary obedience.

We are all quite familiar, I believe, with the kind of obedience called involuntary, for do we not see it displayed day after day by those around us, and undoubtedly we might find it in our own natures if we were to make an examination?

Some may say that forced obedience doesn't amount to much, and while that may be so, yet, that kind of obedience is better than no obedience at all, for surely a child will be more apt to turn out right in the end if it is compelled to render obedience than it would if allowed to disobey the command given; and yet there might be instances when it would be unwise to force obedience upon the child, but if wisdom is used in making requests of children such cases rarely occur.

Voluntary or willing obedience is, of the two, the more desirable, and if children could be taught to obey willingly how much better it would be.

Some people have the idea that children should be taught to obey simply for the sake of doing right and of pleasing papa and mamma. If we could teach children to render that kind of obedience, I believe we should, but I am not sure that we can. I have seen people who have tried to secure such obedience from their children but I cannot think of one instance in which they were successful.

Possibly if a child were taught from the first that it must obey, it might become so accustomed to it, that it would finally obey willingly.

I believe that children should be taught from the first that they cannot disobey without bringing discomfort to themselves.

No request should be made that is not expected to be obeyed, and when once made full obedience always demanded. Willful disobedience to such request on the part of the child should not be quietly overlooked in a single instance. ALICE E. GOULD.

CHARACTER OF OBEDIENCE.

Obedience should be prompt. There must be no delay, no questioning. If parents fully realized the value of this their task would be much easier and their success greater.

The habit of free and cheerful obedience trains the will in right doing and thus develops a strong moral character which is independent in itself.

A well trained conscience is a safe guide to true obedience. True obedience can never be forced; it is the free action of the inward spirit.

Obedience secured through fear of punishment does not have the good effect that obedience prompted by a sense of duty does.

Sternness on the part of the one governing often leads to cowardice, lying, and revenge. It makes the child dislike the thing it is to do and the one who makes him do it. This kind of obedience is not lasting.

Obedience may be bought as well as forced and is even more harmful. When a mother begins to hire her child to comply with her wishes she invites disobedience, for the child soon learns to think of obedience as how much it will bring him. The mother who indulges in hiring her child to obey will almost invariably lose control of it. She destroys the very trait in his character she wishes to cultivate, that of choosing to obey the right because it is right, which is one of the highest motives in life.

In obeying one should strive not only to have the approval of his own conscience but the approval of God and man as well.

Children who are taught to obey the dictations of their consciences will obey whether there is a special command given or not. They will obey as willingly in the absence of their overseers as in their presence.

A very essential condition to willing obedience is a respect for the one governing. He being a true example of obedience the child will love to obey.

It is through our love to God and a desire for his approbation that we render willing obedience to him.

Obedience is sometimes secured through ridicule, rivalry, and shame. These methods appeal to the lower selfish nature and should not be resorted to.

A detestable practice is that of frightening children into obedience. This is a sin for it teaches children to lie and is injurious to the nervous system. I once heard a mother say to her child, "Lie down and go to sleep or a big black bear will come and bite you." It did lie down and finally sobbed itself to sleep. Its sleep was a nervous sleep. I imagined it saw black bears all around it.

We have an example of true obedience in Jesus to the Father. He is our guide; let us follow him. MARY SCHAFER.

DOW CITY, Iowa, Feb. 14, 1901.

THE NECESSITY OF OBEDIENCE.

It has been said that order was God's first law. If order is a law, of necessity there must be obedience or order ceases to be, and disobedience, sin, and death follow, for sin is the transgression of the law and the wages of sin is death.

When man was first placed upon the earth he was given a law to live by and because he transgressed that law sin and death followed.

It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve," and by so doing we are led to say, "*Our* Father which art in heaven."

Our Father in heaven has said, "Honor thy father and mother:" and there is a promise following: "That thy days may be long upon the land which the Lord thy God giveth thee."

The Apostle Paul said, "Children, obey your parents in the Lord: for this is right."

And the Spirit of the Lord said unto Alma, "Command thy children to do good, lest they lead away the hearts of many people to destruction." Therefore he commanded his children to serve God.

The Lord has said to the church in our day if there are parents in Zion who teach not their children to understand the doctrine of repentance, faith, baptism, etc., by the time they are eight years old, the sin will be upon the heads of the parents.

It will not do for parents to trust this work to the Sunday school teacher or anyone else, for if there is anything lacking the parents must suffer.

The child who renders strict obedience to its parents can easily be led to yield obedience to the law of God.

Children should love and obey their parents through respect and not through fear of punishment.

The Lord requires his children to love and serve him with all their hearts and souls. He asks for a loving service which is to be an example for parents to teach their children loving obedience.

As the Savior said to his disciples, "Come and follow me" and "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," just so the parents should take the

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lead in all good things. This teaching will be doubly strong because of the example.

In China children are taught strict obedience. If a child commits a crime the father or older brother is sometimes punished for it. They say, if he had been properly taught he would not have broken the law. If this is true in China it is also true in our country.

I believe in the old saying, "Train up a child in the way he should go: and when he is old, he will not depart from it." We see the truth of this all around us. Sometimes children wander away for a time, but as they grow older they will see the error of their ways and return to their early teaching. Therefore let us instruct our children while young by example and precept to obey God's laws. EDNA BUTTERWORTH.

DOW CITY, Iowa.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE GENERAL CONVENTION.

Some months ago many of the Sunday school workers began to look forward to the coming convention with considerable anticipation. Whatever the thought might have been in the minds of the different ones, it was very apparent that they were looking forward to the convention with more than usual interest.

The Religio convention was one of profit to the workers, and the spirit of earnestness and unity therein remained with the workers, and was present throughout the Sunday school convention which immediately followed. Some of the discussions were very earnest and lengthy, but marked by a spirit of consideration and kindness. We are always glad to see the workers earnest in what they are doing, and especially so when that earnestness is characterized by a willingness to do as they would be done by. Such was our work at the late general convention.

We present the following extract from the general superintendent's report:—

"We are pleased to report what we believe to be the best condition that we have ever seen the association in. Whether it be in the sparsely settled territory of the great west with the attendant buoyancy of a new country; in the middle west where the ever present struggle for wealth occupies the 'uppermost seat at the feast;' or in the throbbing heart of an eastern city with all its allurements and evils, we find the same pleasant spirit of unity, progress, and contentment; the same satisfaction with our lesson helps, evinced by expressions of appreciation, and a total lack of unfavorable criticism; the same thankfulness to God that, as we may see, great good is being wrought at the hands of the Sunday school workers; and, last, though not least, that this work is acceptable to God and that every one can find a place to spend his strength, to perform his reasonable service.

"The association is growing in numbers every year; numbers of district associations, numbers of schools, numbers of scholars. It is growing in the number of substantial, competent, lifetime workers. We have many who run, and run well, for a little season, but their time is short. They did a good work but are gone. We hear of them no more. We are glad they did so well for even a little while. But it is the earnest, whole-hearted worker that we find in the harness always that becomes a pillar to the work. It is they upon whom we must depend to carry the work to a finish. These are they upon whom God places the positions of responsibility. We are, indeed, glad that their numbers are increasing.

"We lay no great stress upon the value of large numbers except in one way. It evidences to us that the many of God's Saints have, after carefully weighing the matter,—watching the workings of the association, thinking, praying,—concluded that the work was conducive to good to the church and acceptable to God. And it is not probable that so many could be led to believe in what was not good. We are not, now, 'throwing bouquets at ourselves,' for the success of any association like ours does not depend upon the general officers altogether or in any great degree. Nor does it depend upon your district officers. But it does depend upon your local workers — patrons, teachers, preachers, superintendents, secretaries, librarians, choristers, janitors, and everybody else. These are the heat without which the best locomotive on the road is but a heap of iron and steel.

"There is no gainsaying the fact that considerable honest criticism may be laid at the door of the executive of the association. We have made mistakes, perhaps many of them. But we have tried to not make the same mistake twice. But, unfortunately, there are so many mistakes in the category of human actions that one might go on a lifetime making mistakes and not repeat any one of them. What we have done, we can conscientiously say, we thought to be for the best. We trust our mistakes have not been many or serious. We gratefully acknowledge God's guiding hand in the affairs of his work at many times.

"We have said that we believe the condition of the General Sunday School Association is better than it ever was before. And it matters not to a person placed at the head of an institution whether the success of the work is due wholly, in part, or even not at all to his efforts, there come moments when he can stop and feel an exhilaration in a successful accomplishment; when he can feel a calm sense of satisfaction at what has been done. 'But there come a far greater number of moments when the attention is directed and absorbed by the responsibilities that go along with success in any field of human endeavor.' Edward Bok has said, 'The easiest part of success is making it; the hardest part is maintaining it. It is after a success has been made that the real work begins.' And right here is where the General Sunday Association finds itself today as it emerges from the first decade of its existence into the second.

"Yes, the association has made a success and there is no doubt about it. But it will require more effort to maintain this success than it ever did to gain it. It will necessitate greater vigilance, more work, and closer application on the part of the workers than they have heretofore given it."

The general secretary, Bro. W. N. Robinson reported among other items that "out of fifty-two districts, thirteen have not reported. This is a disappointment, and is misleading, not representing the actual conditions. The net gain in the association during the year past shows 836; but this, owing to the absence of report of thirteen districts, does not show the actual advance made. There is a net gain of twenty-four schools as far as reported. The total membership of last year was 14,810. We now have, at least, over 16,000 members." The general secretary admonished district officers to be "more diligent and prompt in reporting." Much extra work is made by district officers not reporting or not reporting promptly. Officers should keep this well in mind.

Our general secretary, Bro. W. N. Robinson, being otherwise overburdened with work, declined reëlection. Bro. Robinson had served seven years in this office, and did his work as few others could have done. It will be remembered that he took his place when the work was practically in its incipiency, and has filled not only the place of a recording secretary, but that of a field secretary also. We have found in him a ready help and a wise counselor, and very much regret to see him retire. But we have known for some years that he was overburdened and that the time when he would retire was near at hand, but had hoped that in some way he might see his way clear to work with us yet another year. But we were disappointed in this. We were happy, however, when his successor, Bro. David J. Krahl, of Lamoni, Iowa, was named. He is a man whose ability and interest in the work are unquestioned, and we bid him welcome and Godspeed in the new responsibility he has accepted.

Our general treasurer, Bro. A. B. Hanson, reported "the receipts for the year exceed the expenses." Bro. Hanson, being a missionary in the field, declined reëlection. Bro. John Smith, of Lamoni, Iowa, is his successor. Bro. George H. Gates, of Providence, Rhode Island, was chosen to succeed Bro. F. M. Pitt as second assistant superintendent, and Bro. S. A. Burgess, of St. Louis, to succeed Sr. Mamie A. Allen as librarian.

The leading question of the convention was whether or not we should follow the "international lesson texts." The discussion lasted for nearly two whole sessions, and was very earnestly contended on both sides. We were gratified to see the kindly feeling that existed throughout. It was unusual in a debate which waxed so "warm." Discussion was finally cut off by the "previous question," and the vote upon the pending question ordered to be taken by "yea and nay." The result of the vote was 308 for the adoption of the "international texts" and 973 against, thus overwhelmingly defeating the proposition, and apparently settling the question for the time being.

(To be continued.)

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The Saints' Herald.

(Established 1860.)

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CONVENTION NOTICES.

The Philadelphia district Sunday schools will meet in convention at Baldwin, Maryland, May 4 and 5. Let all try to attend and thus make the convention a success.

H. H. BACON, Supt.
E. B. HULL, Sec.

Conference Minutes.

MONTANA.

Conference was held at Saints' church, Deer Lodge, March 30, 31. G. R. Wells in the chair, F. Christoffersen secretary. Branch reports: Deer Lodge 53, Anaconda 27, Gallatin 91, Victor 36, Bridger not reported. Ministry reporting: Elders G. R. Wells, G. Reese, J. H. Wells, A. Christoffersen, J. F. Jemison; Priests J. Eliason, A. Hansen, J. Emmons. G. Reese, Bishop's agent, reported: Received since last report, $153.50; expended, $173.15; on hand, $19.47. Delegate to General Conference, G. R. Wells. Adjourned to call of the district presidency.

Miscellaneous Department.

PASTORAL.

I make the following appointments: William Sparling, will labor seven months, North Dakota, in charge; L. Houghton, North Dakota; G. W. Thorburn, North Dakota; J. W. Waldsmith, Southern Nebraska district; M. H. Forscutt, Southern Nebraska, Nebraska City objective point; W. M. Self, Southern Nebraska, Brownville objective point; R. O. Self to labor under the direction of the district president; L. Gamet, Central Nebraska district; W. M. Rumel, Central Nebraska district, and so far as practicable will push his labor to Bonesteel, South Dakota; C. Butterworth, Northern Nebraska district, Omaha objective point; Oscar Case, Northern Nebraska, former field; S. D. Payne, will labor ten months, Western Nebraska, former field. C. W. Prettyman, Western Nebraska, Eustis objective point, and so far as possible will coöperate with Bro. Payne in pushing labor into unorganized territory. JAMES CAFFALL.

MARRIED.

RUSSELL—GUNTER.—Bro. Frank Russell, of Grinnell, Iowa, and Sr. Grace Gunter, of Swedeburg, Nebraska, were united in marriage at the home of Bro. and Sr. Clark, Peoria, Illinois, April 3, by Elder C. J. Clark. A large number of Saints and friends witnessed the ceremony and tendered their congratulations and best wishes to the happy young couple.

DIED.

HART.—At his home, 823 Henry street, West Oakland, California, July 24, 1900, Bro. William Hart, aged 76 years, 6 months, twenty-two days. He was a native of England. Wife and four children mourn. He died a quiet and peaceful death, shaking hands with those who had seemingly come to meet him. Many beautiful floral pieces were placed on the casket by Saints and friends. Funeral service at Saints' church by C. A. Parkin and J. B. Price.

With us his name shall live,
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears.

GRICE.—Maria Grice was born February 14, 1827, at Heap, Lancashire, England; baptized April 15, 1863, at Kewanee, Illinois, by J. W. Gillen; died April 6, 1901. Funeral at the Saints' church, April 10, 1901, in charge of Elder J. S. Patterson. Husband, two sisters, a brother, with a large number of relatives and friends, mourn her departure. She was a faithful Saint.

TAYLOR.—At Garafraxa, Ontario, Bro. W. Taylor, aged 50 years, 2 months, 11 days. Deceased had been a member of the church thirteen years, and died in the faith. Wife, two sons, one daughter, and one adopted daughter, mourn the loss of a kind husband and father. Funeral sermon by Elder R. B. Howlett.

INDIANS BUILD A RAILROAD.

Out in Wyoming the Burlington railroad is building a line down into the Big Horn Basin country, and the contractors succeeded in interesting a lot of Crow and Sioux Indians from the reservation near by, and engaged a number of them on the grade. At first they were lined up each with scraper and a team of horses and at the word, with a yell, they started to race, that being the sport dearest to the Indian heart. But after the "boss" got them in line again, and explained that they were there to "move dirt" and not to race horses things went more smoothly, and most of the bucks have developed into good workmen.

And so it happens, that within a few miles of the battlefield where Custer and his brave men of the Seventh Cavalry made their last stand in 1876, these warriors, and sons of warriors, many of whom no doubt took part in the massacre, are peacefully taking up the white man's burden and "make 'em heap sweat."

The following lines, by George Macdonald, are very suggestive of the condition of many of our Father's children:—

"Lord I have laid my heart upon the altar,
But cannot get the wood to burn;
It hardly flames, ere it begins to falter,
And to the dark returns.

"Old sap, and night fallen dew has damped the fuel;
In vain my breath would flame provoke;
Yet see! at every poor attempt's renewal
To thee ascends but smoke.

"Lord! 'tis all I have! failure and foiled endeavor,
Coldness and doubt and palsied lack:
Such as I have, I give thee, perfect Giver,
Send thou thy lightning back."

The mistake of the Christian soldier is in seeking peace without instead of within. Spirituality is not a matter of spasms.

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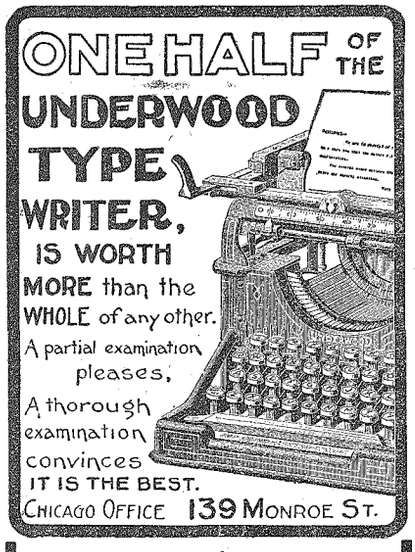

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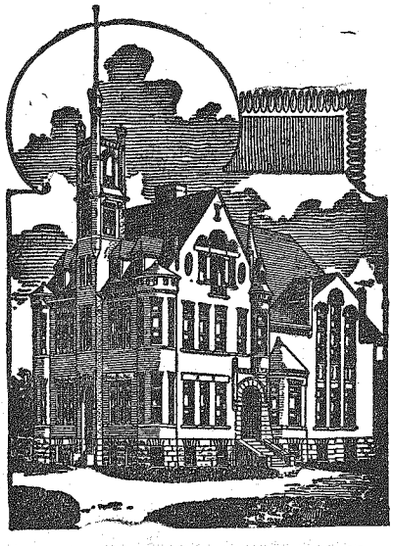

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 1, 1901.

THE CONFERENCE.

The session of conference just closed at Independence, Missouri, was in some respects the most notable the Reorganization has ever held. Those who attended and took part in the deliberations never undertook their work in a better spirit to conserve the good of all, and serve in their place and sphere of action acceptably to the Master.

The work done cannot but result in good to the cause. The best of feeling, one towards another, prevailed throughout.

There has never been a conference from which the Saints went away so universally united in the bonds of peace as from the one just passed.

The rumors of small pox and quarantine, so rife before the assembling of the Saints, had little or no effect in keeping people away. The representation was the largest and best ever assembled, and delegate and *ex officio* member, each in his place, vied with each other in taking interest in what was going on. Some two or three of the visiting Saints were caught by the epidemic. Bro. F. C. Keck had to leave before the session closed, and we left Brn. Kemp and W. LaRue confined to the house. These are all we learned of being affected by it. Many were exposed; but we trust that the temperate and cleanly habits of the Saints and the care of the all-wise Father will turn aside evil from the household of faith.

The councils of the Presidency and Twelve accomplished the work of organizing a stake at Independence, in accordance with the direction given. The joint council between the quorums named above, held on the morning of April 24, was remarkably harmonious, and the results observable when the assembly met in the afternoon for the purposes of organizing as directed.

Whatever fears of contention and disruption may have been entertained before the session began, were dissipated and gone, long before it closed; and peace and confidence seemed to be reëstablished. There was little or no contention, certainly none in a spirit of acrimony or strife. Troublesome things were arranged for in such way that we think the outcome must necessarily be good.

The attendance was large, too large for the accommodation to hold the Sunday services. The preaching was good. There were three or four baptized.

IN the HERALD for October 24, 1900, will be found a letter from Bro. Peter Anderson, dated October 10, in which he gives an account of a few things that happened at a conference of the "Utah Church" held in Salt Lake City a few days previous. In the letter he gives something to which we desire to call attention now. Here it is:—

Pres. Snow, now in his eighty-seventh year, spoke on Sunday afternoon. Concerning the gathering, he said: "The day is approaching when a large part of the people whom I am addressing will go back to Jackson county to erect the temple and establish the city of Zion. I shall go back, President Cannon shall go back, and President Smith will go back. I don't know about all the apostles, but a large majority of you will go back to build up a holy city to the Lord."

Mr. Snow urged the people to get ready for this event, and mentioned a most powerful manifestation he had received to the truth of what he had said. He also said: "The time is coming very shortly."

In view of the above prophecy, the recent death of George Q. Cannon has rather a bad effect on Mr. Snow's record as a prophet, and we are wondering how the people of Utah can explain the failure.

We are of the opinion that that is not the only failure that will occur in the above prophecy, for we do not believe that any of the men mentioned by President Snow will have a part in the building of the city of Zion in Jackson county,—at least not in their present spiritual condition.

OUR men who have come in contact with the elders from the Utah Church have heard considerable of late in regard to the polygamy status in Utah, and there has been considerable said in the press about it, especially since the attempt made in the Utah legislature to protect the practice. Some time ago there appeared in the daily papers some statements from the pen of Mrs. Susie Young Gates concerning the practice of polygamy in Utah, which caused considerable comment. Those of our readers who may have seen the statements of Mrs. Gates, will be interested in the following from the Chicago *Daily News* of March 19:—

POLYGAMY NOT DEAD IN UTAH.

Exceptions to the statements made by Susie Young Gates in an Associated Press dispatch recently in New York to the effect that polygamy was no longer practiced in Utah and that the custom was fast dying out are taken by Attorney A. D Gash of Chicago, who was formerly prosecuting attorney of Utah county and lived for eight years at Provo, Utah.

"Mrs. Susie Young Gates is a daughter of Brigham Young, and naturally is a Mormon, and her husband is in the furniture business at Provo, Utah," said Attorney Gash, "but she was either misquoted or willfully made false statements when she said that there were only two of the 1,400 families living in polygamy in Provo. I can say and have the proof to back it up that of the 1,400 families living there not more than 150 are gentiles. I can name scores of families living in notorious and open polygamy in Provo. Furthermore, the postmaster appointed by President McKinley was removed during the Roberts-Thatcher contest because of his being a polygamist. It was because of the Mormons breaking pledges to the American people that I left Provo. Polygamy is practiced more than ever and I believe the Mormons will eventually get a law legalizing polygamy, regardless of Gov. Wells' veto to the bill recently passed by the legislature."

Attorney Gash gave the names of many business and professional men and men holding public offices who are living in polygamy. He spoke of one professional man in particular at the head of two families and in each of which there appeared two additions within two weeks.

Mr. Gash is the author of a book dealing with the subject of polygamy and takes occasion to point out the many practices of the Mormons at Provo and Salt Lake City.

THIS is a day of magnetic healers, and there are magnetic healers over all the country who are doing a money making business, and many of them are making money in a way that to us is hardly the right thing; and hence it is no surprise to us that some of them come to grief because of taking undue advantage of things to turn money their way. It seems that the majority of these so-called nature-endowed healers care more for the money their powers bring them than the fact that they are able to relieve distressed humanity.

For some time one of these magnetic healers has been doing a large business in Nevada, Missouri, and has been doing a large part of it through the mails. His mail business has

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brought him to grief, as the following will show:—

HEALER WELTMER CONFESSES TO FRAUD.

Kansas City, April 24.—In the federal court here Stephen A. Weltmer and Joseph H. Kelley, secretary and treasurer, respectively, of the Weltmer Institue of Magnetic Healing at Nevada, Mo., pleaded guilty to indictments charging them with using the mails to defraud. They threw themselves upon the mercy of the court. Sentence has been reserved.

The institute advertised to heal "all diseases known to man or woman," giving "absent treatment," and did such a tremendous mail order business that the Nevada post office was raised from a fourth to a first-class office. The Postoffice Department at Washington ordered their mail stopped on a fraud order and the case was tried before the Attorney-General. The post office officials finally made the order permanent and later the grand jury here indicted Weltmer and Kelley on several counts, the main one being fraudulent advertising. United States Senator Burton of Kansas, acting for the defendants, admitted the advertisements contained untruths and begged for the mercy of the court.—*St. Joseph Daily News.*

"WHATEVER is worth doing is worth doing well," has long since passed into an axiom, and should be a standing maxim of every young man. The habit of doing well whatever one undertakes to do, once formed, will be fixed, and become a sort of second nature. It will then be easy to put one's best effort into whatever is attempted, and success be almost assured by that fact.

To engage in any work in which success is to depend on one's own exertion it is not worth while for a man to either employ, or consent to, ways and methods that are dishonest. While in a monetary sense it may possibly pay for a time, in the long run it will not pay; for the loss of moral tone, self respect, and peace of mind can never be justly weighed in the balances of dollars and cents. Honest effort may a for a time bring disappointment, but sooner or later it is sure to win commendation, both of one's own mind and of all good men.

In no other work is honest work more needed, or more likely to gain merited success than in the spiritual realm where the chief interest of so many of us is now centered. So much is at stake, so subtile the enemy of good, so strong the forces against which we contend, so many the difficulties to be overcome, that nothing can be gained, except by honest, steady, persistent effort. Let us not be discouraged, then, but push on, leaving cavilings, doubtings, and hesitation to those who are too careless to labor, too indifferent to succeed.

EXTRACTS FROM LETTERS.

Sr. Annie Harris writes from Bavaria, Kansas, under date of April 16:—

I would like to know if preaching is being done in Salina by our missionaries, and whether there are any of our missionaries in this part of the country. I shall be glad to have them call on us, and will try to find place for preaching. If no other place can be found, our house is open, and I shall welcome any of the elders. I would like to know if there are any Saints near here. Our farm is nine miles west and one north from Salina. We formerly belonged to the Ellston branch, Iowa, and came here three weeks ago. This part of the country is quite thickly settled, and there is a good chance for work being done.

Under date of March 21, while on board the United States Steamer Castine, J. L. Rasmussen writes from Manila, P. I.:—

I love to read the HERALD, and am looking for more of the publications which I have ordered; but it takes from thirty-eight days to nearly two months sometimes to reach men-of-war. I am fully convinced that this latter-day work is of God, and am rejoicing in the hope of what God has promised me as soon as I "obey the gospel." Kindly remember us "Blue Jacks" in Uncle Sam's navy before the Lord of lords.

EDITORIAL ITEMS.

The Saints will do well to listen to the sober counsel of the leading minds of the church in the matter of the administration of the rules of the church law in stake organizations, rather than to pay heed to the voices of the too visionary, or too enthusiastic among them. Zion's exactors are to be righteous, and not a set of harpies to rob their fellows. Besides this, no law of the land is to be violated while church law is administered.

Bro. J. G. Morgan, of Upton Works Post Office, Port Huron, Michigan, writes that he is keeping a boarding house, known as the Upton House, and he will be glad to have the Saints and elders passing that way call on him.

In giving the name of the Bishop's agent for the Idaho district in the HERALD recently, we neglected to give his address. The full address is Henry A. Evans, Malad City, Idaho.

In the Perth, Australia, *Morning Herald* for March 8, Bro. C. A. Butterworth appeared in print in a protest against the charge made in a former issue of the paper that Joseph Smith taught the doctrine of polygamy.

We have received the 1901 "Iowa State Fair Catalogue," giving rules and premium list. The fair will be held at Des Moines, from August 23 to 31, and promises to be up to the usual high standard acquired by the State Board of Agriculture, under whose auspices the fair will be given.

The Macon, Missouri, *Times*, in its issue for April 19, has an illustrated supplement devoted to a description of the business concerns of that city. By a copy sent us we note the description of the business of Bro. Palfrey, who has since 1880 been engaged in the foundry and machine business in Macon. The *Times* speaks of Bro. Palfrey as an energetic and thorough business man.

On Monday Metuora visited the HERALD Office, and had the pleasure of seeing a number of pictures of his old friends and acquaintances in the islands, pictures which had been given the office and church library by Bro. T. W. Smith, years ago. We were all glad to meet the brother, as his name has long been a familiar one, by reason of his long service as a church worker. We trust that he has been pleased with his visit to this country, and that he will feel well repaid for his long journey to meet with his brethren in the land of America. His visit has done good to us in that it has given the Saints of this land a chance to see what their brethren of the islands are like. His visit has brought the two peoples nearer together. We trust the time may come when more of the brethren of the islands can come to this country to visit us, and bring some of the sisters with them, so we may all become better acquainted.

The Oratorio Society, of Kansas City, is preparing to hold a great festival on May 15 and 16, in the great convention hall of that city. Bro. Wallace N. Robinson is managing the affairs of the festival, and it promises to be a great success. The Kansas City *Star* for April 14 contains the names of many of the singers who will appear in the chorus work, and among them we notice a number of the Saints. The *Star* also gives an interview with Bro. Robinson in which he gives his views of the prospects of the festival, etc. Bro. Robinson is a rustler, as the Oratorio Society has probably found ere this.

Sunday morning last, Metuora, of the Society Islands, addressed the Saints of the Lamoni branch, Bro. Burton acting as interpreter. The address was short and concise, the speaker using quite a number of scripture texts to show the strength of his position. He showed that the Saints should be the light of the world, by reason of having the gospel, which is the light of the world.

Bro. J. F. Burton has presented this office with two charts of the Society Islands,—one a large chart of the Island of Tahiti and its neighbor, Moorea; the other a chart of the entire group. On the latter, Bro. Burton has marked opposite each island the number of Saints that were on the island when he went there in 1897, and in the margin he has summed up the total, showing that in February there were 1,578 members of the church in the islands. Bro. Burton has our thanks for his thoughtfulness.

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Original Articles.

AUTOBIOGRAPHIC SKETCH AND INCIDENTS IN THE EARLY HISTORY OF THE REORGANIZATION.—NO. 17.

BY EDMUND C. BRIGGS, OF THE QUORUM OF THE TWELVE.

"Monday, August 8.—We went to Union Grove, twenty-five miles north of Council Bluffs. Bro. Archibald Patten, brother of the apostle, David Patten, referred to in the Book of Covenants, brought us in his covered carriage. We held meeting at Bro. David Jones'. There are nine families of the old Saints in this vicinity. Bro. Thomas Sellers, Magahan, Samuel Wood, Benjamin Leland, and their families.

"Thursday, 11th.—We have held two meetings a day since we came to the Grove, and the Saints are very much awakened in faith, and today have appointed two weeks from next Sabbath to organize a branch of the church, and have promised to keep up meetings every week hereafter. Elder Blair baptized Mrs. Aurilla Pekinpauch, Mrs. Harriet Magahan and two daughters, Surbrina and Harriet, and at the close of the afternoon service baptized Miss Helen Maria Wood. About seventy-five of the old Saints attended the baptismal service, and as we stood by the water Elder Blair addressed the Saints again upon the importance of the ordinance and covenant of baptism which had been consecrated by the example of Jesus the Christ when he said to the forerunner, John the Baptist, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness.' Confirmation meeting in the evening.

"Bigler's Grove, Harrison county, Iowa, Friday, August 12, 1859.—This day we came from Union Grove, sixteen miles. Found Bro. James M. Adams, who received us as brethren and spared no pains to make us feel at home, and gave us his views and hope. He has no faith in the law of lineage, and took great exception to having the church called the Church of Jesus Christ of Latter Day Saints, and will not accept of any other name but the name of Christ.

"Friday, 13th.—Visited all day with Brn. Adams, Phineas Cadwell, and some others, and expounded our hope, and made appointment for meeting Sunday.

"Sabbath, 14th.—Bro. Adams opened meeting by prayer, and then introduced Elder Blair and myself to the audience as 'servants of God, bringing good news,' and requested the Saints 'to bear them up with their faith and prayers while they should attempt to speak of the goodness of God' to man. We then occupied about an hour and a half, speaking of our hope and the law of lineage, and what the Holy Spirit had said to us concerning Joseph as a deliverer in Israel. Bro. Adams then spoke a short time and said in part: 'I believe you have the Spirit of God, yet I do not believe your organization is of God, hence will fall to the ground, for I think the church will not be organized again until the gospel is taken to the covenant people of Israel, for the Gentiles have rejected the gospel.' After some counsel with the brethren, we appointed a two-days' meeting and conference to convene on Saturday, the 27th.

"Monday, 15th.—This day we have come to Galland's Grove in Shelby county, fifteen miles east of Bigler's Grove, and visited with Bro. William Vanausdall, who accepted our testimony with gladness.

"Tuesday we visited Bro. Uriah Roundy, and Brn. Blair and Patten returned to Council Bluffs, expecting to do some labor at Union Grove and the city and vicinity, and to meet me again on the 27th for the two-days' meeting. I have an appointment for next Sunday in this place.

"Wednesday, I visited Bro. Alexander McCord. He is one of the soldiers who went in the Nauvoo Legion to the Mexican War. I had a pleasant visit with him.

"Tuesday, visited Brn. John McIntosh, Jackson, and John Hunt, and returned Saturday to Bro. Roundy's.

"Sabbath, August 21, 1859.—I held meeting at eleven o'clock a. m. in the schoolhouse. Large audience, composed mostly of old members of the church who were well acquainted with the Prophet in Nauvoo. When I gave liberty for remarks, Bro. McIntosh was soon on his feet, weeping like a child, and between his sobs he said, 'Brethren, this is the truth, and the same work I once preached, but I can't say anything now, only I am noted for wickedness; but the rest of you talk.' Brn. Vanausdall and Roundy both spoke indorsing our position. I had great liberty and power of the Spirit in presenting the faith of the church, and the Saints manifested great interest in my mission, and I have no doubt a good work will be done in Galland's Grove in the near future. On my way from meeting to Bro. John Hunt's, Bro. McIntosh went a part of the distance with us, and as we parted he clasped my hand in his two large ones, and with tears streaming from his eyes like rain, after hesitating some moments he said: 'Bro. Briggs, do not get down on your knees without remembering me.'"

I will have more to say of this grand and good old man and soldier of the cross before I get through this article. The integrity of his heart was without reproach, bless his memory. Bro. McCord has grandchildren now attending Graceland College. He had a large experience; embraced the doctrine in Canada; was acquainted with the choice seer in Far West, Missouri, and passed through the persecution of the church in Missouri and Illinois; was well acquainted with the leading elders. I will say more of these good men at another time.

"Bigler's Grove, Monday, August 22, 1859.—This day I came back to Elder James M. Adams'. He tells me today he thinks two high priests can baptize each other as Elders Joseph Smith and Oliver Cowdery did in the beginning, and that will qualify them to commence the organization of the priesthood, and he is willing to be one of the high priests, and he quotes, for example and precedent, Alma and Helaman. He also advocates that Jesus Christ is God the Eternal Father; in other words, there is but one personage in the Godhead. He is a devout man and has a nice family, and is prepossessing in appearance. In the week I visited Brn. Phineas Cadwell, Carrico, Charles C. Perrin, Jehiel Savage, and Libbeus T. Coons. The latter tells me of a remarkable incident that occurred in Nauvoo, Illinois. He says: 'I was present at the Mansion House or hotel, ostensibly kept by Sr. Emma, Joseph's wife, when he was about to start for Carthage, the county seat of Hancock county, Illinois, where he was arrested for treason at the time of his martyrdom. There were quite a number of men, all on horseback, and Joseph got off his horse and went into the hotel. He seemed to be in deep thought, and looked around as though he had forgotten something he wanted. He returned and got onto his horse again, but he still looked perplexed and in deep thought, as though in trouble. The second time he dismounted and went into the house, and again seemed confused, and looked around the room as though distressed in mind. He returned and remounted his horse, pulled up the reins to start, but a third time dismounted and went into the hotel, and immediately stepped to Emma, who was sitting in a chair, and laid his hands on her and blessed her, and said, "Thou shalt bear a child, and though he should be incarcerated in solid rock, yet he shall come out and make his mark in the world. Call his name David." Emma said, "Suppose it be a girl?" He answered, "Call him David!"'"

This very singular statement of Bro. Coons, who was a total stranger to me, impressed my mind several days. I was well aware that Joseph had named his child David before he was born, or I had heard it so re-

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ported, and I was quite wrought up in expectation of that event. And when the promised child was born and called David, I felt quite a relief and thought it really an attestation of Joseph's divine inspiration. But Bro. Coons' statement now led me to believe or wonder if there were not some disaster in reserve for the promised child, and ever since the misfortune that has come to that loved and honored young man, I have ever had a lingering hope for his release from the power that has bound him these many years. Another incident that strengthens my hope is the following:

He was appointed on his first mission to Michigan with Elder Henry A. Stebbins under my charge. The next day after his appointment Sr. Emma, his mother, said to me, "Be careful with David, and watch over him." I was living at Galien, Michigan, at that time, and these two young elders met me there, and we soon commenced the mission work together. At Galien, Lawrence, Hopkins, Grand Rapids, and other places, we held many meetings.

The two young men were of different dispositions, both very sensitive in their feelings. Henry was very studious and doctrinal in his discourses, backing up his argument by quotations from the Scriptures. His efforts were good and of a lasting benefit to those who were learning as at the foot of the cross of Christ. David was eloquent, poetical, sentimental, a popular preacher. He never seemed to be studying the Scriptures much, and quoted them seldom, yet had them readily to suit his convenience, while as a word painter he captivated his audiences. In and out of the church, all seemed to bring him the flowers and beautiful bouquets. He was handsome, and all admired him and never ceased to compliment his efforts.

We returned to Elder Henry C. Smith's, of Lawrence, and one day I was meditating over the marked distinction between these two young men, ministers, both truly called of God to preach the gospel; one laboring arduously to do his duty, and doing it well, yet never seeming to be satisfied with his efforts, and seldom getting a flower, and never a bouquet, and rarely a compliment for his methodical, doctrinal discourses, while the eloquent orator never seemed to cease to be praised, complimented, and fairly petted. Who blamed the people for carrying the young Demosthenes or Cicero in their hearts? I did not. They could not help it. He stood like a shaft of light let down from heaven while he painted the skies with golden letters as he told us of the love of God, and his compassion for poor, fallen humanity. We all loved and admired him. He was a prodigy, and all seemed to come to him without effort on his part. It was natural. I was pondering over the contrast between the two, and the thought came to me, Is it fair? Has Providence discriminated and showered such blessings upon the one, and he without labor or painstaking wears the crown of victory, and all the others by dint of hard labor may gain it, but more fail through exhaustion, fatigue, and distress, and yield to the inevitable and are lost? While these thoughts pressed themselves upon me, a feeling of awe and a calm, serene sensation pervaded my mind, and the Holy Spirit said to me, "David shall be no exception to the rule. His trials shall be as severe as any who have conquered or shall conquer and gain the victory and wear the crown, saith the Lord. Even so. Amen." A fear and dread came over me, and I felt that some unlooked-for distress was awaiting this beautiful young man of God. It all seemed a mystery to me then, and is still a wonder, but I confess that all this strangeness in relation to him has lent to me a hope and expectation favorable for Bro. David. God only knows what is in reserve for this once bright mind, who could gild as with golden lining every principle of the gospel to fascinate the seeker after truth. But I must turn to my journal narrative.

"Friday, August 26, 1859.—Elder Blair met me at Bro. Adams'. He has been very busy preaching the word at Council Bluffs and vicinity since he left me at Galland's Grove, and is in good spirits, and has returned here to attend the first conference held in Iowa by the Reorganized Church of Jesus Christ of Latter Day Saints, which convened at Bro. David Fry's residence, August 27, 1859. Conference called to order by Elder W. W. Blair, who, after making some appropriate remarks by way of introduction, stated that the object of calling the conference was to inform the Saints of what the churches were doing in Wisconsin and Illinois, and what the Lord was doing to gather the Saints, or to unite them in sentiment and to appoint delegates to attend the October conference to be held in Illinois. A hymn was sung and prayer offered by Elder E. C. Briggs. A second hymn was sung, and Elder Blair spoke forty-five minutes on the general principles of the gospel and suggested that it would be better not to organize until Sabbath morning. As the weather was rainy, but few were in attendance, and the assembly by resolution turned the meeting into a communion or fellowship meeting. Much interest and feeling were manifest by all present. The old elders made confessions and said they had been in the dark, and had failed to keep their watch fires burning, and expressed the hope that good would be done by assembling at this time, and spoke of what they once enjoyed in the church, and hoped to enjoy again, though they had been almost in despair of ever seeing the latter-day work revived and be as it once was, a glorious church enjoying the Holy Ghost. The Spirit's power was manifest. The Saints had a profitable time, and all seemed to look for good to be done soon to brighten their pathway and hope.

"Sunday Morning, August 28.—Conference convened in Bigler's Grove. Called to order by Elder Blair. Elder William Vanausdall was called to the chair, and after some remarks and singing, Elder Jehiel Savage led in prayer. The president then stated: 'We wish to hear from Elders Blair and Briggs, who are from Wisconsin and Illinois.' Elders Blair and Briggs then preached on the hope and promises of God to the scattered Saints, and that the Spirit had truly raised up a standard of righteousness for the Saints. They dwelt on the law of lineage and the sure promise to us that Joseph, the son of the Martyr, would surely be called to the presidency of the church. At two p. m., meeting opened as usual; prayer by Elder E. C. Briggs. Elder Savage preached upon the first principles of the gospel. Elders James M. Adams, John A. McIntosh, Uriah Roundy, and Alexander McCord all spoke, and some others, and Elders Savage and Adams were appointed by resolution to attend semiannual conference to be held in October on the Fox River at Elder Israel L. Rogers' (near what is now Sandwich), and the conference adjourned *sine die*. The Saints were all very much revived in their faith, and seemed to think deliverance near at hand, and nearly all expressed their determination to serve God better in the future."

I presume the above are the only minutes of this conference now in existence, and it is a sad thought indeed that all of those who attended this conference have passed over on the other shore except the writer and Elder Thomas Chatburn, now of Independence, Missouri. I remember him as distinctly today as though it were but yesterday, as he stood, a young man, and gazed at me with seeming astonishment, but I do not remember of speaking to him at that time. He may remember other incidents of that conference that I have not noticed.

"Monday, August 29, 1859.—We returned to Union Grove and Elder Blair preached an interesting discourse on the subject of eternal judgment, and when he gave liberty for remarks, several spoke of their hope and determination to serve God more faithfully. The meeting was very interesting.

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"Tuesday, August 30, 1859.—Held meeting at ten a. m., and Elder Blair baptized Brn. Wallace Wood, Wilson Sellers, and John Kirkpatrick, and after confirmation organized the Union Grove branch by choosing David Jones presiding elder, Wilson Sellers priest, John Kirkpatrick teacher, and Wallace Wood was ordained an elder. Also held meeting at two p. m., and another preaching service at Bro. Benjamin Leland's, four miles northeast of the grove.

"Wednesday, ten a. m.—Preaching again, and I baptized Mrs. Sarah Gallop, and after confirmation services in the afternoon, we returned to Union Grove."

(Continued.)

IS THERE A CONTRADICTION?—NO. 2.

BY ISAAC M. SMITH.

THE SECOND DEATH.

The Prophet Samuel, in the same chapter from which we have just been reading, speaks of the coming of the Christ, of his death and resurrection, and of the redemption of man. And, referring to the death of the Savior, he says:—

Yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual.—Helaman 5: 43.

The first death was a spiritual death; it was death to "temporal things," and it was also death to "spiritual things." It was banishment "from the presence of God," it came "by the fall of Adam," and it was "for all mankind." And the death of Christ "bringeth to pass the resurrection, and"—"*and*" what? "and the redemption of all mankind from the first death," that is, from death both spiritual and temporal. And the next verse further explains:—

But behold, the resurrection of Christ redeemeth mankind, yea, even all mankind, and bringeth them back into the presence of the Lord.

Paul says that God "will have all men to be saved and to come unto the knowledge of the truth," and Samuel says they shall all be redeemed and brought "back into the presence of the Lord." Jesus said to his disciples, "I am with you alway" (Matt. 28: 20); "and we will come unto him, and make our abode with him" (John 14: 23); and John says "we are in him that is true, even his Son Jesus Christ." They were not in his *personal* presence, but as the church was "builded together for a habitation of God through the Spirit" (Eph. 2: 22), (and the Spirit is one with the Father and the Son, 1 John 5: 7), men are certainly brought into the presence and communion of God's Spirit when they obey the gospel, receive the Holy Spirit, and are brought unto the knowledge of the truth. But the end is not yet; the promise is to those who continue faithful "unto the end;" and hence the Prophet Samuel goes on to tell the people that the resurrection of Christ "bringeth to pass the conditions of repentance" and that "whosoever repenteth not, is hewn down and cast into the fire, and there cometh upon them *again* a spiritual death, yea, a second death, for they are cut off *again* as to things pertaining to righteousness." But how can a man be cut off *again* as to things pertaining to righteousness when he has never been made alive to righteousness? How can a man die "a second death," be cut off a second time from the presence of the Lord, when he has never known the Lord? It might be claimed that they were "alive in Christ," when they were "little children," and that when they grew up, heard the gospel, and did not obey it, they died. And Paul's experience would *seem* to sustain that view. He says:—

For I was alive without the law once; but when the commandment came, sin revived, and I died.—Rom. 7: 9.

But Paul never died the "second death;" for if he had, he would have been "as though there was no redemption made." After a man dies the "second death," mercy has no claim on him. And the Prophet Samuel shows very clearly who it is that will die this death. After telling them that those who will not repent shall be cut off again, he continues:—

Therefore repent ye, repent ye, lest by *knowing* these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death.—Helaman 5: 44.

They must first *know* these things, for it is only by knowing them and then refusing to do them that they are brought down to this second death. In verse 50 the same prophet says:—

For behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a *knowledge*, and he hath made you free.

It was through this knowledge they were made free; and it was through this knowledge they were permitted to act for themselves; and they did not obtain this knowledge while they were carnally minded. Paul says:—

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. —1 Cor. 2: 14.

And Ammon, speaking of the goodness of God, his mercy and long suffering, and of salvation through his great mercy, says:—

I say unto you, there is none that knoweth these things, save it be the penitent; yea, he that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God.—Alma 14: 66.

Hence those to whom Samuel was speaking had once been righteous, had once been spiritually minded, and had received a knowledge of God's will concerning them; and through this knowledge they had been "made free," and had also been prepared or qualified to act for themselves. And the teaching of Alma is in exact accord with this. He says, that by the fall of Adam, "all mankind became a lost and fallen people" (Alma 9: 18), and that "death comes upon all mankind;" but "there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God" (v. 20). He says there was a "plan of redemption, which was laid from the foundation of the world," and that it should "bring to pass the resurrection of the dead" (v. 21); and that if Adam had been permitted to eat of the tree of life before he died, "the plan of redemption would have been frustrated" (v. 22); but it was "appointed unto man that they must die, and after death, they must come to judgment" (v. 23).

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should *know* concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold his glory.—Alma 9: 24.

We might think it sufficient for men to *hear* of these things; but God, whose wisdom is infinite, saw that it was "expedient that man should *know*." Hence the angels were sent to teach these things unto men; and that men might know of their surety, they were caused to behold the glory of God.

And they began from that time forth to call on his name; therefore God conversed with men, and made *known* unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their *faith* and *repentance*, and their *holy works*.—Alma 9: 25.

God first made known unto man "concerning the things whereof he had appointed unto them," by sending the angels to teach them and cause them to "behold his glory;" and then when men began to worship God by obeying his commands, he continued to unfold the plan of redemption to them accordinng to their faith and obedience. And that agrees with the following:—

And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full.—Alma 9: 9.

Coming back to verse 25, the prophet continues:—

Wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as *gods*, knowing good

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from evil, placing themselves in a state to act, or being placed in a state to act according to their *wills* and *pleasures*, whether to do evil or to do good.—Alma 9: 25.

Man knew God, and hence knew good, before he transgressed; and after his transgression he knew evil. And now knowing both the good and the evil, even "as gods;" and God having sent his angels, and caused men to "know concerning the things whereof he had appointed unto them;" men were "placed in a state to act according to their *wills* and *pleasures*." And this agrees with Samuel:—

For behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a *knowledge*, and he hath made you free; he hath given unto you that ye might *know* good from evil, and he hath given unto you that ye might choose life or death.—Helaman 5: 50.

Keeping this in mind, please read the remainder of Alma 9: 25:—

Therefore God gave unto them commandments, after having made *known* unto them the plan of redemption that they should not do evil, the penalty thereof being a *second death*, which was an everlasting death as to things pertaining unto righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God.

After the Lord had made known unto men "the will of God concerning them" (Mosiah 1: 66), through angelic ministration, and by causing men to "behold his glory," they were "placed in a state to act according to their wills and pleasures;" and he then "gave unto them commandments," the breaking of which would bring upon them "a second death;" and on those who died the second death, "the plan of redemption could have no power," for they became dead "as to things pertaining to righteousness." Now read verses 13 and 14, in the light of the above, and it will be easily understood.

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death: yea, he shall die as to the things pertaining unto righteousness. . . . Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.—Alma 9: 13, 14.

Alma is speaking to people who knew the truth, and of the time of the judgment; and in verses 11 and 12, he uses such expressions as these: "our hearts," "if we," "in us," our state," "our words," "our works," "our thoughts," "we must come forth and stand before him in his glory," "and acknowledge to our everlasting shame." Also read verse 28; and this from verse 29:—

And now my brethren, seeing we *know* these things, and they are true, let us repent, and harden not our hearts.—Alma 9: 29.

They knew these things; God had given them a knowledge, and they were in a condition to act for themselves. And they, having known God's will concerning them, could die "unto righteousness" the second time; but when they do, "they cannot be redeemed according to God's justice." But we are not at liberty to apply that language to any other people, only those who are in a similar condition.

But, says one, it says, "*Whosoever* dieth in his sins, as to a temporal death, shall also die a spiritual death."

Yes; but it does not say that "then is a time that whosoever *has died* in his sins." Alma uses the present tense: "Then is a time that whosoever *dieth* in his sins, as to a temporal death, shall also die a spiritual death." The language is peculiar, and may be interpreted in more ways than one; but I look at it in this light: The first death, the death "for all mankind, by the fall of Adam," was "being cut off from the presence of the Lord, or considered as dead, both as to the things *temporal* and to things *spiritual*." (Helaman 5: 43).

And now we see by this, that our first parents were cut off, both *temporally* and *spiritually*, from the presence of the Lord.—Alma 19: 78.

And

The fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord.—Alma 19: 79.

The first death, then, was both temporal and spiritual; that is, they were "cut off, both *temporally* and *spiritually*, from the presence of the Lord." And the second death is the same. The angel said to Nephi that the time would come when the Lord would "work a great and marvelous work among the children of men" and that it shall be

Either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity and also unto destruction, both *temporally* and *spiritually*, according to the captivity of the devil, of which I have spoken.—1 Nephi 3: 128.

With this explanation of the first and second death, it seems to me that a proper rendering of Alma's words would be: "Then is a time that whosoever" is cut off from the presence of the Lord in his sins, *temporally*, shall also be cut off from the presence of the Lord *spiritually;* that is, be cut off from all communion with God and become "dead to all righteousness." But whether that is the thought which Alma had in his mind or not, his words cannot apply to those who have died in their sins, "not knowing the will of God concerning them, or who have ignorantly sinned;" for King Benjamin has told us that "his blood atoneth for the sins" of that class of men. It can only mean (as already explained in Mosiah 1: 46, 51; 8: 45) that those who have "willfully rebelled," or come "out in open rebellion against God," and "remaineth and dieth in his sins;" that "whosoever dieth in his sins," and "who knoweth that he rebelleth against God," shall then die "a second death," both temporally and spiritually, because "the Lord hath redeemed none such; yea, neither can the Lord redeem such."

The writers of the Book of Mormon seem to recognize only two classes—the righteous and the wicked—in the resurrection and the final judgment; and this has been quite a stumbling block for some. But let us look at it for a moment through their glasses: They understood, correctly too, that little children and all those who have not the law, the heathen to whom salvation has never been declared, are free from condemnation, are alive in Christ, have part in the first resurrection, or have eternal life (2 Nephi 6: 24; Mosiah 8: 42, 43; and Moroni 8: 25, 26); and also that the blood of Christ atones for the sins of those "who have sinned ignorantly" and then "died not knowing the will of God concerning them" (Mosiah 1: 66); and having some examples of those "who have ignorantly sinned," those referred to in the Bible, I confess that I can see only the two classes in the resurrection and final judgment.

I remember when Bro. W. S. Pender advocated the theory, a few years ago, that there would be but the two classes in the resurrection, those who belong to Christ and those who belong to the Devil, he was thought to be on the highway to apostasy; but if that theory has ever been proved to be erroneous, I have either failed to see the proof or was not able to comprehend it. And, today, I am not able to fully satisfy my mind of any third class in the resurrection. I find different degrees or spheres of glory, some of the sun, some of the moon, and some of the stars; but they are all Christ's, and they inherit the "many mansions" in our Father's house. I find some who shall even "suffer the vengeance of eternal fire" until the fullness of times, and "who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb, shall have finished his work;" but "they shall be heirs of salvation," "and they shall be the servants of the Most High," even though they are not permitted to come "where God and Christ dwell." (See D. C. 76: 7.)

All these, whether they inherit the glory of the sun, the glory of the moon, or the glory of the stars, are Christ's, and there is only the one other class spoken of, and that is the sons of perdition. With this agree the words of Alma:—

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Therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; *raised to endless happiness, to inherit the kingdom of God, or to endless misery, to inherit the kingdom of the devil;* the one on the one hand, the other on the other; the one raised to happiness, according to his desires of happiness; or good, according to his desires of good; and the other to evil, according to his *desires* of evil. —Alma 19: 63.

If they be good, to the resurrection of endless life and happiness, and if they be evil, to the resurrection of endless damnation; being delivered up to the devil, who hath subjected them, which is damnation; having gone according to their own carnal *wills* and *desires.* —Mosiah 8: 60.

We have before noticed this last quotation; but Alma 19: 63 contains another thought that requires notice here. He says:—

And if their works were good *in this life,* and the desires of their hearts were good, that they shall also, at the last day, be restored unto that which is good; and if their works are evil, they shall be restored unto him for evil.—Alma 19: 63.

And he then goes on to say that they shall be raised to endless happiness, or endless misery, as already quoted. But of whom is he speaking? Is the heathen to be raised to endless happiness or misery, according to his works in this life? No.

For the atonement satisfieth the demands of his justice upon all those who have not his law given to them.—2 Nephi 6: 24.

Well; does he mean to tell us that those who have died in their sins, without ever coming unto the knowledge of the truth, are to be raised to endless happiness or misery, according to their works in this life? No; for "his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them" (Mosiah 1: 66). Of what class of people, then, is Alma speaking? Please read again the testimony of Samuel the Lamanite:—

For behold ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a *knowledge,* and he hath made you free; he hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death, and ye can do good and be restored unto that which is good, or have that which is good restored unto you; or ye can do evil, and have that which is evil restored unto you.—Helaman 5: 50.

But what kind of "a knowledge" had God given unto them? We shall let Samuel answer. Speaking to them of the resurrection of Christ, the redemption, the conditions of repentance, and the second death, he says:—

Therefore repent ye, repent ye, lest by *knowing* these things and not doing them, ye suffer yourselves to come under condemnation, and ye are brought down unto this second death.—Helaman 5: 44.

God had given them a knowledge of all these things, and they were in a condition to act for themselves; they would be raised to endless happiness or endless misery, according to their works "*in this life.*" And that is the very class of people of whom Alma was speaking. He was writing a letter to his son. This son had been called of God to preach the gospel (v. 20); but he had neglected his work, committed a horrible sin, lost the Spirit, and was in the dark, trying to justify himself in his sins. Alma, in writing to him for his special benefit, would naturally, in referring to the punishment of men in the day of judgment, use just such men as his son for examples; he would speak of the happiness or misery of that class of men to whom his son belonged; and, with Samuel's explanation of who it is that can do good and be "restored unto that which is good," and who it is that "can do evil, and have that which is evil restored unto you," there is no trouble in understanding Alma 19: 63. And as a further evidence that the above is correct, you will note that Alma says, in same verse, that they are raised to good, "according to their desires of good," and to evil, "according their desires of evil;" and also that he says "they are their own judges, whether to do good or do evil" (v. 65). But can a man be his own judge in this matter when he don't know good from evil? Was Saul of Tarsus his own judge "whether to do good or evil," when he was persecuting the saints? Were those who killed the disciples of Christ, thinking they were "doing God service," their own judges? You may say that men are their own judges, so far as they know right from wrong. Yes; I believe that. Even the heathen, who sin "without law," shall "perish without law" (Rom. 2: 12). But they don't die the second death, neither do they come forth "to the resurrection of endless damnation."

Another text, similar to Alma 19: 63, reads as follows:—

For after this day of life, which is given *us* to prepare for eternity, behold, if *we* do not improve *our* time while in this life, then cometh the night of darkness, wherein there can be no labor performed.—Alma 16: 203.

But you will please note that the speaker, Amulek, uses the personal pronouns, "us," "we," and "our," in designating the people of whom he is speaking. And in verse 78 we are informed that they were "a people who had separated themselves from the Nephites, and called themselves Zoramites." And he says "they had the word of God preached unto them" (v. 85), but "they had fallen into great errors" and "did pervert the ways of the Lord in very many instances" (v. 86). Alma and his brethren, in commencing their work among this people, asked the Lord to give "success in bringing them *again* unto thee in Christ" (v. 109), and to "give unto us, O Lord, power and wisdom, that we may bring these, our brethren, *again* unto thee" (v. 110). How could they bring them "*again*" unto Christ, if they had never been brought unto him before? But they had evidently been brought unto Christ, once before, and had received the Spirit; and hence Amulek says to them:—

For behold, if ye have procrastinated the day of your repentance, even until *death,* behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath *withdrawn* from you, and hath no place in you, and the devil hath *all power* over you; and this is the final state of the wicked.—Alma 16: 206.

They had been brought unto Christ and had received his Spirit; but they had afterwards "perverted the ways of the Lord" and "would not observe to keep the commandments of God," according to the law of Moses, "neither would they observe the performances of the church, to continue in prayer and supplication to God daily;" and now, if they continue in that rebellion, "even until death," they would become "subjected to the spirit of the devil," the Spirit of Christ would be "withdrawn" from them, and "then cometh the night of darkness wherein there can be no labor performed;" that is the end of their probation (see again Mosiah 1: 46, 51; 8: 45), and they must die the second death.

DAY OF PROBATION.

Alma says:—

Therefore, according to justice, the plan of redemption could not be brought about, only, on condition of repentance of men in this probationary state.—Alma 19: 81.

But of *whom* is the prophet speaking? And of *what* is he speaking? In verse 66 he says that "the way is prepared, that whosoever will, may walk therein and be saved." But can the infant walk therein?" Can the man who never heard of "the way" walk therein? And, if little children and the heathen cannot walk in this way, then their salvation does not depend on their repentance in this life. Mormon says that they "cannot repent." (Moroni 8: 26). And King Benjamin says that "his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them." So their redemption does not depend on their repentance in this life, neither does the text quoted so teach. Alma was not speaking of the conditions upon which men can be saved now, since the plan of redemption has been "brought about;" but he was speaking of the conditions upon which this plan of redemption could "be brought about." He does not say that men cannot be saved, only on condition of their repentance in this probationary state. Alma does not *say* this, and I don't understand that he *means* it. He says "the plan of redemption could not be brought about only on condi-

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tion of repentance of men in this probationary state." But of what "probationary state," what "plan of redemption," and what "men," is the prophet speaking? The same prophet, speaking of the same thing,—Adam's condition after he was cast out from the presence of God,—says:—

Nevertheless there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God.—Alma 9: 20.

And Lehi says:—

And after Adam and Eve had partaken of the forbidden fruit, they were driven out of the garden of Eden, to till the earth. And they have brought forth children: yea, even the family of all the earth. And the days of the children of men were prolonged, according to the will of God, that they might repent while in the flesh; wherefore, their state became a state of probation, and their time was lengthened, according to the commandments which the Lord God gave unto the children of men.—2 Nephi 1: 70–72.

Please note that the days of the children of men were prolonged, in order "that they might repent while in the flesh." God prolonged their days till they were eight to nine hundred years old.

Now turn again to Alma 19. Alma says, "after the Lord God sent forth our first parents from the garden of Eden to till the ground" (v. 74), "that the man hath become as God, knowing good and evil;" he was then cut off from the tree of life, and a flaming sword was so placed as to prevent his eating of the fruit; "and thus we see, that there was a time granted unto man, to repent, yea, a probationary time, a time to repent and serve God" (v. 75). "It was appointed unto man to die" (v. 77), and "man became lost forever;" "our first parents were cut off, both temporally and spiritually, from the presence of the Lord" (v. 78); and, "as they had been carnal, sensual, and devilish, by nature, this probationary state became a state for them to prepare; it became a preparatory state" (v. 79). Now, "the fall had brought upon all mankind a spiritual death as well as a temporal," and "it was expedient that mankind should be reclaimed from this spiritual death" (v. 79). A great plan of redemption had been prepared from the foundation of the world; but as the man had become "as God," in his knowledge of good and evil, and had also become "carnal, sensual, and devilish, by nature," "the plan of redemption could not be brought about, only on condition of repentance of men in this probationary state." And right here, in connection with this, please refer again to the teaching of Lehi. After saying that the days of the children of men were prolonged "that they might repent while in the flesh," he adds:—

For he gave commandment that all men must repent.—2 Nephi 1: 73.

But whom does he mean by "all men"? Please read the remainder of the verse:—

For he showed unto all men that they were lost, because of the transgression of their parents.

The "all men," whom he commanded to repent, are the "all men" to whom he revealed their lost condition; and they are the same ones whose lives were prolonged "that they might repent while in the flesh; wherefore, their state became a state of probation." "He showed unto all men that they were lost," when he prolonged their days and granted unto them a probationary state; and Alma tells us just how he showed these things unto men.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; wherefore he sent angels to converse with them, who caused men to behold his glory.—Alma 9: 24.

Not one man, only; for the angels conversed with "them," and caused "men" to behold his glory. He uses the plural number here, just as he does in Alma 19: 81. And then he goes right on, in the next verse, and says they had become "as gods, knowing good from evil," and that they were then "placed in a state to act according to their wills and pleasures;" and he also says that "God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death," and that "the plan of redemption could have no power" on such, "for the works of justice could not be destroyed." (See Alma 9: 25.)

Both Alma and Lehi use the words "men," "they," and "them"—plural number—in referring to those who were given a probationary state, by having their days prolonged, and also in referring to those to whom the Lord revealed his will before they could become free to act for themselves.

Now don't forget that Alma says God then "saw that it was expedient that man should *know* concerning the things whereof he had appointed unto them." Man knew good from evil before this; they were "as gods," in that respect. But they did not know "the will of God concerning them;" and God saw it was expedient that they should know that also. Hence the Lord sent his angels to talk with men and to cause them to behold his glory; and God himself came and "conversed with men, and made known unto them the plan of redemption." Again it is "men" and "them"—plural number.

But why all this? If men knew good from evil, was not that enough? No, it was not enough. God had given commandments unto man; man had broken the commandments, and had, in so doing, brought upon himself death, both spiritual and temporal. God had a plan of redemption for man, but this plan of redemption must be brought about unto him in this life; for, if it were not for this plan, "as soon as they were dead their souls were miserable." And hence, "according to justice, the plan of redemption could not be brought about, only on condition of repentance of men in this probationary state." But what men? Those men who were cut off from the presence of God, and who were carnal, sensual, and devilish, those men who were "as God, knowing good from evil;" those men whose days were prolonged "that they might repent while in the flesh;" those men with whom the angels conversed and who were permitted to behold the glory of God; those men with whom God himself conversed and "made known unto them the plan of redemption." These men were dead, both spiritually and temporally. If they should eat of the tree of life, in their fallen condition, the plan of redemption would be frustrated, could not be brought about. If they should be cut off from the earth, in their fallen condition, the plan of redemption would be frustrated, could not be brought about. The plan of redemption had been prepared from the foundation of the world; but it could not be "brought about," that is, could not be brought to pass, or be made to accomplish what its author designed, only on condition of repentance, on the part of those men, while in this life. Hence the Lord prolonged their days, and gave them a probationary state, a time to repent. Alma was not speaking of the conditions upon which sinners can be saved, through this plan of redemption. That was not the subject under consideration. He was telling his son of the condition of our first parents, in their fallen state, and of the conditions upon which this great plan of redemption could be brought into effect for their salvation. Alma's son was in a similar condition to that of our first parents, and his salvation, like theirs, would depend upon his repentance in this life, for he had known the will of God concerning him. But to apply Alma's language to common sinners, who have never known the truth, would certainly be contrary to all proper rules of interpretation. His language can apply, properly, only to those of whom he was speaking, and to the time and conditions of which he was speaking. And to apply that which was said of a man who had "become as God, knowing good and evil," to all classes of men, the ignorant as well as the willful, would do injustice to the speaker or writer, and would tend to confuse, rather

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than enlighten, the mind of the hearer or reader. Apply Alma's language to our first parents, and to the conditions upon which the plan of redemption could be brought into effect, just what he was speaking of, and there is no clash.

(Continued.)

DEEP BREATHING VS. MOUNTAIN AIR.

I am always interested in whatever will multiply the sweets of life; and after noting what is written in favor of Rocky Ford, and other towering heights, I am led to propound a few questions, and submit a few conceded facts.

WHO WILL TELL US?

What peculiar constituent conducive to health is there in mountain air that is not to be found on a level with the sea?

Is oxygen the life principle of the air we breathe?

Is there more oxygen in mountain air than in the air of less elevated regions?

Why are we compelled to breathe deeper and faster as we ascend lofty altitudes? Is it because there is more life in mountain air than in the air of the valley?

If there is more life in mountain air than in the air of the valley, why do we require more of it to sustain life?

Can we consume more oxygen from thin air than from air richly ladened?

Is it not a fact that the physical benefits attributed to mountain air consist in the development of lung capacity?

Can we not develop our lungs by an intelligent system of deep breathing equally as well as by being forced to by breathing thin air?

Why are the same physical results obtained by intelligent breathing in the sunken swamps of Arkansas that are by a forced system of breathing on the arid heights of cold?

If you are living where the atmosphere is full of oxygen and life; where fuel is cheap, water free; where the bounteous heavens do the irrigating; where you can breathe full and deep and free, is there anything valuable to be gained by selling out and hunting loftier regions where you will be compelled to breathe deep and fast to gather up the particles of life you must have? If so, then I advise you to do so. But to those dear ones who are not financially able to do so (that is to go where you will be forced to use every bit of lung capacity you have), I submit a few facts hoping to benefit you indirectly by interesting you in the act of deep breathing.

"The blood is the life of the body." Oxygen is the life of the blood. You oxygenate the blood by inflating the lower lungs.

We can live many days without food or water, but not many minutes without air. We can live more days without eating or drinking than we can minutes without breathing.

We take more physical life, more oxygen, into our bodies in the act of breathing than from all other sources combined.

Therefore relax and breathe free, breathe full, breathe deep.

D. R. BALDWIN.

RAVENDEN SPRINGS, Ark., April 14, 1901.

"PREFERRING ONE ANOTHER."

In honor preferring one another.—Romans 12: 10.

Two extremes are shown in the exercise of official duty as touching upon the principle couched in the above language. One is, and by far the most frequently exercised, the preferring of another to do such duties we should do that are unpleasant, and choosing to do all the pleasant duties; and the other is to consider it an honor to prefer another to do all it is possible to secure release from. Both of these are equally injurious, both inconsistent with lawful responsibility, as imposed by a call from God. Every call from God is evidence of the need of another to bear the responsibility that the law governing the office to which that one is called imposes. To seek release from any of those responsibilities by securing another to do what we can do and needs to be done is equally dishonorable, with seeking to do that which the law of that office does not demand. Every office is governed by such divine rules as imposes upon each that which is necessary to the bringing about of results as contemplated by the establishment of that office, and to neglect any of those duties either imposes a heavier burden upon another, or else the good that should be accomplished by such divine organization is not seen.

When one is called to act in any of the God-appointed offices, the study of the law governing that office should be the first duty, and that study should be made with the confidence that the one who ordained the office, and gave the call, will give understanding, and thus assist in the qualification to be attained by the one thus called, that he may act the honorable part connected with the office. When the law is understood there should be a consecration of every faculty of mind and body to the duties required by that law, and a corresponding effort made to seek opportunities to occupy, and thus show our love to God with "all thy heart, and with all thy soul, and with all thy mind," by the service rendered. To do this is to stand approved, and to honor him who has called us, but to prefer another to do those duties required of us when it is possible to do them, is not to prefer another in "honor."

"In honor preferring another" means to study well the conditions upon which preference is made, the the law governing, and the spirit in which preference is made. Not to do this and be governed by improper motives, as well as by law and propriety, is not to prefer in honor. To prefer another to do a duty which to be done by us would bring some unpleasant results to us, simply to escape those results, and let another bear them, is not to make the preference in honor; to choose another to do a duty that we know could not be as well done by that other,—and we should so live that we might know this,—is but to shirk a duty to the injury of the work, and this neither brings honor to us, to the party preferred, nor the work; to choose another for the sole purpose that if we did not they would be offended, or become envious, is not to honor the work to be done under the divine guidance of God's Holy Spirit. When the work of God is honored by our act of preferring, and the Holy Spirit has guided in making the preference of another to do our work, then in honor have we preferred another.

To seek to perform the duty belonging to another is dishonorable whenever the other does and can perform that duty, but to always be ready and willing to render assistance to another already overburdened, or in a condition not to be able to do the duty imposed, is honorable, and when chosen to do that duty for the other should do it with the same energy that you would perform your own duty, even if some thought you had assumed it, is commendable. However, we should be so well informed in regard to our duty as not to accept of any choice made to do, when not in harmony with law, or in the performance of which an injury to the work of God would result.

Being colaborers with God, and there being no conflict in the law God has given to govern us in our colabor, we should so labor that no conflict ensues, and to do this necessitates an understanding of the duties imposed by law, as well as the privileges and rights belonging to our office. To this end Jesus prayed in these memorable words:—

That they all may be one.—John 17: 21.

And Paul taught in this forcible language:—

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.—1 Cor. 1: 10,

and Jesus desired us to clearly understand in the conclusive expression, "If ye are not one, ye are not mine."

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With the present experiences of the church as well as the past, it is evidenced that the necessity of not only study of the law relating to our individual duties, but counseling together as contemplated in the revelations of God (see D. C. 85:19, 36, 37; 93:1; 122:13) is apparent; so that each may act in all diligence and devotion, and yet show himself approved, for,—

He that learns not his duty and shows himself not approved, shall not be counted worthy to stand.—D. C. 104:44.

And none should be slothful.

Do we not understand our duties, and wherein the law will permit us to prefer another we are subject to slothfulness, or what is considered equally as dishonorable, egotism, because of not preferring another when in honor we may be privileged so to do.

Preferring rather to be considered worthy to stand, and to see my brethren accounted worthy to stand each in his own office and calling, and of preferring another do it in honor, than to be considered slothful, or not counted worthy to stand, I have ever labored energetically, and devotedly, not only to bear my own burdens, but also when in my judgment another needed my help, and the law would privilege me to help him, and the work demanded it, I have sought to fulfill the injunction, "Bear ye one another's burdens, and so fulfill the law of Christ;" but when I have learned that my help was not acceptable, I have felt free before the Lord in not proffering help, and trust God will not consider me slothful in thus doing.

For truth's sake, I am,

J. F. MINTUN.

HISTORY AND THE HISTORIAN.

The Latter Day Saint historian, it seems to us, has a double duty to perform,—to record passing events and to correct the false statements made concerning facts and those individuals who have been active and prominent in the latter-day work. Such mistakes have been made and set forth in the newspapers and popular records of our day.

The history of almost every institution in the land if not correct can readily be made so; but it is a question of time when one comes to consider justice and truth being meted out by the popular historian to Latter Day Saintism. But we have reached the twentieth century, and that means something more encouraging, notwithstanding a sister tells us that "all churches, all speakers, all writers are against Mormonism."

With this statement before us it is no easy task to predict full reparation made for great wrongs done, unless, forsooth, it shall come about through the patience, perseverance, and uprightness of the Saints. Not only must "Holiness to the Lord" be engraven on the door posts, but also the golden rule be the shining watchword in all our intercourse with the world.

Our elders, too, as the sister says, give incalculable aid to the work, for they have "all this false history to combat and the prejudice it has engendered to clear away as they go out in the world to preach;" and she very truly adds, "a work no other preacher has to do."

There is extant one history that is unique and authentic. It has a saving power, and that is why it should be within the reach of the whole race of mankind. That contains the records of the children of God as found in the Bible, the Book of Mormon, and Doctrine and Covenants. If this be true, how necessary it is to read and meditate upon their pages!

As has been lately written, the best possible way to overcome the evil that traitors and the world charge the martyr with is "to live according to the message given to him." As a people we may have the happy consciousness of not having upon our record the blot of vengeance and vindictiveness when we have been persecuted and plundered and robbed of our rights as American citizens, and when our most sacred possessions were taken from us and "immolated upon the altar of passion and lust for blood." Blessed are the pages of that nation's history which can return good for evil, which can pray for its enemies, which can bless those who curse and despitefully use and persecute.

In view of recent events in China is asked the question, "How can we help but see the lack of a true Christian spirit where by the world it was most expected?" We are indebted to the historical investigators of these latter times for the knowlege that some claim, of the discovery of America, not by Columbus but by some Spaniards who crossed over the sea from China and landed in Mexico. Much light is being added in recent investigations, and there is, we as a people believe, much new historical matter yet to be furnished to supersede "the old, effete, incorrect records" and theories of the modern historian. Evidently we shall have to go to the archives of some very ancient nations, like the Lamanites and the Nephites, to learn what we ought to know.

We read that many of our historians, like Prescott and Motley, Graham and Bancroft, who have written recently, came into possession of many documents which have served to illumine the historical pages, not only of our great Republic, but also those of every country on the globe.

It is said that Carlyle wrote of Puritanism: "Few nobler heroisms were ever transacted upon this earth, and it lies as good as lost to us." So, we thought, in regard to the pure and inspired writings of Lehi's descendants. So long as they are, in the popular mind, nought but fabulous inventions rather than a continuation of the Testament scriptures, not only is the entire work of God lost to the world, but also, judging from the fate of other histories, there must be further discoveries made to reaffirm the record already given. Some of this work is already being done by the archæologists.

As the gospel has been carried to nearly every country on the globe, the time must come for its influence to be more widely spread.

To educate and inform a nation we must begin with its youth. The Religios and institutes, the Sunday schools with their associations, the reading home circles with their bureaus and exchanges, and our own Graceland are doing a noble work for all who avail themselves of their privileges. The literary exchange connected with one of our Sunday school associations has sent out over ten thousand church papers to different parts of the States and to England and Wales.

As to history, the truth is what we want, and anything not vindicating true Latter Day Saint doctrine will not do to attach to the books of the church, quibble as their enemies may about them.

The weaknessess of men are not always due to their theology. As the acts of the Puritans could not be ascribed to their love of republican institutions and self-government, so neither could the follies and crimes which have been laid at the doors of Latter Day Saints have been chargeable to the teachings promulgated by them from their pulpits nor from their books. Historians will have to renew their researches and look elsewhere for the cause of any lapses from good morals. We are thankful for revisions already made in some of the popular records concerning our people. The work is indeed "a marvelous work and a wonder," and the marvel and the wonder reveal to us God's power in restoring the gospel and the manner in which the history of the ancients was preserved and brought forth.

A writer remarks that one can imagine the position of one who sits down to compare a work upon his own or any other country when the necessary material was everywhere kept a secret: and does it not appear to be a marvelously providential act on the part of our kind Creator that the means have been placed in the hands of his people of obtaining the ancient history of this chosen land—how it was kept in safety and how they came forth speaking out of the

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ground fulfilling the poetic prophecy,

Truth shall spring out of the earth and righteousness shall look down from heaven.

Campbell states that all Europe has "opened its records to the people, with the exception of England, whose state-paper officials at times permitted the examination of documents only after charging exorbitant fees."

When we consider that the histories of other peoples have had to be revised and rewritten, we can afford to exercise a little charity toward the savants who have treated the writings of the Saints with ridicule and contempt. We would add a few thoughts of the writer mentioned in reference to some of the falsehoods attached to the history of our own America.

The pilgrims who settled Plymouth had lived twelve years in Holland. The Puritans who settled Massachusetts had all their lives been exposed to a Netherland influence, and some of their leaders had also lived in Holland. Thomas Hooker coming from Holland gave life to Connecticut, which has been called the typical American commonwealth. Roger Williams, who founded Rhode Island, was a Dutch scholar. Penn, who founded Pennsylvania, was half a Dutchman, and New York and New Jersey were settled by the Dutch West India Company.

He says:—

Here is a country which was settled by men of divers nationalities, although all American history has been written upon the theory that we are an English people with English institutions.

So, then, if the critics are so plain-spoken as this, for he says, "Sir Henry Maine in his last works speaks of the nauseous grandiloquence of the American panegyrical historian!" what may we not expect them to say about Latter Day Saint historians and their works?

We read that Sir Robert Walpole, lying upon his deathbed, requested a friend to read to him. He was asked to select a book. "Anything but history," he entreated, "for that must be false." History, it is said, is like the work of the photographer; it depends for its accuracy upon the material, the workmen, the focus, and the atmosphere. Our history has for its materials the events which go to make up the experiences of a peculiar people and the lives of men who, like the early apostles, waded through depths of difficulties, and endured more hardships than those of the colonists in order to propagate the doctrine of Christ. Our liberal American institutions have opened the way, and the church been unmolested and her records preserved.

The scholars are delving among the historical documents, and France, Spain, Holland, and other countries are said to be aiding them. The history of France they have caused to be rewritten, showing the peculiar traits of the Huguenots "whose love of independence became identified with that of Americans after their emigration to this country." Their documents had been held secret; but we as a people have none that are inaccessible to rich or poor or to the people of any clime: not like those which they tell us are in the archives of the Vatican which, if attainable, "would solve many historical problems."

The increased unrest and seeking after light and knowledge are bringing about a greater desire to gain correct information. The prophesies of old are being fulfilled, and the signs of the times are full of meaning.

Thus the divineness and authenticity of "the books" is testified to, and we can patiently wait for the salvation of the world which rests upon their acceptance as the revealed word of God.

ABBIE A. HORTON.

INDEPENDENCE, March 18, 1901.

Selected Articles.

JEWS IN UNITED STATES.

In all the world there are said to be about six million orthodox Jews, nominal adherents of the Talmud; and an equal number of Jews included in other branches of the nations in different parts of the world, many of whom are lost sight of by heredity, immigration, absorption by their environment etc. Recolonization and migration are bringing Jews into England and into the United States in large numbers. Probably there are one and one half million Jews in the United States, or nearly double the number existing in our country seven years ago.

Hebrew immigration is increasing. Much of it is from Continental Europe, especially from Russia. In 1899, there were 37,415 Hebrew immigrants, and in 1900, there were 60,764, an increase of 23,349, or 62 per cent. Very few of these immigrants settle in the far South or the far West. They settle in the great cities of the East and the Middle West. Of those who came in 1900, Connecticut received 828, Maine 72, Rhode Island 220, Vermont 5, New Hampshire 31, Massachusetts 3,821, New England 4,977, Illinois 1,863, Maryland 1,085, New Jersey 1,437, Pennsylvania 5,304, New York 43,653. New York received two thirds of the total Hebrew immigration of 1900 and New York City probably absorbed a large majority of them. The total skilled laborers were 21,047, of whom 21 were brewers, 269 were tobacco manufacturers, 6,031 were tailors. The common laborers were 5,185. Total miscellaneous 9,484. No occupation, including women and children, 29,980.

According to the census of 1890, the latest whose results are available, the number of Jewish congregations in the United States was 533, 316 being Orthodox and 217 Reformed. Connected with these congregations there were 200 ministers, 125 being Orthodox, and 75 Reformed. The total number of communicants or members of these congregations was 130,496, comprising 57,597 Orthodox and 72,899 Reformed.

In Jewish congregations the head of the family only is counted. The members of the family are represented by one person. The number given as communicants, therefore, does not indicate the actual number, or what we should call members of the synagogue. It might more appropriately be called number of families. Members of families may, upon attaining their majority, rent a pew and be counted as members of the synagogue or temple, but they seldom do so until they have a house of their own.

The Jews in America have no religious head. Each congregation is responsible to its members only, and the statistics of the congregations are not periodically or frequently gathered, as is the custom in most religious denominations.

In 1890 there were reported in Massachusetts the following members of *Orthodox* Jewish congregations, 1,201; by counties, as follows: Berkshire, 26; Suffolk, 1,000; Worcester, 175. Members of *Reformed* Jewish congregations, 1,300; all of Suffolk county. There has been a considerable increase since, more especially in Suffolk county.

The Christian interests of Israelites are regarded as too important to be overlooked, slighted or prejudiced by race prejudice, or by any defections among Hebrew-Christians, however numerous or conspicuous.—*Sel.*

"DAMNATION OF INFANTS."

A sad letter comes to this office from a lady who was once a Baptist, but is now a Presbyterian. Since joining the Presbyterian Church, she says she has discovered that that church believes in the damnation of infants, and as her three children have died, she is distressed beyond measure by the aforesaid doctrine. My reply is, that there is not a good man in the Presbyterian Church or any other church who believes in the damnation of infants. If any good man ever announced such a theory by voice or pen, he was, to say the least, a religious crank, however many talents he may have possessed. We hereby offer a liberal reward for the name of any man of sound mind and good character who will state that he believes in the damnation of infants. In the census which the Bible gives of the inhabitants of heaven, the children are in so large a majority that it is distinctly a children's heaven.

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What else can you make of the saying of Christ, "Of such is the kingdom of heaven?" In that world the adults are in the minority. More children in the house of many mansions, and in the temple, and in the street, and in the towers, than souls of men and women. Let not our correspondent, or any reader of these lines, fear about the destiny of their little ones. I wish that all those of us who have come to manhood or womanhood were as certain of heaven as are the babies. No mother ever took a sick child out of a cradle so gently and lovingly as Christ lifts the dying infant out of the pain of croup or scarlet fever into the raptures before the throne. Indeed the better world is so full of children that if you do not like children you had better stay out of heaven.

The Presbyterian Church will at the next meeting of its general assembly send flying that passage in their creed which allows any uncertainty about the future happiness of any infant. My theory is that the offensive lines in that creed were either an interpolation by some one who wanted to make religion obnoxious, or that through inadvertence, or a hearty desire on the part of the members to get to their homes, that weak plank of the religious platform was allowed to stay. A swarm of flies and mosquitoes in Philadelphia on the 4th of July, 1776, hastened the adjournment of the convention that was making the Declaration of Independence, and those who were signing the document had to put down their pen to scratch the inflamed cuticle, and some disturbance not reported may have hastened the adjournment of the Holy Fathers who were preparing a creed for the Presbyterians of all centuries. Or it may be that some "prentice hand" put in its work while the old theologians were asleep in their chairs after their exhausting labors in explaining the eternal decrees. — *Christian Herald, January 9, 1901.*

Letter Department.

EXCELSIOR, Pa., April 12.

Editors Herald:—After thirteen nights of earnest contest, our discussion with one of the brightest lights of the Holiness persuasion came to an end with a complete victory for the truth. We turned all in our favor except the few who claimed to be holy, perfect, and could not be changed. Nevertheless, we succeeded in weakening some of them in the belief that they were the only people, and that all others must finally succumb before them. One of their staunch members was heard to say that the debate would ruin their church. Like Job of old, so sure of the right were they that they wanted the debate inscribed with "an iron pen, and lead in the rock forever." So they sent to Wisconsin for a man competent to take it down in shorthand and have it published to the world. I feel perfectly well satisfied with the results, for God was abundantly with us from beginning to end. Never in all my experience in the ministry have I realized such peace of mind, calmness of soul, liberty of thought, and freedom of expression as was enjoyed while defending the truth in this discussion, consequently, am not ashamed (if reported correctly) for it to be placed in the hands of every man, woman, and child in the land. Will meet in a few weeks to examine the manuscript. Notice of its publication will be given later.

My opponent was a very zealous advocate of his peculiar philosophy, and very fluent in expressing it. He was above the ordinary in fairness, and with his congregation and three ministers, entered the arena with manifest confidence of success, which could be plainly read in their countenances. But a change took place in their facial expression as the contest drew to a close. On Sunday evening before the close, after dealing such a death blow to their little image they had, for many years, serene worshiped undisturbed, and held up as the only accepted homage, it was a little pitiful to see them lingering around in little groups discussing and examining the chart which played such havoc with them, or like one expressed it, "Like mourners gathered around their departed friend paying their last tribute." We might have sympathized with them had they not made such loud boasts that they were the only church accepted of God and all the others, including the Latter Day Saints, were offsprings from the beast spoken of in Revelation.

The chairman acted very fairly. Had us stop with him part of the time, and made no hesitancy in expressing himself as being "on our side."

At the beginning of the discussion my opponent's people would sanction about every word he would say, but on the second night he stopped them, which was a very good thing, or the discussion would have ended in confusion, for about twenty-five of the leading people got together and agreed that if there were to be hallooing on one side there would be on both, so they came out the second night to loudly sanction all I would say.

For three or four nights his preachers would hand him notes while speaking, or when he would lose himself they would help him, but the chairman put a stop to this by saying, "Mr. Ebeling has no help while speaking, and I will not allow it on the other side. These two men for it." This fell heavily upon them.

On concluding my closing speech, the congregation cheered and clapped their hands. This started them again to yell, "Amen," "Praise the Lord," etc. Again the chairman arose and told them as long as he was chairman he would not allow it, and further said, "If I had not stopped it in the beginning, the meetings would have been ended in uproar, for there are ten in this congregation for Mr. Ebeling to Mr. Riggle's one."

The people wanted to take a vote, but Mr. Riggle would not agree when the chairman asked him. The only reason I was anxious to let it go to a vote was that he could not refer to the people as evidence of victory when asked about the debate, as he does when asked about the one he had with the Advent last summer at Rootville.

Brethren, I do not write this in a boastful spirit but only to add my testimony that God is with us here as he has been with many of you in other places. I can also confirm what Bro. I. N. White wrote a short time ago; namely, that all those engaged in discussion with him against the restored gospel were, in God's own due time, confounded and their shame made manifest. This is true with my opponent, and he keenly felt it several times in the discussion.

I took the position that the "rock" upon which Christ built the church was revelation, and when Mr. Riggle endeavored to refute it he could not say the word *revelation*, but would pass it by, by saying, "I cannot think of the word I want, but you know what I mean." The people would laugh while his face would crimson with shame. I am now perfectly satisfied that the "rock" is divine revelation.

In his last speech he lost himself entirely, and turned to one of his brethren and asked him where he was, or what he was talking about. This, I believe, is in answer to the fervent prayers Brother Baldwin and I would send up to the Father from our secret chamber every evening before going to the church. The prayers of Bro. Baldwin were far more beneficial to me than all the loud prayers of my opponent's congregation, the assistance of the three preachers, and the stenographic report of all my speeches to which he had daily access.

We went there as two strangers in a strange land, where we had never been heard of before, with the Bible in our grips and the blessed promises of Christ in our hearts, feeling bold and confident that if faithful and humble God would do the rest, and this we gloriously realized ere we left, by the score of friends which flocked around us urging us to visit them, and come again when the roads were in a better condition and preach for them. Groves and schoolhouses have been offered us, which we will occupy in the near future.

The following from the *Semi-Weekly Enterprise*, sent to me by an unknown friend, will speak for itself:—

"The religious discussion, which is now a thing of the past, closed last Wednesday evening. It was in session two hours each evening for thirteen evenings in succession. Rev. F. J. Ebeling and Rev. H. M. Riggle, were both sincere, earnest speakers, and each presented the truth as they understood it in a candid, honest manner. Rev. Ebeling and Rev. Baldwin left this place for their respective homes at Palmer and Sharon, Pennsylvania, last Thursday, both having made many warm friends at this place during their stay here, and it is hoped that they may return sometime in the near future and hold a series of meetings at or near this place."

Although the roads were in a terrible condition, yet the meetinghouse was full, and some standing, until the end. O, how easy

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it is when God is with us, and what a miserable failure we make of it when left to ourselves. I feel more like absolutely trusting God in the prosecution of his work than ever before.

In the far-off, favored spot of Zion, I fancy the busy scenes of the conference, and the many dear brethren who have endeared themselves to me by the pleasant associations of the past, the blessed privileges of quorum meetings, the grand schooling, all of which my heart yearns to enjoy, but cheerfully make the sacrifice.

I came here one week today unexpectedly, announced at the Sunday school for preaching in the evening, and had quite a nice crowd. Have been preaching each night since. The Saints have captured everything for miles around here. We can get places to preach in and congregations to preach to, when others cannot. A more liberal and benevolent class of people will be hard to find than in western Pennsylvania. All vie with each other in making things pleasant for a Latter Day Saint elder. When I read of my brethren in the different parts of the world suffering for the want of a friend, how I wish I could send them some from these parts to administer to the aching wants, and drop a sympathizing word, of which I know the golden value, by the absence of them in other fields.

Yours in the eternal conflict,

F. J. EBELING.

FULTON, Iowa, April 18.

Editors Herald:—Some thoughts have come to me about fasting. The Saints were to fast before conference so that the Lord might see the humility of his Saints. Was that fasting, or is any or all fasting acceptable before God? Are we so living that we by fasting and prayer can receive the blessings we seek or ask for? Our Master at one time told his disciples of a certain evil spirit, This kind goeth not out but by fasting and prayer. Daniel, by fasting and prayer and supplication, sought of the Lord concerning the captivity of his people. The Lord saw the contriteness of his heart and granted his request. He had lived as was pleasing unto his heavenly Father.

The children of Israel did not please God. (Isaiah first chapter.) The Lord there tells his children what to do in order for him to love, hear, and honor them. He says: Relieve the oppressed, judge the fatherless, plead for the widow. Are we so living as a people? When calls come to us pleading for help, do we help those who are in need? In Isaiah 58 we read: "Wherefore have we fasted?" The Lord did not hear them, even if they had afflicted their souls, because they did not loose the bands of wickedness, did not undo the heavy burdens, nor let the oppressed go free.

Did not the Pharisees fast? Yes, twice a week. Did God hear them? Did they fast unto the Lord God? No. Christ told us how to fast: Not to be as the scribes and Pharisees, but wash the face, anoint the head, and be pure of, or in, heart; do unto others as we wish others to do unto us; live by every word that proceedeth from the mouth of God; not thinking and doing those things that are not pleasing to God, and then fast to get in divine favor with God again. We can deceive men here, but will we be able to deceive God? No!

We should deal our bread to the hungry; the poor we should bring into our house. The naked we should clothe. Then shall we call and the Lord will answer. We shall cry, and the Lord will say, Here am I. Then the Lord will guide us continually; satisfy us so we will be like a watered garden, like springs of water that fail not.

If we do as the Lord directs, then his promises are yea and amen to us, but if we fail to serve him, take advantage of old or young, saint or sinner, we may fast and the Lord will not hearken to our prayers, but instead our fasting will be stench in the nostrils of our God.

While I do not fast as often as some others, perhaps, yet I do not think it wisdom to fast one day and the next day gorge these temples of ours, for we are not our own, but we are Christ's, and Paul says we must not defile the temples of God.

May God grant that we so walk before our Father that when we come before him with fasting and prayer, we may enjoy the Spirit of our God and that he will then grant our requests. There should be wisdom connected with fasting so that God may be honored.

Your brother,

JOHN HEIDE.

JOY, Ill., April 15.

Dear Saints:—It is through the goodness of Almighty God that I am permitted to write my experience in the last few months.

On December 4, my wife, little babe, and I went to Millersburg on business, where, at the home of my wife's parents, Mr. and Mrs. C. E Lunn, I was taken severely sick with what we thought heart trouble. That night we sent to Joy for Brn. J. W. Terry and E. T. Bryant, and they came and administered to me and I seemed to get better right away, although I was bedfast. I seemed to improve for a few days, and was then worse again. My wife, not being a member of the church, sent for the doctor of that place. He attended me for several days, but the more medicine he gave me the worse I I got, until finally they quit giving me medicine at all. Then came the struggle between life and death. I lay there almost as if dead for two days, when the Lord opened the way for me to be healed. He poured out his Spirit upon me and I felt as though I could get right out of bed and show the people there that God has power to heal whom he may so will. There were some present who did not belong to the church, so they wanted to see if the burns and blisters were gone from my side where hot applications had been placed to relieve the pain; and when they looked, sure enough my flesh was as smooth and natural as could be. Surely God who had power to take away that severe pain also had power to take away those small scars from the outside of my body.

That was on Friday, and that night the Lord opened the way to heaven and showed me the different rewards, or the many mansions in his house, and I also saw many wonderful things that God, the giver of all that is good, has in store for all those who love and serve him. He also brought before my eyes that awful place called hell, and showed me what misery and torment were in store for those who love evil rather than good. And a voice said unto me, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

I often think, Do we as Saints live as near to God as we know we ought? Do we think of the awful place of torment that we are sure to go to if we know the will of God and do it not? Dear Saints, this reward of eternal life promised to the faithful, is worth all of our efforts in this short life on this earth of sickness and death.

Just one week from that time I was able to ride home, a distance of seven miles. On the next Friday night I was taken ill again for some cause, I know not what. Two doctors attended me, but to no avail. I was out of my right mind and very sick. On Wednesday night they thought I was dying, but I rallied again. My people expected me to die at any moment. The next night I was so much worse they had the doctor come, but he could do no good, my pulse was almost gone, when I motioned for my Bible, as I was too weak to speak. When they understood me they gave it to me, and by the direction of the Holy Spirit, I turned to James 5: 14, 15. So they sent for Bro. J. W. Terry, who came and administered to me, and I went to sleep in a very short time, and when I awoke in the morning I felt much refreshed, and from that time on I have been improving, and am now able to get out of doors and around again. I am determined by the help of God to live nearer to him in the future than I have in the past, and to do all in my power to help spread this grand and glorious gospel of latter days. Hoping and praying for the welfare of Zion, and asking for an interest in the prayers of all God's people everywhere, I am,

Your brother in Christ,

ORAL E. SADE.

JEFFERSON CITY, Mo., April 23.

Editors Herald:—As this city is near the field of labor to which I have been appointed, and as Bro. John McKinzie lives here, I concluded to stop and see him and visit the state capitol. Bro. McKinzie is now eighty-two years of age. He was baptized in 1851, and has been living in this city nearly fifty years; and the best part of it is that he, though isolated, is strong in the faith and is well respected by the people.

This morning I found and talked with two Brighamites. One of them expressed herself as being well pleased with my visit and said she expected to unite with the Reorganization if she found the truth with us. It was an eye-opener to her when I told her of

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the breaking up of the church into factions after the death of Joseph, and that Joseph blessed his son prior to his death to be his successor.

I received a patriarchal blessing before leaving Independence, and by it I feel comforted and strengthened. May God bless the patriarch. I hope others will be appointed soon, for surely I believe all Saints who can should receive this blessing. I enter on the year's work with hopefulness, trusting in him who is mighty to save.

C. J. SPURLOCK.

ENGE, Norway, March 31.

Pres. Joseph Smith, Dear Brother:—I just said to papa I would like to write to the HERALD, and he said, "Go ahead," so I thought I would write a few words from this far-off country.

I am so glad that papa is preaching to these people here in Norway. People here have been so long in the Lutheran Church that it takes a long time for them to accept this gospel, but I think when the summer comes there will be more people to understand it well so they can accept it. I am helping papa now to play and sing when he holds his meetings. Before, I could not pray in assembly, but now I can. I open my lips and the words come to me from the Lord.

I send my best regards to all my young brothers and sisters in Lamoni and all the other Saints. I hope to meet some of them in Graceland College, where I should like to study some day.

I had a wonderful dream last night. I dreamed that many people and my father and I were walking up a sandy street, and we were going to a building which looked something like a temple or a church. I have a picture of the temple drawn as I saw it in the dream. It was very beautiful. The whole temple looked like gold. It shone so in the windows that I could not look in them. But before we came to the temple we had a lunch, and we had meat for lunch, and there was one who left a large piece of meat on his plate, and I went and took it, and ate it, and kept on eating it, but I never could get through. Afterward I got lost and went another way, and I met some other boys and they wanted to borrow my hats and caps because I had so many of them, and I let them have some of them. I had a soldier cap myself, and I went on farther and farther, and I came to a place where I had to jump over creeks to get over, and it began to get darker and darker the farther away I went, and that is the end of the dream.

Hoping to hear from you sometime and that I may understand the meaning of this dream, I will close my letter.

Your brother in Christ,

AXEL T. ENGE.

Tahiti, PAPEETE, 2 no Eperera, 1901.

Bro. Joseph Smith, Peretiteni no te Etaretia faaapi hia a Ietu Mesia te feia mo'a o te mau mahana hopea nei e te Amui raa o te feia mo'a atoa i Amerita na.

Iaorana outou atoa na i roto i te ioa no to tatou Fatu ra o Ietu Metia amene. No to matou hioraa i te mau faatere raa porao ore a to tatou taeae ra o Ioseph F. Burton e to tatau tuahine ra o Ema i te tau i mairi ae nei, o tei faatupu i te roo maitai no te Etaretia i teienei mau fenua rii, i tupu ai to matou manao, e mono faahou atu i te ani raa to matou i faatae atu ia outou i te Eperera i mairi ae nei, o tei ani atu ia outou ia faahoi hia mai raua i roto i teienei mau fenua rii.

Iaorana.

To outou pue taeae here i te Fatu,
D. M. POHEMITI, peretiteni no te tufaa i Tahiti.
W. R. WIRIAMU, peretiteni o te pupu peretiputero.

PAPEETE, Tahiti, April 2, 1901.

Bro. Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, and also to the whole body of the Saints situated in America:—

May you all be well in the name of our Lord Jesus Christ. Amen. Seeing that we have no fault to find with the manner in which our brother, Joseph F. Burton, conducted the affairs of our church when here, and also that of our sister, Emma, in the time past, which has given to the church a good name among these islands, we are therefore encouraged to repeat our request which we forwarded to you in April of last year, which request was that you would favor us by sending them to us again in these small islands.

Farewell.

Your brethren in the Lord,
D. M. POHEMITI, President of the Division in Tahiti.
W. R. WILLIAMS, President of the Presbytery.

This is a literal translation, and I also add my name to the request.

ISAAC S. HENRY.

Selected Poetry.

"THEY SAY."

Have you heard of the terrible family "They,"
And the dreadful, venomous things they say?
Why, half the gossip under the sun,
If you trace it back, you will find begun
In that wretched house of "They."

A numerous family, so I am told,
And its genealogical tree is old;
For ever since Adam and Eve began
To build up the curious race of man
Has existed the house of "They."

Gossip mongers and spreaders of lies,
Horrid people whom all despise!
And yet the best of us now and then
Repeat queer tales about women and men
And quote the house of "They."

They live like lords and never labor,
A "They's" one task is to watch his neighbor.
And tell his business and private affairs;
To the world at large they are sowers of tares—
These folks in the house of "They."

It is wholly useless to follow a "They"
With a whip or a gun, for he slips away
And into his house, where you cannot go,
It is locked and bolted and guarded so—
This horrible house of "They."

Though you cannot get in, yet they get out,
And spread their villainous tales about;
Of all the rascals under the sun
Who have come to punishment, never one
Belonged to the house of "They."

—*Ella Wheeler Wilcox.*

Mothers' Home Column.

EDITED BY FRANCES.

"What the leaves are to the forest,
With air and light for food,
Ere their sweet and tender juices
Have been hardened into wood—
That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below."

THE SCOPE OF OBEDIENCE

is as high as heaven, as deep as hell, and as broad as eternity. It includes each twinkling star, every pale moon and flaming sun of the untold thousands of shining worlds that roll in the immensity of space; each tiny blade of grass, with every varied form of vegetation up to the giant oak; every form of life, from the coral insect up to the myriads of glorified beings that surrounded the throne "of him who worketh all things after the counsel of his own will."

Jehovah said: "This is my beloved Son, in whom I am well pleased; hear ye him." Jesus, the great teacher, said: "I do always those things which please him." That at which Jesus aimed was that the will of God might be done on earth, as it is in heaven. Every vibration of the ponderous heart of nature forces its life fluid through the entire creation of God, thus perpetuating life in its varied forms and inspiring obedience to the laws of him that sitteth upon the "great white throne." From the first germs of human life to the fully developed and perfected and sanctified man and woman, each and every palpitation of the human heart should not only force its life fluid into every part of the body, but by its power should the principle of obedience be instilled into every fiber of the brain, every muscle of the flesh, every organ of the body, and every faculty of the soul. All our powers should be combined in rendering obedience to him who is the giver of every good and perfect gift.

This not only includes the assent of the mind that the laws are good, but the carrying into effect every provision of God's eternal laws. The laws governing procreation and the development of body and the perfecting of the soul; eating, drinking, sleeping, working, resting, living, and dying are included. Conjugal affection, parental love, obedience to father and mother, love for brothers, sisters, friends, neighbors, and enemies; the cultivation of spirituality, morality, sociability; the development of every organ of the body and faculty of the mind and power of the soul, is within the scope of obedience. Fully understood and properly complied with, it brings an increase

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of love, peace, and joy. It strengthens the body and enlivens the soul; it removes doubts and fears and makes the home a blessed place; sorrow and trouble flee away, and God and heaven come very near. It makes life worth living, and removes the bitterness and sting of sin; and even death, to the obedient, is sweet. The dying soul beholds the glory of the eternal world and reaches out its arms to greet the coming Lord, and joyously rests in the bosom of the Eternal One. Such is the scope of obedience.

C. E. BUTTERWORTH.

DOW CITY, Iowa, March 12, 1901.

OBEDIENCE BY EXAMPLE OR PRECEPT.

Obedience, whether it refers to parent or child, is a law always in force. It may be enforced by our heavenly or earthly parent; but when by the former, obedience is always attended with a blessing, for the Scriptures say, "If ye are willing and obedient, ye shall eat the good of the land."

Scriptural obedience is clothed in these words: "To walk after the Lord;" "to amend your ways;" "to heed his voice;" "to fear him." This, it says, "is better than sacrifice."

We will now consider this principle as practiced in the family circle. As discontent or a contentious spirit is one of the first fruits of disobedience, those parents who cultivate it are setting an example which must bring the whole family under the rebuke, "They that are contentious," "unto them, indignation and wrath."

It is said that his servants ye are to whom ye obey. If parents are unfaithful and do not obey the commands of God, the children obeying such or following such examples become servants to sin. This cannot be required, therefore, but as Paul says, they ought to follow God; and in so far as the parents' precepts are good, the children should obey them. This idea is expressed in Ephesians 6:1, "Children, obey your parents in the Lord, for this is right."

We have brought to your minds the great blessing in store for the obedient, and now the darker side must be shown, for as the parent is seeking the child's welfare, he must enforce obedience by wise precept or something harder to bear in order to be justified, for the punishment for disobedience is severe and sure. If the parent can realize his own condition before God, how *pitiful* should he feel to his disobedient child, though he punish him severely.

This thought suggests the great responsibility resting upon the parent, the necessity for his own purity of life, and his own correct example. Our only guide is the command of God, and he says through his servant to the *parent*, not to the little child, "If we obey not the voice of Christ, neither of his chosen ministers, we ought not to be fellowshiped by the Saints, but remain in shame." Therefore Saints who are not living faithful lives cannot be said to be proper examples; and should they teach pure precepts, the children seeing their parents' disobedience cannot be made to have confidence in what they shall teach them.

Very unfortunate is the life of that child who, being reared in the church, learning from week to week there and in the Sabbath school, lessons of charity, gentleness, and peaceableness, shall hear at home evil-speaking from those "living in malice and envy, hateful and hating one another." Can we think it right to demand in such a place, obedience by example? We think not, but rather let the children old enough to know the evil of such things protest *in meekness* against them as did Paul in his letter to Titus.

When the mother begins to talk about obedience of children, mountains seem to rise before her. The weight lies heavy on her heart. There have been no doubt great sacrifices made in her life for them. She has, in her maternal affection, stood as priestess, supplicating heaven in her inmost soul for the welfare of her offspring. But her weaknesses lie like obstacles in her pathway, and to cultivate the virtues, to heed the voice that is above and to follow in the footsteps of the Savior for her children's sake as well as for her own, is too great a task. Ah, mothers! can we not do this for our youth and for His sake who has with prayers and cryings and tears learned obedience through suffering for us?

To the fathers and mothers who have accepted the truth, as Peter says, "unto unfeigned love of the brethren," we say, How happy your lot! Strengthening and being strengthened, loving and being loved, helped in adversity, cheered in prosperity, what shall debar you from receiving a good reward for your upright life, setting an example worthy of emulation and teaching the principles of salvation to your offspring, for the family altars you have raised, and the blessed words of truth read in their hearing.

There is nothing more easily discerned in a child than the indications of the habit of obedience or disobedience. By precept or example or by both the habit has fastened itself upon the child's character. If he has learned obedience at home, he will be sure to be obedient to his teachers and to show respect for his superiors, whoever they may be. The obedient one is known in whatever circle it may move. Like the apostle commending the Romans, we may say to such a one, "Your obedience is come abroad unto all men," and this worthy and noble quality in the children always reflects upon the parents and carries with it everywhere an influence for good.

ABBIE A. HORTON.

THE BEST MEANS OF OBTAINING OBEDIENCE.

I have thought and prayed for years upon this subject, that I might bring my children up to obey their parents and love and obey their God. Parents should recognize the fact that their natural relationship gives them the exclusive right of directing the affairs of their own household; that the self-assumed responsibility of parentage makes such government a stern duty, and unless qualified for such government, they are unqualified for parentage. With such wisdom as nature, experience, observation, and study have given them, they should mark out a policy of government, and see to it that nothing interferes with the executing of that policy. Of course, this will be difficult and often disagreeable, but the path of duty, however rough, is the only safe one to travel.

Give the children some work to do and see to it that it is done. Let them have a little time for music and singing, and also a time for play. Mothers should join in helping the children to make home just as happy and cheerful as it possibly can be. We should be very careful of the example we set before our children. Don't fly into a passion at every trifle. Some people might learn a lesson by watching the little spider. It builds its web as oft as it is torn down with matchless patience and perseverance.

We should be careful not to be too strict with the children. I have known families so strict that when the children got away from home they were anything but good. And again, we should not be too indulgent. I believe one is just as bad as the other. But teach the children to love you, to place their trust and confidence in you. In this way we gain their confidence, and they are ready to go at our bidding.

Carry the radiance of your soul in your face and let the children and the world have the benefit of it. We cannot sit down and say there is nothing for us to do, for

"There's a work for me and a work for you,
Something for each of us now to do."

JENNIE BAKER.

DOW CITY, Iowa.

HOME COLUMN MISSIONARY FUND.

SOUTH SEA ISLANDS.

Avatoru Rairoa	$ 6 20
Manahu	17 20
Tikahou	6 70
Tarona, Tahiti	10 10
Niau	5 30
Arutua	5 40
Panau Kaukura	22 90
Apatai	3 90
Takapoto	11 20
Tiona	2 10
Total	$91 00

THE above is the contribution of the sisters of the Island mission towards the spreading of the gospel. Surely they have done nobly. —ED.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE GENERAL CONVENTION.

(Continued.)

A resolution from the report of the Improvements Committee obtained to the effect that a "lesson committee" be appointed who should decide upon the lesson course for the *Quarterly* and also to act as the revising committee. But when it came to appointing the committee, it was found almost impossible to get persons who were willing to accept the responsibility of acting in both capaci-

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ties. Whereupon the impracticability of the plan was shown. It was then moved to reconsider the resolution providing for such committee. The motion to "reconsider" prevailed and when the original matter was again put upon its passage, it was denied. Thus the whole matter of providing lessons was left to the editor, and the work of revision was delegated to a "revising committee" exactly as it has been for some years past. It will be remembered that the manuscript of all three grades of the *Quarterly* is prepared by the *Quarterly* editor and turned over to the revising committee whose duty it is to "correct as to doctrinal and historical points only." They make any corrections that may be found necessary before it passes into the hands of the printer. Thus we feel that our work is done in a way that would preclude the probability of error, if not the possibility thereof. We are happy to announce that the revising committee is again composed of brethren who are known to the most of us; brethren in whom we have much confidence and whose interest in and understanding of the gospel work is unquestioned. Brn. J. W. Wight and Heman C. Smith of the "Twelve," and Bro. R. S. Salyards, Church Secretary, constitute the committee.

We might add that the duty of assisting in selecting the *Quarterly* editor usually delegated to the revising committee was not added to their work this time. The matter of "selecting the editor and fixing the compensation thereof" was left to the officers of the General Association. Sr. Anna Salyards whose work we have all seen so long and regarded so well was continued as "editor in chief," with privilege to nominate her assistants should she need any. We pray God to bless her and strengthen her for the work she has at hand.

It was moved to appropriate "$150.00 for the expenses of the executive officers of the association for the coming year." This is the amount usually set aside for that purpose. But it was moved to add $50.00 thereto. This amendment obtained, as also the motion as amended. Thus making the appropriation $200.00 for the coming year. There is not much significance attached to this except as an indirect indorsement of the work done by executive officers, and an approval of pushing the work further if found expedient. It is not always *what* is done that discourages or encourages as the case may be, but the manner in which it is done. The matter above referred to was only one of the routine items of regular business, but the cheerful, willing manner in which the action was taken, was cheering to those who had done the work and who were expected to carry it for another year.

Another matter, "last but not least," was the outgrowth of the meeting of the primary workers. A committee consisting of the "primary workers present" was appointed to prepare the matter they wished to present. Their report was acted upon and adopted by sections. Altogether it provided for the getting out of a "help" for infant class teachers with lessons drawn from the life of Christ. It is supposed that it will contain hints on the work in a class of very young children. Provide for the teacher what she needs to know about what and how to interest and instruct those so small. The matter has not yet been arranged by the editors, so we can only speak of what has been suggested. The editorial work was left in the hands of experienced and successful primary teachers. They are also experienced in the editorial line. Sr. Lucy L. Resseguie assisted by Srs. Dora Young and Audentia Anderson will prepare the manuscript. How soon this matter will be out, we are as yet unable to ascertain, but notice will be given in due time.

The officers of the General Association held three sessions of business and consultation prior to separation. This was in preparation for a vigorous year's work. Will you assist us? We trust you will.

A SUCCESSFUL SUNDAY SCHOOL.

To make a success in any line of work, you must be in love with that work; and this is especially true of Sunday school work. I believe if the superintendent, other officers and teachers make their work a labor of love—love for God and their fellow men—they will most assuredly have a successful Sunday school.

Where there is love there is harmony and union; and "in union there is strength." This is what we need most,

A UNITED EFFORT,

a complete harmony, like a sweet strain of music sang in perfect unison, the voices blending until you cannot distinguish one from another. Where this condition exists, you will undoubtedly find a flourishing Sunday school, the scholars partaking of the spirit of their elders.

The Religio has been called (and very aptly, too) "the Lord's training school." Do you not think that the Sunday school is a kindergarten and training school combined? Here we see the little buds of promise—the men and women of the future—lisping their first lessons from the Good Book, their little minds opening to a knowledge of God's word, just as the tender young plants open their leaves to the sunshine of heaven. "As the twig is bent so the tree will grow." Here, then, is our greatest,

LABOR OF LOVE;

to train these little ones so that they will make noble men and women. Then in the years to come, as the old soldiers drop out of the ranks, these children we are now training, will be ready to take their places, strong in the faith implanted in them from childhood.

If you would have

AN INFLUENCE OVER CHILDREN,

gain their love and confidence. This should be the first thought with every teacher: take a live interest in them and their little joys and sorrows; teach them to think; give them correct ideas of God and his ways of dealing with us. If you implant one good thought in their minds each Sunday, you will accomplish a great good.

Now I come to something which we consider very essential in the Sunday school,

THE SINGING:

How those little ones do love to sing! Therefore give them a chance to sing. A good plan is to remain half an hour after Sunday school and practice with them, then sing the songs they know best. What if they do get old? When that happens teach them new ones.

And last, but not least, I mention

ATTENDANCE.

Where the Sunday school work is a labor of love, the attendance will be prompt and regular.

The responsibility is great, but a helper is always near. As a brother once said to me, (and I have never forgotten it,) "Prayer is the key that unlocks the treasure-house of heaven." MRS. BELLE MCMILLEN.

For the Kirtland district convention.

INSTITUTE NOTICE.

Massachusetts institute will hold its first session at Fall River, Massachusetts, May 11, 1901, at 2:30 p. m. As this is our first work in this line, we shall expect a large attendance of officers and teachers from all the branches. Most of our faculty are normal graduates and will present work from successful teaching and scientific training in modern methods which will help our young teachers to better understand their duties as teachers. Come out and see what we can do for you, and expect to give in exchange your own experience. No business is to be transacted, but five full sessions given to class drills, methods, etc. Send your branch reports by May 5 to secretary, Miss Ora V. Holmes, Diamond Hill, Rhode Island.

M. C. FISHER, Supt.

Conference Minutes.

EASTERN WALES.

Called to order at Lydney, April 6, by the president, T. S. Griffiths; M. Bishop, secretary. The following branches reported: Cardiff, Lydney, Nantyglo. Elders reporting: H. Ellis, T. S. Griffiths, T. Gould, T. Jones, J. Jones; Priests, J. Evans, E. J. Holford; Teacher, C. Kelsey. A motion was presented by Lydney branch: Resolved, That we define strong drink as follows; viz., beers, ciders, and all fermented wines and spirituous liquors. Conference passed a resolution that we favor a reunion. A motion was presented by Cardiff branch that district fund be revived, and that all heads of families and those able to do so be invited to contribute 1d. per week. Treasurer's and Bishop's agent's reports were read, audited, and found correct. Resolved, That no money be paid out of district fund except by vote of conference. The spiritual authorities of the church were sustained, also the present officials of the district. A vote of sympathy was passed, as follows: Whereas, It has pleased almighty God in his infinite wisdom to remove from our midst our colaborer and beloved brother, Elder A. N. Bishop, we, the officers and members of the Eastern district of Wales, in conference assembled, herewith express our heartfelt sympathy and sorrow with our sister and her family in their sad bereavement, and we pray that He who doeth all things well may be a husband to the widow and a father to the fatherless; and be it also resolved, That a copy of this resolution be sent to our sister and her family, also sent for publication in the HERALD, and also to be spread upon the minutes of this conference.

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While we feel the church here has sustained a severe loss, we believe that our loss is his gain, and we pray that our Father in heaven may give the comforting influence of his Spirit to comfort and cheer them in their hour of trial and sorrow. Signed on behalf of the district, Thomas S. Griffiths, president, Thomas Gould, vice president. Sunday at eleven a. m., speaking by Elders E. Lewis, J. Jones, T. Jones, T, Gould, T. S. Griffiths, and Priest W. P. Cox. Saints' fellowship meeting at 2: 30 p. m., during which testimonies and prayers were offered and all were cheered by the good influence of God's Holy Spirit Preaching service at six p. m. by Elders T. Gould and T. Jones, who spoke with good liberty. Thus ended a conference the transactions of which, we hope, will do good in time to come.

PAPEETE, Tahiti, April 6.

Pres. Joseph Smith, and the Conference, Greeting; Dear Brother:—If your conference in America continues as long as some have in the past, you will get this report before you adjourn. I therefore send you minutes of our first session.

Everything is moving along very smoothly, except about half of the conference people have the grippe. Yesterday they were some better, and by Sunday I think they will be mostly over it. The Sunday school convention and convention of the Religio closed in good spirit. This convention was the first in the mission for the Religio.

From a little book called Tahiti I quote: "These islands are still considered the uttermost parts of the earth." To this I add, We are indeed in the midst of the sea and the farthest land from a continent, and yet you doubtless will receive this to read before the General Conference before it closes. If so, it will illustrate more forcibly than many other things, the hastening times and the spirit of man to run to and fro, also fulfilling more completely Isaiah 5: 26.

Report of the Religio, called in this country, Society of Zion, as we found it quite impossible to find a word to correspond with "Religio":—

The society convened at eight a. m., April 3, in the church at Papeete, and made choice of the following general officers for the coming year: Neri, of Arutua, president; Bori of Kaukura, assistant, or vice president, and J. W. Peterson, second vice; secretary, Alfred Sanford, Papeete; assistant, Hiti, of Tikahau.

It was voted to grant to all who desired, the privilege to become members of the society without regard to age.

It was decided to allow non-members to become members of the society, with the understanding that if they did not reform, they were in time to be cut out.

It was decided that in case of expulsion the president of the local or branch society should appoint a tribunal of three, much like the pattern used by the church, and that in case of dissatisfaction, appeals might be taken to the mission convention, as we have no district conventions here.

Adjourned to meet at two p. m.

It was ordered, after the usual exercises, to translate and send the minutes of this convention to the general secretary in America.

Temai, of Niau, was chosen treasurer. The treasurer was then by motion ordered to pay for the translation.

It was ordered that each local pay over to the treasurer one half of the money now in the hands of the local treasurers, and that the money be paid out only by order of the convention.

It was further ordered that each local send a report to the next convention, making known the changes and advancement or other work of the locals.

It was ordered that our next convention convene three days before the next mission conference in the same place of said conference.

It was ordered that the locals elect their officers at their second meeting in July and January, and that the presidents of branches be authorized to organize new societies the second week in July.

It was ordered to adopt the work of a lookout committee and a committee to teach and instruct the members their duty with respect to taking in the locals.

Neri, Toane, and Alfrede were chosen to draft a blank for local reports.

It was further ordered that no member of the society who is not a church member or any other person be allowed to smoke or chew tobacco, to drink liquor, or commit any sin whatsoever in the gatherings of the societies.

Adjourned according to previous motion.

The Sunday school convention commenced at nine a. m., April 4, and made choice of the former general officers. Reports were read from seven Sunday schools, after which adjournment was had until two p. m. The regular routine of business was transacted, after which a long and rather mixed discussion was had on the rules as published in the leaflets of instruction sent out by the association which had been translated into Tahitian. The convention failed to see the necessity of a man to build fires in the churches to warm them, and many other things as contrary to nature, as we had rather have some one to fan us than to warm us, so the rules were laid on the table until next convention. In the meantime they were ordered to be printed in the Orometua and a better opportunity thereby given to select such as are applicable to this country, and rejecting the rest.

Adjournment was then had to convene two days previous to the convening of the next mission conference.

On the 5th of April a program of songs and religious dialogues was indulged in from eight to eleven a. m., from two to five p. m., and from seven to ten p. m. At the morning exercise the mayor and his private secretary attended and were well pleased. The following is a list of the number of questions and answers committed to memory by the various schools, for which the highest receives a banner to hold until another school does better. Rairoa committed to memory 1,760 answers, Manihi 1,549, Niau 1,102, Maketea 1,000, Arutua 520, Tarona 100. There are nearly 600 members present and about 200 children and relatives not members. Last night there were fully 2,200 persons in the house and in the yard besides many in the road whom the police would not allow to come in the yard.

Conference convened at eight a. m. Elder J. W. Peterson, in the chair, called the meeting to order. After singing and prayer, the following officers were chosen to preside over the conference: J. W. Peterson president, Lui first counselor, Pohemeti second counselor, Teuira secretary, Turatahi first assistant secretary, Alfred second assistant secretary. Twelve policemen were chosen to keep order in the yard and eight deacons to prepare the house for meetings and keep order. Minutes of last conference were read. Mrs. J. W. Peterson was chosen foreign secretary. The steamer goes in a few minutes, so I am compelled to close. The rest of the minutes will be sent later. Still reading the minutes,

In haste and gospel bonds,
MRS. J. W. PETERSON.

The April number of the *Journal of Microscopy*, published by Bausch and Lomb, Rochester, New York, contains an interesting article from the pen of Prof. C. C. Nutting on "The Laboratory Equipment of the 'Bahama Expedition' from the University of Iowa." This is of especial interest to Iowans, though the *Journal*, as usual, has other interesting and instructive articles.

Miscellaneous Department.

MEMORIAL.

Whereas, It has pleased God in his good providence to remove from our midst our worthy brother and colaborer, David Dancer; and

Whereas, In him we recognized a good and efficient member of the Standing High Council, as also an efficient, faithful worker in every department of the church wherein he was called to act, be it

Resolved, That we as president and members of the Standing High Council of the Reorganized Church of Jesus Christ of Latter Day Saints take this means of expressing, so far as our meager language can, our deep regret at the loss from our number of this our departed brother; but while we mourn our loss, we rejoice in the blessed assurance afforded in the gospel that our heavenly Father doeth all things well, and that our brother has, in infinite wisdom, been taken to the paradise of God, preparatory to his receiving a glorious reward, which is laid up for all those who love the appearance of the Lord Jesus Christ; and we hereby extend our deepest sympathy with his bereaved but faithful widow, praying that God may bless, comfort, and sustain her through life, and in the end give unto her an abundant entrance into the rest that remains for the people of God.

Editors Herald:—At a meeting of the Standing High Council, held at Independence, Missouri, April 20, 1901, I was authorized to submit the above for publication.

In gospel bonds,
ROBT. M. ELVIN,
Secretary.

RESOLUTIONS ADOPTED AND BUSINESS TRANSACTED BY QUORUM OF TWELVE.

The following preambles and resolution were adopted by the Quorum of Twelve at its sessions during the Annual Conference of 1901 at Independence, Missouri, and ordered published.

"Whereas, It is important to know how and to what extent a minister of the church is affected by having charges preferred against him; and

"Whereas, It becomes necessary to determine whether a minister of the church is required to cease official work upon his being notified that charges have been preferred against him, embodying offenses of a character sufficiently grave, if proven, to justify his silence from official duty, therefore be it

"Resolved, That where charges of the above character are preferred, and entertained, the minister so affected should be held as silenced from the time said charges are entertained by the authority having jurisdiction, and should so remain subject to action of proper church tribunal. In cases of doubt as to whether the charges are or are not sufficiently grave to justify silencing the officer reference should be had to the missionary in charge. If, however, said charges are preferred against the missionary in charge, or if he be an interested party, or if for any other reason he be disqualified, reference should be had to the First Presidency of the church, and the advice given by the missionary in charge, or the First Presidency, as the case may be, should govern in the case."

On April 23, the following communication was received by the quorum and considered:—

"To the Quorum of the Twelve, Greeting: Brethren of the quorum, I do greatly desire to be restored to the fellowship and privileges of the quorum. I hereby withdraw the injurious and recriminating statements I have made against the motives of those who have taken part in this affair, without reserve or self-justification.

"I accede to the verdict of the quorum, and

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submit thereto, as I also do to the conference action on the report of the council. And further, I hereby present to the quorum my apology to the quorum, to the church, and to all persons who have been injured in any wise by me during the continuance of this affair; and I hereby declare that should the privileges of the quorum be accorded to me, I will engage in the duties of my calling with a more careful supervision of speech and conduct; and will so far as wisdom may be given to me serve the Master in such way that no wrong, nor harm shall come to the church, the cause, or my colaborers therein.

"Respectfully,

"E C. BRIGGS.

"INDEPENDENCE, Missouri, April 23, 1901."

The following resolution was adopted based upon the above paper:—

"Resolved, That we accept the restitution made by Bro. Briggs, as contained in the document submitted by him today, and that all disability imposed upon him by our action of last year be removed, and he be restored to quorum privileges."

The quorum sustained its present officers, and adjourned to meet at Lamoni, Iowa, March 20, 1902. Published by order of quorum.

Attest, HEMAN C. SMITH, Secretary.

PASTORAL.

Editors Herald:—Please add to my list of appointments, C. H. Porter, Nebraska, former field. JAMES CAFFALL.

To the Saints and Officers of the Branches and Districts, and Associate Laborers, Greeting:—One of the most eventful conferences in the history of the church has closed, and it has been thought wise to place me again in charge of the Michigan and Indiana mission, and as there appears to be a new era dawning upon the church, I hope all will take new courage and labor for the good of all, the glory of God, and salvation of all who love the truth.

In looking over the mission I do not think it necessary to make any change with those in charge as submissionaries of the different parts of the mission. Therefore let J. J. Cornish continue in charge of the Northern and Eastern districts in Michigan; W. E. Peak in charge of that part of the Southern district in Michigan; G. A. Smith in charge of the state of Indiana, he and Bro. Peak to assist each other as they may wish, as part of the district is in nothern Indiana.

I wish that so far as it can be done the laborers will go two and two and open up in new places and seek for halls, schoolhouses, and other places to hold meetings, doing missionary work, not so much in the branches, and I feel assured if all will do so as much as they can, their labors will be blessed. I hope to be in the mission as much as I can, laboring for the good of all. Will attend as many of the district conferences as I can.

I hope the Saints and friends will remember their tithes and offerings and thereby help to spread the work, and lay up for themselves a reward as much as those who are preaching the gospel.

I hope the missionaries will not hunt for troubles among the Saints. If there should be any, let the local officers attend to them. Let us preach, exhort, encourage, and advocate "peace and good will to all." May the blessing of the Lord attend all in their labor of love, is the prayer and desire of your fellow laborer, JOHN H. LAKE,

Missionary in Charge.

To All it May Concern:—We want to make a greater effort to advance the good cause than ever before in this section. We want to hear from every Saint in the bounds of Texas Central district, as to what you think about holding a reunion this summer somewhere in the district. We also want to know the demands for preaching in your several sections, especially where you scattered members live. Do all you can to live your religion and make new openings for preaching, and let us hear from you at once.

Your colaborer,

E. W. NUNLEY.

COOK'S POINT, Texas, April 25.

To the Missionary Force in Northern Illinois and Wisconsin, Greeting:—It has been thought proper for me to be associated with you again during the coming conference year, notwithstanding that much of my time may be required in the work of the Historian as in the year that is now past. I hope, however, to devote more of my time this year than in the past to missionary work, and by the close of the year to have the historical work brought up to date so that whoever is Historian another year may not be required to devote himself so exclusively to the office.

To the end that the missionary work may be carried on systematically, and matters pertaining to our department may have prompt attention, I hereby appoint the following brethren in charge of the several "Fields of Labor" as provided for in rules hitherto adopted:—

Elder C. H. Burr, of the Seventy, in charge of Wisconsin.

Elder D. M. Rudd, of the Seventy, in charge of the Northeast Illinois district, except the city of Chicago.

Elder F. A. Russell, of the Seventy, in charge of the Kewanee district.

Elder F. M. Sheehy, of the High Priests, in charge in the city of Chicago.

For the present, Elders W. A. McDowell, A. V. Closson, A. L. Whiteaker, T. W. Chatburn, M. F. Gowell, and W. P. Robinson will report to Bro. Burr.

Elders A. J. Keck, Henry Southwick, and J. T. Hackett will report to Bro. Rudd.

Elders J. Arthur Davies, E A. Stedman, and O. H. Bailey will report to Bro. Russell.

Bro. G. H. Graves will report to Bro. Sheehy.

Bro. E. M. Wildermuth, who is appointed to Northern Illinois and Wisconsin, will divide his labors between the two fields as he may arrange with those in charge, reporting where the labor is done.

Bro. Peter Muceus will labor in Wisconsin until he starts to his appointed field of labor, reporting his labor to Bro. Burr.

Will those in charge please publish their permanent addresses as soon as possible that others may know where to find them?

I hope that those not in charge will remember that reports are due to their respective missionaries in charge on the *first* day of July, *first* day of October, *first* day of January, and *first* day of March.

Please be prompt that those in charge may report to me on the *tenth* day of the foregoing months.

Trusting that peace and divine guidance may attend us and bless our labors during the year, I am, your colaborer for the cause of truth. HEMAN C. SMITH.

BOX 329, LAMONI, Decatur county, Iowa.

Being in charge of Northeast Kansas district, by order of I. N. White, missionary in charge, I wish to give notice to those laboring under my direction, Elder J. W. Roberts and Priests G. W. Beebe and F. J. Pierce, to enter your appointed field as early as possible and enter in upon your duty to preach the gospel. Don't meddle with branch affairs. Let the local authorities settle their trouble, or appeal to those in charge. Push out and tell the people of the world the old, old gospel story. Act wisely in your ministerial labor. Report to me your labor done, sermons preached, baptisms, and all items of interest on the first day of the months of July, October, January, and March. My address is Independence, Missouri.

J. C. FOSS.

May 1.

CONFERENCE NOTICES.

Fremont district will convene at Henderson, Iowa, Saturday, June 1, at ten a. m. Convention of the Sunday school association will convene at the same place on Thursday eve, May 30. Come all that can to be of these meetings and help in the work of the Lord. D. HOUGH.

Galland's Grove will convene at the Saints' chapel, Dow City, Iowa, Saturday, June 1, at 8: 45 a. m., holding over Sunday. A full report and a good representation are desired, as important business will be considered.

C. E. BUTTERWORTH,
C. J. HUNT, Presidents.

Eastern Maine will convene at South Addison, June 1 and 2. Hope the Saints will make an effort to get there and be blessed.

J. N. AMES, Pres.

Southern district of Nebraska will meet at Nebraska City, May 26, 27, 1901. We hope to have a full report of all the branches, also all the ministry in the district. Come all, and let us have a season of refreshing from the presence of the Lord.

J. W. WALDSMITH, Pres.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Dear Sisters of the Prayer Union:—After fasting and prayer, I send in a request that the Prayer Union and Saints will fast and pray on the second Thursday in May, the ninth, that if it be God's will, Bro. A. J. Myers may be restored to health. He has had to give up preaching, and we have no one to take his place. Also if it be God's will, to restore my husband to health and bring him with our children into the church, which I have so long prayed for.

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WALLING.—At Glenwood, Iowa, April 13, 1901, Mildred Pauline, infant daughter of Bro. Benjamin and Mrs. B. Walling, aged 5 days. Funeral service by A. J. Davidson at residence of bereaved ones.

KRIEBEL.—Infant daughter of Bro. and Sr. Charles Kriebel, Wellston, Ohio. Born June 24, 1900, and died March 6, 1901. Funeral sermon by Elder J. L. Goodrich, at Mt. Carmel church.

SHINNICK.—Frone Shinnick, wife of J. A. Shinnick, at Detroit, Michigan, aged 33 years. She was baptized June, 1877, by Elder Robert Davis, at Cedar Springs, Ontario. Always a firm believer and a faithful worker in the cause. She leaves an infant daughter, Lucy Clare, husband, father, mother, brothers, and sisters to mourn their loss, also with expectation of embracing Ella, her firstborn, who preceded her. Elder George Shippy, assisted by Elder Liddy, conducted funeral services at her residence, April 13, after which she was laid to rest in Woodmere cemetery to await the resurrection morn.

Never give up to children if they are in the wrong; do not rob them of a memory that their mother and father were always true to their principles.—*May Ladies' Home Journal.*

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The Saints' Herald.

(*Established 1860*)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

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The library is now within the reach of all classes. Competition between the publishers and the multiplicity of authors has forever banished the day when a small volume was a luxury, and the book-stalls have placed treasures of literature where the poor may reach them. The poor in purse may become the rich in spirit. Books are so cheap that they often materialize in the hands of those who love them; and sometimes the possessor hardly knows how or whence they came. So the library has not only become a feature of the home, but a necessity. The collection of books is bound to be made. It comes without effort. There is always room for one more book, and the first thing you know there is a caseful, and by and by the case runs over and another case materializes from somewhere. Maybe the family carpenter nails it together, and some one else gives it a coat of paint; later on the books crowd that case; finally there is a roomful, and lo! you have a library. You make room for the books you love.—*Haryot Holt Cahoon in the May Woman's Home Companion.*

CHINESE TRAITS.

While China is as autocratic as is Russia, she is, at the same time, the most democratic country in the world. This may seem a paradox, but, at the worst, the Chinese Government is a patriarchal despositism. In the village the head man rules as a father would rule a family. Lawsuits are abhorred. There are no lawyers, no jury trials. Equity governs the judgments of the courts. I knew of a case in Shanghai in which there was a finding for the plaintiff; but because his conduct had not been perfectly just, the amount assessed in his favor was ordered to be paid to a charitable institution.

If a magistrate fails of his duty, he is set upon by a mob and dragged from his chair, and the insignia of his office are removed, especially his official boots. The gods are treated in like manner. They are put out in the sunshine in times of drought that they may see for themselves the inconvenience of the hot weather, and during rains which last too long they are lashed with whips as a punishment.

High and low are imbued with superstition. No two houses in Peking are set on the same line. One is always farther back or farther forward than its neighbor. The reason for this allocation is that it is believed that the evil spirits cannot turn a corner, and that when they get started they must continue in a straight line, and so go out into space, and be lost. Little clay dogs are placed on all the ridges of the houses, with wide-open mouths, to catch the evil spirits as they approach them. The chief function of the great Almanac, which is published by the Government every year, and controls Chinese action in every particular, is to name the lucky days for doing every act in life—particularly for marriages. A dog is supposed to be eating up the moon at the time of its eclipse; and the population of the Empire turns out, beating gongs and tin pans to drive him away. Several years ago, at Tientsin, a wretched little water snake was caught in the Peiho River, and the populace took it to a temple and worshipped it as the water god. Li Hung Chang attended and worshipped with the others. When asked if he really believed that the snake was a water god, he said that whether he did or not, the people did, and it was best to humor them.

After all, in considering the subject of superstition, we must remember that it prevails to some extent in all nations. In our own country, people generally prefer to see the new moon over their right shoulder, and to have at the time some silver in their pockets. If the salt is upset some of it is thrown over the left shoulder to do away with the bad omen. It is bad luck to pass a funeral, and ill-fate also threatens if a black cat crosses your path. The theatre proprietor implicitly believes that if a cross-eyed man enters the house early in the evening there will be no audience that night. We have a large religious society based on faith cure; and in the West, ladies of this faith recently wrecked drug stores because they believed that drugs were deleterious.—*Hon. Charles Denby in the May Forum.*

MUSIC AS A MEDICINE.

It is a curious fact that the value of music as a therapeutic agent is being seriously studied. The New York Institute of Pathology is making researches into the effects of music on the nervous organism, and the State Lunacy Commission is experimenting in order to discover the influenc of music in certain forms of insanity.

"A series of tests have been made with the ergograph which is an instrument to be applied to the muscles of the hands and arms, to induce and measure fatigue. Until taken up by neurologists the ergograph has been used in the psychological study of school children. It consists of two clamps designed to hold the wrist and forearm firm, and a tubular contrivance to hold all but one finger straight. The free finger is then hooked into a small strap having a weight at the other end. In the experiment the subject is instructed to crook the finger as long as he can. The vitality is shown by the length of time the subject can continue the exercise, and the capacity for being taught is supposed to be indicated by the pupil. And here comes in the influence of music, for it has been found by experimenting that music played during the tests has produced variations in the results which can be accounted for in no other way. For example, lively airs played on the harp seemed to invigorate the patient and enable him to keep up the exercise for a much longer time, but dreary melodies decreased the vitality and rendered the patient's arm almost powerless. The deductions reached by the physicians interested in the experiment were that musical rhythm increased the physical well-being of the patients and might be rendered a powerful means of curing them."—*Catholic World Magazine for April.*

The *World's Work*, now beginning its second volume, has won its way rapidly. The May number covers important topics in Russia, Austria, England, Mexico, Cuba, besides many American matters. Of important national interest is "The solution of the Cuban Problem," by the man who has been most prominently connected with the matter, Senator Platt, of Connecticut. This is not only a national but a historical paper of great value. John Kimberly Mumford, in a strikingly illustrated article, describes the Russian political advance on Asia. Theodore Waters writes of the great possibilities in transmission of electricity for power, and an article about the personality and work of Mr. Francis H. Clergue shows one great example of these possibilities. Other interesting features are Sidney Brooks' third European article, this time considering Austria-Hungary; a story of the work of President Diaz, of Mexico, with prophecies as to his probable successor; the recounting of experiments made in profit-sharing, showing successes and failures with reasons; a description of the process of breeding new wheats with some fine pictures; a defense of our consular service; and an account of some of the best new preventives of loss of life at sea Then there are vivid character sketches of James J. Hill and Secretary Gage, and editorial tributes to ex President Harrison and to General Funston. A group of three articles, "The Public Library and the Public School," "The Author and the Publisher at Peace," and "The Author as the Printer Sees Him," will have great interest for book lovers.

As usual there are the sound, strong editorials of the March of Events, the terse book reviews, and Among the World's Workers. One great value of this magazine is that it compresses most important and interesting material into short space and with clear-cut English. It is hard to find one unnecessary word from cover to cover.

"Lapses in grammar do not offend when they are made by the illiterate who have not been taught propriety of speech. But they are exceedingly disgraceful in the educated person," writes Margaret E. Sangster, in the May *Ladies' Home Journal*. "Beyond mere correctness of expression there is such a thing as a beautiful choice of words, and there are hall-marks of culture which the rich vocabulary shows, while the meagre one convicts of ignorance and poverty of resource. Colloquialisms and provincialisms are caught by those who live constantly among the unlearned, but the influence of this contact may be modified by a daily study of words, as in a lexicon or thesaurus, and by the habitual reading of good books. Insensibly we acquire the speech of our associates, and a favorite author, if he belong to the aristocracy of the literary guild, is one of the best associates we can have."

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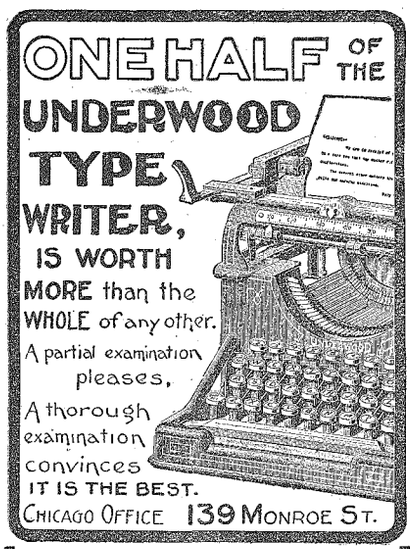

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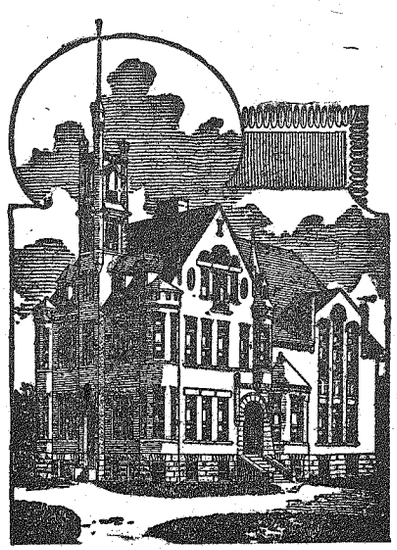

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MAY 8, 1901. NO. 19.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 8, 1901.

STAKES.

The organization of the Independence, Missouri, and Lamoni, Iowa, Stakes will put the Saints of the several branches in the limits of the Independence and Decatur districts, respectively, in charge of a presiding high priest and his two counselors, with an organized high council as a standing or perpetual court for a legal church judiciary to which causes of difference between church members may be taken for adjustment.

In each of these stakes there is also an organized bishopric to whose care the financial affairs of the district comprised within the limits of the stake will be confided.

The care of the local branches at Independence and Lamoni, as to looking after the regular services, providing for the pulpit and the usual routine business, will be under the supervision of the president of the stake and his counselors, one or all of them together. The other officers of the branch remain unchanged, a change being effected in the presidency only.

Each of the councilors is a general officer of the church, and entitled to perform any and all duties appertaining to the calling of such general officer, besides the special duties of a member of the council. Each should exercise a watchfulness over the membership, in the bonds of peace, avoiding intermeddling with the difficulties which may occur between members, unless solicited to do so by the parties, and then only in such way as will not prevent him to sit as a councilor in the final adjustment should such difficulty be brought to the council. He should not be a meddler or a busybody in other men's affairs.

When sitting in council he should be attentive and alert to the business before the council, deporting himself in an orderly and seemly way, speaking to the point at issue if speaking at all; and should not talk of what transpires in council to those not of the council. The manner of organizing when called to sit in council will be found in section 99 Doctrine and Covenants.

The president of the stake and his counselors, one or all of them will preside in council when a cause is being tried, or in the consideration of business connected with the affairs of the council itself, mode of procedure, etc.

As neither of the stakes now organized has been designated as the central stake in Zion, the principal place of business for the church is still at Lamoni, and will be until wisdom, or properly accredited direction shall authorize a change, if such should ever occur. So there will be no need to worry as to the location of the general officers of the church, and where they may be found.

The standing High Council of the church will continue to be the court of final appeal in church affairs. No member of the High Council has been chosen into the council at either of the stakes, it being held that officers of the High Council should not be members of a stake council.

We trust that there will be a diligent effort upon the part of all to perfect themselves in the duties now newly devolving upon all.

Bro. George H. Hulmes is the president of the Independence Stake, and John Smith of the Lamoni Stake.

Roderick May is the Bishop of Independence Stake, and William Anderson of Lamoni. These officers will cheerfully give due attention to all inquiries concerning their respective localities and its affairs of which proper inquiry may be made.

If making your inquiries of others, do not hold these brethren named above responsible for what others say or do for you; for it will be unfair and unjust.

THE man who under the law is capable and does furnish labor for others at just wages is a necessity to any community in or out of Zion.

The throwing together of a thousand small incompetencies might make one or two men rich, but there would be no greater dividend to the several thousand individual stockholders than each possessed before casting the single parts together. If there was no individual increase of the parts when separate, from personal care and labor, there would be none when the whole small parts were massed together. Will the Saints never learn this important truth?

It is by individual effort that communities grow. The coral reefs are built by the aggregated labor of many individual insects. The mound builders built the mounds now testifying of their existence by patient individual effort. It will be by the following of a similar principle of procedure that Zion will increase as a community.

Hamlets, towns, cities, must all grow up, increase and spread abroad in the observance of righteous spiritual laws, and in harmony with the laws of the land. Whoever reckons without these lines is going to fail in coming to the solution of the problem of how to build up Zion. The revelations of God to the church distinctly declare that all things must be done in accordance with the law of the land.

HERESY-HUNTING.

Dr. H. W. Thomas, of Chicago, airs the heresy-hunting idea in the Chicago *Tribune* for Monday, April 29, after the following pithy style:—

In telling of the views which led to his trial Dr. Thomas said:—

"I could not preach to others what was not true to myself. I saw a new system of truth arising, a better, larger faith and hope not burdened with the difficulties and doubts of the old, that I felt were standing in the way of souls. A thousand times I asked God to give me the truth, and as it came I gave it to others. I believed the Methodist Church was large enough to permit this.

"The sermons of those years were published in the daily papers. Rumors of heresy—that 'Thomas was not sound'—arose. A committee was appointed, charges preferred. I was tried, condemned, and expelled from the ministry and the membership of the Methodist Church.

"On the first charge—disbelief in the inspiration of the Bible—I was acquitted.

"The second charge related to the atonement. The Methodist idea is the 'wrath theory,' that God was angry and could be placated only by the death of his son. The Presbyterian Church holds to the 'justice theory,' that the death of Christ was to satisfy the claims of a violated law. Both rest upon the old doctrine of the fall of man and original sin; that the world was lost and must be redeemed. The one assails the character, the goodness of God, the other undermines the foundation of justice. The strange fact is that the system had no place in early Christianity, is merely a Latin accretion of the fourth or fifth century, and rests on the tradition of the fall of man and the theory of

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original sin—something that has not even standing-room in the thought of the present.

"My own views were and are that God is as good as Christ; that Christ is the revelation of the love of God; that all love is vicarious; that such a God in love could not be less than such a Christ in suffering to save; that the death of Christ was not to reconcile God or to satisfy any claims of justice, but to reconcile man to God, to save the world in the real way of winning souls from the love of money to the love of right, to make men like Christ in the beauty of his life. On this charge I was condemned, but lacked only two votes of acquittal.

"On the third or endless punishment clause nearly all of the committee were against me. The girl or boy of sixteen must suffer as long as the oldest and worst criminal. Souls may grow worse forever, but not better. They are legally damned, and there can be no reprieve. The benefits of the atonement are limited to this life, the moral insolvency act expires with the death of the body.

"In the more than twenty years since then great changes have taken place. The Methodist Church would hardly try a preacher now on those grounds. If it cares to continue its heresy-hunting, it need not go out of Chicago. It might begin with Dr. Crane, and others would follow in turn.

"Thank God, all these changes do not mean the loss but the gain of faith—a great religion of reason, of reverence, of trust, of hope. A faith and religion of social justice, of love to man and God. Henceforth the little dividing lines will be more and more lost in the great truths of the real in which all souls will be one. Not the things that separate, but the things that unite."

We are quite interested in the good Doctor's views, from the fact that at the time he was trying to defend himself from the charge of heresy, we were facing incredulity and clerical disbelief thinly veiled by a veneering of lip service and cant at Plano, Illinois; whence we watched the trial taking place at Rockford, Illinois, with much sympathy for Dr. Thomas, and some curiosity, having predicted that the Methodist Church, broad and liberal as it seemed to many to be, would turn the reverend gentleman down; unless he reformed his theology. We were willing to risk a prediction on the strength of our acquaintance with the methods of the M. E. Church. Our prediction was verified, and the doctor paid the penalty of thinking too freely in the Methodist pulpit. At the time one of the M. E. members of the church in Chicago said of it: "It is a pity that there is not room enough in our church for so Christlike a man as Doctor Thomas."

QUESTIONS.

There are a great many questions that may be asked about the stake organizations, all of which time and experience may aid in answering. In the meantime the patient discharge of known duties will bring satisfaction and additional wisdom for direction and strength for performance of the new duties whatever they be.

An army in the field of operations does not waste much time worrying about the bridges over the streams it may have to cross; but is prepared by careful supervision of the route to bridge the stream when reached, in the meantime pursuing the usual routine of army regulations obtaining in the field of occupation in the search for and in the presence of the enemy. So in this case of the stake organizations, the forces in the field and at work should keep moving forward in the confident trust that wisdom for every work will be given in the hour when needed.

EXTRACTS FROM LETTERS.

Bro. W. J. Haworth writes from Lismore, New South Wales, April 1, and sends a clipping from *Good News*, a Campbellite or Christian paper published there. The article is one which Bro. Haworth had written in reply to one written against the church by Rev. Pond. Bro. Haworth writes:—

In October of last year I began to preach in this city, and of course met with the usual opposition. Several went from house to house warning people against us, and circulating the usual slanders. To counteract this I did all that I could, both publicly and privately; and, having the favor of the local press, I published a challenge to those who had circulated the reports, to meet me in a fair and open debate, and prove their stories before the public if they could. But that is not the way they work in this country. The minister here would have nothing to do with a debate, "For," said he, "do you think I am going to help you get an audience for you to talk to?" Their next step was to print an article from the pen of another man who had also declined to meet us. I was at our district conference at this time, so Sr. McLaughlin replied. This called out another article to which the inclosed clipping is a reply. I suppose they will oppose us more strongly in the future, for I have baptized eight the last week. There are several others who will obey soon. Those who have been baptized are all splendid people, who say that they do not see how people can listen to the gospel and not see that it is the truth. Quite a large percentage of those who attend meetings are interested. Am ever working and praying for the success of our noble cause.

Bro. M. H. Bond, writing from St. Louis, May 2, says:—

Leave for the east Wednesday. Expect to be in Kirtland, Ohio, Sunday, May 5, and Fall River, Massachusetts, May 11.

EDITORIAL ITEMS.

Wild and extravagant views regarding the operation of the law of tithing, freewill offering, surplus, and consecration, are not only misleading, but are dangerous and hurtful to spiritual as well as material prosperity. The law was never intended to impoverish any man, or to prevent the proper use of human ability and means for the bettering of individuals and the community. The law is but the systematic rule by which a true equality is secured between all parts of the whole body.

Historian Heman C. Smith has chosen Elder Daniel F. Lambert as assistant historian. Bro. Lambert will devote half of his time to the interests of the work in the historical department.

We publish a small lot of proverbs to which attention is called. Some have pith in them, and those that may not have any will serve as reminders that watchfulness over one's self is the only safeguard of safety from censure.

The board of college trustees met Friday afternoon, at Bishop Anderson's office, all the members being present. They organized by reëlecting the old officers, viz., Wm. Anderson, president, I. W. Allender, secretary, and Daniel Anderson, treasurer. The treasurer's bonds were fixed at $2,000. The usual number of standing committees were elected, R. M. Elvin was appointed collector and solicitor, and the board is ready for a good year's work.

Bro. Frank Russell, appointed to labor in the Kewanee district, is detained by sickness at Swedenborg, Nebraska. The Saints of that district will by this notice the reason why "Bro. Frank" is not among them. Brn. H. O. Smith, W. LaRue, and F. C. Keck are also deterred from labor in their fields for similar reasons, as we learn. Pray, not only that the Lord of the harvest may send laborers into the field, but that he may safely keep those already in the field.

Bro. J. B. Wildermuth writes that he is in his field of labor, Wyoming, reaching Cheyenne on May 3. He desires the Saints of Wyoming to send their names and addresses to him, and if possible he will call on them. His present field address is 221 West Tenth street, Cheyenne, Wyoming.

The Trans-Missouri Official Railway Guide, for May, published at Omaha, has come to our desk.

We give space this issue to quite an extended account of the organization of the Lamoni Stake. We do so to place on record the method of procedure, which may be of use in the future. As the organization of the Independence Stake was effected in a similar way, an extended account thereof is not necessary, as it is mentioned editorially in another place.

Prof. George Herron, in an address in Brooklyn, May 5, told how the world would get along without God. He said: "The world today is exhausted. It is without a religion. The gods of the Bible are dead and the old altar fires are out. The world today is seeking a new religion." He claims truth is, and heaven will be, a state of mind.

By clippings from the Sunday *Chronicle*, we see that Bro. J. W. Rushton has appeared in defense of the work, in reply to an article previously published on "Utah and Salt Lake City."

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Original Articles.

IS THERE A CONTRADICTION?—NO. 3.

BY ISAAC M. SMITH.

"THEY THAT NEVER KNEW ME."

In the eleventh chapter of Mosiah we learn that the young generation who grew up after the death of King Benjamin, would not obey the gospel (v. 81); but they remained in their carnal state (v. 85), and finally caused dissensions in the church (v. 86), causing the church members to commit many sins (v. 87). The church authorities did not know what to do with the transgressors in the church, and so Alma carried the matter before the Lord, and asked for light. The voice of the Lord came unto him and, among other things, said:—

And because thou hast inquired of me concerning the transgressor, thou art blessed.—Mosiah 11:101.

Alma was asking "concerning the transgressor," and not those outside the church; hence the answer he gets from the Lord would be supposed to refer to the transgressor, especially as the Lord promised to bless him for asking concerning them. And in this answer to Alma's prayer, the Lord said (v. 105), "It is I that granteth unto him that believeth unto the end, a place at my right hand;" and this leaves the impression that some, the transgressors of whom Alma was inquiring, would believe (or had believed) but not unto the end. In the next verse the Lord says:—

For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place eternally at my right hand.—Mosiah 11:106.

Those who believe "unto the end" are the ones who will know him at the last day, when the Lord calls them. But those who failed to believe "unto the end" will not know him; and of them the Lord says:—

And it shall come to pass that when the second trump shall sound, then shall they that never knew me come forth, and shall stand before me; and then shall they know that I am the Lord their God, that I am their Redeemer; but they would not be redeemed. And then will I confess unto them, that I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels.—Mosiah 11:107, 108.

And the first part of the next verse would seem to convey the idea that he was speaking of those outside the church, were it not for the verses following. He says:—

Therefore I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him will I not receive at the last day.—Verse 109.

It might be thought that he would not speak of receiving people into the church if they had already belonged to it; but we should notice very carefully the writer's manner of expressing himself before deciding on his meaning. And in the same verse (v. 109) the Lord tells Alma to judge the transgressor according to his sins; and if he repents, to forgive him. But on the other hand, he says that "whosoever will not repent of his sins, the same shall not be numbered among my people."—V. 111. Does not "shall not be numbered among my people" express the same thought, substantially, as shall "not receive into my church"? And as the one does apply to the transgressor in the church, why not the other also? The writer further says that Alma wrote down the words of the Lord, "that he might have them, and that he might judge the people of that church according to the commandments of God" (v. 112); and that he "judged those that had been taken in iniquity" (v. 113), and that whosoever repented of his sins "he did number among the people of the church;" but those who would not repent of their sins "were not numbered among the people of the church, and their names were blotted out."—V. 114. But why should the Lord use such expressions as, "the same shall ye not receive into my church," and "the same shall not be numbered among my people," in speaking of transgressors who had already belonged to the church?

A careful examination of verses 85 and 86 will help us to an understanding of this. Those who had grown up and would not be baptized, "were a separate people as to their faith, and remained so;" they were not so numerous at first as the people of God; but "because of dissensions among the brethren, they became more numerous."—V. 86. Those who dissented from the church went over to the other party; Alma went and asked the Lord what they should do with those dissenters; and the Lord tells him, if they will repent, to receive them, and number them among the people of the church; but if they "will not repent," "will not hear my voice," "the same shall ye not receive into my church," and "the same shall not be numbered among my people."

Coming now to the statement, "they that never knew me," I shall ask you to notice: first, that this is to be at the sounding of the second trump, or at the last day; and second, there are only the two classes represented here: those who "know me," and "they that never knew me." And to take the position that "they that never knew me" refers to little children and those who have never had salvation declared unto them, and to those "who have died not knowing the will of God concerning them," is to take a position which is in direct opposition to the plain and positive teaching of the book, in other places. And as the book teaches that those who rebel against God and die in their sins, after they have received a knowledge of the truth, are to be turned into that place of torment prepared for the Devil and his angels, I am fully convinced that the text now under consideration will, when properly understood, be found in beautiful harmony with that doctrine. And as a help to a proper understanding of this text, I shall ask you to read another one, expressing a similar thought, found in Alma's teaching to the people of Ammonihah. It reads as follows:—

If we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful.—Alma 9:11.

This people had received great light at one time, as you will learn in Alma 7:21, 22, 23; and they knew that these things were true (see Alma 9:29); and yet the writer here conveys the idea that it would be possible for that people, who had been visited by the Spirit of the Lord, had "conversed with angels," and had been spoken to by the voice of the Lord" (7:21), to harden their hearts against the word until "it has not been found in us." And speaking to the same people, he says again:—

And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full; and they that will harden their hearts, to them is given the lesser portion of the word, until they know nothing concerning his mysteries; and then they are taken captive by the devil, and led by his will down to destruction.—Alma 9:9.

Now when this people shall so harden their hearts against the word of God that "it has not been found in us;" continue to harden their hearts "until they know nothing" concerning the mysteries or the will of God; when they do this, then is the time they are taken captive by the Devil and led down to destruction. And on the other hand, those who do not harden their hearts will continue to grow in the knowledge of the truth, until they know the mysteries of God in full, and then they will know God. And with that agrees the following:—

Nevertheless, the day shall come when you shall comprehend even God.—D. C. 85:12.

Even his saints, his apostles, and prophets, are not now able to comprehend God, only in part; and a very little part at that. Paul says "we see through a glass darkly," "know in part;" but, if faithful, we shall finally "know as we are known;" know the mysteries of God in full; "comprehend even God." And then we shall know him, in deed and in truth.

But the man who has simply obeyed the gospel and received the knowledge of the truth, and then turns back to his sins, has certainly not comprehended God. He has received a knowledge of the truth, a knowledge

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of the will of God concerning him; has been made alive in Christ, received a knowledge of the plan of redemption, and is now in a condition to act for himself. But, if he still loves the ways of unrighteousness, chooses to follow the Devil instead of Christ, and "remaineth and dieth in his sins," there is no redemption for him; and it will be said unto him at the last day, "you never knew me;" you never comprehended me; and this would be true, too. John says:—

He that loveth not, knoweth not God; for God is love.—1 John 4: 8.

He may know the will of God concerning him; he may know that the gospel is true; and, if he does, he is in a condition to know God, if he continues in the faith to the end; but if he stops his labors in the divine life, and rebels against the truth as it has been revealed unto him, he will never know the mysteries of God in full, hence he will never know God, in the proper sense, neither has he known him. Alma gives a very beautiful illustration of this in Alma 16: 140 to 160. He tells the people that if they will plant the seed in their hearts, and it enlightens their minds and enlarges their souls, they may know it is a good seed; but even after they have "tasted this light," he says their knowledge is not perfect, only in the fact that the seed is good. They then know the truth, that the gospel is the power of God unto salvation; and by continuing to nourish this heavenly seed, it will finally bear heavenly fruit; enable them to know God. But if they neglect it, he says they "cannot have the fruit thereof;" will never be able to comprehend God; that is, to properly know him. But they knew his law, the plan of redemption, and then knowing good and evil, if they rebel against God and choose that which is evil, it will be said to them at the last day, "you never knew me." And with this illustration of Alma agree the words of John:—

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true.—1 John 5: 20.

John says there are some things we know: "we know that the Son of God is come," and we know that he "hath given us an understanding;" but this knowledge seems to be a means to a certain end, and the end desired is, "that we may know him that is true." They had planted the gospel seed in their hearts, and had obtained a knowledge that the seed planted is good; and I should not like to say it had not borne gospel fruit in their lives, for it certainly had. But the grand object of all this is, "that we may know him that is true." And now if they should stop short of eternal salvation and rebel against God, it would be said of them as of those in the text now under consideration: they "never knew me." The Son of God had come and had given them an understanding that they "may know him;" but it is only by being faithful unto the end that they can know him fully.

Hence I see nothing wrong with Alma 11: 107. Many of those who had been the children of God had dissented from the church, and had gone over to those who were "a separate people, as to their faith;" and the question now was: Do they belong to the church or not? Shall we receive those dissenters, who have gone over to the unbelievers, into the church? or shall we blot their names out of our records? And the answer is to receive them, if they repent; but if they don't repent and live faithful unto the end, they will be cast off at the last day, because they "never knew me;" and therefore, if they will not repent and hear my words, don't receive them into the church nor number them among my people.

THE UNPARDONABLE SIN.

There is one sin that is absolutely unpardonable, either in this world or the world to come, and that is the sin against the Holy Ghost; and Alma defines it as follows:—

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it; behold, this is a sin which is unpardonable.—Alma 19: 8.

Those who commit this sin cannot obtain forgiveness, because it is impossible "to renew them again unto repentance:" they crucify to themselves the Son of God afresh when they do this, and put him to an open shame. They count the blood of the covenant wherewith they were sanctified an unholy thing, do despite unto the Spirit of grace, and will not repent of it; and as there "remaineth no more sacrifice for sins," there is no pardon for them.

Sherem said:—

I fear lest I have committed the unpardonable sin, for I have lied unto God: for I denied the Christ, and said that I believed the Scriptures; and they truly testify of him.—Jacob 5: 30.

Jacob had said unto him, just before he made this confession:—

What am I, that I should tempt God to show unto thee a sign in the thing which thou knowest to be true? Yet thou wilt deny it, because thou art of the devil.—Verses 20, 21.

He had denied the Christ, knowing that he was telling a lie, and had, in so doing, lied unto God. And he knew of the unpardonable sin, knew what it was, and hence he said:—

And because I have thus lied unto God, I greatly fear lest my case shall be awful: but I confess unto God.—V. 31.

Even those who sin against the Holy Ghost will all confess before God that "his judgments are just," and that "he is merciful unto the children of men:" if they don't in this world, they will in the world to come; but it will be to their "everlasting shame." (See Alma 9: 12.)

And Alma also says they shall be brought before the tribunal of God,—

Having a remembrance of all your guilt: yea, a perfect remembrance of all your wickedness; yea, a remembrance that ye have *set at defiance* the commandments of God.—Alma 3: 30.

And this was true of the Nephites, some two hundred and thirty years after the coming of Christ. The writer says of those "who rejected the gospel":—

And they did not dwindle in unbelief, but they did willfully rebel against the gospel of Christ.—Nephi, son of Nephi, v. 31.

And Mormon says of the same people, a few years later:—

And I did endeavor to preach unto this people, but my mouth was shut, and I was forbidden that I should preach unto them; for behold they had willfully rebelled against their God.—Mormon 1: 15.

And again:—

And I saw tha the day of grace was past with them, both temporally and spiritually, for I saw thousands of them hewn down in open rebellion against their God.—V. 39.

For behold, the Spirit of the Lord hath already ceased to strive with their fathers.—Mormon 2: 39.

And in his letter to his son Moroni, the same writer says:—

And they are denying the Holy Ghost.—Moroni 8: 33.

Nephi says, or the Lord said to him:—

After ye have repented of your sins, and witnessed unto the Father that ye are willing to keep my commandments, by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, and after this, should deny me, it would have been better for you, that ye had not known me.—2 Nephi 13: 16.

And with that agree these words:—

And thus we can plainly discern, that after a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things.—Alma 14: 30.

And also this:—

For behold, after ye have been nourished by the good word of God all the day long, will ye bring forth evil fruit, that ye must be hewn down and cast into the fire? Know ye not that if ye will do these things, that the power of the redemption and the resurrection which is in Christ, will bring you to stand with shame and awful guilt before the bar of God? And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up for ever and ever, which lake of fire and brimstone, is endless torment.—Jacob 4: 9, 12, 13.

Those who have repented, and have received a knowledge of the things of righteousness; those who have been enlightened by the Spirit of God, and have been nourished by the good word of God: these are the ones whose state is worse than if they

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had never known these things; and these are the ones who are to go away into that lake of fire and brimstone, which is endless torment. This is the clear and positive teaching of the the Book of Mormon from beginning to end. But if we take a text referring to this class of people being cast into the lake of fire and brimstone, and apply it to those who have never known these things, we place them in just the same condition with those who have rebelled against God, after having known the truth; and as the book so clearly teaches that there will be a great difference between these two classes, and that it is those who have once known the truth and then rebelled against it that are to be cast into the lake of fire and brimstone, it would not be right to take any text, that is the least bit obscure, and put an interpretation upon it that would make it conflict with those that are so plain and pointed. We should consider, as carefully as possible, the writer's manner of expressing himself, the class of people to whom he is speaking, the light thrown upon the text by other writers, or by the same writer in other places, before putting a cast iron interpretation upon the language of any writer or speaker. A man, speaking to those who know the truth, will express himself quite differently from what he will in speaking to those who are not in possession of that knowledge, even when speaking on the same subject; and yet there will be no contradiction, though there might seem to be to a man who does not understand the situation. In speaking to those who know and understand the truth, he would leave unexplained, or only partially explained, many things that would require a very minute explanation, if speaking to the other class. All speakers do this, and the Nephite prophets should not be made an exception to the rule.

ENDLESS TORMENT.

The Book of Mormon clearly teaches that the lake of fire and brimstone is endless torment, as witnessed by the following texts:—

For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.—2 Nephi 6: 19.

For the atonement satisfieth the demands of his justice upon all those who have not his law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment.—V. 24.

And death, and hell, and the devil, and all that have been siezed therewith, must stand before the throne of God and be judged according to their works, from thence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment.—2 Nephi 12: 20.

And according to the power of justice, for justice cannot be denied, ye must go away into that lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever, which lake of fire and brimstone, is endless torment.—Jacob 4: 13.

And Jacob also says that the lake of fire and brimstone "is the second death" (Jacob 2: 50).

Now, we have it clearly stated that this lake of fire and brimstone, to which the wicked are to be subjected in the world to come, is that "endless torment," so often spoken of, and is the same as the second death; hence there is a possibility of our learning the nature of that fire, for the Book of Mormon tells us just what that torment is.

Nephi says of the wicked:—

Wherefore, we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness.—2 Nephi 6: 14.

Also:—

Wo unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day.—V. 35.

And he also exhorts them to prepare for the day of judgment,—

That ye may not shrink with awful fear: that ye may not remember your awful guilt in perfectness.—V. 54.

And the words of King Benjamin are clearer still. Speaking of "this people," he says:—

And if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord, into a state of misery and endless torment, from whence they can no more return: therefore, they have drunk damnation to their own souls.—Mosiah 1: 76.

And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascendeth up forever and ever.—V. 78.

They are simply consigned to an awful view, or a perfect knowledge, of their sins and iniquities; and this creates within them such a state of misery and torment that it is "as a lake of fire and brimstone," and hence it is often referred to as such. And the same speaker also says of those who come out in open rebellion against God, and die in their sins, that "the demands of divine justice doth awaken his immortal soul to a lively sense of his own guilt, which doth cause him to shrink from the presence of the Lord, and doth fill his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascendeth up forever and ever."—Mosiah 1: 51.

Alma says that

The Lord in mercy hath seen fit to snatch me out of an everlasting burning.—Mosiah 11: 145.

But what was the nature of this burning? Listen to Alma:—

My soul was wrecked with eternal torment; but I am snatched, and my soul is pained no more.—V. 147.

It was that eternal torment, guilty conscience: the same that shall smite the wicked at the last day. Speaking of this same thing, in after years, he said:—

I was struck with such great fear and amazement, lest perhaps I should be destroyed, that I fell to the earth, and I did hear no more; but I was racked with eternal torment, for my soul was harrowed up to the greatest degree, and racked with all my sins.—Alma 17: 9.

And now, for three days and three nights was I racked, even with the pains of a damned soul.—V. 12.

And while in that condition, suffering "eternal torment," an "everlasting burning," or "the pains of a damned soul," he prayed:—

O Jesus, thou Son of God, have mercy on me, who art in the gall of bitterness, and art encircled about by the everlasting chains of death.—V. 14.

This is so plain as to what "eternal torment," "an everlasting burning," "the everlasting chains of hell," or "the pains of a damned soul" really is, that it needs no comment: "I was racked with all my sins."

And the experience of Zeezrom was the same. The writer says of him:—

And his soul began to be harrowed up, under consciousness of his own guilt; yea, he began to be encircled about by the pains of hell.—Alma 10: 24. (See also verse 60.)

And Mormon, speaking of the hope he had for the Nephites, when he saw them mourning and lamenting, says:—

But behold this my joy was vain, for their sorrowing was not unto repentance, because of the goodness of God, but it was rather the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin.—Mormon 1: 36.

And they did not come unto Jesus with broken hearts and contrite spirits, but they did curse God, and wish to die.—V. 37.

These people had willfully rebelled against God (verses 15 and 39), and it was impossible to "renew them again unto repentance." Please note the difference between those who have passed beyond the pales of redemption and those who have not. Alma, when he was brought to an awful sense of his own wickedness and sins, after suffering eternal torment for three days and nights, was forgiven, because of his sincere repentance. And Zeezrom, although he was in rebellion against God, and contrary to his own knowledge too, had not committed the unpardonable sin, nor had his day of probation—this life — passed; and when he was brought to an awful view of his guilt before God, he also was forgiven, after suffering "the pains of hell" in humble repentance and bitter regrets. But not so with the people in the days of Mormon. They too suffered eternal torment, and sorrowed with "the sorrowing of the damned;" but in the midst of their misery they would "curse God, and wish to die." What can God do for them? All their sorrow and lamentation is simply "because the Lord would not always suffer them to take happiness in sin;" and for this they did curse him, and defy his power. And in the world to

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come it will be the same as it is here, in one respect at least: those who have rejected the gospel here, as Alma had, will no doubt suffer the pains of hell, and be racked with eternal torment, possibly till the last resurrection; but they will be brought to repentance and delivered through the power of the atonement; while those who have willfully rebelled against God, and died in their sins, will, under that same eternal torment, curse God, defy his power, and of their own choice be cast out from the presence of God. And Nephi says they became angels to the Devil:—

And they who are filthy shall be filthy still; wherefore, they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and has no end.—2 Nephi 6: 16.

The last death, we have learned, is to be like the first; and Nephi, speaking of what condition man would have been in, had there been no resurrection, says:—

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself.—2 Nephi 6: 10.

That would have been the condition of man had there been no resurrection: "angels to a devil," and, being like him, Nephi says they would have become devils.

And Alma, as already quoted, says:

For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.—Alma 16: 206.

They will be "subjected to the spirit of the devil," as in the first death (2 Nephi 6:9), and hence will be "his angels." And the Devil and his angels are the ones who are to go away into that everlasting fire prepared for them; and they are the only ones who are to suffer that eternal torment, after the last resurrection and the final judgment. And it seems to me that their being banished "from the presence of God" is an act of mercy, on the part of our heavenly Father. Mormon says:—

Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?—Mormon 4:52.

And then he answers as follows:—

Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.—Verses 53 and 54.

Now as this class of people would be "more miserable" in heaven, with God and his angels, than they would be in hell, with the Devil and his angels, it is certainly an act of mercy to cut them off from the presence of God: it is an act of mercy towards them, and an act of justice towards the righteous. Indeed, King Benjamin says that when the wicked man is awakened "to a lively sense of his own guilt," it will "cause him to shrink from the presence of the Lord" (Mosiah 1:51). They hate God, and hate everything that is pure and holy; hence it would be additional torture to them, and torture to all who would be brought in contact with them, to keep them in heaven. Alma says:—

But he that knoweth good and evil, to him is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.—Alma 15: 41.

And that he shall be raised to evil,—

According to his desires of evil; for as he has desired to do evil all the day long, even so shall he have his reward of evil, when the night cometh.—Alma 19: 63.

He knows good, and he knows evil; and, knowing both, he is allowed to take his choice. He "listeth to obey that evil spirit," and, in doing so, rebels against God and becomes an angel of the Devil. Could God make that man happy? No, for Alma says:

Behold I say unto you, wickedness never was happiness. And now, my son, all men that are in a state of nature, or I would say, in a carnal state, are in the gall of bitterness, and in the bonds of iniquity; they are without God in the world, and they have gone contrary to the nature of God; therefore they are in a state contrary to the nature of happiness.—Alma 19: 69, 70.

And Samuel the Lamanite said:—

Yea, for ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head.—Helaman 5: 29.

While men are granted their choice, as to good or evil, they are plainly told that wickedness is not happiness; and that they can never find true happiness in doing iniquity, for the one is contrary to the other. And right along this line comes in the torment of the wicked; for, as already seen, the "sorrowing of the damned" was "because the Lord would not always suffer them to take happiness in sin" (Mormon 1: 36). And, because of this, "they did curse God, and wish to die" (v. 37).

Some men seem to think it cruel, on the part of God, to consign any man to endless torment. But what can God do for them? He gives them "according to their desires," and they choose that which is "contrary to the nature of happiness." Their sorrowing is because the Lord will not allow them to take happiness in sin; and, as they will not give up sin, they must continue in misery. To take them into heaven would only make them "more miserable" than to leave them in outer darkness, where the society, though bad, will be at least congenial.

CONCLUSION.

Permit me to say, in conclusion, that I have tried, in the investigation of this subject, to use the same common sense rule of interpretation that we ask the skeptic to use in dealing with the Bible. I have tried to notice the writer's peculiar manner of expressing himself, the class of people to whom and of whom he was speaking, and also the subject directly under consideration. And as we learned to begin with, that "nothing save it was exceeding harshness," and "continually reminding them of death, and the duration of eternity," would "keep them from going down speedily to destruction," I have taken for granted that the prophets expressed themselves in as strong language as they possibly could, to keep within the bounds of truth. And yet I find nothing in their language, when properly interpreted, that is in conflict with the doctrine of the church on the final destiny of man. Most of those texts, if not all, that speak of the wicked being sent away into the lake of fire, at the last day, were spoken to people who had known the truth, and then departed from the way of righteousness. And the servants of God in speaking to that class of people, trying to bring them back into the straight and narrow way, would, as already explained, use stronger language than they would in speaking to those who had never known the truth; and especially would this be the case in referring to future punishment and the final state of the wicked. The "lake of fire and brimstone," "endless torment," "eternal torment," the "pains of hell," "everlasting burning," the "pains of a damned soul," the "everlasting chains of death," and the "sorrowing of the damned," its nature and its cause, are so clearly explained and illustrated as to throw much light upon the future punishment and misery of even the finally impenitent. And I failed to find anything taught in the book, even in the case of those sons of perdition, that represents God in the light of a cruel or revengeful being. Every writer and speaker should be allowed the privilege of defining the terms he uses; and the writers and speakers, represented in the Book of Mormon, have so clearly defined the above terms, that there can be no doubt as to their understanding of them, and as to the sense in which they used them.

I hope that good may result from the investigation of this subject, and that error may be exposed, the truth made manifest, and God's name be glorified.

March 6, 1901.

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STAKE OF ZION AT LAMONI.

On the afternoon of Tuesday, April 30, quite a large audience gathered in the Brick Chapel at Lamoni to witness the organization of the third stake in the history of the Reorganization. When the chapel bell pealed the hour of two o'clock, it found Bro. R. M. Elvin, president of Decatur district, and Bro. J. A. Gunsolley, president of the Lamoni branch, in the stand. Bro. Elvin arose, and in fitting words expressed gratefulness for the opportunity for which so many had so long hoped and prayed; and that the time had come when the burden and care of the district was to be lifted from his shoulders and placed upon those who should be chosen as officers of the stake. He concluded by moving that President Joseph Smith be chosen to preside over the meeting. Bro. J. A. Gunsolley seconded the motion, which was unanimously carried.

President Smith took the chair, and Bro. R. S. Salyards was chosen secretary of the meeting. Chorister of Lamoni branch, Bro. B. M. Anderson, was asked to lead the singing, Sr. Audentia Anderson organist.

The audience then sang, "In thy name, O Lord, assembling," and President Smith invoked the divine blessing.

The chairman then stated the purpose of the meeting. He said certain conclusions had been reached by the Presidency and Twelve in joint council. These were that the governmental affairs of the district and the central branch were to be vested in a president of the stake, his two counselors, and a high council; and that these, together with a bishopric of the stake, and secretary, were to be chosen. These conclusions had been reached at Independence. The joint council would nominate a presiding high priest, he to choose his counselors, all to be subject to acceptance or rejection by the body. The council would also nominate seven for the high council, they, when chosen, to nominate the remaining five. Other names were had in reserve and would be presented if any of the seven first-named should decline. He said that while the name of the district had been Decatur, it had been suggested that the name of the stake should be Lamoni, and that the first question to be disposed of was, Shall we organize?

By motion, all Saints from the various branches of the district, and all visiting Saints not resident in the district, were permitted full privileges of the deliberations.

It was then moved to comply with directions in the revelation, and that we now proceed to organize Lamoni Stake, which was carried without a dissenting vote.

The resignations of Brn. Elvin and Gunsolley as president of district and branch respectively were heard and by motion accepted, and vote of thanks tendered each for faithful discharge of duty.

The chairman then presented the name of John Smith as president of the stake. Approval of the nomination was moved. In a brief but fitting speech the brother signified willingness to accept, subject to the will of the body, and he was received by unanimous vote.

Bro. John Smith then presented as his counselors, Brn. J. A. Gunsolley and D. W. Wight. Both expressed themselves as willing to serve if the body so desired, and their choice was unanimously approved.

The chairman then nominated as the first seven members of the standing high council, Brn. F. A. Smith, J. R. Evans, F. B. Blair, R. J. Lambert, H. A. Stebbins, F. E. Cochran, and J. S. Snively. These, being called upon separately, expressed willingness to accept, with the exception of Bro. Cochran, who stated that he had earnestly sought light regarding the matter, but had received none, and, not feeling satisfied to accept without, declined. Bro. M. M. Turpen was then named by the chairman to complete the seven, who consented to act if chosen. These seven brethren were then, upon separate motions, chosen to be members of the standing high council of Lamoni Stake.

The chairman stated he had been authorized to present Bro. William Anderson and his counselors as the bishopric of the stake, which nomination was unanimously accepted.

Brn. Joseph Luff and R. C. Evans, of the Twelve, and I. N. Roberts and R. M. Elvin, of the High Priests, were selected to ordain the brethren chosen, who came forward and were seated on the platform. Bro. John Smith was then ordained president of Lamoni Stake by Brn. Evans and Roberts; Bro. J. A. Gunsolley, first counselor, by Brn. Luff and Elvin; and Bro. D. W. Wight, second counselor, by Brn. Roberts and Evans. Bro. Fred A. Smith was ordained a member of the standing high council of Lamoni Stake by Brn. Elvin and Luff; Bro. R. J. Lambert a high priest and high councilor by Brn. Evans and Roberts; Bro. J. R. Evans a high councilor by Brn. Luff and Elvin; Bro. F. B. Blair, high councilor, by Brn. Roberts and Evans; Bro. M. M. Turpen, member of high council, by Brn. Elvin and Luff; Bro. J. S. Snively by Brn. Evans and Roberts; and Bro. H. A. Stebbins by Brn. Luff and Elvin, the first-named, in each instance, being speaker in ordaining.

The president of the stake, his counselors, and the seven high councilors, then retired to choose the remaining five to compose the standing high council.

While waiting for them to return, President Joseph Smith spoke of the stake, its organization, and the duties of its officers, etc. He followed with timely admonitions, good, wholesome instruction, and words of encouragement and cheer. He believed the late conference to have been the most instructive one ever witnessed in the history of the Reorganization, and the Saints had parted in good feeling. There had been unanimity in the joint council of the Presidency and Twelve in their appointed work of organizing the stake at Independence, and the same had prevailed in their council held that morning. He was pleased with the spirit in which the audience had received the nominations, and believed we had gone a long step forward; and that we were now better prepared to resist opposition from without and troubles within.

"God speed the right," was sung, and an intermission was spent in social intercourse.

In a short time the brethren who had retired returned, and, the audience having resumed order, Brn. I. N. Roberts, C. H. Lake, R. S. Salyards, Duncan Campbell, and D. J. Krahl were nominated to complete the standing high council of the stake. The brethren, without exception, signified willingness should the body so choose, and upon separate motions their choice was approved. Bro. I. N. Roberts was then ordained a member of the high council by Brn. G. T. Griffiths and R. C. Evans, and the following were ordained high priests and members of the high council: Bro. D. J. Krahl by Brn. Elvin and Luff; Bro. Duncan Campbell by Brn. Evans and Griffiths; Bro. C. H. Lake by Brn. Luff and Elvin; and Bro. R. S. Salyards by Brn. Griffiths and Evans, first-named being speaker in each instance.

A motion then obtained that the former district treasurer, Bro. B. M. Anderson, be authorized to turn over the funds in his hands to the bishop of the stake, and that he be chosen secretary of the stake; the chairman stating in this connection that the high council would choose its own secretary.

President Joseph Smith then said the work had been accomplished, and he took pleasure in turning over the government of branch and district into the hands of the newly elected presidency of the stake.

"O, thou God, who hearest prayer," was sung, and the assembly was dismissed by the chairman.

PORTE CRAYON.

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"BE YE SEPARATE."

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.—2 Cor. 6:17.

How may we as a people utilize and fulfill this scripture? In the early days of the church, this was the main issue at hand, and as a church they strove to establish themselves according to this word. Shall we wait until violence and pestilence have swept the earth as a besom of destruction? Shall we remain to partake of its sins? Or shall we gather ourselves together (round about) and do as the Doctrine and Covenants says, be one in temporal things that we may be one in spiritual things? Without unity, what spiritual progress can the church possibly make? We may pat ourselves on the back, and put on a self-satisfied air, and think all is well in Zion. Ah! but Zion was robbed of her spoil during the dark days, when the dark, gaunt wolves tore the lambs and scattered them to the winds as straw; or strewed their carcasses on the plains; or led those who would follow wolves as leaders to the very depths of the valleys of hell. And how may we gather back the scattered ones? How may we rebuild the waste places of Zion?

I once saw Bro. Joseph in a dream, part of which I remember distinctly, raising his hand and bowing his head as in the attitude of prayer. He said: "Thus saith the Lord, O my people, gather ye round about. Thus saith the Lord God."

I have noticed that in union is strength—oneness; life in the body of Christ, and brotherly love the true progress of Saints, and the golden rule the protection of God's people. But so much has been said of the golden rule, so much has been said of equality, as they go hand in hand. So as we go on we will let them blend harmoniously together in the following story:—

A DAY DREAM OF THE TWENTIETH CENTURY.

In fancy I was in a strange village. I had gotten off the train, and was starting up a shady path towards the town. There stretched out before me a beautiful, rolling country, while at my feet flowed a stream, clear as crystal. The bright sunlight was playing on its rippling waters; dancing on its bosom were numerous row-boats. Therein were maidens and young men, enjoying what seemed to me a gala day of the young people of the village. I noticed they were plucking lilies; and I thought, "Solomon, in all his glory, was not arrayed as one of these." Their faces seemed as pure as the lilies they gathered from the stream. I could not but notice the contrast I had seen in the faces I had passed an hour ago, as I rushed down Broadway to make my train, on my annual trip as a knight of the grip. My fancy led me on through a shaded street, with broad walks and gravel roads. A laborer toiled with the hoe, humming a familiar tune as he toiled. As I approached, he started. "Good morning, my brother," said he.

"Good morning, sir; you seem happy."

"Happy is not the word; joy complete is the sentiment of my soul. Mine is the labor of love. I am joyous as the birds in the trees. An old miner by trade; but in these bright and happy days, no such work is done. I work six hours a day; work a few hours at home in my little paradise. My wife and I are as snug in our cottage as we could wish to be. You should look over my plot of ground. When I came here they insisted I should have an acre. I didn't know what I should do with it. But the young men, during vacation, came out and helped me, so everything is laid out fine. Talk of a land flowing with milk and honey. The bishop turned over a cow to me, and you can imagine cream and strawberries, honey in the comb, vegetables galore, butter rich as gold, everything in its season. The brethren said I should have a nice cottage. I had a choice of this lot, with its beautiful shade and fruit trees all set out. I only had two hundred dollars, but they said I should have a nice, neat home; all I had to do was to work and pay for it."

"But suppose you should get sick or disabled."

"Why I would call for the elders as Saint James says. Besides, my pay would go on just the same, and in case of death my wife would receive one half my pay as long as she lived, and the debt I owe would be canceled. Everyone here is under a mutual bond, and any calamity is equally borne. Our lives and property are all insured by mutual, brotherly love; but our religion here keeps us from being sick. You may know that sickness and sin are closely allied. I used to be sick and have a swelled head, after filling up on ale, and going out on a spree. I thought I was having a good time. But ten years here has nearly made a clean man of me. The old tobacco and ale are about all soaked out. I hope to be fully clean by the time my Lord shall come."

"Well, good day, sir."

"Good day; God bless you."

I walked on up the street. I noticed the cottages and large buildings were mostly on acre lots. Everybody raised his own garden stuff and fruits. Between the lots, sometimes, was a cow grazing, or a patch of corn or potatoes. I met a young lady, and asked for the best hotel.

"We only have one where you can be accommodated; you will notice the sign opposite this street, as you walk on."

I thanked her and passed on. I came to a small park, where played a beautiful fountain; where numbers sat in the shade of trees. I took a seat beside an old gentleman, who had a kindly face. After exchanging greetings in the usual way, I said:—

"I am a stranger here, sir, and want to ask about your town, as I have become somewhat interested. Your place seems laid out as though you had plenty of land."

"O yes," the old gentleman replied; "this land was all bought very cheaply. It was only woods and prairie ten years ago, and now there are several thousand souls living here."

"But where are your business blocks, stores, etc.?"

"O we only have one store here, and that wouldn't be known by a stranger. There is nothing to be seen but samples of ordinary articles, dry goods, groceries, and such commodities; there is no competition here, everybody works. The old idea of buying goods and putting them in a show window is all done away. When I was in business years ago, I bought goods at six dollars per dozen; sold them at a dollar each; and on special sales at ninety-nine cents. But I have been converted through the gospel, and given that up years ago."

"But, sir, where does your prosperity come from?"

"Why, sir, did you never think that labor is wealth, and nothing else? No one here pays more for a thing than it costs to produce it. This is principally a farming community. If you noticed, we have large grain elevators and stock yards at the depot. We make large shipments, sometimes a whole train load. We have with our schools, workshops, making a great variety of things."

"You don't mean to say your children do the work."

"O no; they do not go into the industrial part till they are about sixteen. They are advised and instructed before this, however; but not as laborers. When they are sixteen they take up a trade or a profession, and have text-books to follow out their line of pursuit. In our main factories we are turning out many things that go over all the country. Such as we cannot make we buy, and the whole business is done by the people. You notice that large brick building down the street; that is our factory plant. The school is just across the small park, if you'll notice."

"So, this is the hotel where strangers stop?"

"Yes, sir; but very few strangers stop here, although they are welcome,

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and are charged moderate rates. Sometimes strangers come that don't behave just right, and we give them notice to leave."

"I must say you are very practical."

"Well, we try to be, my friend, because when we were out among the world we had some sad experiences, and we wish to profit by them."

"Could I not buy some property here for speculation?"

"Do you belong to any church, sir?"

"O no; but I believe in the golden rule, and such like."

"So do we. We do as we wish to be done by. No one can buy property, here, however, unless they accept our faith. You might stay over Sunday and attend our services. But very few converts are made here; they generally come from our own people. No one comes here to live only on recommendation from our respective branches in various parts of the world."

"Where is your place of residence, may I ask?"

"I live at the hotel, sir; that is my home. I have very pleasant rooms, every modern convenience, and the freedom of the whole house. As you will notice, it is quite an extensive affair. Adjoining the hotel is the public library and reading rooms; above are the play rooms for all kinds of amusements. The young people, mostly, utilize that. The next beyond is the post office; and above, our business offices. Beyond, across the street, is the mercantile department; beyond that, the store rooms."

"But where are your churches?"

"We only have one. You notice the roof, over and beyond the hotel; that is it. A small park like this lies between. You would enjoy our services and especially our singing; everybody sings here, because they are happy."

"Yes, I noticed an old gentleman in the street, as I came from the depot; and the young people in the boats, they all seemed happy. And what is your work in the community, may I ask?"

"O, I don't work much! I have plenty to live on, and have done much for this place. I have consecrated all I have to the service of the Lord."

"But how could you do that and have it too?"

"Why our law calls for a tenth of our increase, and surplus. My surplus, more than I need, I use for starting some of our people to get homes. No one has less than an acre; some have three, some five, and ten; and our farmers have from eighty to one hundred and sixty, but no more. Anyone owning a surplus of property turns it over to the Bishop's agent; of course, under such a contract or consecration as they feel disposed. No one here is given anything; all are supposed to work. My work is to help others, because I am able. I visit around with the elders, and look after general interests. Mine is a labor of love. We have our presiding elder and assistants; they visit each family once a month, who give a strict account of their labors, and receive the standard wage. Our experts and foremen, officers, etc., receive more pay, every one according to his ability. This is only one of the many such places we have in various parts of the surrounding states. We manufacture here what is available to this community, and have a system of exchange with other branches of our own people. We have a central place, where we are building a great city. The surplus from this branch will help to build our great temple, which will be above the grandeur of Solomon's. We are now advocating the commencement of it, because so much surplus is coming in, and we recognize the needs of it. During the terrible labor troubles and riots of 1903–4, our people rushed in so fast, it taxed us to the utmost to take care of them; and now since the Hebrews have established Palestine, making Jerusalem their capital, we are getting very anxious about our temple.

"Do you expect to stay long in town, my friend?"

"Only till the evening train."

"All right; I will furnish you our booklet of about forty pages. It is used by all our missionaries, all over the world. It gives a thorough explanation of our faith. We have found that it is better to represent ourselves, rather than have others misrepresent us, as has been done in years agone. We formerly had tracts on various subjects pertaining to our faith, but we discovered that sometimes people come into our faith with but one idea; and then again, some subjects are too hard along certain lines, for beginners, and they would throw the matter entirely aside. This tract I give you was written some years ago. It is printed by our publishing house in such large quantities that it costs a mere trifle. There is a general church fund, so it is furnished to all our missionaries. Years ago they worked mostly among our own people, but now they work among the outside world, and distribute these tracts. They generally do as much good as preaching, and cost much less. They are required to distribute them from house to house, and give a report of number distributed, etc., besides preaching where opportunity offers. We have found it a vast improvement over the old way."

"Well, my friend, I certainly like such as I have seen of your community. I will call at your office, and see if I can do some business. I shall read your booklet."

"I hope you will. You will find it teaches according to the Bible, and will furnish you reasons why the gospel of Christ is the best thing in life. We believe that in time it will bring us life eternal, and clothe us with immortality, save us in this life by saving us from sin, and better prepare us for the great change when Christ shall come. We believe our social plan is after the order of the City of Enoch; at least there are no poor among us, and all institutions are common property, and everyone can sit under his own vine and fig tree. Peace and prosperity are common to all; and above all, we are making great spiritual progress."

I shook hands with my informant, and wished him Godspeed.

H. J. ATKINS.

AURORA, Ill., January 2.

DESTRUCTION OF THE WICKED. WHEN SHALL IT BE?

Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?—Matt. 24:3.

We believe it is understood by all Latter Day Saints that by the "end of the world," is meant the destruction of the wicked. Of late we have heard some of the brethren of the ministry teach that there will be no destruction of the wicked at the coming of Christ, but that the wicked shall be permitted to live on the earth during the millennium; that the earthly governments will continue during the reign of Christ on the earth, until they are gradually absorbed by the kingdom of Christ. We have thought much upon this subject, and in searching the Scriptures in reference to the matter have found so much that is positively condemnatory of such a theory that we have concluded to offer some of our deductions for the consideration of HERALD readers.

In the question asked by the disciples, you will notice that there are three events contemplated: 1. The destruction of the temple. 2. The sign of Christ's coming. 3. The end of the world. The last two events we have always understood to be closely connected. So Jesus proceeds to answer the questions of the disciples, but we will pass by the answer dealing with the destruction of the temple, and examine some of his declarations concerning the end, and his coming.

And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.—Matt. 24:30.

You will note that "all the tribes of the earth" will be aware of his coming when he comes, "and will mourn." Why should they mourn at his com-

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ing, if they are going to be permitted to continue on the earth and maintain human governments as they now exist? It seems evident that the reason of their mourning will be because judgment will be taken upon them, and they will realize that it is the day of their doom.

Further on in this same chapter, Jesus says:—

But as the days of Noe were, so shall also the coming of the son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Matt. 24: 36–39.

In order to settle this matter, we have only to ask, Were all the wicked destroyed at the time of the flood? If so, then there is no escaping the conclusion that all the wicked shall be destroyed at the coming of Christ also. So the words of Christ plainly teach.

It seems that Luke had the same understanding of the teaching of Christ, for he has recorded the following:—

For as a snare shall it come on all them that dwell on the face of the whole earth.—Luke 21: 35.

While Jesus was upon the cross he spoke, to those who wept for him, of the conditions that were to take place at the time of the end, saying:—

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. —Luke 23: 30.

Now, by turning to John's revelation, we shall find just when this was to take place.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—Rev. 6: 14–17.

The foregoing plainly refers to the coming of the Lamb, and shows the condition that shall exist among those who are not looking for him. Who is the Lamb? Do we not all understand that it is Jesus Christ? It would not do to say that this refers to the destruction of the armies, that is to take place at the end of the "little season" after the millennium, for we find that kings shall be among those who shall hide themselves; we have yet to find those among our people who hold that there will still be kings on the earth after the millennium. This scripture points to the fact of the destruction of the wicked at the coming of Christ. So instead of the kings of the earth being permitted to continue their unholy reign during the millennium, they will all flee and try to hide themselves, realizing that the day of doom is at hand. Isaiah agrees with the foregoing. Hear him:—

For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.—Isaiah 66: 15.

Joel, in speaking of this same event, calls it the "great and terrible day of the Lord." (See Joel 2: 31.) Malachi tells us that the Lord shall come as a purifier:—

The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap.—Mal. 3: 1, 2

Again he says:—

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.—Mal. 4: 1.

In speaking of the righteous that remain, he says:—

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.—Mal. 4: 3.

Malachi's prophecy teaches us that the wicked shall be destroyed, while the righteous will be permitted to continue, and will tread down the ashes of the wicked. This does not look as though there would be much of a show for the wicked in the "great and terrible day of the Lord." If we place this destruction at the end of the millennium, or the "little season," then we will have to put the coming of Elijah at a much later period than we as a people have mostly understood it as taking place.

Next, we refer to what Paul has to say upon this subject:—

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape.—1 Thess. 5: 2, 3.

Here, again, it is made plain that this destruction of the wicked is to take place at the coming of the Lord. Again he says:—

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.—2 Thess. 1: 7-9.

Now, if we accept Paul's teaching, we are justified in the conclusion that the wicked shall be destroyed at the coming of Christ. It cannot be consistently claimed that the foregoing refers to the destruction of the armies of "Gog and Magog," for the reason that it is so plainly declared that Jesus is coming in flaming fire, and that at his coming "vengeance" shall be taken on the wicked.

I fail to see how the idea of earthly kings and governments existing on the earth during the reign of Christ can be supported from the Scriptures and the revelations to the church. We call attention to the words of Zechariah, in a prophecy concerning the coming of the Lord. After describing the coming of the Lord to Jerusalem, and the overthrow of the nations that fight against Jerusalem, he says:—

And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.—Zech. 14: 9.

Surely according to this prophecy, there will not be much show for other kings or lords. Where will be the room for all of the present existing governments of the earth? This refers to conditions that are to obtain during the millennium. In the tenth and eleventh verses, he speaks of the change of the earth and the peaceful conditions that are to prevail.

If further evidence is desired along this line, we will refer to some of the revelations given in these last days.

And I have made the earth rich, and, behold, it is my footstool: wherefore again I will stand upon it; and I hold forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh. . . . But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your king and watch over you.—D. C. 38: 4, 5.

Now it is plainly indicated by the foregoing, that when the Lord "again stands upon the earth," will be the time when we shall have "no king." Comments are needless. Again:—

And then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels, and he that watches not for me shall be cut off. . . . Then shall the arm of the Lord fall upon all nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.—D. C. 45: 6, 8.

If the foregoing has any significance whatever, it clearly teaches that when the Lord comes his "arm shall fall upon the nations" and the wicked shall be destroyed. Again:—

For the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on the earth; for the great Millennial, which I have spoken by the mouth of my servants, shall come.—D. C. 44: 7.

He says he will come on the "earth in judgment." I fail to see where the judgment would be if the nations of the earth are to be permitted to continue their existence and maintain their unholy governments. In section 49: 5, his coming is referred to

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as "the great day of the Lord," showing that some special manifestation of power should be made manifest, at that time. Please note the following passages:—

I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand —D C. 28: 2

It would be well to read the entire section.

Behold, now it is called today (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after today cometh the burning.—D. C. 64: 5. See sections 105: 10 and 108: 12.

Much more might be written upon this matter, but we have presented enough, we think, to establish the claim that the wicked shall be destroyed at the coming of Christ, and that all earthly kingdoms, kings, rulers, presidents, and potentates, shall have an end at that time.

H. E. MOLER.

WILMINGTON, Ill., Feb. 14, 1901.

PROVERBS BY ANOTHER THAN SOLOMON.

Churchianity is not Christianity any more than sanctimoniousness is real, genuine piety of the Bible type; and yet many confound one with the other. Churchianity consists in following the church, instead of those exalted principles of life enunciated by the lowly Nazarene.

He who is deceived in spirit should not occupy a position through which he may deceive others. He should never preside in religious meetings.

A streak of piety closely followed by a streak of rascality are quite often found in those making the loudest religious profession.

Don't for one moment think you are "coming up higher" by constantly harping upon the evil in tobacco using, while at the same time you are winking at the paramount sins of today. Verily, there is more of sin in a single lie, than there is in using a thousand tons of tobacco.

Don't commit the folly of straining at a gnat and swallowing a camel, lest you become the laughing stock of all Israel.

It is the sheerest of folly for those deceived from time to time in spirit manifestations to assert that they possess the gift of discernment of spirits, for the facts refute their claim. To know false prophecy by only its nonfulfillment, is to fall far below the standard held up to the world.

Armed with only "A little brief authority," churchmen sometimes commit acts of injustice and oppression, and ever afterward lack the manhood and honesty to make reparation for wrongs done.

Let all know that the voice of the people is not always the voice of God; and hence church decisions are sometimes wrong; and sometimes, very unworthy men are appointed to, and sustained in, very important positions. A little coterie may so influence and shape events that a man, without ability or fitness, may be placed in important position; and when that is done, may be continued in power by the same coterie, either through design or otherwise, for years to come.

The *Ensign* has done noble work, and has sent its light into many homes, causing many to rejoice. Yet in its local, home news department, it should broaden its scope and get nearer the people. As a church organ it should not be the mere organ of one, nor yet of a select, little few (about whom nice little items are published every week), however wondrously strong the friendship of its editor towards them. Its news should be general, and concerning all classes. The policy of the old man who prayed,

God bless me and my wife,
My son John and his wife,
Us four, no more. Amen,

is a poor policy upon which to conduct a newspaper, and especially a church organ.

Whatever you do not know, don't be ashamed to confess that you do not know it.

Don't be too theoretical. Be practical, and live in the light of today, and remember that you are now in the twentieth century. Be up to date, but don't boast. T. E L.

[Note by the Editor.—The same observation which may apply to the *Ensign* will apply with equal force and justness to the HERALD, which is THE church organ. Churchianity should be Christianity in the Church of Christ.

The man who uses an ounce or a ton of tobacco, or drinks a cup of coffee, may by it be telling a lie to God and his conscience.—EDITOR.]

IDENTITY OF MAN IN THE RESURRECTION.—NO. 2.

To the Readers of the HERALD, Greeting:—My apology for writing the second article upon this subject is that it appears that my position as set forth in my former article was not readily and fully comprehended by some. Therefore I shall now in a brief and simple way essay to make it plain, and my argument conclusive. Now that I shall not be under the necessity of making a long article of this, will you kindly oblige us by rereading in connection with this my former article upon this subject, which can be found in HERALD of January 16, present year.

Our position is, that the body of man will always be composed of the same chemical elements, oxygen, hydrogen, carbon, etc.; the number of which is by chemists conceded to be something less than one dozen and a half, while of necessity there need not be a single particle of the matter that was in the former body enter into the resurrected body in order to style it "the same body." It is a form of speech in quite general use in both sacred and secular literature and parlance, to say: "the same," "this," "this same," etc., when only "same in kind" is meant. To illustrate this: Should I be with you in your library looking over your books, upon taking up one, say the Compendium, I would say, "I have this book in my library;" and should I wish to emphasize my statement, I would say, "Yes, this same book;" when I only meant same in kind. So in my article when I say or quote, "this same body," I mean or understand "same in kind," same in organic structure, a body of flesh and bones, blood vessels, etc., which it must have to be the same in any sense whatever.

In our epitome of faith and doctrine, we state that "we believe in a literal resurrection of the body." This implies that it must be the same kind of a body that we possess in this state of existence; a body of the same organic structure; a body of flesh and bones; a body with heart, lungs, arteries, and veins. And were it lacking any of these, it would not be the same body.

The question follows: What will be the purpose of those organs and blood vessels? Shall we conclude that where there has been no change whatever in the organ there will be a change in the function? The office work of the heart in this state of existence is to force the blood through the system. As there will have been no change in this organ, its function in the resurrected state will of necessity be the same as in this life. To say that this muscular organ will have no function to perform is equivalent to saying that it will not exist. The same may be said of the lungs, arteries, veins, etc. I have heard the claim made, that "the Spirit of God will take the place of the blood as a substitute." The substitute must be composed of the same chemical elements as the blood is, no more nor no less, even to being in the liquid form, else it will not be adapted to the demands of the system and it must be subject to the action of the organs and blood vessels, as the blood is. How would it sound to say that the heart will force the —— —— through the body, and that the lungs will purify it, thereby fitting it for another trip through the system. And that those valves in the veins, are to keep it from falling back on itself.

It does seem that some are dazed over the words, "spiritual body," as

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they occur in 1 Corinthians 15:14. It is fitting that we here give a brief exegesis of the same, allowing Paul to be his own interpreter. The office work of the Spirit is to quicken and purify– make spiritual. (See 1 Peter 1:22; Eph. 2:1; 1 Cor. 2:15.) So those who are "quickened" by the Spirit in this life are "spiritual," and shall be "quickened" by it in the resurrection (if faithful) which will constitute them "spiritual bodies." (Rom. 8:11.) Following is Alma's explanation of it:—

I say unto you that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus [in this way] the whole becoming spiritual and immortal.—Alma 8:11.

It no more follows that there will be an organic or structural change in the body that is thus "quickened" than it does that there will be an organic or structural change in the spirit of man that is "quickened."

Let us view this subject from another standpoint. Whatever were the physical conditions and environments of man in Eden will be his in the resurrected state. This Edenic man, with a pulsating heart that sent a crimson flow of the elixir vitæ bounding and whirling through the arteries and veins, was in the full enjoyment of conditional immortality. But, alas! a change came; he disobeyed God's law, which brought death; he was cast out of the garden; could no longer have access to the "tree of life" (see Gen. 3: 22), and must perish, because "the earth is defiled under the inhabitants thereof." But, blessed hope! Beyond that dark abyss he sees an effulgent ray burst forth; a promise is made, whereby man will be redeemed and restored to his lost estate. This will be consummated in the resurrected state, when he will again have access to the "tree of life," as he had in his Edenic home. There the body will be nourished, replenished, and perpetuated, as it now is, by eating, drinking, and breathing. And should he neglect either of these, his existence would cease just as suddenly as it would under similar circumstances in this life. Our hope for the eternal existence of the body is based upon the fact that there will be an adequate supply for each demand.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.—Rev. 22: 2.

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.—Ezek. 47: 12.

Now, kind reader, if what I have written shall give us a better understanding of this subject, I shall feel well paid for my effort. Submitted in the interest of the latter-day work,

Yours very truly,

J. A. UPTON.

LINVILLE, Oregon.

Selected Articles.

OF PEOPLE CENTURIES AGO.

What are, in all probability, veritable portraits of the race which inhabited the northern portion of this continent many years before the Indian occupation, have been received at the Smithsonian institution, says the Washington *Times*. They are in the shape of clay vessels having wrought upon their surfaces representations of human features.

So perfectly lifelike, or rather deathlike, are the best of these strange works as to lead some to the belief that they are, in reality, death masks of the aboriginal people. The potteries, eight in number, were discovered by the agents of the bureau of ethnology in mounds in the vicinity of Pecan Point, Arkansas. Like other earthenware vessels which have been discovered in a similar manner they were associated with human remains in graves, or mounds, and the attempts at portraiture they evince were evidently intended for the persons with whom they were buried. In not all cases have the bones of the dead been found with them; but this is held to indicate that the bones have crumbled to powder. The question as to whether or not these vases were made exclusively for sepulchral purposes must, say the Smithsonian experts, remain unanswered, as there can be found no source of information upon the subject. Such a purpose is, however, suggested by the semblance of death given to the faces, which do not present a single feature characteristic of Indian physiognomy. Instead, is seen the round forehead and projecting mouth of the African.

The nose, however, is small, and the nostrils are narrow. A description of the best specimen may be taken as typical.

The face would seem to be that of a youngish person, perhaps a female. The features are well modeled, and are so decidedly individual in character that the artist must have had in his mind a pretty definite conception of the face to be produced as well as of the expression appropriate to it before beginning its work. It will be impossible, however, to prove that the portrait of a particular personage was intended. The closed eyes, the rather sunken nose, and the parted lips were evidently intended to give the effect of death. The ears are large, correctly placed, and well-modeled; they are perforated all along the margin, thus revealing a practice of the people to whom the work of art is to be attributed. The septum of the nose appears to have been pierced, and the horizontal depression across the upper lip may indicate the former presence of a suspended ornament.

One of the most unique and striking features of this extraordinary portrait (for such it is pretty certainly pronounced to be), is the pattern of incised lines that covers the greater part of the face. These lines are deeply engraved and somewhat "scratchy" in appearance, and were apparently executed in the hardened clay.

In size the head is five inches in height, and five inches wide from ear to ear. The aperture of the vase is in the crown, and is surmounted by a low, upright rim, slightly recurved. The cavity is roughly finished, and follows pretty closely the contour of the exterior surface, excepting in projecting features, such as the ears, lips, and nose. The walls are generally from one eighth to one fourth of an inch in thickness, the base being about three eighths. The bottom is flat, and takes the level of the chin and jaws.

The material does not differ from that of other vessels of the same description, but not embellished with portraits. There is a large percentage of shell in the composition, some particles of which are quite large. The paste is yellowish gray in color and rather coarse in texture. The vase was modeled in the plain clay and permitted to harden before the devices traced on the surface were engraved. After this a thick film of fine yellowish gray clay was applied to the face, partially filling up the engraved lines. The remainder of the surface, including the lips, received a thick coat of dark red paint. The entire surface was then highly polished.

The left side of the face is plain, with the exception of a figure somewhat resembling a grappling hook in outline, which partially surrounds the eye. The right side is covered with a comb-like pattern, placed vertically, with the teeth upward. The middle of the forehead has a series of vertical lines and a few short horizontal ones just above the root of the nose. There are also three curved lines near the corner of the mouth. The significance of these markings can only be surmised in the most general way. Their function is probably the same as that of the tattooed and painted figures upon the faces of living races. Upon the forehead, at the top, there is a small perforated knob or loop.

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Similar appendages may be seen upon a Mexican terra-cotta head now in the museum of Mexico.

The headdress is worthy of note. It appears to have been modeled after a cloth or skin cap. It extends over the forehead, falls back over the back of the head, and terminates in points behind. Two layers of the material are represented, the one broad, the other narrow and pointed, both being raised a little above the surface upon which they rest. This vase head is somewhat smaller than the average human head.

These prehistoric portraits offer fascinating fields for conjecture regarding the racial characteristics presented. Nothing more than conjecture is, indeed, possible. Adjacent to them are the figures of some Egyptian mummies, not especially well preserved, indeed, but still presenting in their blackened and partially decayed features some of their distinctive characteristics. A comparison of these ancient human remains from the far-off lands of the Pharaohs with the masks of portraits from Arkansas of the prehistoric people of this country discloses a striking and wonderful resemblance. — *Omaha World-Herald, April 20, 1901.*

Letter Department.

RICHMOND, Va., April 29.

Dear Saints:—I feel that I ought to write a few lines in reply to the many kind letters and cards I have received, and to thank all who have so kindly sent me money and papers. I believe, though, I have written to all who sent me money, but I have not time to reply to all the letters, only in this general way. Having no help at present, am kept too busy; so will you all excuse me, and if any one was hoping for a personal letter, please accept the will for the deed. I should like to correspond with every one, but am unable, because of lack of time as well as means.

Well, the Sunday school is not what I call a success, nor yet is it a failure. There are about thirteen that attend regularly. Already the people who worship (worship what?) in the hall below are raging and imagining vain things. Not having the key one Sunday made it necessary for me to go in, and ask the superintendent to open the side door, into the passage leading to the hall above. Instead of doing so, he began on my faith.

"I told you what I thought of you then [last winter when I invited them to our services]. I want no fellowship with you!"

"I am sorry you feel that way," I replied. "It is because you mistake us for the Mormons of Utah."

"Ah well! you are all the same. You believe John Smith was a prophet."

"No, sir, I don't believe any such thing."

"What! did not you tell me you believed John Smith was a prophet?"

"No, sir, I did not say a word about John Smith," I replied, smiling at his pomposity and ignorance.

"What was his name then?"

"Joseph Smith."

"Well, you believe he was a prophet?"

"Yes, sir, I do."

"Well, I want no fellowship with you and such as you!" with a motion as if he would sweep me off the earth had he the power.

But as I wrote an account for the *Ensign* of our "scrap" at the time of it, I will not give further details here, only to add they have tried to keep their scholars from my school, any way they could, not hesitating at all about telling downright stories, if they have said all I hear they have.

Last Sunday I had occasion to go through their hall again to get into ours. I can open the outside door from the inside without the key, but cannot from the outside. But they had arranged the benches so that one empty bench (just a plain bench with no back) stood across the door. I moved it aside very gently and opened the door quietly, but could not open wide enough to get through without some squeezing. A lady arose to move her chair a little, and another, sitting by her said: "Do not get up, she is just doing this to disturb the school," so the lady sat down again, and I "squeezed through," opened the door, and let the little girls in out of the rain. Soon their school was dismissed, and I heard he was very angry. So I said, "I will go and apologize. I think I ought."

One little girl said: "Please make him give me my lesson leaf, he took it from me and will not let me have it." So I put on a brave front, though I hope not a brazen one, and facing the "lion in his den" I began my apology. "Good evening, I just want to say that I am sorry I caused any disturbance in your school. It was raining, and I could not get in, as I could not find any key and several little girls were outside waiting in the rain. I thought I could just go through quietly. I did not mean to disturb you."

"I think it was a very impolite thing to do."

"Probably it was, but I meant no offense. If it had not been raining, I should have waited outside until your school closed, and you would have been perfectly welcome to have gone through my room had it been necessary."

"I cannot believe a word you say, madam; you are not truthful. You did it to disturb and break up my school. I cannot accept your apology. You have proved yourself to be a liar. You said you were not a 'Mormon,' and right here on your lesson book the Book of Mormon is advertised."

"I never told you I did not believe the Book of Mormon, told you I was not one of the Utah 'Mormons,'—that we were not that kind of people at all."

"Oh, you are just the same, and you told what was not true to deceive. Your accepting the Book of Mormon is enough to condemn you. Besides, you are untruthful."

"I do not see how I was untruthful. I tried to make it plain that we were a different people. I *told* you the world calls us 'Mormons;' but we were not the same as the 'Mormons' of Utah, and God is my judge whether I told an untruth or not. However, I came in here, not to get into any controversy, but, as you thought I did wrong, to apologize as a Christian, and as a lady."

"I don't think any apology was needed."

"No, I don't think myself any was needed, as no offense was meant; still, as a lady, I offer it, but am not received with the courtesy due from a gentleman to a lady."

"I told you I did not want anything to do with you. I want you to stay out of here. You come creeping around, coaxing our scholars away, poisoning their minds against us."

"God is my witness," I said, "that I never did anything of the kind. However, if you will please let this little girl have her lesson book I will go on up to our room."

He looked at the little girl. "Is this yours?"

"Yes, sir."

"Take the thing out of here," thrusting the book at her. "Don't you ever bring it in here again."

So I said, "Come on children, all who are going;" and I left him.

But I must tell how he quoted: "Add thou not to his word lest he reprove thee, and thou be found a liar." He accused us, of course, of adding to his words.

"To be sure," I replied, "it says so; but it says nowhere that God has no right to add to his own word."

"But that is the word of God, 'add *thou* not to his word.'"

"Certainly it says, 'add *thou* not,' and I think that you ought not to add; but God still has the right to add to his own word, and he nowhere says he will not add more, but he does say he will give 'line upon line, and precept upon precept, here a little and there a little,' and we have no right to say the time has come for him to stop giving his word."

"Oh! it is finished; the word is finished."

"You have no proof of it. There is nothing to prove it in the word, and by believing that you limit God, as he will not give his word to those who do not believe; and his word says 'Thou shalt not limit the Holy One of Israel,' and that is just what you are doing."

After we went up to the room a little girl came in late that usually attends that school, and said to me: "Oh! Mrs. Corson, the girls at the gate say Mr. Ennis says that any scholar that attends your school cannot come to his any more."

"Did he say that?" said my largest scholar, a girl of perhaps fourteen.

"The girls said he said it, and I guess he did for they tried to coax me not to come up here."

At that the two largest girls took the lesson leaves of the Sunday school below, and thrust them in the stove, and said, "We will have nothing to do with his old Sunday school."

I tried to stop them, though it did me good to see young America show itself. The spirit of liberty, if no other spirit, was in their act. I said to them: "Don't, girls; read your papers, and whatever is good and true in them,

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hold fast to it. Cherish the good no matter where it is found." They said I had never said a word about his school, and he was no gentleman, and they would not go there any more.

I could tell of much more that would be of interest; but as I am preparing some articles for *Ensign* that will embody all I have to say, I will not take up space.

The children think the papers and cards are so nice, and I hope others will have cards to send. It is a bait, to be sure; but we have to do something to attract attention or we never get a hearing.

Many thanks to all who have contributed in any way. Cards are more needed than anything else at present.

Your coworker in the gospel,

ALICE R. CORSON.

3829 Fourth street, Fulton.

BOYNE CITY, Mich., March 31.

Editors Herald:—After I read Bro. J. R. Lambert's dreams in the HERALD last week, I thought much on them, and today in prayer meeting I was impressed to write what appears to me to be interpretations of them. The first is this: The ship behind him was the Church of Christ, and the water in which he was working was the world; he was the servant of God clearing the way for the church. The other ship he saw was the church of Rome, or the mother of harlots, with her children, or the creeds of today, all combined to crush down the Church of Christ; but they could not overcome it. The sacks of corn on the ship were the creeds of men, and the corn represented the people in the churches of the world, and in like manner will come to naught.

The other dream is this: The serpent that he saw was Satan, that old serpent, the Devil, and who was trying to overcome Bro. Lambert and hinder him in his work as the servant of God. God, through his servants, was able to overcome the serpent, and it will not hurt you if you ever strive to come up higher, until finally Satan shall be bound for a thousand years.

May God help us all to come up higher, is my prayer, in Jesus' name.

Yours in the one faith,

MRS A. MCCLAIN.

BRUNER, Mo., May 3.

Editors Herald:—I wish I could report the work here in a flourishing condition; but such is not the case. There seem to be dark clouds hanging over the work here, where was once the flourishing Bruner branch. We hope and pray that the light of God's Holy Spirit may penetrate the darkness and lighten the minds of his people, and that some may profit by their lessons.

We are cut off from preaching; we have not heard a sermon in a long time; but it causes us to appreciate the HERALD more than we did when we had plenty of preaching, although I was ever eager to read it. I think I have gained much benefit from its columns.

We have been looking for Bro. Sparling, of Springfield. Although the work seems almost dead, there are a few yet who are alive in the work. I hope the time will come when we can dispose of our land and be able to locate where there is a good body of Saints. I often think of the good social meetings we have enjoyed with the Saints at Bruner, and think of the brethren and sisters we had learned to love in gospel bonds, and wonder where Sisters Nice, Bishop, Hogue, Lofton, and Wedlock are, and many others that we used to meet with, and all mingle our voices in praise to the Father of all.

Your sister in bonds,

MOLLIE MARSH.

GLADSTONE, Ill., May 4.

Editors Herald:—I regret to say there are none here who know or understand the gospel as restored by the messenger of the covenant and that the Redeemer shall come to Zion and unto them that turn from transgression. My brethren, this is the day so long foretold by the prophets of old, and I feel assured that all who will turn from transgression will be blessed and saved from sin and death. What a glorious thought it is to be free, and the hungry soul to feast on the riches of God's goodness. I have had some experience in hunger for the bread that perishes, in the army. I have been very hungry; but that is as nothing compared to the hunger of the soul; and it is too bad that good men and women will starve their souls to death and commit spiritual suicide in this dispensation of the gospel of the great Redeemer. It is to be hoped as the smoke of iniquity ascends and clears away that prejudice will give way to truth and there will be an ingathering of the sheep into the true fold.

I have been distributing tracts and books to those I thought would read them. Nearly all who read seem to be pleased with the teachings of the church.

I would be glad if some of the elders could come here with their tent and hold a series of meetings. My house is open for them.

Yours in the one hope,

JACOB L. RUST.

Selected Poetry.

WARNING.

'Tis not the gleams of whiteness at the temples that proclaim
Your youthful years are fleeting and that life is not the same,
For each year is what you make it as the seasons come and go,
And life is ever youthful, if you care to have it so.
Your birthday anniversary may measure like a cheat,
But the holidays give warning with a faithfulness complete,
And you may as well confess it. Yours is not a happy lot
When you find you aren't caring if it's Christmas time or not.

When the laughter of the children seems a harsh, discordant strain,
And the fragrance of the market wafts its greetings all in vain,
O, it's then that comes the warning that you can't misunderstand;
It's then that Time has touched you with a cold and ruthless hand.
For youth will live so long as youthful memories are dear,
And age will knock in vain until you bid them disappear.
You may be lean and slippered, but you need't mind a jot
Till you find you aren't caring if it's Christmas time or not.

—*Washington Star.*

Mothers' Home Column.

EDITED BY FRANCES.

ANNUAL MEETING, DAUGHTERS OF ZION.

Daughters of Zion met on April 11, 1901, at Independence, Missouri, in basement of the church, at 10:30 a. m. The meeting was called to order by the president, Sr. M. E. Hulmes, opened by singing, and prayer was offered by Sr. B. C. Smith.

In the absence of recording secretary, Sr. C. B. Stebbins, of Lamoni, Sr. Audentia Anderson was chosen to act as secretary for the meetings.

Sr. M. E. Hulmes, chairman of the advisory board, made opening remarks, briefly explaining the objects of the organization, saying that there was evidently a work to be done which belongs to the sisters, and that it was desired to interest all mothers in the movement. The chairman called for short speeches from the following, who responded: Srs. A. Anderson, Harrington, B. C. Smith, H. H. Robinson, John Smith, Louise Palfrey, A. A. Horton, Mina P. Kearney, F. C. Hay, F. C. Warnky, Hoffman, and Self. Closing remarks from chairman. Adjourned to meet at 10:30 the following morning. "Praise God from whom all blessings flow" was sung. Dismissal prayer by Sr. Kahler.

The Daughters of Zion met for business in the basement of church at Independence, April 12, 1901, at 10:30 a. m. Meeting opened by singing and prayer. Minutes of session of 1900 were read.

Reports were read from the following officers of the organization. Sr. M. E. Hulmes, chairman of advisory committee, Sr. C. B. Stebbins, recording secretary, Sr. H. H. Robinson, corresponding secretary, Sr. Anna Murphy, treasurer. Financial reports from chairman of advisory committee, and corresponding secretary, and from Sr. Curtis, editor of Daughters of Zion department in *Ensign*, were also read.

By motion, these financial reports, with the treasurer's, were referred to an auditing committee appointed by the chair. Srs. Frances Williamson, L. L. Resseguie, and A. A. Horton were so appointed and retired.

Reports from the following locals were read: Independence, Missouri; Lamoni, Iowa; Armstrong, Kansas.

Time being limited, other reports from

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Australia and elsewhere not addressed to general meeting were not read.

An oral report of committee on delegates to Mothers' National Congress was given by Sr. Hulmes. A report was read from Sr. Frances Davis, the delegate to the Mothers' Congress at Des Moines. Moved and seconded that these reports be accepted. Carried.

Moved that the advisory committee be empowered to call upon the general society for needed funds. Moved as a substitute that the former rule be amended to read "advisory board" instead of "general society." Substitute carried. The rule now reads as follows: All contributions shall be voluntary, and when necessary the advisory committee shall make a call for funds.

Moved and seconded that the present advisory committee, also the present recording secretary, and the treasurer, be reëlected for the coming year. Carried.

Report of auditing committee presented, and by motion accepted. All reports were found correct.

Resolved, that the matter of sending a delegate to the next National Congress of Mothers be left to the discretion of the advisory committee. Moved and seconded that the matter of providing blanks for reports from locals to the general society be left with the advisory committee. Carried.

A suggestion was read from C. J. Spurlock, regarding proper preparation of food, and by motion it was decided to leave the matter in the hands of the advisory committee for their consideration and action in the matter.

Minutes of both sessions of this year were read and approved.

The meeting was adjourned and benediction pronounced.

AUDENTIA ANDERSON.

INDEPENDENCE, Mo., April, 1901.

To the General Assembly of the Daughters of Zion:—With a feeling of thankfulness to God, and abiding gratitude for the leadings of his Spirit and his watchcare which have been over us as a society during the past year, I greet you at this time, and gladly embrace the opportunity of expressing my thankfulness to each one of you, my fellow laborers, who have so nobly and cheerfully aided the advisory board for the advancement of this work the past year.

At the business meeting held at Lamoni, Iowa, April 19, 1900, Sisters B. C. Smith and M. E. Hulmes were appointed a committee to consider the advisability of sending a delegate to the general meeting of the National Congress of Mothers, to be held at Des Moines, Iowa, the May following, and if committee should decide to send a delegate, that they have the power to select one. It was decided to send a delegate, and Sr. Frances Davis was chosen to represent our society. We have her report at hand, and it will be read at this meeting.

At the first meeting of the advisory board for 1900, Sr. Walker was requested to continue to act in the selection and preparation of literature for the use of locals. She has cheerfully and faithfully responded to our request. The committee on preparation of one or more books to be published by advisory board for use of the society, was continued. This committee consisted of Srs. M. Walker, Lucy Resseguie, and Frances Davis. I am glad to report that they have prepared the manuscript for the first book which has been submitted to the advisory board and accepted. The contents of the same give us reason to be thankful that we have in the ranks of our church and society those who are capable of preparing such literature for our needs, and we hope that every mother in Zion will place this, our first book, which is for young ladies, in the hands of her daughters. We expect this volume soon to be on sale, and at a small price. We hope the incoming board will continue the present committee on books until the whole series is completed. While the work of this committee is a freewill offering, we trust the general society, and friends of this work, will respond with financial aid, that the publishing of literature may not be hindered when the work is prepared. May each one feel this responsibility, is our prayer. Truly this committee is serving in a work of love for God's people.

While our editor in Home Column in HERALD, and editors in Daughters of Zion department in *Autumn Leaves*, are so commendably carrying on their work, we have been made glad in the fact that through the courtesy of the management of the *Ensign*, we have, during the past year, received space for a department there, and also we have obtained a faithful editor for the same. While the advisory board has held a number of meetings, we have been greatly hindered during most of the year by sickness among the board. Notwithstanding this we have been able to accomplish that which has, and will with God's help, result for good to this work.

We represented our work at the Washington park reunion last year with good results. Sr. Walker was with us and aided us much. Also a number of the ministry were present, and gave voice to words of encouragement regarding the need of this organization, and the work to be accomplished through the society. This gave much appreciated assistance to those who were and are laboring for the advancement of this work. Sr. Walker and I, feeling it a duty required at our hands, went to the Dow City reunion to represent the society work there, she being especially led that we should do so. Upon our arrival at the reunion we were pleased to hear that the committee regarding arrangements for representing Sunday school and Religio work had decided that these organizations and Daughters of Zion work conjointly in representing their aims. Thus our way was not only opened up, but we felt glad to have all recognized in this way as needed helps in the great latter-day preparation. We feel amply repaid for the effort there, and thank God that he stood by us; also for the great interest manifested, and that we also were supported by the ministry and the congregation assembled; and for the words of encouragement we received, giving cheer to last as we journey on our way in this cause. We are pleased to report that the Dow City local was organized at this time and among their numbers are many capable of carrying on the work.

While in the east I visited the Wheeling, West Virginia, branch, in interest of starting again the society work there. I found three sisters whose hearts are in the work. They report having met in local meeting.

I have to some extent by correspondence tried to further the work of organizing locals, but this work has been mostly the work of our corresponding secretary, Sr. H. H. Robinson. While we have not received word of as many new locals being organized as we would wish, I feel we can be thankful for the progress the work has made this last year.

In some places where there are no locals it is because of the difficulties in the way of meeting, obstacles hard to be overcome, and the diffidence of the sisters in taking the lead. There are many sisters so interested in the society that they wish their names on the general record as members of the general society. I wish to make a suggestion that it may be advantageous for the general society to supply blanks as a guide for locals to report to advisory board; also urge the thought of the necessity of more prompt reporting.

In conclusion I wish to say that ample encouragement has come to us as a society, to strengthen us to continue our labors in the future; and I feel sure we only have to make the people better acquainted with the character and scope of our work to enlist their active coöperation. While I feel much of our work must be done by publications, we need the ability to send out one or more active, energetic organizers, who by visiting the different branches and properly presenting our work, could organize locals, and in various ways labor for the advancement of the society's interest. Let us earnestly pray the Lord of the harvest that such may enter into our ranks.

May God bless and guide us all in the transacting of the business of this meeting, and may his continuing guidance be ours, is the prayer of,

Your sister in serving,

MRS. M. E. HULMES, Pres.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Sarah Headrick, Tulare, California, earnestly requests the faith and prayers of the Union and the Saints, that if it be God's will, she may be healed from her afflictions.

William Allen White will contribute to an early number of *The Saturday Evening Post*, of Philadelphia, a striking anecdotal article on "Fighting Fred" Funston, the man who captured Aguinaldo. This is the second of a series of remarkable character studies by this brilliant journalist now appearing in *The Saturday Evening Post*.

Mr. White will also contribute to early numbers of the magazine an unusually interesting short serial story dealing with Kansas life.

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Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WHAT IS A MOTHER'S DUTY TOWARD THE SUNDAY SCHOOL?

I shall make two divisions of this subject, the mother a non-member of the church, and a Latter Day Saint mother. If the mother who is an "outsider," as we commonly denominate a non-member, consents to send her child to a Sunday school, Latter Day Saint or otherwise, it is her duty to see that the child's clothing is properly arranged and he is cleanly prepared, and sent from home in time that he may not be late for the hour of Sunday school. "Whatever is worth doing, is worth doing well." If we wish our children to be successful in life we must teach them that order and punctuality are habits necessary to cultivate.

This mother will do well, if she desires her child to gain Scriptural knowledge, to encourage him to study the lesson appointed. However, I am always pleased to see such children at Sunday school, whether the above conditions have been fulfilled or not, for it gives the teacher an opportunity of sowing seed, which perchance the thorns may not "spring up and choke."

Of the Latter Day Saint mother

MUCH IS REQUIRED.

She must teach by example as well as precept, for upon her a greater light has dawned. It is not only her privilege but duty to see that her child attends Sunday school, an organized one, or gather the home circle and teach them herself. All things being equal she can say, "Come, children, let's go to Sunday school." By a little systematic planning this can be accomplished in most cases. I have seen homes (?) where on Sunday morning disorder and confusion seemed to reign. The mother must do everything and dress the children as well. (I am speaking of those families which have several children.) By a careful preparation of each child's clothing during the week, and teaching each child to put his own apparel in its proper place, accustoming him to adjust the same, much time is saved. The little ones can early learn to render each other assistance, thereby "helping mother." The mother is free to arrange her household duties, and if no unnecessary work is done, she is free to attend Sunday school herself. Accustom your children to early rising on the Lord's day, the same as upon week days.

I have found it a good plan to devote a part of Sabbath afternoon in studying

NEXT SUNDAY'S LESSON.

Then we can talk about the subject during the week, and thus more effectually impress the lesson upon the young minds. This mother should take an interest in searching for suitable Bible questions and answers to questions given by others. In this way she keeps her knowledge of Bible lore refreshed, and the children's fund of information increased. Whenever her children have any special part assigned them for school work or entertainments, encourage them to learn their part promptly. She should try to

CO-OPERATE WITH THE SCHOOL

in every way which shall be for the good of the Lord's work. In this way she helps to inculcate in the young minds the duty of assisting in the work of the Lord, and raises up helpers for the glorious cause we love. "The children of today are the men of tomorrow." Finally, mothers all should remember the saying of the wise man, "Train up a child in the way he should go; and when he is old he will not depart from it."

HATTIE R. GRIFFITHS.

For the Kirtland district convention.

CONVENTION NOTICES.

Pottawattamie district will convene at Boomer, Iowa, May 24, at 10:30 a m. Let all schools send reports by the 20th. As we expect some prominent Sunday school workers to be present, let everyone try to attend and make the convention a success.

JENNIE SCOTT, Sec.

The Galland's Grove district convention will convene at Dow City, Iowa, May 31. A good program will be rendered. Secretaries of local Sunday schools please see that reports and credentials are sent early to the district secretary, Dow City, Iowa.

J. L. BUTTERWORTH, Supt.
MARY SCHAFER, Sec.

Convention of the Fremont district association will meet at Henderson, May 30, at 7:30 p. m. Programs will be sent to the several schools. CHARLES FRY, Supt.

Miscellaneous Department.

PASTORAL.

To All Whom it May Concern, Greeting; Dear Brothers and Sisters:—I address the following communication to all who are interested in the European mission, especially the English, Welsh, Danish, French, Swedish, Norwegians, Scotch, and Irish, in the United States and Canadas.

All of you are aware of the fact that the Saints in Europe, with the exception of a few in England, are quite poor in this world's goods. We have two ministers appointed to labor in the Scandinavian mission; namely, N. C. Enge and Peter Muceus, also two assigned to Scotland, J. W. Rushton and James Williamson. We expect to have one or two in Wales, and it will require considerable means to prosecute the work successfully in these countries, as we have but very few Saints in these places. Hence it is that we desire all those who have the means wherewith to aid to kindly remember the effort that the church is now putting forth to bring your countrymen to a knowledge of the gospel. Every little will help, so please forward what you can to my address at Temple, Lake county, Ohio, during the next two months, after that to 17 Dawson street, Manchester, England.

My object in making this request is because that the missionaries haven't always a convenient place to stay, and for the reason that there are only a few there and they are poor, and it is imposing upon them for the elders to stay with them any length of time. Therefore, if the Saints in America are interested in the people of their native country, they could help those who in their poverty try to care for the ministry.

Again, I would like for those in America who have relatives in Europe to send their addresses to me so that we can visit them.

The late revelation says that the missions that were opened by the church in the days of the martyr are now open to us. Hence, we intend if the way opens up to reëstablish the work in France, and would like the French people in the church to give us a helping hand to effect the same. We feel confident that the Lord will bless the effort for good to his cause and to mankind, so we hope that you will not be backward in responding to these urgent requests.

I shall publish the amounts received and expended in due time in the church periodicals.

The Bishop and myself will sail for Europe in time to attend the British Isles mission conference the fore part of August, and we hope that a special effort will be put forth by the brethren of both orders of the priesthood to be present, so that we will be able to carry out some of the suggestions recommended by the Lord touching the affairs of the work in the British Isles mission.

Soliciting an interest in your prayers and the hearty support and coöperation of the European Saints, so that our mission will be a success and redound to the glory of God and result in the salvation of many people, I remain, your brother and coworker in Christ,

GOMER T. GRIFFITHS.

To the Saints in the Rocky Mountain Mission, Greeting:—According to appointment by the late General Conference, the following missionaries will labor in the Rocky Mountain mission, comprising the states of Montana, Idaho, Utah, and western Wyoming: Brn. Gomer Reese and J. H. Wells will labor in Montana; S. D. Condit and Charles Albertson, Idaho, and Cache county, Utah; A. J. Layland, eastern Idaho and western Wyoming; D. L. Harris, northern Utah, Salt Lake City and Ogden, objective points; W. S. Pender, southern Utah, including Utah county. Bro. D. W. Wight will labor as a general missionary, rendering assistance wherever needed, so far as practicable for him to do so; also looking after the interests of the Sunday school work in the mission.

Dear Saints, it is not necessary for me to admonish you to sustain the work and the missionary force, for you have done well in the past, and I firmly believe that you are desirous to so continue.

I hope the local brethren will do all they can to care for the work in their respective localities, thus leaving the missionaries free to do more work in new fields. Let us endeavor to labor together in unity, love, and peace, "in honor preferring one another," praying for the success of the work.

Owing to other work needing my attention at present, it will be impracticable for me to reach the field at once, and matters pertaining to the work in the mission may until further notice, be sent to my home address, Box 539, Stanberry, Missouri.

PETER ANDERSON,
Missionary in Charge.

To the Missionary Force in Missouri, Kansas, and Southern Illinois, Greeting:—This is to certify to all whom it concerns, that I hereby appoint the following brethren in charge of the "fields of labor:"—

Elder Swen Swenson, of the Seventy, in charge of the Far West district, except the city of St. Joseph and suburbs. Brn. J. W. Adams, W. E. Summerfield, B. J. Dice, and W. E. Haden will please report to him at Kerr, Dekalb county, Missouri; also Bro. J. M. Terry when working outside of St. Joseph and suburbs.

Nodaway district is in charge of Elder D. C. White, of the Seventy. Brn. J. S. Snively, F. L. Sawley, E. S. Fannon, and D. A. Hutchings will please report to him at Lamoni Iowa.

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Elder James Moler, of the High Priests, is in charge of the Clinton district. Brn. T. R. White, W. H. Mannering, C. P. Welsh, A. C. Silvers, J. N. Stephenson, and D. D. Williams, will report to him at Holden, Missouri.

Spring River district is in charge of Elder F. C. Keck, of the Seventy. Brn. J. D. Erwin, T. S. Hayton, and S. D. Love, will report to him at 700 North Ash street, Nevada, Missouri.

Elder Henry Sparling, of the Seventy, is in charge of Southern Missouri district. Brn. O. B. Thomas, A. M. Baker, and James T. Davis will report to him at 1,862 Springfield avenue, Springfield, Missouri.

The city of St. Louis and suburbs is in charge of Elder F. A. Smith, of the High Priests. The St. Louis district, outside of the city of St. Louis, is in charge of Elder Arthur Allen, of the Seventy.

Elder F. M. Slover, of the Seventy, is in charge of the Southeastern Illinois district. Brethren will report to him at Orchardville, Illinois.

The Central Illinois district is in charge of Elder R. T. Walters, of the Seventy.

Northeast Kansas district, in charge of Elder J. C. Foss, of the Seventy.

Northwest Kansas district in charge of Elder M. T. Short, of the Seventy. Elder F. A. Smith, of the High Priests, is in charge of the missionary work of the city of St. Louis and suburbs. Elder J. M. Terry, of the High Priests, is in charge of the missionary work in St. Joseph and suburbs.

Those doing missionary work in the Northeast Missouri district, and the Independence Stake, will please report to me at Independence, Missouri. I. N. WHITE,
Missionary in General Charge.

To the Saints of the Dakotas and Minnesota:—Having conferred together and with the following brethren, we have concluded that for the best interests of all concerned it will be well for Brn. E. Hayer and George Thorburn to labor together, working in the states above named.

JAMES CAFFALL,
J. W. WIGHT,
Missionaries in Charge.

To the Missionary Force in the Southeastern Mission; Dear Brethren:—As it has been my lot to be associated with you this conference year, I take this method of addressing you. We are aware of the fact that the harvest is great and the laborers are few. I hope that each one of you will take your respective fields at your earliest convenience and labor faithfully to spread the truth and build up the kingdom of God in all its beauty and grandeur. We have a large field and hope we will be able to reach many who never heard the gospel. In order that this may be done, go out into the world away from the local organizations, break new territory, and report your work to me by the first of July, October, January, and March. Let us labor together in love and our heavenly Father will bless our efforts to the good of others, while we may take comfort and rejoice with them. I will be with you as soon as possible. Anyone wishing to write me can address me at Lamoni, Iowa. Ever praying for Zion's weal, I am, Yours in hope of eternal life, I. N. ROBERTS,
Missionary in Charge.

LAMONI, Iowa, May 4.

To the Ministry and Saints of Northern Illinois District:—Having been placed in charge of the above-named field of labor, I wish to state to you that I will be glad to hear from all who desire labor done in any named region or place, and all requests for labor will be considered and where practical will be answered. Ministry and laity ought to be, and I presume are, equally interested in the advancement of the work of God, and I trust the membership will assist the ministry in the good work by a godly and blameless life as well as by words of "truth and soberness" spoken in proper times and places. Wisdom is a gift of God we should all seek for. The ministry who are not under General Conference appointment are requested to do what they can in their respective branches or vicinities. To my colaborers in the district I only say, "Occupy in harmony with the law of God as wisdom may direct, and may his guiding Spirit be with you, I pray.

My permanent address is Dow City, Iowa. Mail addressed here will reach me with but little delay. I may have a field address later. I expect to go to my field on the 9th or 10th.

D. M. RUDD.

DOW CITY, Iowa, May 3.

To the Missionary Force in Wisconsin, Greeting:—As our worthy brother, Heman C. Smith, has thought proper to appoint me in charge of the Wisconsin field, and as per his request, that those so placed publish their permanent address as soon as possible, I herewith attach mine. I expect soon to be in the field, and engaged in active service, and hope to attend one or both of the district conferences, and to meet my brother missionaries there, and then and there arrange for a successful campaign.

Your brother in bonds,
CHAS. H. BURR.

Box 254, PLANO, Ill.

PACIFIC SLOPE AND COLORADO MISSIONS.

After consulting with my predecessor in charge of Pacific Slope mission, the following appointments have been determined upon:—

Washington will be occupied by Brn. John Davis and D. E. Powell, the former in charge.

Eastern Oregon, by A. M. Chase and W. A. Goodwin, the former in charge.

Western Oregon, by C. E. Crumley and A. Upton, the former in charge.

Northern California, by F. B. Blair, T. Daley, A. B. Phillips, and E. P. Schmidt, the first named in charge. Bro. E. E. Keeler will labor in this part during tent season.

Central California, by R. Etzenhouser, J. B. Carmichael, and C. C. Joehnk, the first named in charge. Except during the tent season, this will be the laboring place of Bro. E. E. Keeler.

Southern California, by Albert Carmichael, William Gibson, R. R. Dana, and Elbert A. Smith. Bro. T. W. Williams, who is district president, will also labor herein.

Colorado mission, by J. B. Roush, C. R. Duncan, R. J. Parker, J. W. Morgan, J. B. Wildermuth, J. F. Curtis, J. M. Stubbart, A. B. Hanson, E. Rannie, and James Kemp, the first named in charge. J. J. Luff's assignment will be provided for later, when his arrangements for entering the field have been perfected.

With Christ as our model and his Spirit as our guide and strength, let us labor, brethren, to leave the same impress upon our work as remains upon his. Let us toil in confidence, humility, and charity, as those whose accounting shall be unto God, who has conferred upon us this highest of all honors—to be his ambassadors. May his blessing sanctify us and our work.

Your coworker,
JOSEPH LUFF.

To the Saints and Friends of Clinton District:—Having been placed in charge of the work in the above district, I wish to inform all that my permanent address is Box 435, Holden, Missouri. All persons wishing labor performed in their localities please address me as above. All mail will be forwarded to me at once. I desire the assistance and coöperation of all, and I hope we may be able to open up the work in many new places the present year, therefore let us each labor to that end. The missionaries will labor according to their best judgment until we meet in the June conference. I hope the local ministry will put forth every reasonable effort to advance the work in the district. Let us each, ministers and members, work together for the advancement of the work of the Master. In gospel bonds,

JAMES MOLER.

IOWA AND MINNESOTA MISSION.

To the Saints and Missionaries of the above Mission:—Feeling unusually hopeful as to the possibility of good results following faithful efforts on the part of all, and that the evidences for true accomplishment are unusually portentous, and a desire for truth's progress and the best welfare of the mission, I have concluded as follows:—

Duncan Campbell in charge of the Lamoni Stake, James McKiernan will so occupy in the Nauvoo district, J. R Sutton eastern Iowa district, C. Scott Des Moines district, J. F. Mintun Fremont district, D. R Chambers Pottawattamie district, H. N. Hansen Little Sioux district, J. M. Baker Galland's Grove district, and T. C. Kelley Minnesota. The missionaries in these various "fields of labor" will please note the ones thus designated and to whom they are to make report on the "FIRST" day of July, October, January, and March. Make a note of these dates *when you read this* so that you will be fully prepared to act promptly, that all reports from the ones in "charge" may reach me not later than the 10th of these months. So far as possible I hope the missionaries will "push out" and make new openings, believing that by so doing greater blessings will come.

In the missionary appointments Galland's Grove was depleted to an extent to supply needed demands from other sources, and I hereby take the responsibility of transferring Bro. J. M. Baker from the Little Sioux to the Galland's Grove district. To prevent even the possibility of friction, I have, so far as possible, appointed seventies in charge.

With a prayer for Zion's weal,
J. W. WIGHT.

FOURTH QUORUM OF ELDERS.

Bro. F. E. Cochran, Lamoni, Iowa, secretary of above-named quorum, desires addresses of the following-named members of said quorum: Bowley Arnold, David K. Buttrick, J. W. Hancock, John F. Henson, Henry Holdsworth, J. F. Jamison, L. F. Johnson, Andrew J. Seely, Henry Walker, Joseph Wheeler. Anyone knowing the addresses of any of said brethren, will confer a favor by sending same to the secretary, addressing as above.

REUNION NOTICES.

The date for the annual reunion of western Iowa, which is to be held at Dow City, has been fixed to begin September 20 and continue ten days. Further notices will be given in due time. A. H. RUDD, Sec.

DOW CITY, Iowa. 2t

NOTICES.

Owing to the fact that Bro. H. O. Smith has been quarantined for smallpox, he will be unable to go to his mission for some time. He desires the missionaries appointed to labor under him to go ahead and do the best they can until he shall be able to be at work again. The missionaries of the Southwestern mission will please take note.

CONFERENCE NOTICES.

The annual conference of Birmingham district, England, will convene in the meeting room of the Birmingham branch, Priestly Road, of Stratford Road, on Saturday, May 25, and continue Sunday and Monday, 26th and 27th. Business session will open on

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Saturday, 7:30 p. m. Brethren and others attending conference will please notify Elder T. Taylor, in care of Mr. Roberts, Bristol Road, Bournebrook, Birmingham, seven days before conference convenes. Branches will be required to give statistical and spiritual reports as heretofore. Elders and others out of branches are also requested to forward reports, also licenses for indorsement, to the secretary three days before conference. It is earnestly hoped that all the ministry will make a special effort to be present.

C. H. CATON, Pres.
CHAS. WALTON, Sec.

Nauvoo conference will convene at Burlington, Iowa, the first Saturday and Sunday in June. We would like to have a full and correct statistical report from every branch in the district. Please mail all reports, statistical and ministerial, to the district clerk, Mark H. Seigfreid, Adrian, Illinois.

MARK H. SEIGFREID, Sec.

London district will convene at Arthur, Ontario, June 15–17. The district Sunday school association will meet at Arthur, Ontario, the day preceding district conference. Secretaries of branches and Sunday schools, and others, will please accept this notice and get their reports made out and sent in by that time.

JOHN L. BURGER, Sec.
G. T. R. Shops, ST. THOMAS, Ont.

Northern Wisconsin will convene at Valley Junction, June 1, 2. All officers of the district please send reports. All come who can, with the Spirit of the Master, that we may labor in love and advance God's cause.

A. V. CLOSSON, Pres.
L. M. SHAVER, Clerk.

Northern Nebraska will meet at Valley, Nebraska, with the Platte Valley branch, May 31, at 7:30 p. m. It is hoped that the missionary force of the district will all be present, as well as the missionary in charge. The district president has been assigned to a new field, and it will be necessary to select one to take his place.

JAMES HUFF, Sec.

Northeast Missouri will convene at Higbee, Saturday, June 8, at nine a. m., to continue over the ninth. The election of officers will take place. All Saints who consistently can are requested to attend. Will branch presidents please see that their membership is made acquainted with this notice. Branch and ministerial reports should be sent to clerk, George Tryon, Huntsville, Missouri.

J. A. TANNER, Pres.

Northeastern Illinois district will convene at mission, June 1, 2. Branch clerks will please make reports up to and including May 15, 1901. All members of the priesthood will please make written report to the conference. Secretaries of branches are requested to have their branch records of membership at the conference if possible. Those coming by rail will notify Bro. Thomas Hougas, or Bro. J. Midgorden, Stavanger, Illinois. Railroad stations: Seneca and Sheridan.

J. T. HACKETT.

Eastern Michigan district will convene on June 1, 2, with Evergreen branch, No. 344 Grand River avenue, Detroit, Michigan. Branch officers and secretaries, please send full and correct statistical reports. Bro. John H. Lake, president of mission, is expected to be with us. All missionaries and members are cordially invited to attend.

A. BARR, Pres.
APPLEGATE, Mich., May 2.

Conference of Southern Illinois district will convene with the Parish branch, Franklin county, June 1, 1901. All come.

J. T. DAVIS, Pres.

WANTED.

A practical book binder; a brother preferred. Apply to

JOHN SMITH, Manager.

DIED.

MCHARNESS.—Moses McHarness was born July 31, 1824, in Lincolnshire, England; married May 25, 1845, to Miss Rosannah Foreman; baptized in England in 1846, and ordained an elder; came to America in 1856, living in New York till 1861, then came to Van Buren county, Michigan, where they heard the elders of the Reorganized Church in 1868, and he and wife were baptized January 6, 1869, by Elder D. H. Smith; ordained an elder July 11, 1869, by E C. Briggs; died at Lamoni, Iowa, April 25, 1901, aged 76 years, 8 months, 25 days.

CHESHIRE.—John Cheshire was born September 10, 1828, at Kensworth, Hartfordshire, England. Was baptized into the Moselle branch, September 8, 1878, near Moselle, Missouri, by Priest A. S. Davison, and confirmed by Elder Abram W. Reese. Was ordained a teacher November 22, 1880, by Elder Abram W. Reese. Died at his home near Moselle, Missouri, March 23, 1901. Funeral by Elder A. S. Davison.

FISHER.— Mrs. Nancy Fisher was born August 29, 1829, in Jefferson county, Missouri. Was baptized December 30, 1883, near Moselle, Missouri, by Elder B. V. Springer. Died at her home near Moselle, Missouri, April 26, 1901.

RANNIE.—Elizabeth Mailand was born January 20, 1824, at Green Acres Moor, near Oldham in No. 8 house, Soho building, and was married to Edward Rannie in February, 1846. Five children blessed the union, all of whom, as well as the husband, survive and mourn their loss. She led a Christian life from early childhood and was baptized into the Reorganized Church, December 28, 1877, by Elder James Caffall. Died March 23, 1901, and was buried at Bethel cemetery, Dodge county, Nebraska, March 26, 1901. Funeral sermon by Elder James Huff.

HOLMES.—Sr. Ellen E. Holmes was born in Providence, Rhode Island, April 10, 1840; died at her home, 123 Sutton street, Providence, Rhode Island, March 25, 1901. She obeyed the gospel over twenty-three years ago at Plainville, Massachusetts, together with her husband and two children. A faithful wife; an affectionate mother; a kind neighbor; an earnest follower of the Lord Jesus: wise in counsel; considerate of others. The bereaved children, Charles M. and Ora V., have the sympathy of all who know them. Funeral at her late home. Sermon by Elder U. W. Greene, assisted by Bishop R Bullard.

SHEPHERD —At Fiskville, Rhode Island, February 11, 1901, Sr. Addie M. Shepherd. She was born at Washington, Rhode Island, and died in her fifty-fourth year. She was baptized about two years ago by Elder George Robley. She leaves four sisters and three brothers. Her life was a testimony to the gospel's power and saving grace Funeral services conducted by Elder M. H. Bond.

WESCOTT.—At St. Louis, Missouri, April 24, 1901, Benjamin F. Wescott, aged 69 years, 8 months, was born in Providence, Rhode Island. He leaves a wife, one brother, who is now residing in Providence, and two sons. Was not connected with any religious order, but was a good citizen and neighbor and a good man. Funeral services conducted by Elder M. H. Bond.

KEMMISH —Peter Charles Kemmish was born in Portsmouth, England, February 8, 1844, and died at his home in Woodbine, Iowa, April 28, 1901, aged 57 years, 2 months, 20 days. He was the oldest son of Charles and Elizabeth (Wilke) Kemmish, of England. The family came to America in 1853. He was baptized in the Atlantic Ocean when eight years of age, and united with the Reorganized Church of Jesus Christ of Latter Day Saints when about twenty years of age. The week following his baptism he was ordained to the office of elder, and the next Sunday preached his first sermon. November 20, 1864, he was married to Miss Susan Lidgett, a native of England. She was born June 14, 1846. Seven children were born to Bro. and Sr. Kemmish as a result of this happy union, all of whom are living except one who died in infancy. Funeral services were conducted in the Saints' chapel, Woodbine, Wednesday, April 30, at ten a. m., by Elder C. E. Butterworth, assisted by Elder J. F. Mintun. The remains were laid to rest in the Valley View cemetery. Our sorrow is not without hope.

MONTAGUE —Margaret Frances Andrews was born in Murray county, Tennessee, May 12, 1833; departed this life April 27, 1901, aged 67 years, 11 months, 15 days. She united with the church at Nauvoo in 1841. Emigrated to Texas in 1845; was married to George Montague in 1852. United with the Reorganization in 1860. She was the mother of seven children, six of whom live to mourn their loss. She was a devoted wife and mother, an earnest, conscientious Christian loved andesteemed by all who knew her. Funeral services were held in the Baptist church. Sermon by J. M. Baggerly.

DAUGHERTY.—At the home of Bro. H. R. Harder, Lamoni, Iowa, May 1, 1901, of old age, Sr. Elizabeth Daugherty, aged 79 years, 5 months, and 21 days. She was born in Belmont county, Ohio, in 1821. Maiden name was Hardesty, but married Hiram Daugherty, April 12, 1839 On March 25, 1875, near what is now Lamoni, they were baptized by Elder C. H. Jones. Bro. Daugherty died May 2, 1895. Both were faithful in every duty, and she was especially active in her service for those she loved and for any she could do good to. Funeral services were held at the house, Bro. H. A. Stebbins preaching the sermon, by her request.

The Arena for May is an especially fine number. It has, as frontispiece, the portrait of a man now conspicuous in the public eye—Prof. George D. Herron, late of Grinnell College, Iowa. The issue contains an interview with him on "The New Social Apostolate," and the Rev. Wm. T. Brown contributes a most interesting character sketch of Dr. Herron that will repay perusal. "Will the Philippines Pay?" asks the Hon. Frank Doster, Chief Justice of Kansas; and our military operations in the Far East are the theme of a symposium unique in periodical literature. It is introduced by Editor Flower, who proposes the formation of "An Army of Wealth-Creators vs. an Army of Destruction." The proposition is discussed by Prof. Frank Parsons, the Rev. Hiram Vrooman, Prof. Thos. E. Will, A. M., C. F. Taylor, M. D., the Rev. Robert E. Bisbee, and the Hon. Samuel M. Jones. Editor Patterson has a signed essay on the "Parting of the Ways," in which some excellent advice is offered to the modern orthodox Church. Other features are: "The Tax Reform Movement," by M. M. Miller; "The Criminal Negro" (fifth article), by Frances A. Kellor; "Russia's Hoarded Gold," by Malcolm J. Talbot, and the usual editorial and book-review departments. Editor McLean announces a symposium on Christian Science for the June number. The Alliance Publishing Company, New York. $2.50 a year; 25 cents a copy, at news-stands.

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ment respecting the metal, how and where it was found and might be found, how it could be identified and treated, and much other information.

In each letter was enclosed samples of platinum as found in the various rock beds. This may seem to be a small undertaking, but when it is remembered that the letters were sent off by the thousands, that the postage was ten cents to each letter, and that the pieces of platinum enclosed were almost as valuable as metallic gold, the cost of the achievement is readily seen. While he did not succeed in greatly increasing the output of platinum, he set at rest all fear of its extinction, and thus earned the gratitude of every scientific investigator.—*From Frank Leslie's Popular Monthly for May.*

THE DEMOCRACY OF EDWARD EVERETT HALE.

Confident that he has had God for an ally, and believing with equal certitude that all men are his brethren, it has been natural for Dr. Hale to put himself at the service of the weak and the unfortunate, and those needing comradeship in life's struggle, and to be a thoroughgoing democrat in church, state, and school. Solely in the capacity of adviser, he has done service for humanity sufficient to win immortality had he done nothing else. Studying this portion of his life's record, one recalls what Erasmus said of Sir Thomas More: "He has been patron saint to all poor devils." Kindliness, hatred of injustice, sympathy for the unfortunate, were Dr. Hale's striking characteristics as a boy, and he has never altered.

Democracy to him has not been a fruit of the Christian faith: it *is* the Christian faith, on the manward side of it. Fundamentally a man of heart, Dr. Hale will live longest in the memories of his contemporaries and immediate survivors as a good, gentle, kindly man, withal virile and aggressive. Strength of will, sometimes bordering on obstinacy, he has not lacked. Openness, acuteness, and flexibility of mind, and brilliancy and fertility of imagination, he has displayed lavishly. But Will, Reason, and Imagination have been the obedient servants of his emotions, and those emotions beneficent in purpose. He painted his own portrait unerringly when he wrote:—

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump, or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser worlds a Father's kindness know;
Be mine some simple service here below,—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine, and so serve thee,—
Lo, here am I! To such a work send me.

Like Froude, he has defined "Right as the sacrifice of self to good," and "Wrong as the sacrifice of good to self." As an American and as a Christian, his rule of life has been, "*Non ministrari, sed ministrare.*"—*George Perry Morris, in American Monthly Review of Reviews for May.*

HINDU HEAVENS AND EARTH.

According to Manu, an ancient Hindu writer, Brahma, the first male, was formed in a golden egg, bright as the sun, laid upon the waters. Having continued a year in the egg, Brahma divided it into two parts, and with the two shells he formed the heavens and the earth.

In an ancient writing it is asserted that there are seven island continents, surrounded by seven seas. The central continent, on which we are supposed to dwell, is called Jambudwipa, and in the middle of this is the golden Mount Meru, 756,000 miles high and extending 152,000 miles below the surface, in shape somewhat like the seed-cup of the lotus. Jambudwipa is said to be surrounded by a salt sea. The next island continent is said to be surrounded by a sea of sugar-cane juice; the third by one of wine; the fourth by a sea of ghee, or clarified butter; the fifth by a sea of curds; the sixth by one of milk; the seventh by a sea of fresh water. Beyond is a country of gold, which prevents the waters of the last and outermost sea from flowing off in all directions. Outside this golden country is a circular chain of mountains, and beyond is the land of darkness, encompassed by the shell of the mundane egg.

The depth of the earth, beneath its surface, is said to be something over 600,000 miles. This region is divided into seven parts, resting upon a thousand-headed snake, which bears the whole world as a diadem. When this snake yawns, the earth trembles; that is, earthquakes happen. According to some accounts, this snake stands on the back of a tortoise, which, in turn, is supported by eight elephants. What supports the elephants is not stated.—*Martelle Elliot, May Chautauquan.*

The good comrade has something to contribute to the common fund, some fun, some fancy, some bit of song, and thus the days go on in brightness from morning till night, and nobody minds though the road be rough.—*May Ladies' Home Journal.*

The ability to efface one's self at intervals is essential to harmonious living anywhere, either at home or when a sojourner under another's roof. There are times and seasons when, for instance, married people desire each other's company, and parents and children prefer to be together without the presence of the most agreeable and welcome outsider.—*May Ladies' Home Journal.*

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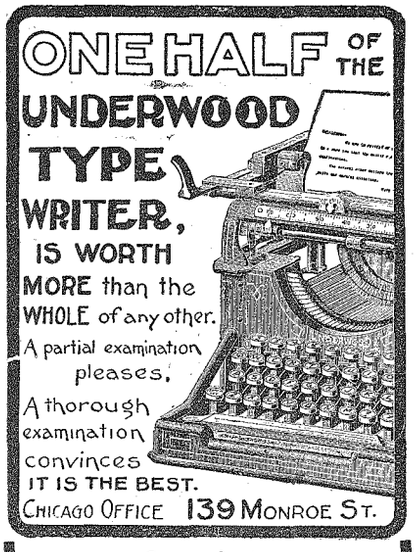

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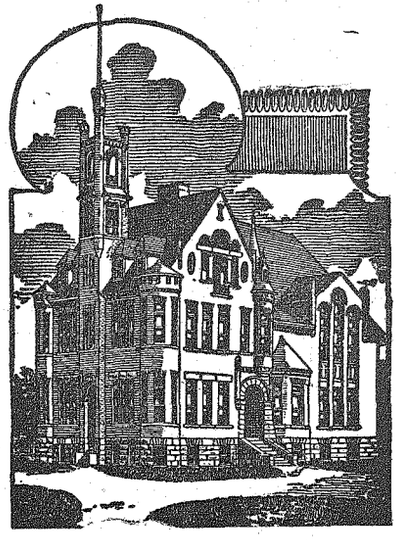

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MAY 15, 1901. NO. 20.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 15, 1901.

A STRANGE ERROR CORRECTED.

In Elder B. H. Roberts' book, "Succession in the presidency of the church," second edition, there occurs the following as a footnote on page 78:—

Since the first edition of this was published my attention has been called to the following remarks made by "Young Joseph" himself, on this very subject. At a special Josephite conference held at Glander's Grove, Shelby county, Iowa, a report of which is to be found in the SAINTS' HERALD, vol. 4, No. 10, p. 158, he says: "Whenever individuals claiming authority under the church as organized by the first Joseph became members of any faction, *they immediately became divested of all authority.*" What then of Messrs. Marks, Briggs, and Gurley? and what of the authority by which "Young Joseph" was ordained?

There are several things not correct in the foregoing statement of Elder B. H. Roberts:—

1. There is no "Glander's Grove" in Shelby county, Iowa.

2. In SAINTS' HERALD, Vol. 4, No. 10, p. 158, there are the minutes of a special conference held at Galland's Grove, Shelby county, Iowa, over which Elder John A. McIntosh presided.

This conference was "for the district which is under the presidency of Elder John A. McIntosh." It was held October 25 and 26, 1863, as the minutes show.

3. "Young Joseph" was not there, hence made no statement of any sort at that conference.

We give the following extract from those minutes:—

Bro. Thos. Dobson then proceeded to address the assembled multitude and was followed by the president, after which the business was resumed. The president then (in substance) made the following remarks. All official acts of any elder, while acting under the authority of the old church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's, Brewster's, Strang's, etc , etc., are not recognized by us as valid; for whenever any of those factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the church as organized by the First Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the Presidency of the church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter Day Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time *they set up for themselves* their acts in a church capacity are spurious.

These minutes are signed:—

JOHN A. MCINTOSH, Pres.
NATHAN LINDSEY, O. E. HOLCOMB, } Clerks.

In May, 1899, the attention of Bro. Heman C. Smith was called to the fact that Elders C. C. Steffensen, and F. H. Nolder, of Utah, had at St. Joseph, Missouri, represented that the statement quoted by Elder B. H. Roberts, as found on page 78 of his book, was made by President Joseph Smith, of the Reorganized Church,—"Young Joseph," as Elder Roberts chooses to call him. Bro. Heman C. Smith at once wrote a correction of this error, which was published in the HERALD for May 31, 1899. This correction Elder Roberts could have seen if he had been noticing the HERALD closely.

Elder Roberts professes to wish to be fair and honest in his argument. Will he now take notice that "Young Joseph," was not at that conference at Galland's Grove, Iowa, October 25 and 26, 1863, consequently did not make the statement as stated by him, and that the president who did make the statement found in the minutes was Elder John A. McIntosh, who was the president of the conference.

NIAGARA FALLS SAINTS.

This is the way the Niagara Falls, New York, *Gazette*, for Monday, April 29, sizes up our folks at Niagara Falls, Ontario. The official of the Natural Food Company is Bro. Robert Winning, late of St. Joseph, Missouri:

LOCAL MORMONS.

The Latter Day Saints are unusually lively across the river where their church is in a prosperous condition. Several Niagara Falls people attend the services always enjoyed by a crowd.

A prominent accession to the Mormons across the river is an official of the Natural Food Company who has lately come to Niagara Falls. He is a very earnest disciple of Joseph Smith and those who have heard him expound say his arguments are convincing.

It is not necessary to add that the Latter Day Saints that live around Niagara Falls are not believers in polygamy, but regard it as a heresy that crept into the church in Utah.

MELCHISEDEC PRIESTHOOD.

VANESSA, Norfolk Co., Ont, Mar. 28.

Mr. Joseph Smith; My Dear Brother:—Will you kindly answer the following through the HERALD? "And they truly were many priests, because they were not suffered to continue by reason of death; but this man [Christ], because he continueth ever, hath an unchangeable priesthood."—Heb. 7 : 23, 24. The inspired writer, supposed to be St. Paul, is showing the superiority of the Melchisedec priesthood over that of Aaron. Verse 12 says: "For the priesthood being changed, there is made of necessity a change of the law." This seems to me to imply that, as during the time the Mosaic law was in force, there was a succession of priests of the Aaronic order, when its time was fulfilled, or completed, it would be followed by the gospel law, and that order of priesthood called the Melchisedec.

Now Webster, in his lexicon, claims that *order*, in this connection, means *succession*. It is claimed by sectarian ministers that the latter priesthood is yet held by Christ, and by no one else, from the words, "Thou art a priest for ever after the order of Melchisedec."—Heb. 7:17. "For if he were on earth, he should not be a priest," etc.—Heb. 8:4.

Their most impregnable position on this point they claim is in Hebrews 7:24, where it says that he, Jesus, "Hath an unchangeable priesthood." In a marginal reference Bible, the word *unchangeable* is given as, "Or, which passeth not from one to another." Therefore this Melchisedec priesthood is held only by Christ. That it is sheer blasphemy for anyone else to claim holding such and to attempt to arrogate that honor and authority only possessed by our great High Priest.

Will you please explain the grounds for our claim that the Melchisedec priesthood is with us, or was to be held by men, divinely called, today, from the Bible? I say from the Bible, for obvious reasons, inasmuch as the people refuse to accept any evidence from the Book of Mormon or Doctrine and Covenants.

What priesthood did the high priest of Israel hold?

Has there ever been given an authoritative exposition of Isaiah 18:1? While not wishing to appear, or speak presumptively, I must respectfully dissent from that, in part, as given by very many of the elders. I refer to that which Isaiah speaks of as "the land shadowing with wings," etc. That part to which I refer is the attempt to prove that America, North and South, must be that land, because on the map, they have the appearance of wings, North America being one wing, and South America the other, both being united by the Isthmus of Darien.

Now, if anyone will look at the passage in Isaiah 18:1, they will see that it does not say that the land was the wings, but that the land was "shadowing with wings." To make the symbol complete, the Isthmus should be the shape of a body, but it will require a wonderful stretch of imagination to cause the eye to see such a birdlike form. Then, if the map is turned to, it will be seen that the small end of one wing is attached to the body, so called, North America; and the large end of the other, South America. I don't think that bird will fly far. I will not make answer to the claim that a further proof is found in the eagle's wings being on the coins and flags of the land, because

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such is not found so with us in Canada, and so as a symbol it seems to me that must also fall to the ground.

Then what does the "land shadowing with wings" mean?

I believe this is the grandest land under the blue vault of heaven. That it has been, and is, under the special watchcare and protection of God. Its geographical position, from the Arctic to almost the Antarctic regions, north and south temperate, and torrid zones, give such a variety of climate, and, of course, enabling it to be so varied in its productions, and its immense mineral wealth, etc., as to be a choice land above all lands.

This, then, is the land spoken of, and was given to Joseph and his posterity. It was, and is, beyond the bounds of the everlasting hills, from where Joseph was then residing when he received his father's blessing. It was held in reserve for them, and they also would be under God's providential watchcare.

Now, anyone, who was so guarded and cared for might be said to be under the shadow of his wings.

In Matthew 23:37, we read of the apostrophe of Jesus to the city of the great king. "Oh Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Had they minded, they might have been safe, from those horrors afterwards experienced, under the fostering care and protection of their God, "Under the shadow of his wings."

The following are a few selections from the Bible, showing that they, his children, are spoken of as being shielded, as under the shadow of His wings.

Ruth 2:12: "The Lord recompense thy work, . . . under whose wings thou art come to trust."

Ps. 17:8: "Hide me under the shadow of thy wings."

Ps. 36:7: "Therefore the children of men put their trust under the shadow of thy wings."

Ps. 57:1: "Be ye merciful unto me, O God, . . . yea, in the shadow of thy wings will I make my refuge."

Ps. 61:4: "I will trust in the covert of thy wings."

Ps. 63:7: "In the shadow of thy wings will I rejoice."

Ps. 91:1, 4: "Under the shadow of the Almighty. . . . He shall cover thee with his feathers, and under his wings shalt thou trust."

Now, we do not for one moment suppose that God has feathers and wings, but these passages show that his own loved children are under his watchful care and protection, and the manner in which the feathered tribe care for, provide, and watch over their young is given as illustrative of the same.

According to the Bible, and the Book of Mormon, this, Joseph's land, was richly endowed with advantages peculiar to itself, and was, under the providence of God, designed as the rich heritage of the posterity of the loved son of Israel, "Him that was separate from his brethren." It was a goodly land, this great and glorious heritage, and was under the shadow of the wings of the God of Israel; but, like their brethren, the others in Canaan, they forgot God. They grieved him by their abominations, and his anger was kindled against them. He bore long with their lewdness and sent his prophets to warn them that unless they forsook their whoredoms he would pour out his displeasure and wrath upon them.

Sometimes they hearkened and repented, but in a short time would forget the forgiveness and mercy he is so willing to bestow upon, and manifest towards, those who are truly penitent, and again they would go back to their wickedness and folly.

Then his fierce anger was kindled, and he wiped them, as a nation, from the face of the earth, and so we read, as given by Isaiah in chapter 18:1: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia."

As though God were speaking, as he was, by his prophet, woe to the land, the heritage of my covenant people, that is under the shadow of the wings of my love. How often have I shielded and cared for them, as well as making provision for their cheer and comfort, but they would not. And lo! there comes to us, speaking from the dust, out of the ground, that whispers out of the dust with a voice that hath a familiar spirit, written also in letters of gold, telling all who read of that people who were so blessed under the fostering care of the covert of their God's wings, but who committed such lewdness as to cause their extermination, and the archæological remains tell us the story of their glory which now but exists in ruins.

This is how I see it (Isa. 18:1), but I have no right, nor desire to speak *ex cathedra*.

If you consider this worthy of space in the HERALD, I write, or ask for kind and considerate criticism, or exchange of thought along this line.

At present, I am in Vanessa, Ontario, stopping with Elder R. C. Longhurst, the president of the London district, of the Canada mission, enjoying the hospitalities of him and his respected wife. I came on here from Waterford, where I left good interest, and some inquiry as to when I will return. I expect to be there in about one week from this present writing, April 2.

Meetings every night, except Saturday, and three and sometimes four on Sunday, as for the last six weeks, is somewhat inclined to be wearing. However, it is wearing out in a good cause.

The turnout is good, and the interest is encouraging.

With prayers for Zion's final redemption and triumph, I remain,

Your brother in hope of the same,

A. E. MORTIMER.

LONDON, Ontario.

In complying with the request at the beginning of Bro. Mortimer's letter, we offer the following:

1. Paul, from whose writing to the Hebrews the quotation is made, in the chapter quoted from urges this:

If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?—Heb. 7:11.

2. The same writer wrote:

Thou art a priest forever after the order of Melchisedec.—Heb. 5:6.

And being made perfect, he became the author of eternal salvation to all that obey him; called of God an high priest after the order of Melchisedec.—Heb 5:9, 10.

3. Paul, the same apostle, in his argument to the Hebrews, same chapter, gave this:

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.—Heb. 7:19.

4. It is evident that Jesus was made a priest of the order of Melchisedec. This Melchisedec was a man, prince of Salem, a high priest, within the lines of a recognized line of priestly officers, quite different from that of Levi. Jesus was of Juda, of which tribe "Moses spake nothing concerning priesthood," as stated by Paul. But, being called of his Father he was made *a priest* forever. He was not made *the* priest, but *a* priest, of an order already existent of which Melchisedec was an excellent example.

5. It is true that priests were made (ordained) under the law, but the time came when the law (Mosiac law) was made inoperative, and the gospel economy, the law of righteousness, became the means of life and salvation, hence the return of the Melchisedec line of priesthood to administer in the "true tabernacle which God pitched and not man." (Heb. 8:2.)

Paul, contrasting the action of priestly authority under the law (Mosaic), truly states that if he, Jesus, "this man" of verse 3, in chapter 8, were on earth, he would not be a priest; for the Jews would not have him, both because of his tribe and his claims.

6. It is evident that in Jesus was revived the higher priesthood. And it is certainly competent to believe that those men whom he called to the apostleship were ordained by him to the same order of priesthood which he himself held and officiated in, priesthood meaning the office or character of a priest.

7. Jesus Christ is always spoken of as of an order of priests. For instance, "Wherefore, holy brethren, partakers of *the* heavenly calling, consider the Apostle and High Priest of our *profession* Jesus Christ; who was faithful to him that appointed him, as also Moses was faithful in all his house." —Heb. 3:1, 2. (Italics the Editor's.)

8. Jesus Christ is written of by Paul as being an eternal, unchangeable being before he wrote of him as a high priest.

And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: they shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.—Heb. 1:10, 11, 12.

9. It is a legitimate inference that the Melchisedec or higher order of priesthood was held by others than Jesus Christ at the same time as himself and after his removal from the ministry on earth by his death; nor is there just reason to believe that Paul, when writing of him as a priest, intended to be understood as limiting the order of the priesthood to Melchisedec and Jesus. For while Paul writes of him as "abiding a priest forever," he does not write of him in specific terms as *the High Priest* who abideth the only one forever.

10. If it is proper to take the statement of Paul in a literal way, then it is as a *priest* that Jesus is said to abide forever, and not as a high priest. But it is as a high priest, of an order of high priests, that Jesus was called.

Called of God an high priest after the order of Melchisedec.

11. This Melchisedec lived, was a

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man born as other men, and dying as other men of his time did. It cannot be that Paul's language, "Without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God; abiding a priest continually," applied to him as a man.

The marginal reading in the Oxford edition renders this language of Paul to mean "without pedigree," both in the third and sixth verses of the seventh chapter of Hebrews.

"But he whose descent [or, pedigree, marginal reading] is not counted from them."

12. It is fair to infer that Melchisedec was like Jesus of a tribe of which Moses wrote nothing pertaining to priesthood, but was called of God, notwithstanding his pedigree was not known to the genealogical records of the Jewish nation. The language must mean that the order, the calling, the line of priesthood was "without father, without mother, having neither beginning of days nor end of life;" as God and Christ were and are coequal and coexistent, eternal and everlasting.

13. The Lord made a covenant with Phinehas, the grandson of Aaron, even "the covenant of an everlasting priesthood." This was the lower order, and the Lord did not intend to say that Phinehas was to live forever because of the conferment of this everlasting priesthood; but only that Phinehas was to be one in the order of the long line.

14. Peter must have understood this subject in a similar way, for in his First Epistle General he wrote thus:—

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.—1 Peter 2: 5, 9.

Peter was an apostle, and we believe received ordination with the others of the twelve at the hands of Jesus Christ, by which they were authorized to minister in the holy office of the Melchisedec priesthood. We are justified in so believing from the statements of the Savior and the history given of the apostles.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknessss, and to cast out devils.—Mark 3: 14, 15.

Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit.—John 15: 16.

As thou hast sent me into the world, even so have I also sent them into the world.—John 17: 18.

And the glory which thou gavest me I have given them; that they may be one, even as we are one.—John 17: 22.

15. Whatever glory, honor, or power of priestly sanctity and value may have been conferred upon Jesus for the purposes of his ministry he conferred upon those whom he called and ordained.

This priesthood was an unchangeable one, being the highest known among men. It was the order of the Son of God, the one ordained priesthood through which salvation was offered to man, both with a mediator under the law, by which remission came through the shedding of blood by the intercession of the priest in his priestly office at the altar of sacrifice; and with a baptismal regeneration through the ministration of obedience and the intermediate work of the ministry of reconciliation by a "royal priesthood," and authoritative sending of an "high priest" of an unchangeable priesthood who called, chose, and ordained others unto the like ministerial authority and priesthood to administer in his stead; as Paul has so ably written,

We pray you, in Christ's stead, be ye reconciled unto God.

We may not in set terms know just when the Master was ordained, that is, when Jesus the Son of man was ordained, but the fact remains that he ordained his disciples and put upon them the apostolic office in the priesthood which he held. No other hypothesis is tenable in the light of the statement,

All power is given unto me, both in heaven and in earth, Go ye therefore and teach all nations.—Matt. 28: 19

Whatever work is done now for the redemption of man under the gospel dispensation must be done by men acting under the same authority, holding the same right to act, hence the same priesthood, as did the apostles whom he sent and promised to those who should succeed them in the limits of the commission given them, "even unto the end of the world."

As to the question, what priesthood did the high priest of Israel hold, we can at present only reply that we have always supposed that he held the Melchisedec, or higher priesthood, as contrasted with the Aaronic, or Levitical. It is a field for thought.

FAIR REPRESENTATION.

One of the brethren at Detroit, Michigan, sent us a late copy of the *News-Tribune* of that city, containing one of the fairest, clearest "write ups" of the local church and incidentally of the church as a religious body, we ever saw in print. The writer wrote over the signature of "Laic."

One of the brethren asked him if he was not "The Church Tramp," meaning some writer who was making the church question a topic, including a showing of all the churches. Without stating whether he was or was not the character spoken of, he made inquires of Brn. "Nap" Liddy, and John Henry Shippy, the result of which he puts into the following terse sentences:—

On Monday night Elder Liddy called on me by appointment and brought Elder Shippy with him. I can only give a few of the results of our interview. They answered every question I put to them frankly and fully and afforded me all the help I asked for. I have long had the notion that these people have been unfairly dealt with and I determined to probe the matter to the bottom. It is the opinion of a large number of people that this "Reorganized" church is only a ruse. "Mormons could not come into Michigan and elsewhere and preach polygamy," they say, "so these people come here and, repudiating the doctrine of plural and celestial marriages, Adam-God, blood atonement, and similar things, which are scorned by all decent people, affect to preach the old evangelical doctrines, and to have no fellowship whatever with the polygamous Mormons of Utah. But, wait awhile, and you will see that when they have gathered a sufficient number of converts they will all move to Utah—or else this 'agency' will be kept open and shipments will be made from here to Salt Lake from time to time." That I say is what many people have been thinking and saying, but I, for one, am satisfied it is not so. These people here are doubtless Mormons just as much as are the Salt Lake people—in fact, according to their own showing, they are better Mormons than the others. They believe in the account of the plates and accept the Book of Mormon and the Book of Doctrine and Covenants as being of equal authority with the Bible.

The history of the Reorganized Mormons in a nutshell, is this: After the Mormons had been driven out of Missouri and other places by most abominable and heartless persecutions they settled in Illinois and built Nauvoo, where a gang of two hundred roughs shot dead the prophet Joseph Smith and his brother Hiram. This had the effect of breaking up the organization and scattering the Saints, who, at that time, numbered several hundred thousand. Brigham Young and others with him rallied 10,000 of them and moved to Salt Lake territory, which was then out of the bounds of civilization. This was in 1848, four years after the death of the Smiths. In 1852 in a public meeting Young proposed polygamy, claiming that Joseph had left a revelation that such was the Lord's will. Polygamy and celestial marriage, therefore, have ever since been a distinguishing feature of Utah Mormonism. But all other Mormons, all not connected with the Utah church, utterly repudiate it, and in 1857 a convention of such Mormons was held, at which the original church was reorganized under the leadership of Joseph II., eldest son of the original revelator and prophet, his two brothers also taking part in the new movement. The rights of the Reorganized Church as being the legitimate successors of the original organization, were recognized by the United States court of Ohio in 1883, which awarded to them the temple property in Kirtland, consecrated in 1836. Its headquarters are at Lamoni, Iowa, its membership numbering now over 20,000.* It sends missionaries to and circulates tracts in Utah, where it has maintained a mission since 1863. As an evidence that real Mormonism is opposed to polygamy and the doctrine of celestial marriages, they refer to the Book of Mormon itself, which, at page 116 reads: "For there shall not a man among you have save it be one wife; and concubines he shall have none." (Book of Jacob, par. 6.) All their literature breathes a general repudiation of polygamy.

I regard the relations of this Reorganized Mormon Church toward the Utah Mormon Church as being very similar to those which exist between the high anglicans of the Episcopal Church and the church of Rome.

*[Over 45,000. ED. HERALD.]

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The Reorganized Mormons reject polygamy and one or two other things which separate them but accept all the essential doctrines of Mormonism, just as the anglicans reject popery and a few other things, which separate them, but accept all essential Catholic doctrines. LAIC.

WE have received a copy of a book entitled "The Lady of Nations," by Richard H. McCartney, published by Fleming H. Revell Company, of Chicago. It is written in verse, and is religious in tone. Among other things in the preface the author says:

It is sad to think that some of the best and noblest Christians in their endeavor to prove the destruction of Babylon as recorded in the Old Testament, in their pious anxiety to justify the words of God to men—in their attempt to steady the tottering Ark of Jehovah—have in a manner given new life to some of the oldest heresies of the early Church. With their "looseness" of interpretation they have given the infidel just cause to laugh at such fulfillment and thereby to despise "this Book of old Jewish myths;" aye, and in their pious ignorance of the actual condition of Babylon, and the Chaldean plains, they have put on record a so-called fulfillment utterly false in the face of present facts.

The author's object is evidently to clear up some of these things.

PLANO, ILLINOIS, PROSPERING.

By the Plano department of the Kendall County *Record*, which duly reaches us, we notice that the little town which was the birthplace of the Plano and Deering self binders, is experiencing a revival of business. Mr. Francis H. Earl is the president of a company which is manufacturing ladders, swings, barrows, and other articles greatly in demand. One hundred men or more are employed in these shops.

Good for Plano! May her shadows continue to grow.

EXTRACTS FROM LETTERS.

Bro. F. T. Baker, under date of May 9, writes from Lebeck, Missouri:

Bro. F. C. Keck and the rest of his family that took the much dreaded disease of smallpox are all doing well, and he will soon be in his field again.

Bro. George A. Smith writes from Fremont, Indiana, May 9:

Very busy just now. This section of country is seemingly an open door for preaching the gospel. We need more help to fill the demands.

EDITORIAL ITEMS.

The National League of Improvement Associations is actively prosecuting its good work by circulating its nicely illustrated literature. The Home Florist is their paper, and we have received a few copies containing special articles, among which we note an article on The Work of Civic Improvement, which is an illustrated article showing some of the successes of the League. The League certainly is doing a good work.

"Abide With Me," is the title of a new sacred song for contralto or baritone by J. Fischer & Co., New York. It has English and German words. It's a good one.

Original Articles.

"ZION AND HER LAW."—NO. I.

BY JOSEPH FLORY.

The clause which we have chosen for the heading of this article is found in Doctrine and Covenants, section 102: 10, in which God says:

Let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption.

This revelation was given June 22, 1834, after the Saints were driven out of Jackson county, Missouri, which had been designated as the land of Zion; on which land the city of Zion was to be built, and this land and this city were to be the place of the Saints' inheritances, as they had previously been instructed; but now they were to wait until Zion was redeemed before those commandments concerning Zion and her law were to be executed and fulfilled. In the same revelation God also declared that

Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself.—102: 2.

In section 85: 5, Doctrine and Covenants, God says:

He who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory.

In view of the above declarations, how important that God's children should have a correct understanding of the law referred to, for unless understood and obeyed, we will fail to reach the desired end, or receive the blessings promised. While the observance of faith, repentance, baptism, etc., is absolutely necessary before we can become citizens in the kingdom or church of God upon the earth, it is not all, by far, that is required of his people, in order that they may be permitted to obtain an inheritance in Zion, as God has designed they should, if faithful, in this, the "dispensation of the fullness of times," in which we are now living.

It is with a view of presenting some thoughts to the Saints that may be profitably considered by them that we pen this article. Since the writer has been identified with the Reorganization (which is now nearly a quarter of a century), the pages of the church publications have from time to time contained communications both of an official and unofficial character, treating upon the variously named subjects of tithing, consecration, order of Enoch, equality, all things common, gathering, etc., all of which themes are more or less directly connected with or included in the phrase, "Zion and her law."

The writers on the above-named subjects have presented various and conflicting theories and opinions in reference to them; and the official declarations in regard to some of them at least have from time to time presented different, and we think, conflicting statements, how they should be understood and observed.

The question of tithing was for a long time so much agitated that it was termed "the vexed question;" one brother making the declaration that there had been as many different views presented on that subject as there were quills on the back of a porcupine. Of late it seems from the many articles that are appearing in print, treating more or less upon those subjects, and including coöperation, life insurance, salaried ministers, etc., that the minds of the Saints are at present largely interested on those questions, hence we thought it an opportune time to present something for their consideration. What we present we believe to be in harmony with the spirit and letter of the law given of God for our instruction on the subject under consideration, and shall endeavor to show this from God's word, historical facts, etc. And we shall not be careful as to whether it conflicts with anything else that has in the past been presented to the church or not, whether from an official or unofficial source. We stand upon the same platform with a brother who lately expressed himself thus:

Our safety, as a church, lies in the rejection of the mere opinion of any man from the president down to the deacon, unless said opinion is justified by the law.—*Zion's Ensign*, October 19, 1899, page 5.

Paul taught the saints of his day to be followers of him, even as he was also a follower of Christ. (1 Cor. 11:1.) The leading elders of the Reorganization have taught us to think for ourselves upon all questions pertaining to the latter-day work; and the writer's observation in Utah, and his experience in the Reorganization, have made him a thorough convert to that doctrine. We believe that the law under consideration was given for the governing of the Saints, or church, in temporal matters, in order to bring about that condition of affairs so often spoken of in Doctrine and Covenants:

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws, if otherwise, they will be cut off; wherefore let my servant Edward Partridge, and those whom he has chosen, in

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whom I am well pleased, appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs.—Sec. 51:1.

Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—Sec. 70:3.

That you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.—Sec. 77:1.

This principle is also illustrated by the parable of the twelve sons:

And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine.—D. C 38:5,6.

We take the position that there has been but one law given to the church, and that within its scope are included all the terms which have been variously interpreted and applied to the church, such as consecration, tithing, equality, all things common, order of Enoch, celestial law, etc. We shall use the term, "the law of consecration," as expressing or meaning and including within its scope all that was intended to be conveyed in all the above-named terms.

That the law of consecration includes within its scope all that has ever been intended to be conveyed under the terms of tithes or tithing, we shall offer as evidence, and for a foundation to build our claims upon, the saying of Joseph Smith, in a letter written to W. W. Phelps, November 27, 1832:

It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeably to his law, which he has given that he may tithe his people to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God. —Church History, vol. 1, p. 259.

He here links the two terms, consecration and tithing in a way that precludes separation into two laws, as some have claimed. True, he does not use the term "law of consecration," but the Lord, in section 102:8, speaking in reference to purchasing lands in Jackson county, Missouri, says:

For it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given.

Here we have the word of the Lord to confirm the idea that they will receive their inheritances, or possess the land, according to the law of consecration, which, as we understand the language used by Joseph Smith, is the law given by which the Lord will tithe his people.

In this communication we do not intend to show, at least not to any great extent, what is required of the Saints under present existing circumstances by virtue of the law of consecration, but shall attempt to trace the history of the giving of the different revelations instructing the church in that matter, and why some of them were given, and to harmonize them all with the claim we make that there is but one law governing the system, and the conditions intended to be brought about in relation to the temporal affairs or property interests of the church, and show some of the conditions that will exist when that state of affairs is fully accomplished; and then if we get a proper conception of the matter, it will greatly aid us in seeing what is required of us from now on, until the designs and purposes are accomplished for which the law of consecration was given.

I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. C. 101:2.

Here the Lord declares that he has created all things, that they are his, and he intends to provide for his Saints in his own way; and that those who do not comply with the law of his gospel in this respect shall share the fate of the wicked. Accepting this as a truth, we need not expect any invention of man to be accepted of him, or that any perversion of his law in its application for the end he has in view, will meet with his approval. Therefore, we again say that we must be sure we have a proper conception of his mind and will, as revealed in his law, or we shall fail to realize the promises made to those who will observe the same. With this thought uppermost in our minds we should carefully, prayerfully, and without prejudice, seek for an understanding of his law.

The first command given in Doctrine and Covenants requiring the giving of property was given to Martin Harris, in March, 1830, for the purpose of printing the Book of Mormon. (Sec. 18:3, 5.) While this command applied only to the individual to whom given, yet we find in it an outline, in part at least, of the law which was afterwards given, i. e., the giving of the surplus. In December, 1830, the Lord commanded his people to go to the Ohio (sec. 37:2), and in January, 1831, he refers to the former command and says that there (in Ohio) he will give them his law; and gave commandment that certain men should be appointed by the voice of the church to look after the poor and the needy, etc., and also stated that the work of those to be appointed should be "to govern the affairs of the property of this church." (Sec. 38:7, 8.)

In section 41:1, 2, 3, given February 4, 1831, the Lord promised that through the prayer of "faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me," with instructions that "ye shall see that my law is kept," etc.; and Edward Partridge was by command called to be ordained a bishop to the church, "and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them."

On February 9, 1831, at Kirtland, Ohio, in the presence of twelve elders, the promised law was given. (See Church History, vol. 1, p. 171.) As we are only in search of those requirements of the law of consecration which relate to the property interests of the church, we quote paragraphs 8, 9, 10, 11, 14, 19, of section 42, in which is contained all that has reference to that subject:

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.

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

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

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come to my temple. And this I do for the salvation of my people.

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

Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before-mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.

From the above quotations we note that the Saints are to consecrate of their properties for the benefit of the poor with a covenant and deed which cannot be broken, and that the properties shall be laid before the bishop and his counselors, and that they cannot be taken from the church again agreeably to his commandments; also, that every man shall be made accountable to God, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. In paragraph 10 we learn that there is to be an after consecration of properties, which may be in the hands of the church, or any individuals of it, more than is necessary for their support, which is called "a residue," to be consecrated unto the bishop, to be kept in the storehouse for the use of those who have need, and also for purchasing lands for the public benefit of the church, building houses of worship, and building up the New Jerusalem which was afterwards to be revealed, that the gathering of the Saints may be accomplished for the salvation of the Lord's people. In this paragraph we also learn that the high council of the church is associated with the bishopric in the disposition of the properties received by consecration.

Paragraph 11 gives information in reference to those who may sin and be cast out of the church, providing that they shall not receive again that which they have consecrated for the benefit of the poor and needy.

Paragraph 14 teaches that each one shall stand in the place of his stewardship, outlining how they shall deal with each other—pay for what they get from each other—and if they obtain an increase above their needs, that it shall be subject to, or be disposed of according to, that which had already been said, which we think had reference to the first half of paragraph 10.

Paragraph 19 of the Lamoni edition Doctrine and Covenants reads thus:

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop.—42: 19.

This, we think, is incorrectly punctuated, inasmuch as it does not make good sense. There should be a semicolon instead of a comma after the word *members*, making it read:

The priests and teachers shall have their stewardships, even as the members; and the elders, or high priests who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop.

Thus punctuated, we learn from paragraph 19 that the priests and teachers of the church are to have a stewardship the same as the members; that is, they are to be made stewards over their own property which they have received by consecration, as is stated in the latter part of paragraph 9, while the elders or high priests who are associated with the bishop in his work are to have their families supported out of the properties in the hands of the bishop, or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as they may decide among themselves. And the bishop, also, is to receive his support, or a just remuneration for his services in the church, out of said funds, thus placing the teachers and priests in the same class as the members, in the matter of making a support for themselves out of their own property, over which they are made stewards; while the bishop and those associated with him in governing the properties of the church are to be recompensed for their labors out of the funds in their hands, thus making their support in a different manner.*

We shall also show before we get through with this article, that there are some parts of the law of consecration that have no application whatever to the general membership of the church, but will apply only to the officials.

We now have the foundation or general outline of the law of consecration, which teaches that members are required to consecrate of their properties by covenant and deed, for the various purposes named, and that they are also to receive a stewardship which is called their own property under the same law; and that teachers and priests shall be placed in the same class with the members—the general membership—while the bishop and those associated with him are to receive their support out of the means in the bishop's hands.

We will find many of the details as to how this law is to be carried out as we proceed in our investigation. In section 44 instructions are given as to how the elders should proceed in their work, in order that the church might be placed in a position to be organized according to the laws of man. This we understand to have reference, in part at least, to requiring the church to become an incorporated body, in order to do business as a body or church in a legal manner, so that it can act on the offensive or defensive before the law as occasion might require, that its enemies might not have power over it, and that it might be preserved in all things, and enabled to keep God's laws; also that every band might be broken wherewith the enemy might seek to destroy God's people. The members were also instructed to

Visit the poor and the needy, and minister to their relief, that they may be kept until all things may be done according to my law, which ye have received.—D. C. 44: 3.

From this we learn, although the law had been given, it could not be practically applied until other work was first accomplished.

In section 51: 1, 4, 5 we read:

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

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

*I have in my possession a publication which has paragraph 19 punctuated as I have done above, and feel certain that it is correct.

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land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years, and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches.

In paragraph 1, it states that an organization of the people was absolutely necessary, and that it must be according to God's laws; and in thus organizing there was to be an equitable division of the properties of the church among them, also that the bishop should give to each a writing or deed which shall secure to each man the portion he can hold even if he transgresses, and is not accounted worthy to belong to the church; but that he shall not have power to claim or recover that which he has consecrated for the general purposes of the church, and all things were to be done in a manner so as to stand the legal tests of the law. No doubt this was required so that those who might be enemies to the work, whether in or out of the church, could not have power to injure them by using the law against them; but that the church could legally defend itself in all those things that might be brought to bear against them, as had already been declared in section 44.

Paragraph 4, section 51, gives the bishop further instruction in reference to the disposition of the properties in his hands, and how himself and family were to be supported. We also learn as the Lord says, that he has granted them the privilege of organizing themselves according to his laws, and that he has consecrated unto them that land (at Kirtland, Ohio,) for a little season, until he should command them to go hence; but they were to act as though they were to remain there for years, and this for their good. Paragraph 5 teaches that what was done there was to be an example unto the bishop "in other places, in all churches."

We wish now to make some comments to sustain the position that in Zion and her stakes only can the law of consecration be carried out in both its letter and spirit, and against the claim or opinion that may be advocated that it can be made or is applicable to the Saints everywhere, in their scattered condition. The strongest argument in favor of the opinion we are combatting is this, that the law was given before Zion's location was revealed, or before any stake was appointed, and yet the bishop was required to carry out the law at Kirtland, Ohio.

We believe, so far as our memory serves us, that those who have advocated its application upon the abovementioned grounds—in the present condition of the church, with Zion yet unredeemed and no stake as yet appointed—have either overlooked or ignored the fact, that in the same revelation (section 51) giving instructions to organize according to the law was also a special permit or privilege given to occupy that land which had been by the Lord consecrated unto them for that purpose for a little season, until he should otherwise provide for them and command them to go hence. The fact that Kirtland was so appointed effectually neutralizes such an argument, for Kirtland was practically, and to all intents and purposes, thus made the same as a permanent stake, and we still claim that in Zion and her stakes only is this law practically applicable.

Zion having in course of time been pointed out, and instructions given to buy lands in the regions round about, and the bishop instructed in reference to dividing the Saints their inheritances, and other lines of work pointed out in sections 57 and 58, we find in paragraph 7 of section 58 that "Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church;" and, also, that what is required of Martin Harris is a law to every man that cometh to "this land to receive an inheritance." In section 72 : 3 is the statement that "according to the law every man that cometh up to Zion must lay all things before the bishop in Zion."

We now have the details pretty well pointed out as to what is required of those who go up to Zion. In section 64: 5 we are informed of the necessity of being tithed, and that this is a tithing dispensation, and they that are not tithed will have to suffer with the wicked, which is perfectly in accord with Joseph Smith's letter to W. W. Phelps already quoted.

(To be continued.)

CONCERNING POLYGAMY.

In order to further prove that polygamy, instead of being part of the faith of the Latter Day Saints, is directly opposed thereto, and condemned by that faith; also to disprove the claim that the Prophet Joseph taught and practiced such doctrine; and, further, to show that such claim was made up several years after his death, let me give you a little of the history of those people who, for the last thirty years or more, have been so persistent in their efforts to fasten this doctrine upon Joseph Smith.

In the year 1850, the Brighamite faction sent several missionaries to Scandinavia, under the presidency of Erastus Snow, who had been made one of their apostles. They established headquarters at Copenhagen, and the following year commenced a periodical called *Skandinaviens Stjerne* (The Scandinavian Star). By this time it appears that the rumors so diligently circulated by the enemies of the Saints in this country, and as diligently denied by them, had also reached that land, and the editor and publisher, Erastus Snow, now essays to disprove those stories and to defend the good name of the Latter Day Saints. On page 16 of No. 1, vol. 1, appears the following among the "Publisher's Notes:"

In our next number we also aim to notice some of the abominable lies published about him (Joseph) and the Saints, by some of the pious priests and editors in this country.

However, his notice in the "next number" deals mainly with the Spalding story; but in volume 2, pages 124–126, appears an article headed "Chastity," and signed "John Jaques," in which he quotes the Lord's rebuke of the Nephites for practicing polygamy, also speaking of the Lamanites thus:

For they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none; and there should not be whoredoms committed among them, etc.

The Doctrine and Covenants is also quoted in this article, the object of which was to prove that the Saints were a chaste people, that polygamy was unchaste, whoredoms, and that the books believed in by the Saints did not uphold such, but taught to the contrary. Willard Snow was at this time publisher of the *Star*.

But the accusations concerning polygamy were also met and disproved in several pamphlets, copies of which are now in my possession. In one of these, entitled, "A Voice of Truth," setting forth the articles of faith, and signed by E. Snow, I find the following on marriage:

We believe that it is lawful and right that a man should have one wife, and a woman one husband, and that, in case of death, they are at liberty to marry again.—Page 16.

In another pamphlet, entitled, "A few Words about the Mormons, or a Warning against False Prophets," a second edition of which appeared in 1852, signed by F. J. Hahn, appears the following:

To here refute every lie manufactured against the Saints, would be folly and a trick of the devil to cause us to waste precious time, for we could hardly refute one before ten more would be manufactured about us. Those who desire a refutation, we refer to the first numbers of a periodical, *Scandinaviens Stjerne*, wherein several of the most common lies about the Prophet Joseph and the Book of Mormon are historically refuted. We also make a few remarks concerning one of the most common lies, namely that Smith lived in polygamy. In *Dannevirke* and *Theologisk Tidsskrift* appeared last year a lengthy account about the Mormons, where, among other things, the statement was made that Smith had said that, whereas the blessing of Jacob had been conferred upon him, he, like David and Solomon, had the right to live in polygamy, unrestricted. That this is a shameful lie all may know by reading the

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following quotations from the Doctrine and Covenants, which book was published a long time before Smith's death, and severely denounces immorality. We read, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the spirit; and if he repents not, he shall be cast out." Again, "And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh; and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made." And again, "Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband."

The above-named Danish papers further relate that Joseph Smith composed the Book of Mormon by remodeling the Spalding Romance, Manuscript Found, and adding to it texts from the Bible. Let us admit for a moment that Smith was the author of the Book of Mormon, and we will perceive that the papers named rather contradict their own account, for we read on page 120 (Danish B. of M.): "But the word of God burthens me because of your grosser crimes. For behold thus saith the Lord, This people begin to wax in iniquity; they understand not the scripture: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighted in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts. Wherefore, this people shall keep my commandments, saith the Lord of hosts, or cursed be the land for their sakes."

Many honorable men, who for many years have lived among the Saints in America, denounce these accusations as barefaced lying; and those who have visited the gatherings of the Saints must know that no society denounces immorality in stronger terms than they do. . . .

We have now presented a brief account of the Latter Day Saints, and a few points of doctrine; search the Scriptures for yourselves, and ascertain the truth of the matter. —pp 14. 15

It will be noticed that those quotations from the Book of Mormon and Doctrine and Covenants were made use of to prove that Joseph Smith and the Latter Day Saints did not teach or practice polygamy, and that that doctrine was abominable in the sight of God.

One of the above-named pamphlets was published by Erastus Snow, who presided over the mission until the spring of 1852; the other by one of those men who had been instructed in the faith by him. A second edition of the latter was published as early as 1852 and advertised as being on sale at the office of the Latter Day Saints, Copenhagen. I mention this to show that it was published with the knowledge and under the supervision of Erastus Snow.

Willard Snow, brother of Erastus, succeeded to the presidency of the Scandinavian mission, and was editor and publisher of the *Star* when the above-mentioned article on chastity was published.

Erastus returned to Utah in the spring of 1852, but Willard remained, and in the latter part of the same year met a deplorable death. When it could no longer be kept a secret that polygamy had actually become part of the Utah system, he confided this fact to a few of the faithful members at Copenhagen, at which time, or shortly after, he became mentally deranged; continuing to grow worse, his brethren decided to take him to England, but he died on the road and was thrown into the North Sea.

PETER ANDERSON.

HUMANITY IN HEAVEN.

We often sing, "Shall we know each other there?" and again, "Yes, we shall know each other there;" but some Saints who sing this, on being closely questioned, have shown that they really do not believe it. I would therefore like to present the following for the consideration of all who doubt.

The most extravagant ideas are entertained on this matter, and the conceptions of many as to the nature of the transformation which death, the grave, and resurrection combined, will effect, are such as, if well founded, would really constitute us an entirely new order of beings. We must endeavor at all times to remember that the great object of the gospel (power of God) is not to destroy, or essentially alter our natures, but to redeem, renew, and perfect them. The change to be effected, then, is one of perfect development rather than of essential alteration. I believe we shall still be human beings, for it was human nature Christ assumed, and such he has redeemed, such he will completely sanctify, and such he will fully glorify. If, therefore, the great design of the Savior's mission is to be accomplished, we must continue to wear our humanity throughout eternity. And, further, we are while here only in our infancy, and the full manhood of our being will not be attained until we enter the eternal world.

Some will say we can form no idea of the change undergone by the Saint after death, or of his condition in heaven. This is quite a mistake, though I admit that apart from revelation we could know nothing on this subject; and, except so far as they are warranted by the Scriptures or revelation of God, we have no right to hold or preach any opinions whatever regarding our future condition. However, it is our duty, and, thank God, our privilege, to learn and believe all that God has revealed concerning it, for whilst secret things belong unto the Lord our God, yet those things which are revealed belong unto us and our children.

If we carefully study the Scriptures we will find that God has made known to us not a little on this very point, and exhibited it, too, in the way we most easily understand it. We will find that those who were once here, and who now inhabit eternity, are human beings still, and capable both of recognition and companionship, though to some it has proved a curse instead of a blessing. There is no room for doubtful speculation, either as to the reality of future recognition, or the nature of our future change. God has made it a matter of positive revelation, and shown us what we are bound to believe with regard to these things; therefore, unless we are prepared to reject the entire body of Scripture evidence we can have no hesitation in holding with patriarchs, prophets, apostles, and the most enlightened saints of every generation of the church, the doctrines of mutual recognition and restored companionship in heaven.

That the nature of our final change is not to be such as will make recognition impossible may be rendered still more evident by considering the amount of change manifest in our Lord after his resurrection. Christ is the model of his saints, not merely as to character, but also as to form. When he shall appear we shall be like him. 1 John 3: 2. Like him not only in moral character, but in bodily formation, for we are told he "shall change our vile body, that it may be fashioned like unto his glorious body." Philippians 3: 21.

The glorified body of the saint is to be modeled after the glorified body of the Savior, or like unto his resurrected body; for the resurrected body of Jesus is the one he took to heaven, and wears in glory. This is to be the model of his saints, for we are told that if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Romans 6: 5. Therefore we have only to consider the nature of Jesus Christ's raised and glorified body, in order to learn the character of the glorified bodies of his saints. Let us give this matter a little attention.

I first copy a little from the Voice of Warning, page 99, to support the statement that Messiah's body, after his resurrection, was not so changed as to be incapable of recognition.

We recollect, first, that he was clothed upon with flesh, and blood, and bones, like other men, and every way subject to hunger,

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thirst, pain, weariness, sickness, and death, like any other person, with this difference, that he was capable of enduring more than any other human body. Second, this same body was hung upon the cross, torn with nails, which were driven through his hands and feet; his side was pierced with a spear and there came out blood and water. Third, this same body being entirely lifeless, like any other corpse, was taken, without a bone being broken, and carefully wrapped in linen and laid in the tomb, where it continued for three days. Then, early in the morning, the women came to the sepulcher, and his disciples also, and found the linen clothes lying useless, and the napkin which was about his head carefully folded and laid by itself, but the body which had lain there was gone. From all these circumstances we discover that the same flesh and bones which were laid in the tomb were actually reanimated, and did arise and lay aside the linen which was no longer needed; and Jesus Christ came forth triumphant from the mansions of the dead, possessing the same body which had been born of a woman, and which had been crucified. But no blood flowed in his veins, for blood was the natural life in which were the principles of mortality, and a man restored to flesh and blood would be mortal, and consequently again subject to death, which was not the case with our Savior, although he had flesh and bones after he arose; for when he appeared to his disciples, and they were afraid, supposing it was only a spirit, he, in order to show them their mistake, said: "Handle me and see, for a spirit hath not flesh and bones as you see me have." —Luke 24: 39.

The Apostle Peter spoke of him also as "That same Jesus whom ye crucified hath God raised up, whereof we all are witnesses."

Now, brethren, if Jesus had been altogether changed after his resurrection the apostles could not have identified him, and therefore could not have borne witness to him. It was necessary, however, that Christ should be recognized, and so unmistakably identified that his previous claims and predictions might be established. For Christ's resurrection was at once the testing point, and the crowning evidence, both of his Sonship and his Messiahship; and unless his resurrection had been triumphantly proved, his mission would have been a failure. Therefore Paul says:—

If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.—1 Cor. 15: 14, 17, 18.

The rejection of recognition, then, is no trivial matter, for it would render the proof of Christ's resurrection impossible, and lead to its consequent denial, if we fail to establish the fact of his recognition by his disciples during the interval that elapsed between his death and ascension to heaven. We therefore find Christ himself was most desirous of giving to all his apostles the fullest possible evidence of his being still the same Jesus after his resurrection that he was before his death; he enabled them to recognize him in many different ways. By his voice, by his hands, by the scar in his side, by showing them his flesh and bones, and by his eating before them, convinced them that he was still the same; and that we may be convinced also, let us consider the following scripture. In John 20: 20 we find that Jesus, having on the evening of his resurrection come and saluted his disciples, showed unto them his hands and his side. Here we observe that Jesus not only spoke to his disciples, saying, Peace be unto you, so that they might rejoice by hearing again his well-known voice, but he showed unto them his hands and his side, that by looking at the nail prints in the one, and the mark of the spear thrust in the other, they might be assured that he continued to wear the same humanity as before, and therefore the scripture says, "Then were the disciples glad when they saw the Lord." So also the Apostle Thomas having turned skeptic and said, verse 25,

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Now notice the condescension of the Savior as he proceeded to give him the very evidence he required. Eight days afterwards he appeared and said to Thomas, verse 27,

Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

So, if the body of the Savior, after his resurrection, had not been distinguished by the same external appearance as before, the evidence Thomas required could not have been furnished, and his infidelity might have continued.

Again we read,

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come. And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.—Book of Mormon, page 444, paragraph 7.

This striking incident, it will be observed, was after the disciples at Jerusalem had watched him ascend to heaven; therefore the evidence should be stronger than any other that he still wore the same humanity, and that our Lord's resurrected and glorified body is a material and solid body of flesh and bones.

Yea, still further, in order to dissipate any doubt that might still have remained in the minds of those at Jerusalem, he asked for meat, and the disciples having given him a piece of a broiled fish, and of an honeycomb, he took these and did eat before them all, and the evidence thus furnished proved quite satisfactory to the apostles, who went everywhere declaring that the Lord was indeed risen and had appeared unto them.

But some may here object on the ground that the disciples who were journeying towards Emmaus did not know Jesus when he joined them by the way. See Luke 24: 13–32. This is quite true, but the cause of this non-recognition was not in him, but in them, for, verse 16, "Their eyes were holden that they should not know him." It required, then, supernatural power to prevent these men knowing the Savior, but as soon as this was removed they at once knew him.

Again, it may be said by some, that as our resurrection bodies will be spiritual, they must be altogether different from our present ones, and, therefore, incapable of being recognized by the same means. I reply, let the future bodies of the Saints be what they may, they must and will be like the Savior's; for, as we have seen, they will be fashioned like unto his glorious body, Philippians 3: 21, and that though our resurrected bodies may be spiritual bodies they will not be at all more spiritual than our Lord's; for we have already been informed that if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. (Romans 6: 5.)

Some, again, have supposed that the resurrection body of Jesus must have been completely changed from what it was, because we are informed in John 20: 19 that he appeared to his disciples when the doors were shut, when they were assembled together for fear of the Jews, and that on this occasion he passed through either the stone walls, or barred and bolted doors, and must certainly have had a most attenuated and etherealized body. Now, notice, we have no evidence whatever that these doors, though shut, were either barred or bolted, but even supposing they were, was it not as befitting that they should voluntarily or supernaturally open for the risen Messiah, as it was that the city gate should open for the Apostle Peter and the angel, which from Acts 12: 10 we glean was actually the case? For of this iron gate of the city it is said, it opened to them of its own accord and they went out and passed on through one street. The object of the apostle in recording this was not so much to tell us how he appeared, but to tell us when he appeared to his disciples. John says it was at evening, when the world was shut out, that Jesus came to hold fellowship with, or commune with, and comfort his disciples. But to suppose that when he did so, he passed through stone walls, or barred and bolted

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doors, is a vain and unwarranted conceit. If so, why, I ask, the wonders of the resurrection hour? Why, O why, the shaking of the earthquake, and why the descent of the angel to roll away the stone? Surely if the stone must be rolled away to let the Savior out, it was just as necessary that the doors should be opened to let him in. If he passed through the wall, or barred doors, he could as easily have passed through the stone, without its being rolled away, or the seal of the sepulcher being broken; but I hold the opinion he did neither. The stone was rolled away and the doors were opened, amongst other purposes, to show that it was no phantom that appeared, but that Jesus when risen was still bone of our bone and flesh of our flesh, and that the same body which bled on the cross was going to be taken to heaven and there seated on the right hand of God, as the first fruits of them that slept.

Thus, if we are raised in his likeness, our bodies, though most gloriously improved, will still be capable of being identified with their former selves.

Let us then keep before our mind's eye at all times the one grand feature of this salvation, the feature that all spiritual intelligences will be amazed at, and adore throughout, eternity. Behold, my brethren, the Redeemer in our nature, made under the law, a perfect fulfiller of that law, so perfect that even the strictest scrutiny was obliged to confess, "I find no fault in him." View him magnifying the law and making it honorable by keeping it; view him thus fulfilling all righteousness, not for his own sake, but for the sake of others; view him as the Lamb of God, suffering in behalf of his guilty creatures; view him as the scapegoat, bearing away in his own person the iniquity of the transgressions and the sins of his believing people; view him dying a death as painful as it was accursed; view the incarnate Son of God, mocked by his enemies, deserted by his friends, bruised by devils, and even forsaken by his Father. View, I say, the Savior's coming forth triumphant from the mansions of the dead, and in this sight you view a depth unfathomable, a height immeasurable.

With this vision always before our minds we shall keep his laws and his commandments and be raised with the blessed dead. May it be our happy lot, is my prayer through Christ.

E. HOLFORD.

LYDNEY BRANCH, England.

The Critic for the month of May is up to its usual standard of excellence. The Critic occupies a unique place in the field of literature, and is a journal which should be found on the table of every student of English literature.

Letter Department.

7 Eric Street, Bow,
LONDON, England.

Dear Brethren and Sisters:—As you do not often hear from us, we thought we would let you know that the work of the Sunday school here is still plodding along, although we have not a great number of scholars, about thirty being our average attendance of late.

On the 20th of March last we had a very successful tea meeting and entertainment to celebrate our anniversary. The hall was decorated very nicely for the occasion, the Saints helping in a very appreciable manner, and the following names being worthy of mention for their help financially and assisting to decorate: Elder J. Worth, our superintendent, Elder James Gerrard, and Srs. Tubb, Worth, and L. Gerrard, the latter for making the cakes, of which fourteen pounds were consumed. We had tea at 5:45 p. m., with about thirty children and fifteen adults, followed by the concert; the program of which consisted of recitations, vocal and piano forte solos and duets, and two dialogues, one by three of the girl scholars and the other by three of the younger brethren of this church. The latter, entitled the "Doctor's Boy," was very successful. Several friends from a distance came and helped us at the concert, and were of great assistance. Elder F. R. Tubb was accompanist, and assistant superintendent W. Gerrard conductor. The chair was taken during the evening by Elder Gerrard and Priest W. Goullee. A fair attendance of brethren, sisters, and friends were present.

On Sunday, April 7, the prizes for regular attendance during the past school year, which ended 15th March, were presented. Elder A. Bradshaw kindly undertook the presentation. The afternoon was pleasantly passed by short speeches by Elder T. Bradshaw and Elder J. Gerrard and solos by our sister A. Worman and Brn. W. Gerrard and A. Bradshaw.

Bro. Worth joins with all officers in wishing success to all fellow laborers in this noble work. Your brother in gospel bonds,

HERBERT W. FLETCHER, Sec.

LAMONI, Iowa, May 6.

Editors Saints' Herald:—A few lines to all interested readers of the HERALD from me may not be amiss at this time.

The silence of the several months past observed by me should not be taken to indicate lack of interest in the latter-day work on my part.

During the winter just past I was able, physically, to do but little, except of Sundays. But I tried to improve each opportunity presented, laboring in the Decatur district after my return from Michigan, in December last, until the convening of the late General Conference.

A nervous collapse caused me to move to a dryer atmosphere than prevails in Michigan during the winter months. I like the field, however. Was treated royally by the Saints and friends while there, and so far as I know my labors were agreeable to those with whom I labored.

Saints of the Detroit branch had encountered great trials at times previous to my going there last July, but these were met, and had been largely overcome, the spiritual skies were clearer, and atmosphere becoming purified, and matters seemed to be well in hand by Apostle John H. Lake, missionary in charge, Elder N F. Liddy, president of the branch, Teacher Peter Hager and other officers in charge. President E. L. Kelley had been there and had done much looking toward the pleasant condition of affairs at Detroit.

I have read accounts in the Detroit papers of additions to the branch since I left there. The branch has lost a good worker lately by the death of Sr. Sophronia Shinnick.

I left Detroit and the field under a (to myself) deep protest, and will be glad to meet with Saints of that field should good fortune favor. A comforting thought comes to me at times, and affords encouragment, and that is, whenever appointed to a field of labor, I made a willing and anxious effort to fill it, and am now content to await results.

I would have done more than I have, had I been able, and no doubt this is the ambition of all the good missionaries. And may I suggest to the many young missionaries now entering the field, as one whose labors have been almost alone, fortunately or otherwise: Be true to God, to the right, and to yourself, study his word, seek his counsels, and pray much, and God will make you able to stand. "By faith the elders obtained a good report." A large report of labor done is only the half, "a good report" of the missionary's personal conduct and life-example is a seal to his ministry. Live as you pray and preach. Back up your preaching by your living!

I am greatly encouraged with the late General Conference, its work, and its results so far as seen. A solemn determination seemed to characterize all engaged in its work. Where differences of opinion appeared their discussion was of a high order. The supreme desire of all seemed to be, What is the right?

No wrangling, no debate for contention's sake. Acrimony seemed to find no place among the elders. Right criticism and discussion is not contention in the ordinary meaning of that word.

"Aye," says one, "you differed and discussed."

Yes. This is unavoidable; all do not occupy equal altitude up the mountain side of knowledge. All, therefore, do not see the landscape below alike. But by honest, humble investigation we may get to see alike so far as we are able, severally, to see. Right agitation is essential in both state and church, as well as in nature. Agitation arouses to investigation, investigation sifts the subjects presented, discovers the alloy from the true metal, the error from the truth. Right agitation and discussion is the glory and liberty of the soul, in things temporal and spiritual. Truth brings liberty; error, bondage. (John 8:30.) Who would have the spiritual atmosphere become dark and stagnant? God uses the winds and light-

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nings and thunders to purify the elements, and move scum from the stagnant waters.

Who does not enjoy life better after the purification of the elements by the roaring, reverberating thunders and the fire of heaven has gone through the disease-laden clouds of atmosphere, after the clouds have rolled by and the sun shines through a clear blue sky? We know each other better when the mists have cleared away. I never knew brethren to be better satisfied, generally, or more fully united, than at the conclusion of the late conference. A greater number of missionaries were appointed than at any time in the history of the Reorganization, I think. A goodly degree of the Holy Spirit was present in quorum meetings and the general sessions, and the business was done with a unanimity not often witnessed in a general conference.

One of the results of the revelation given so far as developed is that the church is entering upon an era of organic development, in the stake organizations effected so far. May we not take renewed courage, and with renewed diligence go forward in full faith that the day may become brighter, and greater prosperity come to Zion, that her cords be lengthened and her stakes strengthened? And may the light divine illumine her borders and pathway! With hope,

C. SCOTT.

ARAPAHOE, O. T., May 2.

Editors Herald:—All Saints that know me, know I am a babe in Christ as well as in the church, and more so in the ministry.

In reading God's word I find that to be a child of God we must obey his commandments, and to obey his commandments we must be Latter Day Saints, for we would not be allowed that privilege anywhere else.

Let us suppose a man comes in our midst from some island or country where God or his written word were never heard of? Suppose he be educated in all kinds of books except those referring to God or his word? Could he take the Bible and find Campbellism? No. Could he find Methodism? No. Could he find any church? Yes, he could find the church as it was left perfected by Christ and the officers that God placed there, and that would not lead that man to any church that did not observe all things commanded of God.

I know that whatsoever God doeth, it shall be forever. Nothing can be put to it nor anything taken from it: and God doeth it that men should fear before him. (Eccles. 3:14.) If what God doeth shall be forever, who took the officers out of the church that Paul says God placed there? Man took the officers from the church; for what God doeth it shall be forever, and the man reading the Bible, minus any outside help, would find it as the Latter Day Saints believe it.

Oh, yes, Latter Day Saints believe God told the truth when he said, "Behold, I am God; I change not." Latter Day Saints believe James was speaking by the Spirit when he said, Every good and perfect gift cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning. Yes, the man that reads the Bible and leaves the traditions of the fathers out finds it as it is taught by the Latter Day Saints.

Dear Saints, I believe the time is near at hand when people will see that their fathers have been mistaken and have inherited lies for Bible truths, and will come to a knowledge of the truth as it is revealed in God's word. The time is here when some are thinking our Savior meant it when he said, In vain do they worship me, teaching for doctrine the commandments of men. (Matt. 15:9.)

I am glad the Lord has a work for me to do, and I pray he will make me a fit worker for the vineyard among those that he has placed there for continual service. I am happiest when preaching the gospel to the people. Last Sunday I preached to a crowded house with good liberty and splendid at ention and I was the only Latter Day Saint in the house, and I do not think there was a word said that everyone in the house did not hear.

I walked with a man on our way home, and he said: "I rather like your way of preaching."

I said, "Why?"

"Well, before you preached in this neighborhood, our preacher [he was a Campbellite] said he just wanted to hear you once and he would make you sick of Mormonism; and I wanted to see him do it, for if it was and is wrong, I want you to know it; and if it is right I want to know it. Do you remember the time he walked up to the pulpit and told you you were trying to mislead the people?"

I remembered it.

"Well, the way you sent him to hunt argument caused me to help him to hunt it, and I find it ain't there. Now, I am not a Mormon, for he tells me they believe in polygamy and your Mormon book teaches it."

"Hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., p. 116.

I asked him if that sounded like a follower of the Book of Mormon believed it, and if it sounded like the book taught it. "No," said he, "and I am glad it says it and you must tell them that the next time you preach there."

The preacher said I was trying to make the hearers think that which is perfect is to come yet, and I was trying to mislead them; and after I asked him what he meant he said the Bible was that which was perfect, and revelations ceased when it was made perfect. I asked him if the officers were still in the church till the Bible was made perfect. He said yes. I said, "In your church?"

"Yes."

I turned to the man I spoke of and asked him if he remembered in what year the "revised version" was perfected. He was dumbfounded, and the preacher picked up his Testament and said, "I refer to the King James Translation. I think that was perfect."

I haven't seen him since; but I heard he had sent for a "Mormon Bible," and is going to challenge me for a debate after he reads up a little.

Well, I cannot help it, can I? It is the Bible, and I am not to blame if it does not teach what they say it does.

May the good work go on, is the prayer of your Latter Day Saint brother,

W. T. ROOK.

HUMBERSTONE, Ont., May 5.

Editors Herald:—During the General Conference the writer was engaged in a series of meetings at Niagara Falls, Ontario. The *Daily Ensign* was received regularly, and from it we gleaned news of the proceedings. Although absent in body we were present in spirit, and rejoiced in the blessings realized. The revelation was read with interest and satisfaction, and inspired thankfulness for "a God in heaven that revealeth secrets." Another thing of importance was the missionary or ministerial appointments. We are always anxious to know where we and others are going; and since it is kept secret until a certain time comes, also as a revelation and really is, it is one of the surprises of which this latter-day work is full; and since a surprise, especially a spiritual one, is so pleasant, it enables us to begin anew each year. No matter how far below our expectations the past one may have been there is always comfort in knowing that when one year ends another begins "Hope springs eternal in the human breast;" consequently the future is always filled with possibilities which make us anxious to try it.

Not long after conference Bro. and Sr. G. H. Gates, of Providence, Rhode Island, stopped awhile in Niagara Falls, and spent two or three days sight-seeing and visiting. Since the printed report is not often more than one man's view, we were interested in hearing the conference represented from their standpoint. They enjoyed it immensely and were in excellent spirits. He and I went over and saw the Natural Food conservatory, now being erected on the American side. We had a pleasant chat with Bro. Robert Winning, who is connected with the company and institution. Bro. Winning is intensely interested, and finds natural food a fruitful source for illustrations in church and Sunday school.

I left "the Falls" the 30th ult., and came here via Buffalo, New York. Bro. S. W. Tomlinson and I held a series of meetings at this place in March, and I have returned to resume the work. The attendance so far is small, which is partially due to the meetings not being well advertised. I understand the teacher failed to read to the school on Friday the notice that was given him.

Bro. Tomlinson remained at the place first mentioned, from where he will visit adjacent points as the way opens up. He intends to come on here later if interest justifies another effort and the missionary in charge does not advise otherwise.

My stay at Niagara Falls was enjoyable. We have some good Saints there, and among them some excellent young people. A Religio was started with twenty members, and

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has since increased to twenty-four. May it prosper and do much good.

The next points will be Low Banks, Dunnville, Selkirk, and Hamilton, in the order named.

Praying that all may prove faithful to the responsibilities assigned them I am,

Yours in Christ,

ALMA C. BARMORE.

ON BOARD TRAIN, May 5.

Editors Herald:—It is Sunday, and I shall occupy in writing. The day after the organization of the Independence Stake, I started on my return trip to California. Thursday, April 25, according to previous appointment, I occupied at Bartlett, the little Iowa village where a few years ago to the certain knowledge of most of the people of this little burg Elder J. B. McClure, a Braden shadow (may his shadow grow less), had an experience which called him away without notice one morning while I remained master of the situation. "Bro. McClure" remembers the experience well. He has not been "back to stay" since. The brethren had extensively circulated the appointment for the schoolhouse, but what was their surprise when on the morning of my arrival the trustees of the Christian Church waited upon Bro. Orton and stated they would be pleased to have me occupy in their new building. This was graciously accepted and I am sure they never had a larger crowd; or (pardon the personal compliment) a better sermon in that house. I stand ready to modify this assertion the moment some of the brethren are favored as I was.

By the way, I hope the brethren in charge of Fremont district will see their way clear to organize a branch at Bartlett. Bro. Orton is an elder, and I know he is heart and soul in the work, and if given a chance the work in Bartlett will not suffer through his ministration. There are several other brethren who would occupy creditably as official aids. Let them have a branch at Bartlett, Bro. Wight.

The next morning, the 26th, at four o'clock, I took train for Loveland, the place where the Methodists put me out of their church when I was laboring in Pottawattamie because I was causing division among their members. I then plead guilty to the charge and am happy to state that after an absence of three years the foment is still at work. I had a respectable hearing. Brn. Hoyt and Curry are holding their own here against great odds.

The next evening I preached at Crescent; and although the farmers were busy and it was Saturday night, the church was packed—some standing outdoors. I had excellent liberty here and a responsive audience. Through the earnest solicitation of Bro. McIntosh, the branch president, I returned for Monday evening when a similar crowd greeted me. God bless the noble people of Crescent, in and out of the church! Bro. Chambers can do no better thing than second the effort of Bro. McIntosh to have two preaching services on Sunday, even though he be compelled to fill said appointments himself. Bro. Chambers is well liked in Crescent.

Sunday morning I was in the Bluffs; a good house. It was a pleasure to greet old time friends and to know from the sparkle of the eye and the hearty handshake that friendship is not wholly fickle and fraternity is ofttimes perpetual. I rejoice with the few earnest workers there in the assignment of Bro. F. M. Cooper to do missionary service there.

Here I spent four years of the hardest church work of my life, winning many souls to Christ, and no one can surely blame me if I have a keener interest in my children, even though I love the brotherhood none the less. An aggressive, expansive plan of operation will place Council Bluffs in the fore ranks.

How my heart welled with joy while in Omaha, Sunday evening. Evidences of growth were everywhere apparent, except in the building, which was too small to accommodate the Saints and friends in attendance. Many new faces, aglow with divine light, were noticeable in the audience, and like a flash the contents of a letter written me by Bro. Joseph was recalled. I here saw its partial fulfillment. The Omaha branch today shows what continuous missionary work will do.

During the time I was in Council Bluffs, up to the last year, when Bro. F. A. Smith's work began to tell in Omaha, our accessions exceeded and our attendance was much larger.

Conditions are reversed now. This in no sense reflects on the local priesthood who may have done the best they could. Men engrossed in manual or mental toil cannot possibly give that attention to the work which our large branches in the cities demand. God knew this full well, and has provided for evangelical revivalists in large branches and districts. God speed the day of their selection!

Thursday, I started for Denver, arriving there on Wednesday morning, and was soon domiciled with Mr. and Sr. Lewis. I addressed a small but attentive audience here. The next morning I was in Colorado Springs, and by crook and curve succeeded in locating Bro. Curtis, and finally Bro. Duncan. The sights here were too tempting to be ignored. Bro. Duncan responded graciously to my invitation and hitched up his horse, and after an appetizing dinner we were on our way to Pike's Peak, Manitou, and the Garden of the Gods. The springs at Manitou were a wonder to me. Welling up from no one knows where is an inexhaustible supply of the best soda water ever placed upon the market. It makes the article vended in our large cities taste stale and lifeless.

We surveyed the cog railway up Pike's Peak, but our limited means admonished us that the only way we could get to the Peak was to take the pike, and time intercepted.

We hastened over to the Garden of the Gods. Here is the greatest monument, debarring Royal Gorge, to the inexplicable forces of nature that I have ever witnessed. The queer formations taking on human and animal shape are not imaginary freaks of the guide's overwrought mentality, as we have been led to believe. The novice can easily pick out the kissing camels, the towering Sentinel, the Palisades, the Balanced Rock, and the lone horseman. Some queer internal spasm served as a powerful emetic in this inexplicable natural upheaval.

A few of the select gathered in the home of Mr. (should be Bro.) Buzzard, and we spent a pleasant evening, I, us usual, having my say.

Friday morning we were up with the lark. The morning was cold and our feelings were chilled as we observed the snowstorm playing "Hide, go seek" with Pike's Peak. However, after a hasty breakfast, Bro. Duncan, Sr. Baker, and I started for the Seven Falls, having but three hours in which to make the trip. We were more than repaid, and aside from the beauty of the dashing waters we were easily able to locate the Duchess' face; the Hindoo baby, and the empty chair.

At 10:29 took train with Provo as objective point, little realizing that I was going to pass through an experience which would preclude the fulfilling of Utah appointments.

It was evident when we entered Royal Gorge (the most sublime and solemn representative of nature's God I have ever witnessed) that we were going to have bad weather and a fearful snowstorm. Our gravest fears were more than realized. Before we reached the summit we were in the furies of the storm.

After passing Tennessee Pass, the slow, halting movements of the train indicated that something was wrong. The trainmen feared a slide. Soon we stopped with a sudden jerk. We had run into a big slide and nothing only the slowness of the train saved us from interment in the Grande. It was now dark, and the storm was all about us. The almost perpendicular walls of the canyon of the Grande did not tend to inspire confidence. The rushing, foaming river almost filled the canyon, and we well knew what *might* be our fate. It was apparent we were there to remain for some time. About midnight stray stones commenced to roll down upon the rear coaches. Some of the passengers became fearful and came forward into the day coach. It was providential they did, for about half-past one we heard a noise that sounded like distant thunder. The next instant it seemed that some unmanageable train was bent on our destruction by a rear end collision. Then with a mighty rush and a deafening roar the avalanche of rocks and mud was upon us. With blanched faces each looked to the other not knowing what to expect next. The train crew had gone in search of help, and here we were, a motley, frightened crowd, left to the mercies of fate. We soon learned that the slide had caught the rear sleeper, derailing and partly demolishing it. Providentially the passengers on the upper side had taken the hint and were spared. It is a miracle that no lives were lost. How the long hours taxed our nervous systems! With a slide in front, a slide behind; the river immediately beneath, and towering, crumbling peaks above, you can only imagine our feelings! What a relief it was when morning dawned! Not until a relief train had come and we were on board were our fears allayed. We were eight miles from

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Glenwood Springs and hither we were conveyed until our train would be extricated. Here we remained until long after the time when I was to have been in Provo. I had failed to keep my appointment, but for once I felt no compunction of conscience, even though there was a tinge of regret. I shall go on direct to Los Angeles, hoping that sometime I will be able to visit the Utah points now passed.

Owing to the urgent necessity for me to be in my mission field at an early date, it was impossible for me to answer all the calls for services. Will the Saints in Iowa and Nebraska pardon my "go by?" You are ever enshrined in memory, and I hope in the not very distant future to be permitted to again labor among you. I do not think my work is all done there.

Feeling more hopeful than ever before in Zion's final triumph,

Ever yours,

T. W. WILLIAMS.

LAMONI, Iowa, May 8.

Editors Herald:—The late conference, held at Independence, Missouri, was one of the most instructive and profitable ones ever held by the church in my judgment. It was a forcible reminder of the lesson presented by the great Teacher to the end "that men ought always to pray, and not to faint." When the clouds are dark and threatening, and, so far as near results are concerned, in a general way, we are almost led to believe that we have labored and sacrificed in vain, let us arouse our souls to the exercise of true faith in God. Is it not true that others, who were as good or better than we, have labored, suffered, and died without seeing the general conditions of good obtain in the church which general faithfulness never fails to bring? I am satisfied that the leading condition which secured victory and blessing to us in the late conference was a *general* desire that the right should prevail, coupled with a determination to stand by the right without any regard to personal and immediate consequences. No other motive, no different kind of effort could be the result of true faith in God.

Ignorance and wrong are the monsters with whom we have to contend, both within and without; and when the two are combined, they constitute a dangerous foe. But we must not fear. God and truth are greater than all that can be arrayed against them. It is fitting, too, that we should all say and feel that we are fallible, and, therefore, may be wrong. He who has adopted certain positions, and seems to be determined that the body shall accept them, while he himself gives evidence, in his attempted defense, that he has never properly tested the character of his claims, is unfortunate and unwise. The real character of a proposition or claim is not changed in the least by the personnel of those who defend or oppose it; it must stand upon its own merit, or fall for the lack of merit.

It soon became evident after reaching Independence and mingling with the people in the first sessions of the conference, and elsewhere, that "Madam Rumor" had been busy, and some one or more had made himself, or themselves, as the case may be, responsible for that which caused a portion of the good Saints at Independence to "imagine a vain thing," if it did not even cause some of them to "rage." (Psalms 2: 1.) It is indeed embarrassing to be confronted with stalwart opponents "who do not know, but they do not know that they do not know." However, we rejoice in the belief that we understand each other better than we did before the conference.

Two things should be avoided with the same care that we would shun an adder: First, using the confidence which has been reposed in us by our friends, or our position and influence in the church, to weaken the efforts of those whom we suppose to be wrong. It is that old, but false and baneful doctrine, that "the end justifies the means."

Second, indulging in cunning misrepresentation and actual falsehood for the seeming purpose of weakening or destroying those who are advocating that which they think to be right and opposing that which they think to be wrong, but whom we believe to be in error.

I do not attempt to point out the guilty ones, nor have I any disposition to pursue them when found; but it is evident that work of this kind has been indulged in by somebody, more or less, since the conference of 1900. What have been the results? What they always are. Good Saints have been deceived (for the time at least) to their own loss. Good Saints at Independence, in the east, and elsewhere, have unwittingly allowed their minds to be warped and poisoned. It is not safe, and therefore is not right, to accept any representation of individuals which clearly reverses the records they have made, without first hearing from the individuals themselves, or without the positive proof from some other source that they have reversed their records. Under other conditions, such a message should not be indorsed, though it come from "any man," or even from "an angel from heaven."

I concede with pleasure that there is a noble band of kind, good Saints at Independence. May they increase in favor with God and all good men. But I am not willing to concede, all things considered, that the Saints at Lamoni are one whit behind them. They may be behind in some things, I am willing to admit; but they are just as certainly ahead in some other things. And yet it is true that we at Lamoni are not any too good, the Lord knows. The trouble arises from partial views of the picture, and a manifest lack of understanding true gospel standards. I would not mention this were it not that I happened to hear some remarks dropped when at Independence, which indicated the estimate which some place upon the community of Saints at Lamoni.

While watchfulness and diligence are still in demand, and will be to the end of the conflict, yet, in view of the present situation, I think we should be willing and anxious to extend honor and glory to God, and good will to all men. To this end let us pray and labor.

Your brother in the truth,

J. R. LAMBERT.

INDEPENDENCE, May 8.

Editors Herald:—There has been considerable evidence given of the hand of God being in the organization of the Independence Stake. This has been cheering and a source of comfort to many hearts. The president and his counselors have been greatly blessed with light in regard to what is their duty. I believe there was no mistake made in the choice. But we are reminded, even though we are on the "highway" of success, that it takes a careful and faithful life to be worthy to "wear the crown." Many are hopeful of being able to make the sacrifice that this step forward calls for. It may be asked, "Who can abide in the Independence Stake?" We answer in David's words: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." All that can abide this, can remain to enjoy this stake in Zion. Those that are prepared to keep their lives in harmony with these sayings are in a measure prepared to move into the stake. It will be no robbery to examine ourselves very carefully before we make a move this way. I have not offered my own property for sale yet, preparatory to move to where the Lord will not be so exacting. Yet, it might be just possible; God is no respecter of person. It will not do to treat some good and wholesome advice lightly; if we do we might have to be "driven away," as did some of the former day saints.

I hope, pray, and plead that we will not run too fast, but be sure we are right, and then not hesitate to move forward. The Spirit bas bidden us to "Come up higher;" and now we believe we have taken one step in that direction. We have to retain that step to be able to take the next, which will come and not tarry. Some things I have seen make me anxious, and to "fear and tremble." God will not be mocked by us, even though we are Latter Day Saints. I see so many earnest hearts here in this stake, that it gives me great hope that success will crown some, at least, whether I make the success I so much desire to or not. I am made happy to know the church is moving forward towards the redemption of Zion. I look for a successful year to the ministry. Everything now tends that way. May we see it!

Still in the faith,

I. N. WHITE.

SPICKARDS, Mo., May 9.

Editors Herald:—The last of February I moved my family from Illinois to Stewartsville, Missouri, (in the regions round about.) We like our new home very much, and also the Saints. I am very glad to have my dear ones located where they can have such good church and school privileges as they now have. We are four blocks from church and five from school.

Since coming to Missouri I have labored in Far West district, and like it very well. Have had good liberty when preaching, and good-sized and very attentive congregations. Preached in St. Joseph twelve times. Left a

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splendid interest at Aspey mission to attend General Conference, and am now detailed to Grundy and Davis counties in company with W. E. Haden. We are trying to open the work in new places. Very few Saints in these parts,—only one branch. We hope to be able to get the work started, and earnestly request the Saints that live in said counties to assist us in getting into new places where they have not yet heard the angel's message. We came here yesterday, but roads are nearly impassable at present. Will preach here over Sunday, and longer if interest will justify. We are sojourning with Bro. Beebe, three miles west of town. Will try to get a hall in town later.

Ever praying for the welfare of the Master's work, I remain,

Your brother in the one faith,

J. W. ADAMS.

CENTRAL, Iowa, May 4.

Dear Saints:—Hearing a great deal of comment about our being able to support a college of our own, may I just say a few words on the subject.

All parents love their children, and love to know that they are well treated, especially when they are away from home, and amongst strangers. I am sure our college is a great necessity, and you will gather from my communication my reasons. When I was a young lady, I was sent away to school, amongst those who were prejudiced against our church. One of the colleges I attended was a church institution. When we enrolled for the term, these questions, in large type, were printed at the top of the card.

"Do you belong to any church? If so, what one? Who was your pastor during the last year? If you do not belong to any church, to what one are you partial?"

I answered all these questions truthfully and honestly, and was immediately branded. Finally, after several days had elapsed, a lady came to me and said,

"Miss S., we find that you have not given in your name to any of our religious societies. The president of our school expects all pupils to enroll in one of them. Now, I am president of the ladies' 'prayer guild,' and we wish you to join us. The fee is very small, only fifteen cents per month."

Well, I thought, if I pray here, I must pay for it. Finally, I said, "Must I be one of you in belief, and all that pertains to your church?"

"Oh, no!" she said, "just pay your fee to the secretary and come every Saturday noon to the Zeta hall."

Well, I went, because I thought I had to. The president had ordered it.

Things went along quite smoothly for about two weeks, when finally the president of the "prayer guild" issued a new decree. It was that each member must pray five or six minutes each day for the advance of the church which the college represented. When she came to administer the oath to me I said, "Miss Locke, I cannot comply with your request. I cannot take the oath."

"Why?" she said indignantly.

"Because I do not believe your church to be the right one."

She said, "Very well," and thanked me for my honesty.

But what was my surprise when I found I had been reported to the "faculty?" They just literally made war against me. I was just cruelly treated. In the art hall the head instructor had heard I was a regular Mormon, and she quickly reported the intelligence to the minor teachers. Every day I listened to abusive conversations all for my benefit. I met the same thing in the music hall.

Finally an influential young lady, and a minister's daughter, said: "Why, what is wrong with Miss S.? Does she not paint as well as the other girls?"

"O yes, and two of her pictures show prize tags; but she is a regular 'Mormon.'"

This young lady said: "I do not see Miss S.'s name on the program; is she failing in her music?"

"Oh, no!" was the reply; "she stands as high as any in the different classes, save three, but some of the girls objected to her on account of her religion, or whatever she calls it."

Now, I could recite several scores of those harsh things, Saints, if I were inclined. The Latin teacher was especially cruel and sarcastic. She would give me no show whatever. I used to be compelled to stand before her, and all my classmates, to have my recitations criticised. How the sharp, cutting words stung my heart! Yet as I stood there I would think, Well, the Lord knows my heart. In a few years from this time this teacher became totally blind; and, do you know, several of those who helped to afflict me met affliction, too; but it does not soothe us at all to know that others are afflicted, but it does show us that God is no respecter of persons.

But, back to the point I wish to bring out. Parents, do you want your children to suffer the agony I suffered? You cannot realize such torture unless you have been there. We certainly can see the danger of such an influence; and, believing as we do that our children are lost if they depart from the true way, see what we have at stake. Won't you as parents and friends to the cause help your loved ones to escape these afflictions by helping Graceland, even if it be only a little each month? I have resolved to contribute a little each month to this noble institution. My children will be sent to our own college. We have less students than some other institutions, but our teachers have more time to give to each one, therefore they get the worth of their money, while in schools where there are between five and six hundred students, as the one I speak of, your children get only a slight skimming over. The weightier things are neglected, as there is no time.

At Lamoni they may attend their own services, they may meet those of our own kind who are really interested in them. The man who will preach to them each Sunday morning is really interested in their souls' salvation, and will also tell them how to obtain it. Let us help our own. Let us do with fewer dresses and other accessories and help the children of our ministers to obtain educations, while their fathers are enduring the hardships that follow the true servants of God. Let us help them to bear their trials. Encourage them in their glorious calling by helping their dear ones.

Your sister,

C. S.

HAMILTON, Scotland, April 25.

To the Editor:—I take pleasure in once again addressing your columns that your readers may know how we are progressing in this land. Since my last communication to the HERALD I have visited the Sheffield district, where for a week I labored in Clay Cross, being present also at the district conference, which passed away pleasantly and profitabiy. I also spent a week in the city of Sheffield, and participated in the opening services of a new hall the Saints have hired. Generally speaking, the work in this district seems to have brighter prospects for the future than it has had for some time, and with united effort these prospects can be realized. I enjoyed my visit very much—all made me very welcome. May the earnest prayers of the Saints there for progress and development be answered. I am sure an active missionary is needed there, and the opportunities for work are many.

The work in Clay Cross is assuming a conspicuous position. A very neat little chapel has been erected by the Saints of that place, a splendid memorial of their love and zeal for the cause of truth. The writer is invited to take part in the dedication services which will take place Sunday, April 28, so leave home tomorrow for that place.

I have been blessed in my efforts in Scotland, and am very hopeful for the future. We are making friends to the work, and hope this coming summer to be able to spend some time in the great city of Glasgow. This will be a busy season for the metroplis of the north, as gigantic preparations have been made and much money expended for the International Exhibition to be opened next month. Our Bro. Wilson of this place intends opening his house for meetings, so that by this, in conjunction with open air work, we hope to make our work a permanency in the second city of the kingdom. The "Mormons" are strongly entrenched there, so it is necessary that the public should know that the work and mission of Joseph Smith are by no means synonymous with the notorious evils of Brigham Young and Utah.

In Hamilton we are still successful in geting a patient, attentive hearing; and having been asked several times if we had a hall to meet in, we tried to get one and succeeded in getting the Lesser Hall in the Y. M. C. A.; but—gracious! when some Christians who are holding services in the other hall heard of this there was a storm, and committee meetings held, resulting in our being ejected from the place, and even refused a hearing after the convener had invited the writer to attend one of their meetings to explain who and what we were.

On Thursday, March 20, I had the pleasure of baptizing J. Skene and C. Scott, both natives of Aberdeen, but residing at the time in Hamilton, who had been attracted by the sound of the "old, old story" at the New Cross,

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and upon closer investigation were led to obey, and can now bear witness of the divinity of the work. We feel grateful that God has thus confirmed our testimony to them. Bro. Scott left Hamilton for Aberdeen, where he now resides, and last week I spent the day in the Granite City. Met several friends and relatives of these two brethren, and believe was instrumental in removing a little prejudice, and some have promised to investigate and also invited me to go again. So if the way opens out, and God wills, we shall try to spend a week or two there in open air preaching.

Our beloved Bro. Black, of Edinburg, is having some trials besides suffering with sickness. Some of his relatives are very much opposed to the work, and have forbidden him to speak of it again! May God strengthen him.

Bro. Cairns here, too, has been unwell for quite a spell; but now the fine weather has come he is feeling a little better, and is anxious to do what he can to spread the truth. He had an encouraging time last week up the valley of the Clyde, around Carluke.

On Thursday evening, March 7, we received the sad news of our respected Bro. Bishop's death, and the next day were speeding on our way to Cardiff. His death was a sad, sad blow to his family, and all the Saints there. Our hearts were full as we laid him to rest in the cold embrace of the tomb, which closed its doors over his short, useful life, and will remain closed until the trump of the archangel shall sound its "reveille" on the resurrection morn, and its sound reverberates through the halls of death, calling the faithful to life and immortality. May the gladsome hope of this glorious reunion shed its radiance of joy upon the pathway of the grief-stricken ones now gloomy with the cloud of distress. We were sorry to learn recently that Sr. Bishop has been prostrate for some time with grief and congestion of the lungs, but trust she may soon be restored.

While in Wales I visited several of the branches and was cordially welcomed by the Saints there, and their kindness will live long in my memory as one of the pleasures of missionary life.

The work in Wales needs help,—a strong, sympathetic man with organizing capacity. Plenty of work to be done, both pastoral and evangelical, and there are some good men to help, but they want a leader. This is one reason why the departure of our late brother is so incomprehensible as he was loved and respected by all who knew him, and his influence among the Saints and friends was powerful for good, and he has left on record a splendid testimony of his worth as a husband, parent, minister, and friend.

I am feeling well in the work, and rejoicing in the continuance of divine favors, and pray that our Father may graciously bless the work of the conference of 1901, the first of the twentieth century, and richly endow his ministers with righteousness and speedily hasten the day when the whole earth shall be filled with his glory, when all shadows and tears shall be banished before the dawn of that eternal joy in which our hope is fixed.

Your brother in gospel bonds,

J. W. RUSHTON.

5 Brandon Street.

EUCLID, Ark., May 8.

Editors Herald:—I was well pleased with and paid for attending the General Conference. While the clouds seemed dark at times, yet I could see the Lord's hand was over his work. I would to God his people could have his Spirit to direct at all times, and to discern its promptings. We need a greater understanding of this latter-day work. A few more conferences like the late one, will, to my judgment bring about wonderful developments.

While I was at General Conference my wife almost lost use of herself. I gave her name to the Saints to be remembered by them, and she received some strength; but she is greatly in need of strength. Saints, please remember us.

I was called to Nathan, Arkansas, last week to take care of our interests there, as a Methodist brother expected to give his people a peep at Mormonism, as they please to call it. He did not put in his appearance, so I had the privilege of representing our side and no one to openly oppose. I believe there must be some good to be done at that place other than has been. I have baptized six there—one who was convinced of the first principles by B. H. Roberts, the Brighamite. Perse cution to a great extent is giving away. This has been a hard field, and is not altogether smooth yet. The elders need not fear violence, but may go ahead.

Dear Saints and friends of the restored gospel, please let us elders in Arkansas hear from you, so we can visit the isolated ones as well as the branches. Support us with your prayers, and otherwise as best you can. Do not let the elder take up his grip and walk through the summer heat when you can help him. Let us all work together.

In bonds,

J. W. JACKSON.

MAGNOLIA, Iowa, May 10.

Editors Herald:—Since General Conference I have been very busy preparing the way for the work appointed me, and ministering locally. I expect to enter upon a series of services next Tuesday, the 14th, previously agreed upon, and hope to be free to wait upon my ministering during the summer months.

I have enjoyed a degree of peace and a spirit of satisfaction since conference that bespeaks a brighter future for God's ministry, and I believe, a better understanding of what we should and may expect of each other in the spiritual conflict.

From some expressions that have come to me, a great anxiety is felt in regard to the future of the Sunday school work in our district, and since Brother Baker's transfer as great an anxiety will be felt concerning the Religio work. But God is deeply interested in these departments of work, and I quote from another: "God has raised up helpers for work when work was provided," and all that is needed is to "Get thy spindle and thy distaff ready, and God will furnish thee flax."

Many lonely spots are appearing of late among our spiritual helpers, but their rest shall be and is glorious, which consoles, and bears us onward to daily tasks in faithfulness, as we note they have done, one way in which their works follow them, and they be dead yet they speak.

In Christ,

J. F. MINTUN.

Mothers' Home Column.

EDITED BY FRANCES.

SHELTON, Nebraska.

Dear Sisters of the Home Column:—My heart rejoices to see so many encouraging letters, and to hear of your hopes and desires for the great work we have all enlisted in, and to see so many ready to work for the cause we love. The Saints here have passed through some dark and trying seasons, but our heavenly Father has never forsaken us, and his kind and loving hand has led us safely through. While the evil one has led some from the straight and narrow path, it made our heart feel sad. Still we can praise God a goodly number cannot be shaken, but cling to the rod of iron.

Dear Saints, let us not forget the afflicted ones, who have asked our special prayers in their behalf, and when sending our names, may they be sent with faith in God that if it is his will, he will grant their heart's desire. I can say faith and prayer is all that saved me when I had not eaten even a crumb of bread for twenty-four weeks, being only able to use a liquid diet. Today I can only thank God for what he has done for me, and others of the family. Let us not forget that request through the HERALD of one that is not a member, that through our faith and prayers he may be spared and healed, till he find the light he is seeking for.

I am glad to know there is a branch of the church and a Sunday school started at Sioux City. You have a noble work before you, Sr. Minnie, and the rest of the Saints there. My thoughts go back to the day when Bro. Charles Derry preached, three years ago. You and Bro. Townsend will remember the day well. Out of a town of forty thousand people, there were only seven of us there. Two of that number have crossed the river to the other side.

My heart rejoices when I read the letters from Farnam, Nebraska, for I know they are from the heart. Sr. J., this gospel is to make us perfect by following the example of our blessed Lord and Savior. I was sorry to read in the HERALD of Sr. Dora Matthews' affliction. Sr. Dora, put your trust in God; he can help when all else fails. I have proved him, when like yourself—when all the doctors failed.

Bro. Caffall was with us a short time ago; we only wish he could come often, and regret he could not stay longer, for he is a faithful worker in the Master's cause. We are patiently waiting for Bro. Porter. He expected to have been here before this.

We have had four good Saints leave our branch and go to Oklahoma. Our loss is their gain. We also had a family of Saints move to Shelton a short time ago (Bro. Tibbets). We gladly welcome them to our branch. I say to the elders that visit Shel-

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ton, we have a nice large new schoolhouse now to hold meetings in, and will be glad to have the elders come at any time.

Let us try to drop a word of kindness and cheer to those in trouble and distress, those who seem to have sorrow and trouble. May they look to their heavenly Father for comfort and strength, and though earthly friends prove untrue, there is one that will never leave nor forsake them. One that has gone to prepare a home for the tempted, the tried, and the true. There will be no more sorrow nor trouble there, but happiness, peace, and joy. Let us each and every one try to be faithful and true to the work. There is something for each to do. Let us try not to injure one another or to bring a reproach upon the cause. If we do our work faithfully and truly, it will surely lighten the burden of the elders. They have their work to do and we know their lives are not all smooth sailing. Did we ever stop to think we made it a little harder for them? Let us examine ourselves when an elder comes to labor in our branch; let us do our part and only leave his part for him to do. How often he is tired out with the journey and has to make many a sacrifice all along his life. We might say, What can we do? We can all try to keep our part of the work in good order, then when the elders come let them have all the time to rest and recruit instead of first getting the Saints to do their part or having to settle up all kinds of difficulties in the branch. They have enough to do without any extra work. Let us all do our part and when the elders come give them a warm welcome and make their stay as pleasant as we can.

Dear sisters, this just reminds me of a little instance that once occurred. An elder was at a place preaching, and after he left he sent word that a brother would be there to preach at a certain time, and in a corner he said, "Don't forget to wash his shirt!" Sisters, do you know what that means? I do. Let us not forget it takes ten cents to wash a shirt, and sometimes the elders don't have ten cents to spare. These are little things we can look after; it won't help much, but there are lots of little things if we are just a little thoughtful. Let us not wait till we are reminded of them. It must be embarrassing to them. Let us be ready to do what little we can. Although little, let us remember the widow's mite. With love for the work,

Your sister in Christ,

MRS. G. H. LIGHT.

AN OPEN LETTER.

BY SISTER EMMA BURTON.

Dear Sister Jessie:—For your sake and that of others of the Saints who are located in the far corners of the earth, and therefore have not the privileges of those dwelling in the "regions round about," I will endeavor to comply with your request to write up our trip to conference, starting from our quiet home at "Mount Olivet."

It was a lovely morning in the last week of February. Bro. Eugene Holt proposed to take us as far as Tres Pinos with his conveyance. From there we would go by rail to Gilroy, stay over night with Bro. and Sr. Putney while we waited for the next noon train to take us to San Jose. You may be sure that those two brethren, Joseph and Eugene, did not make the trip in silence. The Tres Pinos was reached all too soon for the amount of talking that seemed necessary to be done, so upon a few minutes' deliberation Bro. Holt concluded to drive the whole distance to Gilroy, just a little short of fifty miles. All those who have visited Bro. and Sr. Putney in their spacious, comfortable home, and partaken of their bounties, will know just what a pleasant, cheerful visit we had.

Next day found us in San Jose, located at the home of Bro. and Sr. Burgess, where we remained till after the conference of the Central district, which was held in San Jose. If Sr. Burgess' home was not so spacious as she would have liked for entertaining conference people, there was no deficiency in her heart, neither unwillingness in her hands to perform, and all were made welcome, Brn. Hilliard and Blakeslee being among the guests. I enjoyed the conference, and the meeting with many Saints of that community, whom I had not seen for four years. Your son Harry, his wife and her mother, were among the number. I know you would like to see those two sweet, pretty little children who call you "grandma." Speaking of Harry makes me think of your "rock." I will endeavor to carry out your instructions concerning it.

We would liked to have made a longer visit among the Saints of San Jose; but were expecting the arrival of our native brother, Metuaore, from the Society Islands in a few days after the close of conference, so hastened on to Oakland to visit a day or two with Srs. Blair, Cockerton, Morrison, and others, before going to San Francisco to await the arrival of the steamer and Metuaore. We intended to have gone to Sacramento to attend the conference there, but the steamer was four days late, during which time we waited and watched at San Francisco while the conference progressed at Sacramento, and we lost our opportunity, and a good conference besides.

On the fifth morning after the steamer was due, our anxiety was nearing its highest point, being intensified by a telegram from Independence saying my mother was sick and desired me to come as soon as possible. Our good Sister Anthony rushed into my room almost breathless, and through indications rather than words made known that they were here. I ran down stairs and there in the hall stood Joseph and Metuaore. Do you think I was not glad to see again that dark, good-natured face? Indeed I was! and grasped his hand with a genuine friendly shake. But he was not in all ways the Metuaore of the islands, who used to step so noiselessly. I had never before seen him with shoes on his feet, and these he had now were rather heavy and made his step more slow and uncertain. But he had little time to think of that, so engaged was his attention with the new and strange sights of that great city. He was afraid the children he saw on the streets would get lost, said there were so many ways to go, and so many people going every way he did not see how it was possible for children to know which way to go. There were mysterious cable cars going at such a rate without anything to push or pull them. Then the broad ferryboat with its crowd of passengers, and being landed upstairs instead of on the ground, the lively march down the stairs, the pell-mell rush for the different trains of cars, some of whose great bells were ringing while the iron horse puffed and belched with impatience to be off. What did it all mean, was it a holiday? And where were all the people going? But what a relief it was personally to sink down on those soft seats with comfortably high backs and just rest after a day of tramping about San Francisco on those hard pavements!

The journey was fraught with ever-changing scenery and new interest to our foreign brother. The broad, green fields, the neatly trimmed orchards with clean earth beneath them, the towns, villages, and hamlets that would rush into view with neat surroundings and pretty flower gardens; and again the broad stretches of newly-plowed ground and well-to-do farmers' houses, with comfortable barns, and herds of stock, and such lots of poultry, was to him life on a gigantic scale, he having never before been on a piece of land large enough to be out of sight of the ocean. We arrived in Los Angeles in time to take Sunday morning breakfast with daughter Dora and family. Went to Sunday school and meeting. Metuaore preached, and Mr. Burton translated. I scarcely need to say that we enjoyed meeting with the Saints very much, and with Dora and family; but it was all too short. At two o'clock p. m. we were off again, but only as far as San Bernardino. Our train was late and we were kept in the waiting room at Colton one whole precious hour that we might have spent with Daughter Addie, because the motor had gone just as we pulled into the station. This last ride was more enchanting to Metuaore than the day before. The many acres of beautifully kept orange orchards, both near and far, with the trees and also the ground beneath the trees fairly yellow with the ripe fruit, astonished him, although he had seen orange trees before. But what riveted his gaze all the way was the long ranges of mountains, and in some places capped with snow. He was anxious to see just what the snow was like.

(Continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. E. A. McDowdall, of Elvaston, Illinois, writes: "I ask an interest in the prayers of the sisters of the Prayer Union that I may be healed and made able to perform my household duties if it is God's will; also that he may give me patience to overcome the trials I am surrounded with."

Sr. Belle Wisdom, writing from Newell, Iowa, says: "I humbly request prayers in my behalf, that my health may be restored."

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Conference Minutes.

FLORIDA.

Conference met with Calhoun branch, May 4, 1901; W. J. Booker presiding, S. D. Allen secretary. Branch reports: Calhoun 69, gain 4; Open Head 20, 1 died. Elders reporting: W. J. Booker and S. D. Allen; priests, J. P. Calhoun and C. Dixon. Bishop's agent reported: On hand last report, $32.51; received since, $32; paid out, $60; on hand, $4.51. Audited by committee. W. J. Booker was reëlected district president and S. D. Allen vice president and secretary. The following resolution was debated at length and carried: In consideration of the fact that both the elder's court and the accused in the case of Bro. Van S. Jernigan were in error, resolved, That Bro. Van S. Jernigan be restored to full fellowship in the church upon his confession and pleadings for forgiveness. Preaching by S. D. Allen, W. J. Booker, and Van S. Jernigan. Adjourned to meet at Coldwater, September 28, 1901.

Miscellaneous Department.

CHURCH FINANCES.

Among the necessary things to success in our work is a proper financial standing. We must keep the tithe and offering fund fully up to the line of progress in other departments or we cannot hope for an ultimate triumph in anything. This means that every member must proceed at once to cast in his "mite," or "of his abundance as the Lord has blessed him," and thus have a united effort in the church temporal interests.

The extension of gospel preaching, the gathering in of larger numbers of people, the "building up and establishing" of the church of Christ, all make new demands upon the body requiring renewed efforts and energies on the part of the membership in order to meet the emergencies incident to the new condition of things.

It will hardly be necessary to stop to argue the matter as to whether a largely increased ministerial force means a greater demand upon the tithe and offering fund, that an increased membership calls for extended lines of organization and special preparation of the youth and middle-aged of the church for carrying on the work; and that the growth and planting of the work calls for additional "helps and governments" for its protection. The larger the growth of the body, the greater the necessity for activity on the part of every member to avoid disease, decay, and death. It can hardly be expected, then, that the time will ever arrive in the work of God that place and favor will be found for the indolent or slothful. Name and place in the church of Christ means activity, duty, watchfulness, and earnestness, that we become not dead branches.

The Lord has promised us plenty and to spare, together with peace and comfort in him, if we are thus alive to our respective duties in his cause. His promises will never fail if we will rely upon them and move forward. Then let us "work while the day lasts."

First. Have we made diligent settlement in our tithe and offering account? If not, let us begin and look out the Bishop or Bishop's agent in our respective districts and adjust them at once.

Second. The duty we owe to the educational branch of our work should be discharged in a diligent way. Last year we asked for one thousand names at $25 each to cancel the college indebtedness and put our educational work in proper shape. While we have the number of names possibly, or more, yet we have not the number for the $25 each, but lack at least one half the amount. Special subscription lists are being sent out to complete this work. Your earliest attention is called to this. I am anxious that the full lists should be completed by the first of July next, so that I may have no trouble or anxiety over this part of the work after my departure to the British Isles. It is hoped, then, that every member will send in his or her subscription either directly to this office or to the Bishop or agent in the district, stating the amount they will give during the present year for the canceling of the college debt.

Let us have your name and the amount first. Then you can send in the money when you are ready to do so later. The sooner the money is sent, the sooner the debt will be paid and all interest stopped, hence the payment part should also be attended to as soon as practicable.

It is with full confidence in the work of the truth and in all Saints that this hasty appeal is sent out in the hope of an early response from each and all.

Ever confident in the triumph of the Lord's work,

E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, May 13, 1901.

CHURCH HISTORIAN'S NOTICE.

In pursuance of authority given me by the last General Conference, I have appointed Bro. D. F. Lambert as assistant historian, subject to the ratification of the next General Conference.

I have also made the following appointments of local historians subject to the ratification of their several local conferences, and in conformity with authority granted by the late General Conference. It is arranged that these appointments take effect at once, that the important work which they are expected to do be not hindered by the delay which would occur in waiting for the assembling of quarterly conferences, many of which do not assemble until next fall.

F. E. Cochran, Lamoni, Iowa; for Lamoni Stake.

Charles P. Faul, Clarksdale, Missouri; for Far West district.

Charles Fry, Tabor, Iowa; for Fremont district.

M. R. Shoemaker, Beardstown, Illinois; for Central Illinois district.

E. T. Atwell, Cumorah, Missouri; for Southern Missouri district.

Nellie Rudd, Dow City, Iowa; for Galland's Grove district.

Louise Palfrey, Macon, Missouri; for Northeastern Missouri district.

A. J. Keck, Plano, Illinois; for Northeastern Illinois district.

H. S. Salisbury, Burnside, Illinois; for Nauvoo district.

E. S. Fannon, Bedison, Missouri; for Nodaway district.

H. A. McCoy, Perry, Iowa; for Des Moines district.

A. M. Chase, Lamoni, Iowa; for Oregon and Washington.

J. B. Roush, Denver, Colorado; New Mexico and Eastern Wyoming.

S. D. Allen, Milton, Florida; for Florida.

Robert Warnock, Atchison, Kansas; for Northeastern Kansas district.

M. H. Forscutt, Nebraska City, Nebraska; for Nebraska.

D. W. Wight, Lamoni, Iowa; for Utah, Idaho, and Western Wyoming.

J. F. Burton, San Benito, California; Society Islands mission.

Officers of the various local conferences within the territory named in these appointments, will please take notice and see that these appointments are properly presented for ratification at the next session of these conferences, and that the result is promptly reported to this office. In case an appointment covers the territory of more than one conference the ratification of all the conferences within the territory named is necessary. In case any of the above appointments are not ratified as above provided for, said appointment will cease to be in force and another nomination will be made.

Other appointments are under consideration and will be announced in due time.

Respectfully submitted,
HEMAN C. SMITH, Historian.

RAILWAY CLERGY PERMITS.

In answer to queries from some not acquainted with action connected with issue of clergy credentials, notice is hereby given that promptly at the close of each General Conference all General Conference appointees to missionary labor are indorsed to the Western, Southwestern, Trans-Continental, and Central Passenger Associations—all of the associations that issue clergy permits; also that said associations are furnished with lists of names, addresses, and territory of all missionaries in charge. Ministers making application will therefore find their applications duly covered by indorsement of the Church Secretary.

All besides General Conference appointees who make application should apply to their missionaries in charge for indorsement, in harmony with established rule.

R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, May 10, 1901.

STAKE CONFERENCE.

The first conference of the Lamoni Stake will be held at Cleveland, Iowa, June 1 and 2, convening ten a. m., Saturday, the 1st. Branch reports should be forwarded to the secretary of the stake, Bro. B. M. Anderson, Lamoni, Iowa, so as to reach him not later than May 30. Ministerial reports should be written and forwarded to the secretary. Let presidents of branches also report, either in writing or, better still, in person, the spiritual condition of their branches. Saints, let us turn out and make this first conference of the stake a splendid success. Study to be spiritually minded, and all bringing the Spirit, insure a grand, spiritual time. The peace of God be with all his Saints.

In bonds,
JOHN SMITH, President.
J. A. GUNSOLLEY, } Counselors.
D. W. WIGHT, }

PASTORAL.

To the Saints and Friends in St. Louis District, Greeting:—Having been appointed by I. N. White in charge of St. Louis district (except St. Louis and suburbs), with Alfred White, C. J. Spurlock, and Harry Thomas to assist, we hope that all will labor diligently, and with the coöperation of the Saints, we hope to accomplish a good work this conference year. Any Saint or friend, who can secure places to preach, or send us the name and address of Saints (or friends interested in the gospel) in this district, comprising the following counties: Lincoln, Montgomery, Warren, St. Louis, Franklin, Gasconade, Osage, Maries, Crawford, Washingon, St. Francois, St. Genevieve, Perry, St. Charles, and Jefferson in Missouri, Macoupin, Greene, Calhoun, Jersey, Madison, Bond, Clinton, St. Clair, Monroe, Washington, Randolph, Perry, Jackson, Union, and Alexander, in Illinois, please write me about it at once, and we will respond as soon as possible.

My mission address is 2730 Rutger street, St. Louis, Missouri.

Praying that success may result from our labors, and that the peace of God may abide with us all, I remain,

Your colaborer in hope of a glorious victory, ARTHUR ALLEN.

To All Whom it May Concern:—This is to certify that I have appointed Bro. John D. White, one of the counselors of the president

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of the standing high council of the Independence Stake, missionary in charge of the missionary work in the Independence Stake. All the General Conference appointees of this stake will please report to him. All the local force who desire to do missionary work will also please apply to Bro. White, who will give them work and direct their labors.

I. N. WHITE,
Missionary in General Charge.

INDEPENDENCE, May 8, 1901.

To the Saints of Galland's Grove District:—As the task has fallen on me to take charge of the missionary work in this district, I make this request, that all will do all in their power for the advancement of the gospel of our Lord and Savior Jesus Christ. Do not wait to be commanded in all things, but enter in and labor where wisdom may direct and justice demand, as far as possible. Let us, so far as we can, make new openings, leaving the branches and all local work to the district and branch officers.

This is a very large district, comprising, I think, twenty-one counties, with only five missionaries as conference appointees. You see there is plenty of room for all the labor that it will be possible for us all to do. If anything of especial nature should arise and you should want to consult the submissionary, do so. Otherwise, labor as the Spirit may direct. I read that God in Bible times, and some this side of that time, directed his servants into the localities where he wanted them to labor. I believe he will do so yet if we trust him. Just let me hear from you once in awhile as to where you are and what you are doing, so if urgent demands are made we can be in a better condition to meet them.

If any of the Saints or friends want missionary work done in their locality, let me hear from you, and so far as possible we will grant your request.

I also take this opportunity of expressing my thankfulness to the Saints and friends of the Little Sioux district for their many acts of kindness shown me during the past year. I can assure you that I do not leave you without a feeling of sadness, but in the firm hope that we all may live so that we may be able to meet where parting and sorrow will never come. May God so bless you all, is my prayer.

My permanent address will be Dow City, Iowa. In the one covenant,

J. M. BAKER.

DOW CITY, Iowa, May 9.

To all Interested in the Missionary Work in the Fremont District, Iowa, Especially my Colaborers:—Having been charged with the responsibility of the missionary work in your district by appointment of general missionary in charge, I have no other desire than to occupy effectually, and assist you so far as "of the ability that God giveth" to minister successfully in occupying where effectual openings have been made, and to enter in and occupy as many new places as is practical.

By reason of previous arrangements and responsibilities I will not enter upon active duties in the mission until at the district conference, where I hope to meet my colaborers, and make arrangements for immediate work. Previous to this, let each occupy as he may find opportunity. Any special information desired may be sought for by addressing me at my permanent address, Box A, Magnolia, Iowa.

Please inform me of any immediate labor desired.

May the grace of God and the peace of the Spirit be with us in all our labor, and such enduement be given to those who minister in word that we may minister with cheerfulness and with an eye single to God's glory. We should forget not every department of the work intrusted to our care, the Sunday school, the Religio, the literary department of the church, etc., etc.

Your brother,
J. F. MINTUN.

To the Ministry and Saints of Little Sioux District:—Having been placed in charge of the mission work in your district, I take this method to inform you that my permanent address is R. F. D. No. 2, Council Bluffs, Iowa. Circumstances forbid me entering the field at once, but I shall be pleased to hear from any of the Saints, especially from my colaborers, that I may learn as soon as possible of the needs and condition of the work. I trust we may put forth a united effort, and that by the blessings of God, work may be done that shall result to his glory and the further upbuilding of his cause.

H. N. HANSEN.

May 10, 1901.

REUNION NOTICES.

Reunion of Northern Minnesota district will begin Thursday, June 20, 1901, at Clitherall, Minnesota. Everybody is invited to attend and make this meeting a success. Bro. G. H. Hilliard of the Bishopric will be there, and we hope to have J. W. Wight of the Twelve and missionary in charge present. This meeting is to continue over two Sundays. All those wishing board will please notify Bro. W. W. Gould, Battle Lake, Minnesota. This is important. Please see to it at once. The quarterly conference will be held at the same time, beginning on Saturday at ten a. m. Branches, please have your reports on hand. In bonds,

I. N. ROBERTS.

LAMONI, Iowa, May 8, 1901.

The date for the annual reunion of western Iowa, which is to be held at Dow City, has been fixed to begin September 20 and continue ten days. Further notices will be given in due time. A. H. RUDD, Sec.

DOW CITY, Iowa. 2t

ADDRESS TO SAINTS OF LAMONI STAKE.

Editors Herald:—The following address to Saints of the Lamoni Stake was prepared and adopted by the joint action of the high council and bishopric of said stake. It was also ordered by the joint council that copies of the same be sent to SAINTS' HERALD and *Zion's Ensign* with request that they give it space in their publications.

RICHARD J. LAMBERT,
Secretary Stake High Council.

To the Saints of the Lamoni Stake, Greeting:—The Lamoni Stake having been organized in conformity with the late revelation, and a presidency, high council, and bishopric having been chosen, we deem it due the Saints to acquaint them with our understanding of present needs and duties.

Believing that questions of grave import to the church will naturally result from such an organization, we feel that there should not be undue haste in forming definite lines of action.

The work before us is evidently a preparatory one and in its inception, and we believe the Saints should make an earnest effort to reach a higher plane of individual righteousness. As the Saints continue to rise in spirituality the law can and will be more effectually placed in operation. In our opinion, the first and most important need is a special effort to bring about this condition; and we feel prompted under existing conditions to labor to that end, to the fullest extent of our ability.

With respect to the question of consecration, we shall hold ourselves subject to developments and the leadings of the Spirit, feeling assured that the Lord will direct aright.

We disapprove of any attempt upon the part of anyone to take advantage of a possible ingathering within the limits of the stake, by speculation on the prices of real estate.

We believe that in cases of difficulty arising in branches, the advice and counsel of the stake presidency should be sought before resort to elders' courts is had.

Any person wishing advice or counsel should feel free to consult the stake officers, either personally or by correspondence. Questions appertaining to temporal affairs should be referred to the stake bishopric; those relative to spiritual matters and points of government to the presidency of the stake.

As soon as practicable, the stake presidency will give such personal assistance to the several branches as may be possible under prevailing circumstances. We caution the Saints against undue zeal, hasty conclusions, unjust and unnecessary criticism, and advise patience, forbearance, prayerfulness, and a more diligent study of the latter-day revelations, that a better knowledge of the Lord's will may prevail.

We feel encouraged and confident in the assurance that God's work is moving forward; and if diligent and faithful, sufficient light will be given us to meet every emergency. To this end let us unitedly and prayerfully work. In bonds of peace,

JOHN SMITH,
President Stake.
RICHARD J. LAMBERT,
Secretary Stake High Council.
WM. ANDERSON,
Bishop of Stake.

CORRECTION.

In death notice of HERALD for May 8, page 378, concerning my mother it should read, Marland instead of Mailand. I am thus particular in regard to name, place, house, and building because of the hope that I might learn of some of my kindred, who have been lost trace of for nearly fifty years. Possibly some of the Saints of Manchester might know or learn of something concerning them, which information would be thankfully received. EDWARD RANNIE.

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CONVENTION NOTICES.

Northern Nebraska will meet at Valley, with the Platte Valley branch, on June 1, at 2:30 p. m. It is urgently requested that each school will send in a report, and be represented by one or more delegates.

ALICE C. SCHWARTZ, Supt.
ALICE R. WATKINS, Sec.

Southern Nebraska district will convene May 24 at ten a. m., at Nebraska City. Send full reports. All are invited. Bring the Spirit. W. M. SELF.

Northeastern Missouri will convene at Higbee, Friday, June 7, at 9:30 a. m. Superintendents, please see that your schools are represented and that reports are in hands of secretary one week before convention, also your individual report. Let all come prepared to enjoy a profitable time.

MARY RUDKIN, Supt.
NYDIA THOMAS, Sec.

Nauvoo will convene at Burlington, Iowa, the last day of May, at 10:30 a. m. Please send all reports to Miss Marjorie Wright, 1001 Maple street, Burlington, Iowa, and have all blanks filled out if possible.

GEORGE P. LAMBERT, Supt.
MARJORIE WRIGHT, Sec.

CONFERENCE NOTICES.

Clinton district will convene at Veve chapel, near Walker, Missouri, Saturday, June 1. Prayer service at nine o'clock, business session beginning at ten a. m. Election of officers. T. R. WHITE, Pres.
VINA H. GOFF, Clerk.

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Nodaway, Missouri, district will convene with the Bedison branch on Saturday, June 1, at ten a. m. Don't fail to send complete reports from all branches. Sunday school convention meets on May 30 at 7: 30 p. m.

E. S. FANNON, Pres.
T. A. IVIE, Supt.

Pottawattamie will meet with Boomer branch, at ten a. m., Saturday, May 25. All reports, petitions, etc., to come before the conference for consideration should be sent to the undersigned at 102 Broadway, Council Bluffs, before May 20.

J. CHAS. JENSEN, Sec.

Des Moines district will convene at Boonesboro, Iowa, Saturday, June 1, at ten a. m. Send all reports to H. A. McCoy, Boonesboro, Iowa, in care of F. A. Brown. Business of importance will come before the conference, so let each branch be represented.

H. A. MCCOY, Sec.

Central Illinois will convene at Beardstown, June 1, 2. All isolated Saints are requested to be present or represent their part of the district by letter, where it is inconvenient to attend in person. The district being new, we are desirous of locating all the Saints with a view to reviving the interest in old places, as well as opening up new fields. A cordial invitation is extended.

M. R. SHOEMAKER.

Southern Michigan and Northern Indiana will convene in the Saints' chapel at Clear Lake, Indiana, June 15, at ten a. m. Let all reports be in early. All come with the Spirit of the Master. Missionary in charge, Bro. J. H. Lake, will be with us if the Lord wills, also the missionaries of the district.

GEORGE A. SMITH, Pres.
FRANCIS GRANGER, Sec.

NOTICES.

To All Whom it May Concern:—This is to certify that on May 5, 1901, Ella Standefer was for cause excommunicated from the Reorganized Church of Jesus Christ of Latter Day Saints by the Philadelphia branch of the Texas Central district.

W. R. STANDEFER, Pres.
B. F. SPICER, Jr., Clerk.

MARRIED.

GOULDSMITH—NELSON — At the home of the parents of the bride, 712 Second avenue, Nebraska City, Nebraska, on May 1, 1900, the active and faithful priest, and the talented organist of the Nebraska City branch. Thus, by the strictly worded and closely binding ceremony of the Saints' Church, and in the presence of about twenty-five invited guests, did Elder Mark H. Forscutt legalize by the uniting of their hands the complete union of Bro. Claude L. Gouldsmith and Sr. Emma E. Nelson, whose loving hearts had previously made them one by love's sweet bands which nature had woven around them. The groom is one of the proprietors of the Nebraska City laundry, and the bride, a sister of our honored mayor, is a sweet musician; and better still, both are earnest workers for God in the Sunday school, the Religio, and the church departments of his cause. They start in life under promising conditions, and deserve the good will of the many who bid them a hearty "God-speed."

DIED.

GATROST.—Clara L. Gatrost was born July 3, 1888, near Council Bluffs, Iowa; baptized into the Reorganized Church, September 18, 1898, at Woodbine, Iowa, by Elder W. A. Smith. She fell asleep in Christ February 9, 1901, at her home near Persia, Iowa. A loving father, mother, three brothers, and three sisters mourn. She was a gentle-spirited child and was loved by all who knew her. She is at rest in the paradise of God to await the first resurrection. Funeral sermon by Elder W. A. Smith, assisted by Elder W. D. Bullard.

SWEET.—Mary Chenett was born December 30, 1822, in Switzerland; came to America about 1860; baptized into the Reorganized Church in September, 1863, by Elder E C. Briggs; married to George Sweet, September 25, 1862; fell asleep in Christ May 6, 1901. One son mourns her departure. She was a faithful Saint; had no enemies, but many warm friends. Funeral sermon by Elder W. A. Smith, assisted by Elder W. D. Bullard.

LEACH.—Miss Mary Pratt was born at Clyde, Ohio, October 9, 1820, and died at the home of her daughter, Sr. O T. Greer, Marquette, Nebraska, May 1, 1901. She was married to Bro. Zenas B. Leach, December, 1838. She became a member of the old church during the forties; baptized into the Reorganization in 1866, and has been a consistent Christian ever since. Funeral services were conducted at the M. E. church at Elk City by Elder C. E. Butterworth, May 5; interment in the cemetery near by. Eight children mourn the loss of a good mother.

OGLEVIE.—At Fontanelle, Iowa, Iris Marine, infant daughter of Bro. David and Sr. Della Chaffee Oglevie, was born February 18, 1901, died March 8. The little flower budded on earth only to bloom in heaven. The funeral was held in the Advent church, on Sunday, March 10, conducted by Elder Senterlow Butler.

POST.—At Davis City, Iowa, May 5, 1901, Sr. Deborah Post, aged 74 years, 1 month, 5 days. Born in Wayne county, New York. Removed to Illinois in 1838. At sixteen years, baptized by Elder Simeon Carter. In 1846 went to Voree, having accepted J. J. Strang's leadership. Thence to Beaver Island. In 1850 married Warren Post, one of the Twelve in that organization. In 1889 she united with the Reorganized Church. She leaves nine sons and daughters, eight being in the church. Sermon by Bro. H. A. Stebbins, assisted by Bro. James McDiffit. She was a worthy woman.

JONES.—At Lamoni, Iowa, May 7, 1901, Sr. Susan E M. Jones, daughter of Bro. and Sr. W. N. Abbott, aged 40 years, 1 month, 17 days. March 12, 1880, she married Mr. Franklin Jones, and a son and a daughter were born, James now twenty, May sixteen. She was baptized October 9, 1882, by Bro. M. T. Short. She was a kind daughter, wife, mother, and neighbor, doing duty cheerfully and willingly, although she had much sorrow during her life. Her last illness was one of suffering. Sermon by Bro. H. A. Stebbins, assisted by Bro. H. R Harder.

ECHTERNACHT.—At Shelton, Nebraska, May 3, 1901, at the home of Bro. Frank and Sr. Hattie Echternacht, after a lingering illness, their brother, Mr. Frederick Echternacht. Deceased had recently returned from the Philippines, where he had gone at the call of his country. He served as a soldier nearly two years. Death came to his relief at the exact age of 25 years Funeral service at the M. E church, May 5, by Elder C. H. Porter, assisted by Rev. Blair.

FAITH.

The clouds hang heavy around my way;
I cannot see,
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim,
To close my weary, aching eyes
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a vale of tears I go;
But it is sweet
To know that he is close to me,
My God, my Guide!
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all,
But while I lean on his strong arm
I cannot fall

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ADDRESSES.

John B. Roush, 2942 California St., Denver, Colorado.

George A. Smith, Fremont, Indiana, submissionary in charge of Indiana.

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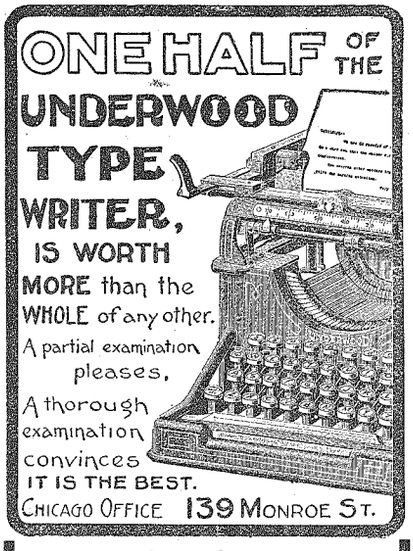

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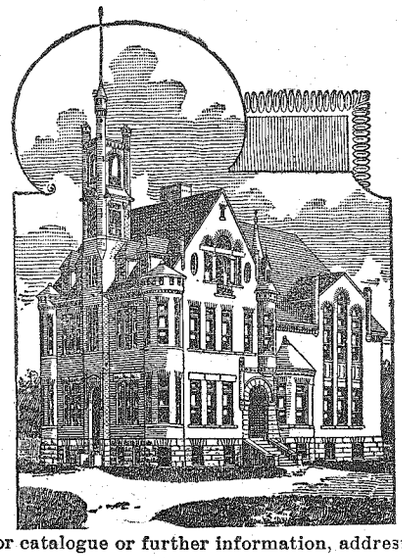

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, MAY 22, 1901. NO. 21.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, MAY 22, 1901.

OUR NEIGHBORS—THE CHRISTIANS.

The Christians, or Disciples, who in many places are just now quite aroused against "Mormonism" and the "Mormons," are as a result using any means at their command to defend their own views, organization, and policies, and to meet and overthrow those of the church.

The animus of their work may be gathered from the following from the columns of the *Christian Standard* for April 9, 1898:

My next tract on Mormonism is ready for the printers. It is entitled: "Smithianity; or Mormonism Refuted by Mormons, or Seer *vs.* Seer." B. B. Tyler will write the introduction to it. A critical lawyer friend, to whom I submit my copy to test my logic and argument, said: "The first tract on Joseph Smith, Jr., as a prophet, is, compared with this, as a pop-gun compared with a twelve-inch Columbian for effectiveness."

What I need, want, and must have, is money to push this tract work. Bro. Tyler and Bro. Darsie each sent me two dollars, H. D. Clark, of Mt. Sterling sent me one dollar yesterday to "aid in putting the anti-Mormon tracts where they would do much good." Bear in mind a mountain preacher with a family to support on a salary of less than $250 per year. Even if he can scrape along with "greens and branch water" and the garden truck the brethren send in, he can't exchange that with the printer for labor, or with Uncle Sam for postage stamps. Help me and help me right now, for the sake of the cause I plead, and the work I am trying to do.

I think you will not only find a "situation worth studying" in the center of this great mountain mission field, but a *work worth aiding.* R. B. NEAL.

GRAYSON, Ky.

Another is from the same paper for February 12, 1898:

THE MORMONS AND THE BIBLE.

I was pleased with R. B. Neal's exposition of one of the false prophecies of "Joseph Smith, Jr.," as he always styled himself. I have observed that the successful way to meet a religious fraud is to "nip it in the bud." After a man has accepted a false doctrine his love of consistency prompts him to stand by it.

Just at this time a little light on some of the Mormon deceptions is very appropriate. I met a preacher the other day who said: "O, the Mormons are all right on First Principles. They teach faith, repentance, and baptism, just as we do." I replied, you are mistaken. They do not agree with us on anything. For instance, from a Mormon's standpoint, you, my brother, have not faith as a grain of mustard seed. Your faith in God and in Christ is valueless, unless you believe in Joe Smith and accept the Book of Mormon, with all its absurdities, as the newest and last "covenant" from God. Indeed it is expressly taught in the Book of Doctrines and Covenants, which is accepted as inspired and authoritative by all Mormons, that from and after September 23, 1832, all who do not believe the word of Joseph Smith, Jr., and the six elders who were with him at that date, "shall be damned." In said revelation the Book of Mormon is declared to be "the new covenant." So it is settled and sealed by the highest Mormon authority that since September 23, 1832, all are damned who do not accept Joseph's words and the Book of Mormon as the new covenant!

In connection with this, I would like to point out another fraud. It is customary for Mormon elders to quote the Old and New Testaments. And the people often say, "Why, these fellows believe the Bible just the same as we do." And these elders say, "Certainly, we accept the Scriptures of the Old and New Testaments as divine *when properly translated.*" This is an innocent phrase, but behind it there is a big chapter of fraud and deception.

When the Book of Mormon appeared, it was criticised by Alexander Campbell and others, and among other things its fraudulent character was pointed out because it affirmed the practice of New Testament ordinances in Old Testament times. To remedy this fatal blunder Joe received another revelation to the effect that the originals in the Greek and Hebrew tongues had been corrupted, and that *portions of them had been lost.* And that he, Joseph Smith, Jr., was empowered to reproduce such portions of the Bible that did not exist in any language!

Carrying out this Munchausen assumption, he rewrote the Bible with extensive interpolations on subjects not even mentioned in Scripture, in order to harmonize the Bible the Book of Mormon. In the fifth chapter of Genesis there is a tirade against Masonry by which the chapter is lengthened out from thirty-two to forty-five verses! Then in the sixth chapter of Genesis there is a long account of Adam's conversion and baptism, in which the Holy Ghost is the administrator, taking Adam out into the river and baptizing him! This addition to the sixth chapter of Genesis expands it from twenty-two to seventy-one verses. The additions to the seventh chapter of Genesis expand it from twenty-four to eighty-four verses. These hypocrites call this "translation!"

Of course they falsify, knowingly and willfully. They know that no such Scriptures exist. Joe Smith did not pretend that they were in existence when he wrote them. But he said they had existed. And forthwith wrote in with a conscienceless hand whatever was necessary to support his claims and pretensions. And this vile *forgery*, this fraudulent, lying document is what Mormon elders refer to when they say they accept the Bible "if properly translated."

W. B. F. TREAT.

INDIANAPOLIS, Ind.

The revelation of September 23, 1832, which Elder Treat refers to, is found in our Book of Doctrine and Covenants, pages 223 to 231 inclusive. We have carefully read it while writing this article, and will give the only portions from which even a man like Elder W. B. F. Treat could possibly make so peculiar a statement. Paragraph 12 reads:

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it.

Taken as Elder Treat mistreats the quotation it may mean to biased and prejudiced minds just what he tries to make it; but taken in its connection with other parts of the revelation it does not mean what he states it does.

That portion which calls the Book of Mormon the new covenant occurs in paragraph 8, and was directed to the church, those who were held at that time to be the children of Zion.

And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

The Book of Mormon was not alone the new covenant, but the former commandments must be taken with it to make the new covenant. It may be that Elder Treat did not notice this; but the line is clear,

Even the Book of Mormon and the former commandments which I have given them.

There is no division showing or carrying the inference that the Book of Mormon was the new covenant written of. But, the same thing has happened to Elder W. B. F. Treat that has to others when writing against the work. Prejudice has intervened and so far distorts the mental vision that the man does not see clearly. And this will continue to the end of time. None of the would-be annihilators of the work will ever see clearly of what they speak or write in regard to the work of the Seer.

In order to get the scope of these words, "the former commandments," in connection with the Book of Mormon, we present from the Doctrine and Covenants some excerpts, giving the date of their reception and their bearing on the case at the time.

Thou shalt take the things which thou hast received, which have been given unto

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thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned if he continues.—D. C. sec. 42, par. 16, February, 1831.

This was a year and six months before the revelation from which Elder Treat tries to quote so mischievously. It was after they had reached Ohio, and the revelation contains instructions and commandments necessary to the government of the church.

At that time the only scriptures they had, aside from the revelations themselves, was the Bible, the Jewish Scriptures.

Did Elder Treat read this?

Again:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures is given.

It would puzzle the Rev. W. B. F. Treat to give a more complete and comprehensive direction concerning the teaching of the Bible, or the principles of salvation taught in it, than this revelation contains. And, when it is reflected that it was not until 1868 that the Scriptures, the fullness of which is referred to in the quotation above, were published, it will be apparent how carelessly the Rev. Treat has struck at the revelation of September 23, 1832.

Further than this, Joseph Smith, Jr., of whom Rev. Treat says, "as he always styled himself," was the son of Joseph Smith, Sen., and had a son who was called Joseph Smith, 3d, so that the affix "Jr." or "Jun." was correct, and an essential one to designate the man and identify him. And this same Scriptures referred to in such contemptuous terms by Rev. Treat, did not make its appearance during the lifetime of the man, but in 1868, twenty-four years after its reputed translater and corrector was dead. So that any blows struck at the work cannot possibly affect what the church held and taught from 1831, 1832, 1833 and later, until 1868; for certainly the commandment to teach the Bible, given February, 1831, as quoted by us above, must hold until that Scriptures was published. And, further, one class of "Mormons" of whom Rev. Treat says that the Doctrine and Covenants is accepted as inspired and authoritative by all Mormons from and after 1832, must be exempt from the list of those compelled to accept the Holy Scriptures, or Inspired Version as called by some; for the reason that they had nothing to do with putting the work in print, are not responsible for it as they have not accepted it as a standard—this class is the Utah Mormon Church.

Neither W. B. F. Treat, nor any other preacher in the Christian Church has ever heard or known of an elder of the Mormon church to use the "Holy Scriptures," or the Inspired Version, as some call it, in his public service, or refer to it as a standard of evidence, for they do not carry that book; but do carry and use the King James Version.

But the reverend gentleman writes boldly that the book referred to by the "Mormon" elders is the version which Joseph Smith translated and corrected, which he calls a "vile forgery." How does Rev. Treat know this?

A number of men from Erasmus down to the New Testament as revised by "the Spirit" and the whole Old and New Testaments revised by the learned reverend gentlemen in England, of which company was the Rev. Dr. Schaff, have translated, revised, and corrected the Bible, until there is a whole lot of versions, one noted for one peculiarity and others for another peculiarity.

The differences between the Douay version and King James; the different rendition given for baptism, or immersion by Doddridge and McKnight and Alexander Campbell, all detract from the overestimate of sacredness put on the Bible by some, of whom Rev. Treat may be one.

It is sure that in some very striking instances the Inspired Version is superior to the King James, whatever the source whence Joseph Smith received direction to aid him in his work may have been.

The following is from the King James Version of Isaiah 42:17-23:

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I send? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law and make it honorable. But this is a people robbed and spoiled; they are all of them snared in holes, and they are laid in prison houses; for they are a prey, and none delivereth; for a spoil, and none saith, Restore.—Isa. 42:17-23.

The reading of the version as given by Joseph Smith is as follows:

They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, ye are our gods. Hear, ye deaf, and look, ye blind, that ye may see. For I will send my servant unto you who are blind; yea, a messenger to open the eyes of the blind, and unstop the ears of the deaf; and they shall be made perfect notwithstanding their blindness, if they will hearken unto the messenger, the Lord's servant. Those art a people, seeing many things but thou observest not; opening the ears to hear, but thou hearest not. The Lord is not well pleased with such a people, but for his righteousness' sake he will magnify the law and make it honorable. Thou art a people robbed and spoiled; thine enemies have snared thee in holes, and they have hid thee in prison houses: they have taken thee for a prey, and none delivereth; for a spoil, and none saith, Restore.—Holy Scriptures, Isa. 42:17-23.

Anybody but those willfully blinded by prejudice can easily see which of these two readings is the better, and this is but one of many instances occurring in the books.

Rev. W. B. F. Treat grossly perverts the words and meaning of the revelation he is writing of, in that he states:

Indeed it is expressly taught in the Book of Doctrine and Covenants, which is accepted as inspired and authoritative by all Mormons, that from and after September 23, 1832, all who do not believe the word of Joseph Smith, Jr., and the six elders who were with him at that date, "shall be damned."

The language of the revelation is this:

Verily, verily I say unto you, they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I are. And this revelation unto you and commandment is in force from this very hour upon all the world, and the gospel is unto all who have not received it.

The burden of the revelation to Joseph Smith and the six elders was the beauty and excellency of the gospel of Jesus Christ; and the command was to preach it in a similar way to that of the apostles in Christ's day. In paragraphs 10 and 11, immediately preceding the one from which Rev. Treat gives his garbled version, the command is given,

Go ye into all the world, etc. . . . Therefore, as I said unto mine apostles, I say unto you, that every soul that believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe.

Then follows, almost the identical words found in Mark 16, at the close of Christ's words to his disciples. And it was this gospel that should form the words which those men were to believe; the words of Jesus Christ, in which are life and salvation. They were not the words of Joseph Smith and the six others, as men speak, which were stated or meant. See how straightly this revelation agrees with Matthew 28 and Mark 16,

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—Matt. 28:19.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:15, 16.

If the words of the revelation were the words of Joseph Smith only, they were true and conformed to the language of Jesus in Matthew and Mark;

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and in them Joseph Smith honored the Savior; and if they were the words of Jesus, then he but repeated his command and the promise made by him as recorded by the Apostles Matthew and Mark.

Does Rev. Treat wish to be understood as refusing credit to the words of Jesus? There is no command in the revelation to believe and pay heed to words other than those of Jesus. There is no statement in the Book of Doctrine and Covenants which makes a belief in Joseph Smith's words and the Book of Mormon a prerequisite unto salvation. We have been a constant reader of the book for over forty years, and should know whereof we write, while Rev. Treat has paid so little heed to the book as to not know what it is, for he writes of it as the Book of Doctrines (plural) and Covenants.

So far as Rev. Treat's comment on the term, *when properly translated*, used in regard to the Scriptures of the Old and New Testaments, King James' Version, may be concerned, we think it a trifle absurd for the reverend gentleman to be too critical, for the reason that there is not a sufficient degree of unity among scholars as to the translations already existing, witness, the revised edition, as compared with the standard King James.

The clause in the Epitome of Faith is, "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

There is nothing in this statement that is either boastful, arrogant, or blasphemous. It is the common version that is referred to; and will Rev. Treat say that in every part of it this King James Version of the Scriptures is a correct translation, and of what specific original it is a reproduction? Hardly. It seems to us that the reverend gentleman is not only not up to the line of the higher criticism, but is behind the line in orthodox pulpits as well.

We agree with the statement that "Mormons," as Rev. Treat calls them, do not believe the Bible as Rev. Treat and his class believe it; that is to say, do not believe it in the same rendering and construction as do these gentlemen. Why should they? Rev. Treat chooses to believe many passages of Holy Writ one way; his M. E. brother chooses to believe those passages differently; and so with the Episcopalian, the Presbyterian, the Congregationalist, the Universalist, the Winebrennarian, John Alexander Dowie, the Salvation Army, and the American Volunteer. What of it? Is there anything especially specific about the views of Rev. Treat and his associate Bible believers touching the Scriptures that other men must perforce accept them, or be damned? What better would that be than what he says of Joseph Smith?

Surely, in modern times much learning makes men not mad, but foolish.

EXTRACTS FROM LETTERS.

Bro. George Buschlen writes from Arthur, Ontario, May 10:

We gladly report the baptism of another head of a family, and two bright young minds, last Saturday. And the end is not yet. Sr. Hathway whom we had the pleasure of baptizing one year ago, and who was a devoted Baptist, and organist for them for nine years, is proving to be a power for good in our midst, as organist, chorister, Sunday school teacher, and a good defender of the faith, and has succeeded in making a new opening for me for preaching eleven miles from here, with promising results. Her relatives respect her, and want more light. May God lead them! The work is moving on.

Francis Blunt, writes from Johnstown, Wisconsin, May 15, in remitting for HERALD:

I have been laid up all winter with rheumatism. Hardly able to get around now with crutch and cane. I cannot do without the HERALD. God bless the HERALD!

EDITORIAL ITEMS.

Benjamin A. M. Schapiro has started a publication in New York, entitled, "The People, the Land, and the Book," which appears quarterly, and is devoted to the cause of the "old and historic people of Israel," Palestine, the Bible, and Jewish traditions. As a premium to subscribers, the publishers are offering scrolls, one of which we have received, and which we consider as a worthy premium. Mr. Schapiro has made an appeal for additional subscribers, to put the magazine on a substantial basis, and thinks the object of the magazine such as to justify his making the appeal. The journal certainly occupies a unique field, and we wish it success. It is published at 436 Carlton Ave., Brooklyn, New York.

The action against Elder B. H. Roberts, for unlawful cohabitation upon which conviction was had in the district court in Utah was on appeal to the supreme court, on May 13 last dismissed by consent of the Attorney General on the plea of a defective indictment. This lets B. H. Roberts go free.

The Chicago *Tribune* for Sunday, May 19, devotes some space to a discussion of affairs in Utah, especially as regards polygamy. It states that with the younger generations have arisen "liberal elements," which tend to abolish polygamy, and that with the passing of the leaders who have been in touch with earlier leaders the abolition of the practice of polygamy will become complete. The *Tribune* thinks, however, that a political "machine" of great power is likely to be formed.

Letter Department.

CALHOUN, Fla., May 13.

Editors Herald:—Since the late General Conference I have felt impressed that the church had taken advanced ground and received a grand impulse forward; and the news in HERALD and *Ensign* relative to the organization of the two stakes provided for in the last revelation, also Bro. Briggs' reinstatement in the quorum of Twelve, bear up the impression.

Our conference met on the 4th and 5th instant, and has passed into history. Three gave their hands for baptism at close and three since, and Bro. W. J. Booker buried two of them in baptism on the 6th and the writer had the pleasure of burying the other four in the waters of baptism yesterday. We are trying to occupy profitably till we hear from Bro. Roberts, which we expect to do soon.

The work is very backward here now, and it seems to be an off time for religion.

I would be pleased to see the index on title page of HERALD restored, as it was a means of ready reference which I miss very much, and to an elder out in the field it is very helpful when getting several HERALDS, or wishing to refer to an article in back number. Hoping the wave may reach us again,

Yours,

S. D. ALLEN.

STANBERRY, Mo., May 12.

Editors Herald:—We are still in the conflict, and interested in Zion's cause. We rejoice in this latter-day work, because the evidences are fast accumulating which prove its divinity. We have had evidences many times within ourselves proving intelligently that it is of divine origin—that it originated with God. This work keeps enlarging and going forth as foretold by Daniel. It seems that God is bringing this "marvelous work" before the nations of the earth to a greater extent than ever before, and the people are beginning to find out that we are not "Utah Mormons," and that we are not "all the same." I rejoice to know that I am in the true gospel, restored to earth again by an angel from heaven, and that it is not devoid of power to the believer. How many times have we sat under the melting influence of the Spirit, making our hearts leap for joy, because of the fact that "God is the same yesterday, today, and forever," and to say with Peter, "I perceive that God is no respecter of persons."

We rejoice to read the many encouraging reports from conference, and the outlook this year gives promise of a great work. We rejoice to know that God has, in answer to prayer and fasting, given us light on many points, which should inspire in us a desire to be more faithful and humble, and "maintain good works." We were glad to see the vacancy in the Twelve supplied by so worthy a man. We have known Bro. Peter Anderson for the last four years, and to know him is to love him; and we pray that God's Spirit may be with him and enable him to present the gospel in power.

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There have been seventy-five houses here quarantined with the smallpox, but so far we have escaped the dreaded disease. Let us pray, dear Saints, that we may escape these judgments, pestilences, and plagues that are being poured out upon the people. God has promised to be with us if we will be humble and faithful.

May God bless the Saints everywhere with his Spirit, and help us all to be faithful to the end, is my prayer.

In the gospel bonds,

JAMES SCHOFIELD.

ATCHISON, Kansas, May 13.

Editors Herald:—I came here eight days ago, and have preached nine times. On Sunday I baptized three. Others are near the kingdom. I find Bro. Robert Warnock to be a good kind father to the branch, and it is prospering under his watchful care. Bro. Pierce is here with me, but we separate for awhile. I go to Netawaka for Sunday next. Sunday, the 26th, I will be at Fanning, and reach Scranton June 1.

I visited Forest Park last week. It is a fine one. The owners offer the park free to us to hold our reunion in this summer, and will furnish straw free, and park lit up by electricity, and will give us two thousand posters. It is the finest park to hold a reunion in that I ever saw. Electric cars run from Atchison City to the park,—one mile away.

I enter my field of labor this spring feeling very much encouraged, after having such a profitable General Conference. It did me good to hear the message from our heavenly Father. I rejoice that I live in the age of the world that God has prophets, and apostles to guide his people to the truth of his word!

May this year be a grand success to the church, is my prayer.

Yours in the field,

J. C. FOSS.

LOTUS, Cal., May 6.

Editors Herald:—I have spoken to our people about tithing. Some of them say, "It is of man. Don't pay it." I told them I believed it was of God. I asked God to let me know it. He showed me, in vision, over one hundred people, men and women—no children. They appeared to be picking flowers. I wondered who they could be. Then a man dressed in citizen's clothes stood near my right side and said: "You see those people?"

"Yes."

"They pay their tithing."

"That is what I wanted to know."

Said he, "Do you see those in pure white garments?"

"Yes."

"They do all they can in paying their tithing. You see those in light gray garments?"

"Yes."

"They could do better than they do. Do you see those in dark gray garments?"

"Yes."

"They could do much better than they do."

Then he vanished, and the people walked east and disappeared. At another time a heavenly messenger showed me the world as it looks at the present time. The people looked like a tribe of Indians who live in Nevada. He said they had brought it on themselves by their wickedness, and God was about to withhold his blessings from the earth, for God had been blessing them and they had never thanked him for it. He showed me that I should have plenty. I have seen and talked with heavenly messengers three different times and been told much, but I write no more at present. O, how I love to read Bro. Briggs' autobiography. I hope the end is a long way off. With love to all the Saints of God,

Yours in the faith,

MITCHELL ARTHUR.

CRESCENT, Iowa, May 13.

Editors Herald:—I began operations in the Pottawattamie district yesterday, at Crescent. Am in hopes to hear from all in this district who are isolated from branches, who desire preaching, and we will try to reach them in time. I am an entire stranger in the district, and want to get acquainted with all the membership. Our conference convenes at the Boomer branch, May 24–5, when we expect to meet with the submissionary in charge, Bro. D. R. Chambers, also the district president.

The Saints in the Galland's Grove district, where we have previously labored, are fondly cherished in our memory. Am in hopes to so conduct myself while engaged in this district that I may merit the respect and confidence of the Saints and friends.

Ever praying for the weal of the church, I remain,

Your brother,

R. WIGHT.

MILLERSBURG, Ill., May 13.

Editors Herald:—I wish to take this opportunity to inform those who know of my recent illness, while at Independence, Missouri, that I have so far recovered as to be able to return home, having been released from quarantine restrictions on the 9th. That I am very grateful to those who kindly remembered me in prayer, and also those who wrote many kind words of consolation and comfort to me. Whether this disease is "smallpox" or not (there is some diversity of opinion about it), those who take it will not soon forget it. My greatest suffering was of about five days' duration. The "scars" are drying up slowly. The physician assured me they would all finally disappear. I deeply regret being thus hindered from going at once to my field of labor (Eastern mission), but will go as soon as possible.

In bonds,

WILL E. LARUE.

MINION, Ala., May 7.

Editors Herald:—I have been encouraged by reading the HERALD. I love to read the interesting letters, and they have been a help to me. I hope that all the Saints are reading the HERALD.

I have been going to Sunday school for the past three years, and I hope to continue. There is a great deal to be learned in Sunday school. Saints, it will not do to run to every convention you hear of, nor to every all-day singing, nor to every party. If you cannot be in good company, stay at home and read the Bible, and go to Sunday school every Sunday.

I went to conference on the 27th of April, and on Sunday morning, at 9:30, we had an excellent prayer meeting; heard many speak of the power of God in healing the sick. We heard a good sermon at eleven a. m. I started for home at two p. m., about thirty-five miles' drive.

I intend to continue to read the HERALD. I hope they will send more ministers in the Southeastern mission, for I believe there is need of more preaching in this country.

I hope these few words will not be in vain, but will help some one.

Your brother in the one faith,

S. WIGGINS.

JOPLIN, Mo., May 15.

Editors Herald:—I am located in my field and busily at work. I hope to do some good in this field. Saints who desire my labors may write me 2230 Anabaxter street, Joplin, Missouri. I want to labor in places that need preaching. I hope to meet with many of you at our coming district conference, June 7. Quite likely Bro. F. C. Keck will be associated with me some of the time. Prospects look favorable in the field. Let each do his part and let us labor together for the Master. Great blessings are in store for the faithful and true. Let us be careful and prayerful.

In bonds,

J. D. ERWIN.

Mothers' Home Column.

EDITED BY FRANCES.

AN OPEN LETTER.

BY SISTER EMMA BURTON.

(Concluded.)

The long tedious hour at Colton passed away. The puff of the motor was heard, and we were soon on board; only fifteen minutes later we were at the station at San Bernardino. Were met and conducted to Addie's where a sumptuous supper was waiting our arrival. Immediately after supper we hastened to the Saints' chapel where the Saints were gathering for meeting, an appointment having gone on ahead of us. Metuaore spoke briefly, after which Joseph occupied the remainder of the hour. At the close of the meeting there was a general hand-shaking and most kindly greetings. The Saints knew that we purposed to continue our journey on the following day, and early in the forenoon friends commenced to call, and continued doing so till noon, each bringing something nice for our lunch basket, from which we were to eat during the next three days. Such tokens of good will and loving kindness were most gratefully received and appreciated by us, and relished on our journey. What a novelty to our traveling companion was the

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idea of eating and sleeping and still keeping on going.

On Thursday evening we arrived at my Sister Ida's in Independence, and found mother much better, though very feeble. We were about one week in advance of the conference people, and during that week we had a great variety of weather; warm and spring-like at first, then there came a real soft, thick snow-storm. The air was completely filled with the great fleecy snowflakes that continued to fall quietly for nearly a whole day. Metuaore sat at the window and looked steadily at it. One of the greatest miracles he ever saw. One by one he saw the shrubs, tufts of grass, and whatever else was in the yard disappear beneath the soft, fleecy mantle of pure white snow, and an equal depth on the roof of the house near by. We wanted him to go out in it, but he said, "No! It has covered up everything in the yard, and by and by it will cover that house over, and if I go out it will cover me over too." He said he would not dare tell his brethren about the snow, when he went home; if he did they would never want to come to Zion to be covered up in snow. He said it would be a good thing if the Lord would do away with the snow for it was not good. Those few sentences were given at intervals, and a merry laugh came in between each sentence. He looked and spoke so seriously it was amusing. In the afternoon Bro. May came in to conduct him and Joseph to a neighbor's house. To don his rubber shoes, and heavy overcoat was no easy task, but with help it was accomplished; and when outside Joseph playfully introduced him to the schoolboy's game of snow-balling, but Metuaore did not throw any balls back. He kept his hands in his coat pockets, close at his side, and his head bowed reverently forward.

Of course he was delighted with the spacious stone church, with the Sunday school, the music, and the courtesy shown him by the Saints. All through convention week the weather was snowy, freezy, and rainy by spells, but that did not hinder the goodly number of Saints and many delegates from attending. The usual routine of business was pleasantly gone through, and all seemed to feel well. On Saturday before Easter, the forty-eighth Annual Conference commenced. A goodly spirit prevailed at the opening, but the weather was cold and lowering, and the earth looked gloomy. Easter morn dawned clear and bright. The warm rays of the sun dispelled the gloom, gladdening the hearts of all. What a change indeed. And how typical thought I, of that Easter morn long ago when the "Son of righteousness" burst the bars of death and came forth dispelling the gloom that had hovered over the earth, and weighed heavily on the hearts of his disappointed disciples while he lay in the tomb! O how dark and cold life must have appeared to them when their hope, "the hope of Israel," was numbered with the dead! But how joyous when he again appeared as their risen Lord.

Such was the line of thought suggested by the glory of the present Easter morning, and I mentally exclaimed, "The Lord has risen indeed!" A glad hallelujah seemed to be in the hearts of all. And as I looked from the gallery where I sat that morning, down on the surging mass of humanity as they were being seated, I thought of the sea of glass spoken of by John the Revelator; but this sea was not crystallized yet. Upwards of fifteen hundred was the number of the congregation, and more at the testimony meeting in the afternoon. It was a peculiar meeting in one sense, in that there was not the coming and going of the Spirit that sometimes, I may say nearly always, characterizes a testimony meeting. I have a way of materializing invisible things, as you probably know, and to me it was as if a door of heaven had been thrown wide open as soon as the meeting opened. Light and inspiration flowed in one smooth, even, steady course, causing my own heart to throb and burn within me, until the time for closing. I did not know that the time had arrived, but I felt the change so distinctly, as if this invisible door was suddenly closed. "What is the matter?" thought I. "The Spirit is in a measure withdrawn." Just at this moment the elder who was in charge of the meeting announced the closing hymn. Wherein was this peculiar, do you ask? In the perfect harmony of spirit and action. While the Spirit flowed, two or three would be on their feet at once, and one must wait for the other; but when the flow of the Spirit ceased there was no attempt to continue farther, as there is at almost every other prayer and testimony meeting. It was a grand day from beginning to end, one long to be remembered by me.

I did not attend many of the business sessions, not being able to hear. I staid with mother during most of those sessions and asked my husband at home concerning the matters I wished to know of. There were serious and perplexing questions to be discussed. There were lengthy and earnest speeches on both sides of those questions, but no harshness was manifested. There was a really and visibly good spirit underlying all, and all was amicably settled.

Thus one week of the conference passed away, and another Sabbath morning dawned clear and bright. A fast was appointed for the fore part of the day. Early in the morning the priesthood assembled in the basement of the church for a season of prayer. Metuaore joined them in their prayer service, and it is said that a descent of the Holy Spirit was experienced during his prayer, though the words were unknown to the brethren. Bro. Bond wept like a child and could not cease, Bro. Luff was filled with the Spirit which gave utterance in a most remarkable prayer, transcending the ordinary gift of language in which man's thoughts are clothed. While these supplications were ascending to God, the army of Sunday school children was having its class exercises in the auditorium. I was delighted with the Sunday school. It is really carried on on a grand scale; grand in its simplicity.

Again on this second Sunday as on the one previous, Bro. Joseph—the head of the church on earth—was the preacher at the morning service, and his son Fred M. assisted by opening the meeting. What a crowd of people! Two hundred new arrivals came in during the forenoon. An overflow meeting was held in the basement, and still all could not be seated. A preaching service was held in the afternoon instead of the usual prayer and testimony meeting. The day was pleasantly and profitably spent, and yet the hour for retiring found many a weary body, glad enough to lay itself down to rest and sleep, while some after retiring to their rooms continued for a season in prayer to God for his special directing influence in the business affairs of the conference, and if need be that he would voice his will to his people. But there was one who slept not, though fatigued and weary more than all others perhaps. His night was spent in communion with, and receiving instruction from the King of kings, and Lord of lords. Can we fully grasp the thought that one whom we call "Brother," and whose hand we grasp, has so recently been spoken to by the Great Ruler of the universe? And that he who is enthroned in glory and majesty on high will condescend to voice his will unto us as a people? I fear we do not fully comprehend the dignity and honor of such a favor from the heavenly King and too soon let the principles contained in those communications, which will apply to all and aid greatly in carrying out the injunction to come up higher, slip from our thoughts and take their places among the things of the past.

But to return to the conference routine. On the Monday following this night of the fourteenth of April, 1901, as soon as the business session was fairly opened and the minutes of the previous day read, President Joseph Smith arose and announced to the congregation that he had a communication to present to them. Those words caused many a heart-throb and all waited with profound attention for the purport of the message. It will come to you in full, in due time, Jessie, so I will not reproduce it here, save to say that among other important matters it contained was, that a stake be organized here at Independence. Conference continued during the entire week, making a two weeks' session, and perhaps the most important or notable conference of the Reorganization, these being the notable features: There were present a representative member from India, the island of Ceylon, one from Tahiti, one from the Jewish nation; also a Lamanite, and some negroes from the sunny south. An important revelation was received, making provisions for a more complete organization, and setting the church in order abroad, and the organization of the first stake in the Reorganization, which work was duly attended to shortly after the close of conference.

Another little matter was that some were appointed to the South Sea Islands, and Joseph and I are among the number. You remember that all was not fulfilled that was promised in connection with my work among "the dark-skinned sisters of other nations," and so we must go back.

INDEPENDENCE, April 27.

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PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Olive E. Cushman, of Varma, Iowa, earnestly desires the prayers of the Sisters' Prayer Union in her behalf, that if it be God's will she may be healed of the terrible affliction from which she is suffering.

Sr. Nannie E. Sheely writes from Noble, Illinois, requesting the prayers of the Union for herself and family. Her eyes are sorely afflicted.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

IMPRESSIONS OF THE CONVENTION.

A convention is made up of almost all classes of honest people. We have the thoughtful person, who is considerate of the views of others, and at the same time uses his own judgment. He listens to the views of others and gives them their due weight; but he is not overturned by these views simply because they are new. He stands for what he thinks to be right, and yields when convinced he is wrong.

We have another form of thoughtful persons. They think and they weigh, but after all they are determined that their preconceived notions shall prevail. If they are convinced, there is nothing to indicate it. They will sometimes carry their point even at the sacrifice of what is best.

Another is the "blusterer." He, like an April squall, makes some noise, raises a little dust, or perhaps scares some one a little, but as soon as it is over, all is calm again, and soon forgotten.

Then there is the sentimentalist. In order to carry his point he raises a favorite cry which appeals to the sentimentalism of the audience, and the case is won. It does seem strange at times that Latter Day Saints, the people who cry so much against this sentimental work in revivals, etc., should be the users of it and the victims of it in our conventions and conferences. Let any question come up in which there is any comparison between us as a people and the world, or our work or ability, and that of the world, and some one will raise the cry that we are the peer or the superior to any other people, in that or any other line, and at once the masses fall in line with him and the case is a foregone matter. Persons who in their calm and unimpassioned moments of thought know that such is not the case, will be influenced to cast their vote against their best judgment. I fear that too often the vote at our conventions is the result of "sentiment" and not of our best judgment. How long shall we continue in this line? Would it not be better for us to recognize the fact that in some things "the children of this world are wiser in their generation than are the children of light," and meet facts as they are? Would we not find ourselves working along more practical lines? I think we would. We cannot bring the world or even any great portion of our own people to high standards of perfection and do it at once. We cannot drive anyone to do better and do but very little coaxing them. We must work upon their good, common sense, and gradually educate them to the point. This thought points to but one way to do our work,—an extremely plain and practical way.

Perhaps the most numerous class is the practical home worker, who has good thoughts gathered from his experience in actual work, but who is unable to express them. They are not used to public speaking, and when they attempt to speak their hearts get out of their normal positions, and seem almost to come out of their throats. Their thoughts leave them and they are obliged to give up in despair. Hence we are deprived of their counsel and listen to that of those perhaps much less qualified to speak upon the subject, simply because the one is the master of the floor and the other is not. One opinion based upon experience in ordinary conditions is worth a thousand opinions from one who has not had the experience upon which to base his opinions. Would that we could always have the opinion of the masses on all important questions.

To which class do we belong? Can you identify yourself? And does the necessity of improvement suggest itself to you?

TO MANAGE A RESTLESS CHILD.

The fact of his being restless is evidence that he is not interested. You get the attention of the child and hold it, and you will not be bothered with restlessness. Bring your teaching down to the vocabulary of the child and you can interest him. Simplify your illustrations, use blocks, maps, blackboard, or such other helps as the school affords, or that you can improvise.

A restless child indicates an active brain and nervous temperament, and with the right training he will make one of the brightest scholars. Interest the parents at home, so that they will impress upon the child some truths in reference to the lesson, which will make the child eager to tell it to the teacher.

There is far more prospect of success with a class which consists of restless scholars than where they are dull and dumpish. In the former there is a possibility for development if you can enlist their attention, but in the latter there is not much hope.

Urge upon the children to study the lessons at home alone, or with the aid of the parents. In some places it is found practicable to meet with the class during the week and study over the lesson.

The secret is: You interest the child and the restlessness will soon disappear.

A. B. HANSON

TO INTEREST PARENTS IN SUNDAY SCHOOL.

No one can be regarded as being too old or too big to attend Sunday school. If you have advanced beyond the primary, intermediate, or senior grades, the school should see that other classes are introduced—such as Book of Mormon, Doctrine and Covenants, and History classes; or even a class in church parliamentary procedure. These classes can be made interesting if properly conducted. And there is a lamentable amount of ignorance of these books among the young of the church, which can be overcome to a great degree by a systematic study in the Sunday school.

A visiting committee should be appointed that will work, to visit the parents and urge upon them the necessity of accompanying their children to the Sunday school; then make it interesting for them when they come. There is no one thing that does so much to hold attendance at Sunday schools as that of creating an interest and enthusiasm in the classes. A little discussion in a mild way occasionally will make things lively. People are prone to go where the interest and attraction are the greatest; and if the Sunday school room can be made more attractive than the Sunday paper, you are sure to get the parents to attend—especially the fathers.

Secure the best teachers obtainable, and urge upon them the necessity of prompt and regular attendance. A. B. HANSON.

PHILADELPHIA.

Association convened at Baldwin, Maryland, May 4 and 5, at 4:30 p. m.; H. H. Bacon superintendent, E. B. Hull secretary. Reports of schools: Philadelphia, enrollment 51; Baldwin 40. District treasurer reported on hand at last report, $4 67; collected since, $4.07; expended, $3.50; balance on hand, $2.24. At eight p. m. an entertainment was given, which was enjoyed by all. Preaching by Elder G. W. Robley. Adjourned to meet at Philadelphia, Pennsylvania, about six months from date.

CONVENTION NOTICES.

Clinton association will convene at Veve chapel, May 31. We hope to see every school in the district represented. Each school is requested to take up a contribution for the association, there being no funds on hand. Secretaries, please send in credentials and full reports by the 28th to the district secretary, 700 N. Ash street, Nevada, Missouri. Let us meet together with the spirit of love and unity.

MINA KEARNEY, Supt.
IVA KECK, Sec.

Northern Michigan will convene at Fork, June 7, at nine a. m. Teams will meet the Thursday p. m. train at Chippewa and Barryton. Come all who are interested in the Sunday school work. A full report of schools desired.

C. E. IRWIN, Supt.
C. B. JOICE, Sec.

Chatham will convene with Zone Saints, June 7, at two p. m. All officers of district and schools, come and bring written reports. Secretaries, please bring or send correct reports. All invited.

MARY M. GREEN, Sec.

Des Moines Sunday school workers will meet with Boonesboro Saints, May 31. Let all reports be in the secretary's hands by May 24. BESSY LAUGHLIN, Sec.

OLIVET, Iowa, May 13.

Far West will meet with Kingston school, June 28, ten a. m. Secretaries of schools, please send reports and credentials one week before convention.

GRACE CONSTANCE, Sec.

CAMERON, Mo., May 15.

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Northeastern Illinois will convene at Mission, Friday, May 31, at 1:30 p. m. The Religio and Sunday school combined will give an entertainment in the evening. Let all make an effort to attend.

MAMIE C. WILLIAMSON, Sec.

Miscellaneous Department.

BISHOP'S AGENT'S NOTICE.

To the Saints of Northeastern Missouri district, Greeting:—Another year of the great latter-day work has commenced, and the demands urge each of us to continue in the good work of spreading the glad tidings to our fellow-men. In order to perform this work it is absolutely necessary to impart of our means to accomplish it. As the work spiritually depends largely upon temporal means to carry it to the nations, let not your zeal and love grow less during this year. Let us all put our shoulders to the gospel wheel and keep it rolling onward until all the nations hear its beautiful sound and all the honest in heart be gathered into the fold of Christ.

Greater work is expected this year than last, for our district territory is growing larger and our missionary force has been increased, hence it urges us Saints to sacrifice of our means in tithes and offerings to meet the demands of the district. Our new tent will be pitched throughout the district shortly, conducted by Brn. W. A. Smith and E. Corthell. Elders J. A. Tanner and F. J. Chatburn will labor in other directions. Bro. F. Palfrey, of Macon, should be appreciated for his kind and faithful service as chairman of the tent committee. Bro. Palfrey has solicited nearly enough to purchase an elegant tent. The few dollars lacking, the Bevier Religio society is going to raise from an entertainment to be held at the church, May 24. The bill of fare will be ice cream and cake. The Bevier sisters' sewing society is still working faithfully and is a great help to the district financially. Let the sisters of other branches do likewise. Go on, sisters, you are doing a great work for the Master and shall reap the reward if you faint not.

I wish to arouse all the Saints of this district to the observance of the law of tithing, especially the indifferent ones. This is God's law and established for God's government, and the Saints, both rich and poor, bond and free, are subjects of his government or kingdom. Are we willing, Saints, to be governed by God's law? This law of tithing is in force till the coming of the Son of Man. It is the day of sacrifice until he comes, and he has promised that those who pay tithing shall not be burned. Please read Doctrine and Covenants 64:4. This revelation was given to the Prophet Joseph the Martyr in Kirtland, 1831, and it is directly to us in this dipensation, and needs no comment. Will we heed it, or shall we stand the consequence? Let me hear from you occasionally. I invoke God's blessings to be with you all.

J. T. WILLIAMS.

BOX 444, BEVIER, Missouri.

PASTORAL.

As our worthy brother, Elder I. N. White, has placed me in charge of the Nodaway district another year, it is my desire to make every effort that is reasonable, that Nodaway shall be one of the banner districts of Missouri.

I am glad to say to the Saints and friends of the district that I have associated with me, as coworkers in the mission field, Brn. F. L. Sawley, Joseph S. Snively, D. A. Hutchings, and E. S. Fannon. I do not want to spend much time in the "old fields" this year, but use most of the mission force for opening new places. This can only be done by one and all lending aid for securing schoolhouses and churches for preaching. This often can be done by the local Saints, by looking out for such places where they have a friend that would care for an elder a week or more until they get a start. If every Saint in the district will make a diligent effort to have some preaching done in or near his neighborhood, either to secure a house or a nice grove for such, and will let me know, I will try and see that you have a preacher for the occasion. Don't be afraid and say, "No good can be done here." Let us try and see what the success will be. Write me of the prospects you see before you and what you want, and my coworkers and I will do our part in meeting the demands. Always address me at Lamoni, Iowa, and my mail will be forwarded to me.

Let us have a full turnout at the district conference to be held at Bedison branch, June 1 and 2. Your brother in bonds,

D. C. WHITE.

To the Saints and Ministry of Lamoni Stake:—Having been placed in charge of the missionary work in the stake, I desire that all who know of opportunities and openings for getting the word before the people will so inform me, describing the conditions and circumstances of the places referred to. Also, that the ministry, local as well as General Conference appointees, will be diligent in seeking and supplying new places where the gospel of peace may be presented, working in harmony with each other, that the blessing of the Lord may attend our labors. Please be prompt in reporting to me at the address below, on the first day of July, October, January, and March.

The signs of success in our work have never been more encouraging than they appear now. Let us so live and labor that the Master may lead us and guide us to the accomplishment of all that may be in his mind for us to undertake during the present conference year. DUNCAN CAMPBELL.

PLEASANTON, Iowa, May 15.

SOUTHWESTERN MISSION.

The attention of missionaries appointed to labor in the Southwestern mission is called to the following appointments of missionaries in charge of fields of labor, as made by Bro. H. O. Smith, missionary in charge of the mission, and who is confined to his home by sickness:

Texas, Bro. T. J. Sheppard; address, Oklaunion, Texas. Oklahoma and Indian Territory, Bro. Hubert Case; address, Okarche, Oklahoma. Arkansas and West Louisiana, Bro. W. S. Macrae; address, Blendsville, Missouri.

Those appointed to said fields will report to the brethren in charge, and on the first day of July, first day of October, first day of January, and first day of March, promptly, that those in charge may report to the missionary in charge on the tenth day of the months named.

JOSEPH SMITH, President.
For H. O. Smith, Missionary in Charge.

LAMONI, Iowa, May 15, 1901.

To All Whom in May Concern:—As I have been appointed submissionary in charge of Far West district, Missouri, I would like to hear from all the scattered Saints, as well as officers of branches. Priests and elders laboring in the mission, please give an explanation as to the condition of the work in your localities, so that I may supply all demands for labor as far as possible. It will greatly assist me in caring for the work. It is necessary for us all to work together for the success of the work. Let every one do what he can to make new openings by distributing printed matter, etc., as opportunity permits. Would like a report from all the ministry under my charge by July 1, as arranged by the Twelve. We want this mission to be in the front ranks.

Brethren and sisters, we lack one thing yet, and that is a new, large tent for gospel work in this mission. Who among the Saints and friends throughout Far West district will be one of twenty to give five dollars each? Who will be one to give one dollar each? Let every one act promptly for himself. This fund will be payable to Bro. Charles P. Faul, Bishop's agent of Far West district; address, Clarksdale, Missouri. My permanent address will be Kerr, Caldwell county, Missouri.

Your brother in gospel bonds,

SWEN SWENSON.

To the Brethren and Saints of Kewanee District:—Owing to the fact that we were compelled to *wait* through a case of smallpox, we will be unable to be in the field till our June conference. Till that time let all labor wherever the doors are opened to the proclamation of the truth. Hope to meet all the missionary force as well as all of the local ministry that can possibly be present at our conference at Millersburg. Any of the Saints desiring labor in their localities will please send word accordingly to the conference or notify the undersigned, when we will give the matter attention as promptly as possible. Let us labor together, and may each feel a personal responsibility as to the work of the Master for the year now before us. Address me at 503 High street, Grinnell, Iowa, or at 228 Hancock street, Peoria, Illinois.

In bonds,

FRANK A. RUSSELL.

SWEDEBURG, Neb., May 13, 1901.

To the Saints of the Eastern Mission, Greeting:—Once more we are associated together in the work of another conference year, as you no doubt have learned from the minutes of the late General Conference. This places anew the responsibility of labor upon us, and also gives us another opportunity both to improve ourselves and persuade others to believe in and accept the gospel message, as being the true way of happiness and progress. There is much to think of and do, and no important thing should be neglected. With our past experience to aid we should do a better work the coming year than was done in previous ones. Our theory of faith and doctrine is as beautiful and important as ever, and has just as many enemies to oppose it; so the conflict is still on.

This faith will avail us only as we magnify it in our lives. Hence we should be considerate and improve our opportunities for good, so that we may attain to the condition of "Zion, the pure in heart." This attained and all will go well with us, whatever the events of the world. By sacrifice and holy life the Saints are expected to attain to all that is implied in the phrase, "Zion, the pure in heart." This is to precede the Zion of acres and houses, or the latter would be but "sounding brass and a tinkling cymbal."

The membership will be expected to do what they can—only what they can—along with the ministry to sustain the cause. Keep the home atmosphere pure and clean from the foul taint of envy, jealousy, scandal, gossip, grossness, foolish allurements of the world that lead to the squandering of time and falling in the way of the "vices of the world." "Ye cannot serve God and mammon" any more now than of old. Vice and the Holy Spirit do not go hand in hand. Self-examination, correction, devotion, and firmness in the right are essential to growth and usefulness. At this the beginning of another conference year, if not altogether right, get right, and enlist for another year of thorough service in the Master's cause. The days are evil, the end is nearing, and our duties lie before us.

As an encouraging prospect before us we have a few more helpers sent to the mission than we had last year. Have lost some and gained some; but the gain is not equal to the demands of the work, so we are left again to

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arrange the best we can with what we have in order to accomplish the work in hand.

The following outline or division of labor will obtain for the present, being the wisest that suggests itself at present:

A. H. Parsons in charge of the Kirtland district. F. G. Pitt in charge of the Pittsburg district. George W. Robley in charge of the Philadelphia district. U. W. Greene in charge of the New York district. I. M. Smith in charge of the state of Maine. Holmes J. Davison in charge of Nova Scotia. V. M. Goodrich in charge of Ohio district. G. H. Godbey in charge of the West Virginia district. Places of labor are not yet assigned to Brn. E A. Davis and Leonard Scott. Bro. H. E Moler will not be able to enter the field permanently for a few weeks; neither Bro. Wm. LaRue. The appointment of Bro. C. Rich should read Western New York instead of Eastern New York.

The brethren laboring in the Massachusetts district and Western New York will please make their individual reports directly to the missionary in charge for the present. There are but few constant laborers in those "fields of labor" anyway. It will be necessary to supply aid to Nova Scotia by sending some one to labor with Bro. Davison. Two or three have manifested a willingness to aid in this. So it will be necessary to change some of the ministry into this and other fields in order to properly meet the demands of the work during the year. Any arrangements entered into by Brn. H. J. Davison and I. M. Smith to exchange labor will be considered with favor. Each laborer should be interested in extending the work and laboring to the best advantage, and feel that responsibility is upon them as well as the general missionary, or those directly in charge of "fields of labor."

It will be considered our duty to encourage every work looking to good results. May this prove to be our best year's service together. Do not imagine that there will be no conflict, if so you will be defeated to begin with. Satan and his emissaries are not ruled out yet. Be ready for every battle, and never get surprised; and may our year's efforts be crowned with gratifying results.

For the present, my permanent address will be Temple, Lake county, Ohio. In writing do not forget to put your post office address on your letters. It does not take long to write it and is not expensive.

For the right and in the faith,

WM. H. KELLEY,
Missionary in Charge.

LAMONI, May 15.

To Coworkers in Nebraska and South and North Dakotas, Greeting:—Whatever may have been our zeal in the past leading to gospel diligence, as integral parts of the church, renewed diligence, if possible, in the present conference year, in the work committed to our care, will be but consistent with our profession, as it will help us to more intelligently grasp the significance of Christ's declaration, "Occupy till I come," especially so with broader views of the portrayal consequent to follow designed negligence. And when the fact confronts us that man is largely, if not altogether, what he desires to be, the necessity for continuing in well-doing forces itself upon our attention as a grave matter, or so I think. Then, too, an effective stimulant to diligence in the divine life is the God-given evidence, confirming the mind of man as to the fact of the gospel being the power of God unto salvation, thus evidencing to man the reality of a never-ending eternity of bliss in which the recipients of that knowledge may, with God, bask evermore.

The dawn of the twentieth century has brightened the minds and raised the anticipations of the masses to the development of startling events. And who among us may so far resist the bewitching influences of these developments as to practically demonstrate their faith in the subject matter found in the following:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken."—Jeremiah 6:16, 17.

Moderation, I think, is the opposite to extremes, and if the claim that extremes are erroneous is valid, then, indeed, the extremes should be avoided; especially so if indulging in extremes would lead to the exhibition of a double-mindedness which in turn may lead to instability. Paul found it necessary to exhort his colaborers to let their moderation be known among men; and if a practical observance of this injunction would prove a preventive to being inveigled in the meshes of extremes, it were highly essential we should observe it; for it must, I think, be admitted, that an even tenor, evinced by adopting principle as our guide, would be more dignified and effective in establishing confidence and building or establishing a character, than substituting policy in lieu of principle for present expediency.

Nothing is more vividly depicted to the mind of the sober thinker, as he essays to distinguish between the false and the true, the good and the evil, than the fact of the strait gate and narrow road leading to life, and the wide gate and the broad road leading to destruction, save it be the fact that it is more difficult to reach, begin, and continue a travel in the narrow road than to reach and continue in the broad road; and yet, the ease by which one enters and continues in the broad road by no means eliminates the fact of destruction overtaking those choosing it.

However startling to the masses, Christ in the inception of his ministerial work among men, did declare that there were none good save God, and that all have sinned and come short of the glory of God. Nor was the fact hid from the vision of the studious and God-fearing, that Christ's kingdom was not of this world; and yet the revealment of these facts did not, does not, and will not prohibit any one of God's creatures from participating in the blessedness guaranteed to the obedient in Christ, as they will not preclude the promised condemnation following those who choose the broad road; for in that choice the guaranteed grace of God is despised, irrespective of the motive prompting the choice of the broad road. We may, and do see the actions of men, nor were it treasonable to form an opinion thereon, and when so authorized may pass upon them; but as to motives prompting such acts is another matter. And yet, as I suppose, these facts in no way obliterate God's decree in sealing and loosing in heaven that which is authoritatively sealed and loosed on earth. So I incline to the opinion, if the sixteenth verse as above quoted is significant, the seventeenth is equally so, suggesting due care in the advocacy of the word, it being a most important part of our ministerial work. What, then, of our progress on this line?

If all is well because of Zion's prosperity, what have we done to augment its prosperity? If Zion languishes, thus retrograding, what have we done to aid in this retrogression? What, then, is our present spiritual status? Can we discover our spiritual latitude and longitude, essaying as we are to steer our frail bark over the tempestuous sea of time? Should the reader here pause, or inquire as to the propriety of such interrogations, What of their importance, I think it may be said, Much every way.

The sound of Peter's words uttered subsequent to his response to the question propounded, Men and brethren, what shall we do? has come ringing down the corridors of time as sweet music in the ears of all lovers of righteousness; namely, Save yourselves from this untoward generation (Acts 2:37–41); which, if possible, is rendered more formidable by Ezekiel 14, from which we learn that though Noah, Daniel, and Job were overtaken by calamity, they should but save their own souls, they should save neither son nor daughter. Thus we learn of individual responsibility, necessitating a practical observance of Paul's injunction; namely, Examine yourselves; for the thorough work of self-examination will prove an effective aid in self-abnegation, and self-abnegation leads to a practical demonstration of a God-imposed dignity, which godly dignity leadeth into the realm of consistency to an extent that between theory and practice there is always a visible and a beautiful consistency. O, for an even tenor, a God-imposed gospel equilibrium, a practical evidence of a decision of character, leading on and on in the path of righteousness, such a procedure made more visible by a practical abhorrence of all unrighteousness! "Let us think on these things."—Phil. 4:8.

The contents of the foregoing may not help us to measure the distance or weigh the density of the stars. No; but may prove a great help to prepare us when the proper time arrives for the acquiring a knowledge on these momentous questions.

As integral parts of the body, a due study of the following quotations will help us very much: Doctrine and Covenants 1:4, 5; 2:1, 4; 3:1, 2, 4; 4:5, 8, 9; 9:16–18; 10:6, 7, 10; 12:3–5; 17:6, 7, 9, 12, 16, 18; 38:5; 41:2; 42:5–7, 12, 20–23; Matthew 18:15–18; 16:2. Don't pass by Matthew, chapters 5, 6, 7; Luke, chapters 17, 18, and John, chapters 14–17. And you that are zealous for spiritual manifestations, study carefully 1 Corinthians, chapters 12–14, especially verses 23–28 of chapter 14: not overlooking Doctrine and Covenants 46:7–9; 50:1–3, 7; 52:4, 5. Nor will it tend to dampen the zeal or weaken the faith of those striving for faith in God demonstrated by observing James 5:13–15; to consider or study 2 Timothy 4:20; 1 Timothy 5:23; 2 Corinthians 12:7–9; Matthew 13:58; 17:16–21; Mark 6:5. These will establish the fact that faith in God, evincing a godly life, is necessary to become the recipients of God's power; and besides this it will, I think, enable us to understand that God doeth all things after the counsel of his own will, which reflects the necessity of a proper and becoming resignation to God's will, and lawfully strive for this resignation. It may help in acquiring a better understanding of that found in Romans 8:28: And we know that all things work together for good to them that love God, to them who are called according to his purpose. And here I may claim that knowledge is power, for surely with the knowledge that all things will work together for our good, it would greatly tend to impart power to resist invading forces that might array themselves against us from an opposite source. In view of these facts I must attach some importance to the subject matter of section 42:12, from which I learn that it is possible for one to believe and yet not have faith to be healed.

In conclusion, I suggest that in our studies we do not fail to distinguish between men and principle, which is doubtless most essential to our spiritual growth; nor do legitimate efforts on this line warrant seeking occasion against Saint or sinner, as it affords no warrant against condoning wrong. When evidence of wrong exists, see and study the last 70 or 80 words of Doctrine and Covenants 64:2. And let us not forget that nothing is legitimate but that done according to the gifts and callings of God unto us. And in our study of the law let us bear in mind that there is no conflict in the law. (D. C. 122:5.)

And I would further suggest to general appointees that every lawful effort be made to open unorganized territory; for in this sense we ought to be expansionists, leaving the

(Continued on page 431.)

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BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

From January 10, 1900, to January 10, 1901.

SUMMARY STATEMENT.

RECEIPTS BY BISHOP.

On hand last report		$14,009 55
Received, tithes and offerings	14,480 39	
" " " " from Bishop's agts.	13,588 32	
" bills payable	15,275 38	
" bills and accounts receivable	8,195 80	
" corrections	1,293 56	
" Christmas offering	757 54	
" deposit accounts	8,838 98	
" expense and salary returned	11 45	
" Galveston sufferers' fund	8 80	
" Graceland College	1,260 80	
" Herald Publishing House	832 40	
" Hilliard, G. H., Counselor	40 94	
" Independence temple consecration fund,	1,111 25	
" India relief fund	18 70	
" Interest	718 16	
" Kirtland temple fund, visitors	87 67	
" " " " sale books	20 88	
" library, check returned	5 00	
" live stock	25 00	
" memorial fund	48 83	
" produce	5 95	
" real estate	6,382 27	
" redemption fund	34 50	
" rent	22 00	
" return aid	13 00	
" Rogers estate	27 00	
" Saints' Home	1,764 55	
" supplies sold	10 72	
" surplus property	100 00	
" tract fund	31 48	
" Transcript and Abstract of Evidence	10 00	
Total		$89,030 87

EXPENDITURES BY BISHOP.

Paid, accounts		$ 8,192 43
" aid poor	1,186 36	
" Auditing Committee, expense	47 25	
" bills and accounts payable	18,578 79	
" " " " receivable	15,668 55	
" Bishop's agents for elders and families	5,543 36	
" Corrections	374 71	
" elders for clothing and expenses	7,915 74	
" elders' families	9,034 13	
" Bishop's office, stationery, printing, fuel, etc.	216 48	
" " " bookkeepers and stenogr'ers,	1,025 85	
" " " internal revenue	60 39	
" " " postage	84 45	
" Church Secretary, office	33 10	
" " " allowance, nine months	450 00	
" " Historian, office	102 00	
" " Librarian, office	2 50	
" " Library	150 90	
" " Recorder, office	61 10	
" " " allowance	380 00	
" " Assistant Recorder, allowance	140 00	
" First Presidency, office	168 99	
" " President, allowance	500 00	
" Graceland College	1,252 31	
" Galveston sufferers' fund	8 80	
" general church expense	575 37	
" Herald Publishing House	205 75	
" High Council, J. S	5 09	
" history and biography, J. S	15 00	
" Independence special committee, expense	54 00	
" Independence church fund	1,395 46	
" India relief fund	18 70	
" interest	1,355 97	
" insurance	4 88	
" Kirtland Temple fund	41 62	
" " " repairs	367 22	
" live stock	60 00	
" merchandise	28 15	
" missions, Chicago colored mission	125 00	
" " Duluth and West Superior	18 00	
" " Kirtland	60 00	
" " Minnesota	1 50	
" " Rock Island	50 00	
" Oakland church, Independence committee	41 00	
" on contract, S. W	114 00	
Paid Patriarch, office	122 53	
" public libraries, books	37 42	
" Quorum of Twelve	2 08	
" real estate	3,570 61	
" " " recording deeds	5 25	
" " " taxes	396 79	
" rent	80 00	
" Saints' Home, running expenses	1,230 71	
" Seely estate	95 00	
" Saint's Home, keeping and care	2,470 50	
" tracts to missionaries and elders	194 52	
Total		$83,920 31
Balance on hand		5,110 56
		$89.030 87

ACCOUNT WITH AGENTS.

RECEIPTS.

Balance due church last report		$ 9,477 90
Received from Bishop	5,543 36	
" in tithes and offerings	70,414 27	
Due agents	79 76	
Total		$85,515 29

EXPENDITURES.

Paid elders' families		$42,084 18
" " expenses	5,157 61	
" aid, poor	3,968 84	
" G. H. Hilliard, Counselor	671 06	
" Bishop	13,588 32	
" miscellaneous, real estate, taxes, contracts, insurance, agents' expenses, etc	5,937 42	
In hand of agents	14.107 86	
Total		$85,515 29

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

RECEIPTS.

From tithes and offerings		$ 411 96
" Bishop	175 00	
" Bishop's agents	671 06	
Total		$ 1.258 02

EXPENDITURES.

Due G. H. Hilliard last report		$ 47 38
Paid elders' families	240 00	
" " expenses	274 00	
" Bishop	667 00	
Balance due church	29 64	
Total		$ 1,258 02

REPORT OF ELDERS

RECEIPTS.

Balance on hand last report		$ 758 43
Donations by Saints and friends	12,313 80	
Received from Bishop and agents	11,454 24	
Expenses furnished by elders	466 78	
Balance due elders	2,193 11	
Total		$27,186 36

EXPENDITURES.

Due elders last report		$ 2,207 86
Traveling expenses and clothing	23,788 58	
Balance due church	1,189 92	
Total		$27,186 36

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 10, 1901.

Cash, Bishop's account		$5,510 56
Cash in hands of agents	14,107 86	
Cash in hands of G. H. Hilliard, Counselor	29 64	
Accounts receivable	1,522 30	
Bills receivable, No. 1	15,482 88	
" " No. 2	756 71	
Real estate contracts	8,645 07	
Abstract and Transcript of Evidence	117 00	
Unbound Abstracts of Evidence	50 00	
Real estate last report less $1,950 sold	40,860 69	
" " D. F. and Minnie B. Nicholson	225 00	
" " Joseph and Anna Vernon	1,000 00	

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Real estate, I. A. and Emma Bogue	200 00
" " certificate No. 10,354	551 46
" " N. E. L. & T. Co.	500 00
" " lots, Independence, Missouri	625 00
" " land, Missouri	800 00
" " improvements	55 15
Total	$91,039 32

LIABILITIES.

Due Bishop's agents	$ 79 76
Accounts payable	2,850 98
Bills payable	17,174 99
Net assets last report	67,413 49
Gain during year	3,520 10
Total	$91,039 32
Assets over liabilities January 10, 1901	$70,933 59
Estimated value of real estate, January 10, 1901	32,576 48
Difference in valuation	12,240 82

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

By sales, collections, and donations, per itemized list	$4,337 79
From bills payable	7,724 00
From deposit account	4,900 00
Corrections	3 35
Total	$16,965 14

EXPENDITURES.

Due church last report	$ 5,510 52
Paid per itemized list	4,340 44
" real estate	2,035 00
" bills payable	2,530 29
" deposit accounts	68 26
" corrections	2,031 74
Balance on hand	448 89
Total	$16,965 14

HOME FUND.

ASSETS.

159¾ acres land	$12,259 51
Buildings and fixtures	16,500 00
Real estate, Omaha, Nebraska	1,000 00
Live stock, grain, etc.,	1,442 00
Accounts receivable	1,291 74
Cash	448 89
Total	$32,942 14

LIABILITIES.

Amount due church	$ 6,500 00
Bills payable	4,831 74
Due on real estate	1,200 00
Net assets	20,410 40
Total	$32,942 14

INDEPENDENCE CHURCH FUND.

RECEIPTS.

Balance on hand last report	$ 507 48
Collections	3,300 00
Due church	136 34
Total	$ 3,943 82

EXPENDITURES.

Paid Oakland, California, church	$ 684 70
Paid Chappell note and interest	3,259 12
Total	$ 3,943 82

TEMPLE SPECIAL CONSECRATION FUND.

RECEIPTS.

Balance last report	$ 1,066 07
Corrections	3 50
Donations	5 00
Interest	36 68
Total	$ 1,111 25

TOTAL ASSETS OF CHURCH AND HOME.

January 10, 1901.

Church less $6,500.00 due from Home	$84,539 32
Saints' Home	32,942 14
Total	$117,481 46

TOTAL LIABILITIES AGAINST CHURCH AND HOME.

January 10, 1901.

On church account	$20,105 73
Home account less $6,500.00 due church	6,031 74
Assets over all indebtedness	91,343 99
Total	$117,481 46

E. L. KELLEY.

LAMONI, Iowa, March 20, 1901.

RECEIPTS.

January 10, 1900, balance on hand	$14,009 55
A brother, Mo., t.	50 00
A sister, Aus., o.	9 60
A sister, Neb., t.	1 50
A sister, Iowa, t.	10 00
A sister, Neb., t.	15 75
A sister, I. T., t.	5 00
A friend, Cal., t.	5 00
Adamson, Peter, Jr., I. T., t.	35 00
Adams, Andrew, Wash., t.	5 00
Allen, J. R., Iowa, t.	2 50
Allen, Brenetta, Utah, t.	2 00
Allen, J. S., S. Dak., t.	10 00
Anderson, Daniel and wife, Iowa, t.	10 00
Anderson, Roxanna E., Iowa, t.	18 00
Anderson, Roxanna E., Iowa, ret. salary	1 15
Anderson, Edward, Id., t.	40 00
Anderson, Anna C., Io., t.	7 50
Anderson, C. J., Iowa, t.	10 00
Appleman, Geo. M., Wash., t.	10 00
Arnold, F. M., Texas, t.	3 00
Armstrong Sewing Society, Kan., c.	50 00
Atwell, Mrs. Mary A., Mo., ret. loan	10 00
Atkinson, Susannah, Iowa, t.	50
Aylor, W. M., t.	38 95
Avery, Sr. Cora, Ill., t.	1 00
Baird, Mrs. Ella, Mich., t	8 00
Barrett, Mrs. Geo., Iowa, ret. loan	6 00
Bailey, A. M., Iowa, t.	8 00
Bagley, L. M., estate, Mich., o.	1 00
Ballantyne, Robert, Io., t.	10 00
Ballantyne, J. O., Iowa, t.	10 00
Brother, a, Iowa, t.	100 00
Bell, Indiana, Mo., t.	1 05
Bell, Mary C., Mo., t.	6 00
Bell, Miss E., Neb., t.	6 25
Beemer, Elizabeth, Indiana, t.	2 00
Benafiell, Eliza A., Nebraska, t.	10 00
Bentley, Esther J., Mass., t.	25 00
Beebe, James, S. Dak., t.	5 00
Bickford, Sr. N. M., Ill., t.	10 50
Bills receivable, Graceland College	4,173 05
Bills receivable	3,318 40
Bills payable	16,918 94
Blakesley, C. H., Iowa, t.	4 00
Boswell, Joseph, Iowa, t.	3 00
Boswell, J. J., Ind., o.	74 49
Bohren, Samuel, Cal., t.	45 00
Booher, Lydia, Mo., t.	7 00
Boan, Ellen M., Mass., t.	1 00
Bogue, I. A., Iowa, deposit,	42 00
Boyd, N. A., Kan., t.	16 00
Blue Rapids, Kansas, branch, loan	3 65
Brown, J. M., Iowa, t.	60 00
Brown, H. E. and M. E., Cal., t	20 00
Brown, Dorothy, Col., t.	9 00
Brown, Andrew, Mo., t.	10 00
Brunson, Mrs. Abbie S., Ill., t.	11 00
Brooks, Agnes, Kan., t.	1 00
Brand, David and Martha, t.	10 00
Brittain, Mary, Kan., t.	5 00
Buckley, Joseph, Iowa, t.	10 00
Burr, C. H., Ill., t.	17 12
Bush, Geo. W., Iowa, acct.	3 25
Bush, Geo. W., Iowa, ret. loan	5 00
Butts, Mrs. E. E., Minnesota, t.	5 00
Button, Geo. S., Conn., t.	10 00
California, Central district, A. Page, agent	100 00
Cadwell, Eleanor S., Kan., t.	3 50
Cave, Jessie, Iowa, t.	1 00
Cavanaugh, J. A., Mich., t.	10 00
Carsner, Mrs. Minda, Ore., t	6 00
Carpender, S. P., Wis., t.	11 50
Carpenter, C. I., Iowa, o.	67
Cairns, P., Kan., t.	1 00
Carlson, C. Jos., Iowa, o.	22 00
Carp, Lizzie, Mo, t.	2 00
Carrell, Sarah P., Ill., t.	7 50
Carney, David, Ark., t.	65
Carney, L. S., Ark., t.	50
Carney, G. C., Ark., t.	10
Carney, Mary D., Ark., t.	10
Cato, Jennie, Kan., t.	5 00
Cheney, Levi, Mo, t.	46 60
Chapman, David, Iowa, t.	10 00
Chapman, Mrs. M. G., Neb. and Col., t.	17 20
Christy, Mrs. Lenor, Io., t.	2 00
Chatburn, Jonas, Iowa, o.	5 00
Christmas offerings, 1899.	758 36
Chapman, Mrs. D. L., t.	50 00
Church Library, check ret.	5 00
Christmas offering, 1900	757 54
Chester, J., Cal., aid ret.	5 00
Clark, John W., Ky., t.	3 00
Clark, John, Iowa, t.	1 00
Clearey, Lettie, Wash., t	10 00
Colorado Eastern district, C. E. Everett, agent	110 00
Cooper, R. T., Iowa, t.	20 00
Cooper, Mrs. I. N. W., Iowa, ret. loan	7 00
Cooper, Dr. D. P., Iowa, o.	1 00
Cooper, Sr. Rosella, Iowa, t	5 00
Cole, Amy D., Wash., t.	15 00
Cook, Laura I., Md., t.	5 00
Crabb, J. C., Iowa, t.	30 13
Crabtree, Hezekiah, Ky., t.	3 00
Crayne, Serg. Wm. P., Philippine Islands, t.	40 00
Criley, Frank and Emma, t	500 00
Crow, David, Utah, t.	144 95
Crum, Samuel, Wash, t.	3 65
Crum Rebecca J., Wash., t	2 00
Crompton, Rachael, Mass., t.	2 00
Curtis, John T., Ill., t.	200 00
Curtis, John T., Ill., surplus	100 00
Cushman, S. F., Neb., t.	15 10
Daley, Mr. and Mrs. Geo. H, Cal, t.	18 00
Damon, Wm. A., Ky., t.	5 00
Dancer, Anna A., Iowa, t.	1,500 00
Daley, Ida M., Cal., t.	20 00
Dancer, David, acct.	40 00
Davies, Sr. Margaret, Mo., t.	100 00
Davis, David W. and Dina W., Wash., t.	100 00
Davis, F. B. and Emily J, Mo., t.	5 00
Dancer, W. H., Ore and Iowa, t.	300 00
Dancer, Alice P., Iowa, t.	60 00
Davis, Priscilla, Kan., t.	5 00
Davis, Charles, Wis., o.	1,150 00
Dann, Cordelia L., Iowa, B. D. offering	1 32
Day, Sr. S. T., Iowa, t.	10 00
Davis, Isabell, Mich., t.	2 00
Dawson, L. O., Wash., t.	1 10
Dancer, Esther, estate, o.	200 00
Deamude, Sr. E. L., Ill., t.	5 00
Denio, Sr. Eva, Iowa, ret. loan	20 00
Derry, Chas., Iowa, t	6 73
Deuel, Caroline, Kan, t.	5 00
Discount, bills rec.	1 00
Doty, Wm. A., Kan, t.	10 00
Dow City reunion com.	8 50
Drake, Mrs. J. W., Iowa, t.	1 00
Durfee, B. F., Ore, t.	5 00
Duncan, M. E., Wash, t.	5 00
Ecart, Sarah, Kan., t.	10 00
Echternacht, Frank J., Neb, t	10 00
Edwards, Sr J. S., Penn., t	2 00
Eichorn, E, Ohio, t.	1 85
English mission, Thos. Taylor, agent	194 80
Ensley, Oscar, Mont, t.	5 00
Ewings, A. J., Neb., t.	5 20
Expense returned, sale of supplies	11 22
Expense returned, Independence committee	1 00
Farrell, Ralph W., Me., t.	1 00
Farrell, Mrs. C. E., Me., t.	50
Farr, Miss Hattie, Iowa, t.	10 00
Farrell, Chas., Mo., t.	2 50
Farrer, H. L., Col., o.	1 00
F., A. W., Neb., o.	10 00
Fisher, B. N., Cal., t.	10 00
Fisher, P. C., N. Y., t.	5 00
Flemming, C. W., Kan., t.	15 00
Fletcher, Mrs. J. M., Io., t.	2 50
Fletcher Elmer, Iowa, t.	1 00
Fowler, Lewis, Iowa, l.	10 00
Ford, J. T., Iowa, t.	52 50
Fraser, K. E., Neb., t.	5 00
Fulks, C. M. and M. C., I. T., t.	5 00
Fulks, C. M., I. T., t.	17 00
Fuller, F. M., La, t.	2 50
Garafraxa branch, Ont., o.	14 25
Garrett, M. M., Minn., t.	50
Graceland College	1,260 80
Gildersleeve, Mrs. C. E., Mich., o.	25 00
Glidden, Volney T., Mich., t	22 00
Godfrey, Asel B, Neb, t.	5 00
Godfrey, Mary E., Neb., o.	1 00
Godfrey, Mary E., Neb., t.	2 00
Godfrey, Wm. F. and Nellie I., Neb, t.	50 00
Goodwin, Nelson and Sarah A., Iowa, t.	85
Griswold, Mrs. E W., N. Y., t.	9 00
Griswold, E. W., N. Y., t.	4 00
Grant, J. A., Mich, o.	6 33
Greenwood, Sr. L. A., Iowa, t.	1 00
Greenwood, Sr. L. A., Iowa, aid returned	3 00
Green, Mrs. E., Iowa, o.	5 00
Greek, A, Ore., t.	7 10
Greer, Dr. Bertha A., Iowa, t.	19 10
Gunsolley, J. F., Iowa, t.	4 95
Hall, Mary E., Ill, t.	13 10
Hansen, Oliver and Sarah, Idaho, t.	250 00
Hansen, Miss Lena, Mo, t.	1 00
Hansen, H. R., Idaho, t.	100 00
Hansen, H. N, Iowa, t.	20 06
Hanchett, W. E., Mont., t.	20 00
Harris, J. F., Jr., Pa, t.	1 00
Harder, H. A., Iowa, dep.	330 00
Hanna, Mrs. A. E., Minn., t.	1 00
Hanna, Gertrude, Minn, t.	1 00
Hannah, M. C., Cal., t.	1 00
Harrington, G. E., Pa., t.	50 00

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Hayer, Eli, Iowa, t..... 17 50
Hawkes, Mrs. E. A., Minn., t..... 2 00
Harder, Hiram A..Kan.,t. 31 75
Hartwell Sr.L.A.,Iowa,o. 50
Hastings, Winter and Agnes, Wash , t..... 3 50
Hawkins, Mary, Cal., t..... 30 00
Haywood, Sr. E J., Io., t. 2 50
Hayer, Oliver, Iowa, t... 10 00
Heaton, Jane, Idaho, t.. 1 00
Headrick, Sarah, Cal., o. 50
Herald Publishing House.....832 40
Henderson, A. T., Minnesota, t..... 17 00
Herrick, L. M , Va., o... 30 00
Herrick, L. M., Va , t....170 00
Herrick, Katherine, Iowa, t 5 00
Hilliard, Geo. H., counselor.....192 94
Hilliard, Geo. H., acct... 15 00
Hill Geo., Neb., t..... 35 00
Hickman, Sr. N. E., Mo., t..... 50
Hicks, T. A , Wash., acct. 50 00
Hicks, Bro. and Sr. W. T., Wash., t..... 15 00
Hitchcock, Geo. W., Mo., t..... 7 00
Hipp, Chas., Neb., t ... 1 00
Hodge, Elizabeth G., Neb., t 10 00
Hooker, Sr. S. F., Wash., t..... 3 00
Hooker, J. Monroe, Wash., t 4 50
Hopkins, Mrs. Sarah B., N. J., t..... 85
Hoffman, Alexander and Sadie, Idaho, t..... 20 00
Hoyt, Mrs. M. J., Io., t.. 1 00
Houck, Sr. G. C., Io., t.. 5 00
Hougas, John, Iowa, t.. 2 10
Hufford, J W., I. T., t... 14 00
Hulse, Elizabeth, Michigan, t..... 15 00
Hutchins, L. H., Col., t. 1 00
Hutchins, A. A., Col., t. 80
Hutchins, G. A., Col., t. 80
Hutchins, Sr. L. H., Col., t..... 80
Idylwild, Kan., church ins., dep..... 500 00
Illinois, Southern district, F. M. Slover, agent 95 00
Independence church committee..... 41 00
Independence church fund 259 00
Independence reunion committee, per E. Short..... 5 00
Independence temple consecration fund...1,106 25
Independence temple consecration fund, per J. T. Curtis..... 5 00
India relief fund, R. C. Evans 16 75
India relief fund, N. Paulson 1 95
Iowa, Pottawattamie district, J. P. Carlile, agent.....1,950 00
Iowa, Des Moines district, W. E. Nirk, agent.....568 01
Iowa, Galland's Grove district, C. J. Hunt, bishop.....1,381 89
Iowa, Eastern district, John Heide, agent....700 00
Iowa, Fremont district, Wm. Leeka, bishop ...556 36
Iowa and Illinois, Nauvoo district, Geo. P. Lambert, agent. 2 00
Interest.....752 16
Jacobs, Oden, Iowa, t....200 00
Jacobson, Andrew, Missouri, o..... 25
James, R. C., Iowa, t... 6 00
Jamison, Rebecca, Io., t. 1 00
Jasperson, Sara (deceased), by H. H. Jasperson, Mo., o.... ...1,000 00
Jenkins, Geo., Ind., o... 53 18
Jenkins, Rees, Pa., t.... 1 00
Jennings, Mrs. Annie, Cal., t..... 6 25
Jepperson, Sr. Amanda, Iowa, t..... 11 00
Johnson, Mary, West Virginia, t..... 5 00
Johnson, Mattie, Iowa, acct..... 1 00
Johnson, Mrs. C. A., Ill., t..... 10 80
Johnson, Wm., B. C., t.. 5 00
Johnson, Bernt, Minn.,t. 5 00
Julian, J. S., acct..... 25 00
Kansas, Northwestern district, Arthur Smith, agent.....250 00
Kansas, Spring River district, J. M. Richards, agent.....260 00
Kansas, Northeastern district, J. Cairns agent..... 30 00
Kelley, Winfred B., Iowa, t..... 1 00
Kelley, James M., Io., t. 25 00
Kelley, W. D., Mont , t..250 00
Kelley, Ed L., Jr., Iowa, t..... 20 00
Kennicutt, Mabel, Mo.,t. 1 25
Kennicutt, Pearl, Mo., t. 50
Kennedy, Geo. O., on sale real estate, Col , t. 50 00
Kent, Mrs Mary, Ill , t... 2 00
Kirtland Temple fund, visitors 87 67
Kirtland Temple fund on books, ... 20 88
Kling, M. J., Ohio, t 5 00
Krucker, Rebecca, Iowa,t. 5 00
Larson, Mary H , Utah, t. 2 00
Lachapelle, Sr. M., S.D.,t. 7 50
Larsen, A. P., Utah, t..... 25 00
Larsen, A. P., Utah, dep. 26 00
Lance, S. C., Mo , t..... 8 85
Lawton, Dr. J. S., Mo.,t.. 6 50
Layland, A. J., Idaho, t.. 6 00
Lane, I. M., Iowa, t..... 1 00
Langdon, Geo., Iowa, t... 4 00
Law, Samuel and family, N. J., t..... 30 00
Lane, Mary, Iowa, t..... 2 00
Leach, R. W., S. Dak., o.. 15 00
Leach, Sarah J., S. Dak.t. 8 50
Lewis, Mary, N. Y., t..... 2 00
L'hommedieu, Frank and Nellie, Iowa, o..... 5 00
Limpus, Frank, Wyo., t. 10 00
Limpus, Sr. M. E., Wyo t. 5 00
Lippincott, James F. and Jane S., Neb., t..... 25 00
Lightfoot, A. L., Neb.. t. 6 00
London, England, church, returned loan..... 20 00
Live stock..... 25 00
Love, Sr. John, Kan., t... 2 50
Loan, Anna C. Anderson. 20 00
Louisville, Kentucky, branch, o..... 8 00
Loan returned, Graceland College 212 40
Lobsien, Carl Wash., t...200 00
Lovell, Nephi, Iowa, t..... 6 00
Lundwall, Andreas, Mont., t..... 4 70
Lufkin, Mrs. C H., Ill., t. 2 00
Lufkin, Susan, Ill., t. 2 00
Lytle, Herbert, Neb., t.... 3 75
McClain, Henry T, I. T., t..... 20 00
McGalliard, Isaac, Kan., t 163 70
McLaughlin, Wm. O., Iowa, t..... 1 00
McClenahan, Mrs. A. M., Iowa, t..... 15 00
McCulley, Nellie I., Ore., t..... 6 37
McMillen, Mrs. B. A., Wash., t..... 6 70
McNutt, F. J. and wife, Kan., t..... 16 00
McNutt, Lena, Kan., t.... 3 00
McNutt, Greta, Kan., t... 50
McNutt, Hugh, Kan., t... 50
McDougal, Matilda, Kan., t..... 4 00
McGuire, John A., Jr., N. J., t..... 10 00
Mann, Sr. E. A., Kan., t.. 2 00
Massachusetts district, R. Bullard, bishop 650 00
Mason, Henry D., Mont., t. 21 00
Matthews, Mrs. M. M., Md., t.....100 00
Memorial fund..... 48 83
Metcalf, James W., Ky., t. 8 80
Metcalf, Sidney, Ky., t... 12 00
Merryman, H. E., Col , t. 3 70
Michigan, Northern district, J. J. Cornish, agent.....100 00
Michigan and Northern Indiana district, S. Stroh, agent..... 80 00
Minnesota district, W. W. McLeod, agent.....229 00
Miller, Sr. Amos, Ill , t... 5 00
Mink, John M., Iowa, t... 30 00
Millikin, Geo. W. D., Ill., t. 1 75
Miner, Henry D., Iowa, o. 50
Minor, Sr. C. A., Ore., t.... 20 00
Missouri, Northeast district, J. T. Williams, agent.....260 00
Missouri, St. Louis district, J. G. Smith, agent 650 00
Missouri, Nodaway district, R. K. Ross, agent.400 00
Morris, Thos., Minn., t ... 27 00
Morrow, Joseph, Iowa, t.. 50
Moody, Mrs. R. C., Minn.,t. 5 00
Moraut, J. R., Neb., o..... 1 00
Morrill, Joseph, Iowa, t... 1 00
Mowery, Sr. P., Iowa, t... 1 00
Murray, Sr. E. A. Wash.,t. 5 00
Nebraska, Northern district, Jas. Huff, agent...940 00
Nebraska, Central district, Levi Gamet, agent.175 00
Nevada district, D. R. Jones, agent.....1,470 00
New York district, Thos. Lester agent.....100 00
Newlin, J. A., Iowa, t..... 50 00
Needham, Frank and John, Iowa, t..... .... 1 00
Newton, Sr. C. J., Mo., t.579 00
New, W. E., I. T., t..... 25 00
Nelson, Martena, Mo , t.. 5 25
Nelson, Robert, Mo., o... 50
Nicholson, D. F. and Minnie, Iowa, t 10 00
Novinger, Frank, Iowa, t 9 00
Nunley, T. J., Tenn., t... 10 00
Ontario, London district, R. C. Evans, agent...1,132 31
Ontario, Chatham district, J. H. Tyrrell, agent.....250 00
Orr, Mrs. Maggie, Neb., t.. 7 00
Owen, O., Eng., t 50 16
Parsons, Retta L., Neb., t. 2 00
Parsons, Sr. Wm Y., Neb., t..... 1 00
Parsons, A. H., Mo., ret. loan 150 00
Paris, J. D., B. C., t..... 10 00
Parmer, David, Ark , t... 1 92
Patton, Rose E., S Dak.,t. 1 15
Patton, Nancy M., S.Dak.,t 2 15
Pierce, I. J., Ill , o..... 1 00
Penrod, Mrs. A. D., Ore.,t. 4 50
Petre, E. E., Mo., t..... 10 00
Pennsylvania, Philadelphia district, J. Zimermann, agent.....100 00
Pennsylvania, Pittsburg and West Virginia district, L. D. Ullom, agent.672 85
Phelps, I. A., Cal., t..... 14 40
Pierce, Frank J., Kan., t.. 1 50
Pierce, Frank J., Kan , ret. loan 8 00
Pierce, Deborah, R. I., t.. 5 00
Poling, Josephine, Ill, o.. 3 75
Porter, C. H., Neb., t..... 72 92
Proctor, Sr. Marg. and daughter, per H. O., Ore., o..... 6 50
Produce account..... 5 95
Prall, O. E., Iowa, t.....235 00
Preston, S. J. and wife, Neb., t..... 15 00
Premo, Minerva, Minn.,t. 5 00
Pruyn, Matthew, account. 20 00
Pyle, Catherine, Iowa, ret. loan..... 11 25
Public libraries..... 30
Rathbun, Mrs. G. L., N. Y.,t 1 00
Raymond, Mary H., Mont., o..... 3 00
Real estate, C. A. Johnson.100 00
Real estate, W. M. Harp 1,520 00
Real estate, Rasmus Martin.....1,800 00
Real estate, sale improvements... ..... 10 00
Real estate, Plano, Ill.... 343 56
Real estate, taxes ret..... 13 21
Real estate, John Scott...100 00
Real estate, sale, Blue Rapids, Neb..... .....150 00
Real estate, J. S. Snively. 15 00
Real estate, Saints' Home.....2,000 00
Real estate, contract, Jos. A. Small.....200 00
Real estate, E. Gardiner, ret..... 50
Real estate, contract, C. J. Peat.....100 00
Rent, account..... 30 00
Reneau, Mrs L. C., Neb ,t. 5 00
Redfield, Bro. and Sr. H. O., Iowa, t..... 50 00
Reynolds, Edward, Ill., t. 1 00
Reynolds, F. M., Mo , t... 20 00
Richards, Wm. J., Iowa,t. 5 00
Redemption fund, Mrs. R. L. Goreham, Iowa.. 1 00
Redemption fund, John Shaw, Ont..... 1 00
Redemption fund, Mary Shaw, Ont 1 00
Redemption fund, Nellie Murphy, Ont..... 1 00
Redemption fund, Julia A. Thomas, Maine.... 1 00
Redemption fund, Martha A. Murray, Maine..... 1 00
Redemption fund, Sarah Headrick, Cal..... 1 00
Redemption fund, Jennie Tripp, Wash..... 1 00
Redemption fund, Nellie V. Aldridge, Cal..... 1 00
Redemption fund, Lloyd Marteeny, Neb..... 1 00
Redemption fund, C. E. Tillinghast, Kan..... 1 00
Redemption fund, Mrs. M. Lachapelle, S. Dak. 7 50
Redemption fund, Eleanor S. Cadwell, Kan... 1 00
Redemption fund, Walter E. Goreham, Iowa. 1 00
Redemption fund, A. Barnhard, Minn..... 1 00
Redemption fund, Lucy Barnhard, Minn..... 1 00
Redemption fund, Ella Baird, Mich..... 1 00
Redemption fund, Noah Karahoo, I. T..... 1 00
Redemption fund, Mary J. Karahoo, I. T..... 1 00
Redemption fund, W. B. Hillen, I. T..... 1 00
Redemption fund, Lucinda S. Hillen, I. T... 1 00
Redemption fund, Josiah A. Crawford, I. T..... 1 00
Redemption fund, Sarah L. Crawford, I. T..... 1 00
Redemption fund, Geo. M. Rhonimus, I. T.... 1 00
Redemption fund, Mary C. Stringer, I. T..... 1 00
Redemption fund, Nancy L. Jones, I. T... .... 1 00
Redemption fund, Jas. T. Riley, I. T..... 1 00
Redemption fund, M. J. Riley, I. T..... 1 00
Riggle, James E. and Minnie, Ky., t..... 10 00
Riley, Mrs. S. D., Texas, t..... 3 00
Riley, John, I. T., t..... 1 00
Riggs, O. H., Ohio, t.... 50 00
Ringland, Sr. Wm., Manitoba, t..... 5 00
Rodger, J. B., Ill., t..... 69 00
Rogers, I. L., estate..... 27 00
Rogers, S. A., Neb., t... 25 00
Roach, Mrs. Dicy, Ind.,t. 6 55
Roberts, Alice E., Wyo.,t. 10 00
Roberts, Mrs. H. A., Cal , t..... 5 75
Roberts, Mary E., Io., t. 5 00
Rolstin, Nancy J., Mo.,t. 5 00
Robertson, W. H., Indiana, t..... 3 00
Roach, Geo. W. and Dicy, Ind., t..... 5 00
Ronat, M. E., Iowa, t .. 25 00
Ronat, M. E., Cal., dep. acct.....4,900 00
Ronat, M. E., Cal., per Griffiths..... 10 00
Roseberry, E., Cal., t.... 1 00
Rood, Mary A., Iowa, t... 5 00
Rudd, James, Mo., t..... 8 00
Russell, F. A., Iowa, t.. 35 00
Salisbury, Flora, Ill , t.. 12 00
Salisbury, Mary L., Illinois, t..... 7 00
Sale Abstract of Evidence..... 9 00
Sale Transcript of Evidence..... 1 00
Sampson, Alice M., Wyo., t..... 20 00
Saints' Home, on acct. 1,764 55
Schofield, Mrs. Katie, Mo., t..... 8 00
Scott, James M. and wife, Ind., t..... 20 90
Sample, J. F., I. T., t... 5 00
Schweers, Fred A., Io.,t. 5 00
S., E. L., I. T., t 1 00
Seaworth, Emma, Nebraska, t..... 1 00
Seeger, Henry, Ill., t..... 2 00
Severance, Jennie M, Wash., t..... 2 00
Shinnick, J. A., Mich., t. 18 00
Sherrill, Ethan A., Texas, t..... 10 00
Shirer, James, Minn., o. 19 80
Shearer, Sr. C. Y., Ohio, t..... 15 00
Shoemaker, M. R., Ill.,t. 2 00
Sheldon, Wm. T. and wife, Wash., t 50 00
Shoemaker, W. W., Tex.,t. 1 00
Short, M. T., Mo., t..... 25 00
Skank, Geo F., Iowa, t.. 30 40
Skank, Ethel I., Iowa, t... 13 00
Skank, G. Fred and wife, Iowa, t..... 2 00
Smith, A. J., Minn., t..... 4 25
Smith, Mrs. S. B., Mich.,o. 2 00
Smith, J. W., Neb., o..... 5 00
Smith, Joseph, Iowa, ret. on acct..... 3 10
Smith, John and Kate, Iowa, t..... 19 55
Smith, J. B., Utah, t..... 1 00
Smith, Ona, Mo., t..... 1 00
Smith, Heman Hale, Io., t. 1 00
Society Islands, printing press acct..... 9 82
Sparks, Sr. M. A., Iowa,t. 2 00
Spurgeon, M. H., Kan., t.. 9 50
Spencer, Mrs. H. B., Okla t.. 1 00
Strickland, Sr. N F., Ore..t 5 00
Strickland, Sr. N. F. and daughter, Ore., t..... 10 25
Stricklin, W. S. and Minnie, Mo., t..... ..... 10 00
Stewartswille reunion per C. P. Faul, o..... 3 00
Steele, J. W., Cal., t..... 35 00
Stark, T. R , Ark., t..... 5 00
Stoddard, Will A., Neb.,t. 36 00
Stoddard, Will and Ida, Neb , t..... 9 00
Stevens, Sr. S. S., Wash.,t. 20 00
Stone, A. C., S. Dak., t.... 13 50
Stedman, E. A., Iowa, o.. 4 25
St. Louis branch, o 10 00
Standefer, W. R., Texas,t.. 10 00
Tarkelson, Niels, Mont.,t.. 5 00
Tarrant, J. D., Ore., t..... 8 50
Talcott, Belle, S Dak., o. 50
Tanner, Amy, Mich., t..... 2 00
Taylor, Dora, Wash., t... 16 00
Taylor, Mary A., Iowa, t.. 10 00
Teakle, Sr. Cordie, Iowa,t. 5 00
Templeton, Flo., Iowa, t.. 3 00
Terry, Alfred, Ill., t..... 5 00
Taylor, Matthew, Iowa, t. 5 00
Texas sufferers, R. A. Ballantyne, coll..... 8 80
Thomason, H. M., Iowa,t. 13 00
Thomas, Julia A., Mass.,t. 2 00
Thomas, H. H. and wife, Iowa, t..... 4 00
Thomas, Ephraim, Pa., t. 20 00
Thorp, Nancy, Kan., t..... 1 00
Tidland, Emily A., Minn.,t 2 00
Tilton, Bro. and Sr. H. L., Cal., t..... ..... 18 50
Titus, Israel P., Ohio, t... 1 00
Townsend, S., Ill., t..... 10 00
Townsend, E. A., Iowa, t. 10 00
Torrance, W. B., Mo., o.. 15
A sister, Iowa, t..... 21 20
Trimmer, Robert A., Cal. and Nev., t.....130 00
Tripp, Almedia, Wash.,t.. 1 00
Tract fund, John Boswell. 90
Tract fund, a sister..... 18 00
Tract fund, Geo. H. Wells.. 1 58
Tract fund, Willard Hetrick..... 1 00
Tract fund, Mary H. Raymond..... 1 00
Tract fund, Sr. S E. Cook. 1 00
Tract fund, C. A. Beebe... 10 00
Turner, Mary E., Kan., t. 1 75
Turman, Joseph, Iowa, t.. 5 00
Tyler, Susan, Kan., t..... 7 00
Upton, Alma, Ore , t..... 8 00
Van Eaton, J. H., Wash.,t.. 5 00
Van Eaton, E. A., Wash.,t 5 00
Van Eaton, G. F., Wash.,t. 5 00
Vickery, Bro. and Sr. A. J., Ala., t..... 37 17
Virginia, New Hope district, Isaac Coffman, agent..... 29 10
Waller, G. J., account.....286 16
Walling, W. H., S Dak.,t. 8 82
Walls, Addie Belle, Io , t. 6 00
Walls, Albertus, Iowa, t.. 30 00
Walters, R. T., Mo , o..... 13 24
Wannberg, S. A., Utah, t. 20 00
Ward, Joseph, Ark , t..... 10 41
Ware, Rosa, Iowa, t..... 50
Watrous, Rosa, Mont., o.. 5 00
Watrous, Rosa and Emma, Mont , t..... 5 00
Watson, Mrs. Ann, Washington, t..... 2 50
Weed, Sarah L , Neb , t.. 5 00
Weed, Jennie, Neb., t..... 5 00
Webber, Daniel, returned loan..... 4 00
Weedmark, E., ret. loan.. 21 70
Weber, Sarah, Ark , t.....125 00
Weldon, Bro., per C. B. Brown, Iowa, ret. aid.... 5 00
Welts, R. E., Mich., t..... 10 00
Wellington, Martha, Io.,t. 3 00
Whitney, Mrs. R. J., Ill.,o. 40
Wheeler, Jos , Id., t..... 6 50
Whitehead, Ella D., Io.,o. 88 05
Wheatley, David, Iowa,t. 8 10
White, Frank, Iowa, t..... 75
Wight, Estella, Kan , t... 15 00
Wight, Sr. E. J., Iowa, t.. 3 64
Wight, L. L., Texas, t..... 54 75
Wilson, Wm., Iowa, t..... 5 00
Wilkinson James, Io., t. 11 00
Williams, H E., Okla., t.. 5 00
Williams, Mansei, Col., t.. 2 50
Williams, W. L., La.,... t. 1 50
Winship, Henry, Pa , t.... 6 45
Wisdom, Sr. Belle, Nebraska, t..... 2 00
Winship, Henry and Mary, Pa , t..... 3 00
Woodhead, Mrs. C., Utah, t..... 6 00
Woodhead, Nettie, Utah, t..... 1 00
Wood, Melissa, Neb., t... 10
Wood, Henry, Neb., t..... 15 50
Wolfe, Sr. Lillian, Mo., t. 1 75
Woolsey, Emma, for a sister, Neb., t. and o...1,313 00
Woolfenden, Florence, Utah, t..... 10 00
Woolsey, Emma, Neb., dep.....2,128 00
Wright, Margaret S., Iowa, t..... 12 00
Youngson, L., Idaho, t.... 73 00
York, B. H. and wife, Missouri, t..... 2 00
Young, Martha A., Io., t. 29 45
Zenor, Sophia, Neb., o... 10 00

Total.....$89,030 87

EXPENDITURES.

Adamson, Peter, e..... 1 00
Adams, J. W., e..... 34 69
Aid account, Saints' Home 2,470 50
Allen, Arthur, e..... 13 14
Anthony, R. J., e..... 1 01
Anthony, Mrs. R. J., f....112 24
Anderson, Peter, e..... 37 00
Anderson, David A., e..... 70 00
Anderson, Peter, f..... 30 00
Atwell, Mrs. Mary A., loan, aid..... 10 00

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Anderson, David A., f.....120 00
Aylor, W. M , e..... 38 95
Baggerly, Mrs. H. S., f... 85 00
Baggerly, James M., e..... 60 75
Baggerly, Isaac P., e..... 85 76
Baker, A. M., f..... 22 00
Baker, A. M., e..... 36 00
Barmore, Elizabeth, f...106 00
Barmore, A. C., e..... 11 00
Bailey, O. H., e..... 10 37
Barrett, Mrs. Geo. (aid), loan,..... 6 00
Baker, J. M , e..... 43 42
Beckley, J R., e..... 17 36
Beatty, T. J., e..... 53 84
Bell, T. J., e..... 52 00
Beach, Sr., a..... 10 00
Belville, H. W., f..... 10 00
Belville, H. W., e..... 5 00
Beebe, G. W., Jr., e..... 26 00
Bennett, Alma, a..... 4 80
Berve, Amos, e..... 7 60
Bills payable.....18,312 55
Bills receivable.....14,285 26
Blakeslee, E. A., e..... 40 00
Blanchard, W. W., e. .. 70 00
Blair, Fred B., f.....155 00
Blair, Fred B., e..... 50 00
Blakesley, Mary E., a... 30 00
Blue Rapids, Kansas, branch, loan..... 15 00
Bond, M. H., e..... 30 00
Bogue, I. A., acct... ..... 42 00
Bogue, I. A., real estate loan.....600 00
Boswell, J. J., e..... 74 49
Brown, Geo., note.....150 00
Brown, J. M., e 60 00
Briggs, Mrs. Louisa, a... 50 00
Briggs, E. C., f..... 85 00
Bryan, J. W., f..... 15 00
Burr, C. H., e..... 57 12
Bush, Geo. W., loan..... 5 00
Burton, J. F., f..... 87 50
Butterworth, C. E., e.... 6 55
Campbell, Duncan, auditing expenses..... 15 00
Campbell, Duncan, e..... 26 31
Caffall, James, e..... 20 00
Case, Hubert, f..... 20 00
Case, Hubert, e..... 22 50
Carlson, C. J., e..... 51 00
Calhoun, John, a..... 4 00
Cato, Mrs. M. E , a..... 70 00
Carpenter, C. I., assistant recorder, e.....144 67
Case, Mrs. Joanna, Io., a. 21 50
California, Southern district, A. Carmichael, agent..... 50 00
Chatburn, T. W., e..... 60 00
Chatburn, F. J., f..... 25 00
Chase, A. M., f.....255 00
Chase, A. M., e..... 35 00
Chester, Joseph, a..... 15 00
Closson, Mrs. A. V., f.....130 00
Closson, A. V., e..... 36 54
Clapp, J. C., e..... 84 48
Condit, S. D., f..... 12 50
Coiner, John, a..... 65 85
Cooper, F. M., e..... 35 00
Cooper, Mrs. I. N. W., loan..... 7 00
Crumley, C. E., f..... 75 00
Craig, James, e..... 8 75
Crabb, J. C., e..... 70 13
Curtis, H. P., e..... 2 70
Culver, Charles E., returned loan..... 70 00
Curtis, J. F , e..... 47 33
Curtis, J. T., dep.....500 00
Cushman, S. F., dep..... 25 00
Davison, H. J., f.....168 83
Davison, H. J., e 35 00
Daley, Thomas, e..... 20 00
Davis, R. W., f.....150 00
Davis, R. W., e..... 35 00
Davis, John T., e..... 64 00
Davis, J. Alfred, e..... 25 00
Davis, J. Arthur, f..... 20 00
Davis, John, e..... 35 00
Davis, J. Arthur, e..... 40 00
Davis, E. A., e..... 15 00
Davis, William, e..... 14 81
Dana, R. R., f..... 60 00
Derry, Charles, e 13 73
Dorsey, Richard J., a..... 2 75
Duncan, C. R , f..... 130 00
Duncan, C. R., e..... 65 00
Duluth mission, Minn..... 8 00
Durand, E. H., e..... 12 00
Ebeling, F. J., e..... 20 00
Ellis, W. D., e..... 28 87
Elvin, R. M., f.....159 28
Elvin, R. M., auditing books, e..... 18 00
Elvin, R. M., e..... 32 44
Enge, N. C., e.....254 05
Enge. N. C., f.....215 00
Etzenhouser, R., e..... 30 00
Evans, J. R., e..... 20 00
Expense, Bishop's office..216 48
Expense, internal revenue..... 60 39
Expense, postage..... 84 45
Expense, Independence committee 54 00
Expense, general church..540 37
Expense, Secretary's office..... 33 10
Expense, Recorder's office..... 61 10
Expense, High Council... 5 09
Expense, Patriarch's office.....122 53
Farmer, John, a..... 85 39
Fisher, Sarah M., stenographer 4 00
Florida district, S. D Allen, agent..... .. 25 00
Forscutt, Mark H , e 88 03
Forscutt, Mark H., acct .. 74 80
Foss, S. O., f.....129 00
Foss, S. O , e..... 45 00
Foss, J. C., e..... 30 00
Fry, Charles, e..... 2 41
Fuller, Wm. H., e..... 96 00
Gallop, Mrs. Agnes, a..... 1 50
Galveston sufferers..... 8 80
Gildersleeve, Mrs. C. E , acct. quilt..... 3 15
Godbey, G. H., f.....198 00
Godbey, G. H , e..... 62 00
Goodrich, V. M., e..... 29 75
Goodno, Rosa Lee, a..... 15 00
Goodwin, N. A., a..... 3 00
Go dwin, E. A., e..... 35 15
Goodwin, J. L., e 17 00
Goodenough, E. J., e 15 00
Gowell, M. F., e..... 21 00
Gould, Leon A., f..... 90 00
Gould, Leon A., e..... 41 00
Griffiths, Hattie R., f.....140 00
Griffiths, G. T., e..... 55 00
Griffiths, G. T , back e..... 30 00
Greene, U. W., f.....275 00
Graves, George H., f..... 14 00
Graves, George H., Chicago mission, hall rent..125 00
Graves, George H , e..... 15 00
Graham, Birdie, stenog's. work..... ..... 3 30
Granger, Frank, e..... 15 00
Grant, J. A., e..... 41 33
Gurwell, L. Grant, e..... 76 41
Gowell, M. F., auditing books, e..... 39 00
Graceland College.....1,252 31
Harrop, Charles, a..... 36 00
Harris, D. L., e..... 42 50
Hackett, J. T., f..... 30 00
Hayer, Eli, e..... 75 54
Haden, W. E., e..... 29 04
Hanson, A. B , e..... 21 64
Hanson, A. B., f..... 25 00
Hansen, M. P., e..... 116 85
Hardesty, M. J., a..... 20 00
Hawley, Jerusha and family, a 35 00
Harder, Hiram A., dep. account.....106 75
Herald Office, cash.....205 75
Hansen, H. N., e..... 20 06
Henson, E. L., e..... 3 96
Hill, John, a..... 8 00
Hills, L. E., e..... 3 75
Hilliard, Geo. H , loan..400 00
Hilliard, Geo. H., f.....115 00
Hilliard, Geo. H., e..... 60 00
Historian's office, e..... 102 00
Hodson, W. S., e..... 20 00
Hoit, H. L., e..... 75 42
Houghton, Leonard, e... 10 00
Hougas, John, work.... 21 00
Hudgens, Mrs. J. W., f.. 30 00
Hunt, C. J., e 141 25
Interest.....1,386 97
Indiana, Southern district, David Hurbaugh, agent.....257 00
India relief fund..... 18 70
Independence church committee 41 00
Idylwild, Kansas, church, ret. dep.....183 55
Independence church fund.....1,395 46
Illinois, Nauvoo district, Geo. P. Lambert, agent.107 94
Iowa, Decatur district, F. M. Weld, agent. ...700 00
Iowa, Decatur district, Wm. Anderson, bishop 2,280 34
Insurance, acct..... 4 88
Iowa, Decatur district, acct., D. Dancer, agent.196 71
James, Mrs. Belle, conference stenographer.. 35 00
Jenkins, George, f.....194 18
Jenkins, George, e.....101 45
Johnson, L. F., e..... 10 00
Johnson, L. F., f..... 66 00
Johnson, Mattie, acct... 16 00
Kansas, Northeast district, John Cairns, agent..... 60 00
Karahoo, Noah, e 10 15
Keck, F. C., e..... 21 50
Keck, F. C., f. 125 00
Keck, A. J., e 6 00
Kemp, Henry, e..... 5 00
Kelley, W. H., Iowa, f...756 44
Kelley, W. H., Iowa, e..173 95
Kelley, E. L., e..... 482 53
Kelley, E. L., f..... 660 00
Kelley, Ed L , Jr., bookkeeping and sten... .507 55
Kelley, W. H., Ind., a... 65 00
Kelley, T. C., e..... 18 32
Kelley, T. C., f..... 15 00
Kelley, W. H., Ind., f... 31 75
Kent, Alma, e..... 68 74
Keeler, Mrs. Minnie, a.. 10 00
Kephart, W. H., e..... 37 85
Kephart, W. H., f 30 00
Kirtland Temple repairs 172 22
Kirtland Temple gas well 195 00
Kirtland Temple fund.. 41 62
Kirtland, Ohio, mission, per H. C S 36 00
Krahl, D J., bookkeeper.305 00
Lanyon, W. C., a..... 13 00
Lake, John H., e..... 20 00
Lambert, J. R., e..... 49 92
Landes, Rebecca, acct..... 44
LaRue, W. E., e..... 15 16
Layland, A. J., e..... 15 00
Leland, Jennie M., bookkeeper and stenographer 148 00
Lewis, Mary A., acct.....134 00
Library, church..... .....150 90
Librarian's office, church, e 2 50
Libraries public..... 37 42
Live stock..... 60 00
Loan returned, Sheba Bell 50 00
Loan, Graceland college..520 25
Love, S. D., e..... 27 27
Luff, Joseph, e 5 00
Luff, Joseph, f..... 70 00
McDowell, W. A , e..... 39 32
McDowell, J. F., e 20 00
McDowell, J. F., (correction) 37 00
McKiernan, James, e..... 30 20
McClure, Lewis, per P. Cadwell, Kan , a 40 00
McIntosh, Jeanette, Io., a. 10 00
Maine, Eastern district, U. M. Kelley, agent 80 00
Macrae, W. S., f. 200 00
Macrae, W. S., e..... 38 25
Maloney, R. M., e..... 75 00
Maloney, R. M., f..... 65 00
Marshall, W. C , f..... 25 00
Marshall, W. C., e..... 34 85
Mannering, W. H., e..... 25 02
Mason, Mrs. M. E., a..... 1 25
Merritt, Deborah C., acct. 3 44
Merchandise..... 25 00
Missouri, Southern district, Henry Sparling, agent..... ..... 396 08
Missouri, Independence district, R. May, bishop 100 00
Mintun, J. F , e..... 11 71
Minnesota mission, per I. N. Roberts. Hymnals .. 1 50
Michigan, Southern district, Samuel Stroh, agt. 80 00
Missouri, Clinton district, Geo. W. Beebe, Sr., agt.350 00
Missouri, Northeastern dist., J. T. Williams, agt.170 00
Missouri, St. Louis district, John G. Smith, agt. 2 00
Moler, James, e..... 21 80
Moler, H. E., e..... 22 43
Montague, Geo., e..... 5 00
Morgan, J. W., e..... 20 00
Montana district, Gomer Reese, agent..... 50 00
Moore, A. B., f..... 20 00
Museus, Peter, e..... 29 26
Moore, A. B., e..... 14 20
Nebraska, Central district, Levi Gamet, agent. 90 00
Newton, Wm., ret. rent on acct..... 40 00
Newton, Wm., e..... 15 00
Newton, Wm., (correction) 20 00
Nunley, E. W., f..... 70 00
Nutt, Thomas, a.....100 00
Oklahoma district, S. J. Hinkle, agent.....150 00
Ohio, Kirtland district, Eben Miller, agent 50 00
Oregon district, Alma Morris, agent..... .... 60 00
Parsons, A. H., loan.....150 00
Parsons, A. H., f.....125 00
Parsons, A. H., e..... 35 00
Payne, E. A., f..... 35 00
Payne, S. D., e..... 40 00
Parker, R. J., e..... 21 65
Page, E. L., a..... 60 00
Pearson, Mrs. N V., Tex , a 10 00
Peak, W. E., e..... 79 53
Pender, W. S., e..... 90 00
Pender, W. S , f 15 00
Petre, E. E., (correction). 20 00
Phillips, A. B., e..... 80 00
Pickle, Isabel a..... 1 29
Pierce, Frank J., loan... 8 00
Pitt, F. G., f 40 00
Pitt, F. G., e..... 10 00
Pierce, Frank J., e..... 17 40
Poor..... 15 10
Porter, C. H., e..... 72 92
President's office, e.....168 99
Pruyn, Matthew, ret..... 20 00
Pruit, W. H., e..... 44 00
Purfurst, A. B., e 25 00
Prettyman, C. W., e..... 4 15
Pyle, Catherine, acct..... 15 00
Pyle, Catherine, loan 17 50
Quorum of Twelve, e 2 08
Rank, John R., e..... 18 00
Real estate, No. 10,354....551 46
Real estate recording release 1 00
Real estate, recording deeds..... 4 25
Real estate, taxes.....396 79
Real estate, repairs..... ... 55 15
Real estate, N. E. L. & T. Co..... .....500 00
Real estate, lot, Independence, Mo 200 00
Real estate, expense sale 16 00
Real estate, Vernon place, California.....400 00
Real estate, John R. Sloane, Mo 800 00
Real estate, R. May, Mo..425 00
Real estate contract, M. A. Wickes..... 2 00
Rent, Minnie A. Wickes...104 00
Renfroe, B. F., e..... 40 00
Rhoads, W. H., e..... 25 00
Rich, C. H., f..... 10 00
Roberts, I. N., f..... 43 39
Roberts, I. N., e..... 95 35
Roach, Wm. T , e..... 46 00
Robley, George W., e..... 25 00
Robinson, W. P , e..... 9 45
Rock Island, Illinois, branch Mrs. C. M. Johnson, treasurer 50 00
Ronat, M. E., dep. acct ..4,925 03
Roush, Harriet, loan..... 17 00
Roush, J. B , e..... 11 45
Rudd, D. M., e..... 30 00
Rushton, J. W., e..... 25
Russell, F. A , e..... 10 53
Sawley, F. L , f..... 85 00
Sawley, F. L , e..... 59 50
Salyards, R. S., f.....450 00
Saints' Home 1,230 71
Scott, M. R., Jr., f.....176 50
Scott, M. R., Jr., e..... 35 00
Scott, M. R., Sr., f 170 00
Scott, James G., a..... 70 00
Scott, Louisa A., a..... 10 00
Scott, J. M., f.....310 90
Scott, J. M , e..... 22 00
Scott, Columbus, e..... 59 57
Scott, S. W. L , e..... 25 00
Scott, S. M , f 20 00
Scott S. M., e..... 11 56
Scarcliff, F. P., a..... 55 00
Scott, James M., e..... 15 00
Seelye, Mary Ann, estate 95 00
Self, W. M., e 12 75
Shippy, John, a..... 39 50
Sheppard, T. J., f..... 15 00
Sheppard, T. J., e..... 20 00
Sheldon, T. J., e..... 40 00
Sheehy, F. M., e..... 49 56
Shinn, D. L., e..... 20 00
Short, M. T., e 25 00
Silvers, A. C , e..... 54 19
Simmons, S. W., children's schooling.. ... 80 00
Simmons, S W., f..... 20 00
Simmons, S. W., e..... 46 00
Smart, W. H., e..... 59 00
Smith, F. C., e.. ..... 25 00
Smith, Heman C.... ....137 94
Smith, Fred'k A., e..... 10 00
Smith, Fred'k A., f.. ...101 25
Smith, Henry C., f and e.114 19
Smith, Henry C., f..... 21 61
Smith, A. H., e..... 96 30
Smith, S. S., e..... 40 20
Smith, Mrs. T. W., a.... 15 00
Smith, Heman C., f..... 65 00
Smith, W. A., e..... 14 66
Smith, Ethel, a..... 5 00
Smith, Geo. A., e..... 15 00
Smith, H O., e..... 17 05
Smith, H O., f..... 75 00
Smith, Walter W., e.... 19 75
Smith, Joseph, history. 15 00
Smith, Joseph, allowance..... .....500 00
Smith, Joseph, e..... 20 00
Smith, Elbert A., e..... 55 00
Smith, Louise, stenographer work..... 58 00
Smith, W. R., f.....175 00
Smith, W. R., e 21 63
Smith, David H , Ill., a. 8 12
Smith, Elbert A., f..... 75 00
Snow, C. L., e..... .....147 45
Snively, Joseph S., e.... 14 50
Snively, H. N., e. 2 50
Story, M. L., e..... 10 00
Sorensen, S. K , e..... 14 90
Sorensen, S. K., f..... 60 00
Sparling, Henry, e..... 35 00
Spurlock, C. J., e..... 4 00
Stebbins, H. A., allowance... .....380 00
Stead, J. D., f.....240 00
Stead, J. D., e.. ... ... 12 17
Stedman, E. A., e..... 44 25
Stephenson, J. N., e ... 31 34
Stamm, N., a 10 00
St. John, Benj., e..... 26 42
Stubbart, J. M., e..... 7 85
Stubbart, J. M., f.....135 00
Sutton, J. R., e..... 5 18
Sutton, Mrs. J. R., f.... 20 00
Summerfield, Wm. E., e. 7 00
Swenson, Swen, e.....106 78
Tallmadge, Mrs. I. M., a. 49 00
Terry, J. M., f..... 70 23
Texas, Western district, O. D. Johnson, agent. 75 00
Texas, Northern district, A. J. Moore, agent....300 00
Thompson, Wm., f..... 85 00
Thorburn, Geo. W., f ... 75 00
Thorburn, Geo. W., e... 15 00
Thomas, O. B., e 30 00
Turpen, M. M., e..... 10 29
Tracts, Wm. T. Roach, Missouri 1 15
" J. M. Baggerly, Minn.... ..... 2 68
" Chas. Albertson, Idaho..... 4 13
" M. R. Scott, Jr., Ind..... 2 62
" Henry Sparling, Mo..... 68
" Oscar Case, Neb.. 3 13
" White, Roach and Marshall, Mo and Neb..... 2 47
" Henry C. Smith, Ohio..... 3 94
" Hubert Case, Okla 2 90
" E. J. Lang, Ill.... 4 53
" S. K. Sorensen, Dakota 4 11
" Eli Hayer, Minn. 3 47
" J. W. Adams, Ill.. 1 34
" David A. Anderson, Cal 5 61
" F. M. Cooper, Ill.. 50
" W. H. Mannering, Mo 3 24
" R. E. Lee..... 12
" Hiram Dickhout, Ont..... ..... 2 39
" Miller and Russell 10
" E N Compton, Ont. 3 24
" R. J. Parker, Utah. 6 21
" Fred'k Gregory, Ont..... ..... 3 10
" J. R. Sutton, Iowa 2 77
" J. Alfred Davis, Mo..... 2 35
" D. S Crawley, I T, 3 24
" M. H. Bond, Mass. 3 60
" per bill H. O 21 54
" W. S. Pender, Utah. 1 80
" H O. Smith, Texas. 8 86
" Barnard reunion, Mo 2 86
" E. H. Durand, Mich. 2 43
" Eben Miller, Ohio 5 67
" F. L. Sawley, Wis. 2 39
" Geo. H. Wells, Io. 2 41
" R. W. Davis, Okla. 2 52
" Levi Gamet, Neb.. 2 88
" J. W. Rushton, Scotland..... 2 57
" Joseph Ward, Ark. 1 75
" J. F. Mintun Iowa. 4 26
" J. W. Morgan Io.. 1 50
" H. P. Jackson..... 45
" John Boswell, Io.. 90
" F. G. Pitt, Pa 1 24
" T. J. Sheldon, Iowa. 1 67
" J. M. Stubbart, Iowa 1 15
" W. M. Aylor, Okla. 1 35
" S D. Condit, Idaho. 1 31
" C. J. Spurlock, Mo. 1 22
" D. L Harris, Ore.. 2 70
" E. W. Grim..... 90
" J. W. Moxon, Ark. 1 53
" J. M Sco t, Ky.... 4 45
" E A. Payne, Neb.. 3 76
" Isaac Hyder..... 45
" W. E. and C Reed. 36
" Lewis Berger, N. Y. 35
" H. C. Smith, Ohio. 4 23
" W. R. Smith, Okla. 4 50
" J. R. Sutton, Iowa. 1 46
" C. E. Hand, Iowa.. 2 65
" J. L. Goodrich, Va. 50
" A. M. Baker, Kan.. 1 94
" M. T. Short Mo... 2 84
" W. S. Macrae, I. T. 92
" A. B. Hanson, Col. 1 13
" I N. Roberts, Minn. 1 35
" R Wight, Iowa..... 1 35
" C. Albertson, Idaho 1 75
" S. D. Condit, Mont.. 1 44
" R. B. Howlett, Ont. 23
" A. Guinand, Kan.. 09
" A. N Bishop, Wales 1 35
" E A. Stedman, Minn..... 1 67
" E. A. Barmore, Ont. 3 37
" W. D. Ellis, Mich. 90
Tract fund, correction..... 2 00
Wahlstrom, John, loan... 20 00
Waller, G. J., acct.....153 10
Walters, R. T., e..... 43 24
Walling, Lydia, a..... 8 00
Walker, Mrs. M., e..... 10 00
Walker, Joshua S., f..... 30 00
Warlock, Maggie, correction..... 3 00
Ward, Joseph, f.....110 00
Ward, Joseph, e 32 30
Webber, Daniel, loan.... 4 00
Wells, Gomer R., f..... 60 00
Wells, Gomer R., e..... 87 75
Welsh, C. P., e..... 50 00
Weller, Sarah, on cont....114 00
Weldon, Bro , Iowa, per B. Brown, a 5 00
Weld, F. M., auditing books..... 6 25
Wheeler, Mrs. C. A., f.275 00
White, John D., e..... 11 23
White, T. R , e..... 9 28
Whiteaker, A. L , e..... 10 00
Whiteaker, A. L., f..... 90 00
White, A., f..... 71 87

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White, A., e..... 10 00
White, I. N , e..... 20 00
White, D. C , e..... 14 70
White, D. C., f..... 3 72
Wight, L. L., f.....167 00
Wight, L. L., e..... 54 75
Wight J. W., f..... 170 00
Wight, J. W , e..... 26 85
Wight, J. W., extra (sickness),..... 28 50
Wight, D. W., f..... 30 00
Witcher, Ray, railroad fare, a..... 5 00
Witcher, Lottie, a..... 33 31
Williams, M. B., loan..... 50 00
Williams, T. W., e..... 55 00
Wildermuth, J. B , e..... 13 58
Wildermuth, E. M., e..... 20 00
Wisconsin, Northern district. Wm. Hutchinson, agent.....110 00
Wisconsin mission, per J. M. Baggerly..... 10 00
Woodburn, Elizabeth, a.... 5 00
Woolsey, Emma, acct...2,128 00

Total.....$83,920 31
Balance on hand..5,110 56

$89.030 87

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Receipts.

Noah N. Cooke. St. Louis, t and o.....$ 75 00
Sr J. R. Gauger, Ill., t.. 15 00
Sr. Heppie Morris, Ill.,o. 1 00
Lum Lowry, Ill., o..... 25
John Adam Bensing, Ill., o..... 25
J. G. Smith, agent, St. Louis district.....400 00
J. G. Smith, agent, building fund..... 59 06
Newton King, Ill., o 50
Arthur Burroughs, Illinois, t..... 2 00
Lewis Brown and wife, Ill., t..... 50 00
Henry Ayers, Ill..... 2 35
Sr. B. B Skinner, Mo... 3 20
Sr. R. L. Goreham. Io... 10 00
E. L Kelley, Bishop....175 00
Sr. E. Reyner, Mo., t.... 5 00
Elizabeth M. Winter, Iowa, t..... 10 00
Sr. W. S. Farrer, Io., t.. 2 00
Henry Koestner, Io., t.. 20 00
Barney Miller, Iowa, o.. 1 00
Allen Hurlbut, Iowa..... 1 60
Wm. Wahl, Iowa, o..... 25
Bro. Rankins, Iowa, o... 25
C. G. Dykes, Iowa, o.... 1 00
O. H. Bailey, Iowa, o... 1.00
J. W. Wilson, Iowa, o.. 50
Sr R. M. Green, Iowa, o 1 00
Susie Green, Iowa, o.... 50
Lizzie Haller, Iowa, o.. 50
Sr. M. M. Kelsall, Io , o. 50
James R. Johnson, Iowa, o..... 50
A ssister, Iowa, o..... .. 1 00
Milton Dewald, Io., o... 1 50
G. H. Hilliard. Mo., t..... 30 85
R. May, bishop, Independence, Mo..... 40 90
J G Smith, agt., St Louis. 152 00
Thos Hawkins. Mo., t 5 00
St. Lou s reunion committee, o..... 4 00
Plainville branch, Mass.,o 1 00
Abbie A. Newton, Me , t.. 1 25
J. J. Towle and wife, Maine, t and o..... 8 00
C. H. Kidder, Maine, o... 1 00
Dixfield branch, Maine, o. 2 06
Eugene Holman.Maine,o. 1 00
G. J. Fletcher, Maine, o. 50
Beatrice C Smith. Me , o. 05
Lucy A. Norton, Maine,o. 1 00
F. L. Norton. Maine. t.....100 00
Lois Mansfield. Maine,o... 1 00
Wm. Smith. Maine, o 1 00
Indian River mite society, Maine, o 2 00
E. A. Mansfield, Maine, o. 1 00
Ralph Farrell, Maine, o.. 1 00
Clara D. Gerrish, Me., t... 2 00
Myra G. Steele, Maine, o. 2 00
Asa O.Candage, Maine, o. 1 00
Charity Eaton, Maine. o.. 50
Henry R. Eaton. Maine o. 1 00
Boston branch, Mass , o.. 1 00
Catharine Moore, o..... 50
Capt Geo. Potts. N. Y., o. 5 00
Josiah Matthews, Ohio o. 2 00
Lydia Blakeslee, Mich., o. 2 00
Sr S. B. Jones, Mo., o..... 50
Sr. C Pointer, Mo., t..... 1 00
A. L. Newton. agent of Bishop Short. Ark..... 15 00
Saints at Grannis, Ark.,o. 8 70
W.W.Shoemaker.Tex ,o.. 1 00
G. W. Wilcox. Texas, o ... 1 00
Charles Amend. Texas. o. 2 50
A. J Moore, Texas, o..... 2 50
Sr.Tillie Gienger,Texas,o. 2 50
J. H. Amend, Texas, o... 2 50
A.J. Moore, agent, Northwestern Texas district.. 5 00
John W Sherrill,Texas,o. 1 00
C. A. Schuster, Texas, t... 3 00

Total..... .....$1,258 02

Expenditures.

Due G. H. Hilliard, January 1, 1900.....$ 47 38
R. B. Hilliard, f.....240 00
E. L. Kelley, Bishop.....667 00
Elder W.W.Blanchard,e.. 10 00
G. H. Hilliard.....264 00

Total $1,228 38
Due church..... 29 64

$1.258 02

ACCOUNTS WITH BISHOP'S AGENTS.

ALABAMA.

ALABAMA DISTRICT.

George O. Sellers, Agent.

Receipts.

Balance due church January 1, 1900.....$ 14 55
Amerson, John A..... 5 00
Baldwin. John W..... 7 75
Clark. William D..... 1 50
Etiker, Frank..... 50
Hawkins. J J..... ..... 10 00
Harp, Manning K..... 21 70
Harper, James R..... 3 00
Harper, Mittie A..... 1 00
Harper children..... 2 00
Long, S. M..... 8 00
Mc all, W. A..... 5 00
McCall, Martha..... 4 00
McPherson, W. S..... 4 00
Sellers, John D..... 10 00
Sellers, James L..... 5 00
Sellers, Osgood..... 2 00
Sellers, Mrs E. P..... 1 55
Sellers, Geo. O.....100 00
Vickrey, J. G..... 5 50
Vickrey, Mrs Dora..... 3 50
Vickrey, Elizabeth..... 1 60
Vickrey, T. W..... 5 00
Vickrey, Minnie and Derry, o..... 1 00
Weaver, Albert A 1 00
Wiggins, M. S., o..... 1 60

Total..... .....$225 75

Expenditures.

Booker, Mrs. W. J.....$ 70 00
Tucker, D. E..... 5 00

Total..... .....$ 75 00
Due church.....150 75

$225 75

MOBILE DISTRICT.

W. L. Booker, agent.

Receipts.

Anthony, Mark.....$ 50
Bankester, Edwin..... 5 85
Bankester, Mary..... 2 50
Booker, Sabra E..... 4 25
Booker, W. L..... 50
Booker, Pearl..... 10
Bass, W. T..... 1 25
Cunningham, Wm..... 75
Courtney, Aaron..... 50
Cooper, C. B..... 50
Ferrill, Addie..... 51 56
Fry, Thomas..... 7 50
Goff, David..... 25
Howard, Andrew..... 1 25
Howard, Hiram..... 70
Howard, Serena..... 2 90
LaPree, Louis..... 2 00
Long, Wm..... 60
Long, Jane..... 25
McDowell, Simon..... 10 50
McDowell, Lucy..... 10
McDowell, Charlotte..... 25
Miller, P. M..... 1 75
Miller, Lester..... 25
Miller, Joel..... 1 50
Miller, Ellen..... 3 55
Miller, Albert..... 2 60
Miller, Frank..... 25
Miller, Mary..... 10
Miller, Edward..... 85
Mizell, John..... 2 05
Nelson, Edward..... 1 00
Parker, G. J..... 7 00
Parker, Mary..... 1 50
Parker, Francis..... 50
Parker, James G..... 50
Parker, Wm..... 50
Sherman, Ellis..... 5 50
Sherman, G. W..... 3 00
Sherman, Daniel W..... 2 00
Tillman, David W..... 2 50
Tillman, John..... 50
Young, John W..... 1 00
Young, Arthur..... 30
Young, Charlotte..... 25

Total $133 51

Expenditures.

W. L. Booker, f.....$ 80 00
Postage 38

Total... .....$ 80 38
Due church.....$ 53 13

$133 51

AUSTRALIA.

VICTORIA DISTRICT.

David Craig, Agent.

Receipts.

Due church January 1, 1900..... .....$12 03
Baxter. Thomas T., Sr , t. 4 86
Butterworth, Cornelius A . t..... 6 31
Butterworth,Sarah Ann,t. 23 08
Carmichael, Martha, ...t. 3 40
Craig James D., t..... 24 30
Craig, John, t..... 2 43
Craig, Mary Emma, t..... 14 58
Craig. Sarah, t 48 60
Griffiths, Henry, Sr., t..... 14 58
Hailey, Godfrey W., t..... 3 88
Lane, Sr. S., t..... 10 56
Mackie, Wm.. t 1 27
Mackie, Grace, t..... 68
Mc'ntosh. David, Sr., t... 96
Minnis. Andrew, t..... 9 72
Jones, John Henry Newton. t 9 72
Prosser. John C., t..... 12 15
Prosser, Martha A., t..... 2 43
Wiffen, Anna, o..... 1 21
Woolley, Ashton, Sr., o... 9 72

Total.....$216 47

Expenditures.

Sr. C. A. Butterworth, f.$191 17

Due church.....$ 25 30

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

Balance due church January 1,1900.....$69 18
Burgess, Henry, t..... 7 00
Burgess, Chas. H., t..... 9 00
Bates. Edward and wife,t. 8 00
Birdcell, W. H., t..... 7 25
Carmichael, Eva, t..... 4 00
Carmichael. Nathaniel and wife, t..... 15 00
Cook, Timothy, t..... 10 00
Cook, Amelia, t..... 90
Carlton, Etta, t..... 8 50
Campbell. W. D , t..... 5 00
Deuel, W. D. and wife, t.. 25 00
Etzenhouser. Conrad, t... 15 00
Flory, Joseph, t.....100 00
Fuller, William, t..... 2 00
Grant, Mary H., t..... 45 00
Headrick, Sarah, t..... 9 32
Headrick, Sarah Jane, t.. 34 25
Lasher, Helen, t..... 24 10
Lawn, F. H. and M. E., t. 14 60
Lawn, Rhoda, t..... 12 20
Lawn. M. E , t..... 9 50
Montgomery, Delia, t..... 5 00
Moses, Bro. and Sr. N. S., t..... 10 00
McKee, R. Y., t..... 5 00
McKee, Thomas E., t..... 2 00
McKee, Emma, t..... 2 00
McKee, Retta, t..... 2 00
Olson, Ole, t..... 8 00
Putney, J. M., t..... 50 00
Putney, Vira, t..... 12 50
Page, Albert and wife, t.. 11 00
Ruppert, Joseph, t..... 1 00
Swensen, John, t..... 40 00
Smith, Anna, o..... 1 50
Twaddle, Mary A., t..... 3 80
Voshell, Samuel, t..... 10 00
Weldon, Samuel, o..... 23 35
Weldon, Celestia, t..... 5 70
Weldon, Maud, t..... 2 30
Willett, Hattie, t..... 21 00
Walker, John E. and wife, t 15 00

Total $665 93

Expenditures.

Burton, Emma, f.....$120 00
Griffiths. G T , e..... 10 00
Kelley, E. L., Bishop....100 00
Keeler, E., f.....180 00
Keeler, E., e..... 25 00
Taxes on lot in Santa Cruz..... 8 98

Total.....$438 98
Due church.....$226 95

$665 93

NORTHERN DISTRICT.

C. A. Parkin, Agent.

Receipts.

Balance due church January 1, 1900... ..$475 19
Anthony, Mary E..... 20 00
Anthony, Jacob A..... 52 55
Askew, James..... 70 00
Arthur, M..... 31 20
Bennett, John..... 2 25
Balchen, Gustave E..... 4 00
Butterfield, G. O..... 50
Bohall, Wm. M 10 00
Case, William..... 2 00
Cannon, Nancy..... 1 00
Chase, E. S. and wife... 36 00
Cooper, Etta..... 5 00
Cooper, Sr. C. A..... 12 00
Cockerton, Essie..... 2 00
Cobb, Esther..... 1 00
Driver, John 61 00
Driver, Mattie..... 1 50
Driver, Lettie..... 7 40
David, Sr. E. E..... 2 50
Darrow, M..... 6 25
Dawson, E. T 65
Day, Charles..... 2 50
Douglass, W. A. and M. L..... 13 50
Drier, Ferdinand..... 25 00
Frazier, J. E..... 4 00
Friend..... 20 00
Friend 27 30
Frakes, Laura..... 10 60
Gibbs, Nora..... 10 50
Gregory, Joseph O..... 5 00
Hawley, Marion and wife..... 21 45
Jones, H. E 15 50
Jorgensen, Nettie..... 5 00
Julian, J. S..... 20 00
Jones, E. P..... 2 00
Kraschel, Joseph..... 48 65
Knight, Jane..... 8 50
Knight, Ether..... 2 50
Kettridge, D..... 1 25
Keefer, John..... 7 00
Lund, John..... 85 00
Landes, Cora..... 25 00
McLane, William..... 1 00
McGee, Kate..... 35 00
Milgate, Annie S..... 31 00
Milgate, Geo.C. and wife.. 20 00
Matson, Ben..... 93 60
Morrison, Wallace and wife..... 10 00
McKinley, Ada..... 15 50
Nightingale, Sarah M ... 10 00
Oblations, San Francisco and Oakland..... 76 62
Oblations, Sacramento..... 22 20
Page, S. J..... 30 00
Preston, O. Joseph 6 00
Parker, Wesley..... 1 00
Price, Sarah.....140 00
Pomeroy, J. M..... 2 00
Putney, Hattie..... 1 25
Robinson, Samuel B. and wife..... 10 00
Rhwald, Sr. Emily..... 10 00
Short Julia..... ..... 20 00
Sister..... 5 00
Smith, Sr. B. B..... 2 42
Skinner, Mark B..... 6 00
Steel, Gertrude..... 13 40
Stivers, Anna..... 10 00
Sweet, Richard. 10 00
Smith, Edgar..... 12 50
Smith, Frances P..... 1 00
Sides, Rosa L..... 12 50
Taylor, Ben..... 5 00
Tupper, Harriet 40 00
Twaddle, Elizabeth 1 00
Vedder, Jane M..... 34 75
Walker, Phebe..... 20 00
Wyatt, Charles..... 15 00
Wyatt, Samuel..... 15 00
Weldon, F. M..... 5 00
Wille, F. W..... 20 00
Williams, Hardin M..... 23 05
White, Susan..... 20 00
Weber, Hanna E..... 1 20
Young, A. J..... 40 00

Total..... .....$2,012 23

Expenditures.

Anderson, D. A , e 10 00
Blair, Fred B., f.....110 00
Bouch, A., a..... ..... 15 50
Burton, Joseph, e..... 51 35
Balchen, Gustave E., a... 12 00
Bloom. William H., a..... 36 00
Bardwell, Josie, a..... 13 00
Allen, D. L., e..... 15 00
Chase, A. M., e..... 30 50
Case, William, a 10 00
Crumley, Charles E., e.... 15 00
Daley, Thomas, f.....180 00
Etzenhouser. R., e..... 10 00
Griffiths, Gomer T., e..... 26 00
Haws, Albert, f.....180 00
Hunt. Sarah, a..... 36 00
McDonald, Florence, a.... 48 50
Monkcom, Charles J., a... 60 40
Nelson. F. M., a..... 66 00
Moore, L. A., a..... 72 00
Phillips, A. B , e..... 39 00
Phillips, Josie V., f 180 00
Stern, Sr., a..... 5 00
Stockton church, taxes... 20 10
Smith, Clara A., f..... 15 00
Vernon, Joseph..... 60 00
Webber, Hanna.....102 40
Sheehy. Frank M., e 74 50
Expense, stationery, fares, etc..... 10 72
Stockton church tax..... 6 94
Stockton church insurance 7 20
Vernon property..... 18 58

Total..... .....$1,536 69
Due church.....475 54

$2,012 23

SOUTHERN DISTRICT.

A. Carmichael, Agent.

Receipts.

Balance due church, January 1, 1900.....$371 07
To correct former report, Maggie Pankey..... 2 00
Ames, Ollie May, t..... 6 00
Aldridge, Emma, t..... 1 00
Aldridge, Minnie, t..... 5 00
Aldridge. Nellie, t..... 8 50
Aid society, sisters, San Bernardino 5 60
Adams, Grace, t..... 75
Adams, Hugo, t..... 2 00
Bedford, Lou. t..... 8 00
Backer, Henry F., t 68 30
Branch, Newport (recording deeds) 2 30
Branch offerings..... 23 95
Bennett. Lucretia, t..... 32 25
Best, Flora, t..... 7 00
Best, Cleora, t..... 1 40
Bedford, Annie, t..... 2 00
Boss, Susanna, t..... 15 00
Behnke, C. W., t.. ..... 20 00
Cady, Florence, o..... 25
Carmichael, Albert. t..... 17 40
Charmichael, Margaret C., t..... 30
Carmichael, Albert M., t. 16
Craw, Mary Ellen, t..... 4 75
Crumley, William t..... 71 55
Crumley, Chas. E., Sr., o. 2 65
Crumley, Edna May, t..... 25 00
Crumley, Ethel, t 27 00
Damron, Andrew J., t.....113 50
Damron, Mattie, t..... 1 00
Damron. James A., t..... 1 92
Dayner, Louis, t..... 15 00
Davidson, Nettie, t..... 5 00
Davidson, Elizabeth, t..... 3 00
Earle, Eva, Norah, and Gladys, t..... 67
Earle.Clarence William,t. 30 00
Earle, Henrietta, t..... 1 00
Fuller Nellie. t..... 25
Garner, Sylvester and wife, t 50 00
Green, Asa M , t..... 32 50
Glines. Dora, t..... 8 00
Glines. Aner M., t..... 1 00
Grant, Mary H., t..... 38 80
Green, Hermena, t..... 4 00
Hay..... ..... 98 50
Harris. Minnie, t..... 5 25
Harris, Ella, t 5 25
Howard, Anna D., t..... 13 90
Horse..... 10 00
Huron, Annie, t..... 1 75
Johnson, Araminta M., t. 1 00
Johnson, Vada, t..... 5 00
Johnson. Margaret J., t... 1 00
Jones. Alonzo, Edson and wife, t..... 2 00
Kaufman, Peter. t 92 50
Kelley. E L., Bishop..... 50 00
King, William, t..... 10 00
Kitring, Clara. t..... 1 50
Leippe.Elizabeth, t and o. 23 75
A sister, t 25 00
Longstrath, Mabel, t..... 1 00
Matthews, Sarah Ann, t... 1 00
Mills, Sarah. t..... 1 00
Moore, M., t..... 1 80
Milan, Ruth, t..... 2 00
McQuig, Mary Jane, t..... 25
Miller. James Marion, t... 17 00
McMullen, Alice, t..... 3 10
Nuppe. Albert, t..... ..... 1 00
Pankey, Maggie, t..... 4 00
Pankey, Pearl, t..... 2 50
Paulson. Neils, t..... 74 90
Penfold, Stephen, t..... 10 00
A sister, t 12 00
Peterson, Mary, t..... 1 00
Pitcher, Sarah, t..... 1 00
Prothero, James, t..... 50
Prothero, Celia, t..... 5 00
Poole, Susan Ann, t..... 20 00
Rowan, Elizabeth, t..... 10 00
A sister, t..... 42 50
Rent. house..... 27 50
Roberts, Mary, t..... 50
A sister, t.....117 35
Slotterbeck, Mamie. t..... 34 00
Salter,Charles and wife,t. 16 00
Slotterbeck, Harry, t..... 26 00
Smith, John, Jr., t..... 1 00
Stossacker, Pauline, t..... 1 00
Sparks, George W., t..... 20 00
Schade, William. t..... 7 00
Schnell, Elizabeth, t..... 20 00
Swall, Stella, t..... 1 00

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Smith, Christene, t..... 17 00
Thornton, Hugh, t..... 2 00
Thompson, Maria, t..... 3 00
Teeters, Susan, t..... 1 00
Van Fleet, Nelson, t.... 13 00
Van Fleet, Abigail M., t. 37 00
Van Fleet, Effie. t..... 1 00
Westfall, Catherine, t... 10 00
Wixom, Bertha Elvira, t. 9 50
Wixom, George, t..... 4 50
Weatherbee, Wm. O., t.. 13 30
Wixom, Rebecca, t..... 5 00
Wyman, Sarah, t..... 1 00
Holt, Hiram L., t..... 20 00
Harris, Sarah Betsy, t... 5 00

Total.....$2.008 42

Expenditures.

Anderson, Sr. David A., t. 15 00
Bank, First National, San Bernardino (insolvent)..... 9 68
Burton, Joseph F., e.... 20 00
Crane, Samuel L., a..... 60 00
Chatburn, T. W., e..... 5 00
Crumley, Charles E, e.. 7 50
Deed, certified copy..... 1 00
Dana, R. R, e 42 00
Damron, Mattie, a..... 45 00
Expenses, agent..... 5 70
Gibson, Sr. William, f.. 180 00
Griffiths, Gomer T., e... 20 00
Gibson, William, e..... 7 00
Holt, Hiram L, e..... 10 00
McDonald, Mrs..... 40 00
McAudie, Bro., a..... 3 00
Purfurst, Augustus B., e. 1 25
Remington, Henry W., a. 6 00
Smith, A. H., e..... 2 25
Smith, Sr. E. A., f..... 15 00
Taxes 19 50
Williams, Sr. Thos. W.. 370 00
Holt, Sr. Hiram L., f.... 420 00
Harris, Sr. David L., f... 360 00
Hendrickson, C., a..... 55 00
House repairs..... 10 25

Total.....$1,730 13
Due church.....278 29

Total.....$2.008 42

Property received for tithing, 1900.

Geo. W. Sparks.....2 horses
Geo. W. Sparks.....1 cow
M. Moore.....3 sacks potatoes
Sold 1 horse..... 10 00
Sold 3 sacks potatoes... 1 80
Due from former agent.. 19 75

Total.....$ 31 55

COLORADO.

EASTERN DISTRICT.

Charles E. Everett, Agent.

Receipts.

Due church January 1, 1900.....$43 62
Boyd, Mary A..... 2 50
Boyd, William E..... 5 00
McConley, George E..... 30 00
Lewis, Emma B..... 20 00
Collpitts, Otto..... 10 00
Collpitts, Nora L..... 10 00
Dove, Cora..... 1 00
Ray, Mary J..... 28 75
Warren, Mary A..... 6 50
Gilbert, Effie..... 19 30
Fishburn, Louisa..... 2 00
Tabor, Bro. and Sr. A. E. 41 00
Willis, Emma E..... 5 00
Wolfe, Bro. and Sr. W.E. 27 50
Bradshaw, Lena M..... 5 03
Elliott, Elizabeth..... 1 00
Bacon, Charity L..... 6 70
Collpitts, Cynthia A..... 1 00
Edwards, May..... 1 25
Lewis, Glen F..... 55
Schmutz, L A..... 15 00
A sister..... 6 00
Kennedy, Perry A..... 17 00
Bradshaw, Rebecca M..... 7 80
Kennedy, Sr. M..... 44 95
Kennedy, Eva..... 7 80
Kennedy, Earl..... 1 00
Schall, Ina..... 9 40
Kennedy, Jessie M..... 10 40
Gilbert, Bro. and Sr. J. W. 23 10
Merryman, Herbert E..... 45 08
Jamison, M. E..... 4 50
Hartley, A. L..... 2 00
Hopper, Frank M. and Ida M..... 17 60
Brannon, Ella..... 5 00
Brown, Dorothy..... 6 50
Kennedy, George O., Jr... 10 85
Johnson, Lottie M..... 2 50
James, Reuben C..... 6 50
Nichols, Cora..... 60 00
Bullard, Mary E..... 22 00
Korf, Bro. and Sr. Leopold 131 73
Bullard, M. Florence..... 60
Eye, M. E..... 2 00
Kennedy, George O., Sr... 20 15
Westland, Martha..... 5 00
Shupe, Bro. and Sr. E. F. 5 00
Edwards, Hartley..... 2 00
Schmid, M. L..... 10 00
Walters, Bro. and Sr. H.. 5 00
Roush, John B..... 30 00
Emery, Elizabeth..... 2 00
McConley, Myron..... 1 00
Farrar, Henry L..... 8 00
Weller, Bro. and Sr. W.J. 10 00
Roush, Belle B..... 20 00
Wagner, Bro..... 5 00
Bull rd. Bro. and Sr. Fenner D..... 20 00
Tabor, Ellen E..... 40
Everett, Bro. and Sr. Charles E..... 58 70

Total.....$929 26

Expenditures.

Kelley, E. L., Bishop..$110 00
Roush, Belle B.....216 00
Roush, John B..... 15 00
Duncan, C. R..... 26 00
Thomas, O. B..... 15 00
Duncan, Mrs. May.....157 75
Curtis, Mrs. J. F.....164 00
Luff, Joseph..... 15 00
Hanson, Mrs. A. B..... 70 00
Curtis, J. F..... 5 00
Interest..... 6 00

Total.....$799 75
Due church.....129 51

$929 26

DAKOTA.

DAKOTA DISTRICT.

William Sparling, Agent.

Receipts.

Due church January 1, 1900.....$207 10
Botkin, William..... 5 00
Botkin, May..... 5 00
Bullock, Mary..... 1 00
Cole, Ida..... 5 00
Davis, Reese H..... 1 50
Davis, Rosa B..... 1 50
Davis, Myrtle..... 4 00
Davis, Elwyn R..... 3 15
Davis, Margie..... 1 85
Day, George W..... 5 00
Howery, Mattie..... 2 80
Leitch, William, Sr 30 00
Leitch, Thomas..... 30 00
Langton, James..... 4 00
Langton, Pearl..... 4 00
McPhail, Eliza..... 50
McLaughlin, William... 5 00
Moline, Marv..... 7 00
Rasmusson, Michael..... 5 00
Stowell, William..... 4 00
Stowell, Joseph..... 5 00
Spaulding, John..... 10 00
Spaulding, Charles J.... 15 00
Spaulding, Frank G..... 50 00
Spaulding, Martha J.... 25 00
Spaulding, Lura..... 25 00
Sparling, William..... 12 50
Sparling, Emma..... 12 50
Sparling, Emily..... 5 00
Sparling, Martha..... 5 00
Unknown, order from Leeds..... 10 00

Total.....$507 40

Expenditures.

Swenson, Cecilia, f.....$ 60 00
Sparling, Emma, f.....200 00
Sorensen, Mrs. S K., f.. 60 00
Stamps..... 50
Thorburn, Alice, f. 60 00
Money orders..... 1 05

Total.....$381 55
Due church.....125 85

$507 40

ENGLISH MISSION.

Thomas Taylor, Agent.

Receipts.

Due church January 1, 1900.....$522 55
Mary Howard..... 3 59
Edith Thompson..... 1 71
John E. Meredith.....372 56
Sister M. L..... 21 92
Sister E. G..... 1 22
Bro F. F..... 1 58
Fred Tapping..... 6 09
William Goullee..... 19 48
Henry Booker and wife... 4 87
Samuel Mather..... 14 61
William Eccleston..... 3 41
Archibald Bradshaw..... 1 52
James W. Worth..... 12 18
Jane Barry..... 4 87
Owen Owen..... 6 19
John and Martha Schofield 56 61
Edwin Nixon..... 2 56
Frederick Harper..... 14 61
Wm. M. Armstrong and wife 9 74
Mary Ann Fallows..... 1 01
John Dyche..... 14 77
Stafford mite fund..... 4 75
Margaret Sharrock, o..... 48 70
John W. Taylor..... 6 82
A sister.....662 32
Joseph M. Greenwood..... 2 44
Alice Dalley..... 10 47
Henry Sharpe..... 4 87
James Weate..... 24
Olive Kirk..... 2 31
James Schofield..... 24 35
Thomas Taylor..... 29 22
Ada A. Meredith..... 24 35
William M. Roberts..... 14 85
Maud Hepburn..... 1 58
Annie Shaw..... 4 14
Arthur Lawrence..... 2 80
William Maddocks..... 7 79
Brother G. F..... 1 83
Brother B. J..... 48 70
Fannie Munslow..... 49
James Moir..... 7 79

Total.....$2,008 46

Expenditures.

Sr. F. G. Pitt..... 60 02
Bro. F. G. Pitt.....102 27
Bishop Kelley.....194 80
Assistance, Welsh mission 63 31
Sister Rushton.....120 05
Aid..... 13 39
Postal orders, postage, and stationery..... 10 12

Total.....$563 96
Due church.....1,444 50

$2,008 46

Herald and Hope Account.

Due church January 1, 1900.....$15 03

Expenditures.

E. L. Kelley, Bishop.....$15 03

FLORIDA.

FLORIDA DISTRICT.

S. D. Allen, Agent.

Receipts.

Due church January 1, 1900.....$ 4 01
Bro. John P. Calhoun, t. 7 50
Sr. Nora D. Smith, t. ... 50
Rebecca A. Dixon, t..... 1 50
Sr. Jennie Allen, t..... 25
Bro. Asa E. Bailey, t.... 2 75
C. I. Carpenter, o..... 2 50
Sr. Mary J. Calhoun, t.. 1 00
B o. W. Dixon, t..... 50
S. D. Allen, t..... 35 00
E. L. Kelley, Bishop.... 25 00
Bro. John D. McArthur, t 20 00
Bro. George McArthur, t. 1 00
A. J. Vickrey, t..... 25 00

Total.....$126 51

Expenditures.

Mrs. S. D. Allen.....$105 00

Due church.....$ 21 51

$126 51

IDAHO.

IDAHO DISTRICT.

H. R. Evans, Agent.

Receipts.

Alice Rowlands.....$ 2 50
Benjamin Croshaw..... 2 50
Addie Condit 5 00
Leroy Layland..... 20 00
A. J. Layland..... 3 00
W. L. John..... 3 00

Total.....$ 36 00
Due church..... 36 00

ILLINOIS.

KEWANEE DISTRICT.

D. C. Smith, Agent.

Receipts.

Due church January 1, 1900.....$ 95 51
Thomas Emanuel and wife 40 00
Martha Pennington..... 1 00
Nettie Heavener..... 15 00
Kate Epperly..... 1 00
S M. Adams and wife... 50 00
Martha Epperly..... 1 00
Dale S. Holmes..... 1 00
F. A. Russell..... 10 00
J. W. Adams..... 10 00
Nina Cook..... 45 00
Ida A. Boyer..... 45 00
Rachel A. Keck 3 00
Wm. M. Keck..... 20 00
Wm. Willets and wife... 4 00
Chas. Holt and wife..... 1 50
Bennie Sumption and wife..... 1 00
C. J. Clark and wife..... 14 45
George Markwick..... 5 00
Lottie Warren..... 1 50
B. F. Ordway and wife.... 99 20
Elizabeth Minteer..... 5 00
Mary Higginson..... 3 00
Eliza Thor..... 2 00
Elizabeth Davis..... 3 00
I. C. Willis..... 21 00
W. N. Johnson..... 50
D. I. Bath and wife..... 14 04
Keziah Williams..... 2 00
Mary Crawford 1 00
Charity Kindlesperger.... 30 00
E. W. Grim and wife..... 25 00
James Highman and wife. 13 35
M. A. Atkinson..... 8 00
J. H. Norris and wife..... 2 00
A. Bridgeman and wife... 10 00
D. S. Holmes 5 00
Mina Harney..... 1 00
Elizabeth Tharp..... 2 00
Henry Norris and wife..... 2 00
Unknown..... 50
Mary Highman..... 1 55
Lulu B. Suman..... 5 50
Sarah C. Gritton..... 1 00
Bertha Gritton 50
Melvina B. Holmes 50 00
William Norris..... 25 00
Mabel Barnes..... 50
E. Sartwell..... 15 00
Bertha Douglass..... 2 00
O. L. Goodale and wife... 20 00
Charles Holmes and wife. 10 00
Alice M. Hopkins..... 20 00
Nina A. Hopkins..... 8 35
B. J. Beardsley..... 3 26
D. C. Smith..... 20 00

Total.....$797 21

Expenditures.

Frankie Adams, f.....$285 00
Jennie Cooper, f..... 160 00
F. A. Russell, e..... 11 45
J. W. Adams, e..... 32 76
F. M. Cooper, e..... 3 00
J S. Patterson, e..... 5 00
D. C. Smith, railroad fare and expense..... 11 02

Total.....$508 23
Due church.....288 98

$797 21

NORTHEASTERN DISTRICT.

John Midgorden, Agent.

Receipts.

Due church January 1, 1900.....$203 84

Piper City Branch.

Melvina Heavener, t.....127 08
Johanna Dalton, t..... 3 00
Alice Heavener, t..... 6 10
Mary Seifkin, t..... 4 70
S. M. Rogers, t..... 30 00
Sr. Ada, t..... 14 25

West Pullman Branch.

Sr. Bower, o..... 3 00
Francis Earl, t..... 15 00
Roy Horton, t..... 29 50
Walter L Bennett, t..... 24 35
Clara Timbrel, o..... 2 50
Clara Timbrel, t..... 10 00
F. L. Horton, t..... 5 00
Rollo Wright, t..... 10 00
Bro. and Sr. Grabske, t... 5 00
Bro and Sr. G. H. Henley, t. 5 00
R. N. Burwell and wife, t. 10 10

Chicago Branch.

Emma Ford, t..... 40 05
Della Braidwood, t..... 21 00
Ollie Kent, t..... 1 00
Christina Johnson, t..... 13 79
C. A. Sherman, t..... 27 80
Mamie Clark, t..... 5 00
Charles E. Culver, t..... 16 00
Mabel Sanderson, t..... 56 50
Walter Sanderson, t..... 15 00
James F. Keir, t 15 00
Sister A., t..... 5 00
Sr F. M. Cooper, t..... 1 00
Mattie Stevenson, t..... 4 00
Jessie B. Smith, t..... 13 90
Sr. H. A. Webster, t..... 3 00
C. E. Shaw. t..... 10 20
Sr. H. A. Shaw, t..... 5 00
S. Townsend. t..... 7 00
William C. Cummings, t.. 8 43
Eliza Barling, t..... 3 00
Ada Thompson, t..... 1 00
F. L. Horton, t..... 10 00
W. H. Deam, t..... 9 28
Alma A. Pitt, t..... 15 00
James Laing, t..... 13 00
Grace Williams, t..... 10 00

Miller Saints.

Ellen Johnson, t..... 55 00
W. E. Williamson, t.....100 00
Thomas Hougas, t..... 50 00
Sadie Selle, t..... 2 00
Ellen Hayer, t..... 4 00
A. H. Anderson, t..... 50 00
H. Hoie and wife, t..... 5 00
Ann Hayer, t..... 3 00

Ladd Branch.

Thomas F. Turner, t..... 50
Leon Snow, t 50
Thomas Wise, t 6 00
Sadie Boswell, t 25

Plano Branch.

Charles A. Blakely, t..... 16 00
Agnes Keck, t 5 00
Fannie M. Newton, t..... 2 00
Mary E. Lowe, t..... 20 50
Bell Wright, t 2 00
Sr. Williams, t..... 1 00
Joseph Blakely, t..... 33 20
Bro and Sr. N. L. Blakely, t. 10 00
Eliza Wright, t..... 1 50
Earl Newton, t 2 00
Maria Newton, t..... 1 00
A. R. Wilcox, t..... 5 00

Sandwich Branch.

G. F. Howard, t..... 1 00
L. D. Rogers, t.....100 00
Jennette Rathbun, t..... 10 00
Sr. R. Patr.dge, t..... 13 00

Wilmington Branch.

William H. Walrath, t..... 83 94
Sr. B. L. Kahler, t..... 11 50
Elmer Kahler, t..... 8 00
Sr. L. W. Kahler, t..... 5 00

Scattered Saints.

H. E. Moler and wife, Radcliff, Ohio, t..... 30 00
Goodman Jacobs, Lee, Ill., t..... 5 00
Henry Southwick and wife, East Delavan, Wisconsin 260 00
John Doity, Winfield, Kansas, t..... 35 00
Augusta Vickery, Hackney, Kansas, t..... 6 00
Sarah A. Scheidecker, Shabbona, Ill., t..... 10 00
Delia Scheidecker, Shabbona, Ill., t..... 10 00
F T. Haynes, Aurora, Illinois, t..... 10 00
J W. Wilsey, Aurora, Illinois, t..... 5 00
Hiel Brunson, Ashton, Illinois, t 15 00
D. W. Thomas and wife, Rantoul, Ill., t..... 77 00

Total.....$1,849 26

Expenditures.

F M. Cooper, f.....$100 00
J. H. Lake, f..... 75 00
C. H. Burr, f..... 75 00
J. T. Hackett, f 45 00
A. J. Keck, f..... .....280 00
Sr. H. E. Moler, f.....280 00
Sr. J. M. Terry f.....240 00
Sr G. H. Graves, f.....180 00
Jane Wildermuth, f..... .180 00
F. M. Cooper, e..... 15 00
J. M. Terry, extra family 33 00
H. E. Moler, e..... 3 00
Postage and orders..... 5 40

Total $1,511 40
Due church.....337 86

$1,849 26

SOUTHERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Boyd, Newton W. and wife..... $ 30 00
Boyd, Andrew R., t 20 00
Brown, Martin R. and wife, t..... 16 00
Burroughs, Arthur H., t. 7 25
Brown, Lewis, t..... 12 00
Burklow, Caroline, t.... 1 00
Burklow, Jane, t..... 1 00
Curtis, John T., t..... 100 00
Case, Joanna M., t..... 25 00
Campbell, Mary, t..... 1 75
Clements, William and wife, t..... 10 00
Ettinger, Jacob G. and wife, t..... 15 00
Ellis, Hiram and wife, t. 2 00
Fishel, Ernest E., t..... 1 40
Goosetree, Ruthie E., t. 5 00
Gersbacher, Mary, t..... 2 00
Gallaspey, John P. and wife, t..... 3 80
Goosetree, Stephen D., t. 10 00
Griggs, Judson, t..... 5 00
Hart, Jeremiah D., t.... 5 00
Hurley, Edwin, t..... 2 70
Jones, Thomas, t..... 17 00
McMahan, Peter G. and wife, t..... 10 00
McHugh, Nancy J, t..... 15 00
Miller, Missouri, t..... 3 60
Morris, Benj. A. and wife, t..... 10 00
Meese, Stella, t..... 2 50
Sutton, Elisha W., t.... 10 00
Simpson, Luther and wife, t..... 25 00
Swan, Nancy, t..... 5 00
Simpson, Charley C., t.. 1 06
Simms, John F., t..... 1 00

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Upton, Josephine, t..... 50
Sutton, William and wife, t..... 5 00
Rimley, Joseph, t..... 10 00

Total..... $91 50

Expenditures.

F. M. Slover, f..... $240 00
J. D. Stead, e..... 12 00
E. L. Kelley, Bishop.... 95 00

Total..... $347 00
Due church..... 44 50

$391 50

INDIANA.

SOUTHERN INDIANA DISTRICT.

W. C. Marshall, Agent.

Receipts.

Due church January 1, 1900..... $ 20 98
Barkesdale, Felix and wife..... 50
Boswell, Bro. John and Sr. Rhoda.....167 00
Cummins, William..... 35
Flynn, Peter A..... 1 00
Flynn, Elizabeth..... 50
Ford, Jacob..... 1 00
Glenn, Mollie..... 1 15
Harbstreit, William..... 3 00
Harbstreit, Elmira..... 50
Harbstreit, Emma..... 25
Jolley, Philip and wife... 3 00
Jolley, Floris..... 1 00
Jolley, Joy..... 1 00
Lahue, Rebecca..... 10
Lahue, Minnie..... 01
Loudermilk, William..... 1 00
Loudermilk, Sarah..... 1 00
Mitchell, Elizabeth..... 15
Martin, Edward..... 50
Persinger, Mattie..... 2 00
Rawley, Mary E..... 50
Scott, Sr J. M..... 50
Slotterback, Nancy..... 1 75
Slotterback, Eli..... 1 00
Swallows, John..... 50
Slotterback, Annie..... 10
Sappenfield, Ida..... 1 70
Stites, D. O..... 5 00
Stites, Abigail..... 1 00
Eyres, Robert..... 10

Total..... $218 14

Expenditures.

Scott, S. W. L., e..... $ 12 25
Scott, M. R., Jr., e..... 30 00
Scott. M. R., Jr., f..... 10 00
Briggs, E. C., e..... 2 25
Jenkins, George, e..... 4 61
Agent's traveling expenses and clothing..... 37 00
Registered letter..... 10
Sappenfield, Charles..... 10
W. H Kelley, e..... 2 10
W. C. Marshall, f..... 80 00
D. Hurbaugh, agent..... 39 73

$218 14

SOUTHERN INDIANA DISTRICT.

David Hurbaugh, Agent.

Receipts.

W. C. Marshall, former agent.....$39 73

Mount Eden Branch.

Endwright, C. O, t..... 1 00

Byrneville Branch.

Branch collection, o..... 2 60
Boston, Emily, t..... 2 00
Goss, Sarah A., t..... 1 00
Kepley, Wood W. and wife, t..... 2 00
Martin, Edward, t..... 3 00
Magmon, Columbus N., t. 3 30
Martin, Nettie O., t..... 50
Maymon Pearl, t..... 10 00
Sappenfield, Monroe, t..... 10
Stevens, Charles D., t..... 10 00
Sappenfield, Charles, t.... 9 15
Sappenfield, James P. and wife, t..... 15 00
Sappenfield, Edward, t.... 5 00

Plainville Branch.

Chamberlain, Ira, t..... 25
Harbstreit, William, t..... 4 00
Harbstreit, Emma J., t... 25
Persinger, Martha, t..... 6 00
Persinger, Cornelius, t..... 1 00
Swallows, John, t..... 1 00
Stites, David O., t..... 1 25
Stites, Abigail, t..... 25
Swallows, L, t..... 50
Ulmer, Melvina t..... 5 00

Derby Branch.

Baggerly, Henrietta S., t. 50
Eyres, Robert, t..... 1 00
Glenn, Mollie, t..... 1 58
Glenn, Lila, t..... 50
Glenn, Charlotte, t..... 27
Hyde, Allen, t..... 50

Leavenworth Branch.

Slotterback, Eli, t..... 1 00
Slotterback, Nancy, t..... 25

Union Branch.

Ford, Jacob, t..... 2 00

New Marion Branch.

Cameron, Jennie, t..... 50
Heinrich, Hannah, t..... 7 75
Jolley, Bro. and Sr, t..... 4 60
Williams, Jennie, t..... 50
Hederick, Zeruiah, t..... 3 00

New Trenton Branch.

Carmichael, Emma J., t.. 75
Chappelow, Emma A., t. 5 00
Chappelow, Thomas F., t. 5 00
Chappelow, Joseph H., t. 1 25

West Fork Branch.

Jobe, C E., t..... 30
Jobe, Elizabeth, t..... 10
Maymon, Martina A., t.... 10

Rego Branch.

May, John, t..... 1 00
E. L. Kelley, Bishop..... 257 00

Total..... $418 33

Expenditures.

W H. Kelley, f..... $ 80 00
M. R. Scott, Jr, f..... 20 00
W. C. Marshall, f..... 125 00
George Jenkins, f..... 78 00
William H. Kelley, e.... 2 90
George A. Smith, e..... 6 00
David Hurbaugh, agt.,e. 6 19
W. C. Marshall, e..... 5 00
Registered letter..... 10
Thomas Bell, e..... 10 00
M. R. Scott, Jr., e..... 5 00
George Jenkins, e..... 10 00
John H. Lake, e..... 6 00

Total..... $354 19
Due church..... 64 14

IOWA.

DECATUR DISTRICT.

F. M. Weld, agent.

Receipts.

Balance due church January 1, 1900..... $113 18
Allen, Annie A., t..... 31 50
Allen, Mamie A., t..... 25 00
Allen, James, t..... 10 00
Anderson, John E..... 10 00
Anderson, Joseph A.and wife..... 1 00
Anderson, H. S. and wife..... 5 00
Anderson, Anna C..... 3 50
Anderson, Daniel and wife..... 10 00
Angell, George T. and wife..... 24 60
Atkinson, Susannah..... 55
Bailey, Oliver J..... 3 00
Bergersen, C. B..... 15 00
Bradfield, Charles and wife..... 1 25
Cave, Jessie..... 3 00
Church, C. F. and wife.. 60 00
Cochran, Asa and wife.. 15 00
Coiner, O. E. and wife.. 14 00
Cooper, Sallie..... 1 00
Fletcher, Sr. J. M..... 1 00
France, W. A and wife. 20 00
Harp, Mary E..... 1 00
Harp, F. M..... 1 25
Harp, John..... 50
Hartschen, Mrs. M..... 7 50
Hawkins, Mary A..... 5 00
Hiatt, Mary..... 5 00
Hitchcock, Frank..... 20 00
Hiteman branch, o..... 15 90
Hopkins, W. A. and wife.....100 00
Howard, LaJune..... 4 00
Hopkins, Thomas, o..... 1 00
Jervis, John..... 18 20
Jones, Daniel..... 50 00
Jones, Fannie..... 6 00
Lambert, Sr. J. R..... 7 60
Lent, Charles and wife,o. 1 00
Lewis Sr. Morgan, o..... 1 00
Lovell, Alfred..... 15 00
Luff, J J..... 13 00
McDaniel, J. G..... 5 00
McLaughlin, W. O..... 1 00
Malcor, Clement..... 17 00
Matthews, William T..... 10 00
Messick, Hattie E..... 1 40
Mills, Arthur H..... 10 00
Otto, Fred and wife..... 6 00
Orr, Iona..... 1 10
Pinkerton, Hiram..... 10 00
Reese, David T., o..... 15 00
Resseguie, Lucy L..... 10 50
Rhoads, Josiah..... 2 60
Robinson, Bradbury.....200 00
Rogers, O. D..... 10 00
Rogers, O. D., o..... 15 00
Robertson, Salome..... 1 00
Rush, Cyrus..... 05
Simpson, Allen..... 1 00
Smith, E. A. and wife..... 5 00
Smith, Jessie..... 50 00
Stone Jacob and wife..... 50
Stubbart, Anna..... 5 00
Thomas, Harry and wife.. 38 00
Truman, Joseph..... 15 00
Thomas, Catharine, o..... 1 00
Vanbeek, George..... 6 00
Waltenbaugh, Jacob..... 6 00
Wicks, M. A..... 1 00
Wilkinson, William..... 6 40
Whorlow, Albert and wife. 1 00
Kelley, E L., Bishop.....700 00

Total..... $1,792 08

Expenditures.

Baggerly, I P., f.....$120 00
Bell, T. J., f..... 80 00
Clapp, J. C., f..... 145 64
Gillen, Mrs J. W., a.....100 00
Hayer, Eli, f..... 40 00
Lambert, J. R, f..... 80 00
Smith, A. H., f..... 140 00
Smith, F A..... 140 00
Snively, J. S., f..... 80 00
Stedman, E. A., f..... 80 00
Scott, C., f..... 100 00
Turpen, M. M., f..... 140 00
Thomas, O. B, f..... 100 00
Weld, F M., f..... 104 00
Wight, J. W., e..... 10 00
Rodger, Mrs. M, a..... 20 00
Allen, Annie E., report trial of J. D. B..... 5 00
Bishop's agents, e..... 3 69
Brantwait, E., a..... 6 40
Garner, Mary, a..... 2 90
Jessamin, Adam, a..... 8 00
McHarness, E., a..... 5 00
Page, E L, a..... 14 26
Salisbury, W. R., a..... 10 00
Scott, C., e..... 5 00
Smith, E A., e..... 3 00
Webber, Daniel, a..... 4 63
Weld, F. M., e..... 40 43
Smith, F. A., e..... 5 00
Clapp, J. C., e..... 50
Wm. Anderson, bishop....162 64

Total..... $1,756 09
Due church..... $ 35 99

DECATUR DISTRICT.

William Anderson, Bishop.

Receipts.

From F. M. Weld, former agent.....$162 64
Anderson, William, t.....100 00
Anderson, Daniel and wife, t..... 15 00
Anderson, Oscar, t..... 85 00
Anderson, Anna C., t..... 1 50
Anderson, B. M. and wife, t..... 15 00
Anderson, John E., t..... 40 00
Allen, Mamie A., t..... 20 00
Allen, J. R., t..... 15 00
A brother, t..... 15 80
Atkinson, Levi and wife,t. 21 25
Archibald, James, t..... 6 50
Bailey, O. J., t..... 3 00
Barton, Margaret, t..... 50
Banta, Mary C., t.....100 00
Bass, Seth M. and wife, t. 5 00
Bear, Lillie M., t..... 5 00
Bogue, Joseph, t..... 5 00
Boswell, Joseph, t..... 2 00
Blakesley, Josie, t..... 1 50
Blakesley, C. H. and wife, t..... 4 50
Blair, George W., t..... 2 00
Burk, Charles E., t..... 6 00
Bradfield, Charles and wife, t..... 3 50
Cave, Jessie, t..... 6 00
Church, C. F. and wife, t. 45 00
Clum, Mrs. R. G., t..... 10 00
Cobb, Mrs. Alice, t..... 60 00
Cochran, F. E. and wife,t. 3 35
Dancer, Alice P., t..... 70 00
Daniels, David E., t..... 20 00
Duckworth, Jennie B.,o. 1 00
Duckworth, Jennie B.,t. 1 00
Davis, Sarah Ann, o..... 1 00
Davis, Sarah Ann, t..... 9 50
Dunwoody, Sarah, t..... 5 00
Evans, William E., t..... 5 00
Evans, J. A., t..... 20 00
Fletcher, J. M., t..... 2 00
Fletcher, Ida, t..... 25
Fowler, Lewis, Sr., t..... 10 00
France, W. A. and wife,t. 15 00
Gunsolley, Mary E., t... 2 50
Harp, F. K., t..... 1 00
Harvey, D. E., t..... 1 00
Hartschen, Matilda, t... 7 90
Hartshorn, H. A., t..... 8 10
Hayer, Carrie M., t..... 5 00
Hougas, John, t..... 15 00
Hopkins, Thomas and wife, t..... 6 00
Hooper, John M., t..... 40
Hiteman branch, o..... 1 00
Hitchcock, Catherine, t. 5 00
Interest, bills receivable..... 2 10
Jervis, John, t..... 22 35
John, Thomas A., t..... 1 00
Jones, Ann, o..... 1 00
Jones, Ann, t..... 50
Jenkins, W. S., t..... 3 00
Kelley, E. L, bishop. 2,256 67
Keown, David, t..... 10 00
LaFraunce, Joseph, t.... 5 00
Lovell, John, t..... 15 00
Lovell, Nephi, t..... 10 00
Light, Mary E., t..... 2 00
Lambert, Sr. J. R, t.... 1 80
Mather, Will J., t..... 15 00
Malcor, Clement, t..... 23 50
Matthews, W. T., t..... 2 00
Martin, James, t..... 15 00
Mayer, Fergus, t..... 15 00
Moffet, Sr. A. W., t..... 50
Morgan, E B., o..... 10 60
Morgan, J. L., o..... 3 00
McDaniel, B. F., t..... 10 00
McLaughlin, W. O., t.... 1 25
McClane, Sarah, t..... 5 00
Nelson, Carrie R, o..... 2 00
Needham, E. H. and Julia, o..... 1 50
Needham, E. H. and Julia, t..... 3 35
Nichols, John, t..... 20 00
Paul, Wilbur B. and wife, t..... 17 00
Peat, Charles and Mary, t..... 6 00
Perry, William and Sarah, t..... 12 00
Pinkerton, Hiram, t..... 30 00
Rebedau, Joseph, t..... 1 00
Resseguie, Lucy L., t.... 20 00
Reese, David, o..... 32 50
Reese, David, t..... 6 50
Richards, Lucy J, t..... 2 75
Richards, Sibyl, t..... 1 40
Richards, William J., t... 5 00
Rush, Cyrus D., t..... 12
Sandage, Mode, t..... 6 50
Smith, Mrs. Ruth L, t.. 5 00
Snively, Sr. Ellen, t..... 1 50
Sparks, Mary A., t..... 2 00
Thomas, Oscar I. and wife, t..... 1 00
Thomas, Harry H. and wife, t..... 18 50
Thomas, O. B. and wife, t. 3 05
Turner, Benjamin and wife, t..... 10 00
Tyrrell, Sr. E M., t..... 1 50
Vanbeek, George, t..... 7 00
Watkins, John, o..... 3 00
Waltenbaugh, Jacob, t.... 6 00
Whorlow, Albert, t..... 1 00
Williams, Daniel T., t.... 2 00
Williams, Daniel T., o.... 1 00
Williams, William E., t... 06
Williams, William E., o... 50
Williams, Emma, t..... 2 00
Wilson, W., t..... 3 00
Willey, Charles E, t..... 30 00
Wilkinson, William, t..... 7 30
Wilkinson, James, o..... 2 00
Wilkinson, James, t..... 61 70
Weld, Mrs. Mary, t..... 5 00
Williams, Joseph T., t.... 15 00
Young, A. B., t..... 35 00

Total..... $3,795 69

Expenditures.

Anthony, Sr R. J, f.....200 00
Baggerly, I. P., f.....280 00
Bell, T J, f.....200 00
Clapp, J. C., f.....240 00
Clapp, J. C., personal..... 20 28
Campbell, Duncan, f.....160 00
Gillen, Mrs. J. W., f.....160 00
Hayer, Eli, f.....120 00
Lambert, J. R., f.....160 00
Rodger, Sr. M., f..... 59 01
Roberts, I. N., f.....120 00
Scott, C., f.....240 00
Smith, F. A, f.....300 00
Smith, A. H., f.....280 00
Smith, Heman C., f..... 70 00
Stedman, E A., f.....200 00
Turpen, M. M., f.....280 00
Weld, F. M, f.....160 00
Weld, F M, personal..... 37 00
Wight, J. W., f.....240 00
Wight, J. W., personal... 2 00
Bennett, J. D., a..... 4 00
Bennett, Sr. Alma, a..... 11 86
Case, Sr. J. M., a..... 13 19
Hogue, Abbie, a..... 1 05
Mason, E. S., a..... 5 13
Page, E. L, a..... 19 19
Pickle, Mrs., a..... 12 68
Richey, Sr. C. A., a..... 24 32
Shippy, John, a..... 46 62
Shoemaker, Sr. R., a..... 5 91
Expense, office fixtures, etc..... 60 40
Graceland College (coal) 67 25
Interest on overdraft..... 3 60
Discount on sale of cow... 10 00
Coal house..... 60 00

Total..... $3,873 49
Due Bishop Anderson..... 77 80

$3,795 69

DES MOINES DISTRICT.

William C. Nirk, Agent.

Receipts.

Bear, Robert..... $ 25 00
Briggle, Florence..... 1 00
Batten, Maggie..... 1 00
Bouton, Sarah E..... 9 00
Batten, Daniel and wife.. 6 20
Batten, Parley P..... 3 00
Boatwright, V. and wife. 6 00
Briggle, Jennie..... 1 00
Chandler, Hattie..... 3 70
Chandler, W R..... 10 00
Clark, Elmer..... 5 00
Chandler, Fannie..... 9 00
Clark, Elber and wife..... 11 52
Clark, Hattie..... 5 00
Carpenter, J. G..... 15 00
Doss, Alta..... 1 00
Doss, Adeline..... 25
Doss, Louise..... 25
Doss, Mary E..... 50
Doss, Lucy C..... 5 00
Doss, Mary..... 2 00
Earhart, Wilber C..... 4 00
Freel, Anein..... 5 00
Finney, Sarah A..... 1 00
Freel, Ancil..... 2 00
Gunsolley, V. W..... 4 50
Gunsolley, Olive F..... 3 50
Griffin, William..... 50 00
Griffin, Ivie..... 5 00
Holmes, Nellie M..... 4 00
Hayer, Ella B..... 12 86
Hand, William I..... 26 00
Hand, C. E..... 65 00
Hidy, William C..... 1 00
Harvey, Lena..... 5 25
Harvey, Alexander and wife..... 5 00
Hand, Henry C..... 10 00
Hughes, Thomas..... 10 00
Hughes, Mattie..... 9 55
Johns, Evan J..... 10 00
Johnson, Charles R..... 2 50
Jemison, Pearl..... 20
Jemison, Marshal..... 2 15
Kennell, Mary J..... 2 00
Lentz, Litha..... 5 00
Martin, Chas. and Nellie. 24 50
Myers, Rachel..... 6 00
Merrill Ezra..... 12 40
Mead, W. C..... 1 25
Mowrey, P. W..... 2 00
Mowrey, Winifred..... 1 00
Mowrey, Mary A..... 3 00
Miller, Serilda..... 3 00
Needham, John..... 5 00
Nirk, Anna M..... 5 00
Peters, C. J.....261 00
Peters, Mary E..... 2 00
Pyle, Jennie..... 1 00
Park, N. P..... 20 00
Pratt, Henry..... 20 00
Pratt, Helen..... 3 00
Pringle, Elsie..... 6 00
Park, William..... 20 00
Patten, Charles and wife. 23 00
Rawson, William..... 27 50
Rowley, C..... 5 25
Rawson, Mary..... 10 00
Reams, James C..... 26 00
Russell, S. A..... 10 00
Sabin, Lena..... 8 00
Shimel, Jessie..... 35 00
Stamm, N..... 1 00
Sister..... 7 00
Teakle, Corda..... 5 00
Thomason, Osmond.....117 50
Thomason, Henry M. and wife..... 14 00
Watson, H. T..... 32 30
Wells, Fred..... 5 00
Weems, N. H..... 10 00
Wasson, Melissa..... 10 00
Walls, Belle..... 3 00
Waltenbaugh, Jacob.... 3 00
Widermuth, J. C..... 10 00

Total..... $1,124 63

Expenditures.

Due agent January 1, 1900..... $ 5 69
M s. F. J. Kephart, f.... 228 00
Mrs. T. J. Sheldon, f... 68 00
Mrs. J. W. Morgan, f.... 200 00
E. L. Kelley, Bishop.... 568 01
N. Stamm, e..... 2 50
T. J. Sheldon, e..... 14 00
W. H. Kephart, e..... 15 00
J. W. Morgan, e..... 15 90
D. M. Rudd, e..... 5 00
J. F. McDowell, e..... 3 00
Exchange..... 43

Total..... $1,124 63

EASTERN DISTRICT.

John Heide, Agent.

Receipts.

Due church January 1, 1900..... $319 11
Bailey, O. H., o..... 50
Brooks, Nina, t..... 30 00
Brooks, D. S. and wife, t..... 22 10
Bradley, James..... 10 00
Crawford, Mary..... 7 00

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Davis, May..... 4 00
Dulin, Lovina..... 10 00
Drake, M. P..... 7 00
Drake, Mary..... 1 45
Dykes, C. G..... 10 00
Dewalt, Milton..... 20 00
Drumberger, Samuel.... 3 00
Eckhart, Mary..... 200 00
Fereday, Ida..... 5 00
Goodrich, Belle..... 5 00
Green, O. E..... 55 00
Green, R. M..... 30 00
Green, Ellen W., o..... 1 00
Haller, Lizzie, t..... 22 50
Hodges, John..... 5 00
Heide, John..... 83 70
Heide, Amos..... 5 90
Heide, Clarence, o..... 25
Heide, Eddie..... 25
Harvey, Myrtle, t..... 12 00
Hines, Mary A..... 2 00
Jackson, George..... 264 00
Jackson, Margaret..... 37 50
Joy, Sr..... 1 00
LaRue, Will..... 15 00
McRae, John..... 5 00
Monson, August..... 41 35
Myatt, Louisa..... 15 00
Newlin, John A..... 30 00
Palsgrove, Joan K..... 3 00
Palsgrove, D. L..... 44 95
Roush, Martha..... 7 50
Robinson, Ezra..... 10 00
Schrunk, Pauline..... 7 50
Schrunk, Lucy..... 40 00
Stoll, Will..... 81 50
Stoll, Mary F..... 9 00
Shippy, C. S..... 20 00
Smith, Robert..... 5 00
Sutton, Anna..... 5 00
Sutton, Pearl..... 2 00
Seward, George..... 12 00
Striley, Emery..... 50
Teeple, Milton..... 15 00
Voelpel, E. W. and wife.. 30 00
Wright, C. P..... 50
Wilson, James C..... 3 05
Wilson, William A..... 15 70

Total.....$1,592 81

Expenditures.

Bailey, O. H., f.....$ 85 00
Bailey, O. H., e..... 29 00
Chapman, Grandma..... 15 00
Hills, L. E., f..... 30 00
Heide, John, e..... 7 45
Kelley, E. L, Bishop.....700 00
LaRue, Will, e..... 20 00
Sutton, J. R, f.....155 00
Sutton, J. R., e..... 26 00
Sheldon, T. J., f.....160 00
Sheldon, T. J., e..... 27 00
Smith Rosa..... 5 00

Total..... .....$1,259 45
Due church..... 333 36

$1,592 81

FREMONT DISTRICT.

William Leeka, Agent.

Receipts.

Due church January 1, 1900..... .....$435 70
Beckstead, Lizzie, t..... 10 00
Beckstead, Frank and wife, t..... 30 00
Beckstead, Miss Ora, t..... 20 00
Badham, Amazon, t..... 12 00
Bowman, Jessie, t..... 2 00
Children of Tabor branch, t..... ..... 6 20
Comstock, James and wife, t.....120 00
Dunsdon, James and wife, t..... 20 00
Dungee, F. G., t..... 15 00
Davidson, A. J., t..... 5 00
Dyke, Simon, Jr., t..... 10 00
Ettleman, David and wife, t..... 90 00
Greenwood, Alice, t..... 6 00
Greenwood, Emma, t..... 5 00
Goode, Frank and wife, t. 30 00
Goode, Joseph and wife, t. 33 70
Goode, Charles and wife, t 50 00
Green, Frank, t..... 22 50
Garver, John F., t..... 25 00
Gaylord, LeNora, t..... 6 00
Hills, Sarah, t..... 22 50
Leeka, R. B, t..... 40 00
Leeka, William, t.....500 00
Moore, J. C., t..... 10 00
Mortimore, A. T. and wife, t..... 10 00
Powles, Mary F., t..... 8 01
Roberts, Charles M., t.... 5 00
Roberts, Lucy, t..... 2 15
Roberts, J. V, t..... 1 00
Redfield, J F, t..... 32 50
Ring, Margaret and Jane, t..... 5 00
Seward, Amanda, t..... 5 00
Shaw, Clark, t..... 2 50
Skank, G. F., t..... 55 50
Skank, Ethel I., t..... 10 00
Steele, Arthur, t..... 10 00
Stephenson, Jennie and Russell, t..... 2 45
Wilcox, E. S., t..... 15 00

Total $1,690 71

Expenditures.

Henry Kemp, f..... .....180 00
O. B. Thomas, f.....240 00
I. M. Smith, f.....120 00
Charles Fry, e..... 10 00
Lydia Walling, a..... 10 00
Abstract title, Hamburg church..... 8 25
E. L. Kelley, Bishop.....$556 36

Total $1.124 61
Due church.....566 10

$1,690 71

GALLAND'S GROVE DISTRICT.

C. J. Hunt, Bishop.

Receipts.

Due church January 1, 1900 ....$219 51

Deloit Branch.

Dobson, Thomas C. and Marie.....$ 55 00
Dillivan, Sarah A..... 3 00
Diem, Fred H..... 7 00
Edson, Elizabeth B..... 85 00
Gardner, Lucy A..... 1 00
Horr, James..... 2 00
House rent in Arion..... 12 00
Johnson, Morris E..... 4 00
Johnson, Jennie..... 2 00
Jordon, Melissa L..... 2 00
Keith, Cassie..... 50
Lewis, John J. and Louisa..... 3 00
Myers, Edna..... 25
Myers, Bee..... 25
Myers, Oaker..... 1 50
Myers, J. G. and Ida J... 10 00
Myers, Sarah A..... 26 00
Miller, Rebecca E..... 15 00
McKim, Ethel..... 4 00
Olson, James M. and Sarah E..... 29 00
Richardson, Mary I..... 1 00
Rounds, Nellie M..... 1 00

Pilot Rock Branch, Cherokee County.

Crippen, Albert R. and Belle..... 6 20
Hayes, Nathan H. and Catherine..... 55 00
Patterson, Alfred..... 5 01
Sheld n, Nelson V. and Ada S..... 35 00
Sheldon, James O. and Martha..... 50 00
Sheldon, Frank M. and Amanda.....115 42
Sheldon, Zenas Blair..... 2 00

Auburn Branch.

Haine, David and Amelia F..... 4 00
Keck, Mary A..... 5 00
Reynolds, Martha J..... 1 00
Reynolds, Abel B. and Martha J..... 30 00
Skinner, Moses B. and Celestia..... 5 00
Wallace, Elizabeth.....274 00

Benan Branch.

Juergens, George G. and Mary..... 10 00
Salisbury, George E. and Sarah..... 30 00
Salisbury, Benan and Martha..... 45 00
Salisbury, Orman and Ida..... 6 00
Salisbury, Herald and Pearl..... 10 00

Union Branch, Mallard.

Cross, Jane..... 1 00
Carmichael, Charles L. and Sarah A..... 15 00
Ford, Josephine..... 6 50
Hartshorn, Catharine... 30 00
Hartshorn, Manly W ...100 00
King, Darius and Julia.. 10 00
King, Albert D..... 10 00
Lincoln, Alfred F. and Minnie..... 10 00
Mite society, Rolfe, Io.. 5 00
Truog, John and Catharine..... 20 00
Wilcox, Marie J..... 5 15

Salem Branch, Shelby County.

Albertus, Mrs. John A.. 11 00
Bell, Thomas..... 6 50
Bullard, Jonathan.. ... 9 50
Bullard, W. D. and Rachel A..... 34 00
Bullard, James H. and Edith..... 5 00
Hall, David and Emeline.299 45
Hall, Alva..... 18 80
Leytham, Richard..... 5 00
Sweet, Mary..... 1 00
Sweet, George..... 5 00

Dow City Branch.

Butterworth, Elsie..... 12 50
Butterworth, James L. and Edna..... 30 00
Butterworth, Robert F.. 10 00
Butterworth, Ora L..... 50
Butterworth, Ethel W.. 50
Butterworth, Charles E. and Ida..... 6 55
Bell, Sophronia..... 2 00
Bybee, Adelia..... 3 00
Crandall, Albert and Nellie..... 3 00
Jackson, Alfred and Martha M..... 5 00
Marks, Lillie A..... 4 00
Mitchell, Julia..... 5 00
Rudd, John R. and Sereida..... 10 00
Rudd, Abel H. and May. 25 00
Rudd, Ross..... 1 00
Rudd, Vinnie..... 1 00
Schafer, Frank R. and Mary E..... 10 00
Wight, Romanan (returned)..... 2 00

Harlan Branch.

Brewster, David..... 5 00
Franklin, Thomas N. and Pearl..... .....210 18
Haskins, Joel..... 5 00

Coalville Branch.

Dixon, Samuel and Ima. 6 00
Jordison, John..... 19 00
Ray, Wm. and Lilly.... 5 00
Teasdale, Andrew, James, and Elizabeth..... 10 00

Galland's Grove Branch.

Franklin, Jeddie M. and Martha..... 41 35
Gunsolley, J. Frank and wife..... 12 00
Gunsolley, George H. and Ruth..... 32 65
Hawley, Gideon and Mary C..... 25 00
Holcomb, Oliver E. and Lizzie E..... 5 00
Jones, Thomas F. and Emma O..... 42 00
Jones, Jesse W..... 50
Jones, Ingvert L..... 50
Kingsbury, John and Rebecca..... 1 00
Peterson, Rasmus P. and Ingar..... 20 00
Pett, William and Sarah.. 50 00
Pett, John..... 10 00
Shaw, Frederick N. and Mary A..... 4 00
Shaw, John..... 4 00
Shaw, Louisa..... 00
Shumate, Fred B..... 19 00
Yeamans, Richard W. and Mary E..... 10 00

Total..... .....$2.448 81

Expenditures.

Butterworth, Mrs Charles E., f..... ....$270 00
Butterworth, Charles E., e 5 00
Carlson, Carl J., e..... 5 00
Derry, Charles, e..... 1 00
Expenses on Arion property..... 50
Hunt, Bishop C. J., (books, exchange, etc.) 20 93
Kelley, Bishop E. L.... 1 381 89
McCall, Grandma, a..... 5 00
Rudd, Sr. David M., f.....220 00
Stubbart, James M, e..... 11 00
Wight, Sr. Romanan, f....115 00
Whiting, Sr. Worden W..120 00
Wight, Romanan, e..... 10 25

Total $2.165 57
Due church.....283 24

$2.448 81

LITTLE SIOUX DISTRICT.

Alma M. Fyrando, Agent.

Due church January 1, 1900..... .....$155 05

Logan Branch.

A. A. Baker..... 2 00
Adams, Arthur H. and wife..... 21 28
Baker, Warren..... 1 00
Williams, Lillie A..... 2 50
Clulow, Nancy..... 2 50
Kennedy, Minnie..... 2 50
Kennedy, Nellie..... 10 00
Kennedy, Mark..... 1 00

Little Sioux.

Lane, J. W. and wife..... 39 25
Daywalt, Nancy, t..... 4 00
Daywalt, Nancy, o..... 1 00
Daywalt, Elizabeth..... 50
Vredenburg, Mark A..... 25 00
Peasley, S J..... 30 00
Peasley, Mary A..... 1 05
Scott, Marie C..... 2 50
Scott, Harlan J..... 4 00
Scott, George M. and wife..... 10 00
Johnson, Ann..... 47 50
Worsencroft, Priscilla..... 1 00
Stockwell, Lizzie..... 1 40
Clark, George W. and wife..... 5 00
Aldrich, B. D. and family, o..... 3 00

Gamet W. S..... 13 50
Lee, Betsy..... 50
Heistand, William..... 5 00
Silsby, Amy J..... 3 25
Conyers, Sarah..... 1 00
Cowhick, Nancy..... 2 00
Jones, Mollie..... 3 75

Missouri Valley Branch.

Pratt, C. F..... ..... 15 00
Currie, J. A. and wife..... 19 00
Parker, A. L and wife..... 5 00

Mondamin Branch.

Davis, William and wife.. 3 00
Pratt, John and wife..... 10 00
Stuart, Christie..... 1 00
Stuart, William and wife.. 10 00
Garner, John P. and wife 30 00
Gunsolley, J. E and wife.. 10 00

Magnolia Branch.

Chambers, J. E. and D. R. 60 00
Merchant, Grace L..... 11 00
Mintun, J. F. and wife... 6 40
Benson, George L..... 42 50
VanEaton, Pearl..... 1 00
Fallon, W. T..... 55 00
Harrington, Sadye..... 6 00
Hight, Edw..... 5 00
Hight, Asa and wife.....171 80
Hight May..... 4 00
Sale of wood from Garner 40 acres..... 6 50
Shupe, Sr. E. M..... 3 20
Merchant, Maggie..... 2 35
Merchant, James and wife 11 00
Maule, Donald and wife.. 20 00
Benson, Charles and wife. 25 00
Benson, John..... 5 00
Chatburn, Richard, o..... 4 00
Johnson, Elizabeth..... 4 00
Kilts, Lucinda..... 14 10

Persia Branch.

Chapman, John..... 15 00
Smith, Wm. A. and wife..100 00
Kilmer, John..... 2 00
Thomas, Thomas and wife 20 00
Atkinson, James and wife $50 00, o.....100 00
Hansen, Frederick..... 5 00
Seddon, Joseph..... 9 50
Knight, Mary..... 1 00

Union Center Branch.

Case, Frank..... 7 00
Erickson, G. E and wife.. 50 00
Jensen, Mark and wife.... 30 00
Outhouse, Ernest and wife 25 00
Outhouse, E. C. and wife. 3 00
Outhouse, Inez..... 2 50
Hoffman, Arlie and wife.. 21 00
Hoffman, A. C. and wife 27 05
Ballantyne, Emma..... 28 00
Ballantyne, R. A. and wife. 25 00
Amundson, Ole and wife. 30 00
Strand, T. O. and wife..... 5 00
Erickson, Wilma..... 15 00
Parker, M. C. and wife... 41 00
Shearer, John and wife... 20 00

Woodbine Branch.

Dungan, I M. and wife.... 10 00
Marsh, Ellen..... 5 00
Butler, Ann..... 35 50
Kibler, S. B. and wife.....240 00
Hupp, F. L..... 15 00
Binnald, Agnes..... 3 00
Booth, J. O..... 3 00
Mefford, Mary R..... 4 00
Mefford, W. G.....100 00
Mefford, Nancy E..... 2 50
Ballanger, Martha..... 1 50
Yarrington, A. J. and wife..... 10 00
Swain, H. D. and wife... 15 00
Fry, Burt E..... 20 00
Fry, Mary A..... 1 00
Martin, Maud..... 2 00
Martin, Lulu..... 3 00
Martin, Elizabeth..... 2 00
Pettit, W. J. and wife... 20 00
Sparrow, Samuel (deceased)..... 50
Thompson, Rena..... 1 00
Seeley, F. J..... 6 00
Harper, A. F. and wife.. 10 00
Oviatt, F. C. and wife...150 00
Hansen, Kate E..... 7 50
Asquith, Alice..... 6 61
McIntyre, John..... 5 00
Blackman, Alice..... 1 70
Houghton, Edward and wife..... 10 00

Total.....$2.235 56

Expenditures.

Josie E. Chambers, f...$180 00
Derry, Sr. E. H., f..... 220 00
Montague, Sr. M., f..... 180 00
Case, Alice, f..... 240 00
Case, Sr. Oscar, f..... 40 00
Crabb, Sr. J. C., f..... 220 00
McDowell, Sr. J. F., f....240 00
Mintun, Sr. J. F., f..... 360 00
Smith, Sr. W. A., f..... 160 00
Baker, Sr. J. M., f..... 160 00
Cowlishaw, William and wife..... .....118 02
Taxes on Cowlishaw 40 acres 5 82
Gallup, Forrest, a..... 10 00
Hubert Case, traveling expense to mission.... 15 00
Shupe, Sr. E. M., aid.... 8 00
Sr. Vilate, aid..... 14 78
Sr. Forgeus, aid..... 2 50
Sr. R. Gipson, aid..... 9 50
Sr. S. Corse, wood..... 3 00
Wight, J. W..... 9 50
Taxes on Garner 40 acres..... 4 94
Revenue, stationery, postage, exchange.... 9 75

Total..... .....$2,210 81
Due church..... 24 75

POTTAWATTAMIE DISTRICT.

J. P. Carlile, Agent.

Receipts.

Balance due church, January 1, 1900.....$139 40
Anderson, Anton G..... 30 00
Boyd, John..... 11 00
Baker, John..... 4 50
Beebe, C. A.....200 00
Baker, Harriet..... 4 50
Beebe, Emma D..... 55 00
Bardsley, Betsey..... 15 00
Beebe, Sr. C A..... 70 00
Butler, Sarah J..... 1 50
Currie, Martha..... 1 71
Currie, Rachel..... 2 00
Christensen, Charles and wife..... 7 50
Caffall, James and wife... 6 00
Carlile, Isaac, Jr., and wife..... 85 00
Carlile, Joshua and wife.. 60 00
Carlile, J. P. and wife.... 100 00
Christensen, J. P..... 26 62
Campbell, J. N..... 5 00
Carstensen, C. and wife...500 00
Darrington, Sr. B. J..... 1 00
Elswick, M. F. and wife. 54 05
Fisher, J. C and wife 30 00
Frederickson, P. W. and wife..... 45 00
Flowers, Jane..... 3 52
Halliday, Alice..... 12 00
Hansen, Fred and wife.... 60 00
Hanson, Hemming and wife..... 45 00
Harding, Samuel..... 5 00
Hansen, Hans..... 5 00
Hoyt, A. O..... 25 00
Hansen, Julia..... 3 00
Jensen, Martin..... 30 00
Jones, Hanna..... 6 00
Kuykendall, Rachel..... 15 00
Koupal, J. B and wife.... 10 00
Lapworth, J. R and wife 100 00
Larsen, C. C and wife..... 20 00
Liles, Sr. Wier..... 5 00
McIntosh, Emma..... 5 00
McIntosh, Catherine..... 5 00
Metsin, Sr. J. A..... 10 00
Osler, Minnie..... 2 00
Pratt, Gabrella..... 10
Pederson, Christian and wife..... 22 50
Parrish, D. and wife..... 10 00
Pederson, Pedrus..... 22 50
Riley, C. A..... 44 00
Rutter, Ann..... 6 00
Robinson, Sr. L. A..... 2 00
Rasmussen, Christena.... 2 00
Roberts, Mary..... 20 00
Stewart, Lola M..... 8 20
Scott, Jennie E..... 4 50
Tidwell, Helen M.....111 45
Terry, Esther..... 1 55
Underwood, S. W. and wife..... 10 00
Wood, L. G. and wife..... 30 00
Whitmore, Christiana..... 13 00
Woodard, Carrie..... 4 00
White, C. N..... 32 00
Wood, Amanda..... 11 77
Wood, Katy..... 1 00
Winegar, Emma..... 4 00
Wood, Carl..... 1 00
Yochem, J. A.....100 00
Yochem, J. A., o..... 25 00
Yocum, Joseph..... 2 00

Total.....$2,309 87

Expenditures.

Blair, Elmer.....$ 10 00
Butler, S..... 21 00
Barnes, Mary..... 19 00
Caffall, Sr. E., f.....180 00
Chambers, R. D..... 31 00
Hansen, Dr. J. H., medical services, Bro. Alfred Swannberg..... 4 50
Kelley, E. L., Bishop..1,950 00
Jacobsen, Mary..... 4 00
Squires, Sr. J. W..... 7 50
Wyland, Dr. O. A., medical services, Sr. Elsie Jensen..... 10 00

Total.....$2,237 00
Due church.....$ 72 87

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IOWA AND ILLINOIS.

NAUVOO DISTRICT.

George P. Lambert, Agent.

Receipts.

Due church January 1, 1900	$ 53 52
Beer, Florence, t	1 10
Bishop, Isabelle, t	2 00
Bishop, Isabelle, o	50
Bishop, Ella, t	2 00
Barton, Margaret, o	50
Craig, Charles W., t	13 00
Davis, Sarah A., t	3 00
Dowdall, Electa A., t	2 00
Furrows, Mary, t	1 00
Giles, Edward, t	2 25
Gipson, Annie J., t	1 50
Horton, Elizabeth, t	6 00
Horsey, Katherine, t	5 00
Haines, Cassie A., o	1 00
Jacobs, Alice, t	2 65
Johnson, Frederick, t	80 00
Johnson, C. A., t	3 60
Johnson, Hortenza, t	1 00
Kastner, Dorothy, t	5 00
Kelley, E. L, Bishop	107 94
Lambert, Annie J, t	1 20
Lambert, William T., t	100 00
Lambert, Hattie J., t	2 50
Lambert, George P., t	45 00
Luke, J. W., o	50
Morgan, John L., o	10 40
Morgan, D. L., t	1 00
McDonald, Lavina, o	2 50
McDonald, F M, o	3 50
McKiernan, James and Hattie, t	10 00
Nevin, Jeannette, o	50
Ortleb, William, t	44 00
Pitt, Henry T., t	10 00
Prier, John, o	50
Salisbury, Don C., Sr., t	17 00
Sargent, Ellen L, t	5 00
Schweers, Frederick, t	12 80
Stobaugh, J. W. and wife, o	2 00
Smith, Emma N, o	3
Tripp, Solomon, t	9 00
Winter, Marie E, t	10 00
Williams, Daniel T, o	2 50
Wooding, Matilda M, t	5 00
Wallace, Osa O., o	1 00
Wallace, Mary A., t	13 00
Total	$603 76

Expenditures.

Evans, John R., f	$180 00
Evans, John R., e	13 00
Gunn, Sarah J. (board, Phebe J. Hall)	11 00
Kelley, E L., Bishop	2 00
Agent's expenses	8 26
McKiernan, James, f	240 00
Taxes on church property	4 75
McClinthen, Lafayette, a	10 00
Snively, Joseph S, f	100 00
Snively, Joseph S, e	8 50
Turner, Ruth A, a	8 00
Real estate repairs	17 25
Total	$602 76
Due church	1 00

KANSAS.

NORTHEASTERN DISTRICT.

John Cairns, Agent.

Receipts.

Balance due church January 1, 1900	$ 54 09
Berry, Jane	12 00
Ballard, Mary	1 00
Buckley, James	15 00
Boston, Harry	1 00
Boston, Mary J	1 00
Burns, James	2 00
Blunt, W. C	15 00
Chew, Maggie	2 00
Corry, Julia	3 00
Donaldson, Phebe	1 00
Dettemair, Maggie	1 00
Ethridge Charles	5 00
Gurwell, William	114 90
Gurwell, Abram L	15 00
Gurwell, L. G	9 45
Green, David	1 00
Green, Janet	1 00
Hagar, Susanna	1 00
Hopkins, Mary J	2 00
Jarvis, Blanche	3 00
Johnson, Robert	30 00
Jones, James W	65 00
Johnson, John	3 00
Kelley, E. L., Bishop	60 00
Love, Christine	3 00
McGalliard, Isaac	17 00
Munns, Lillie	5 00
Miller, Elmira	17 00
Menzies, William	5 00
Menzies, Janet	5 00
Powell, Catherine	5 00
Price, Grace M	5 00
Robinson, John S	5 00
Sumner, Addie	1 00
Sprague, Alice E	4 00
Thomas, B. F	2 00
Thatcher, William T	5 00
Wise, Annas	4 00
Wolfe, Elizabeth	5 00
Wright, Manurvis C. S.	5 00
Williams, Phebe	10 00
Total	$521 44

Expenditures.

Davis, John Arthur, f	$360 00
Hudgins, J. W., f	60 00
E. L. Kelley, Bishop	20 00
Pender, W. S., e	12 00
Short, M. T., e	5 00
Total	$467 00
Due church	54 44
	$521 44

NORTHWESTERN DISTRICT.

Arthur Smith, Agent.

Receipts.

Due church January 1, 1900	$ 95 35
Elizabeth Bunt	4 00
George Bolly	3 00
Sarah Drovetta	1 00
E. H. Ebert	5 00
Bertha Fender	26 00
Sr. A. Fender	1 00
Fred Fender	2 00
Mabel Hawkins	20 00
Catharine Hawkins	22 00
L. F. Johnson	5 00
Melissa Knapp	1 50
Margaret Kelley	25 00
William and Ella Landers	10 00
H. E. Lilly	20 00
J. F. Payne	12 00
Della Patton	2 00
Mary Potter	4 98
Eleanor Nelson	2 00
Victor and Mary Rogers	1 00
L. L. and O. B. Ratcliffe	25 00
Edwin Sandy	15 00
Harvey Sandy	12 70
Lot Sandy	7 20
Seth Sandy	2 70
John Sodersiadt	46 00
Nannie Stouffer	3 00
J H. Scott	5 00
Mary Sears	10 00
Arthur Smith	40 00
Silas and Maggie Transue	14 00
Thomas E. Thompson	42 00
Simon and Mary Wheelan	6 50
Adeliza A. Wolfe	2 50
Clara Woodford	7 00
Reunion aid society	2 26
Total	$503 69

Expenditures.

E. L. Kelley, Bishop	$250 00
O. B Thomas, e	5 00
Walter Brownlee, e	10 00
Will S. Pender, e	20 00
L. F Johnson	87 00
F. J Pierce	5 00
J. F. McClure	10 00
W. H Mannering and L. G Gurwell	8 25
John A. Davis	13 80
W. H. Mannering	41 60
L. G. Gurwell	14 50
Ella M. Landers	3 70
O. Resch	8 60
A. H. Parsons	10 00
Expenses of office	5 00
Total	$492 45
Due church	11 24
	$503 69

SPRING RIVER DISTRICT.

J. M. Richards, Agent.

Receipts.

Arthur Anderson and wife	$ 20 00
Elizabeth Anderson	1 00
Frederick Anderson	1 00
Emily Anderson	13 00
B D. Andes	15 00
Richard Bird, Sr	5 00
R. M. Bradley	4 00
Jessie Bird	50
Ellen Black	3 33
George Bird, Sr	8 00
Mary Bird	7 00
Richard and Mary Bird	7 00
William Bath and wife	15 00
Ben F. Bowman	1 90
C. H. Barnett	12 00
William Clark	8 52
A. J. Carney	5 00
H. Thomas Curtis	15 00
J. Alfred Davis	1 50
William Dan	3 00
Alfred E. Davis	15 00
M. M. English	5 00
Clara Edgman	5 00
M. S. Frick	43 30
Paul Frick	4 50
Nellie Frick	2 50
A. P. Free	7 00
Amanda Frick	5 00
Sarah F Gunter	2 00
Emma Holdsworth	5 00
Mabel Holdsworth	5 00
Jessie Hart	1 00
Elmer Hart	1 50
Wilbert Hart	2 50
James L. and Sophia Hart	65 00
Mattie Jones	10 00
Richard G. Jones	40 00
George Jones	5 00
William Kirk and wife	295 00
Susan Kelley	1 05
Clara Mercer	4 00
Jennie C. Legget	3 00
Richard and Mary Martin	15 00
Maggie Martin	25
W. E. New	5 00
Sr. Pifer	13 00
Curtis Randall	11 24
Sallie E. Randall	8 10
Charles Randall	10 00
Emma Ross	3 00
Melissa Ross	4 00
Frances Ross	9 00
Mrs. Robert Ross	1 00
Ella Ross	2 50
George Ross	10 00
Ivan Richards	12 00
Ira Richards	10 00
J. M. Richards and wife	40 00
Henry Richelson	5 50
J. T. Riley	73 40
A. C. Richardson and wife	11 00
W. Resor	5 00
Charles K. Ryan	15 00
William Royer	5 00
G. E. Reyner	10 00
L. H. McCall and wife	20 00
J C Powell and wife	10 00
James A. Graves and wife	1 00
Zadie Souders	6 75
Mrs. William Souders	11 00
Sherman Stricklin and wife	1 00
M. H. Spurgeon	5 75
Dan W. Snider	5 00
Helen Sherwin	2 00
Armenia Sutherland	6 00
Orson P. Sutherland	60 00
M. F. Steffer	10 00
Max Steffins	12 00
A sister	50
A sister	2 50
Pearl W. Travis	50
Walter S. Taylor and wife	5 00
William H. Thomas	12 50
John H. Thomas	10 00
Mary Tomlinson	23 00
Sr. Tillman	50
Sr. Thatcher	25
John W. Thorp	9 00
C. C. Wilson	45 00
Elizabeth Williams	1 50
Elizabeth and Laura Williams	9 50
Emma Westervelt	75
Martin Williams	1 00
J. O. McKnight and wife	4 90
Scott M. Elder	75
Total	$1,230 74

Expenditures.

E. L. Kelley, Bishop	$260 00
Evan A. Davis, f	200 00
Arthur M Baker, f	171 00
W. S Macrae, f	174 00
S. D. Love, f	80 00
Sr. Crotts	49 50
Emily Scoville	39 50
Sr. E. M. Cato	30 00
Sr. Mary Thatcher	15 00
Sr. Bonine	5 00
W. H. Smart, e	6 00
John Alfred Davis, e	180 00
Stephen Maloney, e	2 25
W. C. Nutt	10 00
G. W. Beebe, e	1 00
F. C. Keck, e	1 25
W. E Haden, e	2 00
S. W. Simmons, e	1 00
Daniel Jellnass	2 00
Agent's expenses	3 00
Total	$1,232 50
Due agent	1 76
	$1,230 74

KENTUCKY AND TENNESSEE.

KENTUCKY AND TENNESSEE DISTRICT.

D. W. Cook, Agent.

Receipts.

Due church January 1, 1900	$ 11 31
Turner Adair	70 00
John J. Adair	15 00
Mary L. Adair	5 00
Elias P. Cook	120 00
Ballie Cook	5 70
Berber Cook	50
Willie C Cook	8 50
Ellen Cook	3 70
Mary E. Cook	3 30
Eulah M. Cook	3 25
R. Dunlap	50
J Robert McClain	15 00
William L. McClain	6 00
Munson McFadden	5 00
E. W. Nunley	15 00
Willis Oliver and wife	1 00
Samuel Roberts	14 50
Columbus Roberts	3 00
Mattie A. Roberts	1 00
John F. Roberts	1 00
Ada Roberts	1 50
Malinda Roberts	60
Alma Roberts	25
Francis A. Rosson	18 87
William Rosson	5 00
Eliza A. Snow	26 05
Charles L. Snow	14 00
William Seaton	37 00
Mary Jane Tulley	1 00
Jos. W. Williams and wife	15 50
Nancy Griffin	2 00
Hettie Griffin	2 50
A. E. Rush	1 00
A. F. Rush	1 00
Total	$434 53

Expenditures.

Charles L. Snow, f	$239 87
E. W. Nunley, f	60 00
Postage	36
T. C. Kelley, e	24 00
Total	$324 23
Due church	110 30
	$434 53

MAINE.

EASTERN DISTRICT.

Uriah M. Kelley, Agent.

Receipts.

Ames, J. N., t	$ 10 00
Beal, Lois, t	25
Beal, Lucinda J, t	50
Beal, Elihu E., t	50
Beal, Christiana, t	2 50
Beal, Hannah, t	4 50
Beal, Alonzo M., t	8 00
Beal, Fred G., t	1 00
Beal, Barney C., t	1 00
Beal, Elizabeth D., t	50
Beal, Sarah A., t	1 50
Bryant, Emily, t	1 00
Crowley, Charlotte, t	1 50
Cummings, Mary A., t	2 00
Cummings, Mamie L., t	4 00
Dauphinee, Lizzie, t	5 00
Dauphinee, Lizzie, o	50
Dobbin, Eliza, t	1 00
Dobbin, Rebecca, t	50
Drisko, H. C., t	75
Faulkingham, Eliza, t	50
Faulkingham, Mertie L. t	75
Dyer, Emeline, t	2 00
Dobbin, Ada E., t	1 00
Foote Elizabeth, t	5 00
Foss, E C., t	1 00
Friend, o	1 00
Grey, Hattie E, o	2 00
Goff, Laura L, t	4 00
Green, Mildred, t	3
Gurthrie, Ellen, t	1 00
Hinkley, C. H. and wife, t	20
Hall, Rebecca, o	1 00
Hall, Mary A., t	5 00
Ingersoll, Annie R., t	1 00
Ingersoll, W. N., t	2 00
Ingersoll, H. N., t	50
Ingersoll, Carrie, t	50
Johnson, Sarah H., t	2 30
Joy, Mary, t	2 25
Joy, Rebecca, t	2 25
Joy, Martha, t	1 50
Joy, Darius, t	2 00
Joy, David, t	1 00
Kelley, U. M., o	2 50
Kelley, Ada S., t	10 00
Kelley, A. W., t	7 00
Kelley, Mercy S., t	5 00
Kelley, Carl E., t	50
Kelley, A. B., o	1 00
Look, Mary A., t	25
Leighton, Gertie, t	50
Leighton, Anna, o	25
Lakeman, Lucretia, t	1 05
Mansfield, Lois, t	5 00
Murray, Sardina, t	1 00
Murray, Olive A., t	2 00
Norton, Susan M, t	4 00
Norton, Susan M., o	25
Norton, J. B., t	4 00
Norton, Lucy A., t	4 00
Norton, Ferdinand L., t	6 00
Norton, Eva B., t	2 00
Philbrick, P., t	2 00
Pray, Ada, t	6 50
Richardson, John, t	16 64
Rogers, Lucy, o	75
Smith, Frank P. and wife, t	3 00
Smith, Beatrice, o	10
Smith, Henry and wife, t	10 00
Smith, Annie B., o	75
Stinson, Henrietta, t	1 75
Stinson, Eva T., t	2 00
Woodward, Leman, t	2 00
Wass, Nellie, o	55
Wallace, Theo D., t	2 00
Willing workers	2 00
E. L. Kelley, Bishop	80 00
Watts, Percy, t	5 00
Total	$277 89

Expenditures.

S. O. Foss, f	$252 00
S. O. Foss, e	10 00
W. W. Blanchard, e	12 00
Poor	2 50
Postage	82
Total	$277 32
Due church	57
	$277 89

WESTERN DISTRICT.

T. C. Kelley, Agent.

Receipts.

Due church January 1, 1900	$ 31 53
Billings, Philip R	2 00
Billings, Pearl F	1 00
Blastow, Edwin	5 00
Carter, S. J	1 00
Cunningham, S. G	1 00
Eaton, Henry R	7 00
Eaton, Otis	50
Eaton, Thomas H	1 00
Gray, Damaris	5 00
Haskell, Freeman	50
Haskell, William	1 00
Hall, Nancy	10
Holland, P. J	50
Holland, Bertie	50
Hamor, George	50
Hamor, Susan	50
Holman, E E	5 00
Linnscott, George	1 00
Robbins, J. H	50
Stanley, Ida F	2 00
Seavy, D. S	12 00
Shepherd, Albert	1 00
Sullivan, Sarah M	20 00
Thomas, Julia	7 00
Tainter, Emily	10 00
Total	$117 13

Expenditures.

Blanchard, W. W., f	$99 62
Blanchard, W. W., e	4 00
Kelley, T C., e	10 66
Postage and stationery	2 59
Money orders	26
	$117 13

WESTERN DISTRICT.

S. G. Cunningham, Agent.

Receipts.

Andrews, W. M	$ 10 00
Billings, M. E	1 00
Billings, Pearl F	5 00
Billings, Rhoda A	2 00
Billings, John J	1 00
Billings, Philip R	10 00
Bray, George E	1 00
Bray, M. S	25
Black, Rufus	13
Black, Mary A	12
Cunningham, Emeline	25
Cunningham, H. A	2 50
Cunningham, Inez B	2 50
Cunningham, Bessie A	2 50
Closson, Margie	3 00
Closson, A. J	1 00
Closson, Mary	50
Closson, Agnes	50
Closson, Geneva	50
Closson, Frank	1 00
Colby, A. L	2 00
Candage, Asa O	5 00
Candage, Flossie	30
Carter, Julia	5 00
Carter, Frank	40
Carter, Alfred A	1 00
Carman, Bertha A	1 00
Dunham, A. C	5 00
Dunham, Liddie	1 50
Dortan, Addie	1 00
Eaton, Henry R	29 00
Eaton, John B	1 50
Eaton, Jonathan E	15 00
Eaton, Hattie A	2 25
Eaton, S. S	1 00
Eaton, Abbie A	50
Eaton, Charity	5 00
Eaton, Joseph H	2 00
Eaton, Ada E	4 75
Eaton, Nathan S	2 00
Eaton, Lillie M	3 00
Eaton, Emery F	20 00
Edminster, Mehitabel	15 00
Gray, Damaris	5 00
Harvey, Joseph	1 00
Harvey, Mary A	3 00
Harvey, Alonzo H	2 25
Harvey, Bertha E	1 50
Holland, Pearl J	1 50
Holman, E. E	14 20
Holman, Jennie	80

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Hamor, George..... 2 00
Haskell, Daniel..... 1 50
Haskell, Kate..... 1 50
Haskell, Freeman..... 3 00
Linscott, Rufus B..... 10 00
Newman, Horace D..... 3 00
Newman, Harold C..... 1 00
Newman, Florence E..... 1 00
Powers, Winfield..... 5 00
Powers, Joel..... 6 00
Robbins, J. H..... 1 00
Robbins, Frank..... 50
Stanley, Ida F..... 7 00
Steele, Myra G..... 4 00
Snow, Almira M..... 50
Sullivan, Sarah M..... 1 00
Smith, Flora..... 1 00
Thomas, Julia..... 6 70
Tracey, Annie..... 1 00
Webster, C. W..... 1 00
Nelson, Nancy J..... 75
A sister..... 165 00

Total $420 15

Expenditures.

W. W. Blanchard, f..... 213 00
W. W. Blanchard, e..... 4 00
S. G. Cunningham, f..... 125 00
S. G. Cunningham, e..... 9 15
Lucinda Hammond..... 20 00
H. J Davison, e..... 5 00
Stationery and stamps..... 1 00

Total $377 15
Due church..... 43 00

$420 15

MASSACHUSETTS.

MASSACHUSETTS DISTRICT.

R. Bullard, Agent.

Receipts.

Due church January 1, 1900..... $546 85
Abercrombie, Ralph W. and Isabella..... 25 50
Ames, I. B. and wife..... 2 00
Angell, Alma..... 1 00
Arnold, Henry W..... 45 00
Barnes, Michael..... 5 00
Batchelder, Inez M..... 1 00
Battey, Nancy..... 3 00
Boan, Ellen M..... 22 00
Bond, Myron H..... 25 00
Bond, Nellie M..... 11 00
Booth, Nellie..... 1 00
Boston branch offering..... 38 85
Boston mite society..... 1 00
Bowen, Lucy Waterman. 15 00
Bowers, Alfred W. and Martha..... 34 60
Bradbury, William..... 7 00
Bradshaw, George..... 18 00
Bradt, Eleanor..... 10
Bradt, John and Clara..... 3 50
Brietsman, Ferdinand..... 3 00
Brown, Lottie..... 20
Burlingame, Ruth A..... 26 00
Burnham, George..... 272 69
Busiel, Frank P. and Julia C..... 14 75
Carter, George E..... 10 00
Chase, Abbie W..... 14 50
Chase, Belmont R..... 6 00
Chase, Mary R..... 10 00
Chase, Rosa..... 2 50
Chase, Sylvia B..... 6 00
Clark, Sarah..... 25
Coombs, Carrie..... 10 00
Coombs, Charles..... 4 00
Coombs, Etta..... 45
Cottrel. M. B..... 7 00
Crocker, Arthur L..... 70 00
Dane, Albert..... 100 00
Dennisport, a sister..... 1 00
Dennisport, a sister..... 1 00
Dennisport, a sister..... 1 00
Dennisport, a sister..... 50
Dennisport, a sister..... 50
Edwards, J. L. and wife.. 5 00
Eldredge, Sylvia C..... 1 00
Eldredge, N. C..... 24 00
Fairclough, Mabel..... 2 00
Fairclough, Mary J..... 5 35
Fall River ladies' aid society..... 5 00
Farrell, Ralph W..... 3 00
Fenner, William..... 7 50
Field, Almira..... 50
Fillmore, Gertrude..... 30
Fisher, E. H..... 36 00
Fisher, M. C..... 201 60
Fox, E. A..... 30 00
Frazer, Allen..... 7 50
Gates, George H..... 25 50
Gerrish, Clara D..... 37 50
Glover, Eva..... 5 30
Glover, Grace..... 05
Glover, Julia A..... 3 00
Goff, Georgia..... 1 50
Gondolf, Mabel..... 6 00
Gondolf, Matthias and Ellen..... 1 00
Granger, Ann..... 2 80
Grinnell, Ella..... 7 00
Groll, Maud A..... 1 00
Hall, Clara Gates..... 2 00
Heap, John and Mary A. 2 50
Helping hand society, Dennisport..... 5 39
Hemmerley, Helen..... 2 90
Hemmerley, Henry E. and Clara..... 25 84
Holmes, Nellie E..... 12 00
Holmes, Ora V..... 21 00
Interest on deposits..... 1 10
Jesse, August E..... 1 00
Joy, Daniel..... 14 50
Joy, Lydia..... 3 00
Johnson, Alice..... 30
Johnson, Earle..... 25
Johnson, Herbert..... 25
Johnson, May..... 4 25
Johnson, Noble..... 1 00
Kelley, Barbara..... 2 50
Kenty, Alex..... 10 00
Lake, Charles H..... 20 00
Leather, Mary..... 5 00
Leather, Anna..... 5 00
Leckney, Adolph..... 22 25
Leckney, Anna..... 4 85
Leland, Alice..... 5 82
Leland, B. W..... 41 50
Leland, W. B..... 11 43
Lewis, Lorenzo H..... 31 00
Lippett, Celia..... 20 00
Lippett, Albert..... 15 00
Lippett, Eliza..... 5 00
Linney, Thirza..... 2 00
Linnell, Dean S..... 1 00
MacKay, Margaret P..... 9 44
McGuire, Thomas..... 1 00
McKee, Mary..... 70
McKenna, J. F..... 35 00
McKinnon, James..... 50
McPhee, Clara..... 25 00
Monk, William..... 2 00
Moore, Catharine..... 10 00
Moore, Lizzie..... 3 10
Moore, Thomas H..... 2 25
Montgomery, Ira and Caroline..... 1 00
Mortimer, Mary E..... 2 00
Mortimer, Sarah J..... 3 75
Mottashed, Fred J..... 20 00
Newcombe, Owen L. and Hannora..... 28 50
Nickerson, A..... 9 75
Nickerson, Dora..... 1 00
Nickerson, Hattie G..... 19 35
Nickerson, Nehemiah R. 29 66
Nickerson, Sylvia..... 2 60
Oatley, Florence..... 50
Payne, G. F..... 5 00
Perry, Carrie..... 10 00
Petty, Amanda M..... 15 50
Pierce, Arthur B..... 30 79
Pierson, Laura..... 45
Potter, Mary..... 1 00
Raymond, Frank P..... 5 00
Rayner, Daniel..... 8 50
Reumert, Hannah..... 4 00
Robbins, Lydia A..... 1 00
Roberts, Asa F..... 2 00
Rogers, Fred..... 38 00
Rogers, Mary C..... 1 00
Rogers, Mary E..... 5 00
Searle, Lillian..... 3 00
Searle, Ransom J..... 2 00
Sears, Bessie..... 5 00
Sears, Calvin..... 3 50
Sears, Lucy H..... 3 50
Sears, Myra..... 9 00
Sears, Nettie..... 10 00
Sears, Tressa..... 7 00
Shaw, Daniel T..... 11 60
Shaw, Henrietta Coombs 2 60
Sheehy, Orilla..... 5 00
Sheehy, Ruth M..... 26 70
Shepherd, A. A..... 25
Sinclair, W. A..... 1 00
Siddell, John..... 25 00
Simpson, Hibbert D..... 8 50
Smith, Delmont..... 5 00
Smith, George H. and Florence..... 10 00
Smith, Sarah J..... 5 00
Spinnett, John P..... 15 00
Sprague, Elizabeth..... 1 75
Staples, Hattie E..... 20 00
Staples, Idella F..... 20 00
Staples, Edna M..... 6 64
Staples, Eva S..... 2 00
Stearns, Eleanor..... 3 00
Stevens, Elnora..... 2 00
Suttill, John..... 100 00
Toombs, Delphina..... 1 25
Toombs, Otis..... 1 25
Thayer, Harvlin and wife 5 00
Travers, E. L. and Leah.. 1 00
Vickers, Kate..... 60
Warren, C. S..... 17 00
Warren, C. S., Jun..... 95
Waterman, Sarah A..... 4 60
Webster, Abbie..... 2 00
Wetmore, Wallace..... 70
Whipple, Charles..... 15 50
Whipple, Palmer G. and wife..... 4 00
Whipple, Thomas G..... 11 22
White, P. H..... 6 45
Whitehouse, Levina S..... 6 20
Whiting, Thomas..... 5 00
Whiting, Beatrice..... 60
Whiton, Mary C..... 1 00
Wilbur, L..... 1 25
Wilcox, Lottie B..... 18 00
Wixon, Adelia..... 3 00
Wixon, Thankful..... 1 00
Wood, Annie..... 2 00
Wood, Cyrus W..... 6 00
Wood, Sarah..... 12 00
Wood, Welton..... 21 50
Wylie, William and wife. 8 00
Young, Charles W..... 11 00

Total..... $2,903 22

Expenditures.

Bond, M. H..... $ 50 00
Bond, Nellie..... 240 00
Britton, Olive..... 36 00
Bullard, Lilla..... 565 00
Bullard, R..... 205 26
Davison, H. J..... 5 00
Hansen, Mrs. M. P..... 18 50
Joy. Effie G..... 70 00
Kelley, E. L., Bishop..... 650 00
Kelley, W. H..... 51 00
Mileage..... 42 90
Riddler, Ann..... 3 00
Bullard, R., expense former year..... 85 00
Rich, C. H..... 20 00
Robley, Annie..... 315 00
Robley, G. W..... 49 34
Sheehy, F. M..... 20 00
Sheehy, Orilla..... 240 60
Smith, John..... 46 94
Stationery..... 2 40
Wattez, A. N..... 5 00
Wetmore, Grace..... 5 00
Wetmore, J. W..... 9 00

Total expenditures..... $2,734 34
Due church..... 168 88

MICHIGAN.

EASTERN DISTRICT.

Andrew Barr, Agent.

Receipts.

Due church January 1, 1900..... $513 84

Port Huron Branch.

Hannah Biglow..... 60
Gertrude S. Hardy..... 50
George R. McCoucha, t... 12 50
Carrie McCoucha..... 12 50
Joseph J. Emlaw, t..... 1 00
Arthur Purman, t..... 5 00
Abel Klienstiver, t..... 50
Joanna Harris, t..... 50
Nancy Walker, t..... 25

East Fremont Branch.

George Smith, t..... 3 00
Mary A. Stevens, t..... 5 46
Mary H. Harvey, t..... 1 00
George Clark and wife..... 10 00
Robert Paton, t..... 3 00
Mary Ellsworth, t..... 3 50
Albert Cline, t..... 20 00
Emma Cline, t..... 12 00
Frederick C. Stevens, t... 5 00
Iva B. Stevens..... 02
Sarah Reeves, t..... 1 00
James Reeves, t..... 1 00
John Grice, t..... 1 00

Bayport Branch.

Elizabeth Perry, t..... 17 00
Robert Perry, t..... 5 00
William H. Dowker, t..... 7 00
William Dowker, t..... 10 00
Hannah Dowker, t..... 10 00
Rachel Dowker, t..... 90
Eugene Wyman, t..... 5 50
Ellen Dutcher, t..... 7 10
Nancy Dowker, t..... 1 50
Peter Petty, t..... 6 00
Nevada Harder, t..... 16 00
Harve Dutcher, t..... 2 00
Emma Brackenbury, t... 2 55
Derinda Petty, t..... 1 50
Lillie Smith, t..... 5 00
Pearl Dutcher, t..... 2 50
Mattie Burr, t..... 13 50
Francis C. Smith, t..... 50
Carrie McCreedy, t..... 1 40
Anna Harder, t..... 5 00
Anna Petty, t..... 2 00
Emma Kohl, t..... 2 00

Buel Branch.

Susanna Leavett, t..... 1 00
Elizabeth A. Sweet, t... 3 00
Jared L. Sweet, t..... 10 00
George C. Leavett, t.... 3 00
Agnes Leavett, t..... 3 00
Isaac Leavett, t..... 20 00
Mary McInnis, t..... 5 00
Grace McInnis, t..... 4 00
Selina Baum, t..... 25
Nancy Hicks, t..... 2 00

German Branch.

Dora Stark, t..... 2 50
Emma Bettcher, t..... 2 00
Herman Stark, t..... 5 00
Louisa Stark, t..... 2 00
John Paton, t..... 5 00
Catherine Cadow, t..... 2 00
Eleanor Fetting, t..... 1 00
William Fetting, t..... 3 00
Augusta Fetting, t..... 50
Otto Fetting, t..... 3 50
Norman Paton, t..... 3 00
August Fetting, Sr., t... 4 00
Jennie M. Fetting, t.... 3 00
William Stark, t..... 1 00
Annie Stark, t..... 50
August Fetting and wife, t..... 5 00
Roy E. Fetting, t..... 10

Applegate Branch.

Frank O. Benedict, t.... 15 00
Robert H. Huston, t..... 5 00
Jennie Huston, t..... 5 00
William Surbrook, t..... 1 00
Susan M. King, t..... 50
John Mills, t..... 9 00
Elizabeth M. Mills, t.... 6 00
Andrew T. Barr, t..... 4 00
Grace B. Surbrook, t.... 25
Mary Surbrook, t..... 50
Phebe Benedict, t..... 1 00
Peter Surbrook, t..... 1 00
Clark Vincent, t..... 1 00
Ella Benedict, t..... 2 15
Andrew Benedict, t..... 10 00

Pidgeon River Branch.

Julius Carr, t..... 75
Hannah Warren, t..... 2 10
Christopher Warren, t.. 1 00
Nancy Walsh, t..... 50
Irena Carr, t..... 50
Katy Hinton, t..... 45
Matilda Greer, t..... 1 80
Mary J. Corbett, t..... 5 00
Albert Thomas, t..... 2 00
George A. Crouch, t..... 25
Benjamin F. Bates, t..... 1 50
Delaria Bates, t..... 75
Alvin Smith, t..... 3 00
Albert Smith, t..... 3 00
Hannah E. Thomas, t..... 2 00
Alice E. Thomas, t..... 2 00

Vassar Branch.

Henry Hocknell, t..... 29 20
Barbara Hocknell, t..... 9 25

Black River Branch.

Bruno Diem, t..... 10 00
Robert Diem, t..... 13 00
Hattie Kearns, t..... 1 75
Herman Diem and wife t. 28 50

Flint Branch.

Hattie Burns, t..... 50
Carrh E. Ball, t..... 20 00
Jennie Gibson, t..... 25
Porter Hutchins, t..... 2 00
Amelia Hutchins, t..... 1 75
Arley Haun, t..... 1 75
Bertie Johnson, t..... 1 00
Frank Leverton, t..... 1 00
Stephen Levulette, t..... 50
George Lynch, t..... 3 50
Estes McAlley, t..... 2 25
Frank Tree, t..... 1 00
Annie Leverton, t..... 50
Edith Tree, t..... 1 50
James Powers, t..... 2 68
Alma Haun, t..... 10
Osro J. Haun, t..... 73
Mary Becker, t..... 28 50
Sophia Collins, t..... 12 00
Beth Burns..... 10
George Burns, t..... 75
William Popplewell, t.... 75
Ethel Popplewell, t..... 75
Myron Tree, t..... 25
Onleson Sturrit, t..... 10
Mary L. Henderson, t..... 1 00
Ida Haun, t..... 50
Laura Carpenter, t..... 1 00

Maple Valley Branch.

Anna McKernan, t..... 7 85
Jennie Wood, t..... 4 00
Thomas Young, t..... 3 00
Amanda Young, t..... 2 00
Susan Koyl, t..... 2 25
Mathinas Schell, t..... 25
Julia Schell, t..... 25
Cora Johnston, t..... 1 70
William Schell, t..... 50
John Kake, t..... 70
Jemima Pearson, t..... 5 00
Adeline Vanduzer, t..... 6 70
Samuel McGeachy, t..... 1 00
John Johnston, t..... 50

Juniata Branch.

Orilla Laur, t..... 75
James Laur, t..... 75
Edward Reeves, t..... 1 00
Fanny Baxter, t..... 3 45
John Hartnell, t..... 4 88
Elizabeth Hartnell, t..... 4 88
Dora Baxter, t..... 1 30
Elizabeth Boyer, t..... 1 00
Sarah Kilbourn, t..... 1 00
F. H Baxter t..... 2 60
Juniata branch..... 4 80
William Watson, t..... 25 00
Emma Watson, t..... 25 00
Susan Kilbourn, t..... 40
Elizabeth Kilbourn, t..... 1 25

St. Johns Branch.

John McGregor, t..... 10 00
Robert Brown. t..... 1 00
William J. Campbell, t... 9 00
Henry Sheffer, t..... 1 00
Hugh G. Campbell, t..... 1 00
Ida Farley..... 25
Rhoda Provost..... 13
Minnie Campbell, t..... 5 25
Henry H. Campbell and wife, t..... 25 00
Martha Nichols, t..... 1 00
Ida Sherman, t..... 1 50
Charles Sherman, t..... 1 00

Huron Center Branch.

William G. Coddington, t..... 5 00
George Allan, t..... 5 00
Murdock McDonald, t..... 9 00
Julia McDonald, t..... 2 50
Elizabeth Breakie, t..... 2 50
John Breakie, t..... 2 50
Minnie Breakie, t..... 3 00
Martha Givens, t..... 1 50
John Hunter, t..... 5 00
Rachel M. Coddington, t.. 29 35
Alvara Watts, t..... 2 25
Mary L. Hunter, t..... 1 00
Lizzie Allan, t..... 5 00
Emma Givens, t..... 1 00
Calvin Ledsworth, t..... 5 00
Enoch Ledsworth, t..... 2 00

St. Thomas Branch.

Thomas Rawson and wife, t..... 11 70
Joseph Barss, t..... 1 75
Eleanor Barss, t..... 50
Richard Rossor, t..... 1 25
Laura Rossor, t..... 2 75
Emma Volz, t..... 8 00
William Volz, t..... 1 50
Lena Volz t..... 4 35
Martha Volz, t..... 2 00
Frederick Volz, t..... 20 00
Alexander Trescott and wife, t..... 5 47
Mariah Yager, t..... 1 00
Jerry Moran, t..... 15 00
Charles Morgan and wife, t..... 50
Lewis Binder, t..... 10 00
Isabella Nye, t..... 25
Esther Moore, t..... 25
Samuel Brown and wife, t..... 2 20
Lizzie Volz, t..... 1 00
Elizabeth Ledsworth, t.... 1 50
Charles Ledsworth, t..... 3 50
John Brown, t..... 25
Michael Yager, t..... 1 00
Albert Barss and wife, t.. 2 38
John Stocks, t..... 25
Esther Hewitt, t..... 1 00

Sigel Branch.

John G. Morgan, t..... 20 00
Jane Morgan, t..... 1 00
James Morgan, t..... 2 00
Matilda Gager, t..... 4 00

St. Clair Branch.

Martha J. Skinner, t.... 8 60
Martha M. Skinner, t.... 3 00
George H. Skinner, t.... 6 80
Henry Lively, t..... 1 00
Martha Lively, t..... 1 30
Mary Brown, t..... 1 10
Martha A Wortz, t..... 1 00
Ezra Wortz, t..... 25 00
Middleton Howison, t.... 2 50
Andrew Howison, t..... 2 50
Henry Anderson, t..... 3 00

Lebanon Branch.

Peter McDonald, t..... 2 00
Richard L. Provost, t.... 50
Cora L. Provost, t..... 50
Richard Provost, t..... 50

Forester Branch.

Sarah J. Rushton, t..... 50
Lois Conklin, t..... 3 66
Elizabeth Robison, t..... 50
Annie Hall, t..... 22 00
Charles Badgro and wife, t..... 1 00
Andrew Barr, t..... 3 00
Catharine A. Barr, t..... 3 00
William Conklin, t..... 2 50

Bell River Branch.

Mary Terry, t..... 3 00
Ann Summers, t..... 5 00
John J. Harrison, t..... 10 00
William O. Harrison, t.. 1 00
Chester B. Harrison, t.. 2 00
William Powell, t..... 3 00
Margaret Powell, t..... 1 00

Cass River Branch.

Joseph Simmons, t..... 50
Mattie Peer, t..... 25
Henry Peer, t..... 1 00
John Simmons, t..... 2 00
John Henry, t..... 1 55
Vincent Chase, t..... 25
Hattie Peer, t..... 1 50
Melissa Parrot, t..... 75
David Larmer, t..... 1 00
Elizabeth Larmer, t..... 1 50
Sarah Pangman, t..... 1 10
Margaret Parrott, t..... 1 00
Christopher Pangman, t. 50
James Pangman, t..... 95
Charles Pangman, ... 10
Ida Pangman, t..... 10
Orian Pangman, t..... 15
Christiana Gilbert, t.... 8 30
Florence Bonney, t..... 3 50
Manoras H. Bonney, t... 6 00
Jane Simmons, t..... 2 00
Annie K. Brown, t..... 2 00

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Evergreen Branch.

Sophia Davis, t..... 1 65
Lincoln Ward, t..... 25
Jennie Hunter, t..... 12 50
Emma Woodworth, t.... 1 00
George Badder, t..... 1 00
George P. Hager, t 6 00
Margaret Harvey, t..... 2 00
Melissa Roberts, t..... 10
Cynthia Cline, t..... 1 00
Robert Monroe, t..... 2 00
Amanda Ward, t..... 1 90
E. H. Durand and wife, t. 5 00
Robert S. McDonald, t..... 41 50
Grace Dempster, t..... 5 00
Amiel Mehlisch, t..... 18 00
Mabel Stickney, t..... 15 00
Mehitabel Hager, t..... 7 00
George Claus, t..... 2 25
Sarah Stickney, t..... 3 00
James Stickney, t..... 5 00
C. Ripberger, t..... 10 00
Ralph Liddy, t..... 1 00

St. Gideon Branch.

Jemima Davis..... 10
Eliza A Davis..... 2 90
Thomas H. O'Brien, t..... 2 00
William Davis, t..... 25
Flora Carpenter, t..... 25
Annie O'Brien, t..... 1 00
Susan Bailey, t..... 5 25
John J. Bailey, t..... 1 00
James W. Davis, t..... 3 00
Joseph O'Brien, t..... 10 00
A brother and wife, t..... 1 00
Benjamin Bailey, t..... 2 00

Five Lakes Branch.

Charlotte Skinner, t..... 1 50
William Jenkinson, t 8 25
Martha Jenkinson..... 3 25
George Jenkinson..... 3 00
Elizabeth Jenkinson..... 30
Jane Depero..... 1 00
Thomas Tedford..... 40
Hiram Avis..... 3 70
Charles Tedford..... 1 25
Emma Prestage..... 25
Martha Wolfington..... 10
Varian Hastings..... 1 25
Lena Hastings, t..... 1 15
Alice Fox..... 10
Rush H Fox..... 30
Paul Hastings..... 15
Leslie Hastings, t..... 50
Sheldon Hastings, t..... 55
Bennie Fox..... 05
Asael Armstrong..... 65
Martha Armstrong 05
Adie Hanry..... 25
Sarah Brown..... 50
William S. Bonney, t..... 1 00
Enos Gilbert, t..... 1 00

Total.....$1.832 98

Expenditures.

William Davis, f.....$300 29
William Davis, e..... 2 00
J. A Grant, f.....238 15
Andrew Barr, f.....240 00
Traveling expenses..... 35 27
E. J. Goodenough, f.....145 00
E. H. Durand, f.....124 00
John J. Bailey, f 120 00
Francis C. Smith, f.....165 00
John Brackenbury..... 10 10
Mrs John Brackenbury.. 15 00
John H. Lake, e..... 28 00
Columbus Scott, e..... 33 00
Money orders, postage, and paper..... 6 94

Total..... .....$1.462 75
Due church.....370 23

$1.832 98

NORTHERN DISTRICT.

J. J. Cornish, Agent.

Receipts.

Due church January 1, 1900..... $567 42
Aldred, Wesley and wife, t 9 00
Allen, James A. and wife, t 7 50
Ammerman, Altha C., t .. 50
Anness, Geo. W. and wife, t 5 00
Archer, Joseph, t..... 1 00
Archer, Hannah, t..... 7 50
Atkinson, George, t..... 5 00
Atkinson, Cynthia, t..... 5 00
Atkinson, Lucinda, t..... 50
Badder, Henry J., t..... 5 00
Badder, Henry J. and wife, t 7 08
Badder, Hannah, t..... 1 00
Baker, Clarice, t..... 50 00
Baker, Phebe, t..... 1 00
Barber, David and wife, t. 5 00
Barber, Harriet, t..... 02
Barber, Jane, t..... 2 00
Barclay, Orvill, o..... 15
Barclay, Mary L., o..... 10
Bark, Celia, t..... 75
Barrett, George, t..... 1 70
Barrett, George, o..... 10
Barrett, Etta, t..... 25
Barrett, Etta, o..... 10
Barron, Charles S., t..... 1 25
Barron, Carrie E., t..... 83
Bartley, William, t..... 4 25
Bartley, Sarah A., t..... 1 00
Bartlett, Enoch, t..... 30
Bartlett, Luella J., t..... 42
Bartlett, Luella J., o..... 05
Bartz, Peter, t..... 3 00
Bartz, Mariah, o..... 66
Bashaw, Elmira, t..... 50
Beck, William, t..... 1 00
Beckley, James R., o..... 1 65
Bedore, Paul P., t..... 50
Bennett, William J. and wife, t..... 5 00
Bennett, William J., t..... 50
Bennett, John W., t..... 25 00
Bennett, John W., o..... 3 00
Bennett, Hannah, o..... 2 00
Bennett, Bessie, t..... 3 00
Bernhart, Maud, o..... 50
Berve, Amos and wife, t.. 5 00
Bidwell, Julia, t..... 1 00
Blackman, Pitt, t..... 30
Blackman, Pitt, o..... 1 00
Blackman, Ellen, t..... 1 50
Blackmore, Edward C. and wife, t..... 21 00
Blackmore, Edith, t.. 70
Blackmore, Ina, t..... 50
Blackmore, Mary Ann, t.. 1 50
Blackmore, Benjamin, t... 50
Blasdell, Bessie, t..... 1 50
Blasdell, Edna I., o..... 50
Blasdell, Frank, t..... .... 4 00
Blasdell, Lydia, t..... 2 50
Blue, Nancy P., t..... 2 00
Bogue, Ezra B., o..... 50
Boomer, Milo, t..... 2 00
Boomer, John, t..... 1 00
Boomer, Coral, t..... 1 00
Boshaw, Richard, t..... 1 00
Boshaw, Lucinda, t..... 50
Bowers, Phebe, t..... 5 10
Bracey, William, t..... 50
Bracey, Eliza, t..... 1 00
Bracey, Eliza, o..... 25
Brackenbury, Ella, o.... 25
Brackenbury, Josie, o... 12
Brackenbury, Louise, t.. 25
Brackenbury, Lottie, o.. 05
Brackenbury, Cora, o.... 10
Brearley, Mathew and wife, t..... 12 50
Brintnell, Jane, t..... 5 22
Brintnell, Edward, t..... 08
Brintnell, Aaron, t..... 5 16
Brooks, Rose, t. 76 25
Brooks, William, t..... 1 00
Brooks, Charles A., t.... 2 25
Brown, Ida, t..... 2 85
Brown, Mary, t..... 2 50
Brown, George E., t..... 50
Brundage, Frank and wife, t 1 00
Buckley, Walter P., t.... 1 40
Burns, Hattie, t..... 40
Burr, Abraham, t..... 1 00
Burt, George W., t..... 3 00
Burt, Maggie, t..... 2 00
Burtch, James, t 1 25
Burtch, Emma, t..... 7 00
Burtch, David G. and wife, t..... 3 00
Burtch, David, t..... 1 00
Burtch, Sarah, t..... 25
Byce, Grant W. and wife, t..... 5 00
Byce, Ann C., t..... 3 00
Byce, Mary, t..... 20
Calwell, James, t..... 2 50
Campbell, Mary J., t.... 2 50
Campbell, Mary J., o.... 10
Campbell, Richard B., t. 4 25
Campbell, Eliza A, t.... 1 00
Campbell, Malcom, t.... 25
Cann, Ammon, t..... 1 00
Carleton, David J., t.... 1 50
Carns, Jane, t..... 1 00
Carpenter, James A., t.. 3 50
Carpenter, Willie, t..... 25
Carter, Catherine, t..... 1 00
Carter, Emma, t..... 1 00
Chamberlain, James, t.. 10 00
Chapman, Daniel, t. ... 1 00
Chase, Mary A., t..... 26
Cleveland, Charles and wife, t..... 1 00
Conat, Charles W, o.... 1 00
Conway, William, t..... 1 00
Conway, Victoria, t 10 00
Cook, Jesse and wife, t. 7 00
Cook, Sarah, t..... 1 50
Cooper, Philip, t..... 5 50
Cooper, Jay, t..... 20
Cornish, Richard and wife, t..... 5 00
Cornish, John J., t..... 1 00
Cornish, John J., o..... 18 66
Cornish, Mary J., t..... 1 99
Cornish, Bertha, t..... 25
Cornish, Bertha, o..... 50
Cornish, Rosetta, t..... 10
Cornish, Lucretia, t..... 22 00
Cornish, Alma J., t..... 1 50
Coursey, Lottie, t..... 75
Crane, Alvin H., o..... 25
Crane, Alvin H. and wife, t... ..... 5 00
Crane, William A., o.... 1 00
Crawford, Catherine, t.. 3 25
Crawford, Flora, t..... 4 00
Cronk, Mary, t..... 05
Davis, Francis, t..... 50
Davis, Francis, o..... 55
Davis, James, t..... 2 00
Deacon, Alice, t..... 25
Demeray, Nettie, t..... 30
Derbyshire, Mary, t..... 36
Dodge, Pidesco, t..... 5 00
Dodge, Louisa, o..... 25
Donnelly, Jennie, t..... 1 05
Dowker, David E., t..... 1 00
Dowker, John A., t..... 25
Dudley, Leonard, t..... 2 40
Dudley, Alexander, t..... 3 00
Dudley, Andrew, t..... 1 00
Dunlop, William, t..... 5 00
Eckhardt, George, t..... 5 00
Eckhardt, George, o..... 1 00
Edwards, Christena, o..... 35
Ellis, Wellington D. and wife, t..... 10 00
Emans, William H., t..... 2 00
Emans, Eliza J., t..... 3 00
Fleming, John J. and wife, t..... 7 00
Friend, Harry J. and wife, t 2 00
Frisbie, Nelson A. and wife, t..... 5 01
Fuller, Elizabeth S., t..... 6 10
Fuller, Elizabeth S., o.... 20
Genson, Julia C., t..... 75
Genson, Julia C., o..... 50
Gilbert, D. A., t..... 1 00
Gilbert, D. A., o..... 50
Gilmore, Esther, t..... ... 75
Glashaw, Sarah, o..... 15
Glashaw, Gracie, o..... 05
Goheen, Thomas, t..... 10 00
Goff, Abbie, t 2 00
Goodman, John and wife, t..... 22 00
Goodwin, Christene M., t. 10
Goodwin, Edwin A., t..... 25
Grant, John A., t..... 05
Grant, John A. and wife, t..... 65
Grant, Adaline, t..... 25
Graves, Frances, t..... 50
Graves, Frances, o..... 25
Graves, Katie, t..... 50
Green, Willard E., t..... 8 15
Green, Sarah E., o..... 7 25
Grimm, Josheau F., t..... 6 51
Grinnell, Loretta, t..... 1 00
Grossett, Robert and wife, t..... 6 00
Gulembo, John, Sr., t..... 10 00
Gulembo, Elizabeth, t.... 2 00
Hall, Peter t..... 50
Hanson, John E, t..... 4 00
Harper, Robert, t..... 2 00
Harper, Noble, t..... 2 00
Harper, Noble and Bessie, t..... 10 00
Harper, Libbie M., t..... 2 50
Harper, Matthew and wife, t..... 6 00
Hartford, Thomas, t..... .. 1 00
Hartnell, Thomas and wife, o..... 50
Hartnell, Sarah, t..... 2 30
Hartnell, Sarah, o..... 1 00
Hartnell, Richard, t..... 25 00
Hartnell, Susan, t..... 50
Hastings, Fred W., t..... 5 00
Hastings, Catharine J., t. 7 00
Hastings, Catharine J., o. 25
Hastings, Frank D., t..... 57
Hastings Frank D., o..... 35
Hawley, Edward, t..... 25
Hawley, Edward, o..... 35
Hawley, William, Sr., t... 5 00
Hawley, William, Sr., wife, t..... 1 14
Hawley, William, Sr., o... 25
Hawley, William, Jr., t... 1 89
Hawley, William, Jr., and wife, t..... 45
Hawley, Annie, t..... 20
Hays, Anna, o..... 10
Herron, Amy, t..... 75
Hextrom, Mr. Amel, o..... 1 00
Hill, Joseph o..... 1 00
Hill, Joseph, t..... 10 00
Hill, Margaret J., o..... 1 00
Hill, Margaret J., t..... 2 00
Hinds, Elijah, t..... 10 00
Hoag, Mary, t..... 4 00
Hodgins, John, t..... 1 14
Hodgins, Elizabeth, t..... 1 61
Hollibaugh, Harry and Lida, t..... 1 00
Honeywell, Ellen M., t... 1 00
Horton, Lucinda, o 1 00
Hower, Oscar and wife, t. 15 50
Hower, Oscar and wife, o. 1 00
Hugill, Richard W. and wife, t..... 2 00
Hugill, Richard W., t..... 1 00
Hunt, Thomas, t..... 10 00
Hunt, Mary, t..... 2 00
Inslee, Nellie t..... 50
Jack, George, t..... 5 00
Jenkinson, Jay, t..... 2 50
Jenkinson, George, t..... 5 00
Jenkinson, Elizabeth, t... 5 00
Johnson, S. Emeline, t... 1 00
Johnson, Eugene, t..... 1 00
Joice, Charles B., t..... 1 50
Joice, Alta N., t..... 1 35
Jones, Thomas M., t..... 2 50
Jones, Robert B., o..... 10
Joslyn, Alice M., t..... 1 00
Joslyn, Alice M., o..... 1 00
Joslyn, Edna B., t..... .. 2 00
Joslyn, Howard, t..... 2 00
Jubinville, Alice, t..... 50
Kain, Maggie, o..... 10
Kaplinger, Jacob, t..... 2 50
Kaplinger, Margaret A., t. 1 00
Kapnick, Nellie, t..... 4 50
Kapnick, Lyle, t..... 25
Keith, George and wife, t. 3 00
Keith, Janet, t..... 4 50
Kelly, Samuel, t..... 10
Kelly, Lovina, t..... 05
Kemp, George, t..... 35 00
Kennedy, Wm. and wife, t. 50 00
Kenyon, Robert and wife, t 10 00
Keyes, John, t..... 5 50
Keyes, Anna, t..... 5 50
Kilpatrick, Samuel W., t.. 1 00
Kilpatrick, Ethel, o..... 05
Kilpatrick, Mildred, o.... 05
King, Mary, t..... 6 76
King, Sophronia, t..... 25
Kinney, Hiram M., Jr., t.. 3 60
Kinney, Hiram M. J., o... 2 00
Kinney, Ruth, t..... 9 00
Kissack, William, o..... 20
Kissack, Rose, o..... 10
Klashak, Mary, t..... 1 00
Koyl, George and wife, t.. 15 25
Laguire, James, t..... 50
Laguire, Leonore A., t..... 50
Lake, Mary, t..... 50
Lambkin, Curtis C., t... 10 00
Lambkin, Martha B., t.. 50
Lambkin, Martha B., o.. 35
Lambkin, Bernie S, t... 7 65
Lambkin, Bernie S., o.. 4 00
Lambkin, Mary, t..... 2 75
Landon, Henrietta, t.... 50
Landon, Henrietta, o.... 1 00
Laurance, Albert B., t.... 25
Laurance, Sarah, t..... 25
Lauthers, John and wife, t..... 5 00
Legraves, Edith, t..... 1 50
Lester, Eliza Ann, o.... 25
Levetts, William and wife, t 5 00
Lewis, Mary, t..... 3 25
Lewis, Charles G., o..... 10 00
Lund, Gustavus, t..... 75
Lusk, Charles and wife, t..... 9 40
Lyke, Mary, t..... 4 00
Mathews, William, t..... 25
Maynard, Elizabeth, t... 1 17
Maxwell, Edward and wife, t..... 5 00
McClain, William, t... . 2 35
McClain, William, o..... 2 65
McClain, William and wife, t. 9 65
McClain, Clara, t..... 10 00
McCullough, Maria, t.... 1 75
McCullough, Maria, o... 20
McCollum, Nettie A., t.. 70 00
McCombs, William, t... 3 00
McCombs, Etta, t..... 3 05
McCombs, Etta, o..... 1 75
McDonald, Orlin H, t... 1 00
McDonald, Annie D., t.. 1 00
McGuire, Sarah, t..... 50
McIntosh, Mary, t..... 1 00
McKinzie, George and wife, t..... 8 00
McKnight, John and wife, t..... 2 00
McKnight, John and wife, o..... 1 00
McKnight, Nancy, t..... 1 00
McNamara, Thomas, t.. 13 25
McNeil, John and wife, t. 5 00
McWain, Almira, t..... 3 00
McWain, Almira, o..... 1 00
McWain, Emma O, t.... 5 00
Mellor, Lettie, t..... 75
Mellor, Lettie, o..... 10
Melosh, George E., t.... 2 00
Methner, Fred F., t..... 12 00
Methner, Fred F., o..... 25
Millard, Eleanor, t..... 1 00
Millon, Benjamin and wife, t..... 6 00
Miller, Catherine C., t.. 7 00
Miller, Guy N., o..... 25
Miller, John and wife, t. 18 00
Miller, John and wife, o. 75
Miller, John, o 35
Mitchel, Susan, t..... 1 60
Mitchel, Susan, o..... 40
Mite society (Farwell), o. 5 00
Mogg, Mary, t..... 22 25
Mogg, Katie, t..... 15
Mogg, Ortense, t..... 90
Mogg, John, t..... 2 00
Moran, John, o..... 20
Moran, Maria, o..... 60
Moran, Robert, t..... 9 00
Moran, Robert, o 55
Moran, Emma, t..... 2 00
Morey, Herbert and wife, t..... 7 50
Morey, Herbert, t..... 1 00
Morey, Herbert, o..... 1 00
Morey, Della, t..... 1 00
Morris, George, t..... 1 00
Morris, George, o..... 10
Morris, Phebe, o..... 1 10
Morris, Ethel, o..... 50
Morrison, Robert J., t..... 1 00
Maxon, John W., t..... 58 00
Meyatt, Michell, t..... 5 00
Meyatt, Josephene, t..... 50
Meyatt, Burton, t..... 50
Murphy, Joseph and Mary, t..... 8 00
Musser, Anna, t..... 4 00
Nash, Helen, o..... 25
Nash, Stella, t..... 25
Nellis, Norman, t..... 5 00
Nephew, Martha I., t..... 2 50
Nephew, Lewellen, Jr., t. 1 00
Nephew, Emma, t..... 1 00
Newmarch, James, t..... 25
Newmarch, Thompson, t.. 2 00
Nichols, Edith A, t... ... 50
Nichols, Augusta, t..... 1 00
Norcross, Lydia, t..... 2 50
Norcross, Elmus, t..... 11 00
Norton, Willis A., t..... 1 00
Notter, Nettie, o..... 25
O'Brien, Lillian, t..... 50
Ogden, Minnie, t..... 1 00
Oliver, Henry R., t..... 1 00
Orten, James E, t..... 10 00
Palmer, Grace B., t..... 23 56
Paren, Susan, t..... 1 00
Parks, Lottie, o..... 10
Parks, Elmore, o..... 10
Parks, Willard, o..... 05
Parks, Ellen, t..... 2 05
Patterson, Armetha, t..... 75
Paul, Charles, t..... 46
Paul, Charles, o..... 26
Peck, Willie E., t..... 75
Peck, Gertie L., t..... 1 30
Peck, Abbie M., t..... 1 00
Pennels, Mary M., t..... 60
Pennels, Clara M., t..... 90
Percival, Franklin W. and wife, t..... 2 00
Phelps, Anna, t..... 47 80
Phipps, Ethel G., t..... 25
Phipps, David, t..... 4 00
Pierce, Samuel E., o..... 1 00
Pollack, Matilda, t 10 00
Pollard, Adam, t..... 2 50
Pontius, Jacob, t..... 1 25
Praut, Mary, t..... 1 00
Price, Joseph P., t..... 75
Price, Charles W., t..... 70
Priest, Charles, t..... 9 50
Priest, Katie, t..... 3 25
Priest, Katie, o..... 25
Primm, Nellie, t..... 2 50
Pringle, Elizabeth, t..... 6 00
Pyers, Fred E., t..... 1 00
Pyers, Edwina, t..... 50
Randle, Nellie F., t..... 60
Randle, Lydia A., t..... 1 25
Rea, Thomas, t..... 25
Rea, Mary, t..... 25
Rea, Florence, o..... 25
Reams, Elizabeth, t 19 00
Redcliff, Margaret, t..... 25
Reeves, Mary M., t..... 1 00
Relyea, Julia, t..... 10
Remington, Edgar, t..... 2 47
Reynolds, Samuel C., t... 2 00
Reynolds, Eliza, t..... 35
Richardson, Bertha, t..... 50
Richardson, Jessie K., t.. 1 13
Russell, Joseph, t..... 2 00
Russell, Robert C., t..... 37 50
Russell, Pearl, o..... 05
Russell, Maria, o..... 10
Russell, Robert C. and wife, t..... 60
Saunders, Florence M., t. 3 55
Saunders, Byron and wife, t..... 2 00
Schreur, John, t..... 15 00
Schreur, Dirk, t..... 50 00
Seaman, Albert, t..... 1 00
Sedar, Jacob W., t..... 2 00
Sedar, Bell, t..... 1 40
Seitz, Albert, t..... 1 00
Sessions, Charles L., t..... 20 35
Shelley, Buel, t..... 2 00
Shelley, Buel, o..... 2 00
Shelley, Coral O., o..... 50
Shotwell, Archibald and wife, t..... 1 00
Sloan, Samuel, t..... 15 00
Sloan, Susie, t..... 15 00
Shultz, Edward, t..... 1 10
Shultz, Mary J., t..... 3 00
Smith, Philander, t..... 4 85
Smith, Hattie G, t..... 1 75
Smith, Mary, t..... 75
Smith, Mary, t..... 75
Smith, Mary E., t..... 6 00
Smith, Agnes, t..... 5 00
Smith, Elsie, o..... 25
Smith, Susan, t..... 1 00
Smith, David and wife, t.. 10 00
Smith, David, t..... 06
Smith, Robert A, t..... 1 50
Smith, Kate, t..... 60
Smith, Celia L., t..... 65
Smith, Ellen, t..... 60
Smith, Matin, o..... 50
Smith, George, o..... 50
Smith, Cyrus, t..... 3 00
Starks, Noel, t..... 7 00
Stewart, John, t..... 3 00
Stewart, Robert, t..... 2 00
Stewart, Eliza J., t..... 2 00
Stocks, William, t..... 23
Stoughtenburg, Jacob and wife, t..... 25
Stover, Leonard, t..... 35
Stover, Leonard, o..... 25

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Strange, Fred. t..... 7 00
Strickler, Polly, t..... 3 00
Stuck, Daniel W., t..... 1 75
Sullivan. Isabel M , t..... 50
Sweetman, Ellen, t..... 25
Sylvester. George W., t... 5 00
Tanner, Jonathan, t..... 15 00
Teal, Rhoda A , t 1 40
Temple, William, t..... 50
Temple, Bertha, t..... 90
Tesman, Charles A., t..... 1 00
Thomas, George W., t..... 21 00
Thomas, Eliza A., t..... 80
Thomas, Frank, t..... 9 00
Thomas, Emma, t 2 00
Thompson, Anna L., t..... 11 00
Thompson, Maggie, t..... 6 50
Thompson, Maggie, o..... 50
Thompson. Charles R., t.. 1 00
Thornton, Aseaneth, t..... 5 00
Thorp, George, t..... 4 10
Thorp, Violet, t..... 15
Thorp, Martha, t..... 1 10
Towers, Isaac, t..... 2 00
Tripp, Marietta, t..... 2 00
Tuttle, Adam and wife,t. 5 00
Tyler, Jennie, t..... 50
Umphrey, Caroline, t.... 1 00
Umphrey, Susan, t..... 10
Umphrey, John, t..... 1 00
Umphrey, Matthew, t... 1 25
Van Voltenburg, Mary,t. 1 00
Vennard, William, t..... 5 00
Vennard, James, t..... 10 00
Wadkins. Lucy A., t..... 2 50
Wagner, Philip, t..... 1 00
Wait, Jennie E., t..... 3 00
Wait, Gertrude, t..... 1 20
Walrath, Charles M., t.. 2 00
Walrath, Ruth, t..... 2 25
Walters, Mary, t..... 2 00
Walters, Andrew, t..... 25
Walters, Samuel. t..... 2 00
Ward, Marilda A., t..... 50
Ward, Gertie, t..... 5 00
Ward, Viola, t 1 00
Ward, Manuel A., t..... 10 00
Warden, John and wife, t..... 10 00
Warden, Alice, t..... 3 25
Warden, Helen, t..... 3 80
Washburn, George D.,t. 1 00
Washburn, George D.,o. 25
Washburn, Alfred L., t.. 2 50
Watters, Henry A., o.... 05
Watters, Henry A. and wife, t..... 75
Watters, Mary E., t..... 25
Weaver, Delphine, t..... 70
Weaver, Delphine, o.... 25
Weaver, Delia, t..... 10
Webster, Isaac and wife, t..... 5 00
Welch, Freelove, t..... 2 00
Welch, Elbert and wife, t..... 2 00
Welch, Thankful, t..... 3 00
White, Edward S., t..... 4 44
White, Edward S. and wife, t..... 18
Whitford, Phebe, t..... 10
Whitford, Walker, t..... 10
Whitford, Thomas, t.... 35
Whitford, Elizabeth, t... 10
Willing workers (Sugar Grove), t..... 1 25
Willing workers (Sugar Grove), o..... 5 00
Wilke, August and wife, t 25
Williams, Lester V., t... 1 00
Wismer, David, t..... 20
Wiltsie, Alfred H., t..... 1 00
Wilson, Nellie, t..... 03
Wiltsie, Alfred H. and wife, t..... 25
Wilson, Edith, t..... 95
Wolf, Lizzie, t..... 2 00
Woodin, Minnie E., t... 1 00
Woodman, Lydia, t. 1 40
Wrathell, Elizabeth E.,t. 25
Wrathell, Richard, t ... 25
Wright, Edna D., t..... 50
Wrinkle, Sidney, t..... 5 00
Wrinkle, Sidney, o..... 1 22
Wrinkle, Mary, o..... 36
Wrinkle, Jane, t..... 5 00
Wrinkle, Jane, o..... 71
Wrinkle, Percy, o..... 31
Winecoop, Catherine, t. 65
Yager, Horatio, o.. 25
Yager, Ann, o 05
Yager. David R., t..... 25 00
Youngs, James, t 1 00
Youngs, Helen B., o..... 45
Youngs, Cara J., t..... 41
Youngs, Debby, t..... 50

Total $2.629 37

Expenditures.

Beckley, Sr. James R ,f.$180 00
Carpenter. James A., f.... 60 00
Smith. David f..... .....300 00
Cornish. John J., f.....330 00
Irwin, Charles E., f.....105 00
Berve. Amos, f..... 60 00
Lake, John H , f..... .....160 00
Schreur. John, f..... 90 00
Ellis, Wellington D., f....280 00
Mrs Murphy (for Goodwin child)..... 50 00
Kelley, E. L., Bishop.....100 00
Washburn, G. D..... 27 00
Goodwin, E. A., e..... 56 00
Ellis, W. D., e..... 10 00
Beckley, J. R., e..... 17 00
Smith, David, e..... 4 00
Grant, J. A., e..... 6 00
Lake, J. H., e..... 20 00
Irwin, C. E., e..... 20 00
Berve, Amos, e..... 5 00
Schreur, John, e..... 5 00
Hugill, R. W..... 6 00
Poor.....209 60
Cornish, J. J., as reported to the bishop..... 81 69
Incidentals 6 63

Total..... .....$2,188 92
Due church.....440 45

SOUTHERN DISTRICT.

Samuel Stroh, Agent.

Receipts.

Due church January 1, 1900 .....$136 29

Clear Lake Branch.

Baker, Julia..... 2 35
Bailey, Jane E., t..... 11 50
Burnison, Dell..... 35
Benjamin, Allen..... 50
Benjamin, Cora..... 50
Bailey, Amanda..... 1 50
Barr, Charles, t..... 3 00
Baker, Martha..... 75
Cairns, Emma..... 50
Cairns, R. M..... 1 00
Clark, M. R..... 1 00
Cassell, George..... 50
Cassell Della..... 25
Davis, Ella. t..... 6 05
Davis, Enoch..... 1 50
Dellar, Clara..... 60
Emrick, Mary, t 75
Emrick, Jonathan..... 75
Felkey, Lewis..... 25
Foster, Edith..... 55
Goodrich, William..... 95
Goodrich, Mary..... 55
Houseman, Rebecca, t..... 5 80
Houseman, Willard W., t. 12 50
Houseman, Nettie, t..... 12 50
Houseman, Nettie, o..... 25
Hills, Reed... 10
Hills, Jane..... 10
Healy, William and wife. 70
Kissinger, Charles..... 2 77
Kissinger, Dorce..... 75
Kissinger, Catharine.... 35
Lords, H. A..... 1 35
Lords, Harriet, t..... 5 40
Lords, Harriet, o..... 70
Lords, Floy..... 40
Lybarger, Mary..... 25
Lybarger, America..... 10
Landis, Annie, t..... 5 25
Landis, Annie, o..... 75
McMurry, Vina 10
Monlux, Edilda..... 30
Maxton, George..... 75
Maxton, Cassie..... 25
Nodine, Settie..... 10
Phillips, Dell, t..... 1 00
Phillips, Annie, t..... 2 00
Shaub, William, t..... 5 50
Shaub, Ollie, t 2 50
Smith, Lewis, t..... 50
Smith, Lewis, o..... 25
Smith, Priscilla, o..... 13 02
Smith, Peter, o..... 2 00
Smith, Peter, o..... 3 00
Smith, Iona, t 16 00
Smith, Harrison... . .... 1 00
Smith, Starr..... 20
Smith, George A ,t..... 15 00
Storey, Otto H., t..... 15 00
Storey, Otto H., o.... ... 4 00
Storey, Jennie, t..... 15 00
Storey, Jennie, o..... 25
Stroh, George F..... 75
Stroh, Mary..... 75
Stroh, Nellie..... 20
Stinebarger, William.... 1 25
Teeters, D. B..... 21 50
Teeters, Susan..... 1 25
Viers, Alta..... 50
Whistler, Della..... 2 00
Walbery, Sarah..... 2 13
Zimmerman, Annie..... 25

Coldwater Branch.

Birch, Charles, t..... 15 00
Birch, Charles, o..... 1 00
Corless, Ann E., t..... 7 00
Corless, Phebe, t..... 7 98
Corless, Hiram, t..... 10 72
Corless, Ida, t..... 10 72
Corless, Bradford, t..... 2 50
Corless, Starr, t..... 4 50
Corless, Mary, t..... 4 50
Corless, George. 1 25
Corless, Minnie..... 1 00
Enbody, Peter..... 10
Enbody, Ralph..... 05
Fay, Lorenzo, t..... 3 75
Fay, Lorenzo, o 1 00
Granger, Francis and wife, t..... 25 00
Johnson, Eleanor Fay, t. 5 00
Kellogg, Lon..... 2 00
Locke, Dudley..... 3 75
Locke, Ann, t..... 2 50
Locke, Ann. o..... 1 75
Locke, Maggie, t..... 1 00
Lockerby, Cornelia..... 2 00
Murphy, Carrie 25
Perry, Frank, t..... 1 00
Perry. Frank, o..... 75
Reynolds, William H..... 2 00
Stroh, Samuel, t..... 2 75
Stroh, Alta, t..... 2 30
Stroh, Hugh, t..... 2 00
Stroh, Ethel..... 10
Stroh, George F., t..... 5 00
Shumaker, Frank..... 25
Shumaker, Charles, t..... 10 00
Shumaker, Charles, o..... 50
Sinclair, Lucetta, t..... 1 00
Thomas, Jacob, t..... 15 00
Thomas, Jacob, o..... 1 00
Thomas, Annie, t..... 15 00
Thomas, Annie, o..... 50
Whaley, Charlotte..... 1 50
Whaley, Melissa..... 75
Willard Vina..... 80
Willard, Grace..... 63
Willard, Bell..... 55

Dimondale and Lansing Saints.

Fish, Charles H., t..... 23 41
Fish, Maud M. t..... 23 39
Grant, Sarah J., t..... 4 00
Grant, Sarah J., o 1 00
Kelley, Delancy V., t..... 10 50
Kelley, Lillie E., t..... 2 50
Lavery, Jerome and wife, t..... 45 00
Larkin. Carrie A , t 4 00
Wheeler, O. J. and wife,t. 15 00
West, Mary, t..... 1 00
White, M. A..... 4 10

Marcellus Branch.

Finch, Grace, t..... 1 00
Finch, Grace, o..... 75
Goodenough, C. E., t..... 50
Kiefer, John. t..... 8 25
McEnterfer, Ophelia..... 50

Hartford Branch.

Hodgson, Nina, t..... 3 50
Hough, Jane, t 25
Pearson, Maggie, t..... 1 00
Peacock, Dora L..... 50
Turnour, Jules, t..... 57 50
Turnour, Jennie, t 22 50
Turnour, Verva, t..... 50
Trumbull, Caroline, t..... 10 00
Trumbull, Lucy C., t..... 1 50

Scattered Saints.

Cummings, Ned L., t..... 1 40
Fraser, Millie, t..... 1 00
Kirby, Joseph, ... 9 50
Kirby, Francis. t..... 7 50
Kelley, E L, Bishop..... 80 00
Monroe. J. W. and wife, t. 4 00
Member, not known..... 15
Russell, Carrie, t..... 1 00
Smith, James M..... 2 00

Grand Rapids Branch.

Breeden, Arizona, t..... 9 80
Te Tray, George E., t..... 10 05
Fields. F. F. and wife, t.. 5 00
Heth, E. W., t..... 20 00
McDermond, Pearl, t.... 4 50
Supry, Lydia, t..... 10 00
Smith, Jennie, t..... 3 15
Wismer, Catherine, t.... 7 00

Buchanan Branch.

Bell, Maud..... 25
Most, John, t..... 2 00
Most, John, o..... 1 25
Most, Sarah..... 65
Proud, Jesse..... 10
Richardson, Nettie..... 25
Richardson, H. A., t..... 2 75
Rolings, Roxy, t..... 25
Shook, John, t..... 3 25
Shook, John, o..... 3 00
Shook, Martha..... 2 65
Shook, Joseph..... 40
Shook, Mary Ann..... 50
Shook, Iva 20
Shook, Caroline..... 25
Shook, Hattie..... 30
Weston, G. F., t..... 50
Weston, R. M., t..... 40

Knox Branch.

Lohse, Bertha, t..... 2 50
Lohse, Bertha, o..... 1 00
Prettyman, J. B..... 2 00

Galien Branch.

Alcott, Robert.. .. .... 2 25
Alcott, Catharine.. .... 2 25
Blakeslee, E. A..... 1 50
Blakeslee, Lydia, t..... 11 00
Blakeslee, Lydia, o..... 6 00
Babcock, Margaret, t 14 40
Clark, Lydia, t..... 15 00
Clark, Lydia, o..... 2 75
Clark, Leslie B., t..... 1 00
Green, Oia..... 1 65
Green, Charles..... 3 25
Green, Dora..... 3 00
Green, Sarah..... 25
Glover, Dora..... 1 50
Harner, Permelia..... 1 25
Hooper, Mary, t..... 5 00
Jackson, Adaline..... 30
McDonald, Annie..... 25
McDonald, Burt..... 25
Peak, Warren E., t.. ... 25 00
Peak, Sr. Warren E..... 25
Rees, Frank..... 75
Rees, Josie, t..... 2 00
Rees, Josie, o..... 1 50
Royce, Bell..... 2 80
Royce, J. H., Sr 1 00
Royce, John, Jr..... 1 25
Royce, J. H. and wife, t.500 00
Royce, J. H. and wife, o. 75
Robish, Mike, t..... 1 00
Shearer, Mattie..... 50
Smith, Winnie B..... 2 00
Thurston, Cyrus, t..... 66 00
Thurston, Cyrus, o..... 1 75
Tirrell, Laura J..... 1 00
Wheaton, Emma..... 2 00
Wheaton, Reuben..... 25
White, Carrie..... 1 25
White, Jesse..... 25

Total.....$1.654 76

Expenditures.

Durand, E. H., e..... 8 00
Granger, Francis, f..... 66 66
Granger. Francis, e..... 15 00
Kelley. E. L., Bishop..... 80 00
Lake, John H., e..... 10 00
Peak, Warren E., f.....240 00
Peak, Warren E., e..... 38 00
Poor..... 4 00
Rank, John R., f..... 60 00
Scott, S. W. L , f..... .287 00
Scott, S. W. L., e..... 77 68
Scott. Columbus, e..... 3 00
Smith, George A., f.....208 00
Smith, George A., e..... 48 50
Stroh, Samuel, e..... 7 24
Stroh, Samuel, e..... 8 35

Total $1,161 43
Due church.....493 33

MINNESOTA.

MINNESOTA DISTRICT.

W. W. McLeod, Agent.

Receipts.

Due church January 1, 1900..... .....$ 46 93
William Barnhard, t..... 5 00
Alta S. Hawley, t..... 8 10
Lucy S. Hawley..... 2 90
Leon A Gould..... 7 31
John Wilson..... 9 00
Miles S. Hawley..... 10 00
Bertha Serell..... 1 00
Sr. W. A. Spaulding..... 5 00
H. B. Campbell..... 50 00
Matilda Roth 2 00
A. and E. Erickson..... 16 00
Mary Midgorden..... 8 60
O. H. Midgorden..... 40 00
Silas Midgorden... ..... 3 00
P. W. Martin 10 00
H. and J. Way..... 10 00
A. W. Whiting and wife.. 15 00
C. R. Kimber..... 5 00
Matilda McLeod 5 00
A friend o..... 5 00
M. Erickson, t..... 3 60
H. T. Hawkes, interest on note 4 00
H. T. Hawkes, t..... ... 41 00

Total..... .....$313 44

Expenditures.

E. L. Kelley, Bishop....$229 00
I. N. Roberts, e..... 6 00
S. Swenson, e..... 10 00
Mrs. H. Tabbut..... 13 44
Mary Omans, f..... 30 00
E. A. Stedman, e 5 00
James M. Baggerly, e..... 5 00
A. H. Smith, e..... 15 00

Total.....$313 44

MINNESOTA DISTRICT.

F. D. Omans, Agent.

Receipts.

Anderson, Louis E.....$ 25 00
Johnson, Ben..... 7 00
McLeod, Addie 75
Erickson, Albert and wife 20 29
Roth, Tillie..... 5 00
Barnhard, Abraham..... 5 00
Hawley, Alta S..... 8 10
Hawley, Lucy M..... 1 77
Nunn, Joshua C..... 40 00
Gibbons, John..... 5 00
Anderson, James W..... 8 00
Erickson, O. A. and wife.. 13 20
McLeod, William 10 00
McLeod, Matilda 3 00
Nelson, John 10 00
Gould, Hallie M..... 7 20
Weiler, Christian and wife..... 10 00

Total.....$179 31

Expenditures.

Omans, Mary, f.....$ 90 00
Omans. F. D., e..... 9 00
Baggerly, James M., e..... 3 77
Roberts, I N., e..... 4 00

Total $106 77
Due church..... 72 54

$179 31

MISSOURI.

CLINTON DISTRICT.

George W. Beebe, Agent.

Receipts.

Due church January 1, 1900..... .....$34 38
Andes, Jacob S..... 1 50
Andes, Samuel C..... 6 70
Belkham, Martha..... 3 00
Belkham, C. F..... 5 50
Beebe, George W..... 1 00
Bozarth, J. William..... 4 00
Bronson, Manson D..... 4 00
Cheezem, Emma..... 2 00
Collins, Garner B..... 8 00
Clark, James A..... 1 00
Dennis, M. A..... 5 00
Evans, Alfred N..... 35 00
Evans, Melissa A..... 11 50
Fewins, Simon..... 2 00
Gilmore, William and wife..... 14 06
Glick, Alvin..... 10 00
Goff, Ammon A. and Vina H 9 00
Gouldsmith, Joseph B..... 4 00
Gouldsmith, Sr. Joseph B. 15
Gracey, Jennie..... 2 50
Hennings, Henry..... 2 00
Houts. Alma. 10 00
Hutchinson, Ryn 10 00
Kearney, Martha..... 1 00
Kearney, Mina..... 3 10
Keck, C. Wallace..... 25 00
Keck, Ida and Iva..... 3 00
Kelley, E L., Bishop.....350 00
Kinning, H. L..... 75
Kinning, Guy 35
Klingman, Jennie..... 2 50
Leaton, Alice..... 1 00
Leeper, Abner S..... 10 00
Lloyd, Catharine..... 50
Lloyd, E. Walter..... 3 00
Lyle, C. C 21 15
Lyon, L. A..... 10 00
Lucas, George N..... 7 00
Mannering, J. F 1 00
Mannering, Tina..... 5 00
Metz, L. J..... 3 50
Miller, Amy Eila..... 1 50
Miller, Guy..... 1 27
Miller, Ray..... 1 20
Morgan, Erma..... 50
Noyes, John..... 10 00
Noyes, William..... 7 50
Paxton, Jesse..... 4 05
Paxton, Mary.. ..... 10 31
Paxton, Rebecca..... 1 50
Phipps, Martha J..... 3 00
Pierson, Mark..... 1 00
Pierson, Meda... ..... 1 13
Poulson, Lars..... 1 00
Quick, Cornelius..... 9 00
Quick, H. E..... 6 20
Quick, Lee A..... 10 00
Quick, Sherman..... 5 00
Reynolds, Ed and Jennie. 5 00
Silvers, John and Martha 10 00
Silvers, Lucy..... 5 00
Simmons, William..... 14 80
Smith, Maud..... 1 00
Snodgrass, Sarah..... 4 00
Staley, Eliza 5 75
Stephenson, Flora 1 50
Stephens, Sarah E..... 5 00
Strater, Rome..... 2 00
Swenson, George..... 15 00
Taggart, Mary A..... 1 50
Terry, J. H. and wife.... 5 00
Vaughn, Melissa..... 2 00
Wade, Susan..... 5 00
Walters. Lizzie..... 4 40
Welsh, Sister..... 20
Wetherbee, Perlina, t... 1 80
Wetherbee, Perlina, o... 1 55
Williams, Iris..... 1 00
Williams, Samuel C..... 1 00
Williams, Sarah..... 1 00
Wright, Belle May..... 50
Young, Ed..... 1 25

Total..... .$803 55

Expenditures.

Beebe, George W., Jr.,e.$ 1 50
Bowker, Nellie, a..... 5 50
Belkham, C. F., a..... 5 50
Bozarth. William T., a . 9 00
Dukes, Sr. W. M., a..... 4 25
Frost. Henry, a..... 18 50
Hanty, Frances, a.. .... 1 00
Keck, Emma J., f.....162 00
Mannering, William H., e. 3 00
Miller, Ella, a..... 1 00
Quick, Lizzie, f..... 30 00
Robinson, L. C., a..... 2 00
Silvers, Lucy, f..... 80 00
Shade, Samuel, a. 1 00
Shutt, Clarinda. a..... 28 00
Stephenson, Flora, f..... 138 00
Walters, Lizzie, f.....166 00

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Welsh, C. P., e	7 50
White, D. C., e	5 00
White, Mary, f	61 00
Yates, Miles, a	7 50
Fewins, Simon, a	14 00
Postage and stationery	5 62
Muzzle for calf	60
Cow feed	50
Buggy repairs	6 90
Total	$764 87
Due church	38 68

FAR WEST DISTRICT.

Charles P. Faul, Agent.

Receipts.

Due church January 1, 1900	$128 58
Augustein, John, t	110 00
Binstead, E. E., t	2 95
Bean, Ruby, t	3 50
Bean, Sr J. E., t	5 00
Bean, Hattie, t	1 00
Blumm, M. L., t	1 04
Baker, Sarah J., t	1 00
Bean, Bro L. L. and Hattie, t	4 00
Blumm, T. J., t	2 0
Bean, W. E., t	20 00
Bean, Burton, t	3 00
Constance, Samuel H, t.	13 00
Constance, J. S, t	3 00
Constance, Grace E, t	6 25
Constance, B. B, t	7 00
Constance, W. B., t	11 25
Constance, C. D, t	11 50
Craven, Charles J., t	24 35
Christensen, Peter, t	100 00
Dobie, Francis T., t	15 00
Drown, Elizabeth, t	6 00
Dice, Benjamin J, t	10 00
Dobie, Bro and Sr. Francis T, t	7 00
Dobie, W. W., t	6 00
Flanders, W. R., t	1 20
Friend, Sr. M. L., t	50
Friend, Harry J., t	2 00
Faul, Charles P., t	41 10
Garlich Robert, t	5 00
Head, M. J., t	1 50
Hovenga, Sr Loupe, o	3 00
Hovenga, Loupe	6 00
Head, A. W. and wife, t.	1 00
Hawmann, William, t	5 00
Hovenga, Sr. Trenke, t	10 00
Hinderks, Mary H, t	5 00
Johnson, Henry, t	10 00
Jones, Robert, t	4 00
Johnson, Oltman, t	10 00
Johnson, Benjamin O, t	10 00
Lewis, Hattie, t	50 00
Lewis, Andrew and Hattie, t	75 00
Lewis, William, former agent	41 29
Lewis, Carrie, t	17 40
Lewis, Jesse, t	37 00
Leaverton, A. and wife, t.	15 00
Martin, Jeannette, t	9 60
Milligan, W. R., t	5 00
Moore, Grisella, t	7 00
Mauzey, George W., t	11 95
McWethy, Orah, t	3 00
McWethy, Fred A. and Orah, t	170 00
Nesser, Hartman, t	3 00
Ode, Mary C, t	2 30
Orr Charles T., t	18 00
Powell, D. E, t	1 00
Powell, D. J	10 00
Powell, Ada, t	75
Piepergerdes, John, t	50 00
Powell, Ella, t	1 00
Roberts, William, t	10 00
Smith, W. E. and Alice J., t	6 00
Simmons, Samuel, t	10 00
Simmons, Gulietta, t	3 00
Summerfield, Amy, t	1 00
Summerfield, George, t	5 00
Snider J. H and wife, t.	5 0
Schmidt, Henry G, t	40 00
Tillery, William t	7 00
Uphoff, Caroline, t	5 50
Worden, William, t	10 00
	$1,248 51

St. Joseph Branch.

Archibald, Coventry	$ 5 00
Bacus, Charles and wife	14 00
David H. Blair and wife	10 00
Best, G W. and wife	40 00
Blair, David H	10 00
Bear, John L., Jr	1 00
Brooks, Annie	1 00
Cook, Thomas A	20 00
Cather, W. C	2 00
Clay, William	4 00
Camp, Joseph	8 50
Donation	10
Dunn, John A	1 00
Ennis, Herbert D	30 00
Fairbanks, Elizabeth	4 00
Gardner, Sr. J. C	1 50
Gardner, J A	3 30
Guinand, C. E	6 00
Hill, W. E	2 00
Kinnaman, D.C and wife	317 03
McGrew, Susannah	1 00
Niedorp, Cornelia	16 00
Pearson, Ida	5 00
Price, Daisy	18 46
Ripley, Elvira	10 20
Shaw, Marcus and wife	8 50
Smith, Mary	6 00
Sweeney, Clara	75
Shaw, Sr Marcus A	9 75
Smith J. E. F	11 00
Stroker, Ada	4 00
Smith, Sr H O	1 00
Taddicken, H. B	5 00
Taylor, Don D	2 60
Tilden, Sr. J	11 00
Taddicken, H. B. and wife	8 00
Taddicken, Sr. H. B	2 00
Whitehead, G J. and wife	2 25
Winning, Amy E	2 50
Total	$1.853 95

Expenditures.

Shooll, Sr. E, groceries	$ 3 00
Shooll, Sr E., moving	2 00
Shooll, Sr. E., rent	12 00
Shooll Sr E. burial permit. E. T. Shooll	4 00
Bronson, H. C. a	5 00
Chapman, Mrs. Hattie, a.	5 00
Engle, C. B, Hamburg, Iowa, a	5 00
Nanny, John W	10 00
Myers, Cyrus, a	15 00
McGrew, Susannah, a	5 00
Smith, H O, f	360 00
Summerfield W. E., f	153 00
batburn, F. J. f	60 00
Internal revenue and postage stamps	2 95
Cawthorn, Olive, a	40 00
Revel, Sr. Thomas, a	30 00
Krahl, John a	6 00
Davis, John, e	20 00
Fire insurance, Gospel Hill church five years	13 50
Davis, Sr. John, f	200 00
Swenson, Sr. Swen, f	180 00
Whitehead, Nellie, a	15 75
McCoy, Sr W. H, a	20 00
Ashmore, Sr. J F, a	5 90
Fifer, A. D., a	12 00
Smith J. E. F., a	5 00
Smith Walter W., e	21 25
Smith, Sr. M. A., f	80 00
Cushman, S F., e	2 00
Cyclone insurance, Gospel Hill church	2 90
Postage and exchange	1 00
Swenson, Swen, e	3 00
Foss, J. C., e	5 00
Total	$1.305 25
Due church	548 70
	$1.853 95

INDEPENDENCE DISTRICT.

Roderick May, Agent.

Receipts.

Balance due church December 31, 1899	$586 58
Abraham, Nels, t	20 00
Adams, Mary, t	9 80
Adams, Sarah, t	1 00
Armstrong sewing society, o	37 00
Allen, Arthur, t	132 50
Allen, Ann, t	4 00
Atwell, W. A., t	2 10
Ahrens, Lewis, t	24 50
Ballenger, Henry, t	5 00
Bartholomew, Mrs. G. W., Jr., t	6 10
Balcock, Manda L, t	50
Blakesley, A. J., t	12 90
Barley, Allen and wife, t.	20 50
Bailey, George, t	3 00
Bushnell, Wm. and wife, t	3 50
Boyce, Joseph, t	1 50
Blatt, Mrs W. H., t	7 00
Blatt, E. J, t	20 00
Brown, W. S, t	2 00
Beldon, Francis, t	2 20
Bradley, Sarah, t	1 00
Berg, Augusta, t	22 00
Bernard, P. C, t	12 00
Blankenship, Dora, t	60
"Brother," t	30 00
Crick, William, t	100 00
Crick, David, t	5 00
Clow, Edith, t	6 00
Clow, Carrie, t	13 00
Coleman, Sr. L., t	2 25
Coleman, J. A., t	15 00
Clemensen, James F., t	36 00
Curtis, Josiah, t	29 25
Cox, Andrew, t	1 50
Clear, Mary, t	3 00
Correy, Julia E., t	5 00
Cleveland, Charlotte, t	1 00
Clark, Clara, t	3 80
Clow, Robert, t	44 70
Conklin, Neri, t	4 50
Devore, L. R. and Ella, o.	100 00
Dawson, Bert, t	12 00
Dowe, E., t	25 00
Davis, Albert F., t	5 00
Dennis, A. L., t	10 00
Eaton, Mary, t	17 50
Edwards, G. W., t	1 10
Edwards, Jane, t	10 70
Edwards, Minerva, t	10 30
Emmons, Sr. A. M., t	5 00
Elliott, H. J, t	5 40
Etzenhouser, Henry, t	10 00
Etzenhouser, Eli, t	10 00
Ellsworth, L., t	1 50
Emmett, Joseph, t	2 40
Etzenhouser, Sr. L., t	5 00
Fletcher, Lilly, t	1 80
Fletcher, G. W., t	14 05
Fletcher, Mrs. G. W., t	1 25
Foss, John C., t	20 00
Farrer, Sr, t	1 50
Faerschler, Albert, t	1 00
Farron, James, o	4 00
Gowell, Samuel B., t	19 20
Garrett, W. H., t	1 00
Gurber, Fred, t	36 00
Grabske, Thomas, t	6 00
Grainger, John, t	13 50
Griffin and company, rent	120 00
Hawkins, H. J., t	3 00
Hendrickson, Henry, t	5 00
Hand, W. O, t	30 00
Hulmes, Alice, t	200 00
Harrington, Geo. E., t	10 00
Hulmes, Mrs. M. E, t	204 00
Hendrickson, James, t	10 00
Hardman, Nancy, t	1 2
Houts, Henry E., t	1 00
Hughs, Latta, t	1 00
Hunter, A. M., t	10 00
Hepworth, George, t	12 00
Hawkins, John, t	5 00
Hawkins, George and Ann, t	23 05
Hawkins, Sarah, t	2 00
Hawkins, Daniel, t	5 00
Harvey, Fred, t	21 00
Harvey, J. J., t	28 00
Harrington, Edgar, t	13 30
Harrington, E C., t	3 75
Harrington, Joseph, t	19 00
Hoffman, Jay, t	18 00
Hancock, George, t	1 00
Hegenburg, J. C, t	5 00
Ireland, Stephen, t	2 00
Inman, George B, t	4 94
Independence church collections, o	3 81
James, Belle, t	10 00
James, Frank, t	10 00
James, O. L., t	5 00
Johnston, Lula A., t	1 00
Kinney, Emily, t	13 36
Kinney, Margaret, t	13 75
Kennedy, J. A. and wife, t	10 00
Koehler, J Augusta, t	2 00
Koehler, Fred, t	5 42
Koehler, Gus, t	1 [illegible]
Koehler, Ida, t	11 85
Koehler, George, t	10 00
Koehler, Julia, t	5 00
Kelley, E. L., Bishop	1,725 00
Kerr, Sr L. A., t	1 70
Kerns, George, t	5 00
Layton, J. W., t	49 00
Luff, Hattie, t	7 00
Lee, Martha, t	35 00
Lee, J. H., t	12 00
Lawton, J. S., t	21 00
Lintail, J R., t	35
Lintail, James, t	3 00
Loar, W. S., o	10 00
Loosemore, H. M., t	16 25
Lewis, William, t	6 00
Lewis, E. R., t	11 61
Lytle, O., t	5 00
Moneymaker, Sr. C. A., t.	4 75
Mills, Sr. H. R., t	8 53
Mathias, Arteas, t	1 00
Hills, W. H. and wife, t.	50 00
Mills, A. H., t	5 00
Moran, Robert, t	7 00
Moore, Fred, t	4 75
Loosemore, H. M., t	50
Lewis, William, t	6 00
Lewis, E. R., t	11 61
Lytle, O., t	5 00
Moneymaker, Sr. C. A., t.	4 75
Mills, Sr. H. R., t	8 53
Mathias, Arteas, t	1 00
Hills, W. H. and wife, t.	50 00
Mills, A. H., t	5 00
Moran, Robert, t	7 00
Moore, Fred, t	4 75
Morgan, Kate, t	50
Madden, Alfred, t	1 35
May, R., o	5 00
May, Nephi, o	5 00
May, J. Charles, o	3 00
May, Alvin R., o	1 00
May, E. Pearl, o	1 00
May, William H., o	1 00
May, Sarah J., o	5 00
Milotte, Alphonso, t	6 00
McMullen, Mary, t	23 50
McIntosh, Alex., t	13 75
McIntosh, Charlotte, t	50
McIntosh, Hattie, t	3 00
McIntosh, Catherine, t	12 00
McIntosh, Mary, t	12 10
McIntosh, Lottie, t	2 50
McIntosh, Sadie, t	1 50
McIntosh, Ann, t	4 00
McLaren, William, money refunded	50 00
Newland, M. L., t	17 50
Newkirk, Roy, o	5 00
Newton, Thomas, t	4 30
Newcomb, Cornelia, t	1 10
Olson, Sam, t	5 00
Orrick, Jessie, t	3 00
Parson, Sr. E., t	1 00
Page, Iva, t	8 50
Peacock, Cora, t	3 00
Pease, W. H., t	2 00
Pickering, W. R., t	4,000 00
Preston, Mr and Mrs. S. J.	10 00
Resch, Henry, t	14 90
Resch, Frank, t	6 00
Reyner, G E, money refunded	5 00
Robinson, J. A, t	3 00
Robinson, Sr. J. A., t	110 00
Robinson, W. N, t	110 54
Robinson, Mrs. W. N., t.	5 00
Robinson, Margaret, t	6 00
Robinson, Miranda, t	5 00
Rigg, J D., t	1 00
Rudd, Harriet, t	1 60
Rudd, Frank, t	5 00
Rudolph, Carl, t	2 00
Shifflett, John M, t	5 00
Skinner, W. O., t	5 00
Smith, B. C. and wife, t	23 50
Smith, Ralph G. and wife, t	325 00
Schimmel, J. J., t	25 00
Smith, H. C., t	1 35
Smith, Mary T., t	1 35
Skinner, Arden t	2 10
Strong, Laura, t	7 00
Sperry, B. L., t	2 00
Stafford, Bettie, t	5 00
"Sister" Armstrong branch, t	15 00
"Sister," Armstrong branch, o	4 50
"Sister," Independence branch, t	5 00
Snodgrass, J. A., t	4 00
Short, Mrs. Ellis, t	20 00
Short, M. T., t	25 00
Scott, B. J., t	7 50
Schivers, T. A., t	10 00
Seaport, Sr. John, t	10 00
Stratton, J. H., t	1 75
Schrivener, Lucinda, t	6 00
"Sister P," t	5 00
Short, C. O., t	78 30
Sandy, Charles, t	70 00
Stratton, Sr. L, t	04
Torrance, Sr. J. T, t	25 00
Thomason T. O, t	7 00
Tucker, Edward and family, t	50 00
Trego, A. V., t	10 00
Tankard, James, t	8 00
Tankard, Lydia, Jr., o	1 00
Tankard, Lydia, Sr., o	2 00
Tankard, Alma, o	1 00
Tankard, C, t	4 00
Tannehill, Ann, t	35
Tannehill, Allen, t	5 42
Tucker, John, t	50 00
Webster, Sr. L., t	23 80
Wise, Dahlia, t	5 75
White, Ammon, t	30 50
White, Ammon, o	17 50
Wilson, Henry and wife, t	3 00
Wilson, Emily, t	2 50
Warnky, Mary, t	2 00
Wagoner, James S., t	20 00
Williamson, Tessie, t	11 00
Williamson, Francis and Ida, t	4 00
Williamson, Francis, t	5 00
Wright, Sr. M. C. S., t	2 00
Winn, Eunice, t	1 50
Williams, M. B., t	90
Williams, Mrs. M. B., t	25
Wooden, Charles, t	6 00
Yarrington, T., t	50

Oblations.

First Kansas City branch	18 12
Second Kansas City branch	12 68
Armstrong branch	45 27
Chelsea Park branch	11 22
Burtville branch	1 49
Holden branch	1 55
Total	$9,978 38

Expenditures.

B. H. Eaton, a	$ 80 00
Mrs. H. Blatt, a	5 00
Mrs. Earl Corthell, f	45 00
Mrs. J. Cox, a	11 75
Mrs. Al Cox, a	4 25
Mrs. A. Kingbush, a	2 50
Mrs. Eli Day, a	2 65
William Smith, a	9 95
A. J. Hadley, a	27 00
Enoch Brown (loan on real estate)	200 00
Dora R. Cleveland, a	6 00
J. B. Holmes, a	3 00
A. J. Blakesley, a	2 00
James Farrow, a	13 25
J. B. Laing, a	35 00
Mrs. J. L. Kerr, a	5 70
Mrs. Ryne, a	11 50
W. J. Burgunde, a	11 10
B B. Ballenger, a	1 80
S. Warrell, a	2 40
Mrs. John Munson, a	1 95
Mrs. W. Waite, a	17 25
John H. Hadley, a	2 50
John Newcomb, a	11 35
Oscar Harritt, a	1 50
Willis Tousley, a	4 70
George Hancock, a	1 00
Isabella Woolsey, a	10 30
Neri Conklin, a	14 00
R. P. Mitchell, a	5 00
L. O. Middleton, deceased, funeral expense	20 00

Real Estate

L. O. Swope	200 00
Recording deed	85
Thomas Kincaid	1,000 00
Mr Smart	425 00
O. H. Gentry	250 00
Recording deed	1 05
Examining title	16 00

Repairing Church Property.

Labor	6 75
Hardware	10 00
Lumber	7 68

Funeral Expenses.

R. J. Parker's daughter	44 00
J. H. Nicewanger	39 30
I. N. White, f	571 32
R. Etzenhouser, f	360 00
Joseph Luff, f	410 88
T. C. Kelley, f	440 00
F. W. Chatburn, f	304 60
John C. Foss, f	225 00
Robert J. Parker, f	175 00
M. T. Short, f	300 00
R. May, f	300 88
A. H. Parsons, f	200 00
Alfred White, f	160 00
H. H. Robinson, f	80 00
L. R. Devore, f	60 00
John D. White, f	160 00
T. W. Smith, f	144 95
Alice Bozarth, f	60 00
Roy Newkirk, a	26 65
R. W. Wilcox, a	30 00
N. A. Nelson, a	5 00
Joseph Westwood, a	69 35
S. J. Madden, a	2 25
Poor children, a	5 00
Richard Martin, a	108 25
L. Webster, a	10 00
C. Masterson, a	4 95
John Parker, a	52 98
S. G. Mayo, a	49 10
Mrs. A. B. Harman, a	41 20
George Edwards, a	12 50
Mrs. T. J. Franklin, a	18 95
Fannie Hook, a	41 25
Sr Hannah Sly, a	6 85
G. E. Reyner, loan	5 00
B. D. Stewart, a	4 18
Maggie Clark, a	12 45
Mrs. Bert Lytle, a	33 50
Mrs. J. B. Smith, a	52 90
G. H. Hilliard, f	40 00
Mrs. M. C. Bowker, a	18 76
I. Bailey, a	70
Sr. H. Horn, a	5 00
Mrs. W. Bellmore, a	7 35
William H. McLaren, loan	50 00
J. C. Conner, a	8 50
Thomas Newton, a	57 65
Martha Taylor, a	1 00
O. Lytle, a	20 70
Fannie Nace, a	5 00
H. Ronden, a	15 00

Office Expense Account.

Letter file	16 25
Receipt books	21 25
Letter heads	4 85
Ledger and journal	8 40
Stamps, revenue and postage	5 68
Telegrams	52

Old Ensign Building Property.

Sewer expense	38 00
Insurance	22 50
Taxes	35 48

Elders' Traveling Expenses.

I. N White	16 00
R. May	49 65
Joseph Luff	32 50
Alfred White	24 38
Earl Corthell	9 00
A. H Parsons	12 00
William Newton	5 00
J. W. Brackenbury	2 15
R. J. Parker	2 00
Knobnoster church property	76 27
Taxes, per E. L. Kelley, Bishop	53 32
Ann Flower's note to E. L Kelley, Bishop	78 00
First Kansas City agent expenses	55
Holden agent expenses	25
E. L. Kelley, Bishop	1,024 02
Total	$8 882 65
Due church	1.095 73
	$9,978 38

NODAWAY DISTRICT.

R. K. Ross, Agent.

Receipts.

Due church January 1, 1900	$146 74
Anderson, Christian	50 00
Anderson, R. P	11 00
Black, Elizabeth	6 90
Breen, John J	10 00
Bigus F. T	3 00
Byergo, Arletta	5 00
Branch, Ross Grove	7 25
Byergo, N. N	6 00

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Curtis, Joseph and Annie 5 00
Fannon, E S 100 00
Hawley, F. A. and C. A... 10 00
Hawley, A. B. and Martha 20 00
Hawley, Sylvia 2 00
Hansen, Stena 2 00
Hansen, Jacob 10 00
Ivie, Tena J 50
Ivie, Thomas and wife 6 00
Ivie, A. A 1 00
Jacobson, Andrew 30 00
Jensen, Andrew 50 00
Kjersner, Layman 10 00
Knudson, K. C 5 00
Knowles, Sarah H 10 00
Knowles, Beatrice A 1 00
Knowles, William J 3 00
Kalstrup, Christian 10 00
Madison, Ole 85 00
Mother Madison 7 50
Nelson, Robert 300 00
Nelson, S. C 5 00
Nelson, C. C 10 00
Nelson, Alma 2 00
Nelson, W. T 7 00
Powell, Jane 5 00
Powell, Ed 5 00
Rowlett, Augusta B 4 00
Rowlett, Jerry 35 00
Ross, R. K 100 00
Ross, W. T 10 00
Lorensen, Rasmus 10 00
Scofield, J. D 5 25
Torrance, W. B 2 00
Torrance, Caroline 12 00
Winslow, J. E 1 50
Woodhead, William 1 00
Wohlferd, Sarah E 2 00
Winters, M. L 10 00
West, Ada B 3 00

Total $1,143 64

Expenditures.

Peter Anderson, f $321 00
E L. Kelley, Bishop 400 00
C. P. Welsh, e 10 50
J. Arthur Davis, e 3 00
D. C. White, f 240 00

Total $974 50
Due church 169 14

$1,143 64

NORTHEASTERN DISTRICT.

J. T. Williams, Agent.

Receipts.

Due church January 1, 1900 $ 29 26
Barnett, J. W., t 15 00
Bender, A. J., t 1 00
Burch, Emma, t 3 00
Burnett, Mary, t 9 60
Bevier sisters' sewing society, o 35 00
Cochran, Cammie, t 3 00
Cochran, Rosa, t 22 50
Cochran, M. A., t 4 50
Davies, Margaret, t 15 00
Davies, Ellen, t 10 00
Dockstader, F. A., t 1 00
Edmunds, Lydia, t 3 00
Fenner, George and wife, t 16 00
Gibson, H. W., t 1 00
Grieves, Robert, t 13 50
Hicklin, W. T., t 3 60
Hill, Sarah, t 50
Jones, John J., t 16 00
Jones, Richard R., t 10 00
Knipschild, Frederick, t 300 00
Kelley, E. L., Bishop 170 00
Morgan, David L 11 80
Moss, Harriet 5 75
Mussell, Frederick T 2 80
Petre, Elmer E. and wife, t 63 71
Petre, J. F. and wife, t 71 00
Palfrey, Frederick, t 29 20
Petre, Melvin and wife, t 10 00
Palfrey, Louise, t 2 00
Palfrey, Edith, t 2 00
Richards, Carrie, t 14 50
Smith, Samuel, o 3 00
Triplett, Florence, t 12 50
Tryon, Harriet, t 1 00
Thomas, Nydia, t 20 00
Vincent, William H., t 1 10
Waltenbaugh, Jacob, t 3 00
Williams, John L., t 10 00
Williams, John T., t 10 00
Williams, Andrew J. and wife, t 5 50
Weeks, Lizzie, t 1 90
Young, Alexander G., t 2 00

Total $963 32

Expenditures.

Kelley, E. L., Bishop $260 00
Chatburn, F. J., f 200 00
Chatburn, F. J., e 7 00
Tanner, J. A., f 200 00
Summerfield W. E., e 9 00
Griffith, Martha, a 60 00
Rice, Amos and wife, a 50 00
Kay, Nannie 30 00
Morgan, John W., deceased, a 20 00
Bishop's agent, expense for the year 8 39

Total $844 39
Due church 118 93

SOUTHERN DISTRICT.

Henry Sparling, Agent.

Receipts.

Anderson, Quincy, t $ 60
Allen, Ida, t 1 00
Brooner, Allen, t 1 50
Brugin, Grant, t 1 00
Bootman, Mary, t 1 50
Brooner, Henry, t 16 10
Brooner, Martha, t 1 50
Duemler, William, t 5 00
Doty, Nathaniel, t 1 00
Deberry, Thomas C., t 5 00
Graff, Mary, t 2 00
Graff, Louis, t 1 00
Graff, Theresa, t 12 00
Grey, True, t 1 50
Graham, John B., t 3 50
Gracey, Gracey, t 50
Lane, Stella, t 50
Nelson, John, t 4 00
Ogden, Sister, t 1 50
Pettet, William, t 2 50
Rudd, James 1 00
Sharp, Mary E 3 00
Spurlock, Charles J 25
Schofield, Julia 5 00
Thomas, Louisa 2 50
Tilman, Sister 1 00
Thomas, D. W 5 50
Tilman, David 50
Vanderver, Sister 2 00
Kelley, E. L., Bishop 396 08

Total $480 03

Expenditures.

Roach, W. T., e 1 00
Walters, R. T., e 1 00
Kitchenman, Bro., a 1 00
Gibson, Bro., a 3 00
Sparling, Henry, f 360 00
Sparling, Henry, e 30 00
Sparling, Henry, extra, f. 84 03

Total $480 03

ST. LOUIS DISTRICT.

John G. Smith, Agent.

Receipts.

Due church January 1, 1900 $404 82
Alma Saints, by Isabella Scott 5 00
Barraclough, Martha, t 7 00
Betts, Joseph E., Sr., t 40 00
Billinsky, John J, t 35 50
Beaird, John 1 00
Bourgeret, Maria, t 3 00
Burgess, Evaline, t 20 00
Christensen, James, t 13 00
Cooke, Noah N., t 35 00
Cooke, Noah N., o 70 00
Cole, Joseph G., t 2 00
Cowlishaw, Eliza, t 3 00
Crowson, Eliza, t 10 00
Curtis, Sr. H. B., t 1 00
Dukes, William, t 3 50
A sister, o 3 00
Fairhurst, Ann, t 5 00
Hellman, Charles K., t 19 00
Hitchcock, John C., t 35 00
Jaques, Rachel, t 5 00
Jaques, Joseph A., t 2 50
Jones, Thomas, t 30 00
Johnson, Catherine, t 10 00
Martin, Sophia, o 2 50
Mercer, Bridget, o 2 00
Mantle, John, t 20 00
McDonald, Mary, t 2 10
McFarlane, John, t 10 07
Molyneaux, Elizabeth, o 1 50
Molyneaux, Fred, o 60
Owens, Mary M., t 6 00
Peat, Mary, t 9 35
Radford, Isaac P., o 50
Rathbone, Clara, o 50
Reeves, Mary, o 2 00
Remington, Charles J., o 2 00
Scott, Isabella, o 2 00
Smith, John G., o 12 00
Spurlock, C. J., o 1 30
Swift, Joseph A., t 2 00
Thomas, William O 110 00
Trowbridge, Richard B 35 70
Waldron, Kate, t 5 00
Wiedman, William, t 5 00
Wild, James, t 75 00
Whiting, Mary, t 2 50

Total $1,072 87

Expenditures.

Hilliard, G. H., counselor $400 00
Hilliard, G. H., counselor 150 00
Kelley, E. L., Bishop 250 00
Brown, Amelia 60 00
White, John D., f 60 00
White, John D., e 35 00
Muetze, Charles L 26 00
Cowlishaw, Esther 6 00
Himmelgarn, Minerva D. 5 00
McClure, Minnie 8 00

Total $1,000 00
Due church 72 87

MONTANA.

MONTANA DISTRICT.

J. E. Reese, Agent.

Receipts.

Due church January 1, 1900 $ 2 50
Anna L. Premo, t 1 20
Freeman H. Plumb, t 3 25
John E. Reese, t 50 00
Mary H. Raymond, t 10 00
May Premo, t 1 40
Otis B. Plumb, t 26 66

Total $ 95 01

Expenditures.

Sr. C. M. Reese, f $ 75 00
Gomer Reese, agent 20 01

Total $ 95 01

MONTANA DISTRICT.

Gomer Reese, Agent.

Receipts.

John E. Reese, agent $ 20 01
Burrows, Edward, t 25 00
Babcock, Ira and wife, t 2 00
Barnard, Mary, t 100 00
Dempster, Alice M., t 11 20
Eukes, Michael J., t 20 00
Esgar, Emma, t 5 00
Fell, Sr. M. J., t 5 00
Hortop, Elizabeth, t 35
Johnson, John, t 9 00
Mason, Henry D., t 5 00
Raymond, Mary H., t 25 00
Sacrey, William, t 5 00
Smart, James, t 70 00
Turner, Edward A., t 10 00
Whitney, N. C., t 5 00
Anaconda branch, o 7 57
E. L. Kelley 50 00

Total $375 13

Expenditures.

G. R. Wells, f $215 00
Sr. C. M. Reese, f 125 00

Total $340 00
Due church 35 13

Total $375 13

NEBRASKA.

CENTRAL DISTRICT.

Levi Gamet, Agent.

Receipts.

Due church January 1, 1900 $ 29 77
Barton, Hester 2 00
Boodry, Leslie 20 00
Brumbaugh, Dilla 1 00
Crosser, Julia 5 00
Downey, Sarah 5 15
Downey, May 5 00
Downey, E 25 00
Fletcher, Maude 2 10
Flowers, Jane 1 62
Gatenby, Ida 1 00
Gatenby, Bro. and Sr 8 00
Holland, John and Ellen. 5 00
Hutchins, C. N 2 00
Jackson, Jos and Mary 6 00
Johnson, Minerva 8 00
Kelley, E. L., Bishop 90 00
Logerman, Abbie 1 90
Lewis, Lorinda, Bonesteel, S. Dak 124 90
Loucks, Jessie 1 00
Logerman, Bro. and Sr 2 00
Moore, W. S and Samantha 25 00
Moore, Mariel and Samantha 3 50
Moore, W. S. and S. E 1 00
Moore, W. S 5 00
Moore, Mariel E 50
Naab, John 5 00
Orendorff, J. E 10 00
Payne, E. A 3 15
Pierce, Eliza 21 85
Pierce, O. D 32 45
Potorff, John 4 00
Rush, Celestine 25 60
Rutlege, Thomas 5 00
Rumel, William 16 00
Storjohaun, Claus 140 00
Slonicker, Blanche M 12 00
Wisdom, Belle 4 40
Whiting, W. W 10 00

Total $669 99

Expenditures.

E. A. Payne, f $260 00
E. X. Gamet, f 140 00
Sr. Prettyman, f 80 00
Postage and exchange 3 38
E. L. Kelley, Bishop 175 00
James Caffall, e 6 00
Traveling expenses 4 00

Total $668 38
Due church 1 61

$669 99

NORTHERN DISTRICT.

James Huff, Agent.

Receipts.

Due church January 1, 1900 $253 35
Edward R. Ahlstrand, t 12 00
Kate M. Anderson, t 50 00
Soren Ahlstrand, t 30 00
John Avondet, t 15 00
Arthur Ballard, t 20 00
Marcus Bilyne, t 15 60
Abbie A. Brown, t 28 50
S. Branton, t 3 00
Pearl Brown, t 1 00
Ralph Brown, t 25 00
Ora Odessa Carter, t 12 50
Martha J. Carter, t 3 00
Addie O. Dougherty, t 17 75
Vera Davis, t 1 30
Thomas Evans, t 5 75
Edward E. Edwards, t 4 00
Ann Edwards, t 9 00
Ellen Frankville, t 3 50
William C. Fetter, t 2 00
H. E. Gladwin, t 8 50
Emma Gardner, t 27 50
Ann Galley, t 2 00
H. J. Hudson, t 40 00
C. M. Hollenbeck, t 19 85
James Huff, t 10 00
Theodore A. Hicks, o 1 00
Addie C. Hicks, o 1 00
Elizabeth G. Hodge, t 10 00
Elizabeth G. Hodge, o 5 00
Jennie Jones, t 5 00
Elizabeth Keck, t 30 00
C. S. Kennedy and wife, t 2 00
C. S. Kennedy, t 10 00
Herbert S. Lytle, t 1 25
Albert Z. Leach, t 10 00
Alma Lightfoot, t 2 00
Katherine M. Moran, t 20 00
Rachel V. McKittrick, t 15 00
Lloyd Marteeny, o 1 50
Lloyd Marteeny, t 29 50
Sr. M. A. Newton, o 1 00
Marie Ogard, t 5 00
C. K. Preston, t 10 00
Minnie Preston, t 5 00
Nicholas M. Rumel, t 1 00
Charles H. Rawlins and wife, t 20 00
Anna Belle Richardson, t 1 00
Ellen Richardson, t 10 00
Alice C. Swartz, t 37 00
Rachel A. Satterfield, t 60 00
William T. Spauswick, t 20 00
John Stoft, t 2 00
Mrs. John Stoft, t 5 00
John Suttles and wife, t 610 00
John F. Weston, t 22 60
Elizabeth Warner, t 1 00
Henry Wood, t 6 00
Charles Wood, t 5 00
Susan Watkins, t 2 00
Bro. Young 1 00
For traveling expenses 1 75

Total $1,589 70

Expenditures.

H. W. Belville, e $ 3 00
H. W. Belville, f 105 00
Oscar Case, e 34 00
Oscar Case, f 144 00
H. E. Humbuger, a 7 32
E. L. Kelley, Bishop 940 00
D. M. Rudd, e 6 00
Nicholas Rumel 72 00
F. A. Smith, e 10 00
Traveling expenses, postage, and exchange 6 04

Total $1,327 36
Due church 262 34

SOUTHERN DISTRICT.

J. W. Waldsmith, Agent.

Receipts.

Armbuster, William, t 10 00
Belville, H. W., t 1 00
Brolliar, Daniel, t 4 50
Brolliar, Samuel, t 4 00
Brown, Rachel S., t 30 00
Bray, Carrie, t 20 00
Burgess, Almund, t 5 00
Cox, Alice, t 1 50
Coats, Eva M., t 7 50
Christy, Sr. M. A., t 4 50
Dibble, Harry and wife, t 10 00
Everett, Annie, t 5 00
Everett, George, for John, Jr., t 100 00
Faunce, Ruby, t 3 20
Fike, Nellie, t 2 00
Fike, Ernest, t 1 00
Foreman, William A., t 5 00
Foreman, Sarah, t 5 00
Graf, David, t 10 00
Graf, Adaline, t 24 00
Grub, Stella, t 1 30
Gouldsmith, Claude L., t 20 00
Hillman, Sr. E. C, t 5 00
Hillman, Laura, t 1 20
Hughs, Lena, t 4 30
Jarrad, David D., t 20 00
Jarrad, D. B., t 27 11
Lippencott, James T. and J. F., t 5 00
Morey, George M., t 7 00
Myers, Ella, t 7 50
Myers, Andrew J., t 3 25
Mock, John W., t 3 00
Mock, Ethel J., t 2 00
Mock, Bertha J., t 25
Mock, Archie E., t 10
Mock, Joseph M., t 10
Pethick, S. M, t 15 00
Porter, Charles H., t 18 00
Porter, Charles H. for E. W. D., t 1 20
Pottorf, J. W., t 10 00
Robertson, Porter R, t 20 00
Robertson, Ed F., t 1 00
Robertson, Harry M., t 1 00
Self, Walter M., t 33 00
Schafer, Martin J. and Lizzie, t 41 00
Spurgin, Lillia, t 25
Stoker, Gertrude, t 3 80
Seaworth, L, t 2 00
Sunday school association, by A. J. Myers 50
Thole, Herman, t 103 00
Trask, James A., t 10 00
Voight, Mahala, t 2 25
Whitted, Sr., t 50
Woolsey, Emma, t 10 00
Wright, Sr. M., t 1 50
L.D.S aid society, of Wilber, Blue River branch 4 00
Savage, Wilber, t 5 00
Real estate, Blue Springs, house and lot 150 00
Collection for Brownville church 53 75

Total $847 06

Expenditures.

Post office orders $ 1 16
Postage and stationery 3 73
Exchange 20
Mark H. Forscutt, f 50 00
Walter M. Self f 110 00
Walter M. Self, e 6 75
W. E. Peak, e 1 25
Charles H. Porter, f 220 00
Charles H. Porter, e 5 00
W. E. Peak, f 100 00
J. W. Waldsmith, f 80 00
J. W. Waldsmith, e 32 02
James Caffall, e 2 00
Nancy Hoover, a 14 25
Ella Myers, a 5 00
John Hill, a 5 00
E L. Kelley, Bishop, Blue Springs property 134 00
Commission, E. H. Burington 15 00
Exchange 1 00
Repairs, Brownville church 53 75
Taxes 2 00

Total $842 11
Due church 4 95

$847 06

NEVADA.

NEVADA DISTRICT.

D. R. Jones, Agent.

Receipts.

Due church January 1, 1900 $ 31 80
Sprague, Jennie 1,450 00
Ridlar, William 10 00
Hawkins, Mary 40 00
Jones, D. R 10 00

Total $1,541 80

Expenditures.

Daley, Thomas, e $ 60 00
Kelley, E. L., Bishop $1,450 00
Kelley, E. L., Bishop 20 00

Total $1,530 00
Due church 11 80

NEW YORK.

NEW YORK DISTRICT.

Thomas Lester, Agent.

Receipts.

Buttery, Sarah $ 1 68
Buttery, Bertha 1 00
Cable, Julius and wife 5 00
Clark, Ann Jane 8 05

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Clark, William and family 8 00
Cocks, James and family 9 00
Cable, Judson 1 50
Franke, Alice M 1 00
Guilfoy, Samuel and wife 5 00
Hobson, William 8 00
Lester, Thomas 5 00
Lester, Agnes 75
Lester, Frank N 3 35
McGuire, John A 10 00
Potts, Elizabeth 100 00
Squire, Elizabeth 6 00
Squire, Ellen 1 00
Squire, Joseph, Sr 10 00
Squire, Celia 1 25
Squire, Ephraim 25
Squire, Violet E 50
Stone, Albert E 5 03
Stone, Estella 9 20
Stone, Albert E. and wife 28 00
Tyson, Elizabeth 2 00
Truman, Thomas H 8 00
Truman, William 5 00
Tuttle, William E 30 00
Whitnell, Elizabeth 5 50
White, William E 5 00

Total $284 03

Expenditures.

William H. Kelley ..... $ 45 00
M. H. Bond 10 00
Mary Ann Judkins 5 00
U. W. Greene 55 00
E. L. Kelley, Bishop 100 00
Frank M. Sheeny 5 00

Total $220 00
Due church 64 03

$284 03

NOVA SCOTIA.

NOVA SCOTIA DISTRICT.

J. W. Dimock, Agent.

Receipts.

Wood, Alfred 11 75
Newcomb, Tamza 1 30
O'Brien, Annie 1 00
Wood, Annie 50
Dimock, Eunice A 2 00
Lawrence, Solomon 3 00
Davison, H. J 2 44
Graham, Lois 6 00
Johnson, Eva 60
Quigley, May 7 00
Ripley, James 4 00
Johnson, Leander 1 25
O'Brien, Mattie 1 00
Davison, Kate M 5 30

Total ..... $ 47 14

Expenditures.

Davison, Kate M., f ..... $ 46 30
Expense 60

Total ..... $ 46 90
Due church 24

NOVA SCOTIA DISTRICT.

Robert Newcomb, Agent.

Receipts.

Dimock, Eunice, t ..... $ 2 00
Davison, Holmes J., t 2 44
Davison, Kate, t 5 30
Davison, Glenn, t 15 00
Filmore, Etta, t 3 00
Graham, Lois, t 13 00
Gates, Minnie D., t 11 45
Johnson, Eva, t 60
Johnson, Lee, t 6 25
Lawrence Solomon, t 4 00
Lade, Michael, t 15 00
Newcomb, Tamza A., t 16 50
Newcomb, Robert, t 20 00
O'Brien, Annie, t 2 00
O'Brien, Mattie, t 1 00
Quigley, May, t 7 00
Quigley, Isabel, t 1 00
Robinson, Cameron T., t 14 28
Robinson, Emerson, t 9 29
Robinson, Alfred, t 2 00
Ripley, James, t 4 00
Sanford, Ada t 24 00
Wood, Alfred, t 11 75
Wood, Annie, t 2 30

Total $193 16

Expenditures.

Davison, Kate, f $180 96
Foss, Samuel O., e 5 00
Blanchard, William W., e. 5 00
Expenses, agent 95

Total $191 91
Due church 1 25

$193 16

OHIO.

OHIO DISTRICT.

S. J. Jeffers, Agent.

Receipts.

Due church January 1, 1900 ..... $117 66
Anderton, Mary, t 1 00
Brown, James, o 25
Brown, Maggie, o 05
Branch offering, La-grange, t 71
Blackford, Sarah, t 26 00
Bierly, Langly L., t 5 00
Bowen, Minnie, t 2 00
Barber, Emma C., t 1 00
Barber, James, t 1 00
Canter, Thomas, t 2 50
Cummings, Florence, t 1 00
Conrad, Margaret, t 50
Davis, J. J., t 2 00
Duffy, Catharine, t 1 00
Davidson, Mary J., t 10 00
Davidson, Naomi, t 5 00
Everman, Cilnira, o 50
Farrell, Docia, t 1 00
"Friend," o 3 00
Goodrich, Vinton M., t 10 00
Gibson, Maggie, t 1 00
Gibson, Katie, t 1 00
Hagerty, Celestine, t 3 00
Henry, William W., t 25 00
Hannah, Donald J., t 5 00
Humphrey, Harvey, t 1 00
Humphrey, S. F., t 1 00
Jones, R. B., t 2 00
Jeffers, Delmont H., t 4 00
Jeffers, Elizabeth S, t 10 00
Kriebel, S. B. and wife, t 20 00
Keck, Cora, t 1 00
Long, Esther, t 5 00
Long, Elmer E., t 21 00
Moler, James, o 1 00
Mathews, Thomas, o 8 50
Mathews, Rachel, o 1 00
Mathews, Mae, o 2 50
Ministerial, o 22 47
Moler, music teaching, o.. 15 00
Nevils, John W., t 7 50
Nevils, Margaret, t 7 50
Phelps, William, o 25
Rowe, William H., o 5 00
Rhoads, John W., t 5 00
Spaun, Annie E, t 7 20
Smith, John C, t 4 00
Smith Hiram K., t 5 40
Sisler, James H, o 19 45
Small, Frederick, t 5 00
Vernon, Isaac and wife, t. 8 00
Williams, George and wife, t 17 90
Williams, Jane, o 75
Williams, Janet, t 75
Williams Daniel, t 4 55
Williams David, t 3 07
Wren, Edith, t 10 00
Wren, Thomas, t 1 50
Woods, Allie C., t 3 50
Wilson, William, t 5 00
Yingling, A. L., t 230 00

Total $692 96

Expenditures.

Moler, James, f $192 00
Moler, James, e 5 00
Goodrich, J. L., f 200 00
Goodrich, V. M., f 120 00
Beatty, T. J, f 136 00
Kelley, W. H., e 10 00
Thomas, O. B, e 8 00
Moler, H. E., e 6 00
Poor 4 00
Postage and orders 2 28

Total $683 28
Due church 9 68

KIRTLAND DISTRICT.

Eben Miller, Agent.

Receipts.

Balance due church January 1, 1900 ..... $114 46
Abbott, Jane 2 50
Allen, Bee Dee 7 00
Allen, Joel and wife 17 50
Allen, David 25
Allen, Nellie 1 00
Ashman, Charles 50
Ashman, Lulu 35
Ashman, Ruth 25
Baldwin, John 5 50
Baldwin, Sarah 75
Baldwin, John W 1 50
Barstow, George 50
Becker, J. A 50
Biggs, Naomi 25
Blair, A. B 50
Bosworth, L. B 5 00
Brockway, Bert 9 50
Butler, Mary 1 65
Carpenter, Sr. C. E 3 10
Carlisle, James 11 00
Cooper, C and M 4 50
Cramer, Charles and Minnie 4 00
Cramer, Clifford 10
Cramer, Fred 25
Cramer, John, Jr 3 00
Cramer, John H 6 50
Cramer, Richard 1 25
Crawford, Lizzie 50
Culp, H. C 5 00
Curry, Edna 2 75
Curry, Eben and Nannie 1 00
Dalberg, Charles and Ida 11 00
Dalberg, Vera 10
Darst, Anna 75
Darst, Bessie 2 25
Darst, Thomas and Etta.. 1 25
Dawson, Ada 32
Dawson, Elizabeth 1 65
Dawson, James 1 75
Ebeling, Francis J. and wife 6 60
Edwards, Annie 1 00
Evans, Dora 50
Gorwood, U. L. and wife.. 1 00
George, W. C 25
Gillespie, John and Mary 163 88
Gillespie, Martha 1 50
Gordon, Agnes 75
Gordon, Alexander and wife 7 75
Gordon, Annie 75
Griffiths, Eric 50
Griffiths, Hattie R 50
Griffiths, Lulu 25
Groff, Fred C 4 60
Groff, Marie 45
Groff, Fern Viana 45
Groff, Lillie M 85
Graeser, W. C. and wife... 8 70
Hartz, Joseph 25
Holman, J. G 15 00
Holman, L. S. and wife... 4 00
Hollibaugh, H. and wife.. 9 21
Homey, Jennie 25
Hostetler, William 1 00
Hostetler, Ada 1 50
Hulmes, Frank and Emma 2 75
Hulmes, Walter 1 25
Jeffords, John and wife... 2 00
Jenkins, Hannah 1 00
Jolley, Pearl Marie 23
Kelley, E. L., Bishop 50 00
Kimball, William G 5 00
Lake, Martha 3 00
Laughlin, Leah 3 25
Lewis, Mary 1 25
Lutz, Emma 75
Manchester, A. R 2 50
Masters, Mary A 5 00
Matthewson, Agnes 7 00
Mickles, Vaney 2 00
Miller, Ebenezer, Sr 9 50
Miller, Eben and Maggie 148 13
Miller, Mary Jane 2 90
Miller, Robert and Rhoda 22 00
Minkler, Ida 2 50
Minkler, Kittie 1 00
Minkler, Vernie 1 50
Morgan, Abraham 105 50
McConnaughey, James and wife 4 90
McCoy, Bro. and Sr 1 75
McKenzie, V. S 14 40
McMillan, Alma and wife 1 00
McMillan, Bell 1 25
McMillan, Bert 20
McMillan, Francis 05
McMillan, Harry 20
McMillan, Hazel 10
McMillan, J. W. and wife 13 75
McMillan, Lorenzo 05
McMillan, Maggie 1 50
McMillan, Nettie 20
Noteman, James 1 00
Noteman, Sarah 80
Powell, George 2 25
Powell, L. W. and Jennie 1 00
Proper, David 25
Riblet, S. P 4 00
Richner, George 10
Riggs, William 1 35
Robson, Clara 35
Robson, George 1 00
Robson, Hector 7 50
Robson, J. A 50
Robson, John and Lulu. 5 50
Robson, Mary 50
Robson, Robert 50
Russell, Jennie 1 50
Russell, Millie 2 00
Ryhal, John 3 00
Ryhal, Thomas M. and wife 6 10
Ryhal, Ransom W 5 00
Shaar, Vincent 36 00
Smith, Henry C 50
Smith, Carrie 18 23
Smith, C. R 1 00
Spriggle, Frank 1 00
Spriggle, Sr 25
Steinbaugh, Edward 1 00
Steffe, Frank and Rosanna 5 50
Stewart, Jessie 1 00
Streikmaker, Rosabella. 25
Swinderman, Celia 10
Tary, O. J 25
Thompson, Margaret 1 00
Titus, Israel 10
True, Isaac 10 10
Updyke, F. J 20 00
Wallwork, Ann 3 00
Warner, Charles 17 00
Warner, Clarence 2 00
Warner, Rose 1 25
Warnock, Eliza 16 50
Warnock, Emma 19 35
Wilcox, Mary 60
Wise, Thomas 2 25
Young, J. A 25
Young, Maggie 25
Akron Saints, collections 1 69
Newcastle Saints 4 11
Youngstown branch 19 00

Total $1,101 05

Expenditures.

Griffiths, Gomer T., f.. $380 00
Smith, Henry C., f 150 00
Ebeling, F. J., f 144 00
Baldwin, Richard, f 120 00
Smith, F. C., f 80 00
Parsons, A. H., e 55 00
Ebeling, F. J., e 25 00
Kelley, W. H., e 15 00
Davison, H. J., e 10 00
Smith, F. C., e 5 00
Poor 5 00
Agent's traveling and stationery expenses 21 15

Total $1,010 15
Due church 90 90

OKLAHOMA.

OKLAHOMA DISTRICT.

S. J. Hinkle, Agent.

Receipts.

Due church January 1, 1900 ..... $ 2 80
Aylor, W. M 80 00
Berry, T. N. and Hattie... 50 00
Budworth, W. W 25 00
Baskett, E. L 1 00
Bivens, W. H 1 00
Cooper, Joseph 10 00
Crofford, A. M 15 00
DeLong, Lula 1 00
DeLong, Patience 1 00
Davis, R. H 20 00
Hiles, George M. and wife 102 50
Hinkle, S. J. and Anna.... 55 00
Hughes, H. C. and Jennie 60 00
Knowles, Sr. A. B 1 50
Kelley, E. L., Bishop 150 00
McGeorge, Alice 2 20
Maloney, Sr. R. M 5 00
Macrae, W. S. and Edda.. 1 00
Pate, L. W 42 00
Rowland, H. K 30 00
Ralston, Henry V 1 50
Ralston, Alice 25
Ralston, Augusta 1 25
Smith, Kate 2 00
Smith, Lawrence 5 00
Smith, Thomas J 6 00
Smith, S. S 2 67
Stull, Susan 85 00
Tate, Sr. M. E 25 00

Total $784 67

Expenditures.

Aylor, W. M., f ..... $ 96 00
Case, Hubert, e 10 00
Crawley, D S., f 72 00
Davis R W., f 150 00
Maloney, R. M., f 200 00
Macrae, W. S., f 20 00
Drafts, postage, etc 3 00

Total $551 00
Due church 233 67

$784 67

ONTARIO.

CHATHAM DISTRICT.

J. H Tyrrell, Agent.

Receipts.

Due church January 1, 1900 ..... $320 02
Andrews, Isaac, t 1 05
Arnold, Minnie, o 2 00
Bennett, Richard, o 25
Bennett, Elizabeth, t ... 3 00
Blackmore, George and Martha, t 2 75
Benjamin, Ellen, o 2 00
Bacon, Samuel H. and Maggie, t 15 00
Burr, Martha, t 5 00
Burr, Maggie, t 5 00
Badder, John Wesley and Maggie, t 41 12
Badder, J. Walter, o 35
Badder, Jane, t 50
Bear, Rosie, o 25
Bristol, Minnie, o 1 00
Bristol, Lizzie, o 1 00
Bristol, Grace, o 50
Carless, Alice, o 50
Carless, Annie, o 50
Carless, Eliza J., o 9 00
Carless, Edward, o 1 50
Carter, Julia, t 70
Coburn, Orlow, t 5 40
Coburn, Richard and Maggie, t 4 50
Campbell, Mary, o 1 45
Cottingham, Moore, o ... 09
Dent, Joseph, t 10 00
Dent, Caroline, t 50
Dent, Elizabeth, t 8 00
Dent, John C., o 1 00
Dent, Edith, o 1 00
Denean, Martha, t 45
Elwood, Mary, Sr., and Mary, Jr., t 17 36
Elwood, James H. and Hannah, t 5 00
Ellis, Alexander and Mary, t 2 65
Fitzthomas, Edward, Sen., o 1 10
Fitzthomas, Edward, Jr., o 05
Fitzthomas, Lila, o 35
Fitzthomas, Katie, o 50
Fowler, Johannah, t 10 00
Firm, William and Jennie, o 65
Fletcher, Daniel, o 50
Glasier, Samuel, o 05
Glasier, William, t 16 00
Glasier, Ernest, o 1 00
Green, John A., o 25
Green, Kezia, t 4 00
Green, Mary M., t 5 25
Green, George F. and Esther A., t 7 30
Green, Frank and wife, t. 13 25
Green, Philetus and Fannie 2 25
Guy, Watson, t 10 00
Gragg, Wesland and Mary, t 6 00
Gregg, William, t 50
Gaw, John P. and Lilla, t. 14 00
Hockley, A. E., t 10 00
Hanson, Leah, o 35
Hampshire, Charles and Mary, t 1 00
Hildreth, Maggie, t 7 00
Hildreth, John, t 15 00
Irving, Thomas and Elizabeth, t 50 00
Jenkins, Lettie, o 1 00
Jones, Minnie, o 30
Jones, Richard, o 50
Jacklin, Harriet, t 1 00
Kimball, Sr. James, t ... 2 00
Kimball, Martha, t 3 00
Kimball, Charlotte, o 1 00
Kramer, Eliza J., o 06
Kelley, Bertha, o 05
Lewthwaite, Ellen, o 75
Lacount, Sarah, o 05
Leverton, Arthur, t 10 00
Leverton, Mary, t 10 00
Leverton, Frederick and Elizabeth 18 76
Leatherdale, Henry, t 6 25
Leatherdale, Jane, t 2 05
Long, Ernest and Sarah, t. 25 00
McArthur, John, o 10
McDonald, Thomas, o 50
McDonald, Frank, o 10
McDonald, Effie, o 20
McDonald, Lena, t 75
McKnight, Annie, o 80
McLaine, Edward, o 30
McLeod, Mary, o 5 35
McLeod, George, o 75
McLeod, William, o 1 25
McFadden, George, o 3 00
Miller, Lydia, t 35
Mefflin, Mennis and Annie, t 15 50
Mefflin, Irene, o 20
Mefflin, Charles B., o 20
Mefflin, John, o 20
Moore, Frederick, t 34
Moore, Harriet, o 45
Nichols, Alice, o 3 00
Nell, William, t 10 00
Overstreet, Cora, o 50
Outrem Philip H, t 15 50
Osborne, Jennie, o 10
Porter, Ann, t 10 60
Premo, Barbara, o 1 25
Prentice, Eliza Jane, o 1 25
Ross, William L and Eulalia, t 15 00
Roberts, William and Ellen, t 25 00
Rock, Henry, t 4 60
Rock, Charles, o 05
Ruble, Fannie, o 1 00
Ruble, Sarah, o 25
Ramsden, Charles, o 10
Robbin, Elizabeth, o 2 25
Sharrow, Anthony and Rebecca, t 30 00
Snoblin, Sarah, t 8 00
Snoblin, David, o 5 50
Shippy, George M, o 1 00
Shippy, George F., o 55
Shippy, Harry, o 11
Shippy, Louis B., o 25
Shippy, Sarah, t 1 50
Salor, Martin, o 1 00
Stockins, Mabel, o 20
Shaw, Agnes, t 31 00
Shaw, John and Matilda, t 1 15
Shaw, Phelan, t 25 00
Smith, Maria, o 90
Smith, Richard and Catharine, t 10 00
Schrader, Benjamin, t 1 30
St. John, Samuel G., o ... 2 05
St. John, Emily, o 05
St. John, Louisa, t 1 00
St. John, Charles, o 50

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Scafe, William, o..... 60
Swainson, Earl, t..... 10 60
Taylor, Charles W. and Melissa, t..... 11 00
Taylor, John, t.....300 00
Taylor, William H. and Mary, t..... 35 95
Taylor, George and Ellen, t..... 21 00
Taylor, Lorenzo, t..... 1 01
Traxler, Moroni, o..... 1 50
Tyrrell, Levi H, t..... 3 00
Tyrrell, James and Elizabeth, t..... 11 00
Tyrrell, Elizabeth, t..... 18 00
Thorp, David and Elizabeth, t..... 5 50
Thompson, Roy G, t..... 10
Thompson, Catherine Isadore, t..... 4 42
Vince, Thomas, t..... 7 00
Willmore, Walter J. and Clara, t..... 2 00
Wellington, Jane, o..... 42
Wellington, Edwin, o..... 87
Wellington, John, t..... 50
Wilson, Nellie, o..... 25
Walker, George and Harriett, o..... 4 50
Walker, Eliza, o..... 1 25
Walton, Annie, o..... 50
Walton, James and Emily, t..... 2 00
Williamson, James, t..... 2 39
Woods, Benjamin, t..... 2 70
Woods, David A., o..... 01
Woods, E A., t..... 25
Woods, Herbert, o..... 1 25
Wrencher, Ambrose and Jennie, o..... 1 00

Total $1,420 33

Expenditures.

Agent's expenses..... $ 7 24
Green, George, e..... 25 00
Gregory, Frederick, e..... 10 00
Grant, J. A., e..... 50 00
Kelley, E. L., Bishop.....250 00
Mortimer, A. E., e..... 58 00
Philips, T. A., e..... 17 00
Shields, John, f.....295 00
St. John, Benjamin..... 46 00
Tomlinson, Catherine J., f 80 00
Tomlinson, Elizabeth, f...133 36
Taylor, George 50

Total $972 10
Due church (notes $397 00, Cash $51.23). 448 23

$448 23

LONDON DISTRICT.

R. C. Evans, Agent.

Receipts.

Due church January 1, 1900.....$995 25
Anderson Mitchell..... 19 90
Anderson, William and wife..... 2 00
Anderson, Maud E..... 7 00
Andrews, Martha..... 1 50
Andrews, Ada M..... 1 00
Andrews, E. Meritta 50
Armstrong, Thomas..... 5 00
Arnold, Bowley and wife. 25 00
Arnold, William J..... 2 00
Arthur branch 5 00
Barrick, Mabel..... 2 00
Bannister, James..... 9 00
Barnes, William H..... 7 50
Barnes, Ella..... 25
Berry, Thomas..... 10 00
Bell, Solomon..... 1 00
Beemer, Emerson and wife..... 24 02
Beemer, Cecil..... 9 95
Beemer, Crena..... 3 80
Beemer, Orilla 4 12
Bennett, John..... 2 00
Beemer, Calista..... 10
Berry, William J..... 1 00
Bennett, Katie..... 50
Bishop, James..... 88 67
Bird, Henry..... 50
Biggers, Milly 70 00
Biggers, Richard L..... 10 00
Blashill, James 2 00
Blazey, Elizabeth..... 1 50
Blazey, Sarah..... 50
Blazey, Beckie 3 00
Brockinshire, Jane..... 1 00
Brown, Clementine..... 3 00
Brain, Edwin 50 00
Brown, James and wife... 3 00
Brothers, Anna..... 50
Brothers, William 14 20
Brown, Emily..... 1 30
Buschlen, George and family 92 44
Butterfield, J T..... 3 65
Cambridge, James..... 1 00
Cambridge, Clara 3 00
Cambridge, Arthur..... 1 00
Campbell, Thomas..... 9 00
Campbell, Robert..... 7 00
Calvert, E. A..... 2 00
Caldwell, John..... 2 00
Caldwell, Benea..... 1 00
Campbell, Jane..... 12 00
Cameron, Douglas W. and wife..... 55 00
Campbell, William 1 00
Calder, Duncan..... 30 00
Cameron school..... 40
Cameron, Alice M..... 5 00
Clark, Alex..... 20 00
Clark, James V..... 6 00
Clark, Forbes..... 50 00
Clampitt, Elizabeth J..... 25
Clampitt, Annie..... 25
Clark, Charles L..... 7 00
Clark, Mabel..... 5 00
Constable, William and wife..... 8 50
Cooper, King..... 50 00
Collins, Calista..... 10
Crake, Martha R..... 14 94
Dack, William B..... 14 00
Dawson, Abigail..... 25
Dack, Etta..... 3 00
Derby, Belle..... 20 00
Densmore, David..... 20 00
Densling, John, Sr..... 25 00
Derby, George C..... 5 00
Dickhout, Hiram..... 33 75
Dixon, William..... 5 00
Dow, Elizabeth..... 1 00
Dobson, Robert..... 10 00
Duckworth, James..... 26 90
Eastwood, James..... 2 00
Egremont branch..... 18 43
Evans, R. C. and wife..... 25 00
Faulds, William and wife. 3 00
Falkner, Jessie..... 20 00
Freeman, B. F..... 1 00
Freeman, Annie..... 4 00
Franks, Esther..... 2 25
Frazer, Henry..... 4 00
Gerrie, William..... 8 00
Gerrie, James..... 7 00
Goheen, George 20 00
Gozzard, Catharine..... 1 00
Garafraxa branch..... 5 25
Grice, Mary..... 10 00
Grice, Annie..... 14 00
Grice, Luke 5 00
Grey, William H..... 5 00
Guyer, John and wife..... 5 00
Harrison, John and family..... 25 00
Hamilton, Robert..... 25 00
Hannah, Charles..... 10 00
Holman, Dollie..... 10 00
Hannah, Hugh and wife.. 12 00
Hulbert, William..... 7 00
Hulbert, William and wife 3 50
Howlett, Bessie 05
Hardey, William and wife 1 00
Humphries, Edwin 5 00
Humphries, Robert..... 5 00
Hilles, William..... 10 00
Howlett, R. B. and wife... 10 00
Hamilton, Maggie..... 1 00
Hales, Ellen..... 5 00
Hooey, Elias..... 10 00
Hales, Richard..... 1 00
Hamilton, Elizabeth..... 1 00
Hathaway, May..... 50
Irvine, T. M..... 1 00
Interest..... 31 88
Jordan, Rosena..... 2 00
Jackson, Mary..... 10 00
Judkins, Mary..... 1 00
Judkins, Elizabeth..... 50
Johnson, William F..... 2 75
Judkins, Levi..... 2 00
Jordan, William F..... 10 00
Jordan, Herbert M..... 5 00
Jewell, Fanny..... 25
Johnson, Jane..... 1 00
Jaques, Elizabeth..... 2 00
Johnson, William and wife, (B. C.)..... 5 00
Klien, Maggie..... 8 00
Klien, Alexander..... 2 50
Klien, John..... 2 50
Klien, William and wife. 40 00
Keen, Charles..... 5 00
Kennard, Nelson and wife..... 5 00
Kerr, Alfred..... 2 00
Kennedy, Alex..... 5 00
Knisley, Alice..... 2 00
Knisley, Alvin..... 5 00
Likins, Sarah W..... 10 00
Lindsay, George..... 1 00
Lott, Wesley..... 1 50
Lott, George and wife... 6 00
Likins, Alda..... 1 00
London branch..... 15 99
Longhurst, R. C. and wife..... 6 25
Lore, Ethel..... 25
Lonsway, Henry..... 5 00
Lake, Chester..... 10 00
London Sabbath school. 3 00
Marten, Albert and wife..... 3 00
Marten, Richard and wife..... 4 45
Morrison, Sarah..... 11 00
Morrison, Walter..... 5 25
Masonville branch..... 27 00
Moore, Annie..... 1 50
Metcalf, Julia..... 5 00
Madge, Richard and wife..... 2 00
Mitchell, Lena..... 10 00
Morrison, David..... 40 00
Minor, Roland and wife. 7 00
Morden, George..... 3 00
Morden, Sarah..... 5 00
Meadowcroft, Elizabeth. 5 00
Marten, George..... 1 00
McLean, Archie and wife..... 24 00
MacGregor, Minnie..... 8 00
McKibben, Annie..... 7 00
McLean, Charles and wife..... 8 00
McDonald, Agatha..... 3 00
McDonald, Clarence..... 2 00
McDonald, Viola..... 4 10
McMullen, Milton..... 4 00
MacGregor, Daniel and wife..... 1 00
McKibben, John and wife..... 11 00
McMurdo, Agnes..... 2 00
McDonald, Hiram..... 10 00
McKenzie, John and wife..... 25 00
McMullin, Alex..... 13 00
MacGregor, E..... 1 00
Neal, Charles and wife.. 13 50
Northey, Daniel T..... 5 00
Norris, Alfred and wife. 1 00
Osbourne, Joseph..... 20 00
Osbourne, Mary..... 1 00
Overholt, Nathan and wife.....200 00
Orne, Sarah 2 13
Phillippin, Philip and wife..... 3 00
Perry, May..... 4 35
Proctor, Harriet..... 5 00
Pycock, James..... 12 00
Price, John B..... 3 00
Proton branch..... 6 00
Patton, Lewis..... 1 00
Phillips, James and wife..... 12 00
Pew, Sr. Richard..... 10 00
Quick, Mary A..... 10 00
Rodwell, Edward..... 15 00
Rodwell, George..... 11 00
Roy, William and wife..... 2 00
Raviell, Wesley..... 300 00
Rowett, William..... 6 00
Rowett, Earnest..... 15 00
Russell, Clark..... 5 00
Rose, Alice..... 5 00
Rushton, Herbert A..... 20 00
St. Thomas branch..... 4 00
Snell, Margaret..... 12 00
Smith, David.....180 00
Silk, Mrs. William 1 00
Silk, Herbert..... 50
Snell, William..... 15 00
Smith, Sarah Jane..... 1 00
Snell, Marten..... 10 00
Sherman, Arthur A..... 2 00
Smith, Amos..... 5 00
Small, Harriet..... 1 25
Smith, Thomas..... 5 00
Snell, Lizzie..... 3 00
Shepherdson, William..... 10 00
Sister.....300 00
Sinclair, Alex. and wife... 5 00
Steade, Henry and wife...823 35
Steade, John and wife.....100 00
Steade, Walter..... 7 00
Shields, John..... 2 00
Timbrell, Frederick J..... 1 50
Thring, Edward..... 10 00
Thring, Wesley..... 3 50
Timbrell, Thomas G..... 10 00
Timbrell, Clara..... 10 00
Taylor, Bethia..... 4 00
Thompson, Robert..... 2 00
Taylor, Jacob and wife... 10 00
Taylor, John H. and wife 15 00
Tarzwell, Robert and wife 10 00
Truesdale, Robert and wife..... 10 00
Tomlinson, Martha..... 2 00
Tomlinson, Lizzie..... 1 00
Vanessa branch..... 15 00
Vasbinder, John and wife..... 10 00
Wilson, Gertie..... 2 00
Whitney, Clara A. M..... 5 00
Wilson, Ida M..... 2 00
Whitworth, Edwin and wife..... 38 00
Whitworth, Gladys M..... 25
Wilson, Fanny..... 20 00
Willing, Bro..... 25 00
Whitehead, Sr. William.. 1 00
Whitehead, Robert..... 2 00
Wunsch, Elijah 1 00
Wh tworth, George and wife..... 60 00
Wood, Charles..... 10 00
Warren, George, Sr..... 5 00
Wilson, Martha..... 65
Whitworth, George, Jr.... 75
Whitworth, Ethel May..... 10
Wilson, Samuel and wife. 5 00
Weaver, Julia 11 00
Withrow, Robert and wife 5 00
Yerks, Percy..... 6 00
Yerks, Mathias..... 15 00

Total.....$5,209 47

Expenditures.

Lizzie Evans, f.....$300 00
Maggie MacGregor, f.... 159 90
Emma Howlett, f..... 244 00
Lizzie Tomlinson, f..... 83 35
Alma Compton, f.....160 00
Alice Gregory, f.....226 68
Louisa St. John, f.....222 00
Elizabeth Mortimer, f...180 00
Sr. Samuel Tomlinson, f.162 46
Emily Phillips, f.....108 35
R. C. Evans, e.....212 60
Frederick Gregory, e....105 00
Daniel MacGregor, e.... 30 00
A. E. Mortimer, e..... 8 00
J. L. Mortimer, e..... 20 00
T. A. Phillips, e..... 15 00
Samuel Tomlinson, e... 25 00
George C. Tomlinson, e. 25 00
E. N. Compton, e 3 00
Joseph Luff, e..... 10 00
Joseph Smith, e..... 10 00
R. B. Howlett, e 6 00
A. C. Barmore, e 32 20
John Shields, e 10 00
Bishop E. L. Kelley...1,132 31
Postage and orders..... 19 24

Total.....$2,500 09
Due church.....1,709 38

$4,209 47

OREGON.

OREGON DISTRICT.

Alma Morris, Agent.

Receipts.

Due church January 1, 1900.....$ 35 81
Morris, Polly A., t..... 10 00
Kelley, E. L., Bishop.... 60 00
Hale, Lina (correction, 1899) 50
Propst, Florence and Otis W, t..... 15 00
Propst, Mrs. Florence, t. 4 25
Weits, R. E., t 10 00
Lindsey, Mrs. C. A., t... 5 00
Moore, S. W. and W. S., t..... 2 00
Holmes, Frank, t..... 29 20
Holmes, Frank and Mary (correction, 1899)..... 10 00
Richey, Margaret, t 2 00
Smith, Adaline M., t.... 2 50
Hanson, H. P., t..... 15 90
Olson, Christina, t..... 6 00
Harper, S. P., t..... 95
Holland, Elia M., t..... 5 00
Taylor, William, t..... 2 50
Madden, New, t..... 21 80
Madden, Emma, t..... 3 25
Bartmess, Mrs. M. A., t. 60
Titter, Barbara E., o.... 5 00
Hastings, August and Winter, o..... 7 00
Reed, Margaret, t 5 00
Greek, A. o..... 7 85
Clark, J. R., o..... 5 00
Edwards, Jane, o..... 2 00
Rice, M. J., o.. ..... 5 00

Total $279 41

Expenditures.

Crumley, Charles.....$125 00
Error 1899, amount paid A. M. Chase..... 10
Chase, A. M..... 75 00
Error credit, Mary E. Webster, see 1899 report 6 98
Moore, A. B..... 45 00
Stationery and orders..... 4 28

Total..... .....$256 36
Due church..... 23 05

PENNSYLVANIA.

PHILADELPHIA DISTRICT.

John Zimermann, Agent.

Receipts.

Due church January 1, 1900..... .....$124 33
Elsworth P. Hull..... 5 00
Eunice Beam..... 6 00
Willard Hettrick..... 4 50
William F. Atkinson..... 10 00
Sarah Tate..... 2 00
William F. Beam..... 6 20
Sr. Berry..... 2 00
Archibald D. Angus..... 6 00
William H. Harrison..... 44 25
John Zimermann.....500 00
Sr. Engle.. ..... 1 00

Total..... .....$711 28

Expenditures.

F. G. Pitt, f.....$140 00
George W. Robley, e..... 30 00
William H. Kelley, e..... 25 00
F. G. Pitt, e..... 31 00

Total..... .....$226 00
Due church.....485 28

PITTSBURG DISTRICT.

L. D. Ullom, Agent.

Receipts.

Due church January 1, 1900..... .....$ 18 31

Pittsburg Branch.

Branch collections..... 7 57
Benner, Adam and wife... 2 25
Benner, Mrs. Inez 75
Bunn, Gains and wife..... 2 00
Benner, H. L..... 2 00
Barrett, George and wife. 25 00
Booher, John..... 2 50
Campbell, Robert 5 40
Curry, Lem..... 22 00
Curry, Laura..... 8 00
Davis, Catharine..... 75
Daw, Elizabeth..... 3 00
Daugherty, W. H..... 14 25
Evans, Ellen..... 1 00
Fairly, E. S. and wife.....111 50
Gillespie, Mary..... 75
Hadfield, T. S..... 11 50
Lockhart, J. H and wife.. 3 60
Lewis, L. C. and wife..... 2 70
Martin, Chester 2 00
Miller, C. E. and wife..... 49 00
McCabe, George..... 10 00
McDowell, W. J. and wife..... 11 00
Murray, Ella..... 3 00
Muse, Maggie..... 3 00
Muse, Ella..... 2 00
Orr, Emma..... 25
Richardson, Sarah..... 3 50
Reese, Jacob..... 1 00
Reese, Frank..... 5 00
Rodgers, Clifford..... 30
Rodgers, Jessie 30
Rodgers, Margaret T..... 25
Scott, Martha..... 2 00
Thomas, Sarah..... 1 50
Thomas, Catharine..... 1 25
Uncafer, Julia..... 2 00

Fayette City Branch.

Brightwell, Elizabeth..... 2 50
Fields, Henry..... 1 00
Gaskill, Thomas and family 45 00
Gaskill, Samuel..... 2 15
Hillman, George and wife 5 00
Maxon, Joseph..... 1 00
Pace, George..... 12 03
Shotton, William..... 30 50
Shotton, John..... 8 00
Winship, Samuel and wife..... 3 00
Winship, Jesse and wife. 2 00
Winship, Henry and wife 3 00
Winship, Amos..... 25

Glen Easton, West Virginia, Saints.

Craig, Sarah..... 3 00
Dobbs, Martha..... 5 00
Dobbs, W. H..... 1 10
Dobbs, Elizabeth..... 2 35
Dobbs, Lovina..... 1 25
Dobbs, Gordon..... 90
Dobbs, Lillie M..... 35
Dobbs, Clinton..... 1 00
Dobbs, James B..... 2 15
Dobbs, Gomer E..... 10
Dobbs, Jasper N..... 10
Dobbs, Charles..... 10
Dobbs, J. F..... 45
Harris, Nancy..... 6 50
Harris, Mary E..... 1 35
Treadway, Susan..... 10
Wayt, Joseph..... 1 00
Wayt, Estella..... 3 75

Wheeling Branch.

Brewster, Mary S..... 26 50
Bosley, Hattie J..... 3 43
Barnes, Elijah..... 10 00
Barnes, Rebecca..... 7 00
Barnes, Annie..... 1 00
Barnes, Henry..... 2 00
Devore, Ella R..... 5 00
Ebeling, J. E. and wife...114 50
Ebeling, Dena..... 1 00
Gill, Sarah E..... 1 50
Gill, Harry D..... 26 85
Gibbs, J. R..... 3 00
Hughes, Rachel S.....204 50
Kennedy, Russell L..... 9 45
Logsdon, Albert and wife 4 50
Lucas, William and wife.. 10 00
Lucas, C. A..... 5 00
Liston, Sarah E..... 50
Lewis, David 2 25
Martin, John and wife.... 30 00
McCormick, John..... 1 00
Oblations..... 17 15
Paulilian, Peter..... 5 00
Smith, J. F. A. and wife.. 18 75
Tary, O. J. and wife 60 00
Teagarden, Maggie..... 1 50
Thomas, Myron..... 40
Thomas, Abram..... 2 00
Ullom, L. D..... 10 00
Serig, Louis A. and wife..371 35
Shepherd, Alice..... 1 00
Duffy, Catharine..... 8 00

Beaver Falls Saints.

Fawcet, Mary..... 2 25
Forbes, W. H. and wife... 93 59
Forbes, Thomas..... 12
Hodge, W. W. and wife... 3 90
May, B. F..... 7 00
Simpson, Beulah..... 7 00
Stinson, Robert..... 10 80

Total..... .....$1,576 95

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Expenditures.

Bickerton, Tamar	$ 21 00
Craig, James, e	33 00
Craig, Sarah J., f	220 00
Devore, L. R., e	5 00
Devore, Ella R., f	150 00
Ebeling, Minnie, f	12 00
Everts, Mary	5 00
Griffiths, G. T., e	7 00
Gray, Mary	62 00
Kelley, W. H., e	10 00
Kelley, E. L., Bishop	672 85
May, Eliza	4 00
Rush, W. E	10 00
Shinn, Mrs. D. L, f	160 00
Smoley, Martha	20 00
McDowell, J. F., e	60 00
Expense	13 30
Total	$1,465 15
Due church	111 80

SANDWICH ISLANDS.

SANDWICH ISLAND MISSION.

G. J. Waller, Agent.

Receipts.

Due church January 1, 1900	$200 00
La Moether, James, o	50
Mahuka, Sister, o	75
Kapuhi, Obeda J., o	1 00
Kanui, James, t	9 00
Kauhaue, o	4 50
Namaielua, Isabella, o	50
Friends, o	1 00
Kualaku, t	36 50
Simpson, Sister, o	2 00
Poepoe, Cecilia, o	50
Kaneakua, Sister, o	4 00
Mahuka, John, t	9 00
Book of Mormon sale account	6 00
Doctrine and Covenants sale account	1 00
Tell, William H., t	15 00
Mahuka, Minnie, t	1 25
Kualaku, Sister, o	1 00
Kneipp, Bro, o	50
Keaeve, Rebekah, o	3 60
Kalae, Sister, o	1 00
Izenberg, D. P. R., gift	5 00
Niau, Maria, o	4 00
A member, o	1 00
Baker, Sister, o	2 00
Ingham, Ed, t	5 00
Scholefield, Ethel, t	37 00
Waller, Gilbert J., t	1,000 00
Total	$1,352 00

Expenditures.

Poepoe, G. K	$129 75
Greene, U. W	216 00
Kalae, Sr	84 00
Kauhane, Sr	66 00
Wells, Gomer	100 00
Mahoy, Sr	23 50
Total	$619 25
Due church	732 75

TEXAS.

NORTHERN DISTRICT.

A. J. Moore, Agent.

Amend, J. H., t	$150 00
Shumaker, W. W	55 00
Giengar, Henry	15 00
Nicoll, John E	5 00
Holcombe, Charles C	10 00
Giengar, Filley	85 00
Wilcox, G. W	10 00
Tucker, Julia	10 00
Moore, Mrs. J	50 00
Larsen, Frank	15 00
Kelley, E. L., Bishop	300 00
Total	$705 00

Expenditures.

Sheppard, Thomas J., e	$ 10 75
Hansen, Edward L., e	29 00
Moore, Amos J., e	50 75
Renfroe, B. F., e	20 00
Smith, H. O., e	15 00
Hansen, E. L., f	180 00
Renfroe, B. F., f	220 00
Moore, A. J., f	120 00
Hilliard, George H	5 00
Total	$650 50
Due church	54 50

WESTERN DISTRICT.

O. D. Johnson, Agent.

Receipts.

Due church January 1, 1900	$ 18 40
Albright, Etta, t	2 00
Callahan, Joseph, t	1 20
Edwards, Lizzie, t	2 00
Gifford, George, t	3 00
Hay, Virginia, t	1 30
Kelley, E. L., Bishop	75 00
Neal, Julia, t	70
Gifford, Ruth, t	1 50
Total	$105 10

Expenditures.

H. O. Smith	10 00
L. L. Wight	75 00
Sr. Pinson, San Antonio	5 00
O. D. Johnson	1 75
Total	$91 75
Due church	13 35
	$105 10

NORTHEAST TEXAS AND CHOCTAW DISTRICT.

Ellis Short, Agent.

Receipts.

Ellis Short	$2,721 35
J. H. Butler	10 00
H. L. Dalby	5 00
Maud Wilson	7 65
Jack Wilson	1 00
T. L. Manning	5 00
Mrs. D. B. Cleft	3 00
Nellie McLain	2 50
John Stewart	2 50
Millie V. Hill	2 50
L. B. Jackson	3 55
J. W. and Belle Jackson	15 00
Mrs. M. J. Burley	2 60
Elzie Youman	60 50
William Colley	5 00
Alice Carson	2 00
H. T. McLain	20 00
Peter Adamson, Jr	30 00
Peter Adamson, Sr	10 00
George Phillips	40 00
D. D. Babcock	5 00
Z. B. Hogue	20 00
Lon Hogue	19 50
J. L. Jackson	2 00
A. Z. Rudd	25 00
Jack Taylor	11 00
B. A. Herd	10 00
A. L. Newton	90 00
N. H. Pumphrey	6 10
Frank Leslie	17 85
Ellis Ford	15 00
W. D. Kittner	1 50
Joe Bedwell	1 15
L. S. Moore	24 94
Jessie L. Reed	2 00
Mrs. A. L. Chaney	2 00
Mrs. D. D. Babcock	1 00
Charles Clements	7 00
D. O. Harder	35 00
Earl D. Bailey	40 00
Charles J. Harris	17 40
A. Phillip	20 00
Rent from Wilburton church	4 00
P. B. Bussel	50 00
E. A. Erwin	10 00
Sevina Bussell	1 70
James Hervey	1 00
Jessie Lancaster	30 00
Scott Goodman	10 00
Whit Dalby	3 00
Will Carr	3 00
W. T. Peacock	5 00
S. N. Kelso	5 00
A. M. Durham	28 55
John E. Towne	22 50
James E. McLain	3 00
R. C. Billingley	8 00
T. M. Dood	2 50
John White	2 50
William Jenkins	15 00
Dick Dalby	6 00
J. M. McKinney	3 50
Mr. and Mrs J. H. Stevens	6 00
James S. Moore	20 00
Total	$3,561 84

Expenditures.

Balance due agent	$ 32 02
E. L Kelley for Independence church	1,500 00
F. C. Keck, e	14 30
S. W. Simmons	290 00
T. J. Sheppard	290 00
J. W. Jackson	240 00
E. A. Erwin	128 00
A. J. Cato, a	5 00
Roderick May, for Independence church	259 00
Joseph Ward	105 00
M. T. Short	10 00
J. D. Erwin	200 00
D. Babcock, e	1 00
H O. Smith, e	5 00
Poor	66 89
District expense, Grannis	12 50
John Harp	26 00
George H. Hilliard	15 00
Total	$3,199 71
Due church	362 13
	$3,561 84

UTAH.

SALT LAKE DISTRICT.

Sr. Jane D. Cooper, Agent.

Receipts.

Due church January 1, 1900	$ 58 87
A sister (B. B.), t	3 00
Bondige, Minnie, t	2 00
Chapman, Elijah, t	10 00
Chapman, Sarah A., t	7 50
Coleman, Uriah, t	15 00
Carlson, Ellen, t	4 25
Condit, Ida, t	6 25
Cochran, Sister, t	1 00
Clark, Myra, t	5 00
Larson, M. C., t	25 00
A Sister (S. L.), t	5 00
Nilson, Jans, t	8 00
Pettit, Ezra, t	10 00
Pettit, Jane M., t	10 00
Pettit, Addie, t	5 00
A sister (A. V. R.), t	53 00
Sandall, Ellen, t	2 50
Smith, Sarah, t	20 00
Toombs, James, t	25 00
Wardle, James, t	20 00
Weaver, John, t	20 00
Wilkin, Jane	5 00
Wilson, J. B., t	40 00
Wannberg, Birdie, t	2 60
Total	$363 97

Expenditures.

J. W. Wight, f	$ 50 00
S. D. Condit, f	106 25
Registering letter and postage	20
Money order	2 42
Recording deed	95
Higgins, Sr. Pauline	1 00
Wight, J. W., e	15 00
Wight, D. W., f	70 00
Boothman, Sr. A	3 00
Anderson, Peter, e	14 00
Total	$262 82
Due church	101 15

VIRGINIA.

NEW HOPE BRANCH.

Isaac Coffman, Agent.

Receipts.

A brother	$10 00
Isaac Coffman	15 00
Maggie S. Coffman	7 00
P. P. Starke	50 00
Katie White	5 00
O. E. Cleveland	2 50
Total	$89 50

Expenditures.

Postage on remittance	40
J. L. Goodrich	50 00
Hall rent	10 00
E. L. Kelley, Bishop	29 10
Total	$89 50

WALES.

EASTERN DISTRICT.

Thomas Gould, Agent.

Receipts.

Balance due church January 1, 1900	$ 8 38
Morris, George, t	24 35
Ellis, Thomas, t	2 44
Evans, James, t	1 71
Jones, Thomas and wife, t	22 16
Williams, Edward, Bishop's agent Western district	12 18
Jones, John, t	19 48
Ellis, H., t	24 35
Taylor, Thomas, agent England for Wales	48 70
Bishop, Sr. A. N., o	1 01
Bishop, Lillie, o	1 01
Bishop, Bessie, o	1 01
Bishop, Moroni, o	1 01
Bishop, Thomas, o	1 01
Total	$168 80

Expenditures.

Bishop, A. N	$ 7 51
Bishop, A. N., f	116 88
Poor	1 22
Postage, stationery, etc.	84
Total	$126 45
Due church	42 35

WESTERN DISTRICT.

Edward Williams, Agent.

Receipts.

Due church January 1, 1900	$ 1 33
Lot Bishop, t	9 25
Evan Lewis, t	19 49
Dan Davies, t	9 74
David Thomas, o	4 87
Sr. Eleanor Treharne, t	6 98
Sisters Treharne, o	3 04
W. P. Cox, t	1 22
Penygraig branch, o	3 19
Aberaman branch, o	2 44
Total	$ 61 55

Expenditures.

A. N. Bishop	$ 60 88
Due church	67

WEST VIRGINIA.

WEST VIRGINIA DISTRICT.

B. Beall, Agent.

Due church January 1, 1900	$ 25
Adkins, Mary	3 00
Beall, Baronet	26 15
Beall, Mary J	1 00
Carpenter, John	50
Carpenter, Mary E	50
Curus, Martha J	2 00
Cooper, William	75
Cooper, Sarah L	75
Depue, Jonathan G	2 00
Ferrell, Thomas K	10 00
Ferrell, Mary	3 00
Ferrell, Rachel A	1 00
Ferrell, Ida J	25
Ferrell, Naomi D	25
Fishback, Sophia	25 00
Givens, Susan	2 50
Givens, Flora	50
Givens, Daniel E	50
Givens, Ralph	1 00
Givens, Martha	5 00
Givens, Dora	2 50
Givens, Mary E	50
Godbey, Gordon H	3 26
Hoffman, Mary	1 00
Geffries, F. M	1 00
Kelley, James	1 00
Loyd, Henry J	1 00
McCoy, Phebe	2 00
McEldowney, Mattie	75
Osner, Paulina	15 00
Osner, Louisa	15 00
Odell, Mary	10 00
Russell, Martha	2 00
Russell, James B	1 00
Russell, John F	1 00
Ruby, Charles G	2 00
Smith, Sophia	58 00
Smith, Louella	2 00
Saunders, Sarah C	50
Valentine, Mary	50
Williams, Lucinda	7 00
Williams, Clara	1 50
Wilson, Isaac B	50
Total	$214 91

Expenditures.

Godbey, G. H., f	$174 26
Shinn, D. L., e	3 00
Godbey, G. H., e	7 00
McDowell, J. F, e	12 00
Goodrich, J. L., e	3 40
Leason, John and wife	5 00
Cox, James and wife	10 00
Total	$214 66
Due church	25

WISCONSIN.

NORTHERN DISTRICT.

William Hutchinson, Agent.

Receipts.

Ganoe, O. D	$ 2 00
Ganoe, T. F	6 50
Heath, Sister	2 00
Kelley, E. L., Bishop	110 00
Patent, Anna	10 00
Meneal, Fremont	1 00
Shaver, Helen	5 00
Shaver, Emma	5 00
Shellito, Zilphia	75
Tafferty, Turetta	1 25
Weeks, C. A	3 00
Waste, Mrs. C. C	5 00
Waste, C. C	5 00
Whiteaker, A. L	5 00
Total	$161 50

Expenditures.

Closson, A. V., e	$ 8 50
Closson, A. V., f	60 00
Whiteaker, A. L., f	90 00
Total	$158 50
Due church	3 00

SOUTHERN DISTRICT.

C. C. Hoague, Agent.

Receipts.

Due church January 1, 1900	$ 41 97
Askin, Sarah	5 00
Beitz, Mary J	1 00
Brott, Mrs. William	3 39
Burr, Martha A	3 00
Ball, Fred M	6 50
Barnes, Jane	1 00
Carrington, Martha	45 00
Carpender, S. P	216 75
Dutton, O. N	1 00
Dutton, Julia N	2 50
Dutton, Hattie M	1 00
Dutton, Jasper O	1 00
Davis, Charles	50 00
Dowse, Richard	2 50
Dowse, Ella A	2 50
Dreyer, Joseph	15 00
Edgington, Mrs James, o	1 00
Edgington, James and wife	10 00
Gaylord, C. E	9 00
Gaylord, Daisy B	1 00
Gregory, Mrs. Knute	1 00
Hicks, Mrs. L. C., o	100 00
Hield, Norman E	19
Hadley, Samantha	10 00
Hoague, Mary	10 02
Hoague, Charles C., Jr	90
Hare, James	6 00
Johnson, August	7 00
Johnson, E. R. and wife	5 00
Jenson, Martha	2 60
Kimball, Walter L	18 65
Lange, Carl W	5 00
McDowell, Mrs. W. A	3 00
Oates, Thornton	10 00
Oakes, Edith	75
Pendleton, J. T	26 40
Pendleton, Rosella F	4 75
Robinson, J. B	80 00
Sperry, Ida	2 50
Stevens, H. D	11 50
See, Mrs. E. R	1 00
Vail, William	24 56
Woodstock, Charles B	15 00
Total	$765 93

Expenditures.

Burr, C. H., e	$ 10 00
Burr, C. H., f	105 00
McDowell, W. A., f	300 00
Muceus, Peter, e	8 00
Robinson, W. P., f	144 00
Sawley, F. L., e	10 00
Wildermuth, J. B., e	5 00
Wildermuth, E. M., e	2 00
Whiteaker, A. L., f	60 00
Postage, post office orders, etc	3 84
Total	$647 84
Due church	118 09

SOCIETY ISLANDS.

Metuaore, Agent.

Receipts.

From April 6, 1899, to April 6, 1900.

No report received for two years. 1897 report showed balance due church of $380.96.

Due church April 6, 1899	$ 62 10

Money from the Sisters.

Sisters' Prayer Union of the branch Tikahau	5 20
Tupuai	1 30

Tithing Money.

Keha	1 00
Pou	10 00

Sisters' Money.

Sisters' Prayer Union of the branch Avatoru	7 00
Avatoru	5 40

Tithing Money.

Taia	2 50
Tahua	2 00
Auarii	3 00
Maro	6 00
Roo	2 50
Titi Maehagatuaira	5 10
Marutake	4 00
Teahio	1 00
Tefau	3 00
Teera	1 00

Sisters' Money.

Sisters of the branch of Manihi	1 00
Gaki	2 00
Teaua	1 00
Hiriata	1 00
Tauera	3 00
Mitihora	3 00
Matararo	5 00
Fareana	1 00
Tetai	2 00
Teupoo	1 00
Tekaviu	2 00
Vahinearii	2 80

Sisters' Money.

Branch of Tikahau	15 70
Money from the gathering of the sisters in Hikueru	11 20

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Tithing Money.

Teupoo	1 00

Sisters' Money.

Branch of Tarona	6 70
Tiputa	2 60
Niau	11 20
Avatoru	70

Tithing Money in Avatoru.

Faurae	50
Teraiefa	1 00
Naomi	1 50
Taruia	3 00
Parepare	1 00
Temaumi	50
Tevaea	3 00
Mareihau	1 50
Tehono	1 00
Taaroa	50
Tearai	1 00
Marae	1 00
Tafai	1 00
Tevaea	2 00

Sisters' Money.

Tubuai	2 00
Branch of Manihi	6 20
Offerings of the children	8 30
Total	$231 00

Expenditures.

John Hawkins	$ 11 00
Marere	6 00
Metuaore	1 00
Writing paper for conference	1 00
J. W. Peterson	45 00
Ioane Purahui	14 90
Missionary house in Tarona — chair, window curtains, lumber for ceiling and for making a lounge	40 00
J. F. Burton	80 00
Lili (Peterson)	30 30
Anetoni	2 00
Total	$231 20
Due agent	20
	$231 00

AUSTRALIA.

SYDNEY DISTRICT.

John Wright, Agent.

Receipts.

1899 Report.

Due church January 1, 1899	$260 20

Wallsend Branch.

George Lewis, t	11 45
George Wrightson, t	1 46
Sr. E. Rawlins, t	1 95
E. J Haworth, t	3 65
W. J. Haworth, t	2 31
Sr. Gregory, t	2 80
J. B. Hoyle, t	12
Sr. I. Jones, o	1 09
Sr. E. J. Haworth, t	4 20
Sr. E. Hooper, t	49
R. V. Hooper	73
Sr. W. J. Haworth, o	49
T. Gregory, t	1 46
Alfred A. Haworth, t	1 58
Ollie Jones, t	1 46

Tuncurry Branch.

J. R. Taylor, t	23 13
Charles Avery, t	9 74
Sr. Mather, t	2 44
William Maybury, t	2 44
G. Moore, t	4 87
Sr. Magennis, t	2 44
C S. McLaren, t	24 35
John Wright, t	48 70

Scattered Members.

C. H. Ivers, t	24 35

Balmain Branch.

John Kaler, t	9 74
Sr. Madrers, Sr., t	2 44
Sr. J. Kaler, t	4 87
Alfred Ferrett, t	30 56
Sr. M. A. McNeil, o	4 87
Marie Madrers, t	3 29
Sr. Hendricks, t	4 87
Richard Ellis, t	12 18
F. Haworth, t	1 58
Rosa Madrers, t	6 09
S. Robinson, t	06
Bro. Madrers, Sr., t	9 74
Alfred Elliott, t	13 39
Edna Kaler, t	61
Elma Kaler, t	24
Lillie White, t	1 05
Arthur Ferrett, t	5 11
John Hendricks, t	14 61
Alex. Seaberg, t	13 64
Bro Madrers, t	4 87
Andrew Brown, t	49
Lizzie Haworth, t	1 83
A Saint, t	2 80

Nambucca Branch.

Allen Argent, t	48 70
Hannah Foster, t	4 87
Edward J. Ballard, t	1 22

Hamilton Branch.

John Jones, t	19 24
C. Davis, t	1 58
Johanna Hatch, t	61
Rosina Wallis, t	7 43
W. H. Broadway, t	1 22
Edward Pickering, t	8 04
F. Whaler, t	4 87
Margaret Bramstone, t	22 65
Mary J Pascoe, t	49
Joseph Thomson, t	6 82
W. H. Gammidge, t	2 25
Elizabeth Birt, t	1 22
Henry J. Jones, t	18
Mary Ford, t	2 07
Mary Ann Williams t	1 22
Grace Imrie, t	9 74
Sr Cox, t	5 11
H. Broadway, t	7 31
Zebedee Baker, t	97
Sr A. Wells, t	4 87
Albert Ford, t	73
Total	$750 24

Expenditures.

J. Kaler	$175 32
G. R. Wells	170 45
W. J. Haworth	97 89
Stamps and exchange	2 93
Total	$446 59
Due church	303 65
	$750 24

[Received too late to be included in summarized report.]

SYDNEY DISTRICT.

John Wright, Agent.

Receipts.

Due church January 1, 1900	$303 65

Tuncurry Branch.

Robert Mather, t	12 42
A. Colvin, t	9 74
A. and G. Parker, t	7 91
L. Anderson, t	3 17
W. Maybury, t	14 61
J. R. Taylor, t	8 28
C. S. McLaren, t	24 35
John Wright, t	48 70
C. H. Ivers, t	17 05

Balmain Branch.

Maggie Wrigley, t	14 61
Bro. Elliott, Sr., t	10 10
H. White, Sr, t	5 84
A. A. Ferrett, t	57 59
Sr. M. McLaughlin, t	2 44
Sr. Hendricks, t	8 52
Bro. Madrers, Sr., t	20 94
Sr. M. Madrers, t	5 48
Sr Bagges, Sr., t	1 58
Sr. F Bagges, Jr., t	67
Sr. L. White, t	2 19
Sr. B. Bagges, t	67
A friend, t	12
Sr. Watson, t	6 21
F. Haworth, t	14 61
R. Ellis, t	12 18
Bro. Hendricks, Sr., t	14 61
Sr. Goldstone, o	24
A. Seaberg, t	12 91
C. Avery, t	6 49
Bro. Elliott, Jr., t	1 22
Carrie Ferrett, t	1 52
Sr. Rankin, t	8 52
Annie Madrers, t	61
Annie White, t	12
Sr. Madrers, Sr., t	17 05
A. Brown, t	61
Bro. Wilson, t	36
Sr. Dorne, t	1 71

Hamilton Branch.

Charles Davis, t	1 83
W. H. Broadway, t	1 95
Ed Pickering, t	2 44
Zebedee Baker, t	49
Francis Whaler, t	7 91
Margaret Bramston, t	22 40
Rosina Wallace, t	6 33
Joseph Thompson, t	4 14
W. H. Gammidge, t	5 56
Eliza Morley, t	49
Mary Ann Williams, t	1 22
Grace Imrie, t	14 61
John Jones, t	4 14
James Potter, t	41 64
Elizabeth Birt, t	2 44
James Corniels, t	7 31
Alfred Haworth, t	4 87
Thomas Frost, t	2 44
M. J. Pascoe, t	2 44
Sr. Marriott, t	61
Alfred Ford, t	1 22
David Lewis, t	49
Sr. Ford, t	1 22

Nambucca Branch.

C. A. Loving, t	2 44
Joseph Argent, Sr., t	9 74
M. J. Ballard, t	4 87
Emma Argent, Sr., t	24 35

Wallsend Branch.

George Lewis, t	7 43
W. J. Haworth, t	2 44
Thomas Gregory, t	3 65
Ann Gregory, t	3 17
Sr. E. Rawlins, t	1 95
Sr. E. Haworth, t	3 90
C. J. Haworth, t	2 44
Sr. E. Hooper, t	73
David Lewis, t	3 04
R. V. Hooper, t	49
Total	$888 43

Expenditures.

J. Kaler	$192 41
G. R. Wells	14 61
W. J Haworth	173 01
G. R. Wells (passage money)	194 80
J. Kaler	19 48
Stamps, exchange, etc.	2 55
Total	$596 86
Due church	291 57
	$888 43

TEXAS.

CENTRAL DISTRICT.

E. Bates, Agent.

Receipts.

Schuster, C. A	$ 6 00
Sale of real estate	50 00
Gilmore, A. A	12 00
Stephens, Annie L	1 25
Herron, E. W.	80
Spicer, Frank	19 73
Herron, E. W	3 75
McAllister, D. A	2 30
Standefer, W. R	1 10
Toon, John L	2 00
Hay, Sam R	10 00
Kirkpatrick, Louey, o	50
Nunley, J. M	60
Schuster, C. A	3 00
Schuster, M. V., Sr	2 00
Hay, John, o	5 00
McCallister, John	2 35
Nunley, J. M	2 40
Sale of seats, Elmwood church	3 20
Bates, E	15 38
Total	$143 36

Expenditures.

Nunley, E. W., f	$110 00
Bryan, J. W., f	30 00
Bryan, J. W., e	36
Total	$140 36
Due church	3 00

RECEIPTS AND EXPENDITURES OF ELDERS, FOR YEAR ENDING DECEMBER 31, 1900.

Names.	Bal. due Church.	Jan. 1, 1900 Elder.	Individual Receipts.	Rec. from Bps. & Agts.	Total Receipts.	Total Expenditures.	Balance due. Church.	Balance due. Elder.
Adams, J. W.		$ 27 76	$ 90 52	$ 67 45	$157 97	$130 21		
Allen, Arthur		3 13	103 95	13 14	117 09	113 96		
Allen, S. D.			1 25		1 25		1 25	
Allen, D. L.			51 10	15 00	66 10	60 60	5 50	
Albertson, Charles			3 00		3 00	181 40		178 40
Ames, J. N.			27 62		27 62	28 07		45
Anderson, David A.		2 50	71 40	80 00	151 40	240 00		91 10
Anderson, Peter		5 83	89 65	51 00	140 65	139 76		4 94
Aylor, W. M.			12 50	38 95	51 45	51 45		
Babcock, D. D., (Furnished by himself $3.45)			33 70	1 00	38 15	38 15		
Baggerly, I. P.			35 44	50 76	86 20	86 20		
Baggerly, J. M.								
Bailey, J. J.			6 75		6 75	6 75		
Bailey, O. H.			30 97	39 37	70 34	70 34		
Baker, A. M.			16 46	36 00	52 46	52 35	11	
Baker, J. M.			11 00	43 42	54 42	54 42		
Baldwin, D. R.								
Baldwin, Richard			31 69	10 00	41 69	44 10		2 41
Barmore, A. C.	10 75		107 24	33 20	151 19	175 09		23 90
Barr, Andrew			7 80		7 80	43 07		35 27
Beatty, T. J.			14 75	53 84	68 59	68 59		
Belkham, C. F.								
Beckley, J. R.		37	40 96	34 36	75 32	74 95		
Beebe, G. W., Jr.		2 21	28 67	28 50	57 17	76 11		21 15
Bell, T. J.	72		35 50	57 00	93 22	60 28	32 94	
Belville, H. W.		10 65	28 90	3 00	31 90	32 18		10 93
Berve, Amos			10 62	12 60	23 22	23 22		
Biggs, Joseph		40						40
Bishop. A. N.			48 98		48 98	48 46	52	
Blair, F. B.		6 25	200 45	50 00	250 45	244 20		
Blanchard, W. W.		69 24	103 90	105 00	208 90	208 90		69 24
Bond, M. H.			27 02	90 00	117 02	181 46		64 44
Booker, W. J.								
Booker, W. L.			14 20		14 20	14 20		
Boswell, J. J., (Furnished by himself)					74 49	74 49		
Briggs, E. C.	72 09				72 09		72 09	
Broadway, W. H.								
Brown, Samuel		3 54						3 54

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Names.	Bal. due Church	Jan. 1, 1900 Elder.	Individual Receipts.	Rec. from Bps. & Agts.	Total Receipts.	Total Expenditures.	Balance due. Church.	Elder.
Bryan, J. W.			17 35	36	17 71	14 35	3 36	
Bullard, R.				205 26	205 26	205 26		
Burr, C. H.		6 27	81 74	50 00	131 74	142 59		17 12
Burton, J F.			245 00	73 85	318 85	345 60		26 75
Butterworth, C. A.	5 88		58 44		64 32	67 48		3 16
Butterworth, C. E.		1 00	57 69	11 55	69 24	68 24		
Brown, J. M.			2 00	10 00	12 00	12 00		
Caffall, James	20 52		82 69	28 00	131 21	114 22	16 99	
Campbell, Duncan		04	37 30	41 31	78 61	78 57		
Carlson, C. J.		51 00	49 30	56 00	105 30	83 30		29 00
Carpenter, J. A.		25 00	1 50		1 50	29 00		52 50
Carpenter, C. I.		4 67		4 67	4 67			
Case, Hubert		3 26	48 10	32 00	80 10	81 65		4 81
Case, Oscar			24 90	34 00	58 90	73 39		14 49
Chambers, D. R.			40 00	31 00	71 00	52 81	18 19	
Chase, A. M.			285 50	65 52	351 02	351 12		10
Chatburn, T. W.	29 80		78 75	65 00	173 55	174 35		80
Chatburn, Frank J.	3 83		27 85	7 00	38 68	39 99		1 31
Clapp, J. C.		32 73	20 55	105 26	125 81	92 33	75	
Closson, A. V.			22 13	36 54	58 67	58 67		
Compton, Ed N.		3 71	28 52	3 00	31 52	29 46		1 65
Condit, S. D.		44 43	84 05	10 00	94 05	89 48		39 86
Cooper, F. M.			54 20	53 00	107 20	84 80	22 40	
Cornish, J. J.				81 69	81 69	81 69		
Corthell, Earl			2 80	9 00	11 80	13 45		1 65
Crabb, J. C.			50 01	55 13	105 14	105 14		
Craig, James		8 75	59 40	41 75	101 15	107 05		14 65
Crawley, D. S.								
Crumley, C. E.			56 75	22 50	79 25	82 30		3 05
Cunningham, S. G.			21 07	12 65	33 72	34 18		46
Curtis, J. F.			16 70	52 33	69 03	69 03		
Cushman, S. F.			23 90	27 00	50 90	48 55	2 35	
Daley, Thomas	36 41		70 25	80 00	186 66	183 39	3 27	
Dana, R. R.		31 66	104 95	42 00	146 95	144 83		29 54
Davis, E. A.		8 61	30 21	15 00	45 21	41 25		4 65
Davis, John	3 15		65 30	55 00	123 45	117 23	6 22	
Davis, J. Alfred		37 92	28 79	38 80	67 59	67 24		37 57
Davis, J. Arthur		2 25	30 32	23 00	53 32	46 71	4 36	
Davis, J. T.		30 49	27 60	64 00	91 60	106 98		45 87
Davis, R. W.		30 37	27 56	35 00	62 56	92 88		60 69
Davis, William		9 16	30 79	16 81	47 60	38 44		
Davison, H. J.	2 85		141 44	55 00	199 29	194 39	4 90	
Derry, Charles	5 00		78 90	14 73	98 63	97 63	1 00	
Devore, L. R.			59 62	5 00	64 62	60 62	4 00	
Duncan, C. R.			41 30	91 00	132 30	129 29	3 01	
Durand, E. H.			20 10	12 00	32 10	39 50		7 40
Ebeling, F. J.	29 81		15 55	45 00	90 36	49 44	40 92	
Ellis, W. D.	9 82		62 99	38 87	111 68	111 68		
Elvin, R. M.		9 58	81 15	40 44	121 59	112 01		
Erwin, J. D.				40 00	40 00	40 00		
Erwin, E. A.			11 40		11 40	11 20	20	
Enge, N. C., (Scandinavian mission)			1 71	207 60	209 31	206 65	2 66	
Etzenhouser, R.	18 17		141 50	40 00	199 67	189 94	9 73	
Evans, John R.		61	30 86	33 00	63 86	41 94	21 31	
Evans, R. C.	2 57		67 08	212 60	282 25	280 05	2 20	
Enge, N C., (Washington mission)			28 00	29 98	57 98	57 02	96	
Forscutt, M. H.	1 05				1 05		1 05	
Foss, J. C.		98 91	50 67	35 00	85 67	123 45		136 69
Foss, S. O.			85 17	60 00	145 17	140 17	5 00	
Fyrando, A. M.								
Fry, Charles			28 15	12 41	40 56	40 56		
Gamet, Levi								
Gibson, William		19 70	20 00	7 00	27 00	25 00		17 70
Godbey, G. H.	14 02		38 49	69 00	121 51	113 25	8 26	
Goodenough, E. J.			19 25	15 00	34 25	80 82		46 57
Goodrich, J. L.	12 47		48 03	70 40	130 90	127 99	2 91	
Goodrich, V. M.			10 15	29 75	39 90	39 90		
Goodwin, E A.			28 60	91 15	119 75	98 75	21 00	
Gowell, M. F.	15 44		48 05	52 00	115 49	111 39	4 10	
Grant J. A.		36 33	83 58	47 33	130 91	125 61		31 03
Granger, Francis	1 83		11 25	30 00	43 08	37 20	5 88	
Graves, Geo. H.		5 14	64 17	15 00	79 17	74 03		
Gray, S. N.								
Green, George		4 66	40 90	25 00	65 90	75 65		14 41
Greene, U. W.	1 13		77 25	271 00	349 38	321 91	27 47	
Gregory, Frederick		63	46 98	115 00	161 98	135 85	25 50	
Griffiths, Gomer T.	12 30		75 24	118 00	205 54	203 49	2 05	
Gurwell, L. G.		69 54	21 10	95 01	116 11	46 57		
Gould, Leon A.			73 51	40 00	113 51	110 65	2 86	
Hackett, J. C.								
Haden, W. E.		4 00	10 00	31 04	41 04	35 34	1 70	
Hand, C. E.			27 91		27 91	56 85		28 94
Hansen, H. N.	2 25		21 80	20 06	44 11	44 11		
Hanson, A. B., furnished by himself $25.40			9 25	21 64	56 29	48 09	8 20	
Hanson, John E.								
Hanson, M. P.								
Hanson, Paul M.			26 95		26 95	26 95		
Harris, D. L.		7 26	123 90	42 50	166 40	202 57		43 43
Haworth, Walter J.		11 20	69 59		69 59	71 94		13 55
Hay, S. R.								

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Names.	Bal. due Jan. 1, 1900. Church.	Elder.	Individual Receipts.	Rec. from Bps. & Agts.	Total Receipts.	Total Expenditures.	Balance due. Church.	Elder.
Hayer, Eli		17 77	46 42	75 54	121 96	104 19		
Henson, J. F.		42						42
Henson, E. L.			4 75	32 96	37 71	36 00	1 71	
Hills, L. E.			1 00	3 75	4 75	4 75		
Hodson, W. S.		59	1 00		1 00	41		
Holt, Hiram L.	47 63		98 95	94 42	241 00	222 00	19 00	
Houghton, L., furn. by self	$24 77	13 53	63 71	10 00	98 48	84 95		
Howlett, R. B.			77 05	6 00	83 05	73 05	10 00	
Hudgens, J. W.								
Hugill, R. W.								
Hunt, C. J.		53 79	20 40	87 46	107 86	54 07		
Haws, Albert			13 50	7 90	21 40	21 40		
Irwin, Chas. E.			13 55	20 00	33 55	47 88		14 33
Jackson, J. W.			5 00		5 00	5 00		
Jeffers, S. J.								
Jenkins, George		15 23	6 65	74 84	81 49	87 64		21 38
Jenkins, J. D.	52				52		52	
Johnson, L. F.	4 80		19 40	22 00	46 20	39 00	7 20	
Karahoo, Noah			75	10 15	10 90	10 90		
Kaler, John		35 27	18 67	19 50	38 17	38 17		35 27
Keck, A. J.	1 39		96 82	6 00	104 21	101 43	2 78	
Keck, F. C.	2 00		90 40	37 05	129 45	115 15	14 30	
Keeler, E.		3 60	58 35	25 00	83 35	93 60		13 85
Kelley, T. C.		10 06	97 79	52 99	150 78	110 09	30 63	
Kelley, W. H.		10 00	62 90	329 95	392 85	346 85	36 00	
Kelley, W. H., Indiana			7 15	36 75	43 90	43 90		
Kemp, Henry	4 20		64 80	5 00	74 00	74 00		
Kent, A.		54 78	15 00	68 74	83 74	28 96		
Kephart, W. H.		4 72	27 45	52 85	80 30	75 58		
Lake, John H.		5 22	56 81	84 00	140 81	130 71	4 88	
Lambert, Joseph R.			45 41	49 92	95 33	95 33		
LaRue, W. E.			11 19	35 16	46 35	46 35		
Layland, A. J.			1 70	15 00	16 70	16 70		
Leaverton, Arthur								
Longhurst, R. C.								
Love, S. D.			6 85	27 27	34 12	34 12		
Luff, Joseph								
McDowell, J. F.	18 00		84 70	97 00	199 70	143 05	56 65	
McDowell, W. A.	53		50 57	39 32	90 42	90 42		
McKiernan, James			58 10	30 20	88 30	88 30		
MacGregor, Daniel		6 11	184 76	30 00	214 76	211 83		3 18
Macrae, W. S.		5 91	72 95	38 25	111 20	109 25		3 96
Maloney, R. M.		43 22	24 40	75 00	99 40	120 36		64 18
Mannering, W. H.		53 25	24 40	73 77	98 17	98 17		53 25
Marshall, W. C.			20 00	76 85	96 85	74 85	22 00	
May, Roderick				49 65	49 65	49 65		
Mintun, J. F.		13 73	82 59	11 71	94 30	80 57		
Moler, H. E.		4 87	74 01	31 43	105 44	100 57		
Moler, James	5 11		41 00	26 80	72 91	72 91		
Montague, George	6 53		5 25		11 78	7 80	3 98	
Moore, A. B.	26 80		6 00	14 20	47 00	47 00		
Moore, A. J.				50 75	50 75	50 75		
Morgan, J. W.			43 15	35 00	78 15	62 75	15 40	
Mortimer, A. E.	15		26 42	66 00	92 57	83 45	9 12	
Mortimer, J. L.			76 35	20 00	96 35	97 20		85
Muceus, Peter	4 56		44 11	37 26	85 93	85 93		
Newton, Wm., furn. by self	$277 92	182 14	13 92	20 00	311 84	129 70		
Nunley, E. W.			9 15		9 15	9 15		
Omans, F. D.			17 50	9 00	26 50	27 58		1 08
Parker, R. J.		1 55	34 05	23 65	57 70	56 15		
Parsons, A. H.	9 49		57 00	127 00	193 49	191 54	1 95	
Payne, S. D.	2 71		31 80	40 00	74 51	75 31		80
Peak, W. E.	7 53		37 42	90 25	135 20	162 48		27 28
Pender, W. S.	8 63		43 25	120 00	171 88	166 88	5 00	
Peterson, J. W.	18 50		167 75	29 65	215 90	164 85	51 05	
Phillips, A. B.		1 09	124 85	119 00	243 85	258 59		15 83
Phillips, T. A.			23 60	32 00	55 60	55 60		
Pierce, F. J., furnished by himself	$18 25		8 48	22 40	49 13	49 13		
Pitt, F. G.		11 19	220 01	88 59	308 60	320 31		22 90
Porter, C. H.		41 07	63 45	77 92	141 37	100 30		
Prettyman, C. W.			11 50	4 15	15 65	15 65		
Quick, Lee								
Rank, J. R			2 50	18 00	20 50	20 50		
Renfroe, B. F.			2 50	60 00	62 50	119 05		56 55
Reese, Gomer			7 50		7 50	63 08		55 58
Robinson, H. H.			8 15		8 15	8 15		
Robley, George W.			65 98	139 34	205 32	183 66	21 66	
Roth, John S.		54 36	80 90		80 90	81 45		54 91
Roush, J. B.		12 40	65 30	26 45	91 75	74 35	5 00	
Rhoads, W. H.			10 22	25 00	35 22	36 17		95
Rich, Calvin H.			13 02	20 00	33 02	21 12	11 90	
Riley, J. T.			67		67	29 40		28 73
Robinson, Bradbury								
Roach, W. T.			11 00	47 00	58 00	43 70	14 30	
Rudd, D. M.	3 19		69 43	41 00	113 62	110 02	3 60	
Rumel, W. M.								
Rushton, J. W.			129 54		129 54	127 90	1 64	
Russell, F. A.		11 45	120 30	21 98	142 28	130 83		
Roberts, I. N.		11	50 25	105 35	155 60	140 87	14 62	
Robinson, W. P.			13 60	9 45	23 05	23 05		

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Names.	Bal. due Church.	Jan. 1, 1900 Elder.	Individual Receipts.	Rec. from Bps. & Agts.	Total Receipts.	Total Expenditures.	Balance due. Church.	Balance due. Elder.
St. John, Benjamin		26 39	34 83	72 42	107 25	94 91		14 05
Sawley, F. L.		2 50	17 36	69 50	86 86	84 36		
Schreur, John			19 73	5 00	24 73	44 04		19 31
Scott, Columbus	18 18		119 72	100 57	238 47	238 47		
Scott, J. M.			19 00	37 00	56 00	56 00		
Scott, M. R., Jr.	2 21		18 70	65 00	85 91	137 45		51 45
Scott, S. M.			75	11 56	12 31	12 31		
Scott, S. W. L.	41 66		35 30	107 18	184 14	122 98	61 16	
Self, W. M.		6 79	36 34	19 50	55 84	49 05		
Shields, John	1 55		92 39	10 00	103 94	94 14	9 80	
Shinn, D. L.	45 43		6 35	20 00	71 78	9 75	62 03	
Sheehy, F. M.		46 12	59 10	144 06	203 16	157 04		
Sheldon, T. J.			62 98	81 00	143 98	153 81		9 83
Sheppard, T. J.		20 30						20 30
Short, M. T.								
Silvers, A. C.	13 61		3 20	54 19	71 00	71 00		
Simmons, S. W.	15 25		95 90	47 00	158 15	152 42	5 73	
Slover, F. M.		9 34	60 71		60 71	70 20		18 83
Smart, W. H.			20 00	65 00	85 00	85 00		
Smith, A. H., Patriarch		18 80	444 25	116 65	560 90	465 25	76 85	
Smith, David		7 70	51 65	4 00	55 65	56 11		8 16
Smith, Elbert A.			21 75	55 00	76 75	111 63		34 88
Smith, F. A.	1 90		108 11	25 00	135 01	126 24	8 77	
Smith, F. C.		1 54	43 95	35 00	78 95	77 34	07	
Smith, George A.		1 41	8 25	69 50	77 75	77 16		82
Smith, Heman C.		9 72	47 87	137 94	185 81	176 09		
Smith, Henry C.		77 99	6 69	285 80	292 49	199 50	15 00	
Smith, Hyrum O.			135 21	47 05	182 26	182 26		
Smith, Isaac M.	15 00		124 40		139 40	125 40	14 00	
Smith, John	5 00		28 94	46 94	80 88	80 88		
Smith, S. S.		4 41	27 45	40 20	67 65	63 24		
Smith, W. A.			27 36	14 66	42 02	42 02		
Smith, Willard J.		46 41						46 41
Smith, W. R.			11 60	21 63	33 23	33 23		
Smith, Walter W.			19 30	41 00	60 30	53 73	6 57	
Snively, Joseph S.			14 15	23 00	37 15	44 25		7 10
Snow, C. L.		140 10	6 55	187 45	194 00	34 95	18 95	
Sorensen, S. K.			29 12	14 90	44 02	44 02		
Sory, M. L.								
Southwick, Henry								
Sparling, Henry			8 39	149 03	157 42	157 42		
Sparling, William	8 70		49 75		58 45	56 83	1 62	
Spurlock, C. J.	70		47 95	4 00	52 65	31 96	20 69	
Stead, J. D.		23 47	44 15	36 32	80 47	57 00		
Stebbins, H. A.								
Stedman, E. A.			10 75	49 25	60 00	60 00		
Steffe, Frank	8 00				8 00		8 00	
Stephenson, J. N.			85	31 34	32 19	32 19		
Stubbart, J. M.			11 85	18 85	30 70	30 70		
Summerfield, William E.	07		37 50	16 00	53 57	53 00	57	
Sutton, J. R.		8 95	69 05	31 18	100 23	91 28		
Swenson, Swen		64 87	34 58	119 78	154 36	89 49		
Tanner, Joseph A.			44 63		44 63	43 90	73	
Terry, J. M.	5 00		182 06		187 06	182 06	5 00	
Thomas, O. B.	28		54 60	48 00	102 88	100 73	2 15	
Thorburn, G. W.			64 45	15 00	79 45	67 16	12 29	
Tomlinson, G. C.	45		47 90	25 00	73 35	73 86		51
Tomlinson, S. W.		91	44 84	25 00	69 84	74 30		5 37
Tucker, D. E.	32 94		63 69	5 00	101 63	74 47	27 16	
Turpen, M. M.		2 32	27 50	10 29	37 79	35 47		
Ullom, L. D.								
Waldsmith, J. W.			25 36	32 02	57 38	57 38		
Waller, G. J.								
Walling, W. H.		48 08						48 08
Walters, R. T.		43 24	52 12	44 24	96 36	87 49		34 37
Ward, Joseph			2 15	32 30	34 45	34 45		
Weld, F. M.		13 03	12 00	77 43	89 43	89 43		13 03
Wells, G. R.		34 07	81 00	87 75	168 75	135 13		45
Welsh, C. P.			3 35	69 50	72 85	70 30	2 55	
White, Alfred	20		19 20	36 25	55 65	55 65		
White Ammon		21 05						21 05
White, D. C.	15 22		23 87	14 92	54 01	33 79	20 22	
White, I. N.		7 44	111 09	36 00	147 09	121 83	17 82	
White, J. D.			22 65	46 23	68 88	68 88		
White, T. R.			60	9 28	9 88	9 88		
Wight, David W.	15 38		161 15		176 53	156 70	19 83	
Wight, J. W.	16 80		124 85	51 35	193 00	193 00		
Wight, L. L., furn. by self, $22.50		44 75	18 40	54 75	95 65	50 90		
Wight, R.			10 53	10 25	20 78	15 48	5 30	
Wildermuth, E. M.			32 34	22 00	54 34	49 34	5 00	
Wildermuth, J. B.	10 77		45 75	18 58	75 10	75 10		
Williams, D. D., furnished by himself					20 00	20 00		
Williams, T. W.			122 94	55 00	177 94	187 51		9 57
Wood, Samuel		76 94	15 66		15 66	7 82		69 10
Whiteaker, A. L.		1 03	26 10		26 10	57 29		32 22
Whiting, W. W.			10 98		10 98	28 26		17 28
Total	$466 78	$758 43	$2,207 86	$12,313 80	$11,454 24	$24,993 25	$23,788 58	$1,189 92	$2,193 11

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SAINTS' HOME ACCOUNT.

STATEMENT OF RECEIPTS AND EXPENDITURES

From January 1, 1900, to January 1, 1901.

Receipts.

J. N. Ames, Charleston, Mass.,	$ 5 00
A sister, Mass.,	50 00
Matthew Pruyn, Lamoni, Iowa,	150 00
Harriet Roberts, Escondido, Cal., per E. P. Hawley,	1 00
House rent, Aaron Allen. Work account,	10 00
H. T. Watson, Des Moines, per C. Scott,	2 50
Sale of seed to M. J. Danielson,	80
Bills receivable, Cutler mortgage,	125 00
Interest (above),	4 14
Painting material, E. L. Kelley,	25
Dorothy Brown, Rocky Ford, Col.,	1 00
Almira Snow,	30
Daughters of Zion, San Francisco, Cal.,	2 50
Laura I. Cook, Frederick City, Md.,	1 00
John Bricker,	50
Alice P. Dancer, Matron, amount advanced, returned,	100 00
Visitors during General Conference,	8 00
Alice P Dancer, Matron, amount advanced, returned,	200 00
Sale of stone to J. D. Stead,	5 47
Mrs. Phebe Williams, Lucas, Iowa, per John Williams,	5 00
Mary H. Raymond, Helena, Mont.,	1 00
W. C. Lanyon, painting Historian's office,	3 40
Oats sold to Joseph Smith,	20 88
Oats and rye sold to E. L. Kelley,	22 37
Eliza Barling, Chicago, per J. M. Terry,	5 00
Joel H. Powers, Maine,	50
Mary Somes, Mich.,	2 00
Bills payable, Reorganized Church,	6,500 00
Ladies' aid society, Mass.,	5 00
Sr. L. A. Hartwell (received May 26, 1892), correction,	5 00
Pasturage, D. F. Nicholson,	1 00
Pasturage, J. F. Kane,	1 00
Pasturage, E. J. Robinson,	6 65
Pasturage, Hans Hayer,	10 75
Pasturage, W. A. Campbell,	65
Pasturage, J. Barr,	4 45
Pasturage, E. L Kelley,	16 75
Pasturage, A. H Smith,	7 60
Pasturage, J. M. Stubbart,	15 55
Pasturage, D C White,	7 25
Pasturage, Oscar Thomas,	7 15
Pasturage, George W. Bush,	6 00
Pasturage, Frank Hammer,	6 00
Pasturage, L. B. Gaulter,	5 85
Pasturage, C. F. Church,	7 00
Pasturage, Eli Hayer,	5 00
Pasturage, George Bandy,	6 35
Pasturage, Lewis Gaulter,	4 50
Pasturage, G W. Weld,	6 00
Pasturage, Robert Booth,	21 10
Pasturage, Reuben C. Elvin,	6 00
Pasturage, James Braybrooks,	7 35
Pasturage, F. E. Cochran,	8 00
Pasturage, J. W. Gunsolley,	7 00
Pasturage, J. Wahlstrom,	8 00
Pasturage, B. L. Merritt,	5 50
Pasturage, C. Lasley,	1 00
Pasturage, Bertha A. Greer,	4 10
Pasturage, S. E. Ballou,	3 25
Pasturage, J. D. Briggs,	1 50
Pasturage, J. H. Hansen,	1 00
Pasturage, E. C. Briggs,	25
Pasturage, Ed L. Kelley, Jr.,	9 70
Pasturage, Alma Ellison.	4 00
Pasturage, E. A. Gerringer,	1 00
Pasturage, Samuel Spurrier,	4 00
Pasturage, Cyrus Lester,	1 00
Pasturage, B. Bergersen,	28
Pasturage, M. J. Danielson,	2 00
Pasturage, Lewis Stewart,	1 00
Pasturage, Joseph Smith,	2 00
Sale of straw to J. W. Mather,	2 50
Sale of straw to Charles Brackenbury,	50
Elijah Sparks (potatoes for rent)	5 30

Sale of Live Stock.

Cow per M. J. Danielson,	35 00
Cow to Mrs. Pickle,	32 00
Cow to Mr. Gaylord,	30 00
Hogs per M. J. Danielson,	79 00
Cattle to J. C. Danielson,	255 00
	$431 00
Sale of coal to E. L. Kelley,	$15 05
Sale of coal to William Anderson	5 30

Care and Board.

W. E. Price for Mary Price,	35 00
Abbie L. Godfrey per W. W. Scott,	73 00
Catherine Herrick,	30 00
P. C. Taggart,	25 00
J. H. Galley for Thos. Galley,	50 00
Mary Ann Seelye,	60 00
Sarah S. Sawley,	25 00
Mary A. Lewis,	120 00
Marie E. Ronat,	27 50
Church for 3 persons 3 months,	67 50
Church for 30 persons 6 months,	1,350 00
Church for 27 persons 26 weeks,	1,053 00
J. A. Robinson, interest on original subscription not previously reported (correction),	3 35
M. E. Ronat deposit.	4,900 00
Bills Payable, E. L. Kelley, Trustee, for Johnson note,	1,224 00
Total	$16,965 14

July, 1899.

1 comfort from the ladies' aid society, Salt Lake City, Utah.

August, 1899.

1 comfort from the ladies' aid society. Des Moines, Iowa.

1 pair of scissors and a roll of pieces for quilts, from Maggie Warlick, Davenport, Iowa.

October, 1899.

1 quilt, 2 pair hose, 2 gingham aprons, 1 pair towels, 10 yards unbleached muslin. The quilt was pieced by Betty Bardsley when in her seventy-ninth year.

2 comforts, 1 quilt, 2 pillows, 4 sheets, 1 tidy, 4 pillow cases, 1 dozen silver-plated knives, 1 medallion picture, from Standley, Indian Territory.

November, 1899.

1 quilt, from ladies' aid society, Narrows Creek, Mo.

December, 1899.

6 teaspoons from Mrs. Whitney, Amboy, Ill.

1 comfort, 1 pair blankets, 1 pair pillows, 1 dozen towels, 1 pair sheets, and pillow slips. Ladies' aid society, Council Bluffs, Iowa.

1 set steel knives and forks and several pieces of rag carpet for rugs. Mrs. Abbott, Lamoni, Iowa.

1 pieced quilt and 65 cents. Emeline McLellan, Denison, Texas.

1 quilt from Sr. J. H. Wells, Bozeman, Mont.

1 quilt from Sr Robert Esgar, Bozeman, Mont.

1 quilt from Eliza A. Benafiel, Springfield, Neb.

1 quilt, Bevier aid society, Bevier, Mo.

1 quilt, willing workers of Chase branch, Chase, Mich., March 31, 1900.

1 quilt, Mrs. F. W Curtis, Stanberry, Mo.

1 quilt, 1 chair cushion, Lone Rock branch, Pawnee, Mo.

10 yards calico, Mrs. C. L. Bacon, Kirk, Colo.

10 yards calico, Mrs. Hattie Ness, St. Francis, Kan.

1 quilt, Sr. Thompson, Moorhead, Io.

2 comforts, Mrs. LaChapelle, Belle Fourche, S. D.

2 pillow cases, 1 quilt, Sr. Kolstrop. Mo.

1 quilt, 2 pillow cases, Sr. Lawrence, Mound City, Mo.

1 quilt, Sr. E. A. Newberry, Montrose, Iowa, and Sarah Pearent, Pittsfield, Ill.

1 rug, 1 chair cushion, Mrs. Silas Rogers, Piper City, Ill.

1 quilt, Sr. Heppie Morris, Xenia, Ill.

1 quilt, Sr. Lillie Slover, Orchardville, Ill.

10 yards calico, Mrs. Hattie James, Highland Branch, Colo.

1 calico apron, Cynthia Colpitts, Promise, Oregon.

14 yards calico and 1 spool thread, Mrs. Nora L. Colpitts, Kirk, Colo.

1 patchwork quilt, Mrs. Mary A. Colpitts, Promise, Oregon.

1 quilt, Sr. Clarissa Rope and daughter Emma, Tabor, Iowa.

4 pairs hose, 2 aprons, 12 yards calico, 10 yards muslin, handkerchiefs, Mrs. Alice Halliday, Council Bluffs, Iowa.

1 quilt, by the sisters of Vermillion, Erie county, Ohio.

2 sheets, Sarah Hill. Tabor, Iowa.

1 quilt, 1 rug, sisters and friends of Clearwater, Neb.

2 quilts, sheets and pillow cases, Rachel Smith, Baxter, Iowa.

1 quilt, Mrs. A. L. Piper, Milford, Oakland county, Mich.

1 sofa pillow, Jane Heaton, Blackfoot, Idaho.

1 quilt, Clinton Religio, Clinton, Iowa

1 quilt, Thurman branch and Mrs. Moore, Mrs. Dyke, and Mrs. Greenwood, friends of the church.

1 quilt, Sr. J. K. Palsgrove, 110 Second Ave., Clinton, Iowa. All her own work.

1 quilt, pillow shams, Sr. A. P. Sterrett, Pleasant Grove, Utah.

2 tidies, Sr. Bettie Haws 14 Twenty-seventh St., Ogden, Utah.

1 crazy-worked cushion cover from Kansas. Name of sender not given.

1 large rug, 1 small rug, 6 hemstitched sheets, 10 yards towling, 12 hemstitched pillow cases, 2 dozen napkins, 3 white table covers, $1 from Bessie, their daughter, Mrs. Lewis E. Bentley. No. 526 Purchase St, New Bedford, Mass.

1 tin milk can, Sr. Woods, Lamoni, Iowa.

2 dozen nut picks, A. J. Whitney, Amboy, Ill.

1 turkey, A. G. Mumma, Lamoni, Iowa.

1 turkey, Dr Greer, Lamoni, Iowa.

3 turkeys, William Anderson. Lamoni, Iowa.

4½ bu. fried cakes and 7 mince pies, Sr. Anna Dancer, Lamoni. Iowa.

1 sack of flour, ½ bu. apples, Jones Grocery Co., Lamoni, Iowa.

1 dozen napkins, 8 napkin rings, Sr. Jessie D. Smith, Lamoni, Iowa.

1 Battenburg tidy, Mrs. Ruby Cummins, Leon, Iowa.

1 quilt, Mrs Margaret Babcock, Baroda, Michigan.

2 sofa pillows, 1 tidy, sisters in Massachusetts, U. S. A.

1 quilt, pillow cases and underclothes, Sr. Roberts, California.

Picture, Sr. Condit, Utah.

1 quilt from the sisters of Webb City, Missouri.

1 quilt from the children of Webb City, Missouri.

A number of magazines given by Mrs. George Blair were very much enjoyed by the Home.

1 quilt, willing workers, Chase branch, Michigan.

1 quilt, Sr. Wilma Erickson, per Oscar Case.

1 quilt, sisters' aid society, Logan, Iowa, by Mrs J B. Baker.

Clock and bananas, D F. and Minnie Nicholson. These were made on Thanksgiving and Christmas.

Colorado cactus cane, Daniel Wilson, western Nebraska, per J. W. Waldsmith

1 quilt per Bro. Peter Anderson, from ——.

1 quilt, 1 table cloth, sisters' aid society, Lucas, Iowa, per Sr. Isaac Phillips, Pres.

1 quilt, Mrs. H. E. Williams, Oklahoma City, Oklahoma.

2 comforts, Sr. M. B. Holmes, Buffalo Prairie, Ill.

Expenditures

Due church January 10, 1900,	$5,510 52
Alice P. Dancer, Matron, amount advanced for running expenses,	300 00
Haas and Hatcher, range,	95 17
Mitchell Brothers, chains,	35
Shovel, per M. J. Danielson,	75
Potatoes, Isaac Bogue,	3 50
Rock, Joseph Boswell,	6 87
Aaron Allen, account,	10 35
Funeral expense, Mrs. Greenwood, digging grave,	3 00
Carriages for two funerals,	2 00
Gasoline stove, M. J. Danielson,	2 00
Matthew Pruyn, returned col.,	20 00
John Wahlstrom, work and merchandise,	3 75
J. H. Hansen, disinfectant,	2 10
W. A. Hopkins, funeral expenses L. A. Greenwood,	40 00
Alice P. Dancer per receipt Danielson,	1 00
Plants from J. W. Gunsolley for pasture,	2 00
W. A. O. White, oil,	70
Bills payable, Boston church account,	1,306 29
Interest, Boston church account,	97 97
Herald Publishing House,	1 53
S. M. Bass, digging grave Joseph Dorsey,	3 00
Expense, release Cutler mortgage to W. A. Hopkins,	60
Repairing washer,	25
Joseph C. Danielson, binder, $10, cutting rye, $2,	12 00
McKim's livery,	1 50
Painting ladders, Charles Church, exchange for pasture,	3 55
W. A. Hopkins, Dorsey funeral, $35.00,	
W. A. Hopkins, furniture, 7.25,	42 25
Mrs. Barnes freight on box,	1 27
Dr. J. H. Hansen,	18 75
Lamoni Hardware Company,	79 78
Printing rules and regulations, Saints' Home,	2 75
Labor, George W. Bush,	42 07
Labor, M J. Danielson, salary supt., 1 year,	360 00
Labor, John Wahlstrom,	38 75
Labor, C. E. Harp,	1 50
Labor, Roy Parker,	1 50
Labor, Ed Church,	12 60
Labor, H. C. Danielson,	15 90
Labor, E R. Fowler,	1 50
Labor, C. E. Franks,	12 40
Labor, E D. McKean,	1 60
Labor, Willie Mason,	2 00
Labor, L. Grenawalt,	1 25
Labor, W. L. Conover,	63
Labor, Harry Bailey,	1 88
Labor, Guy Williamson,	1 50
Labor, John Weedmark,	11 03
Labor, J. J. Rabidou,	1 38
Labor, J. W. Gunsolley,	9 65
Labor, W. R. Salisbury,	1 75
Labor, James Braybrooks, Jr.,	2 75
Labor, A. M. Newberry,	16 25
Labor, T. E. Olsen,	5 85
Labor, O Madison,	9 88
Labor, J. Willis,	3 00
Labor, Austin Olsen,	1 25
Labor, E. A. Gerringer,	1 00
Labor, Robert Booth,	2 00
Telephone,	10 00
Seed and grain,	126 79
Clothing, W. C. Lanyon,	9 00
Clothing, per bill, Williams and Grenawalt,	111 65
Account M. E. Ronat,	68 26
Insurance,	50 25
Interest,	66 00
Twine, Foreman, Derry, and Newcomb,	7 16
Thomas Galley, shoes,	50
Mrs. Seelye, frt.,	15 88
Taxes on N E ¼ S W S E,	31 45
Rose Hill Cemetery, Lots 77, 78, 81, 82, 85, 86, 211,	35 00
Bowsher and Biddison,	15 50
8 bushels potatoes, E. Sparks,	5 30
12 bushels apples,	6 00
E D. McKean, repairing shoes,	1 35
Bill Herald Office,	73
Bill Herald Office, H. L. Ferguson,	3 35
Bill Herald Office, water tank, wardrobe, etc.,	1 60
John Farmer, services Dr. Greer,	12 60
Bro. and Sr. Coiner, services Dr. Greer,	5 60
Bro. Dorsey, services Dr. Greer,	4 50
Bro. and Sr. Bowman, services Dr. Greer,	1 60
Jane Fuller, services Dr Greer,	75
Bro. Silvers, services Dr. Greer,	1 00
T. Galley, services, Dr. Greer,	1 25
Sr. Seelye, services Dr. Greer,	1 00
Sr. Greenwood, services Dr. Greer,	25
Bro. Jones, services Dr. Greer,	1 95
Sr. White, services Dr. Greer,	25
Sr. Price, services Dr. Greer,	75
Medicine to Sr. Dancer, Dr. Greer,	1 00
Sr. Cowden, services Dr. Greer,	4 80
Services, Dr. Moore,	75
Canned fruit, William Anderson,	4 50
James Nelson, threshing,	27 94
George Derry and Son,	8 20
5 gallons syrup at 40c.,	2 00
Running expenses,	1,580 42
Lumber, I. W. Allender,	109 47
Lumber, Burlington Lumber Company,	79 65
Blacksmithing,	17 15
Live stock, Daniel Weber,	30 00
Live stock, J C. Danielson,	100 00
Live stock, Elbert A. Smith,	33 25
Live stock, J. T. Ford,	52 50
Live stock, R. M. Elvin,	45 00
Coal,	330 24
Freight on coal,	74 10
Freight on seed,	1 29
Drayage,	17 00
Gasoline,	7 56
Bills payable,	1,224 00
Real estate,	2,000 00

CORRECTIONS.

Unpaid subscriptions in cash account,	640 00
Duplicate entry,	100 00
Account due from Independence church entered in cash,	1,291 74
Total,	$16,516 25
Due church,	448 89
	$16,965 14

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GRACELAND COLLEGE ACCOUNT OF RECEIPTS AND EXPENDITURES.

Receipts.

Martha A. Burr, Wis.	$ 1 00
H.T. Watson, per C. Scott.	2 50
E. E. Petre, Mo	25 00
C. Weiler, Minn	1 00
Sr. J. M. Severance	25
Sr. L. P. Marshall	25
Sr. D. Marshall	25
Sr. B. J. Marshall	25
W. D. Marshall	25
William Anderson, Iowa.	100 00
Elkanah Craven, Mo	1 00
Mary Oder, Mo	1 00
Robert Garlich, Mo	2 00
N. M. Gunsolley, Iowa	5 00
A. J. Vickrey, Ala	25 00
A. P. Larson, Utah	11 25
George W. Galley, Neb.	25 00
H. Kemp and wife, Iowa.	20 00
O. E. Holcomb	12 50
R. L Young	5 00
R. Cooper	10 00
John Hall	50
I. McCord	1 00
Nesland Smith	1 00
J. T. Newton	1 00
J. C. Johnson	25
William Roundy	25
J. J. Johnson	1 00
Lloyd Marteeny	25
W. D. Bullard	1 00
N. L. Hunt	1 00
Hattie Crandall	25
F. J. Seeley	50
Nathan Mefford	50
August Klopping	2 00
N. J. Roundy	50
Mary Yeoman	1 00
Sr. Wm. Scott	7 50
John Hall	50
J. W. Slater	1 00
C. W. Justice	25
Aaron Sweet	25
Ola Jones	2 00
A. B. Reynolds	50
J. A. Waterman	25
Swen Swenson	25 00
Joseph Hodges	1 00
Jane Gault	10 00
Alice M. Dempster	4 50
Henry Echternacht	25 00
D. W. Zimmerman	1 00
M. A. Love	25
Ladies aid society, Benan, Iowa	10 00
Julia A. Thomas, Maine.	5 00
Carrie Smith, Ohio	10 00
Martha Lake, Ohio	5 00
Henry and Mary Winship, Pa	2 00
Mary Davis, Mo	25 00
Nephi Lovell, Iowa	12 50
Mrs. M. M. Mathews, Mo.	100 00
George H. Butler, Wyo.	2 00
W. McFadden, Ont	1 00
Mary Hawkins, Nev	25 00
W. F. Beam, Pa	2 00
Eunice Beam, Pa	2 00
Alice Gandy, Pa	10
Joanna Anthony, Pa	1 00
Myra Worden, Pa	25
Mike Guinlisk, Pa	25
Mrs. Gallespie, Pa	25
Mrs Buckwalter, Pa	25
Mr. and Mrs Matthias Pa.	50
L. R. and Ella R. Devore, Mo	5 00
Nathan Hayes, Iowa	5 00
Elizabeth B. Edson, Iowa.	25 00
A friend (J. F.), Iowa	25 00
O. A. Erickson, Minn	3 50
Ellen M. Boan, Mass	2 00
Carrie Sund, Mont	5 00
Saints at Denver, Col	2 05
Saints at Armstrong, Kan.	2 98
"A friend to Graceland".	8 00
O. Owen, Eng	1 01
Eliza Barling, Ill	5 00
Mrs. L. C. Miller, Wis	50
Miss Susie Ellison, Wis.	50
Charles Albertson, Ida	25 00
Sunday school, Clifford, N. D	5 00
Charles and Nellie Martin, Iowa	2 50
D. D. Babcock, Ark	5 00
Sunday school, Cove, Ark	17 50
Thomas Reese, Mont.	25 00
H. W. Weatherbee, Ill	75
Elizabeth Rowley, Iowa.	1 00
Lloyd Marteeny, Neb	25 00
C. D. and M. E. Sanford, Ill	2 00
John Soderstadt, Kan	25 00
George Buschlen, Ont	5 00
David Crow, Utah	2 00
Sarah A. Myers, Iowa	1 00
Rachel Howard, Iowa	80
J. C. Crabb, Iowa	25 00
A brother, Iowa	500 00
Charles Derry, Iowa	5 00
R. Vansickle, Iowa	5 00
C. C. Joehnk, Cal	25 00
Levi Atkinson, Iowa	25 00
William Maddock, Eng.	4 87
Mary A. John, Idaho	2 50
Dr. C. A. Sherriil, Texas.	5 00
J. F. Jemison, Mont	2 00
S. G. Sargent, Mont	1 00
Ted Burrows, Mont	5 00
Simon Kughan, Mont	1 00
John Johnson, Mont	2 00
G. P. Jemison, Mont	1 00
A. P. Larson, Utah	14 00
Will Stoll, Iowa	15 00
George Jackson, Iowa.	15 00
John Heide, Mont.	12 50
Anna Sutton, Iowa	1 00
Martha Roush, Iowa	50
John Schrunck, Iowa	10 00
Lucy Schrunck, Iowa	10 00
Jack Spencer, Iowa	1 00
Thomas Beasley, Iowa.	1 00
Charles Brooks, Iowa	2 00
Mary Eckhart, Iowa	1 00
M. G. Chapman, Neb	1 00
Francis Dankin, Iowa.	9 00
M. E. Limpus, Neb	1 00
N. V. Sheldon, Iowa	5 00
A. R Crippen, Iowa	1 00
James O Sheldon, Io	5 00
Mary A. Warren, Colo	1 00
John R. Allen, Iowa	1 00
Mrs. M. H. Grant, Cal	5 00
James Comstock and wife, Iowa	25 00
Thomas Teale and Co, Iowa	5 00
John R. Allen, Iowa	2 00
J. R. Harper	2 50
George O. Sellers	2 50
J. F. Green and Sarah A. Hills, Iowa	25 00
Lorena Leeka, Iowa	25 00
R. B. Leeka, Iowa	25 00
William M. Leeka, Io	25 00
Sadie Leeka, Iowa	25 00
Jay Leeka, Iowa	25 00
Mrs. John Albertus, Io.	1 00
Richard Farmer, Iowa	2 00
Sr. C. A. Lucas, Ohio	2 00
B. Beall, W. Va	5 00
Zion's Religio-Literary Society, Fall River, Mass.	25 00
Frank M. Sheldon, Io	25 00
H. Damoske, Cal	25 00
Della Brown, Iowa	1 00
Rose E. Hurtt, Iowa	50
Earl Booth, Iowa	1 00
Lulu Dulin, Iowa	1 00
Jessie E. Dulin, Iowa	1 00
George W. Taylor, Io	50
Mary Pool, Iowa	1 25
Maria Taylor, Iowa	75
Lovina Dulin, Iowa	1 00
John McKenzie, Mo	1 00
Frank L. Goode and wife, Iowa	25 00
Nina Brooks, Iowa	5 00
Nathan Brooks, Iowa	5 00
Chancy Brooks (deceased), Iowa	2 00
Frank and Jennie Crawford, Iowa	2 00
M. P. and Mary Drake, Iowa	1 00
Sr. Joy (deceased), Iowa.	1 00
Mary Omans, Minn	5 00
George Herbert, Ill	1 00
Elizabeth Wallace, Iowa.	25 00
W. D. McKnight, Mo	1 00
Elizabeth Macklan, Iowa.	5 00
Mary E. Jenkins, Idaho.	15 00
W. L. Booker, Miss	2 60
Sr. W. W. Blair, Iowa	25 00
Mary Engler, Iowa	25 00
Maggie Chew, Iowa	1 00
John Cairns, Kans	4 00
Sr. E. A. Murray, Wash.	1 00
Albert T. Davis, Kan	1 00
Eli Hayer. Iowa	25 00
Alice Jacobs, Iowa	2 00
J. H. Jacobs, Iowa	5 00
Birch Whiting, Minn	5 00
Ole Amundson, Iowa	35 00
C. Y. Shearer	25 00
Eliza Thomas, Idaho	10 00
William Richards, Idaho.	10 00
Margaret Richards, Idaho	5 00
Leah Jones. Idaho	50
Joseph Thomas, Idaho	1 00
Rachel Williams, Idaho.	2 50
Stella Williams, Idaho	2 50
David D. Williams, Ill	20 00
C. G. Dykes, Iowa	12 00
J. F. Potter, Iowa	5 00
Ladies' aid society, Logan, Iowa	5 00
R. K. Ross, Mo	25 00
James Bradley, Iowa	5 00
John Kier, Iowa	1 00
Marie M. Kelsall, Iowa.	25 00
J. R. Johnson	1 00
Mrs. Ed Green	5 00
O. E. Green	10 00
Mrs. R. M. Green	15 00
W B. Thomas	5 00
D. Dierks	25
Ann Fenn, Iowa	10 00
Minnie Osler, Iowa	10 00
Clara E. Briggs, Iowa	10 00
Merle Gifford, Iowa	10 00
Sr Knight, Cal	1 00
John P. Lilly, Ontario	2 00
A. C. Hoffman	25 00
Sale of lot	44 76
Tuition	60 50
Bills payable	1,704 99
Sale typewriter	50 00
Refund freight	85
	$4,123 51

Expenditures.

Due church April 1, 1900	$788 75
Orders previously given by board of trustees	326 27
Daniel Anderson, treasurer board of trustees	364 86
Interest	1,167 45
Loan to Board of Trustees, for heater	707 24
Typewriters	140 00
Freight, typewriters	2 56
Due bill, Wm. Anderson, former treasurer board of trustees	33 37
Recording deed	75
Loan returned	42 40
Postage and circulars	3 80
Bible	2 50
Revenue stamps	20
Bills payable	114 56
On real estate contract	200 00
Taxes and refund	2 39
	$3,897 10
Balance on hand	226 41
	$4,123 51

The Saints' Herald.

(Established 1860.)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

Subscription price, $1.50 per year.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to business manager.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

(Continued from page 408.)

disposal of territory to our coming King, Jesus Christ, who will put down all rule and authority, etc.

In your ministerial work don't harbor the thought that a knowledge of God's saving methods means a knowledge of all things seen and unseen. Nor do I think that a remembrance of the fact that the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the works of the law, will in any way tend to our discomfiture. (Deut. 29:29.) The gospel is our message, to preach and live by its precepts.

The order of reporting quarterly to the missionary in charge is not abolished. My permanent address is 308 Oak street, Council Bluffs, Iowa. In bonds,

JAMES CAFFALL.

To the Saints of Pottawattamie District:—Having been appointed in charge of above-named district, and desiring your hearty coöperation for the success of the work, I simply wish to ask united efforts with the missionary force, both local and general, and where you see an opening for good and need of preaching, advise us. As to the General Conference appointees, we expect to advise with them in person with a prayer for victory. My permanent address is Magnolia, Iowa.

Your brother,

D. R. CHAMBERS.

CONFERENCE NOTICES.

Chatham will meet with Zone branch, Saturday, June 8, at ten a. m. Presidents and secretaries of branches, please see that your branches are correctly reported. Arrangements have been made with the L. E. and D. R. R., G. T. R., and C. P. R. for reduced rates by observing the following rules: All persons going by rail will purchase a single fare ticket to Bothwell, and also get from the ticket agent a certificate to show that they purchased the ticket, and if traveling over more than one line of railway and cannot get a through ticket, get a certificate with each ticket purchased. If there are fifty or more holding the above-named certificates, they will be able to return home by paying one third regular fare, and if forty-nine or less, by paying two thirds fare. The above arrangements hold good for Sunday school convention, which meets on the 7th. By all observing the above we may help each other.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Little Sioux will convene at Mondamin, Iowa, June 8 and 9. Sunday school convention will meet at same place, Friday, June 7, two p. m. LENNA STRAND, Sec.

Northern Michigan will convene June 8 and 9 at Fork. All are cordially invited. Teams will meet the p. m. train at Chippewa station Thursday, and the a. m. train Friday and Saturday. Any coming via Grand Rapids will be met at Barryton. A full report of officers and branches desired. Send all branch reports to C. B. Joice, South Boardman or Fork.

J. H. PETERS, Pres.
C. B. JOICE, Sec.

Eastern Michigan conference convenes June 1. Branch clerks, please send reports as early as May 29 to the undersigned at 365 Grand River avenue, Detroit, Michigan.

WM. DAVIS, Sec.

The Spring River district will convene with the Pleasant View branch on Friday, June 7, 1901. T. S. HAYTON.

Eastern Michigan will meet at Detroit, Michigan, 424 Grand River avenue, June 1 and 2. M. A. LIDDY, Sec.

SESSION OF BISHOP'S COURT.

A session of the Bishop's court will be held in the Bishop's office, Lamoni, Iowa, beginning June 11, 1901. All persons having business before the court please take notice of time and place, as all cases pending will be called up for trial.

E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, May 20, 1901.

TENT NOTICE.

Saints of Northwestern Kansas district, our district conference on May 4 ordered that money be raised by donation to purchase a new district tent. Let us each respond to the call without delay. The tent is needed before the reunion is held, also for district work. Send money to me, Box 261, Greenleaf, Kansas.

L. G. GURWELL,
Solicitor and Treasurer.

ADDRESSES.

Will E. LaRue, Millersburg, Illinois.
R. Wight, Dow City, Iowa.

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WM. ANDERSON, Pres.
MRS. DAVID DANCER, Vice Pres.

W. A. HOPKINS, Cashier.
OSCAR ANDERSON, Ass't Cashier.

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We pay interest on time deposits, and especially solicit the correspondence and deposits of all Herald readers. All letters of inquiry will be promptly and carefully answered. Direct all letters to
W. A. HOPKINS, Cashier, State Savings Bank of Lamoni, Iowa.

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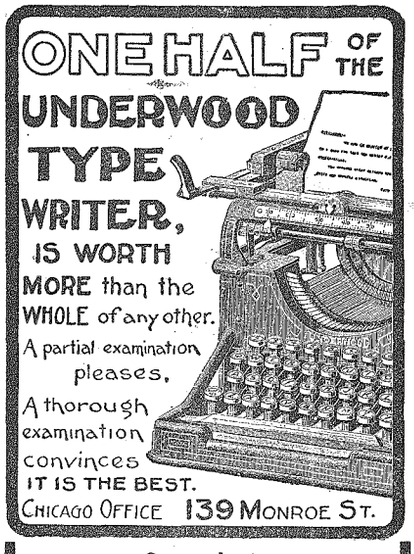

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NOT IN THE CATALOGUE.

TRACTS.

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Each 5 cents; per doz. 50 cents.

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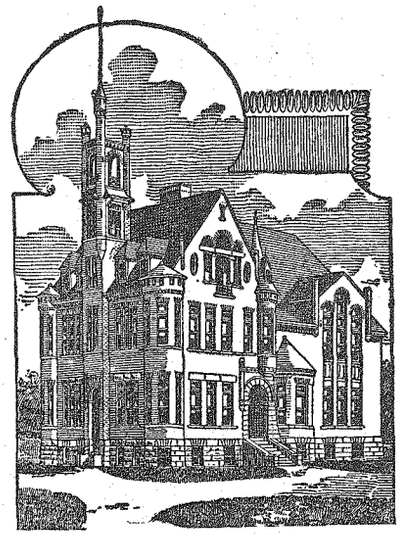

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L. F. SILTZ,
Agent C. B. & Q. R. R.

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South—Leave Des Moines 8:25 a. m., arrive at Leon 11:45 a. m.
Trains daily except Sunday; connect with C. B. & Q. at Leon.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

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LAMONI, IOWA, MAY 29, 1901.

CONSECRATION.

Just now there is an article running in the HERALD, by Bro. Joseph Flory, under the title "Zion and her law," in which there are some excellent ideas. We do not indorse the article as a whole, nor are we responsible for the author's conclusions; but bespeak for the article a careful reading.

We write now to remind the Saints that the revelations will not bear a construction that will put a premium on staying out of Zion. To the contrary, it will be found that to be "of Zion" and "in Zion," is to be blessed of the Lord in the laws going forth from Zion.

Consecration is the act of setting apart what one may have and chooses to spare to the upbuilding of the cause of Christ, as we and the rest of the Saints understand the term. To consecrate is to put into the Bishop's hands, or into the storehouse, whatever of moneys, or other property, of which a person may be possessed, which that person intends to set apart to be used for the work of the ministry, building a temple, storehouses, meeting-houses, the care of the poor, and any and all other uses which the needs of the church, in any and all of its business affairs may require, or that may be found advisable or necessary.

Consecrations are such sums of money, goods, wares, merchandise, houses, lots, and lands, which the members of the church may put into the hands of the Bishop, or his associate bishops, or agents, which such members may intend shall be used for the purposes referred to, all to be used in legitimate ways for the general good of the body and the necessities of those who may need.

It is said that there was a system of consecration in vogue under Pres. J. J. Strang, at Beaver Island, Michigan, which meant taking from the Gentiles, styled the "milking of the Gentiles." No such system as that can be possible under the rules of the Bible, Book of Mormon, or the revelation to the church during this dispensation. It was robbery pure and simple, directly opposite the command, "Thou shalt not steal."

No matter what name the wrongful taking of a man's goods may be under, it is theft; and whether the taker is one man or a whole lot of men, they are plunderers and thieves. So, dear Saints, be it known unto you that consecration will not be a wrongful taking of your goods, in any form or under any pretense.

For some time Joseph Smith served the church as trustee in trust. In this character he held considerable of the church property. At his death, Elder Joseph Coolidge was made administrator, and we suppose that under his administration the property of the church held by Joseph Smith as trustee was put into the possession of the church, or trustees for the church. We think Messrs. Babbitt, Heywood, and Fulmer, were made such trustees.

Subsequently, that portion of the church that went west appointed Pres. Brigham Young trustee in trust, and he served in this way a number of years. At his death it was found that the trusts he held for the church as trustee were not referred to in his will; but the church obtained possessisn of such property by action of the executors of the estate of Pres. Young, under the just debts clause found in the will. This is as we understood the affair as it was made public.

The Book of Covenants provides that the church should hold its properties through its Bishopric, and not through the Presidency as trustee. This makes the Bishop the trustee of the church properties. To hold property in other ways is not in accord with the church rule; and can only obtain where the restrictions of local statutes make it necessary in order to be in harmony with the laws of the land. We have nothing to say to condemn the action of the church in appointing Pres. Joseph Smith trustee, nor any fault to find with the action of that portion of the people in the west for appointing and sustaining Pres. B. Young as their trustee; for so far as we know the people lost nothing by either of these trustees in the final result. We but mention the fact to show that this was not the method pointed out in the revelation, and to suggest that the law provides for the ways of dealing with the Bishopric, but does not so provide for trustees other than the Bishopric.

There was a greater element of danger to the general church in the way of putting its properties into the control of the President, than in the Bishopric rule. The control of the finances of the church added to the spiritual control would be an element of mischief to the general body, if the President was an ambitious and unscrupulous man, as the rules applying to the care of the finances under the Bishopric would not apply to him, and he would in a way be an irresponsible agent.

All this is favorable to the carrying out of the law of tithing, consecration, and freewill offering, as found set forth in the Doctrine and Covenants, these being but three parts of the one law, providing for three divisions of finance collections; tithing, the tenth, or tithe; freewill offering, a larger giving than a tithe, after the tithe has been paid; and a consecration, of whatever a man may have, more than he may have need, his station, business, family, and his personal needs all being taken account of.

The "more than he have need," is as old as the revelations of 1831, and is, or ought to be, clear to everybody, as we think.

The Bishopric will have a meeting with the authorities of the Independence Stake, soon, probably in this month of May, in which meeting it is likely some methods of procedure will be agreed upon, and specific instructions to the Saints follow. In the meantime we hope all unofficial speculation and gossip will cease, and the people possess their souls in patience. Everybody should feel assured that the organization effected will be for the good of all, and not for the oppression of any.

GRACELAND.

It was remarked by some one at the conference at Independence, regarding the statement that the "college debt should be paid," "No need for a revelation to know that. Everyone knows that."

We beg pardon of the one who made this remark for differing from him in what he said. Everyone did not know that the said college debt

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ought to be paid. There were some who thought that the college movement should be abandoned, and the building sold, and this, too, without any further call on the finances of the church. The direction that it should be paid was timely, and emphasized the fact that the church as a body was responsible for the erection of the building, whatever mistakes in procedure the committee chosen as agents of the church to carry their decision into effect may have made.

It would seem to us that before any disposition to abandon the college as an institution should be entertained the debt should be paid and the church freed from honorable obligation in a monetary sense. Then if further difficulty in running it should be met with, the faculty could be dismissed, the janitor discharged, the doors locked, a placard be placed across its principal entrance with the legend, "Ichabod" printed on it, as a notice to all that the church had gone out of the business of looking after the education of her sons and daughters.

But, not till the debt is duly discharged, should the church or its defenders of every class hesitate or pause in urging it upon themselves and all others to become parties to the effort to meet and fully face the situation, and with the sinews of finance "pay what thou owest," as a duty to men and to God.

"Whatsoever thing is lovely and of good repute" we should seek after. And Paul's injunction is still of force, "Owe no man anything."

We have known what it was to be in debt for over forty years. And have at times so felt the pressure of the attitude of the chief ministerial officers, that they would not appoint a man as a missionary who did not pay his debts, or make proper arrangement with his creditors, that we were shamedfaced before audiences when the reflection would come to us that we owed what we could not pay and had no means of arranging with our creditors.

Others have felt, and do now feel the pressure of debt in a similar way; and it requires courage of a sure sort to overcome the severe restriction such a condition imposes, and assume an appearance of confidence and freedom of spirit.

Of course the pressure of private indebtedness would affect a man more than the sense of a general obligation, but the latter has its effect upon some.

However, the Bishop is hopeful that the affairs of the college may be satisfactorily arranged this conference year, provided the prospects of present prosperity continue. "Let us pray!" And while praying let us do what our prayers may ask for so far as in us lies.

TRACTS! TRACTS!!

It will be remembered that at the late conference we had some direction about tracts for general circulation.

As a means of letting people know what we believe, the use of pamphlets, booklets, or tracts is not only permissible but desirable. Short, pithy, readable dissertations on the different subjects of the belief and faith of the church can be used almost everywhere, and prove to be in the hands of workers a very efficacious aid to the preacher's work.

We invite the writers of the church to aid in the writing of these tracts; there being no good reason that we can see, why our people are not equal to the task, if it be a task. This invitation includes all.

As a help, we suggest that when essaying to write, you will take the HERALD and count the words in a given half column, and from the space covered by a hundred words determine the length of your tract, or essay. A number of two leaf four page, four leaf eight page leaflets or tracts may be arranged in a series of two or a dozen successive treatises on different topics, to be used in distribution as one, two, three, etc., each to be taken up when its successor is left in places where they are likely to be read.

Bro. Wm. Penman Cairns, writing from Hamilton, Scotland, expresses the opinion that the indiscriminate scattering of tracts is not beneficial to the public good of the cause, or productive of the best results. He is impressed with the idea that the tract distributor should have some sort of assurance that the tract left at a house, where a house to house canvas is undertaken, will be read. That otherwise it is not only a waste of the cost of the tract, which though small is still of value, but is also a waste of time and labor, both of importance in the day of warning.

It may be that others have met with similar experiences as this of Bro. Cairns, who have opinions on the subject. Let us hear from you.

The tracts referred to in the direction given at conference, we believe to be those which are to be prepared and used for general distribution. It could not have been intended to mean that all the tracts written by the elders and Saints in local fields for use there, should be forwarded to the Presidency for inspection and indorsement, any more than that the Presidency should hear and pronounce on the merit or demerit of every sermon which the elders in the field should deliver, or contemplate delivering. This last would be impossible, and the other is impracticable and for that reason unnecessary. The Presidency will be pleased, however, to receive a copy of every tract and leaflet written and used in any field, in order to keep in touch with the laborers abroad as well as at home.

Any one having any sum or sums which they may choose to devote to the use of the tract fund, they will please remit to the Herald Publishing House, lock box E, Lamoni, Iowa, and the business manager of HERALD office will see that it is properly placed.

Who will write the tracts? Let us hear from you, Saints.

OUR BRETHREN AT CLAY CROSS, ENGLAND.

The Clay Cross *Chronicle*, for Friday, May 3, contains two and one third columns of information about the church, its doctrine and history, beginning with an account of the erection and opening of a new chapel lately built by the Saints of that branch.

The opening ceremony was conducted by Elder J. W. Rushton, of Leeds, missionary appointed to Scotland, who was assisted by Elder Samuel Platts, president of the Sheffield district. Elder Thomas Taylor, of Birmingham, bishop's agent of the English mission, was expected to be present, but was unfortunately unable to attend through indisposition.

Elder S. Platts was in charge of the morning service on Sunday, which commenced at 10:45.

Elder J. W. Rushton, the preacher, read Psalm 111, and remarked that as the Israelites rejoiced at the dedication of the temple in Jerusalem, so the Saints could rejoice at the opening of that building, and though it is not adorned with the magnificent decorations as was the temple at Jerusalem, yet they had the same hope and joy, that they had sacrificed to build a house wherein they might worship God. After these remarks he took as a text to discourse upon 1 John 3:8. The remarks made, which were substantiated by other references from the Bible, were that the mission and work of Jesus Christ were to destroy the works of the devil, and to supplant in the place thereof works of righteousness, and the preacher enjoined upon all present the necessity of yielding obedience to God's word.

At three p. m., the prayer and testimony meeting was in charge of Elder J. W. Rushton, when a peaceful and profitable time was had by all present.

At six p. m., Elder S. Platts was again in charge. Elder J. W. Rushton took his text from Mark 16:16, from which an excellent sermon was delivered. A good congregation greeted the preacher, and all seemed to appreciate his remarks.

It was announced that Elder Rushton would preach each night during the week at seven o'clock, except Monday and Saturday. He will also preach next Sunday, 10:45 a. m., and six p. m.

The collections at the close realized £3 1s. 1½d.

On Monday a public tea was held at 5:30 p. m., when about 150 sat down. This number was considerably in advance of what was expected; in fact, all could not sit down together, and quite a number had to wait for a second turn.

A public meeting followed the tea, when Priest John Holmes was in charge. Six of the brethren present made short speeches. There was an excellent attendance.

The Saints desire to thank all the friends who have so nobly contributed to their cause.

This account is followed by an arti-

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cle said to be a brief of a sermon preached by Bro. J. W. Rushton, in the chapel, on the subject of the Book of Mormon, and a second article, An account of Joseph Smith and the initiation of the Latter Day Saints," by Bro. C. Cousins.

Taken all together, it is an excellent showing of our brethren of Clay Cross.

LIVE PIGEON SHOOTING.

A commendable effort is being made by the editor of *Our Dumb Animals* to stop the cruel practice of shooting live pigeons from the trap. An effort is being made now in the legislature of New York to pass a law stopping the practice in that state, and the editor of *Our Dumb Animals* thought it a good time to enter a protest against the practice everywhere. We wish Mr. Angell success in his attempts, and most sincerely wish that the practice could be stopped throughout the United States.

In many states it is not allowed, and it is a matter of some surprise that all the states have not taken a step to put a stop to a sport that is so degrading in its nature. We do not see wherein good can come from such sport, in any way; but we do see where there can come an untold amount of evil, as is pointed out by Mr. Angell, in cultivating a spirit of cruelty which is barbarous in the extreme. Our sportsmen, of course, do not realize to what an extent the spirit of cruelty grows upon them; but that it does is evidenced by the fact that men naturally tender-hearted learn to look upon the suffering of the unfortunate pigeons with absolute indifference, catching them with baited hooks, wounding them and leaving them to the mercies of a trained dog, and by putting out an eye, or pulling out feathers so as to affect the flight of the pigeons, in their attempts to escape, in such a way as to procure certain difficult shots.

Why is it that men who are fond of shooting cannot satisfy themselves with shooting at targets or clay pigeons? Why is it that some of them grow to think that they must have live marks to shoot at? Is it the shooting that they enjoy, or is it the killing of creatures that are handicapped in making their escape from their tormentors?

"Thou shalt not kill," is the mandate of the Mosaic law; and while that is generally interpreted to mean the taking of a human being's life, we are not prepared to say that it does not apply with considerable force to killing in any way. In Ecclesiastes, third chapter, we are told that there is a time for everything, and in the third verse is the statement that there is a time to kill. In the same chapter we are told that man should eat and drink, and enjoy the good of all his labor, as a gift from God; but in the latter part of the chapter it declares that what befalls the sons of men befalls the beasts, and that man "hath no preëminence above a beast." Then why should we, unlike the beasts of the field, kill except when we have need for food which could be furnished by the body of the slain creature? God has not created for us to waste, and we firmly believe that we shall be held strictly accountable for the lives we take, no matter what the creature is that bears the life.

In the word of the Lord to us in this day, as found in Doctrine and Covenants, section 49, paragraph 3, we find this:

> And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto man that sheddeth blood or that wasteth flesh and hath no need.

God has given, that we might possess everything to satisfy the needs of man; but he will hold us accountable for our stewardship, and we are warned to use wisely and waste not. In the light of this, Latter Day Saints cannot consistently indulge in anything like the shooting of live pigeons; nor, indeed, in any unnecessary slaughter of any life. Hence it is that we feel sure that the Saints will always be found ready to work for the suppression of live pigeon shooting or anything of like nature.

BRO. C. COUSINS has the concluding portion of his article on "Joseph Smith and the Initiation of the Church," in the Clay Cross *Chronicle* for Friday, May 10, 1901, which reached us on the 20th.

Bro. Cousins closes his article:

> The Clay Cross branch is in the Sheffield district, which has a radius of twenty-five miles from Sheffield. As the doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints claims to be of divine origin, I would ask the reader to carefully investigate before condemning, yea, in the words of the Apostle Paul, I would say, "Prove all things, and hold fast that which is good."

EXTRACTS FROM LETTERS.

In a letter to Bro. E. C. Briggs, Leonard Scott writes, under date of the 8th inst. from Hopkins, Michigan:

> I am at Bro. Sherman I. Smith's. Preached in hall at station last night. There is a great interest and commotion here. Congregationalist pastor has lectured twice against us, but he has done so both times on the sly. We knew nothing. Bro. Durand is doing good work through here. I was at Lansing last week. Held some interesting services and baptized two persons. I have had a tilt through the Coldwater papers with the Brighamites, who have been working there. The editor of the *Reporter* gave me one full column, and the Utah elders have not lisped since we gave them the shot. They took train east the other afternoon.

Bro. John Shields writes from Colpoys Bay, Ontario, May 18:

> The preachers here are working hard against us, circulating tracts reflecting the views of Brighamism and trying to class us with the Utah people, and lecturing from pulpit against us. But the Lord is blessing us, and the honest in heart are coming into the kingdom. Baptized four good people lately; others near.

EDITORIAL ITEMS.

At the general assembly of the Presbyterians in Philadelphia, May 21, in the report of the committee on home missions, Congress was urged to act on the anti-polygamy amendment before the Mormons can secure the balance of political power in other states than Utah.

Original Articles.

"ZION AND HER LAW."—NO. 2.

BY JOSEPH FLORY.

In section 70: 1, 2, we find a revelation and commandment given to certain ones therein named, appointing them to be stewards over the revelations and commandments which had been and might yet be given to the church, and their business was to manage the concerns thereof, and the benefits thereof, that those things should not be given unto the church or the world. But if they received more than was needful for their necessities and wants, it should be given into the storehouse to be consecrated unto the inhabitants of Zion. The general principle herein taught is that they would be held accountable for their stewardship over the properties therein named, and given into their charge. From the position occupied in the church by those named, and the character of the properties specified, we claim that they were not under the same rules and regulations as the rules governing the stewardship of the members and those classed with them; namely, priests and teachers, as already noted; but were under that portion of the law which, as we have already stated, was not applicable to the general membership of the church. From what follows, in paragraph 3, of same section (70), which we quote below, we are sure the general principle of accountability over stewardships was taught; and in whatever sense the word *stewardship* here was intended to be used, that it must be subject to that part of the law relating to and governing that particular class of stewardships which we will more fully illustrate further on.

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Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things; he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship, to administer in temporal things.—D. C. 70:3.

In order to more fully understand the course of procedure in carrying out the law of consecration, we will quote a letter written by Joseph Smith to Bishop Partridge in relation to this matter, as found in tract on tithing, page 4:

BRO. E. PARTRIDGE, Sir:—

I proceed to answer your questions, concerning the consecration of property: First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the church book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The individual consecrates all his property, giving an inventory to the bishop, and then takes back what he needs, and this he does by right, though with the consent of the bishop; and this is the manner of his receiving inheritance by consecration.

The matter of consecration must be done by mutual consent of both parties; for to give the bishop power to say how much every man shall have, and be obliged to comply with the bishop's judgment, is giving to the bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishops. The fact is, there must be a balance or equilibrium of power between the bishop and the people; and thus harmony and good will be preserved among you.

Therefore, those persons consecrating property to the bishop in Zion, and then receiving an inheritance back, must show reasonably to the bishop that he wants as much as he claims. But in case the parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them.

Joseph Smith here instructs the bishop as to the method of procedure, and that of necessity all must comply with the law in order to become legal heirs to the kingdom of Zion, or as we understand it, to be legally entitled to receive an inheritance in Zion, and which was more fully explained by the writer in the note at bottom of page of the tract on tithing, which note we have above quoted.

Section 72 contains instructions on various things connected with the bishopric, and that N. K. Whitney was to be appointed as bishop for Kirtland, while Bishop Partridge was to have charge of affairs in Zion. There is but little else in section 72 that has a direct bearing on the subject, or the information we are searching for, except that the law required every man who went to Zion to lay all things before the bishop in Zion, which we have already quoted.

Section 82 explains the rights of widows and children, and confirms the statement made in section 51:1, that even transgressors may hold the inheritances they have received from the church according to the laws of the land, by virtue of a deed, as section 51:1 required to be given children of members who have obeyed the law of consecration and who have a claim on the church properties when they become of age, if their parents have not wherewith to give them inheritance.

The reader will please notice that we can draw an inference from the statement just made, i. e., that children will have a claim on their parents for inheritances if they have the wherewith to give them inheritances. Remember this, as we shall want to make a point on that further on.

We have now given the sum and substance of the law, as given to this time—April, 1832—which we claim is applicable to the body of the church at large. Some revelations that we have passed over, and some given later on, and which we will notice hereafter, we claim relate only to a certain class, or the officials of the church. With the law as given, and already quoted, in the hands of the church, they passed through all the vicissitudes brought to bear upon them, because of the evils they had to contend with, until July 8, 1838, when section 106 was given, and which has a direct bearing on the subject under consideration:

In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?

Verily, thus saith the Lord, I require all their surplus property to be put in the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen. —D. C. 106.

Many theories have been advanced as to why section 106 was given and what its relation to the former revelations and to the church at large was. Some have claimed that section 106 is another and separate law from that given in section 42; that it (section 106) was given for a special purpose, and under particular circumstances, and that after those particular circumstances ceased to exist, it was not in force, at least not so far as the surplus clause was concerned. Others have claimed that the law given in section 42 not having been kept, section 106—an inferior law—was given as a schoolmaster to discipline the church preparatory to again observing the law given in section 42, and so on. Let us examine this matter. Does the question asked in section 106 give us any reason to believe that any particular circumstances existed requiring a special law for the time being? We fail to see any grounds for such an idea, and certainly the answer given does not in the least support such a theory, from the fact that the revelation given is declared to be a "standing law forever," and all who gather to Zion must observe it, or not be accounted worthy to abide there; and this law was to be an ensample to all the stakes of Zion, just as the instructions found in section 51:5 were declared to be in reference to the law given in section 42, under which they were then organized. By observing the law given in section 106, the land of Zion is to be sanctified, that God's statutes and judgments may be kept thereon, so that it may be most holy—the highest degree of perfection. The observance of section 106 places the church in a position to do a perfect work, even all that that which had previously been given could do, which was intended to prepare them to escape the burning (section 64:5), and prepare the land so that it would be free from the curse when the Lord comes. (Section 38:4.)

Where, then, is there room for two laws? We can find none; and if two have been given, one must be superfluous, for either could accomplish the work intended to be done; namely, establish and build up Zion, so as to be acceptable to the Lord. For what, then, is section 106 intended? It is simply an explanation of a law about which there had been some misunderstanding in the church.

This is the conclusion arrived at by the writer many years ago, from the very nature of the question asked, and from the answer given, and he has been fully confirmed in his conclusion by an article in the HERALD for February 6, 1886, page 86, by Bro. John Hawley, and by an editorial in HERALD for September 12, 1891, page 584. Bro. Hawley said that the bishop claimed that the law required one tenth of a man's pos-

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sessions, while others claimed different, hence the question, "How much is required as a tithing?" as found in section 106. The editorial above referred to, which we quote, confirms the fact as stated by Bro. Hawley.

> The time came in the history of the people when controversy arose concerning how and what they should pay into the treasury, and on bended knees the petition was made, "How much, O, Lord?" To this the Lord answered: "I require all their surplus property to be put in the hands of the bishop of my church in Zion."

This view is certainly satisfactory, and it alone should refute all other theories in reference to what section 106 is, and why it was given. But in addition we will yet produce two proofs to show that there is but one law. In section 58:4, the Lord says:

> For verily I say unto you, My law shall be kept upon this land.

Given in Zion, August, 1831.

The revelation given to J. W. Briggs, in 1851, declares that God had not changed concerning Zion; that the land should be redeemed, Zion be reinhabited by the pure in heart, and his law which he had revealed to his servant, Joseph Smith, Jr., should be kept on the land.

No room for two laws to do the same work, or to be observed in the same place, consequently we claim that section 106 is only an explanation of and a defining of what was required of those who placed themselves under obligations to the law of consecration, as given in section 42, and the many other revelations given relative thereto.

Having proved our claim, as we think, that there is but one law, we shall now endeavor to harmonize all the revelations given in relation to the subject of giving property under the requirements of the law of consecration. If our position is correct in there being but one law given for the guidance of the church, then all the revelations given must harmonize when properly understood, or else we must conclude that we have been imposed upon somewhere; for if God is at the helm, his work is perfect. Whether or not a perfect understanding of the law was had at any time, even by the officials of the church prior to the giving of section 106 in 1838, or whatever the practice might have been previous to 1838—or even afterwards—should have no weight with us in forming our conclusions in reference to the law, unless it be shown that such practice was in harmony with the revelations given. That there was, however, not a satisfactory understanding, is evident from the fact that information was asked relative to how much of the properties of the Saints was required as a tithing; and that the same state of affairs, or want of understanding, has existed more or less in the Reorganization is clearly evidenced in the revelation given April 15, 1894, section 122:5, 6, Doctrine and Covenants.

Section 106 having, as we claim, been given as explanatory of that which had previously been given, let us see what it requires, and then go back and see if we can harmonize that which had been previously given with section 106. In section 106 the Lord says:

> Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, . . . and this shall be the beginning of the tithing of my people.

Here we have a plain statement, that as a beginning of tithing, all the surplus is required, which is in harmony with what was given to Martin Harris, who was the first one commanded to give money for church purposes—the printing of the Book of Mormon, section 18:3; and paragraph 5, same section, the command was for him to—

> impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family.

Here we have the principle of giving all the surplus for the benefit of the church. And Martin Harris was afterwards counseled to become

> an example unto the church in laying his moneys before the bishop of the church.—Sec. 58:7.

This latter being after the law in section 42 had been given, it was in same section and paragraph, 58:7, declared:

> And, also, this is a law unto every man that cometh unto this land [Zion], to receive an inheritance, and he shall do with his moneys according as the law directs.

Martin Harris' example in laying his moneys before the bishop was doubtless with a view to his receiving an inheritance, as paragraph 8 gives us to understand he was to receive such. In March, 1830, he was commanded to give his surplus (sec. 18). If he did this, then, it would in all probability leave him without any surplus to consecrate when commanded to lay his moneys before the bishop in August, 1831 (sec. 58:7), as an ensample to the church, which was not to be only an ensample but a law to every man who went to Zion to receive an inheritance. (Sec. 58:7.) We would infer from this act of Martin Harris, that in placing ourselves under the requirements of the law of consecration, we must consecrate all we have in the first place to the bishop, which inference is fully confirmed in section 72:3, which declares that

> according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

If we now refer to the letter of instructions by Joseph Smith to Bishop Partridge on this subject, which we have quoted, together with the note at the bottom of the page as explanatory by the writer of the tract on tithing, we shall find language used which cannot well be misunderstood as meaning that when an individual places himself under the requirements of the law of consecration, he places without reserve all his property into the hands of the bishop by "a covenant and a deed which cannot be broken;" and having done this, it is his by right, and the law now requires the bishop to give him an inheritance or stewardship, secured by deed; and it may be some of the same property which he had consecrated to the bishop. According to the law, then, the man shall be made accountable unto God, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family. (Sec. 42:8, 9.)

By reference to section 51:1, we learn that in the giving of property as inheritances to the Saints, there must be an equitable division of the properties "according to their families, according to their circumstances, and their wants and needs," and that each one is to have his portion—inheritance, stewardship, or whatever you may choose to call it—"deeded unto him," "and thus all things shall be made sure according to the laws of the land," so that both parties to the transaction—the man who consecrated to the bishop and the bishop who gave him an inheritance or stewardship—have performed an act or made a covenant and a deed which will stand the tests of the courts of the land, or which cannot be broken.

The transaction just described is the operation of the law by which the Saints are to be made equal. The man of wealth places all he has in the bishop's hands and receives back an amount "sufficient for himself and family" (42:9), leaving all his surplus in the bishop's hands as section 106 requires, or he has "remembered the poor and consecrated of his properties for their support or benefit," as section 42:9 requires.

The poor man with but a small amount of property comes, and being worthy, he consecrates his all (little though it may be), even as the wealthy man has already done, and receives from the bishop his stewardship or inheritance. Now remember that in section 51:1 the bishop was instructed to "appoint unto this people," the Saints of God, "their portion, every man"—not in proportion to what he may have brought, but "equal according to their families, according to their circumstances, and their wants and needs."

Remember, we quoted from section 101:2, that God had created all things, and he intended to provide for his Saints; but he was going to do it in

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his own way, and his way was that the poor were to be exalted and the rich were to be made low, and that if any were not willing to comply with the law of the gospel in this respect, they would share the same fate as the wicked. Will the interpretation that we have thus far put upon the law under consideration do what God has all through the book of Doctrine and Covenants declared he would do, i. e., make the Saints equal in temporal things? We think that there is no question but that it will do just what he designed it to do, and bring about just such a condition of affairs as existed among the people of Enoch.

> And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—D. C. 36: 2.

Does this interpretation harmonize the various revelations given? So far as we have gone, we claim it does. Section 42: 8 teaches the consecration of properties for the benefit of the poor. It does not say how much. Section 106, given in answer to the question, "How much?" says all of their surplus as a beginning.

So far we have harmony. How this was to be done we have already explained by reference to other revelations, and to Bishop Partridge's instructions on that subject; and have also shown where the individuals now stand; both the one who had been rich and the one who had been poor, are now equal, and each is in possession of a stewardship or inheritance in Zion, which is called his own property, and is secured to him by deed made sure. According to the laws of the land they have now placed themselves under obligations—are indebted or made responsible—to God and his law, and are expected to obey or fulfill the requirements of God's law as pertaining to temporal or property interests of the church, even the law of consecration, under which they have placed themselves. They are now citizens of the kingdom of God, and are subject to the laws of that kingdom.

We now quote again from section 42: 10, as we now enter upon ground where we shall have to combat the idea held by some who have in the past written to the church papers on the law of consecration, that those who were under its requirements would, from time to time, have to consecrate all of their increase or gains which they might secure through the management of their stewardships which had been placed in their hands.

> And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.

That this paragraph teaches an after consecration, after the one required in paragraph 8, is unquestionably true, and for what purposes it was to be used as well; but how often it was to be observed is not stated. But this it certainly does teach, that if there are, or shall be, properties in the hands of the church, or any individuals of it, more than are necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, they shall be thus disposed of. The question is, Does it teach that all of the properties thus found are to be consecrated? Some will doubtless say, Certainly; for some have so claimed in the past. Let us see. Now notice the language used, which says,

> If there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept, etc.

Upon the meaning and proper application of the phrase, "which is a residue," subject to the requirements of the law of consecration, will depend whether all or only a part of the properties thus found in the hands of the church, or any individuals of it, are to be consecrated.

Now let us go back to the individual who has made his first consecration, i. e., tithed himself of all his surplus properties, as taught in section 106, and who is now under obligations, or indebted to the law to observe its requirements, and see if we can find a harmony there in section 106 with what we are now considering in reference to this after consecration, as found in section 42: 10.

Webster defines "residue" to mean "that which remains due of a debt or account."

Then that which remains of a debt, and is not yet paid, is a residue. Now what obligation or debt does section 106 say the individual owes, or is due, under the law as there given in answer as to how much is required as a tithing? The first debt was, or required, a consecration of all their surplus property,

> and after that those who have thus been tithed shall pay one tenth of their interest annually: and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Remember, that in section 42: 10, we are taught that if properties are found in the individual's hands more than he has need of, which is a residue to be consecrated or paid over to the bishop—a part of a debt not yet paid—that it must be paid over to the bishop, etc. Section 106 says one tenth of the interest is the amount due at the end of each year. Consequently we conclude that the after consecration of section 42: 10 consists of one tenth of the interest or increase the individual has made in the management of his stewardship since his first consecration, and that the time of paying this part of the debt—or residue of a debt contracted when he placed himself under obligation to this law—was to become due and payable annually.

Will the language used in section 42: 10 admit of such a construction? We think it will. Notice, it says if there be properties more than necessary for their support, which is a residue—part of a debt. It does not say that such property if found is all a residue, or part of a debt, and must *all* be consecrated. This leaves, we think, a clear inference that such property may be found which is not a residue and is no part of the debt to be consecrated to the bishop, and which section 106 clearly defines that in the after consecration only a part, one tenth, of the interest or increase as it is generally understood to mean, which may be found in the individual's hands is a residue, or part of a debt, to be annually paid to the bishop, as contracted by the individual when he accepted the terms of the law, as given in section 106.

We shall now notice paragraph 14 of section 42, which we think is one of the strongest passages to be found in favor of the theory that all of the increase must be consecrated to the church by those who hold stewardships under the law of consecration—of the class of stewardships that we have now under consideration; namely, that of the general membership. We shall by and by find a class of stewards and stewardships in which all of the increase is required from those in charge of them, and shall then attempt to show a harmonious whole of all the revelations given concerning Zion and her law.

We quote paragraph 14 of section 42:

> Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

This paragraph teaches the relation that one man holds to his brother's stewardship or property, and that is, that you have no right to take from your brother his property, but that you shall pay him for it, just as the Saints in Book of Mormon times did when they were working under the same law, and which in Book of Mormon is called having "all things in common;" yet they "dealt justly one with another," which we think implies property rights in the individual, and that the "all things in common" principle is only to be understood in a

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limited sense, as we shall see further on in reference to that principle, as taught in Doctrine and Covenants. But to our subject in section 42: 14. After telling how to deal with one another, the Lord said:

If thou obtainest more than that which would be for thy support, thou shalt give it unto my storehouse, that all things may be done according to that which I have said.

This giving into the storehouse must be the after consecration mentioned in paragraph 10, and is subject to the same rule or law by which that is governed; for, notice the last clause says "that all things may be done according to that which I have said;" undoubtedly that which had previously been said on the same subject, must have reference to paragraph 10 in the same section. If, then, we have harmonized the law, as given in paragraph 10, with the law as explained in section 106, we must not let an isolated passage have greater weight in our minds in determining what is meant than we find in the general law, which has been so plainly and completely explained in section 106. If our explanation is not allowed, then let us have a harmonious explanation on some other theory than that there is but one general law governing the matter under consideration. When we remember that scribes, copyists, and printers all may make mistakes—and we have already showed that even a wrong punctuation may destroy the sense of a sentence so that it will not give the correct idea—should we not better conclude an error has been made by some one in that capacity than to try too strongly to force an interpretation on that paragraph which will destroy all the harmony already shown to exist in the two revelations given on the same subject?

And again, section 82, given to define the rights of women and children under the law of consecration, certainly teaches in harmony with section 106, that not all of the increase of those who have tithed themselves of their surplus properties is to be paid over into the storehouse. For if all must be paid over, how could they accumulate property so as to have wherewith to give inheritances to their children when they become of age, which idea is certainly implied in the language used in section 82, when speaking in reference to this matter.

This is the point we wish to make from the inference drawn from section 82, that children will have claim on their parents for an inheritance if their parents have the wherewith to give them inheritances. In section 94: 2 we find the Lord describes a class of people who are broken-hearted, honest, of contrite spirits, willing to observe their covenants by sacrifice; yea, even every sacrifice which he shall command them, and as being accepted of him; and that he will cause them to bring forth as a very fruitful tree, which is planted in a goodly land by a pure stream of water, that yieldeth much precious fruit.

This condition of things is certainly most desirable. The people described must certainly be his Saints, and the condition of things described must be his blessings promised upon condition of obedience.

Although somewhat out of the line of our investigation, we here quote from paragraph 12, section 42, as part of the law given to the Saints, and which will call for a sacrifice from many:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shall not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

This instruction, coupled with the word of wisdom (sec. 86), will require the Saints to lay aside much that is both useless and hurtful in dress and diet, which will no doubt prove a sacrifice, but will in the end prove a blessing unto them. Let us suppose that Zion is redeemed and the Saints ready to observe all the Lord has commanded or shall command them, and that he has commanded them to gather to Zion and her stakes, as he may from time to time appoint, and the time has come to accomplish all that is included in the phrase,

Let my commandments concerning Zion and her law be executed and fulfilled after her redemption.

What do we see? Do the Saints come from all parts of the world observing all the commandments given, instructing them in reference to the gathering, while those who have already observed the command to gather into the regions round about will also place themselves under the law, in order that they may fulfill the command of God which says,

It is my will that those lands should be purchased, and after they are purchased, that my saints should possess them according to the laws of consecration which I have given?

And thus all place themselves under the requirements of Zion's law, the law of consecration, by which they are tithed of their surplus properties and receive an inheritance in the land of Zion. Those who are poor and worthy will also receive an inheritance upon the same equitable principle as the wealthy; all in harmony with the law in its various parts, as applicable to each individual's circumstances and conditions, as we have already set forth. The bishop, who is to receive their consecrations and give them their inheritances, must be governed by just and righteous principles, for he is

appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to the laws of the kingdom which are given by the prophets of God.— D. C. 58: 4.

None such as are described in section 56: 5 need apply, for it says:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands!

Behold, the Lord requireth the heart and a willing mind: and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; . . . for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead.—D. C. 64: 7, 8.

But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.—D. C. 56: 6.

(To be continued.)

NOT OF A KIND.

Some time has now elapsed since the Graceland College agitator has greeted you in behalf of that God-acknowledged church institution.

At the conference three members of the board of trustees were chosen, and we are now organized for the business of another conference year. It was thought advisable to continue me in the same work as last year, so here goes, with the understanding that my efforts shall be to promote the best interest and success of Graceland, with no intent or wish to find fault with the views of anyone, or to wound the tender feelings; and all my appeals shall be with the positive understanding that all who shall contribute are to do so of their own free will.

I have permission to use the following letters:

Dear Sir and Brother:—In looking over your plea for Graceland, in the SAINTS' HERALD for March 13, I observed this language: "I talk in behalf of its interest, that the youthful poor may receive the blessing of an education within her walls."

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Now is it not a fact that any of the Saints living at a distance from Lamoni, in order to obtain this blessing spoken of by you, must have enough of this world's goods to enable them to dress their children well? Or in other words, provide them well with clothing, buy them a ticket to Lamoni, pay their board while there, furnish books for them, and pay tuition, and provide for their expense to return home?

If my conclusions are correct I fail to see how the poor can be benefited, except a few who live in the immediate vicinity of Lamoni. But I can see how the selfish rich people of the church can be helped by it.

Now if I am correct in my conclusions, then I frankly admit that I don't care to help that class to get richer. But if it be true, that by helping Graceland now, she can get on such a paying basis after awhile that the worthy poor in the church can really be benefited, then I want to be enrolled as one of her helpers now, and will try from this on to give what I can, and will talk and work to get others interested.

Please answer this through the HERALD, and oblige.

Without doubt this brother's heart is in the right place, and perhaps his erroneous conclusions may have arisen from imbibing misrepresentations relative to Graceland and her work, or from his educational viewpoint; however, as he gives evidence of a willingness of conversion to helpfulness, we accept the task, with this proviso, that a man shall not be made an offender for a word.

My observation would be: It is the unwritten law, and society will not excuse parents, that they should furnish to their children wholesome and sufficient food, comfortable and respectable wearing apparel, with an education equal to the demand of life work—either of business or place of trust that by vote the community may impose.

Graceland College has not prescribed a uniform dress, either as to fashion or value of fabric. So far as I know, the boy in overalls, or girl in calico, would be as welcome as those in broadcloth and silk.

It would be both unjust and unreasonable to expect any institution of learning to meet the expense of textbooks, and the transportation of students to and from the seat of operation.

While we cannot furnish free board, we have aided a number in obtaining places where they could work for their board.

A number of students in Graceland, through the provisions made, have gained the benefit of education, and that without the payment of tuition. This, however, could not be the general rule, for instructors must live and charity alone will not keep the heating plant in coal. A college with open door to all comers would be impracticable, and such an idea could only be the fruitage of a chimerical propagandist.

It is unjust and untrue to claim that any rich, either in or out of the church, have ever added a dollar to their possessions from Graceland College. Some who have means are paying for scholarships, and are allowing said scholarships to the use and benefit of those who otherwise could not attend college; and be it here understood that some of these beneficiaries are not autochthonous of Lamoni, but their home is more than a thousand miles distant.

The worthy poor need not wait until Graceland hath won the victory over debt and poverty, for some worthy poor have been, and are now being, helped to an education. Do not keep your help until Graceland stands as a giant among the institutions of learning of free America; but now, in the time of need, bestow your aid, that a wider circle of usefulness may be open to a greater number of the worthy poor.

From the far away "Nutmeg State" comes the following:

Dear Brother in Christ:—You will please find inclosed money order for Graceland. It is only a mite, but I feel under obligation to do something for the institution of learning that comes under the Church of Jesus Christ, although when I first united with the church I was unable to see why those coming into the church after the structure had been built should be called upon to help pay off a debt that others had contracted. But after due consideration of the matter, I was given evidence that this work was true, and indeed of God, and that Graceland was an institution of learning of great importance to the church, for in it the young could and would be educated to carry on the great work of redemption. So today I am a firm believer in the fact that when anyone accepts this gospel, they of necessity accept all that goes with it, and appertains to it. I hope Graceland will soon be freed from debt and shine forth to the world as the only institution of its kind in the land, that comes directly under the divine influence of the gospel of Jesus Christ.

The foregoing breathes the sentiment of one converted to the purposes and needs of our college.

For self-denial and real sacrifice, here comes from one of our National Soldiers' Homes the following:

Dear Sir and Brother:—I have been for some weeks planning and saving to go to our next General Conference, and had saved up eight dollars, and said I was going. I have no property, and that eight dollars is all the money I have, but when I read your "What Kind" in the HERALD today, I thought I would deny myself of the long wished for (and now lost) chance of seeing one General Conference, and send you the six dollars that it would cost me for fare to Independence, to use for Graceland.

My fare would be six dollars and fifty-five cents, as I am an old soldier and could get half fare. That will leave me a couple of dollars *cas capita*. If I had the cash you would not have to repeat the call for the money for Graceland, or any other good cause.

I ask an interest in your prayers that God may forgive my sins, and that I may be kept faithful, so that I may have part in the first resurrection.

Yes sir! I will pray for the old soldier, and also that the same spirit that moved him to action, may move upon thousands whose minds, hearts, or pocket-books have not yet opened to the necessity and aid of our Graceland. More anon,

ROBT. M. ELVIN.

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Selected Articles.

THE MASTODON AT THE BROOKLYN INSTITUTE MUSEUM.

During the summer of 1899 a skeleton of *Mastodon giganteus* was found upon the farm of Frederick W. Schaeffer, at Newberg, N. Y This skeleton was purchased by members of the board of trustees of the Brooklyn Institute Museum, and is now mounted and on public exhibition at the Museum building, on Eastern Parkway, Brooklyn.

The skeleton is almost complete, so far as the trunk is concerned, but most of the leg bones were not found. These have been replaced in plaster or from other mastodon bones.

The skeleton was found about four to six feet below the surface, lying upon the clay bottom of what had been a small pool of water. At the death of the mastodon this pool became partially filled with a layer of peat, having a maximum thickness of about three and one half feet. Numerous sticks gnawed by beavers were found scattered through this peat, showing that the beavers had lived there long after the death of the mastodon. The peat was covered with a layer of clay and of black loam about two and a half feet in thickness.

There is some reason to believe that the Brooklyn mastodon died long after the glacial period, but a careful examination of the locality must be carried out by some competent physiographical geologist before any statement to this effect can be made with certainty. The Brooklyn mastodon was an adult individual, and is peculiar in that the tusks curve upward and inward, their outer points being not more than eight inches apart.

In most mastodon skeletons it will be remembered that the tusks bend outward. There are no traces of tusks having been present in the lower jaw. Such tusks are seen in young mastodons, but they were shed at maturity by the females and occasionally replaced by a permanent tusk on the left side in the males.

The mastodon was common from Mid-Tertiary times until near the close of the glacial epoch, over the United States, from the Gulf of Mexico northward and from the west banks of the Hudson river to the Mississippi Valley. It was rare to the eastward of the Hudson, and this river probably proved a barrier to its migrations.

Several good skeletons have been

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found at Newburg, where they appear to have become mired in soft swampy ground. There is reason to believe that the animals fed upon the twigs and leaves of trees, for half-digested spruce twigs were found in the midst of the ribs of one of the Newburg mastodons.

The mastodon probably presented the appearance of a huge hairy elephant having remarkably long, massive tusks. Although we have no direct evidence, there is some reason to believe that man coëxisted with the mastodon in North America.

The mammoth (*Elephas primigenius*) lived in North America at the time of the mastodon and probably survived long after the latter disappeared. It is certain that prehistoric man hunted the mammoth in Europe, for numerous remains of carved mammoth bones are found in the caverns of the Vézère and at other places in France. Among these is a rude drawing of the mammoth executed upon a slab of mammoth ivory. — *Prof. Alfred G. Mayer, in Scientific American for May 18, 1901.*

PACIFIC KINDRED POLYNESIAN TYPES AS SEEN IN TRAVEL.

OBSERVATIONS OF BAINBRIDGE, M. A.

[The following, taken from the *Pacific Commercial Advertiser*, published at Honolulu, appeared in the issue of that paper for April 23 The paper was sent us by Bro. G. J. Waller, and we deem the article of sufficient interest to justify its reproduction in the HERALD.]

I find in my genealogical researches regarding the Polynesian races that the Maoris, Tongans, Tahitians, Samoans, and Hawaiians can without difficulty be proved one and the same family. My researches carry us back unerringly to a period of probably one thousand years ago, which may be considered as fairly remote in two ancestral lines as thus:

Maori—Toi, Whatonga, Raura.
Samoan—Ta, Atonga, Rauiu.
Maoriori (the people who are supposed to have inhabited New Zealand before the Maoris)—Toi, Hatonga, Raura.

Here we have absolute agreement in the order and names of these ancestors of the Maori and Samoans. The variation in "orthography" is due to the peculiar dialect which the latter have no doubt contracted by closer contact with their barbarous-speaking neighbors of the west. By tracing these lines down to the present day it will be found that they severally give a mean of about forty generations, some more, others again less. Assuming twenty-five years to fairly represent a generation, we have here a period in Polynesian history of one thousand years ago, which absolutely accords with that of their kindred of Samoa, while that of the Maoriori, whose isolation from New Zealand was as complete as that of the Samoan, also give the names in the same order if not so fully:

Raratongan, Moemetua, Moeitiiti.
Tahitian—Moeteraur, Moeitiiti.
Maori—Mouriuri, Moitiiti.

Finally, if we choose to review a period which is at the least twenty generations, or about five hundred years earlier, one thousand five hundred years ago, we may do so thus:

Hawaiian—Laka, Wahieloa, Aloha.
Maori—Rata, Wahiero, Aroha.
Samoan— ...., ..., Taolfa.

With a variation in orthography only, we at this remote period find perfect harmony in the genealogical tables of these people, who for hundreds of years have been separated by that vast surface of heaving waters. Polynesian history is built up in the lives and works of individuals who have succeeded each other in their generations; individual names are frequently derived from some circumstance connected with the birth or life of the possessor, and finally important principles are ofttimes associated in a name. Vast though the subject be and wide the interval of space and of time, unfettered by cataclysmal disasters and terrestrial changes, the mind of the native prophet, or adept, of less than 100 years ago could grasp with clearness the principles of creation which have been handed down as a legacy from his forefathers; he could explain the evolution and involution of a germ, how it was affected by its surrounding elements, and what those elements consisted of; he could describe the contents of the universe, recite how the stars were sown throughout space, their order and class, and the forces which keep them suspended and circling in their respective spheres; he could point to the four parts of the "Girdle of the Sky" and tell us that even these points participated in the unceasing motion visible elsewhere; he would state that far beyond the "column of the sky" or milky way, new worlds were ever being created and that Rehua—Sirius is recorded to have rushed in brilliance through the dark opening near the Southern Cross on the way to its present position in the sky. He would assert that all material and visible phenomena was hastening onward to its final equilibrium: that as a man was born of his mother, the earth, so he returns again to her. The Maori prophet will tell that his progenitors had originally belonged to a large country, the borders of which almost extended to New Zealand; that the principal part of that country was suddenly submerged by subterraneous forces, and that a large proportion of the people of his race perished, and at the same time historical buildings containing the records of the history and all other treasures were lost. The origin of the Polynesian race is wrapped in mystery. Having no historical records, their whole knowledge of the past being confined to oral traditions, and being a wandering race, they knew little about themselves and less about their origin. Our ethnologists have tried to trace the history of the Polynesians by their past wandering; but they have ever been a race who trode lightly on the land with naked feet and their foot-prints have long been obliterated by the trampling of nameless invading hosts and their abiding places have been lost under fields of battle, volcanic eruptions, and tidal waves. Out of the darkness they came, an unfortunate, fateful race, driven by a strange destiny from their birthplace, doomed before time to annihilation, asking not whence they came or whither they went, or if asking, answered only by gloomy parable and mystic sayings. There are some who believe that the wonderful vigor and physique of the Polynesians will enable the race to exist. The Polynesians are the finest and most interesting native race in the world without a doubt. They are as bold as the frontier tribes of India, whom, indeed, they much resemble, without being so sordid. In many customs, words, and legends they resemble the ancient Peruvians—the inhabitants of Western South America—and yet it appears that the race once inhabited a mainland which is believed to be India—inland India, the plains and foothills of the Himalaya, with their borders touching the sea on the Persian Gulf. Ages must have passed whilst the people dwelt in those parts; they became navigators, crossed the neighboring seas, acquired many customs from some race of a Semitic origin, together with some words of their language. This race was probably dwelling in Arabia and the shores of the Persian Gulf. But a time came when the Aryan race began to make its appearance in India, a race of superior caliber, and probably more numerous. Before this intruding race, the ancient Polynesian gradually retreated; but not at once. There was a period when much intercourse took place between the two races. It appears that gradually the Aryan drove the Polynesian race out of India, and that the Polynesians, gradually acquiring the art of navigation, pushed out into unknown seas and made their way into the Pacific. If all the native races in the world were paraded in any country, it is the Polynesians that would win the most favor for physique, for character, for history. We can respect and admire the Polynesians for their bravery and sterling virtues. We have fought against them and found them worthy foemen; they have

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fought with us and we have proved them loyal comrades. Obstinate and self-willed, proud and superstitious, warlike and poetical, at one time recklessly brave, at another time helpless in a panic of fear, royally liberal today, shamelessly mean tomorrow, they are withal light-hearted, good-natured, and capital company. They have been likened to our own savage forefathers, and in many respects they have similar characteristics, but where our race was doggedly persistent the Polynesian is erratic and uncertain; and whereas our race proved their capacity for development and advancement in the march of civilization, the Polynesian has been left behind, and in many things shows that he belongs to a decadent race. The photo herewith presented of a handsome, full-blooded Maori girl shows a great resemblance to the Hawaiians, and the kinship is easily detected.

Letter Department.

LANGWORTHY, Iowa, May 15.

Dear Saints:—Lest I am considered as having strayed from my field of appointment (Idaho), I will say, nothing of the kind is likely to occur. After conference adjourned at Independence I went to Hume, Missouri. My brother, Daniel, had moved there last November; and as that was a new place (for "the faith once delivered to the Saints" appeared to have shied around, or passed over, or at least had not lighted upon that locality), I thought it would be proper to offer the bread of life which had not passed through the "modern theological roller mill." Bro. Daniel and I applied to the several pastors, or church officers having charge of the Methodist South and North, also the Christian church, which had no pastor to consult, but Mr. Oldsclaw had charge of the house. He was not anxious to let us occupy it, but said if we were refused the other church-houses to return to him and we should have the Christian church. We were to ask the reason for the refusal of the other churches. The pastor of the North Methodist gave us a very crisp refusal, but gave no reason. I was told the pastor of the South Methodist said he would not honor us enough to attend our meetings. Neither did Rev. Bell, of the Methodist North attend. Mr. Oldsclaw attended each service,—there were three. He told me afterward there was an agreement or mutual effort to keep me out. We attended prayer meetings of both Methodist churches, as well as what preaching services we could, and in my bones I felt like saying if those pastors were proper representatives of their several faiths, God be merciful to them, for they know not of what spirit they are.

One local brother had charge of the Methodist prayer service one eve, and asked me to offer prayer, but it did not seem to meet the approval of the pastor. Verily, verily Babylon is tottering to her fall, and is fast becoming "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Saints, or all "who have been called to be Saints," will we not take warning and cleanse the sanctuary of the Most High? The saints are to possess the kingdom. Let us read this straight, and ponder it well in our hearts. But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever. But the long suffering of God is waiting today as it waited in Noah's day. While the world is fast ripening for destruction, things are "noted in the scriptures of truth," for our admonition and learning, which the wicked shall not understand, "but the wise shall understand." The wise are those who fill their lamps and keep them full and brightly burning; "who take the Holy Spirit for their guide." "Light and truth forsaketh that evil one." Jesus "received grace for grace; and he received not of the fullness at first," but continued from grace to grace until he received a fullness. But shall we not wake up from our lethargy, and heed what is "noted in the scriptures of truth." He that hath the hope of eternal life abiding in him purifieth himself even as God is pure. "But as he which hath called you is holy, so be ye holy in all manner of conversation." And as "he who hath received his testimony, hath set to his seal that God is true."

How many called to be Saints, read scripture with a vail over the understanding. Individually, I cannot afford to do less than scan closely the pattern, and appeal to the law and the testimony. The law of the Lord must be my lamp, and the Holy Spirit the light thereof. Frowns or smiles of foes or friends must only serve to enable me to get more fully in the light. No sensible person will take offense at criticism, adverse or complimentary. "Great peace have they who love thy law and nothing shall offend them." The fact is, all who truly know their Redeemer lives, and who abide in his love, need have no worry or concern as to what others think or say of them. They can sail the seas over; cross mountain or vale; they have a heavenly friend who never deserts them, by day or by night. It is the Saints' privilege to learn the wonderful mission and destiny of man. The secret of the Lord has been unveiled to man in days of old, who sought earnestly and faithfully to get within the circle of the divine law, and perfect holiness, not alone for their own welfare, but that they might be a "light to those who sit in darkness," and many hungering souls have felt the conviction that some have been more highly favored of the Lord than others; but they too received "grace for grace," "line upon line," "and virtue loveth virtue, light cleaveth unto light," "wisdom receiveth wisdom;" so we must all ascend the ladder of exellence, out of darkness into light, and the freedom and fullness of manhood or womanhood in Christ Jesus.

I aim to get to the mountains this month, but the people of Iowa need the application of the gospel law as much as any people can.

For Zion's weal,

CHARLES ALBERTSON.

POND CREEK, Oklahoma, May 10.

Editors Herald:—I feel I cannot do without the spiritual food the church papers contain. I love to read the beautiful sermons and letters they contain, and wonder how any Latter Day Saint can be satisfied without them, especially those who are isolated as I am and as a great many others are.

We moved to this country last November, from Alma, Illinois. We have had four elders here to preach since we came: Elders R. W. Davis, George Montague, W. R. Smith, and J. M. Brown. Some of the people are investigating this beautiful gospel restored in these latter days; but some rage and imagine vain things; say we are connected with the people of Utah. One Baptist preacher got up and read a Utah pamphlet, and tried to make the people see that because we believed the Book of Mormon and the angel's message we were like them; but I think Bro. R. W. Davis explained it to the satisfaction of the majority. He used a map of the eastern and western continents; spoke on the Book of Mormon; traced the Book of Mormon characters from the eastern to the western continent, and proved it by the Bible. A great many had pencils and paper and took notes. Some say they never heard so much scripture quoted before. But Satan worked on the hearts of a few, influencing the directors to close the schoolhouse on us the next time the elders came, after preaching a few nights. It has only made friends to the cause, for sensible people could see there was no justice in it. Bro. W. R. Smith gave particulars in a former HERALD.

Bro. and Sr. Hemmingsen, of Iowa, came here and bought a farm on which the schoolhouse stands. I heard one lady say she thought the parties who closed the schoolhouse ought to apologize to them for the way they were treated. I told some of the people we would have the gospel preached again here. I hope they will bring a tent and set it up out there. I think they would have good audiences.

We now live in Pond Creek.

Elder W. H. Rhoads has been here. We think of having services, as there are several families of Saints in the country round about Pond Creek.

A few days ago a couple of Utah elders stopped at our house and left a tract. I asked them if they were members of the Reorganized Church of Jesus Christ of Latter Day Saints, or of the Utah Church. They said, "The original or Utah Church." I told them I was a member of the Reorganized Church, as was my husband, and that I knew it was the true church, for I was led to it by the power of God in answer to prayer, and I knew God would not let me be deceived, and I had had many evidences of the truthfulness of this work. I told them the people shut us out of the schoolhouse because some thought we were like the Utah people and believed in polygamy. They said they did not teach nor practice polygamy now, but a person could not take the Bible and prove it was wrong if God give a command. They wanted to talk on authority; said the keys of the kingdom were delivered to the Twelve having equal authority, and at the death of the prophet

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had authority to govern. I told them the prophet anointed his son, Joseph, as his successor, and the authority should remain in his lineage till Jesus should come. He said that could not be proven. I told him that I had read "Presidency and Priesthood," and other works, and I was certain it could be proven and I knew this was the true branch, for the Lord had revealed it to me. I told them I would be glad if I could say or do something that would convince all the honest in heart who were scattered in the dark and cloudy day, that this was the true church, and that they might all be united in the truth, and be gathered to Zion.

I heard they preached on the streets in Pond Creek the next night. How sad that they are out teaching such a doctrine that the way of truth is evilly spoken of. I hope the church papers and our elders may keep agitating this question, showing the people the difference between them and our people, as I am positive many would listen to this gospel if they knew we were not like the Utah people. Pray for us that we may be faithful and useful.

Ever hoping and praying for the redemption of Zion, I am, your sister in Christ,

MRS EFFIE J. MCCULLOUGH.

LOUISVILLE, Ky., May 15.

Dear Brethren:—I am busy going from house to house and holding cottage meetings, and twice on Sunday in our hall. I have two new openings in a part of the city that has not been worked.

As I move out the work opens up before me. I talked and read with a Christian lady last Monday, and she made up her mind to be baptized; so she and another lady and man are ready for next Sunday, and there are others who told me they are going to come in just as soon as they can get things arranged. I feel encouraged very much.

We had two Brighamites with us last Sunday, and I had a little hitch with them, and one of them gave in and said that he believed that Joseph should have taken his father's place, and we were right on the tithing. He is coming back next Sunday. He seemed to be honest, and if so, no doubt he will come into the right body.

The Saints all feel encouraged over the work here.

It seems that since I have decided to give all my time to the work, many inducements to quit have been brought before me. The B. F. Avery Plow Works sent for me to come down to see them, so I went, and they tried every way to get me to accept a position of foreman at a good salary. But I could not. I told them I was appointed to do missionary work and I must be true to my trust; but still they insist, and say they will wait on me for four weeks, to see if I can make some arrangements to take charge of their works. I had rather do the will of my Father and live, than to lay up great treasures on earth and be a beggar over on the other side.

May the dear Lord help us to be faithful in this great work.

In gospel bonds,

J. W. METCALF.

HUNTSVILLE, Mo., May 16.

Editors Herald:—After General Conference I visited with mother at Holden, Missouri, for three days. I am glad to see the work at Holden looking so well. Several families of Saints have located there, which helps the Saints out in their work.

I had the pleasure of attending the meeting called to organize the Independence Stake. I came then to Bevier, and met Bro. J. A. Tanner, and together we went to Higbee, Missouri, stopping on the way a few hours at Macon and Moberly. At Higbee we preached over two Sundays, and on the 13th we came to Huntsville. We were met at the depot by Bro. George Tryon. Bro. Tanner called the Saints together in a business meeting, and after some pleasant remarks they made choice of Bro. George Summerfield as president; Bro. Louis Tryon priest; Mark Edwards teacher; George Tryon, secretary and treasurer. We hope better things will be heard from Huntsville now.

I expect Bro. Earl Corthell to join me here, Saturday. We have an appointment this week at Bro. George Summerfield's house; and Sunday at eleven a. m. at Mt. Hope, a Presbyterian church three miles northeast of Huntsville.

There are three or four protracted meetings going on in this part of the vineyard, and the people are quite busy, but we will sound the battle cry, and do what we can. In hope of victory,

Your brother,

WALTER W. SMITH.

CLAY CROSS, England, May 4.

Dear Brother Joseph:—It has long been talked about, but has at last become an accomplished fact, that the Clay Cross branch has a chapel of its own to worship in. It was opened April 28, 1901. Bro. Thomas Taylor, of Birmingham, was invited, but sickness prevented his coming. Our district president, Bro. Samuel Platts, had charge of the day's services. Bro. J. W. Rushton was the preacher for the day and the ensuing week. Brn. Joseph Arber and Sharp were present, which helped to make the day enjoyable and pleasant. The day was a special feature in our lives. The sermons delivered by Bro. Rushton have been inspiring. Some outside the church say they never heard the like before. The writer thinks the church has an able and excellent worker in Bro. Rushton, and believes he is worthy the support of the church. May God bless him in his labor of love!

There seem to be good prospects for an ingathering here. For a number of years we have been renting a room built by Bro. Simon Holmes, Sen., which is like many more of the Saints' meeting rooms, in a back street. But when we consider that the brother built this room specially for a Saints' meeting room, and that he has been the means, largely, of holding the work together in Clay Cross for a number of years, and that through his aid the new chapel has been built, the writer thinks it speaks volumes for him. The Saints, realizing that this room was becoming unsuited for the work, at a business meeting, November 5, 1896, resolved that a building fund be started, and that each member should pay a shilling as a start, and three pence per week after. Two brethren were selected to collect the money, and a treasurer and secretary appointed. However, none were expected to pay who were not able to do so. The writer has not been able to pay a single cent, being unable to support his family for over six years, through sickness, but he has done what he could other ways.

Bro. Simon Holmes, Sen., was selected treasurer and myself secretary. By this means, with donations which some gave, there was accumulated, October 17, 1897, £6. 11s. 11d. This is quite a sum, considering our numbers. Then a cloud arose which threatened the work, but it was overcome. The fund kept increasing, and in course of time the Saints thought they must be looking for land to build upon. Three brethren were selected to inquire about a piece which they had in view, but it couldn't be obtained, so it was left for awhile. Then the branch selected myself, Brn. E. Wragg, and J. Holmes a committee to select and buy ground suitable to build a chapel on. This was done, with the aid of Bro. Simon Holmes, Sen., at a cost of £50. with the turn-over. Bro. John Holmes and the writer were selected a committe to let the building contract, and to them was largely left the design of the building. Bro Simon Holmes, Sen., promised to furnish £200. as a loan to build with, at five per cent interest. On November 12, 1900, the contract was let to Mr. Eustace Tinkler, of Clay Cross, to build a chapel according to the plans passed by the Urbun, district council, for the sum of £200 Immediately the work was commenced, and was completed in March, the contractor receiving his money on April 1, 1901. After the building was completed, the next thing was for the sanitary inspector to pass upon it. While we were waiting for the walls to dry, the brethren and sisters cleaned it, ready for use. In the meantime the committee obtained the seats; Bro. Joseph Naylor bought a piece of cocoa matting for the aisles; Bro. Simon Holmes, Jr., and children, bought carpet for the platform, and his children gave £1. towards six chairs for the platform, and then it was ready for opening. Bro. Simon Holmes, Sen., being in business, solicited aid from friends and travelers, and obtained quite a considerable sum. This, together with collections and profits from a public tea which was had in the new chapel, April 29, has paid for everything except the £200. loan.

We are all pleased. Every member has done his best. All are praiseworthy—there is no exception.

The tea on April 29 was arranged by Brn. G. H. Holmes and F. Cousins, and netted £4. 17s. 1½d.

The chapel is thirty-six feet long and twenty-four wide, outside. It is built of brick and the roof is slated. It stands east and west, and has seven windows, three on the north side, three on the south, and one in the west end; two ventilators, two feet square, one at either end. Ventilation can also be had from every window; the top end of three panes, each a little over twelve

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inches square, can be swung in about seven inches, the bottom end working on hinges. This means gives us about sixteen feet of ventilation. The windows are arched, being five feet high and three feet six inches wide. The building stands on front end of lot, with entrance from east end. The front is best pressed brick. The floor is three inches higher than the causeway. There are two pillars on either side, upon which are two principals for the roof. The ceiling is boarded and varnished. The room is twelve feet high at walls. The walls are plastered. In the west end there is a platform eighteen inches high, six feet wide, and nineteen feet six inches long, leaving an entrance on the north side into an anteroom. In the platform there is a baptismal font, seven feet long, four feet wide, and four feet deep, with steps into it. The platform is railed, with entrance in center. The seats are movable, with back rail, and varnished. They are nine feet long. Six of the seats have reversible back rails to accommodate Sunday school classes. On the other seats the rails are fixed. Should the room be crowded, it will seat two hundred people. In addition to this there is an anteroom on the north side joining the chapel twelve feet long and nine feet wide which has an entrance at the back, and also from the chapel, with water and other accommodations to it. The outbuildings are, water closet, coal house, and ash pit.

On the south side we have twelve feet of our own ground, with boundary wall built along the front. On the north side an alley runs along the building twelve feet wide. We bought six feet of this, and the next party to us will have to buy the other six, so they cannot shut out our light. Many people have admired the building and remark of it being so light. You will see by the newspaper that we are trying to get the people to see the light. We are trying to get them to see who we are, and what we believe. We are determined, by God's help, to do our utmost for the advancement of his work, and the writer realizes that when we have done our utmost, we shall have only done our duty.

I am not able to be a subscriber to the HERALD under the present circumstances, but other brethren let me have theirs, and when I scan its pages, many times that peaceful influence of God's Holy Spirit pervades my being, giving me to realize those letters and articles which have been penned by its direction, and I often feel that "It's good to be a Saint in latter days." The more I see of this latter-day work, the better I like it, for I know that it is the work of God. In the various departments of the HERALD there comes food for thought, and all are of equal worth. When I have read its contents penned by my brethren and sisters, some defending the work, some portraying it, some bearing testimony to its truthfulness, some writing on Sunday school work, some upon child training, some upon preserving our bodies and health, etc., it makes me feel proud that we have such able brethren and sisters in the church, and the writer's prayer continually goes out for them that our heavenly Father will bless them and make them equal to the occasion that is before them. To all I feel to say, Do not be discouraged. No matter what others may do, it is our duty to do right.

We have been pleased with our brethren the church has, at different times, sent into this country from America. Their counsel and advice have been good, and we have been pleased when they have been in our midst. I shall ever remember the day when our worthy Bro. Caffall was seventy, when that Sabbath morning he stood up in a priesthood meeting clothed with God's Spirit and imparted instruction to those present. It was grand; it was meat in due season, and though it stung me pretty sharply, it was a lesson which I trust will remain with me all the days of my life.

I have no doubt that Bro. Caffall and the brethren which have been here, will be sorry to learn that Sr. Emma Holmes, wife of Bro. Simon Holmes, Sen., is dead. She was buried April 27, 1900, the writer preaching the funeral service. She has gone to rest; her end was peace.

I have been unable to work for over six years, the doctors say I am suffering from consumption, and I know that it is true, but I am not in despair. Some might wonder why. Let me say that it's because the God of heaven has revealed unto me the fact that in his own due time he will raise me up by his power, and give me health and strength, and I trust that I may be an instrument in his hands to accomplish much good, and bring praise and honor to his most holy name. Ever praying for the welfare of Zion, and God's people everywhere, I am,

Your brother in Christ,
CHARLES COUSINS.

SALT LAKE CITY, Utah, May 18.

Editors Herald:—For the benefit of coworkers and all others in any way concerned, I am pleased to be able to report a spirit of increasing and commendable liberality existing among the leading authorities of the church of the Latter Day Saints in this city toward the Reorganized Church.

Before starting upon my mission to Utah a year ago, I called upon Dr. E. A. Scammon, of Columbus, Kansas. He told me he had a cousin living in Salt Lake City, Apostle M. F. Cowley, whom he wished me to call upon, while in the city, giving me a letter of introduction. Through the acquaintance thus developed, I resolved to make application to the quorum of twelve, through Apostle Cowley, for the use of their ward meetinghouses. The following correspondence will indicate what we asked for and the results:

"SALT LAKE CITY, Utah, March 27, 1901.

"*Elder M. F. Cowley, Dear Brother:*—As an authorized representative of the Reorganized Church of Jesus Christ of Latter Day Saints I have a request to make of you. If you can grant the same, I shall esteem it a great favor, both in my own behalf and that of the church in whose interests I am laboring.

"I wish the privilege of delivering three or four discourses in the various ward meetinghouses in the city, at such times as may be suitable to your people, and agreed upon by them and us. Any expense involved in heating, lighting, janitoring, etc., we will of course, defray.

"In these efforts, I shall confine myself exclusively to an affirmative presentation of our reasons for believing Joseph Smith to be his father's successor in the presidency of the church.

"I think I may depend on your acquaintance with me, brief though it has been, and your own knowledge of the character and spirit of some at least of my efforts here, as a sufficient and satisfactory guarantee to you that I will not abuse any privileges that you may find it practicable to offer to me, and that I will duly appreciate any favors you may grant; and manifest, not only in conducting the services contemplated, but at all times, a proper appreciation of your kindness.

"These considerations, together with the fact that it is the custom of the Reorganized Church of Jesus Christ of Latter Day Saints to extend to your elders a free use of their church edifices, emboldens me to ask you to present my petition to your fellow apostles, and return to me the decision or opinion of your quorum respecting the propriety of extending to me the courtesy asked; or, if you prefer, present the matter to all the quorums assembled at the approaching general conference, or to the general conference itself for decision. Your friend,

"W. S. PENDER."

"SALT LAKE CITY, Utah, April 4, 1901.

"*Dear Mr. Pender:*—In answer to your request to use our ward meetinghouses in this city for the purpose of delivering some lectures, I find it agreeable to my brethren on the conditions named in your communication. Of course you will have to arrange with the ward bishops as to time, light, heat, etc.

"Trusting that this will be satisfactory, and that you will meet with cordial treatment by all, I remain,

"Very respectfully,
"M. F. COWLEY.

"P. S.—Please call on the president of the stake also, Pres. Angus M. Cannon, as in all matters pertaining to his stake he should be consulted. M. F. C."

Later I called on Pres. Angus M. Cannon and asked for the use of the second ward meetinghouse, where I had previously had some discussion with Elder H. S. Tanner. He gave me the following note to the bishop of the ward, viz.:

"SALT LAKE, April 19, 1901.

"*Elder Heber C. Iverson, Bishop of Second Ward, Salt Lake Stake of Zion, Dear Brother:*—It has been decided by the council of the apostles to authorize Elder W. S. Pender, of the 'Reorganized Church,' to occupy our ward meetinghouses to deliver several lectures specified in his letter of 27th ult. It is accordingly my wish that you arrange with him unto the end that he occupy your building at such times as may be convenient to you each. Respectfully, etc.,

"ANGUS M. CANNON."

Arrangements were readily effected with the bishop of the second ward, Elder Heber C. Iverson, and services held April 29 and May 1 and 2 at eight p. m. The attendance was good and attention excellent, the house

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being quite well filled the last night, though a heavy rain was falling at and before the hour of convening. No charge was made for lighting or janitoring. Elder B. H. Roberts was present at each of the services and reviewed the last two efforts. This was rather unexpected, as I understood they were averse to discussion and did not expect me to engage in such.

In his first review, Elder Roberts propounded some questions which he requested me to answer the next night. At the conclusion of the service I told him, privately, that I would be compelled to ignore both his questions and criticisms and proceed with my "affirmative presentation of our reasons for believing Joseph Smith to be his father's successor in the presidency of the church." Otherwise I would violate my own terms proposed in the application for the use of the churches, and my agreement with Apostle Cowley. He insisted that I reply. To this I could not consent until he procured the following note from Elder Cowley:

"SALT LAKE CITY, Utah, May 2, 1901.

"*Dear Mr. Pender:*—Incidentally I learn that from conversation and correspondence with me, you entertain the idea that you are not at liberty to reply to any remarks or arguments which may be offered by any of my brethren. In this view I wish to say you are mistaken, and that we hold no such restrictions over you. You are at perfect liberty to answer any of the brethren who may reply to your statements. Trusting that this will correct any misunderstanding you may have on this subject, I remain,

"Very respectfully,

"M. F. COWLEY."

Elder Roberts' reviews were made in a friendly spirit. His closing speech was an able effort. I especially appreciated his courtesy in refraining from criticising any of our positions, in his closing speech, other than those I had introduced and discussed. In this respect, the self-imposed restriction which forbade us criticising the faith of the people here, found a ready response from Elder Roberts.

I next arranged with President Cannon and Bishop Isaac Barton of the nineteenth ward, speaking there May 15, 16, 17, at eight p. m. Elder H. S. Tanner reviewed me each night. The attendance here was rather small, there being about two hundred out each night.

At the close of these meetings the people were very friendly. Some did not hesitate to so express themselves. The more acquaintance I have with the Latter Day Saints here the better I like them. I prefer decidedly to work with the people, so far as possible, and enjoy their friendship, rather than work against them and incur their enmity.

The old-time prejudice existing between the two organizations is not nearly so rabid now as in the past. That it may continue to subside until it is finally eradicated, and a full and dispassionate consideration of differences made possible, is my prayer, in the name of Jesus Christ. Amen.

W. S. PENDER.

29 Grape street.

ENFIELD, England, April 5.

Dear Brother Joseph:—I am a priest working in this part of the Master's vineyard and being blessed in my labors by the power of his Holy Spirit, working under the London branch and among the poor Saints,—poor in temporal things, but rich in the Master's blessings.

I hold meetings in my house, where we have from three to sixteen in attendance; we have an elder from the London branch nearly every Sunday. Those who meet here are mostly young, and are seeking the truth.

Since I have thrown my doors open God has, in his loving mercy, blessed my labors far more than I deserve. On the first Sunday of this year I baptized our brother, J. A. Judd, and hope in a few weeks to baptize two of my children, my eldest daughter and son, aged sixteen and fourteen years.

My hope and prayer is that by the help of our Father I shall be able to wake up some of the sleeping Saints here. I see signs of an awakening already, and thank God for the same. A young friend of our beloved Bro. Judd meets with us every Sunday, and is waiting to enter into the family of our Master. I often travel to the next town, Ponder's End, to encourage the Saints there. It is about one and three fourths miles from here. It always fills me with thankfulness and joy when I see them in our meetings, which is very often.

We shall soon begin in the open air here, and we shall then form ourselves into a branch, by God's help.

Your brother in gospel bonds,

JOSEPH ABRAHAM KEMP.

WILLIAMS BAY, Wis., May 18.

Editors Herald:—This finds me in my mission field, holding meetings over Sunday with Bro. W. A. McDowell. Had the pleasure also of meeting Bro. P. Muceus here.

Williams Bay is on Geneva Lake, a Wisconsin gem of the first *water*, and is in extent four miles wide by ten long. We noticed along its shores, and skirting the lake all around, parks, summer cottages, and homes of millionaires. The Y. M. C. A. has its grounds, hotel, large tabernacle for meetings, etc.

The town of Lake Geneva is a sort of western Bar Harbor. Some of the residences are million dollar affairs. On an eminence near the lake is the Yerkes Observatory. Its telescope is sixty feet in length; diameter of lens forty inches; weight of telescope twenty tons. It is of one quarter greater power than the Lick Observatory telescope in California, and the largest in the world mounted in the same way, so our informant told us. The machinery for revolving the dome, and operating the telescope, is, of course, perfect for observing and photographing the heavens, though our visit was wrongly timed to see the manner of adjustment.

From points of vantage along the lake, not many fairer views meet the eye anywhere than this beautiful body of clear water in its picturesque setting. Splendid chances for kodakers!

Twelve years ago, in company with my sister, thinking nothing about missionary work, and altogether innocent of Latter Day Saints near by, or their doctrine, I spent a summer vacation at the lake. Then the visible was the all, now it is but an incident, yet one to be appreciated by a lover of nature or art. Our Latter Day Saint church is one mile north from the bay.

I expect to meet Bro. Muceus at Janesville the first of the week, and move on still north to conference at Valley Junction, June 1 and 2.

While in places and among faces new, the old friends are not forgotten, and a shade of sadness comes o'er us in the separation and change of field. But we move along, hopeful of good. Success to the HERALD and its force.

Your brother,

M. F. GOWELL.

OUNGAH, Ont., May 18.

Dear Herald:—I think I was at Wabash when I wrote last. I have been doing the best I could under the circumstances. I was at Wallaceburg, St. Clair, Kimball, Wilksport, Bear Creek, St. Thomas, London, Chatham. In the suburbs of Chatham I found a new opening, a store rented by Bro. Tyrrell, president of branch. I am now with the Green Valley branch. The new opening at Chatham is continued by officers of the branch and Sunday school. They have Sunday school Sunday mornings at Taylor avenue, and preaching in the evening; and in the hall on King street Sunday school and prayer meeting in the afternoon, and preaching in the evening, dividing up the work the best the brethren can to suit.

Bear Creek is also a new opening about ten miles from Kimball.

I am glad to see the old Olive branch revived again at Kimball, one of the oldest branches of Canada. Their officer is a teacher, Bro. Johnson, an old time Saint of about twenty-eight or thirty years. This is the branch where Brn. Robb, Chute, Davis, Duncan Campbell, and others had their starts; also some of Lamoni's brethren in the great latter-day work. In the winter Bro. Phelan Shaw was ordained a priest and made president of the branch. Bro. David Johnson was made teacher and recording secretary; Bro. John Gow financial secretary; and Bro. John Andrews treasurer. Some thought wise to send for Miss Jessie Hackett, of Stevenson, to come and organize a Sunday school. It was done, and now there are two divisions, one at Kimball, and one at Wilksport, ten miles away; but all meet the first Sunday in every month for sacrament at Kimball, old and young having both meeting and Sunday school.

Elder G. Skinner, president of the St. Clair branch, goes to Kimball monthly to administer the sacrament. He is well appreciated.

I had a church full at Wallaceburg, conducting a funeral. A young man, not of the church, died of consumption. I was called to St. Clair to attend another funeral, that of Sr. Katy Patterson; she died of consumption. Had been married about two years. She was sick for some time. Funeral services were held in Baptist church.

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From there to Kimball, and met with Bro. Green. We labored together for about a week. Went then to Petrolia. Met Elder Samuel Tomlinson, who was caring for a sick and dying mother. At death Sr. Tomlinson was seventy-eight years old, the mother of, I think, twelve children, two sons elders in this church, Samuel and George.

At St. Clair I told the people that the time was coming when all would bow the knee and all confess the great name of Jesus; although now we were so divided religiously the time was not far distant when we would understand one another better, and especially our position towards all peoples and tongues. I told them Christ's mission did not only reach man but all that were cursed through man's disobedience would be made right by Jesus, the Savior of the world. His mission was to destroy the works of the Devil. Thank God for such hope. I had a good, interested audience. Good feeling seemed to prevail.

I am here now with Bro. Thorp, priest and president of the Green Valley branch. We are holding preaching meeting nightly. Fairly good turnouts in the schoolhouse. I came here from Chatham a week ago. Intend to stay as long as interest and wisdom demand.

The Chatham district conference will be held at the hall at Zone on June 7, 8, 9, and 10. Hope we shall come in meekness and be punctual. We must come prepared to combat evil, and ever be on guard against the wiles of Satan. We should avoid fault-finding; that is anti-Christ rather than Christlike.

Come, then, rally with sacrifice and good will towards all at the Zone conference, so we may rejoice in the Holy One of Israel.

I thank you one and all, dear Saints, for your kindness to me. If any have found me lacking or in fault, please forgive me and pray for me, as I do for you, and the progress of this great latter-day work.

Yours in hope,

T. A. PHILLIPS.

PIPESTONE, Minn., May 20.

Editors Herald:—Bro. Hayer and the writer left home on May 8, Hills, Minnesota, being our objective point. Arrived there the 10th. Although only about four hundred miles from Lamoni, yet we found quite a change in the weather.

There are only two families of Saints here, but they let their light shine; hence their lives are felt for good. We also found Bro. Ben Johnson here, one of Graceland's students, and he is trying to play his part in this great latter-day work.

I spoke Sunday morning, and Bro. Hayer in the evening, at Hills to small but interested congregations. Came to Pipestone on the 17th. There is not much interest manifested here, but we held meeting morning and evening Sunday. After morning service we retired to a little lake located on the Indian reservation to attend to the ordinance of baptism, which had been previously arranged for. As we gathered at the water, with nature smiling upon us in all her splendor, our minds went back to the time when Jesus, our blessed Master, went under the liquid wave; and it brought peace to our souls that years will not be able to erase. The candidate was dressed in white; and after singing and prayer Bro. Hayer led her into the water and buried her with Christ. It was a beautiful scene.

At present we are domiciled with Bro. and Sr. Henderson, who know how to make a lonely missionary feel at home. There are only two families of Saints here, Henderson and Dickes, and it was their godly walk and saintly lives that added one more to their number here. May the good Lord help his people everywhere to live lives that will be worthy of imitation.

We expect to travel this summer with horse and buggy. We have a good buggy and harness, but as yet no horse, but think we will get one soon. We shall try to reach as many places as we can; and if there are any Saints in South Dakota or southern Minnesota who have openings for preaching, if they will write us at Pipestone, in care of Bro. A. F. Henderson, we will try to comply with requests.

Ever praying for the final triumph of Zion,

Your brother in Christ,

GEO. W. THORBURN.

COLUMBUS JUNCTION, Iowa, May 19.

Editors Herald:—When I read Bro. C. Scott's letter, and he said he had been silent for several months, I remembered that I had not written to the HERALD for a year or more, and perhaps it was also my duty to write.

The last week in March I had the pleasure of fulfilling a promise made several years ago. That was to stop a few days for a visit with the St. Joseph Saints on my way to General Conference. Sr. Pearl Best met me at the depot and conducted me to their cozy home on the hill. There Bro. Best and family gave me a warm greeting. Had a good time with all the Saints. Preached seven times while there to good sized and appreciative congregations. May our Father bless them all. Hope I have not violated any rules of courtesy by preaching there without first getting permission from missionary in charge

I need not say anything about the General Conference, for I believe it is a conceded fact that we all enjoyed it. I know I did. Also the kindness of the Independence Saints.

Bro. Williams, president of the Armstrong branch, Kansas, requested me to come and preach for them, which I did on Sunday after conference at eleven a. m., and 7:30 p. m., to a large house full of attentive listeners. I was blessed in presenting the truth. God truly has a devoted people there. In the afternoon we had one of the best testimony meetings I have attended for a long time. I had intended to leave next morning but the Christian tie that binds was too strong to break, and I stayed over one day more.

On Monday our good colored brother, G. H. Graves, of Chicago, and the writer, by special request of the generous-hearted Sr. Henry Loosemore, attended the sisters' aid society. To say the least they had a good, profitable time, and we enjoyed it. Bro. Williams has reason to thank God for so noble a class to preside over; they are truly willing workers. Their Sunday school reminded me of a beehive in flower time. The Saints there truly make one feel at home with them, notwithstanding they were all strangers to me except Bro. Williams. May our heavenly Father reward them for their kindness.

On Tuesday I started for Iowa. Before I left Independence I received an urgent request from Burlington, Iowa, to come and administer to a sick girl, which I did as soon as I could. She was wonderfully blessed. I was there one week. Baptized six,—she was one of them. That makes 425 for me in my eighteen years in the field.

On the 16th I came here in answer to a request of I. M. Lane. He hired the opera house at three dollars a meeting. Small crowds so far. Yesterday I sent my notices to the editor of the Columbus *Safeguard*, published here by Mr. O. S. Todd, but he refused to publish them for us; he would do nothing which would help Mormonism along. I gave his statement a public airing last night. The town is all astir today over his acts: I anticipate a lively time. The gospel is a new thing to this people. Mr. Lane and his noble wife are doing all they can to get the gospel before the people. God bless their effort. In bonds,

J. S. ROTH.

WALLSEND, N. S. W.,
Australia, April 16.

Editors Herald:—When I last wrote I was out on the frontier at Lismore, fighting against heavy odds, bent on planting the standard of light and freedom in that place. We found that a stout heart and a stiff upper lip, inspired by a loving trust and confidence in God, were proof against the treacherous tactics and smokeless powder of the opposing forces. We had no open opposition, for the enemy preserved a "masterful silence" in this respect, and did their work secretly by going from house to house, warning the people to keep away from our meetings. However, we succeeded in getting a few to come and hear the angel's message, and after a good deal of patient labor, our efforts were crowned with a measure of success. On March 20, it was my pleasure to baptize Mrs. Lewis, Mrs. Singh, and the Misses Kate and Annie Claney, in the waters of the Richmond river. On Sunday, March 24, we again troubled the waters by burying Mrs. Hicks, Mrs. Hutley, Miss M. E. Claney, and Miss Elsie Hardy, beneath the liquid wave, and inducting them into the Church of Jesus Christ. These are the first authorized baptisms that have taken place in the Richmond river, but we trust that this small band of Saints will form the nucleus of a good branch at Lismore.

The same afternoon, the eight new members were confirmed, and so marked was the Spirit's presence, that one lady who could not understand the laying on of hands previously, was thoroughly convinced of its efficacy. A few days later, I left to attend our district reunion in Sydney, leaving Bro. C. Avery to keep the interest up for a little

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time by holding Bible classes. We have now some fourteen members on the Richmond river.

Our district reunion convened April 5, 6, 7, and 8, and proved very encouraging and beneficial to all.

In the social meetings the serene, holy presence of the Spirit's power was felt. At one session words of reproof, admonition, and encouragement were spoken from on high, telling the Saints that they had not been faithful in obeying the voice of inspiration in the past, and that some had not been willing to hearken to those whom the Lord had raised up to teach his laws, and to preach his gospel before the world. The cheering promise was given that if the Saints were faithful in hearkening to God's voice, and to those whom he had sent to teach his laws, they should become a mighty people in this land. Those of the priesthood were warned not to seek for pride of place, but "in honor to prefer one another."

The preaching was done by Bro. Kaler and the writer. Meetings were carried on by the Balmain branch until the following Thursday. We left for home on the 13th, to attend to a little church work in the Newcastle district before leaving again for the Richmond. Am pleased to find that our noble little band of workers in Wallsend are slowly collecting the funds necessary to erect their new church building. May God bless their faithful efforts. Hopefully yours,

WALTER J. HAWORTH.

DEER LODGE, Mont., May 21.

Editors Herald:—Please announce that I am booked to leave for Australia July 26, and five days before this date will be traveling to the coast. I am authorized to receive subscriptions to the Australian mission paper—75 cents a year. If paper is not started, all money will be refunded. Subscriptions continue to arrive. Those who have sent their names may now send money to me and I will receipt for it. Several have donated handsomely, others their mites. Bro. Haworth writes me that "fail" or "give up" are not recognized in this matter, and he means to "pray and not faint" until the American Saints have furnished two hundred fifty subscriptions, or the equivalent of it. He is of Cornish extraction, and it is a quality of the Cornish character never to give up. Every week brings encouragement, and the brethren on this side of the big pond must not be surprised to hear these appeals quite often, till the above number has been realized. I take this means of thanking all who have thus far given their support, and to say that it is not going to fail. One sister, who helps everything in the church, said: "I want that Australian mission paper to go—put me down for $25.00." Another gave $5.00. Others gave pamphlets, Bro. Hunt fifty, Bro. I. N. White fifty. Many gave twenty-five cents, fifty cents, and one dollar. This paper is not an imaginary but a real need. It takes three months to get a notice to Saints of that mission through our HERALD, and much of the matter in our American papers is not suited to the peculiar local demands of that country.

Shall we wait ten years, or shall we have your loyal support this year and have this paper going and meeting our present needs by the first of next January.

Another thing: A paper over there will give our church prestige and better denominational standing. It means a voice in local affairs that we have not now, only in a very limited way, on sufferance, in the secular press. There ought to be fifty out of the thousands who read this who can send seventy-five cents each, and not distress themselves nor the church treasury. Let us have them in the next few weeks, and I promise not to bother you any more on this subject. Till July 20, address me at Bozeman, Montana; after that, G. P. O. Sydney, N. S. Wales, Australia.

GOMER R. WELLS.

NANTYGLO MON, Wales, May 15.

Editors Herald:—I have been in the church over six years. I received a marvelous testimony of its divinity, at the first, when being confirmed under the elders' hands. I by command of God's servant, who said, Receive ye the Holy Ghost, received the power of God which penetrated my system from head to foot. The joy was unspeakable! I can see why Peter said he knew the moment, the day, and the hour that God revealed himself by his Spirit.

I find that there is no standing still in this work. I hear some complaining after being in the church for years that things are not as they used to be. The way I see it is that at first God greatly blesses us with his Spirit to make us strong, and we are apt to lull in confidence that we have found God of a truth, and forget our duty toward God and the church; for instance, to think of supporting the missionaries and their families by our dues in tithes and free will offerings. Some say our missionaries do not go like they used to in olden times, without purse or scrip. Truly the apostles and seventies sent out by Jesus testified that they lacked nothing; but watch Paul's testimony where he suffered privations; the scene changed. The Master proved that the laborer was to be provided for when there were no Saints, scarcely, to do it; hence the difference, and all the difference, God could provide some other way now. But the law of tithing and free will offering was ordained very early, and will make us better in many ways, teach us to care for one another,—the first principles for establishing a Zion,—like the city of Enoch. The easiest time to obey God's laws is when we have his Spirit to ground us in the faith for the day of trial and adversity.

I am pleased to think that God has heard and answered the prayers of many in Wales. Brethren and sisters, we in the Eastern district feel that God has answered our prayers by the revealing advice given to the president of the church. We need aid here, in missionary work. The counsel as to administering to the sick was for me, and others too. Our desires for the recovery of the sick have led us to have sorrow, being prompted by sympathy, more than the Spirit. We are in a church of learning, line upon line, no standing still.

The work moves slowly here, indeed, but surely. It is God's work, and not man's.

We grieve that Bro. Bishop has been removed, as he had adapted himself to the way of moving the work on. Preaching out is the only way to reach the people here. They will not come in.

We are fourteen members here, and we hope to all endure to the end, knowing the race is not to the swift or the strong.

Your brother in Christ,

THOS. JONES.

54 King street.

MONDAMIN, Iowa, May 25.

Editors Herald:—I came to this district (Little Sioux) immediately after General Conference, and have since held meetings in various places. For the past two weeks I have held meetings in Mondamin on Sundays and at other points through the week.

I have met many who were brought into the church through the efforts, I believe, of the ministry who were here last year, and they are rejoicing, wondering why the whole world cannot see as they see. There are some others, to all appearances, who have humbled themselves before the Lord and repented of their sins whom I think will soon knock at the door. These are the kind we want and the kind we need. The records that show the baptism of such will stand the test of the law of God. (D. C. 17: 7.)

In many places clouds of prejudice and ignorance are hanging in the sky, and they cast their darkening shades over the sons of men. I have found one class of people I cannot reach,—those who will not investigate. Prejudice and ignorance make a peculiar composition. When the mind is crammed with it there comes from the mouth strange words and from the hands strange deeds. As I gaze upon the history of the past and view the conditions of the present I am more and more convinced that reason should go hand in hand with religion, otherwise deception may be fostered and the truth forsaken. How lonely many creeds would be, how few followers would the systems of men have if all that claims to be divine was considered seriously.

The world moves on in the footsteps of its ancient forefathers who often chose of two lights the lesser as the greater, and this because they wanted their opinions honored and their works complimented.

Strange! when books like "Ben Hur" or "Uncle Tom's Cabin" come along, their authors are praised and the books esteemed; when the Book of Mormon comes along, claiming to be inspired, lo! it is condemned and with nothing for the author but slander and "fraud!"

With Christ and his work it was the same. When the Jews could not overthrow his positions they turned over the rocks hunting for a flaw in his character. When this could not be found, they asserted that his character was bad, when this could not be proven they resorted to the cross, nails, and vinegar! The same kind of procedure has been carried on

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against the work of God in these last days. The world will some day learn that much of what is beautiful in the eyes of men is not beautiful in the eyes of heaven; that all that is bright in appearance is not of a lasting character, and that the lowest stone in the foundation of God is infinitely higher than the highest pinnacles of the temples of men.

My earnest desire is to walk in the paths of wisdom, learn my faults wherein I may offend others, and then throw them to the four winds.

In hope of a blessed immortality,

PAUL M. HANSON.

BARNES, Kan., May 22.

Editors Herald:—In the last conference year I was able to cause Satan to rage at times. He surely would not have become so uneasy unless he fears to an extent.

While here last July, Bro. Mannering and I were holding meeting in the tent. As I was taking a walk one afternoon, five young men, as I passed by them, gave me a terrible cursing. I felt awfully downcast as I returned to my room; there I prayed that these thoughts might be removed from my mind. When Bro. Mannering came I almost forgot to tell him about it. We went on to Ness county. There I was threatened by some young men. At another place I was ordered out of the house. At the first place they said, "He is a Mormon;" second, was because I wanted order; third, "I will learn you how to come around here proselyting." The latter perhaps had other fears. Three times in the one year, for a new missionary to receive such treatment causes him to reflect.

I also saw the hand of God displayed when he sent an angel to prepare the hearts of the people for my coming. I feel better now than ever before in the ministry. Am preaching in the Christian church building every night, they largely furnishing the music. Interest is good. May you prosper and all be well.

I am in the conflict.

L. G. GURWELL.

Mothers' Home Column.

EDITED BY FRANCES.

PREPARED READING FOR JUNE MEETINGS OF DAUGHTERS OF ZION LOCALS.

Dear Sisters:—As usual I have given to this the title of "Readings," and yet it is simply a talk which I wish to have with you this morning. Without doubt you have all read the report of our president, Sr. M. E. Hulmes, also the secretary's report, before the general meeting held at Independence during the session of our late General Conference in April. From these you will have learned of the progress and present condition of the work and will discover that the present year finds us in advance of where the last one left us. That this advance is not so decided as we could wish, leaves no room whatever for discouragement, but should rather be an incentive to the doubling of our diligence. It is the soldier who is found at his post of duty when time drags its weary flight through the long hours of uncheered night and darkness, who is the soldier that may be trusted. It requires far more courage then to be vigilant, alert, and faithful, than it does when the banners of success are flying, and an approving multitude stands by ready to applaud and cheer. The former condition requires both nerve and purpose, the latter may be met by individuals devoid of any great measure of either. It is my firm conviction that we have in our working band a large majority of the former class and far more are heart and soul enlisted with us than the number attending our meetings, as a rule, would indicate, for, in many cases, this non-attendance is in itself a tribute to the principles they together with ourselves are seeking to establish. *Duty at home prevents attendance.*

But it is barely possible that some of us by making a greater effort, coupled with some slight sacrifice, might be present oftener than we are. Let us then make this sacrifice, put forth this effort and cheer the faithfully attending sisters by our presence.

We are entering upon the labors, not only of a new year, a new century, but of a new epoch in the history of our faith. For the past three months we have been giving our attention to the consideration of what may be called the fundamental principles of all home training, namely: Faith, Obedience and Industry. Some excellent papers have been prepared and sent in. Some of these have been published and others will appear later.

I said we were entering upon a new epoch in the history of our faith and it is the ushering in of a state of things absolutely demanding the exercise of these principles and in which the individual who has not been trained and has not acquired each one of them, will find himself handicapped in the race, if not indeed wholly unprepared to enter the list with those who are striving *lawfully* for the prize of eternal life. And it is well in this connection to notice what Paul has said in regard to absolute need of striving lawfully, if we expect to be crowned.

It must be seen at a glance that in order to trust much of our temporal interests in the hands of others, faith, great faith, is required. And yet this is nothing more nor less than what God requires of us, and what we subscribed to when we joined the church. Have we so taught our children that they understand and are ready to obey this law? Have we this faith ourselves, and are we ready to obey it? We are only a little in advance of many in the world who by the enlightenment of the universal light which Christ brought into the world are convinced that the present organization of society is wrong. That God never intended this beautiful world of his to be monopolized by the few, nor its wealth to be held by them, while the many toiled for a bare subsistence and thousands went supperless to bed. In saying this I am not speaking of political agitators, but of the dispassionate utterances of calm thinking men who have made of this matter a careful study. But when we reflect that by direct revelation this law of temporal things was given to us, ought not our faith to be so strengthened, our gratitude to be so quickened, that this could not long be truthfully said of us? But obedience and industry are just as essential as faith, and it is in the home and by the mother's knee that these principles must be instilled, and it is under her special watchcare that they must be cultivated and developed. The idler in Zion shall not eat the bread of the laborer. If our children are not taught to work—it matters not whether we are rich or poor—they are idlers, and when the law of the Lord becomes fully operative, there will be found no room for such in Zion.

In the consideration of the principle of "Industry," so far as I have been able to glean from the papers sent to me, the subject has by no means been exhausted. Of course its influence and effects may properly be traced through the entire life of the individual, but it is right at the fountain head, the period of childhood, that period in which habits are formed for life, that we want to discuss it. Are we teaching our children that labor is not only honorable but is absolutely necessary not only to success in this present life but that the want of it (or idleness) may endanger in a thousand ways the salvation of our immortal souls? Do we ourselves realize that labor is one of the greatest blessings God ever bestowed upon us, or as Mrs. Browning puts it, "God in cursing gives us better gifts than man in benediction." I am not speaking now of the ceaseless toil amounting to drudgery which seems to be the lot of many of earth's children. Such toil God never intended to be the portion of anyone, but am speaking of industry and labor for which the strength of the individual is equal, and which instead of debilitating, increases and develops strength, both of body and mind, and helps to make of us self-respecting children of our heavenly Father, who himself worked and rested from his work.

The cultivation of faith, obedience, and industry is as necessary in one sex as the other. The sterner qualities are sometimes thought more needful for men, the milder ones for women. But men have need to be tender, full of love and patience, quite as much as women; while women, though in a different way, have as much occasion to be courageous, self-reliant, strong of purpose, and persevering. The training from babyhood should be to develop these qualities equally in boys and girls. Health and strength in both, needful alike for their own good and the good of future generations; but especially equal in moral goodness and fully conscious that the act or thought which is sin for one is sin for the other.

This much in a general way—showing the need of home work, such work as our organization is designed to foster, and now I come to the more direct object of this informal talk with you, and, begging your undivided attention for a short time, I put the direct question to each one of you, "In what way are you going to aid the work this year?" I might suggest many ways to you, but it is sufficient for my present purpose to leave the question with you, only asking that you think of it carefully and answer it honestly to yourself. At the same time, after you have thought it over carefully and decided what you can do, I

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will esteem it a personal favor as well as a great help to the cause, if you will write me a personal letter. This will bring me into closer touch with you as an individual, and enable me to form a more correct idea as to the exact needs of the department under my special care.

In writing I wish you to discuss the subjects of our readings for the coming year. If there is any particular subject which you would like to see treated or discussed, will you kindly mention what it is and give me your views upon the same? This may seem a simple thing to do (and indeed I have no wish to ask a difficult thing), but I know of nothing which will be more helpful.

I have not yet replied to the letter of our secretary, Sr. Robinson, notifying me that I was continued on the preparation of readings, and it may be that my answer will be largely governed by your response to this request. This being the case please let it be a *prompt one* and in it let me know what help you will be able to give me along the line of your suggestion. This request will apply to every member of the organization. Not those alone who meet in our locals, but those who are scattered and who are debarred the privilege of meeting for consultation with the other members. If you will kindly inclose a stamp in your letter it will insure a personal reply.

DAUGHTERS OF ZION NOTICE.

All local organizations of Daughters of Zion are urgently requested to contribute funds for the publishing of literature, and other needs of the work as soon as possible. Send all moneys to treasurer, Mrs. Anna Murphy, Independence, Missouri.

MRS. H. H. ROBINSON, Cor. Sec.

May 24, 1901.

PROGRAM FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 677. Prayer. Scripture reading, 1 Peter third chapter. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 577. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Matilda Robinson, of Vernal, Utah, writes that she had been sick for three years, and would like to have the Daughters of Zion pray for her.

THE GOSPEL OF MEDITATION.

Thou art considerate, O Solitude!
So truly bland thy welcome is for me
That on thy privacy I must intrude:
Why smilest thou on my poor company,—
Because thy cloisters oft my sweet joys be?
Yea, therein swarming fancies free do brood,
And images do people pleasantly
Arcadian forests. Ah! thy neighborhood
Brings magic balm to heal the ailing soul:
No sordid changer trades within thy court,
Nor sacrifice ungrateful therein brings.
Hushed voices through thine aisles this message roll:
"Whate'er is lovely, pure, of good report
And true, ye meek of heart, think on these things!"—*By Clifford Lanier, in the June Chautauquan.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

(THE following by the superintendent of the Independence district was not written for publication, but contains so much of good advice that we give it space here notwithstanding it is somewhat local in its items of information.—ED.)

OUR DISTRICT.

"Be not content. Contentment means inaction;
The growing soul aches on its upward quest.
Satiety is twin to satisfaction;
All great achievements spring from life's unrest.

"Prize what is yours, but be not quite contented.
There is a healthful restlessness of soul
By which a mighty purpose is augmented
In urging men to reach a higher goal."

In the Independence district we have eight schools, with the officers and teachers who carry on their work. Most of these schools are progressing nicely. Some of them have been quite a happy surprise to us. The workers are, seemingly, doing their best, and, "He who does the best he can, does well, acts nobly—angels can do no more."

The schools have done well, and as we are all desirous of advancing and doing better, and I believe doing all we can to make this one of the best—if not the best—of the districts of the association, I thought it advisable to treat, in this paper, of some of the obvious needs of the work.

First we should have

MORE SCHOOLS,

as there are two branches in the district which are without such organization.

Then, we need more workers in the interest of the home department, that the isolated ones may be well cared for. This work requires clear direction of the superintendent, fidelity by visitors, sympathetic entering into circumstances of the members visited. The work must be heartfelt and loving. Give it thus for Christ's sake, and reap the fruits of your labor.

We need

CO-OPERATION.

If a new method is tried and found successful, it should be reported to the district superintendent, that it may be brought before the next district convention, thereby benefiting all the schools.

As workers in the Sunday school, we are called up into the life of Christ,—made partakers of his great truth and sent from work to work. As the rays of God's sunlight shine in upon our minds, causing good new ideas to unfold and develop, let us lose no time in communicating these ideas to the district.

Our strongest motive power should be the good of all. Unless we are united and in sympathy with each other in all our efforts, what good can we do? Of what benefit can the association be to us, unless we associate?

We want more

DEVELOPED TALENT.

Some say we need "better teachers," "more workers," etc. Talent we have in abundance; all we need is the development of what the Lord has given us. Some who have been called on during the past year, who thought they were unqualified, on account of lack of experience, have, with the help of the Master, astonished all who have watched the result of their work. In Sunday school work, personal contact counts for much; we must be thoroughly in touch with those we teach. A successful teacher will know intimately his pupils, will be able to adapt his truths to their needs. He will have found God in the experiences of his own life, and will rely on this knowledge of the Father rather than on what men have said of him. He will have a love for the work, will be thoroughly interested in the children, and come to a level with them. It is not so much what we teach the scholars as what we get them to grasp for themselves, that will result in good.

The teacher must understand the lesson before he attempts to breathe it out upon those around him,—must have become thoroughly saturated with its spirit and truth; then, putting away his book, speak out of the fullness of his heart. The pupils will surely be interested if this plan is followed. He must be on time, for a class sitting by itself, wearily watching the door, wondering when its teacher will come, is a sight to grieve the thoughtful heart. He must be progressive; he must pray over every detail. "The effectual, fervent prayer of a righteous man availeth much." Loving, tender sympathy, kindly encouragement, a readiness to discern and praise the efforts of pupils are qualities which characterize the successful teacher.

We want more

LITERATURE,

more libraries. Above all things we want more reading of what we do have. Not long since I heard a superintendent say, "Look at our library, the shelves are nearly all full; I think there is hardly a book out." Do we as parents and teachers take the interest we should in our libraries? Do we act as inspirers of the children by reading the books ourselves? Do we talk with the children of the beautiful thoughts in the books they have read, thus spurring them on to greater action in this line? Have we done all we could? Have I? Have you? It is not so much whether we read one book or two; it is how we read and what we read. One paragraph well read is worth a dozen merely skimmed over. We must not only read, but study and think, if we wish to advance. We cannot be too careful in the selection of literature for our libraries, for in the atmosphere of good books there is something tonic and bracing. The child who listens to the voices of good books will "Do noble deeds, not dream them all day long;" for, "By a law of nature, he who dwells habitually among beautiful thoughts will become imbued, in mind and feeling, with their beauty."

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We are according to what we read, what we think, what we grasp, what we assimilate of truth. Thus it is true that as a man readeth he thinketh, and as a man thinketh so is he. How often the dreams of childhood are the deeds of manhood! The child who reads widely is unconsciously laying up vast riches which his manhood will discover with glad surprise.

We should, so far as practicable, assist the district librarian in his efforts to uphold the libraries of the district, thus heeding the call, "Come up higher."

Let us feel our

INDIVIDUAL RESPONSIBILITY.

Let us not think, I wonder what I can do? I wonder where Christ wants me to go to work? but whenever and wherever we see the need of work, there is our part of the field. Jesus said, "Lift up your eyes and look on the fields, for they are white already to harvest." Each member in this district should feel that he is in the Sunday school harvest field to gather all the grain he can. There comes to us, as to the twelve, the words, "Freely ye have received, freely give." This is the spirit of the gospel—this is the genius of the Sunday school work. We have received freely from the Lord, and in the same free spirit should we give to help and bless our fellows. "But this I say that he that soweth sparingly shall reap also sparingly, but he that soweth bountifully shall reap also bountifully; and he that reapeth receiveth wages, and gathereth fruit unto life eternal." EVA M. BAILEY.

For the Independence district convention.

Conference Minutes.

ALABAMA.

Conference met with the Lone Star branch, April 27, 28. 9:30 a. m.; M. K. Harp president, J. G. Vickrey assistant, J. R Harper secretary. Elders reporting: M. K Harp, J. G. Vickrey, G. T. Chute, W. J. Booker; Priest J. R. Harper; Teacher J. J. Hawking. Branch reports: Pleasant Hill 157, 4 died. Lone Star 126, gain 3. Report of elders appointed to try cases read, accepted, and court discharged. Bishop's agent, G. O. Sellers, reported: On hand last report, $57 20; received since, $177 35; paid out, $40; on hand, $194 55. Audited and found correct. M. K. Harp was sustained president of the district, G. O Sellers Bishop's agent, and J. R Harper secretary. The general authorities of the church and missionaries were sustained in righteousness. Preaching by G. T. Chute, W. J. Booker, and J. G. Vickrey. Adjourned to meet with Pleasant Hill branch, October 27, 28, 1901. Thus ended one of the best conferences in some respects it has been the privilege of the secretary to attend.

NORTHWESTERN KANSAS.

Conference met at Bazine, May 4, 1901, at eleven a. m. District president, A. Kent, being absent, M. T. Short was chosen chairman; Ella M. Landers, secretary. Reports were read from Elders T. E Thompson, J. Hoffman, L F. Johnson, M. Smith, W. Landers; Priests E. H. Ebert, N. Lund, L. G. Gurwell, W. S. Hodson; Teachers E. Sandy, J Sears, J. W. Sawyer; Deacon J. H. Scott. Branches reporting: Greenleaf 32, gain 4; Idylwild 87, no change; Homestead 68, gain 4; Blue Rapids 63, no change; Rural Dale 35, loss 1. Bishop's agent, Arthur Smith, of Idylwild, reported: Cash on hand January 29, 1901, $32.87; received, $176.20; paid out, $98; cash on hand April 25, $111 07. District treasurer, E. Sandy, of Linn, reported: On hand last report, $1.53; received, $1.90; paid for postage, 8 cents; on hand April 30, $3 35. Bro. Godfreid Kueffer, of Bazine, was ordained a priest. After discussion of need of a new tent for district, it was voted to buy one; L. G. Gurwell and branch presidents to collect money from scattered and branch members; Bro. Gurwell to be treasurer, and when money enough is received, to purchase tent. The president of Homestead branch collected $8 to start tent fund. It was decided that this district is too large; voted to divide. Secretary instructed to correspond with missionary in charge, Bro. I. N. White, to get this division considered. Adjourned to meet first Saturday and Sunday of reunion.

Miscellaneous Department.

PASTORAL.

To the Saints of the Southwestern Mission:—After long delay caused by my sickness, as stated recently in the HERALD, I greet you again, in the beginning of this the second year in charge of the field. I have appointed as assistant missionaries in charge, W. S. Macrae, 2318 Empire street, Joplin, Missouri, in charge of Arkansas and Western Louisiana; Hubert Case, Red Moon, Oklahoma, in charge of Oklahoma and Indian Territory; T. J. Sheppard, Oklaunion, Texas, in charge of Texas. All calls for preaching and reports will be made directly to these men in their respective fields. I have deemed it necessary to make some changes in the men because of the needs of the different localities. J. T. Grimes, whose mission reads Arkansas, will labor in Indian Territory; W. M. Aylor, whose mission reads Oklahoma and Indian Territory, will labor in Indian Territory; also Bro. R. M. Maloney, if he can do so.

I shall endeavor, so far as possible, to attend the different reunions and conferences in the various parts of the field, if the brethren having charge of these things do not get the dates of holding them to conflict, as I cannot be in two places at once.

Much depends upon the Saints in the different localities, as well upon the ministry. Coöperation of all the forces will give us the victory. Saints, do not forget that the elder must have traveling expenses paid, and that it is your duty to pay them. Don't forget that as another has said, "God has commanded his servants to study, hence they need books sometimes, unless the church would leave their thirst for knowledge unquenched, and an ignorant ministry barring its doors, instead of an intelligent one opening wide its doors to all the world;" and it is your duty to furnish the means so far as in your power. If you labor in the affairs of business and of work and impart of that which you receive to the support of the ministry and their families, by your tithes and offerings, you are entitled to just as much glory, honor, and reward as though you stood in the pulpit and proclaimed the word. Let the ministry be diligent and careful in the use of time and money placed in their hands.

Last year there was a lack of prompt reporting by some of the ministry, which was embarrassing, and caused the reports to show up poorly, as all the labor done could not be included in the reports. Let me say again that reports are due the FIRST of July, October, January, and March. The report made July first must include the labor done in March, April, May, and June. It is just as easy to make your report the first as to wait until the second, third, or fourth, or later. Reports are expected from every one of the ministry, whether they have done anything or not; so *do not forget*.

Home address: St. Joseph, Missouri, 1227½ N. Eighth street. May peace abide, and prosperity attend each, is the prayer of your brother and colaborer,

HYRUM O. SMITH,
Missionary in Charge.

ST. JOSEPH, Missouri, May 21, 1901.

Dear Saints:—As the time has again rolled around for the missionary force to go to their respective fields of labor, and as we have been favored with four missionaries in Southern Missouri district, I trust this year will prove to be the most successful year Southern Missouri has ever seen.

Now in order to accomplish good results from the labors of those sent amongst you, it will be necessary that we have the coöperation of all Saints in assisting the elders in obtaining new openings; also helping them to get from place to place, or by a little money, or help to buy clothes and pay railway fare, etc. The Doctrine and Covenants says "he that clothes you and gives you money is my disciple. . . . By this you may know my disciples."—83:16. If that is one of God's tests of a true disciple, let us see to it that we do not fall below the standard. We also want the addresses of all the scattered Saints, so our missionaries can visit them and have meeting. I consider we have the best force of missionaries this year that at this district ever has had, and I feel confident that with the coöperation of all it will prove a success. I also wish to remind the Saints that I am Bishop's agent, and money sent to Springfield, even if you forget my street and number, will always find me. For those that do not live convenient to money order office you may pay money to either Bro. Baker or Bro. Thomas. They will receipt for the same.

I wish to say to the missionaries placed under my charge, that as I am requested to keep in touch with our general missionary, I request you to write me every two or three weeks, that I may be able to direct your labors for the greatest good of the work. Trusting God may bless you, I remain your colaborer,

H. SPARLING.

REUNION NOTICES.

To the Saints of Eastern Colorado District:—Your committee appointed at last conference of the above district to make the necessary arrangements for a reunion at Conifer, Colorado, in July, take this method of informing you, that after giving the matter careful attention, we find ourselves unable, under the existing circumstances, to make arrangements for said reunion that will insure any degree of success. We therefore think it best to not try to hold said reunion.

D. H. BELLROSE.
JAMES KEMP.
J. B. ROUSH.

DENVER, Colo., May 15.

To the Saints and Friends of the Northern Minnesota District:—We your committee on arrangements for the reunion of the abovenamed district have completed arrangements for board, horse feed, etc., and hereby give notice that this meeting begins on Thursday, June 20, and is to continue over two Sundays. Board and lodging is three dollars per week. Barn room for teams and one ton of hay free. Wood free. Plenty of water on the ground. Those wishing pasture for their teams will be furnished free. All those wishing to be accommodated to the above conveniences will please let the committee hear from them at once to avoid any inconvenience to anyone. We urge upon all to comply with the wishes of the committee. All are cordially invited to attend these meetings that a good time may be enjoyed by all. Bro. G. H. Hilliard, of the Bishopric, is to be with us, also we hope to have those of the missionary force and the missionary in charge on hand. Everybody come. Sr. M. F. Hawley will be present with her musical talent to help along

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the work. The invitation is to all. Come praying. Bring the good Spirit with you and all will have a happy time. Branches, see that your reports are on hand, as the district conference will be held on Saturday, the 22d, as per previous notice.

I. N. ROBERTS,
In Behalf of Committee.

CLITHERALL, Minn., May 22, 1901.

The Southwestern Iowa will convene on the same grounds as used last year, three and one half miles south of Tabor, Iowa, Saturday, August 24, 1901. The local committee which the Thurman branch will provide will make all further announcements concerning the meeting. In bonds,

T. A. HOUGAS,
J. F. GREENE,
FRANK BECKSTED,
Locating Committee.

APPOINTMENTS OF CHURCH HISTORIAN.

Since our last published notice we have appointed the following local historians in the territory named, subject as were the former ones to the ratification of the conference or conferences in the territory interested; and to be void in case of disapproval.

After reconsideration, Sr. Louise Palfrey desired to be excused from acting, and we have therefore appointed Bro. J. A. Tanner, Bevier, Missouri, for Northeastern Missouri district.

Bro. J. Charles Jensen, Council Bluffs, Iowa; Pottawattamie district.

Bro. A. H. Mills, Independence, Missouri; Independence Stake.

Sr. Vina H. Goff, Nevada, Missouri; Clinton and Spring River districts.

Bro. A. J. Myers, Fulton, Kentucky; Kentucky and Tennessee.

Bro. A. Carmichael, Anaheim, California; California and Arizona.

Sr. Ella M. Landers, Stockton, Kansas; Northwestern Kansas district.

Bro. T. R. Hawkins, Dayton, Nevada; Nevada.

Bro. A. B. Kirkendall, Creola, Ohio; Ohio district.

Bro. D. L. Shinn, Adamston, West Virginia; West Virginia district.

Bro. H. J. Davison, Lockhartville, Nova Scotia; Nova Scotia district.

Bro. L. E. Hills, Marion, Iowa; Eastern Iowa district.

Sr. Hattie R. Griffiths, Temple, Ohio; Kirtland district.

Bro. M. K. Harp, Harp, Alabama; Alabama district.

Bro. F. P. Scarcliff, Mobile, Alabama; Mobile district.

Bro. J. W. Bryan, Elkhart, Texas; Texas district.

Bro. S. A. Burgess, St. Louis, Missouri; St. Louis and Southeastern Illinois districts.

Bro. M. C. Fisher, Somerville, Massachusetts; Massachusetts district.

A typographical error occurred in our last published notice by the omission of Colorado from the territory assigned to Bro. J. B. Roush. Colorado will be understood to be included.

HEMAN C. SMITH,
Church Historian.

LAMONI, Iowa, May 25, 1901.

CONFERENCE NOTICES.

Southern Missouri district will convene at Woodside, June 1. Let all come with the Spirit of the Master, that a spiritual time may be had, and the work built up in this mission. Sunday school convention meets May 31 at ten a. m.

D. W. THOMAS, Pres.

Little Sioux district will meet with Mondamin branch, June 8, at ten a. m. A full report of brethren holding the priesthood is desired. Send branch and official reports to Lenna Strand, secretary, Moorehead, Iowa.

J. A. DONALDSON, Pres.

Idaho conference will be held at Malad City, June 8 and 9, convening the 8th at eleven a. m. All Saints who can are requested to be in attendance.

S. D. CONDIT, Pres.

Home address, LOGAN, Utah.

Kewanee will meet at Millersburg, Illinois, June 8. Those desiring to attend can get off at Joy, if coming from the west, or at Aledo if from the east. They would also do well to notify J. L Terry, president of the Millersburg branch, when they arrive, so that some one will be there to meet them.

CLARA M. JOHNSON, Sec.

2525 8½ Avenue, ROCK ISLAND, Ill.

RELIGIO NOTICE.

To All Whom it May Concern:—An effort will be made at the Arthur, Ontario, conference, June 15–17, to organize a Religio association in the London district. There are five locals and this number is certainly sufficient. All Religians are requested to come prepared to take an active interest in this matter. It is also suggested that the locals act in business capacity in relation to this movement. Niagara Falls and Low Banks have already done so, and that favorably, and Humber Bay and Selkirk intend to do likewise. We are not sure about London but feel reasonably certain that it also will fall into line. We look to it for help since it is the oldest local in the district. The writer regrets his inability to be present, but Sr. Floralice Miller or some other competent person will be there to take charge of the work.

ALMA C. BARMORE.

DIED.

HANSEN.—Hans Hansen, born July 15, 1811, in Denmark. Married to Miss Mary Madison, May 7, 1843. Nine children were born unto them, eight of whom mourn the departure of their aged parent, his faithful wife having died in January, 1897. Father Hansen accepted the gospel in 1852 in his native land. Emigrated to this land in 1857, and united with the Reorganized Church in 1861. Was ordained an elder and faithfully performed his duty as a minister for Christ while strength remained. He died May 15, 1901, at Council Bluffs, being 90 years old lacking two months.

DEPUTY.—Floyd Leslie Deputy, born May 14, 1901, at Woodbine, Iowa; died May 18, 1901. "Of such is the kingdom of heaven," made such by the redeeming blood of Christ.

CAMREN.—Sr. Priscilla Camren was born December 13, 1831; baptized June 16, 1884, by William H. Kelley; departed this life May 7, 1901. Funeral in charge of William C. Marshall and J. J. Boswell. Remarks by M. R Scott, Jr. A large attendance at the funeral.

CARR.—Rose Foster, granddaughter of Sr. J. W. Daviess, born March 8, 1897; died May 16, 1901. Rose was a sweet little girl. Funeral in charge of William C. Marshall and P. A. Flinn. Remarks by M. R. Scott, Jr.

BUSHWEIT.—At Chicago, Illinois, May 10, 1901, Zella, daughter of Edward and Lillian Bushweit. She was born at Piano, Illinois, February 25, 1885; baptized at Chicago by Elder J. M. Terry; buried at Concordia cemetery, service by Elder F. M. Sheehy. On account of contagion, funeral was private.

A NOTEWORTHY COMBINATION.

The consolidation of the Chicago *Record* and the Chicago *Times-Herald* was one of the most important events in the history of modern metropolitan journalism. People familiar with the newspapers published in the great capitals of the world say that the best daily papers are made in Chicago, and it is well known that the Chicago *Record* and the Chicago *Times Herald* ranked at the very front among Chicago's best dailies. Each covered the world's news thoroughly every day, and each possessed also distinctive special features giving it that individuality so attractive to its readers. Now that the two have been combined, all the resources and worldwide facilities of both papers are united in the Chicago *Record-Herald*. It is in truth "a great combination"—a combination without parallel in American journalism. The fortunate readers of the Chicago *Record* and the Chicago *Times-Herald* now receive every day a newspaper whose news facilities are unequaled by any other American newspaper.

The *American Journal of Sociology* is a publication of the University of Chicago, and is devoted to the study of social conditions. It is a bi-monthly magazine, and occupies a field by itself. The May number is up to the usual standard, and contains many things to interest the student. Among other articles there are the following: "Relation of Charity-organizations Societies to Relief Societies and Relief-giving," by C. M. Hubbard, "Social Assimilation," by Sarah E. Simons, "Ethics of Wealth," by T. F. Moran, and "Study of Man," by Arthur MacDonald.

The Mental Science convention of 1901 will convene at Sea Breeze, Florida, beginning November 28. The secretary of the association, Charles F. Burgman, has secured special railroad rates, which can be learned by addressing him at Sea Breeze. The official organ of the association is published at Sea Breeze, and is called *Freedom*. Its editor, Mrs. Helen Wilmans, is a noted "healer," and has made Sea Breeze famous.

A strange phenomenon was recently witnessed in Southern Italy and Sicily. This was a heavy red cloud which extended over this territory, and the rain resembled drops of coagulated blood. This phenomenon, which is called "bloody rain," is attributed to dust from the African deserts transported by heavy south winds.—*Scientific American.*

ADDRESSES.

J. S. Roth, 1011 Summer street, Grinnell, Iowa.

Gomer R. Wells, Bozeman, Montana, till July 20, after that G. P. O., Sydney, Australia.

J. R. Sutton, Box 294, Fairbank, Iowa.

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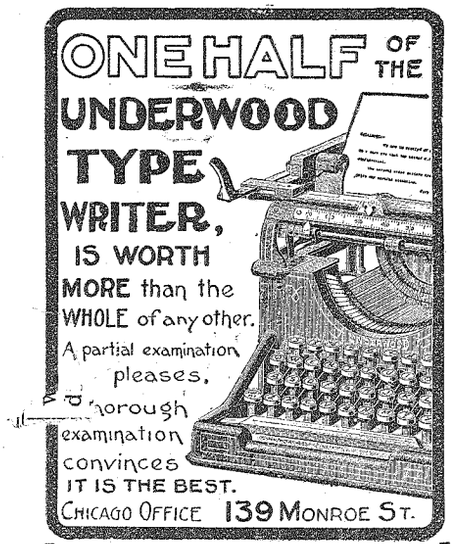

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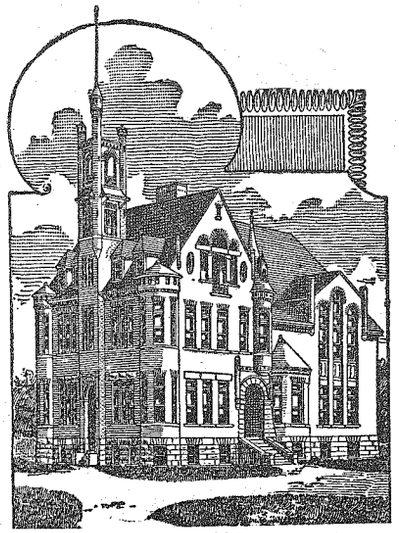

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

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LAMONI, IOWA, JUNE 5, 1901.

DOWIEISM AND CHRISTIAN SCIENCE IN COURT.

Dr. John Alexander Dowie, first of Australia, then of San Francisco, and then of Los Angeles, California, but now of Chicago, has managed by his own acts and those of some of his trusted agents to get himself into conflict with the city authorities of Chicago. Some deaths have lately occurred in Dr. Dowie's Healing House, notably a Mrs. Christiansen, who was suffered to die in childbirth without medical attendance, and a Mrs. Judd, who died from burns, but whose life might have been saved if she had been given proper attention; so testify the medical men.

In the din raised over the death of these two women, an investigation is being carried on by the authorities, in which the methods of procedure adopted in the House of Healing in the treatment of disease and injuries to the body from accident, by Dr. Dowie and his assistant believers will be inquired into and restraint put on those responsible for abuses, should any be found to exist.

It now appears that Dr. Dowie, not contented with calling himself the Lord's overseer and Zion's steward, has announced himself to be the "reincarnated Elijah." He has ordained his wife to be the overseer and priestess of Zion's women.

He has been making an effort to establish a local Zion out toward Milwaukee way, and erected a silk weaving establishment. It is now stated that there is disaffection among the silk weavers.

A number of defections from the ranks of Dr. Dowie's supporters have occurred lately, and some who have paid money into the hands of Dowie are now charging that the money was obtained by the Doctor through misrepresentation and false pretenses; and these parties are demanding a return of the money.

The legal inquiry began May 29.

It is not out of order to notice that at the same time a singular struggle is going on in the "Hub" (Boston), in which Mrs. Mary Baker Eddy, the putative founder of the Health Science movement, and now leading in that society cult, has been sued by Mrs. Josephine Curtis Woodbury, in the courts of Massachusetts, for $150,000 damages in a libel suit.

Mrs. Woodbury, who was one of Mrs. Eddy's intimate and ardent advocates of Health Science under her lead, and who discarded the theories of her teacher and set up a counter theory, that of mental suggestion, or in plainer words hypnotism, charges in her declaration for damages that Mrs. Eddy professes to claim that "in her own life she was the realization of the biblical prophecy or vision contained in the twelfth chapter of Revetion, and there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

It further is alleged that Mrs. Eddy "in a message read before the congregations of the mother church had special reference to Mrs. Woodbury;" using in that message the biblical quotations of the seventeenth chapter of Revelation, by which quotations it was made to appear that Mrs. Woodbury was a "bad woman." This is about the way it appears in the report of the initial proceeding in the case. It will be interesting to read the developments.

Apropos of this: The Presbyterian convention authorized a revision of the creed and appointed a committee, of which Rev. Minton, the moderator, is chairman.

The doctrine of the reincarnation of the ancient heroes and sages of biblical lore and heathen history and fable teaching is a dangerous one, and has done much mischief. It is not strange that both Dr. Dowie and Mrs. Eddy should have fallen into its intoxicating labyrinths. The Doctor has had a phenomenal career, and it appears that for a time he had great success in healing. This opened the way to the greed of ambition, and this has been a fruitful source from which the Doctor's troubles have at last arisen. One of his elders said of the movement: "It has degenerated into commercialism."

Mr. Dowie may get out of his present trouble; but the pomp and circumstance he has fallen into the clutches of will bring spiritual ruin in their train.

Mrs. Eddy has been before the public a long time. Success, or apparent success in her chosen career has turned her Christian Science theories into the channel of thought which has made it possible to find in herself the fulfillment of the prophecy of Revelation 12, if she is now represented correctly by the press; but these journalists do not always state the truth about men, women, things material, or spiritual. There is therefore reason for waiting developments.

"REPENT YE; AND BELIEVE THE GOSPEL."—JESUS.

Declare nothing unto this generation but repentance.

As a principle repentance follows faith, and in the efforts of the ministry to teach the gospel and enlighten men in regard to the ways of the Lord great stress is laid upon the acceptance of the doctrine of repentance as a part and very essential feature of the teaching of Jesus. It is very properly argued that before a man can receive the fullest benefit of the clemency of God as manifest through Jesus Christ, and be crowned with the divinest of blessings, the remission of sins, he must repent. This repentance is understood to be not alone a mental or spiritual sorrow for having sinned, but must be this accompanied by a positive and practical turning away from sinful practices and all that has the appearance of sin, a restoration, or reparation for wrongs done to his fellow man, so far as reparation and restoration are possible, and an earnest endeavor to learn and do well, that which is good and right. No other sort of repentance will or can possibly do any man any good. This is repentance that "Needeth not to be repented of." No other kind of repentance is in accord with the divine command, "Be ye clean."

While we insist upon the importance of repentance in preaching to those outside of the church, we should remember that the teachings of both the Book of Mormon and Doctrine and Covenants all enforce strongly the necessity for the church, in all its membership, from the highest officer to the humblest member, to observe the rules of good behavior,

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and a due regard for and observance of the church articles and covenants, and that these require, firstly, that members must not commit sins to be repented of; secondly, if a sin or wrongdoing is committed, the member so offending must repent; thirdly, the repentance must be of the practical sort; fourthly, if the nature of the offense is such that a restitution, restoration, or reparation can be made, it must be made; fifthly, if the wrong is such that no reparation can be made, confession must be made and reconciliation must be effected; sixthly, whether the wrong done by a member is committed against a fellow member, or against an outsider, the obligation to make the wrong right so far as it can be done rests upon the wrongdoer; and no matter who the offender may be, he cannot be in safe standing in the eyes of the church and before the Lord until he repents, and his repentance brings forth the fruits that are meet.

It is sometimes asserted that Latter Day Saints do not like to hear repentance talked of as being applied to the membership of the church. This to us is a great mistake; for our experience of now over forty years testifies to the contrary.

We seldom hear an elder, whose audience is wholly composed of members of the church, who does not take occasion from the opportunity offered to enforce upon his hearers the necessity for a rigid application of the declarations of the Great Teacher; such as:

> Except ye repent, ye can in no wise inherit the kingdom,
>
> Repent, therefore, and bring forth fruits meet for repentance,
>
> Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God,

Thus enjoining repentance of the most practical sort on the membership, in order to make themselves teachers of the saving efficacy of the gospel, by an active carrying into effect in their own lives this great principle of the gospel economy.

In our prayer and testimony meetings, the members as well as the ministry are constantly reminding themselves and others of the beauty and grandeur of this sacred principle in the "faith once delivered to the saints," as well as showing its application to the lives of the members and the beneficial results to follow to the Saints as individuals and as a body by carrying the principle into effect daily among the Saints.

At our last annual conference the leading men of the church in their discourses to the Saints all enforced upon the members the need of applying this principle in its highest and best meaning to the every-day life of every member, whether high or low, meek and humble, or in high standing and power. All, all were made amenable to the rule. And it was meet for them to do this. For only the righteous, those who depart from iniquity and repent of their wrongs, shall be permitted to finally stand in Zion when the Master comes.

Our exhortation to the Saints, individually and collectively, minister and layman, is that you repent of all your wrongdoing and sinfulness, of every name and nature, "cease to do evil and learn to do well."

WHO MAY LAY ON HANDS?

We are sometimes asked, Have the sisters the authority or right to lay on hands for the healing of the sick?

There is but one answer, so far as we understand the provisions of the church law. The authority to lay on hands is stated to be in the Melchisedec priesthood; and neither priests, teachers, nor deacons are authorized to so officiate.

It stands to reason then, that if a part of the men of the church are not authorized to lay on hands, though they have and hold priesthood authority, there is nothing derogatory to the piety, devotion, character, or worth of the women of the church in the fact that they are not entitled to thus officiate.

Neither are the officers of the lower order of priesthood authorized to lay on hands for the conferment of spiritual blessings.

As the laws stand we are not authorized to say that women may of right officiate in those offices and mintrations, and rites and ordinances in which the laying on of hands is a part of the rite or ceremony. Those women who do this and persist in it, are simply laying themselves liable to a charge of walking disorderly.

As to what course should be pursued toward those sisters who may persistently contend for the right to lay on hands and continue the practice, we hardly know how to advise; from the fact that we can hardly conceive that any worthy sister would so put herself in such a singular position if remonstrated with.

Those who may think it to be a duty to proceed against a sister for a charge of laying on of hands contrary to the usages of the church, will do well to carefully make proper inquiry into the alleged practice, for the reason that there are many good, spiritual minded sisters, who are natural and skilled nurses, who, when their intuition, wisdom, experience, or judgment tells them that rubbing, massage, or even the placing the hands upon the head, forehead, or temples of a sick person might be beneficial will not hesitate to follow their leadings in the matter, without a thought of arrogating to themselves any right or privilege of authority, or desire or intention to be disrespectful to authority of the officers or laws of the church.

There are plenty of cases of sickness in which it is beneficial, and sometimes a necessity, that the sick member should be thoroughly anointed with oil; women and children are of this class; and there is reason to know that it would be improper for elders to do such anointing, and would be quite proper for some sober-minded, sympathetic nurse or sister to do it. This would not be an infringement of any rule that we are aware of, neither would it be taken as a priesthood act.

We are impressed with the thought that some of our sick fail to receive the full benefit of the command, "They shall anoint them with oil," because of a failure on the part of the ministering officers to thoroughly "anoint" with the oil. We believe this to be the case; especially in cases of fevers and lung affections.

We are further inclined to the belief that as there are some among the eldership who have the "gift of healing" as stated in 1 Corinthians 12, and Ephesians 4, it is possible that some of the sisters in the church may have the gift to care for and "nurse" the sick by reason of the same divine providence. Physicians of every class prefer a nurse with such a gift to any other, and will secure the services of such a one if they possibly can. And why not? Are the gifts of God to his creatures to be overlooked, treated lightly, or despised? Nay, verily.

Great care should be exercised that those who may minister to the sick among the Saints are not subject to what is known as mediumistic, or spirit forces diverse from the Spirit of the Lord, for final results in such cases are not good. Good personal living is an excellent prerequisite qualification for those who minister to the sick.

HERRON WEDS AGAIN.

Dr. Herron, one-time professor at Grinnell, Iowa, and founder of a social order styled "The New Social Apostolate," has taken to wife Miss Carrie Rand, of Burlington, one of his converts. Mr. Herron was divorced from his first wife on March 22, last, at Algona, Iowa, by action of court in response to petition of Mrs. Herron, who sued for divorce on the ground of desertion.

The union of Herron and Miss Rand took place in New York, May 25, in the presence of a number of friends and converts to the professor's religion, there being, as declared by Mr. Herron, no ceremony. The groom announced to the gathered friends that he chose Miss Rand as his companion, Miss Rand declaring

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that she so chose Mr. Herron. Dr. Brown, a partial convert to Herron's peculiar doctrines, delivered a short address in which he presented the ideas held by Herron and his present wife. He said:

I cannot but feel—as all of us must today—the impotence of words fittingly to express or announce to the world that which this occasion means.

This is the time and place for the music of a poet, the speech of a god; the office of priest or magistrate were an intrusion here. Better than all would it be if the fact of which we are here conscious might be announced to the world in the sweet strains of some wordless music.

Nowhere has the religious institution so nearly approached the frontiers of vital truth as in conceiving marriage to be a sacrament. But nowhere has it departed so far from all that is divine and ennobling as in supposing that any word of priest or prelate can be sacramental. Neither statute nor official, civil or religious, can ever create this sacred thing. Neither has it the smallest sanction to give to that which is sacred, if at all, by the supreme fiat of a pure and perfect love.

The divine is not in legislature or council, church or state. It abides forever in human life. Human life alone incarnates God—and laws and civilization are tolerable only in the measure of their recognition and service of that life.

We are not here to establish a relationship which otherwise would not have been. We are not here to inaugurate a marriage. No words of ours or anyone's can add to or take from the truth and solemnity of the sublime fact that a reciprocal love unites soul to soul by a sanction, in presence of which all human enactments seem profane and impertinent, for this is the supreme sacrament of human experience. There is something about it which transcends all other things and proclaims its inherent divinity.

We are here today to announce to the world the oneness of two human souls in a love that reflects, and manifests, and reproduces somewhat of the essence of that infinite love which sways and animates the universe. This oneness no more begins today than God does. It has no beginning, and can have no end. The discovery of such oneness is the discovery of life—the laying bare the very soul of the cosmos. Time loses its meaning. There is no yesterday and no tomorrow in the married harmony and the joyous rhythm of two such souls. There is only an eternal life rises above its narrow limitations and seems to merge in the all-living and all-loving.

Let the fleeting years bring what they may, it cannot matter. Love holds all the years that have, or are to be. It is supremely a gospel. No note of peace, or power, or purity is wanting.

These friends of ours announce today their marriage. They do so not primarily because our faulty human laws require it at their hands, but for a deeper and diviner reason. They do not assume that their life belongs to them alone. They announce a fuller, deeper, richer harmony with that divine life which is emergent in the unfolding aspirations of the world than could have been theirs as separate individuals.

Inasmuch, therefore, as George D. Herron and Carrie Rand are thus united together by the bond of a reciprocal love, I announce that they are husband and wife by every law of right and truth, and I bespeak for them the fervent benediction of all true souls and the abiding gladness that dwells in the heart of God forever.

The bride's mother presented the united pair with a thirty-acre farm near Metuchen, New Jersey, where the professor will work this summer, together with other members of the "New Apostolate."

Dr. Herron in speaking of marriage once said:

People who love each other, and who, therefore, ought to live with each other, need no laws to bind them together. The coercive family will pass away with the coercive economic system. Even when love exists on the part of one and not on the part of the other there can be no possible good in the two being kept together by external law.

If the professor believes as above, we can readily see why he would have no compunctions in putting away his first wife, and yet, if he be a man of principle, of integrity, of honesty, we fail to see how he can so ruthlessly push aside his bosom companion,—the mother of his children,—to give place to an untried girl. What assurance has he that the love he and his present wife now have for each other is any more abiding and "eternal" than was that he had for his first and deserted wife? If he finds that what he now believes to be warm love for his present wife becomes cold and dies out, will he ruthlessly set her aside and try it again? He did,—he probably would.

To where would such a policy lead us? It is a step backward in the development of civilization. It is a retrogression,—an undoing. It reminds us of tribal laws and customs, and calls our attention to the history of the times when wives were property, the possession of which was determined by might.

We fear Dr. Herron's socialism tends towards the abolition of law, and as such is dangerous.

WHY NOT?

Bro. Henry A. Stebbins hands us the following, cut from the *Record-Herald*, of Chicago, for April 29, 1901. We are not surprised to hear the inquiry, Why not Preach the Gospel? from the secular press, but what a comment on the pulpits of Chicago! Jesus the "Light of the World," and yet ministers fear to preach him as he himself taught.

WHY NOT PREACH THE GOSPEL?

Has the Christian pulpit ceased to preach the gospel? Are the clergymen of the various denominations laboring under the delusion that they must get away from the teachings of the lowly Nazarene in their pulpit discourses in order to hold their congregations?

The preachers, of course, would answer these questions vigorously in the negative. But let us look over the subjects of the various Chicago sermons as reported in yesterday's *Record-Herald*. Here they are:

"Professor Herron's Teachings."
"Mrs. Humphry Ward's 'Eleanor.'"
"The Almighty Dollar."
"Tragedy of Human Greatness."
"Doctrine of Spiritualism."
"The Card-Playing Habit."
"The Religious Situation."
"The Churches and Bigotry."
"Three fourths or Four fourths of a Man."
"Review of the Trial of Dr. Thomas for Heresy."
"The Southern Negro."

It is doubtless a fact that among the hundreds of churches in Chicago many congregations enjoyed the privilege of listening to sermons that were based upon scriptural texts and that drew their inspiration from the incomparable teachings of Christ.

It is also admitted that it would be easily possible to preach gospel sermons on any one of the texts enumerated above. The preachers, no doubt, thought they were delivering gospel discourses. It is not denied that the truths they enunciated may have edified some one. Even as mere intellectual gymnastics they were productive of some good.

The question that is suggested by these sermons, however, is this: When will the preachers stop defending the gospel from the assaults of the unbelievers and resume the preaching of the simple truths that were proclaimed by Christ? A reading of all the sermons delivered in the United States on last Sabbath would reveal an amazing proportion devoted to a discussion of the various arguments advanced against the church and its creeds.

A BEAUTIFUL TRIBUTE.

We clip the following beautiful lines from the Lowry City, Missouri, *Independent*, for May 24, sent us by its publishers, Bro. and Sr. Willis Kearney:

SCATTER THE BLOSSOMS.

(Dedicated to those who gave up their lives in defense of the right as they understood it.)

Scatter them lovingly, freely, and tenderly,
Blossoms of purple, of white, and of red,
Emblems of loyalty, love, and of purity,
Over the graves of our brave soldier dead.

Pure were the motives of those who so loyally
Laid down their lives on the altar of love—
Love for the cause that was fought for so faithfully
Until peace spread out her wings like a dove.

May her white pinions forever o'ershadowing
North-land and South-land in unity bound,
Bear the glad message that ever unitedly
Standing, the blue and the gray will be found.

Gather bright blossoms, then, scatter them tenderly
Over the graves of the gray and the blue,
Pass not a soldier's grave, decorate lovingly
Those that have fallen in later wars, too.

Keeping them ever in kindly remembrance
Who for their country their life-blood have shed,
Scatter the blossoms in tender memorial
Over the graves of our brave soldier dead.

—*Mina Perkins Kearney.*

FAVORABLE TO JEWISH OCCUPATION.

A dispatch in the *Daily Mail* dated at London, May 30, states that "Dr. Theodore Herzl, founder of the Zionist Movement and the Palestine Association, has recently had several audiences with the Sultan of Turkey, who has decorated Dr. Herzl and presented him with valuable gifts. Dr. Herzl has obtained valuable concessions towards his project of Zionist colonization in southern Palestine, in which he was strongly supported by Emperor William."

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QUESTIONS AND ANSWERS.

In a branch where an elder, two priests, two teachers, and two deacons have been elected as its officers; in the absence of elder and presiding priest who has the right to preside—the associate priest, or presiding teacher, etc.?

The Book of Rules, sections 163, 164, states in effect that if the presiding elder is absent it will be the right of the presiding priest, or priests, either of them, to preside. If then the elder and presiding priest are absent it will be the right of the associate priest to preside; so, if the priests both be absent then the teacher, or his associate, etc. Book of Rules is quite plain on the point.

EXTRACTS FROM LETTERS.

Bro. R. E. Martin, under date of May 27, writes from Empire, Kansas:

As a little band of about thirty-five Saints living in and around Galena we have not been forgotten of our brethren, sisters, and our heavenly Father. We were organized into a branch March 10, Bro. F. C. Keck in charge, assisted by Bro. W. S. Taylor. The Spirit of the Master was felt by all present. Bro. T. S. Hayton was chosen president of the branch, Bro. R. E. Martin priest, Bro. John Powell teacher, Bro. Charles Powell deacon, Sr. Pearl Travis secretary. While we are all poor in this world's goods, yet we try to be rich in faith towards God, and judging by the Spirit we have enjoyed at our prayer meetings, I think we are. As presiding priest of the branch I have visited most of the members, and find them feeling well in the work. I have never felt better than when doing my duty in my office. I desire to do more in this great latter-day work. I never felt more encouraged and am striving to do all I can for the Master and the good of man. I desire the prayers of the Saints that I may be blessed with strength in the work.

Bro. John Bricker, of Prescott, Arizona, wrote the 27th inst:

I am a native of England. I left there twenty-three years ago. My wife died four years ago. Should any of the elders come this way I should like them to call on me. I am very lonesome; seventy-six years old.

V. M. Goodrich, North Columbus, Ohio, May 27:

I came to this place on the 23d. Commenced a series of meetings. Prospects are good for an early ingathering here. May we have your prayers in our behalf. I am well and happy in the work. I am not only willing but anxious to be busy.

EDITORIAL ITEMS.

By card from C. Edward Miller, of Pittsburg, Pennsylvania, we learn that he has been selected to take the place of J. W. Luff on the *Ensign* force. We wish the brother success in his work on the *Ensign*, and trust that he will be pleased with his new work. The *Ensign* is to be congratulated in procuring so worthy a successor to Bro. Luff. Bro. Luff, we understand, is to take a position with Bro. Wm. Crick, in his foundry.

By a copy of the *Colorado Republican*, of Buena Vista, Colorado, of date of May 30, we notice that Bro. James Kemp has been preaching at Buena Vista, in the church building of the Seventh Day Adventists. The *Republican* states that Bro. Kemp has made clear the difference between the church he represents and that of Utah, and our belief in regard to marriage is set forth.

Original Articles.

"ZION AND HER LAW."—NO. 3.

BY JOSEPH FLORY.

We now begin to see the characteristics the children of Zion must exhibit; and the whole system is to be established upon and governed by the great commands as given by the Savior:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.—Matt. 22: 37–39.

With a law based upon such perfectly equitable principles as we have found this one to be, and its subjects governed by the law of love—supreme love to God and universal love to their fellow man—and the blessings of heaven resting upon the whole, what may we not expect? Certainly great and grand and glorious results.

Reader, do you believe the declaration in Doctrine and Covenants 1: 7, 8, which says:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord have spoken I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my words shall not pass away, but shall all be fulfilled.

The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; therefore his paths are straight and his course is one eternal round.—D. C. 2: 1.

If you accept these sayings as true, then you have one of the grandest and most glorious themes to contemplate that the mind of man can conceive; such as my pen cannot do justice to; such as sages have desired to see, poets have dreamed of, and prophets have prophesied of; even the golden age of the world, the great millennial reign of Christ, which God has again in this dispensation declared should come. (D. C. 43: 7.)

As the Saints would arrive in increased numbers, Zion's borders would be enlarged, and her stakes strengthened, until we would have a vast commonwealth of people who were just and honorable in all of their dealings and transactions with each other. Then there would be no poor among them; and with the surplus of all those who gather to Zion, and their annual payment of one tenth of their increase into the hands of the bishop, to be used for the purpose of advancing the interests and happiness of the whole, every man would seek his neighbor's good as well as his own—a virtue so rarely found in this present evil world. Under this system the church would soon be wealthy, and be able to take hold of and successfully prosecute all the various industries necessary for the advancement of the material prosperity of the inhabitants of Zion, and it would own mills, factories, foundries, "houses and lands, and cattle," mines, hotels, merchandising establishments, and means and institutions for the development of the arts and sciences, inventions, machinery, etc.; and in process of time would own telephone and telegraph lines, railroads, steamship lines, and everything necessary for the public benefit of the people; and in all these varied industries would be found ample employment for a host of laborers—mechanics, artisans, clerks, etc., etc.; all of whom would receive a just compensation for labor done. But in all the departments of the system there will be no place found for the idler. (Sec. 42: 12; 46: 5; 68: 4; 75: 5; 85: 38.)

Under this development the accursed system of landlordism and tenantry would be unknown, and such a thing as a poor widow or orphan children being turned out of their places of shelter into the cold street, would never occur; but every one would have his own home, and the taxgatherer would only collect one tenth of the increase; and if one had no increase there would be no tax, unless it would be for state and government taxes, for a time, and in all probability that would be settled in bulk for the people out of the funds in the hands of the bishop. But, however, be that as it may, if there were any that were not able to pay the taxes required by the government, we are sure that under such a system none would be allowed to lose their homes by their being sold by the sheriff for taxes. For every principle connected with such a people, and such a system, would forbid such an occurrence ever taking place among them. A portion of the people would cultivate the soil, and would raise all the productions the earth was capable of producing; others would be engaged at the merchant's counter, at the shop or forge, or conducting hotels, mills, factories, managing railroads, telegraphs, mines; and in all of the many and varied honorable ways that men are today engaged in for the purpose of gaining a competency or for profit. In fact, earth and sea, air, electricity, and all the elements of nature would be utilized for man's prosperity and happiness, and every man would receive a just recompense for services rendered. The most ap-

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proved machinery would doubtless be employed for accomplishing the ends sought, but not for the purpose of self-aggrandizement, or to benefit only the few; but that all might be benefited thereby, and thus a deathblow would be dealt to the curse of the nineteenth century, i. e., heartless trusts, monopolies, and combines; which, octopus-like, have stretched themselves out far and near, and gathered into their coils the poor of every nation. And those two species of the *genus homo*—millionaires and tramps, now so prevalent—would only be known as another pair of twin relics of the past.

So far as civil government is concerned, the Saints are instructed that "honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold" (sec. 95: 2); all of which could, should, and doubtless would be observed, and then we would have a realization of the truthfulness of the saying, "When the righteous are in authority the people rejoice;" while upon the other hand, in the worldly governments, as they are at present existing, we have the realization of truth, "When the wicked beareth rule the people mourn." (Prov. 29: 2).

Now, kind reader, tell me how many of the evils that curse the world today—social, civil, religious, political, or financial—could exist under such a beneficent rule as we have described. Here we have a coöperative system—God's plan of coöperation— that will supply all the requirements of men's righteous needs or desires. There will be no need of beneficiary societies, who collect periodical dues from their members, in order that the membership may have help in time of need; no need of life insurance companies, who collect premiums so that the families or friends of those who are dependent upon the insured for the means of support may have something to depend on when their supporter is taken by death. How far those human institutions can righteously or profitably be patronized by the Saints, until all things can be done according to God's law, we leave to the judgment and conscience of the individual. We will not pass an opinion, nor offer criticism. But we feel assured that in the latter-day work we have found the ideal plan, the sure panacea for the woes and evils that now exist because of man's inhumanity to his fellow man—the result of the perversion of the principle of self-preservation, which is a principle implanted in man for his good if properly used, but resulting in untold evil if perverted.

Reader, look around you and see the dissatisfaction existing in the world today in every department of life—social, civil, political, financial, and religious! Why this unrest? Why this spirit of reformation and even revolution, and the thousand and one plans that are proposed to reform all these temporal interests of man? Is it not because the world is in an abnormal condition? A condition brought about by sin—the transgression of God's law; a condition of things that God has sworn should not continue, for he has sworn, "As I live, abomination shall not reign," and "the wicked shall not stand." (Section 28: 2, 5).

The best thought of the age is recognizing these things, and truly men's hearts are failing them for fear. In contemplating them they see that an inevitable crisis is near at hand; but what the result will be they do not seem to know. Whether it will be an utter overthrow and ruin of man's hope—an ever-craving desire for something better—or whether from the wreck and ruin will arise the ideal golden age that the world has ever been looking and hoping for, they do not know.

We will here quote an extract of an article from the pen of John Clark Ridpath, the historian, as we find it published in the *Signs of the Times* for December 6, 1899, pages 774 and 775, under the title, "The Harvest of Greed:"

> We may, without disparaging our fathers—which we would never do—censure their almost uncurbed spirit of acquisition. They seized the lands. They took them by what they vainly called the right of discovery; afterwards, by conquest. They dispossessed the aborigines. They clutched at forest and river. They exhibited that passion for gain which is to this day the rampant and predominant spirit and purpose of the English-speaking races. It was said of the Puritans that they kept the Sabbath—and everything else on which they could lay their hands! . . .
>
> The destruction of the state theory and social polity of the Old South was the opening opportunity for the displacement of what Henry Watterson has recently designated the "idiosyncrasy of liberty"—as though a nobler sentiment than liberty could ever have possession of the human breast. The result of the Civil War was to make way for a new seed-sowing in which the hand of Greed should scatter its pernicious germs more widely and successfully than at any previous epoch in the history of mankind. Then it was that the sons of Avarice went forth in the darkness and all night long sowed far and wide the seeds of a harvest which has only begun to be gathered at the end of the century.
>
> Alas, what a harvest it is! I am not one of those who would disparage the glory of the age he lives in. I am not slow or dull in recognition of the vast reservoirs of human power which have gathered and are now dispensing their floods of force through all the world. Behold the splendor of the earth, and behold the majesty of the sea! Harken to the footfall of the millions! Mark the white-winged ships! Dazzle thine eyes, O man, with the glory of the cities, and listen, O doubter, to the thunder of the guns! Note the greatness of the nation! Behold how all governments have waxed; how they built their bulwarks and their citadels; how they have stored their arsenals; how they have consolidated their powers. Glance over the landscape of the world and see the shining spires, the double bands of steel, the long, smooth pavements, the wide viaducts of trade and travel, the flying sheets of intelligence that whiten the dawn and retard the twilight of every day. Behold the apparel of the sons and daughters of men. They rob the mulberry groves of the Ottoman Turk for the summer silks, and the wild creatures of the Arctic Zone for the fur cloaks of winter. Mark the habitations of men. How splendidly they are adorned! In them wealth has purchased everything, and with it has decorated both hall and corridor. Behold the tables burdened with viands and fruits and wines. There is ease; there is leisure; there is luxury. Than all this can anything be better and more glorious?—Yes; one thing is better and more glorious—*Freedom!* Yes; one other thing is better and more glorious—*Equality!* And still one other thing will be better and more glorious hereafter—the *Brotherhood of Man!*
>
> This one prophecy is historically certain. The future has in store for the human race one of two goals. One of these goals is an Empire supported with the sword, built on gold, nourished by the liveried commissaries of Greed, and administered for the few with the enslavement of the millions. The other goal is the Coöperative Commonwealth, under that democracy of man which was declared aforetime by the Good Revolutionist of Nazareth, exemplified in the free States of the Greeks, and believed in through all the Middle Ages by the sturdy Teutons of the North of Europe. This is the single alternative before mankind,—democracy or despotism. The former springs from the free spirit and aspiration of man, and the latter is the gilded progeny of Greed. . . .
>
> The weeds of Greed are growing high. They are so high that man gropes in the jungle and fears to speak lest the echo of his voice shall arouse the enemy who never sleeps. Out of this attempted suppression comes paralysis. Only the strongest of the strong are able to stand up and defy the assailants of freedom. And yet freedom is the condition of intellectual excellence in all the world. The human genius flourishes only under conditions of free initiative and equality of rights. All the great intellectual work has been done in epochs of emancipation and reform; it has never been done in the epoch of glory and retrogression. . . .
>
> Greed fills the granaries of the world with the threshed-out hopes and virtues of mankind. Greed has hedged the way of aspiration and made the sincere truth of life read like a lie. In the lexicon of gain, truth and falsehood are the same word. In the Decalogue of Greed, the word *not* is nine times omitted, and in the fifth commandment the *not* is inserted. In the New Testament of Greed, the place of the Sermon on the Mount is marked only with a foot-note, which reads, "Omitted for business reasons." By Greed, the Declaration of Independence and the Rights of Man have been placed on the Index Expurgatorius; and by Greed the Farewell Address and the Emancipation Proclamation are declared taboo.
>
> By Greed the free, outdoor, industrious life of the American people has been converted into a life of turmoil, beginning in competition and ending in fraud and faro. By Greed the great palaces of the avenue have been substituted for the humble homes of the people, and by Greed, the doors and windows of the palaces have been nailed up, while the occupants have gone off yachting to Norway and Venice. Within a single square mile of the New York City Hall, more than three hundred thousand human bodies are left to swelter, and three hundred thousand human souls are left to starve, through all the burning months of summer, while the cool sea washes but a few furlongs away, and the hills of Westchester are green, and the sky bends blue over the Tappan Zee and the Catskills.
>
> Poverty, misery, filth, ignorance, degrada-

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tion, depravity of life, and dishonor in death —such is the Harvest of Greed.

Greed has a prince for his son and heir, tramps for his grandchildren, and brigands and anarchists for his posterity.

Surely this is a truthful picture of the condition of affairs today. What he proposes for the remedy, we know not; but perhaps the same as many others do, some system devised by man, and to be brought into operation by man—man who in his unregenerated condition does not possess that wisdom that cometh from above, but that which is "earthly, sensual, devilish" (James 3: 15; please read the context), and which will result in the future as in the past with failure and ruin. Man alone is not capable of self-government, as witness the history of nearly six thousand years. From whence then is deliverance? Surely none other but He who created him can save or redeem him from his present woeful condition; but it must needs be done in God's own way.

Ignored and despised as has been the prophet of God and his followers in the nineteenth century, yet God has declared that they were

Laying the foundation of a great work; and out of small things proceedeth that which is great.—D. C. 64: 6.

The stone of Daniel 2: 34, 35, although small at first, eventually filled the whole earth (see D. C. 65) and only when the new song of Doctrine and Covenants 83: 17 is sung, and the declaration of Revelation 11: 15 is an accomplished fact, will the design of God in behalf of man on this earth be fulfilled. This was what Joseph Smith prayed for at the dedication of the temple at Kirtland, Ohio, March 27, 1836. (Church History, vol. 2, p. 44.)

Says one, Surely you have drawn an ideal picture; one which will never be realized.

Is not God allwise? Are not his ways perfect? And cannot he formulate a perfect plan upon perfect principles? Certainly he can, or else he is not God—the God that created the universe. (See Isaiah 59: 1, 2.) And if the picture we have drawn is not realized by the Saints, it will not be the fault of the system, but the fault of those who have not brought themselves into harmony with its terms and conditions. If we do not meet the requirements given, God has declared he will raise up unto himself a pure people that will serve him in righteousness (Sec. 97: 4).

We have found that in adopting and carrying out the law of consecration, that eventually a great amount of property will be in possession of the church, being the accumulation of the consecrations of property to the church by its members, and placed in the hands of the bishop or bishops, as there may be many bishops. (See sections 68: 2; 104: 33; 117: 10.) Our understanding being that both a bishop and a high council will be appointed in Zion, and in each of her organized stakes, the number of bishops will only be limited by the number of stakes appointed. However, whether we are correct or not in this, certainly there may be two or more bishops in the church. The first statement we find in reference to appointing a bishop and his counselors, and as to the duties of the bishopric, will be found in section 38: 8. There we find that "this shall be their work, to govern the affairs of the property of this church." In section 42: 10 we find the duties of the bishopric more fully defined, and that the high council of the church is to be associated with the bishopric in those duties. In section 48: 2 we find instructions given in reference to procuring and saving money for buying land in Zion—which, however, had not yet been revealed. That the gathering was then to begin, and that in appointing unto them their inheritances, the presidency was also to have a part with the bishop in this work, which of necessity was connected with the handling of the church property, "according to the laws and commandments which ye have received, and which ye shall hereafter receive."

In a revelation given April 26, 1838, at Far West, Missouri, that place was appointed as a stake of Zion. This revelation, however, is not found in Doctrine and Covenants, but is in Church History, volume 2, page 151. On July 8, 1838, the revelation on tithing (section 106) was given, and according to an edition of Doctrine and Covenants in my possession, under the heading of "Revelation given through Joseph, the Seer, at Far West, Missouri, July 18, 1838, making known the disposition of property tithings," as named in the revelation given on the 8th instant (referring to section 106):

Verily, thus saith the Lord, the time is now come that it shall be disposed of by a council composed of the first presidency of my church, and of the bishop and his council, and by my high council, and by mine own voice unto them, saith the Lord. Even so. Amen.

While this revelation is not found in Lamoni edition of Doctrine and Covenants, nor in Church History, it is quoted by a writer in the HERALD for May 29, 1886, page 331, over the signature of "E. B.," while writing on the subject of consecration, and is without doubt authentic. We now have a chain of evidence showing that the first presidency, the high council, and the bishopric, are to have charge of the church properties, subject to the commandments of God.

We shall see if we can find who was commanded of God to enter into the organization commonly known among the Saints as the order of Enoch, and in which revelations relating to that order the principle of having all things in common is taught.

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

And now, verily thus saith the Lord, It is expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahashdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the saints which are in Zion; otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you, whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion.—D. C. 77:1-3.

Therefore, verily I say unto you, that it is expedient for my servant Alam and Ahashdah, Mahalaleel and Pelagoram, and my servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion, and in the land of Shinehah, . . . therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold, here is wisdom, also, in me, for your good. And you are to be equal, or in other words you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

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

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Satan until the day of redemption.—D. C. 82:4, 5.

Here we find commandments and instructions given to organize certain individuals into the "Order of Enoch;" to be an everlasting order, composed of the ones specified under fictitious names, and their successors. (Sec. 81:5.) The term *successors* evidently has reference to an officer, or the following after or taking the place of one who has preceded or been a predecessor in the same office. (See Webster's definition of "predecessor" and "successor.")

Here we have an organization evidently composed of official characters; the work to be done by the organization was "the regulating and establishing the affairs of the storehouse for the poor of my people" in Zion and in Kirtland (77:1). Their stewardships were to manage the affairs of the poor, and all things pertaining to the bishopric, in Zion and Kirtland. (Sec. 81:4.)

Without question, they were to take charge of the accumulated properties of the church, which had been received from the consecrations of those who had tithed themselves according to the law of consecration. Those composing the order of Enoch were to enter into that organization with a bond and covenant which could not be broken without incurring severe penalties (Sec. 81:4); and he that breaketh it shall lose his office and standing in the church. (Sec. 77:2, 3.)

This organization was to prepare them whereby they might accomplish the commandments which were given unto them. (Sec. 77:3.) The commandments here referred to were doubtless those concerning the business of the bishopric, the storehouse of the Lord, the properties of the church. Having shown that the organization was composed of officials, and their business that of handling the church property, the question is, What were the true names of those who were commanded to enter into this arrangement?

The names given in Doctrine and Covenants, as we have stated, being fictitious, we will now give the correct names, so far as we can, by instructions which we find on page 29 in "Concordance to Doctrine and Covenants," and elsewhere. In sections 77, 81, 101, for Enoch or Gazelam, read Joseph Smith; for Ahashdah, read N. K. Whitney; for Pelagoram, read Sidney Rigdon; for Olihah, read Oliver Cowdery; for Mehemson, read Martin Harris; for Shederlaomach, read F. G. Williams; for Zombre, read John Johnson. Now we have of the first presidency, Joseph Smith, Sidney Rigdon, and F. G. Williams; the latter two being ordained to the office of counselors to the president of the church, March 18, 1833. (Church History, vol. 1, pages 639 and 641.) It is true that the name of Sidney Rigdon (Pelagoram) is mentioned in section 81:4, in connection with the order of Enoch, which revelation was given April, 1832, and he was not ordained until March 18, 1833. But the first presidency was not yet, in 1832, organized (Church History, vol. 1, p. 282); and the Lord foreknowing who would be called to that office, mentioned him as one to be organized into that order, and who, when ordained to the first presidency, was legally entitled to a place in that organization, as we will fully prove further on. As members of the high council, we find the names of Oliver Cowdery, Martin Harris, and John Johnson, as found in Doctrine and Covenants 99:15, which high council was organized February 17, 1834, some of whom are also named as members of the order of Enoch, previous to the time of the organization of the high council. But the above remarks in reference to the first presidency will apply also to the high council. Of the bishopric we find N. K. Whitney.

We have now found that the individuals named in the revelations commanding the organization of the order of Enoch were all, without exception, as far as we have been able to get their true names, members of the three quorums; namely, the first presidency, the high council, and the bishopric, who, as we have already shown from Doctrine and Covenants, were the ones who were to have charge of and handle the church property according to the law as given in Doctrine and Covenants, and which the quotation of a revelation (not in Lamoni edition, of Doctrine and Covenants) which we have already given, and which was referred to and quoted by "E. B." in his communication in HERALD for May 29, 1886, page 331, which we think authenticates the revelation sufficiently so that we are safe in accepting its teachings, and which in unmistakable terms shows that the three quorums above named —and which composed the order of Enoch—were the ones to handle the church property by direction of revelation.

It is true we have a few names; namely, Alam, Mahalaleel, and Shallemanasseh, which we have not been able to interpret, and thus not able to locate. But we feel that it will not be an unreasonable assumption to conclude that they also were members of either the high council or the bishopric, either of Zion or Kirtland, as both evidently were included in the organization at first (Sec. 77:1 and 81:4), but afterwards were dissolved. (Section 101:9.)

Having now shown the work of those composing the order of Enoch and the three quorums—first presidency, high council, and the bishopric—are one and the same work in every particular, we come to the conclusion that the organization of the officers named into the order of Enoch was absolutely necessary in order to enable them to do the work assigned them. In fact section 77:1, 2, 3, most unmistakably teaches this.

We shall endeavor to show that there were two classes of stewardships; one we find was for the general membership, received from the bishop at the time they entered into the requirements of the law of consecration, and which stewardship was called "his [their] own property," and over which he was a steward—in a limited sense—was made accountable, in that he was required to pay one tenth of his increase annually into the church treasury, but over which stewardship of his own property he was the absolute owner, and held a deed according to the laws of the land, thus making all things sure—a deed that could not be broken, and from which stewardship the church could not remove him, even if he transgressed and was cut off from the church as unworthy of membership, —and those rights to the stewardship or inheritance also descended to the widows of all members in case of the husband's death, who also held absolute title to the property, even if they should transgress and not have fellowship with or in the church, as we have fully explained by quotations and references heretofore.

We will now examine the nature of the stewardships of the members of the order of Enoch, and show some very marked and distinguishing characteristics between the two classes of stewardships.

I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. . . . And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundredfold, to be cast into the Lord's storehouse, to become the common property of the whole church, every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.—D. C. 81:4.

Here we find that all had an equal claim or right to the properties (which belong to the church), for the benefit of managing the concerns of their several stewardships upon an equitable basis, and all this for the benefit of the church at large and not for their individual benefit; and that in improving upon their stewardships and making gains, even an hundredfold, all of which was to be cast into the Lord's storehouse to become the

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common property of the whole church.

Here we have what unquestionably is a case of casting all the increase of a class of stewardships into the church treasury, and is the only "all things in common" feature to be found in connection with any class of stewardships. In paragraph five, same section, we find that this order was to be an everlasting order unto those named and their successors (in the same offices), inasmuch as they sinned not, leaving the inference that if they did sin they would, as stated in section 77:3, lose their office and standing in the church, "and be delivered over to the buffetings of Satan, until the day of redemption."

(To be continued.)

SIGNS OF THE TIMES.

The subject matter found in the first, second, and third verses of the sixteenth chapter of Matthew affords a pretext, as I think, for belief that the acquirement of a proficiency for discerning the signs of the times is not out of harmony with the Spirit and genius of the gospel of Christ. I incline to the opinion that the present status of the religious and political world is a striking evidence of the verity of the apostle's prediction, reflective of a universal apostasy from the organic structure of Christ's church, and the doctrines our predecessors in the divine life taught, under the auspices of that organic structure, as per Christ's command. And, therefore, however sad the thought, it furnishes to the God-fearing biblical student confirming evidence as to the truth of prophecy—acting as a spiritual mirror, reflective of God's designs, which none see or know save those who by faith in God and righteous lives strive for a proficiency to discern the signs of the times.

With profit we may contrast the position of Simeon, a student of prophecy, (Luke 2:25,) at Christ's appearance, and the position of the Jews as a nation, who misunderstood, misapplied, or rejected prophecy. (Matt. 21:43-44.) And the contrast is just as visible today, between those studying the prophecy reflective of Christ's second coming, and those who are indifferent to this important study. And then we may claim as visible a difference (to our credit we hope) in our spiritual rectitude and that of those who are inveigled in the meshes of apostasy. Let us think on these things, with the understanding that God is not mocked.

From the columns of the Omaha *World-Herald*, May 20, I read a lengthy report under the following lines:

Working hard at routine. Presbyterians hear from ministerial relief, education, and freedmen board. Report that church recently has been but little more than holding its own. Sunday schools not so largely attended. Candidates for ministry are fewer.

Here's an item under the heading, "Growth of the church." Says the board of church erection in its report:

While there is no ground for discouragement, yet it can hardly be said that the progress of the church, as indicated by the multiplication of houses of worship has kept pace with the wonderful advance of our country in its increase in population, growth in wealth, and swelling tide in business, which, during the last three years has attracted the attention of the world.

If, as we have been accustomed to think, that there is no surer index of the growth of the church than number of new houses of worship which it demands, then we cannot say that during these late eventful years our church has much more than held its own in the midst of an ever increasing population.

A summary of the year's work shows that loans or grants have been made to 204 churches, to the aggregate amount of $122,232. Add to these the special gifts, viz., $1,252.31 to twenty churches and $123,484 31. During the year there have been reported as completed without debt 134 churches and manses, the aggregate value of which is computed at $476,918.

The Sunday schools of the church have suffered a great loss by the withdrawal of pupils in the last three years, according to the report of the board of education.

LACK OF FUNDS.

Attention is called to the fact that since 1886, when the churches gave more to the current fund of the board than ever before or since in any one year, church collections have steadily decreased. Unless there is a vast increase over the $80 836, collected in 1901, the board says it will be compelled to make the most painful cuts in the amounts asked by the presbyteries for deserving ones under their care, etc., etc.

Much more might be added, but the above suffices to afford food for thought for Latter Day Saints who so study and live as to acquire a proficiency to discern the signs of the times.

Without exaggeration or false accusations, it may be claimed that some, composing that known as the Presbyterian Church, which dates back to the year 1643, known as the Westminster Assembly which convened by order of the British Parliament, in a part of the celebrated Westminster Abbey. It was composed of Episcopalians, Independents or Congregationalists, and Presbyterians, the three principal denominations in Great Britain at that time. The assembly was engaged more than five years and a half in preparing, discussing, and adopting the Confession of Faith, the Larger and Shorter Catechisms, Directory for Worship, and the form of church government, which, with a few alterations pertaining to civil government, now form "The constitution of the Presbyterian Church in the United States of America." See the Confession of Faith of the Presbyterian Church! Yes, some members of the Presbyterian Church have been foremost in denouncing Joseph Smith and the doctrine he taught, with corresponding efforts to paint in glowing colors the magnificence, endurance, and final triumph of that known as the reformation: they, the unterrified, daring Presbyterians, being fired by the inspiration of the glorious reformation, playing an important part, in that known as modern orthodoxy, to crush error, and elevate truth, etc., now as it were, struggling in the throes of death, unless a revival of that zeal of 1886 is witnessed, by which a similar augmentation of funds shall flow into the hands of the managing board! Watchman, what of the night?

All hands are weak; all hearts are faint. There's trembling in the powers that be. Who shall endure?

In bonds,

JAMES CAFFALL.

THE HOLY GHOST.

The Spirit of the living God and his dearly beloved Son is omnipresent, eternal, and all powerful; as also merciful, just, and true. This manifestation of the divine will doth create, perpetuate, or change the heavenly bodies, from systems to satellites, and from suns and fixed stars to planets and meteors. This supervising, directing, protecting influence is witnessed by the Pleiades; the recurring seasons, with seedtime and harvest; the periodical tides that bring in commerce and trade, and bear forth sickness and premature death. The diurnal and annual revolutions of the earth, the sweeping, silvery streams, the sparkling, gushing springs, the widespread forthcoming grasses, the budding, bursting flowers, the rustling ripening grain, the aromatic, savory fruitage; and all expressions of the stupenduous, ponderous universe, from the greatest to the least atom, or the merest mote, are neither too great nor too insignificant to come in for their full share of protection and care. The migrations of man, the winged flight of the birds of passage, the streaking forth of the vivid lightnings, or even the dartings forward of the swift shafts of light cannot out-distance the presence and power of that law by which all things are governed. Bad people and fallen angels may seek to hide away from the presence of the Monarch and Maker of all; but the darkness and the light are alike to his ever-vigilant eye. Earth, heaven, and hell, as well as the past, present, and future, are as an open book to his critical inspection. It is a solemn thought indeed that our every thought and desire, act and deed, is beneath the searching view of him that requires our loyal allegience, and loving trust.

When we look at the matter seriously and aright, we are bound to conclude that affairs are as they should be, for, forsooth! if he would

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withdraw his hand from us, breath and life would fail us. When Satan is allowed in the heart, vain and foolish imaginations, and cruel, and wicked devices darken the highway, and render the victim altogether unhappy. When the eye is single to truth and justice, even the light and glory of God, the blackness of despair is far away, and peace, prosperity, and happiness abound.

While we frankly allow that this good agent of the heavenly Parent gives man in general light and reason, it is fully apparent that it abides in the humble, faithful disciples of the Good Shepherd. As a monitor, comforter, and guide, it heralds forth a warning cry against danger, and harbingers the advent of forthcoming blessings, and steereth our frail barks safely to the harbor, from amid shoals and breakers. This grace, favor, and blessing received, cherished, and shed abroad, attaches humanity to divinity. When this copartnership is fully completed the most feeble stockholder is richer by far than the Rothschilds, Goulds, Vanderbilts, Astor, Peabody, Stewart the merchant prince, or Rockefeller the oil king. Without this bond of unity the most affluent are lazzaronis so far as heavenly treasures are concerned. While it has been laconically said, "The Lord pity the rich, the poor can beg," "there may be more truth in it than poetry," for "He that hath the riches of eternity is rich indeed." Prince Albert, because he had a royal parentage, sits on one of the great thrones of this fleeting earth. The humblest peasant of the land, or the poorest beggar of the highway, may be or become "a child of the King," and form an important factor in the royal family. The mighty Cæsars, the ancient Pharaohs, the more modern emperors, and the present monarchs, in the absence of truth and righteousness, doctrine and devotion, with all their pomp and splendor, are but the transitory playthings of a passing pageant and a fleeting, feverish hour. The names of tyrannical rulers and ambitious warriors are forgotten or only remembered to be loathed and execrated. The conquests of peace and the empire of love will flourish and sweep abroad, while thrones will crumble, crowns decay, and the lust of royalty will die out in oblivion.

We need this providential care, and sacred influence not only above, beneath, around, and about us, but at all times and on every hand within us.

This great guest asks for a clean house, a pure habitation, and a holy dwelling place. All filthiness of flesh and spirit are obnoxious and revolting to the divine presence, the witness of God. A dirty tabernacle will keep away the pure Spirit, and a defiled abode will cause it to withdraw. We can have this pearl and treasure in earthen vessels if we possess them in honor and sobriety. As Paul was a "chosen vessel" so may we be if worthy. "This earthly house of our tabernacle" must be swept, garnished, fumigated, and kept sweet and clean. Then through obedience to the gospel, and by the sanctification of the word of life, the good Lord will be in you of a truth, to sojourn all along the way. This gracious, everlasting, celestial power calls the ministry and qualifies them to preach and act. Their best endeavors would be worse than useless without this endowment, in that all their words would be in vain, and the ditch would be the receiver. All rites, ceremonies, and ordinances administered would be an abomination where the sanction and seal of the omnipotent One did not follow. Let the unwary and the would-be wise take heed that no one deceive them, and do them an irreparable injury.

To claim to be in possession of the resurrection power when not heeding the stipulations and requirements of the doctrine of Christ, is a monumental reproach. Such arrogant presumption and assumption of fanatical pretenders is a stupid comment on consistency, and a sad scandal on pure and undefiled religion.

When a person undertakes to pray himself into the favor of God without complying with "the law of the Spirit," he has struck an eternal Gibraltar. The blood-bought plan is not a toy, neither is the author thereof to be cajoled, flattered, or swerved. We ought to hear and heed, look into and love the holy law if we wish our prayers to avail. To treat lightly, act hypocritically, or turn away from the hearing of light and truth, seals the heavens with brass, paves the earth with iron, and fills perdition with blasphemous frauds and impious knaves. The great I Am keep us from the domain of presumptuous sins, the jurisdiction of unjust and unreasonable men; and the miraculous power of fallen spirits, demons, or devils.

The unction from above can be relied upon to guide us on our entire earthly pilgrimage, reveal the future, testify of the Lord's Christ, strengthen the memory, ward off and cure diseases, tranquilize and comfort the heart, inform and inspire the judgment, bestow signs, spiritual gifts, the manifestations, and divers things of the wonder-working God; and all things needful.

My paternal ancestors' remains have fallen into decay; but in my heavenly Father I live, move, and have a being. May he ever be before us, around us, at our right hand, and within as a wellspring of life, or a cherishing fountain; then we shall neither hunger, faint, nor thirst.

The rain is now falling copiously over the beautiful plains and fair fields of this western Kansas; but my soul crieth out for my Lord; as the hart doth pant for the water brook, or the camel of the desert the stream. Away from family ties, and home and the church; away from the presence of the All Father, and the adorable Son, the heavenly host, and the beautiful environments thereof, I might murmur and complain were it not that to exist even here is sweet indeed, and more so when we are fitting up a caravan for the goodly land.

My faithful predecessors in the missionary field elsewhere will be pleased to learn that Gottfried Kueffer was ordained a priest on May 4; and May 12 his wife and two brothers were baptized. His parents and others of the household may do likewise ere this could appear in the dear old HERALD. The blessings of God are upon me to fit me for the duties imposed, and the Spirit is within to aid, comfort, uphold, and grant utterance; so I conclude, against all odds, that woe is me if I preach not. I feel that Zion's cause will move, and we all want to help promote her welfare I most sincerely believe.

M. T. SHORT.

CHINA.

Upon reading that part of the late revelation instructing the church to prepare tracts in several languages, and especially for some people whom we call heathen, I was impressed with the importance of what God advised or directed as early as May 6, 1833, "to obtain a knowledge of history, and countries, and of kingdoms." While I have tried to comply with the instruction as far as means and time would permit, yet I find myself lacking, and far short of the knowledge I desire.

To me, new light and life is put into the word which saith:

> And it shall be more tolerable for the heathen in the day of judgment.

A late lecture was by an educated Chinaman, in which he stated that five hundred millions of his people were now worshiping in the religion of their fathers.

It is somewhat startling that God should have an interest in this strange, vast empire at this particular time. What is the trend of events? Does the shadow of the soon coming Lord fall askance the path of the so-called Christian nations? Who is able to comprehend the hastening time?

The historian Demetrius Charles Boulger, says:

> It might be more instructive to trace the growth of thought among the masses, or to

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indicate the progress of civil and political freedom; yet, not only do the materials not exist for such a task, but those we possess all tend to show that there has been no growth to describe, no progress to be indicated, during these comparatively recent centuries. It is the peculiar and distinguishing characteristic of Chinese history that the people and their institutions have remained practically unchanged and the same from a very early period. Even the introduction of a foreign element has not tended to disturb the established order of things. The supreme ruler possesses the same attribu es and discharges the same functions; the governing classes are chosen in the same manner; the people are bound in the same state of servitude, and enjoy the same practical liberty; all is now as it was. Neither under the Tangs nor the Sungs, under the Yuens nor the Mings, was there any change in national character or in political institutions to be noted or chronicled. The history of the empire has always been the fortunes of the dynasty, which has depended, in the first place, on the passive content of the subjects, and, in the second, on the success or failure of its external and internal wars. This condition of things may be disappointing to those who pride themselves on tracing the origin of a constitution and the growth of civil rights, and also would have a history of China a history of the Chinese people; although the fact is undoubted that there is no history of the Chinese people apart from that of their country to be recorded. The national institutions and character were formed, and had attained in all essentials their present state, more than two thousands years ago, or before the destruction of all trustworthy materials for the task by the burning of the ancient literature and chronicles of China. Without them we must fain content ourselves with the history of the country and the empire.—China, pp. 159, 160.

From time immemorial there has existed an arbitrary, inhuman, and soulless rule as to the value of human life, and from emperor to the most menial citizen, all seem to be acquiescent in the summary disposal of fellow citizens, as well as foreign enemies.

The first emperor of a new dynasty seeks to first rid himself of all blood relatives of his predecessor in office, and this leads to the indiscriminate slaughter of the aged, the middle-aged, and the children; neither wealth, office, age, nor sex, is any shield or protection, and the execution is done in a perfunctory manner, as a necessity for the peace and success of the government, the same as we for self-protection and the good of society put to death a mad dog.

Most of China's wars have been internecine, and for that reason the history of those wars is very meager.

One strange things is, the emperor has absolute and undisputed control of all the data of history during the time of his reign, and no part of the chronicle is allowed to go to the public, or to the government archives until his death, and if his successor should be unfriendly, the whole history might be ordered destroyed.

As the emperor is supreme in his right to put to death all whom he may fear, or that displease him, so also, every general in the army may execute any subalternate officer or soldier in his command; and when either officer in the army, navy, or the civil government fails in his appointment, or is called to an account for his unfaithfulness, he has the choice of escaping to a foreign country, suicide, or decapitation.

Like the pope of Rome, when a new emperor comes to the throne of China, he takes, or is given, a name, and the name is usually selected by reason of its signification of something pertaining to the divine, or great and noble among men.

Not till 1834 were foreigners permitted to visit other than the seaports of China. Since that date, through the influence of England and France, the interior of that vast empire has been explored to a limited extent.

Russia and Japan are considered by the Chinese as their most hated enemies, and at present, America and England their most trusted friends.

These have been my observations as gleaned by the reading of Boulger's history of China.

Never have I imbibed the spirit of ill will and hate entertained by my fellow Caucasians against the people of the "Flowery Kingdom." And while our nation has enacted, and can enact, anti-immigration laws, I am led to ask: Can any nation on earth prevent God from doing his act, his strange act among the nations? Was it not written of old:

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.—Zech 8: 22, 23.

Arouse, ye sons of Ephraim, upon whom is the promise of the horns of the unicorn in the last dispensation; be faithful to your God-imposed duty, and glorious will be your reward.

At work,

ROBT. M. ELVIN.

WORD FROM HEAVEN.

LET ALL RESPOND.

THE LORD HAS SPOKEN.

THE COLLEGE DEBT SHOULD BE PAID.

The church by direction of General Conference built an edifice known as Graceland College, at Lamoni, Iowa. The building committee, to complete the house with furnace, outbuildings, etc., together with the expense of running the school for a time, incurred a debt of about twenty-five thousand dollars. It was then required of the Bishopric by the General Conference to raise the money and pay the indebtedness. They accepted the responsibility and went to work in good faith to raise the means and discharge the obligation. At the conference of 1900 they proposed to raise the money by getting one thousand subscriptions of twenty-five dollars each or its equivalent, to be paid when the necessary amount was subscribed. They sent out subscription papers and asked the agents, missionaries, and others to aid them by getting subscriptions. Many responded and worked nobly; some made but very little effort, and a few even opposed it, after General Conference had sanctioned the plan proposed, and sent them out to represent the church and its interests. This made it very hard for the Bishopric to carry out the order of the conference and was very embarrassing, and perhaps not more than half enough to cancel the debt had been subscribed.

This spring the church as a whole sought the Lord by fasting and prayer, asking for light, guidance, and direction in the work, and their pleadings prevailed with the great Lawgiver; the Lord knowing all the circumstances and what we needed, spoke, and among other things said:

The college debt should be paid, and ministers going out from the conferences held by the elders of my church are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt. Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted.

This comes to us with great force in the light of present existing conditions. The Lord has said he would "give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith."—D. C. 95: 3. Now after asking and receiving, let us show our faithfulness by doing what the Lord has said, and let the college debt be paid. Let all who have subscribed send in their subscriptions, and enough more subscribe and send in their subscriptions to lift the debt at once or as soon as possible; in this way all can prove their faithfulness by what they do. Jesus said, Luke 6: 46, "And why call ye me Lord, Lord, and do not the things which I say?" Now after we have called on the Lord and he has spoken, and said the college debt should be paid, will we faithfully and willingly respond? Consistency says, Yes. Do what he has said before you ask again, or expect an answer if you should ask. I have said and believed that the majority of the Saints wanted to do the Father's will; and having confidence, we make this appeal, and ask the bishops and Bishop's agents, presidents of missions, districts,

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stakes, and branches, together with all missionaries, to bring this matter before the Saints and friends in their several charges and fields as soon as possible, and let all who can give, subscribe liberally, and the amount necessary to lift this burden be sent in to the Bishop at once, and by so doing, relieve the church of this great debt before the Bishop goes to Europe. We all shall then be made glad by doing what the Lord said in the last revelation should be done, and thus place ourselves if faithful in other things where we may ask again, and expect the good Lord to answer. The presiding Bishop concurs in this. "The college debt should be paid."

G. H. HILLIARD, of the Bishopric.

INDEPENDENCE, Mo., May 29.

Selected Articles.

THE OXYRYNCHUS PAPYRI.

BY SARA Y. STEVENSON.

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In the season of 1896–7, when at work for the Egypt Exploration Fund at Behnesa, an Arab town some eighty miles south of Cairo, on the edge of the western desert, Mr. Flinders-Petrie found that the ruins were mainly Roman, and having discovered what seemed to promise a rich harvest of Græco Roman papyri, he at once passed it over to Messrs. Bernard P. Grenfell and Arthur S. Hunt, who had come to Egypt expressly to search for MSS., and transferred his own camp to Deshasheh.

The site, which was that of Ancient Oxyrynchus, a flourishing Græco-Roman town, proved of richest and unexpected promise. A veritable mine of waste documents was found to underlie a large part of the mounds, and the searchers found several solid masses of discarded archives.

Such was the quantity and importance of the material that the London Committee felt warranted in subdividing the Egypt Exploration Fund's activities. A Græco-Roman branch was at once established, with a separate subscription list, and since then, with one single intermission, Messrs. Grenfell and Hunt from year to year have continued their work for the Egypt Exploration Fund.

The task of steaming, unrolling and otherwise preparing these ancient MSS., as well as that of sorting and deciphering them, is a tedious one. Not only does it require the greatest patience and delicacy in the mere handling of the brittle material, which crumbles at once under a careless touch, but the finding and piecing together of separate fragments is an operation in the performance of which deliberation, as well as the most expert skill, is needed. These technical difficulties, added to the ordinary delays which inevitably attend the accurate translation and careful publication of ancient texts, have made a distribution of any part of the collection impossible before this year.

The fragments were read, classified, and catalogued, and prior to their distribution they were excellently published by the Egypt Exploration Fund in special volumes, of which two have already appeared under the title, *Oxyrynchus Papyri*, Volumes I. and II. In these volumes the more important MSS. are presented in extenso with a critical translation of the text and a commentary. An occasional facsimile plate is added. The less important are catalogued with a brief reference to their contents. Too much credit cannot be given to Messrs. Grenfell and Hunt for the admirable manner in which they have conducted their arduous work.

Portions of Thucidides, Homer, Xenophon, Plato, Euripides, Sophocles, Demosthenes, Herodotus, Alcman (?), Menander, Aristophanes (?), and Sappho are found in the collection. To students of classic literature these must especially appeal—and such unique documents as a hitherto unknown poem of Sappho of the third century A. D. stand out with peculiar attractiveness.

Sweet Nereids, grant to me
That home unscathed my brother may return
And every end for which his soul shall yearn
Accomplished see!

And thou immortal queen,
Blot out the past, that thus his friends may know
Joy, shame his foes—nay rather, let no foe
By us be seen.

And may he have the will
To me his sister some regard to show,
To assuage the pain he brought—whose cruel blow
My soul did kill.

Yea, mine, for that ill name
Whose biting edge, to shun the festal throng
Compelled, ceasing awhile; yet back ere long
To goad us came.

The piece above quoted is written in the Æolic dialect. Although much mutilated, portions of twenty lines remain—enough to enable the clever palæographers, aided by Professor F. Blass, to reconstruct the text. This seems to be part of an ode to Charaxus, Sappho's brother, a trader in Lesbian wines, who, infatuated with Rhodopis, the famous courtesan, then a slave at Naukratis, went to Egypt, rescued her and ruined himself for her. This led to an estrangement with his sister, who, however, made repeated, though vain, advances for a reconciliation. The ode seems to refer to the return of Charaxus across the sea and to a desire on the part of the poet to forget and forgive the past.

In the eyes of the general public, however, a special value is sure to attach to the famous "Logia" and to the earliest known versions of the Gospels of Matthew, Mark, John, and of one of the epistles of Paul, and the corroboration afforded by these early texts of the authorized version derived from the Codices will seem of the deepest interest to Biblical students, and indeed to the Christian world at large.

Not less interesting, perhaps, from the scientific and historic standpoints is the mass of public and private documents that must prove of invaluable help, not only to the historian for the reconstruction of the administrative and official life of the Græco-Roman colonists of Egypt, but to the archæologist for a clearer understanding of the work-a-day existence of the people, from the first to the seventh centuries of our era.

Prominent among these is a petition addressed by Dionysia, daughter of Chæremon, an ex-gymnasiarch of Oxyrynchus, to the præfect Pomponius Faustianus in the twenty-sixth year of Commodus against her father, who attempted to defraud her of her dowry and to separate her from her husband. The acting strategus decided that she should send a complete brief of her case to the præfect. The case is stated at length, giving evidence and legal precedents. It is interesting as showing the claims which a father might make over a married daughter, as well as by indicating the methods of procedure in such cases. Chæremon, in his appeal from the decision of a former præfect to his successor, adduces the Egyptian law and several decisions in similar cases, and although we have no means of knowing whether Dionysia ultimately won her case, her father having appealed from decisions rendered in her favor, much light is thrown by this important document upon the manners and legal practice of the second century A. D.

On the verso of this papyrus is written the fifth book of the Iliad.

A mere glance at the admirable index of the documents published in each volume of these important publications will give a slight general idea of the scope of the collection. The first volume contains one hundred and fifty-eight documents, which are selected from twelve hundred to thirteen hundred now at Oxford in good or fair preservation, plus one hundred and fifty rolls left at the Gizeh Museum. At the time of publication the bulk of the collection had not yet been unpacked. The first selection is to a certain extent a random one, although an effort is made to give an idea of the variety of the material.

The second volume includes one hundred and ninety-three selected texts of the first century A. D., with

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the addition of theological and classical fragments and of "the petition of Dionysia" (No. CCXXXVII), which is given precedence owing to its great size and importance.

This, we are told, by no means exhausts the fragments of the first century, and leaves untouched the mass of papyri of the second and third centuries, as well as those of the Byzantine period. These facts convey some notion of the enormous bulk of the material.

It must be a matter of sincerest congratulation that a goodly share of these valuable documents have found their way to America. In 1897, when the discovery of these papyri was made, Philadelphia already for many years had been a regular subscriber to the Egypt Exploration Fund and to Mr. Petrie's work, some of its citizens having generously assumed a permanent responsibility in the matter. When the Græco-Roman branch was organized, Philadelphia was among the first to extend its interest to that branch. It was therefore likely to receive recognition from the London Committee when recently the distribution took place.

Twenty-nine of the fragments were accordingly sent to the American Exploration Society, which, under special agreement, is acting as a local centre of the Egypt Exploration Fund, and have been turned over to the Egyptian Section of the Free Museum of Science and Art of the University of Pennsylvania. Among them are documents of the highest interest, not only as museum showpieces, but intrinsically as scientific material of reference. Such is the fragment of the Fourth book (ch. 36–41) of Thucydides, of the first century A. D., which forms a striking exception to the general rule that papyrus texts, posterior to the Ptolemaic period, are unimportant for purposes of textual criticism. A number of its readings have been adopted by K. Hude in his new edition of Thucydides (Leipzig, 1898), and it has given rise to serious and learned discussion.

The fragment which, however, is likely to excite the most general interest is part of the first chapter of the Gospel of St. Matthew (verses 1 to 9–12 and 14 to 20), the date of which cannot be later than the beginning of the third century, and may be as early as A. D. 150. It gives a part of the genealogy, the narrative of the Virgin's conception by the Holy Ghost, and it breaks off with the statement of the Angel of the Lord sent to Joseph in a dream: "Joseph, thou son of David, fear not to take unto thee Mary for thy wife, for that which is conceived in her is of the Holy Ghost."

The variants in the newly found fragment are few, and mainly involve the spelling of proper names. It belongs to the same class as the Vatican and Sinaitic Codices, and is untinged with Syrian influences. When not peculiar to itself, it agrees with the two above-mentioned MSS., more especially with the Vatican Codex, especially in matters of spelling— although in one important instance it agrees with the Codex Sinaiticus.

In connection with this important accession to Philadelphia's possessions, it may not be without interest to record the acquisition, this year, by the Bibliothèque Nationale, of Paris, of a MS. containing a considerable part of the same Gospel (St. Matthew) which, it is stated, because of its antiquity and palæographic character, is likely to occupy an important position among New Testament Codices. It is ascribed to the time of Justinian, A. D. 527–565—i. e., over three centuries later than the Philadelphia fragment.

The text is written in exquisite gold uncials, upon purple parchment, and is illuminated with beautiful miniatures of scenes in the Life of the Lord. At the sides of these, as in the Rossano Codex, are portraits of the prophets bearing scrolls representing the Messianic prophetic books.

The finest previously known purple codex, the Rossano, is inscribed in silver letters, and this purple and gold codex is therefore probably unique.

The more humble Philadelphia papyrus fragment has, however, the distinction of being the earliest fragment of any part of the New Testament so far known to be in existence, and as such must be regarded as a Museum specimen of the highest importance and value.

Another interesting fragment in the Philadelphia collection gives a proclamation of the reign of Alexander Severus (223 A. D.). On the verso is a list of Roman emperors from Augustus to Decius, in the first or second year of whose reign the list must have been made. It states the years of each reign, omitting, however, coeval reigns, when curiously enough only the years of the emperor who lived the longest are given.

Part of a MS. of Demosthenes' *Contra Timocratem* (145–146–150), of the third century, written in small uncial, and in which corrections in a second hand appear, is worthy of note, as well as a fragment of Euclid giving the enunciation and diagrams of II. 5.

The other fragments are an order for the arrest of one Pachoumis.

An order for a payment of wheat drawn on the overseers of the granaries of the village of Petne.

An account of a cook for meat consumed during a little over a month.

An invitation to a wedding feast in the third century A. D.

The acknowledgment of one Flavius Apion, or his heirs, for the loan of one *solidus* to one Ptollion.

An oath addressed to a scribe of the name of one Epimachus.

A canceled note of hand with the acknowledgment and repayment and docket of the bank of Pamphilon. A. D. 35.

A list of private embankments with assessment of contributors in proportion to the value of their holdings.

A registration of the sale of one half share in a slave thirty years of age, dating from the end of the first century.

A request to the agoranomus to free a female slave,—also of the first century.

A fragment of the same date relating to a cession of land, and another relating to the tax to be paid on a mortgage of forty *arourœ* of land in the district of Olympiodorus and on other land in that of Heracles and Callistratus.

A letter from a certain Tryphon to his friend Ammonas, begging him to try and recover a bad debt from one Dioscorus is sufficiently interesting as a specimen of a business document of the period to be given more fully:

"Tryphon to his dear friend Ammonas, also called Macer, greeting. If you can please worry Dioscorus and exact from him his bond. If he gives you the money give him the receipt, and if you find a safe person give him the money to bring to me. My salutations to all your household. Good-bye."

With this is attached a copy of Dioscorus' note, agreeing in case of non-payment on the 30th of the month Cæsareus of the current third year of Nero — of 52 *drachmœ* of imperial coinage received through the bank of Archibius, son of Archibius—to pay one half more with proper interest for the overtime "for which you have the right to levy upon me and upon all my property as if in accordance with a legal decision. This note of hand is valid wherever produced, and whosoever produces it."

Besides the twenty-one fragments enumerated above there are eight fragments of papyri from the Fayûm, the numbers of which can only be identified when the special volume on *Fayum Towns and their Papyri*, just issued, has arrived.

Eighteen papyri have been sent to Harvard, the most important of which is a fragment giving the first seven verses of St. Paul's Epistle to the Romans, dating from 316 A. D., written in large rude uncial, no doubt a schoolboy's exercise. There are mistakes in the spelling, and verse six

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is omitted. Two lines, which have no connection with the text, and which are in a cursive hand, can be assigned with certainty to the first half of the fourth century. This is, therefore, the oldest known text of St. Paul yet known.

The other MSS. sent to Harvard are a fragment containing seven hexameters, in a dialect of mixed Æolic and Doric, such as is found in Alcman, and written in a small, neat, round uncial of the latter part of the first or the second century.

"We came to thee Demeter's fane, we nine,
All maidens, all in goodly raiment clad:
In goodly raiment clad, with necklets bright
Of carven ivory, that shone like (snow)."

A letter on land distribution.

An order for the payment of wine, fourth century.

A list of personal property, third or fourth century.

A letter requesting that a sale be registered.

An agreement by which three persons become sureties that another shall remain in his holding. Sixth century.

A document relating to extortion by a tax collector, about 50 A. D.

An extract from a tax receipt for the forty-two years of Cæsar Augustus, early first century.

The beginning of a notice to register a sale, about A. D. 85.

A fragment of an account, thirteen lines. On the verso is an order on Stephanus, a banker, to pay certain amounts to Zoilus, a sailor, third century.

An acknowledgment of the repayment of a loan of five hundred silver *drachmæ*, contracted three months before, dated seventh year of Vespasian, A. D. 75, nearly complete.

Johns Hopkins University of Baltimore has received a fragment of Thucydides and two MSS. of orations by Demosthenes, besides other fragments.

To Columbia University have been assigned, among other fragments, one of Xenophon and a letter to a king of Macedon.

Chicago, Princeton, and a few other localities have each received specimens of the collection, and it is desirable that a complete catalogue of these scattered MSS. should at once be prepared for the convenience of American scholars and for purposes of reference.

No recent event in the scientific world has done more to give us a clear understanding of the intellectual and social life of the early Christian settlements in Egypt.

From the "Logia," or sayings of Jesus, to "Scholia" on the Iliad; from Xenophon's "Hellenica" and Plato's "Phædo" to a list of Olympian victors; from a treatise on metres or an horoscope to medical prescriptions, an invitation to a wedding, a notice of death, a cession of land, a marriage contract, a deed of divorce or of bail for a prisoner, down to a lament for a pet—this marvelous collection brings vividly before us the early years of the Christian Roman world.

The waste paper baskets of a whole thriving and lettered Christian community have been saved from destruction by the friendly accumulation of sand which for two thousand years has concealed and preserved to us their contents. And, as we read the private archives and personal notes of these men, they exhale an atmosphere of life and activity that is positively startling. Contracts, wills, leases, petitions, tax accounts, private family letters, here a contract with an apprentice, there a loan of money or an indemnification of a surety, all lie before us *pele-mele*, bringing with them a far more intimate knowledge of the men than volumes from the pen of any learned historian could give us.

Truly the earth is giving up its dead.

Letter Department.

CHICAGO, Ill., May 29.

Editor Saints' Herald:—I exhort all who are witnesses of the sufferings of Christ. I myself, also a partaker of the same glory that shall be revealed, am here at work feeding the flock of God where I have oversight, willing and ready to be an ensample to the flock and to do all I can to build up the kingdom of God through faith and righteousness.

I left General Conference on Sunday, April 21, after morning services, for Kansas City, Kansas, and arrived at the Armstrong branch where they had gathered quite a number of colored children in Sabbath school, with a few older ones. Quite a nice time was had. The school was in charge of Bro. Robert Clow and Sr. H. Loosemore. I stopped two nights with Bro. and Sr. Loosemore, in company with Elder J. S. Roth, and a good rejoicing time we had together, talking over this blessed latter-day work. I stopped one night with Bro. and Sr. John Tucker, and in company with Elder Joseph Ward, of Mountain Home, Arkansas, at Bro. and Sr. Tucker's house, with other brethren and sisters of the same faith, what a time we had! I was royally treated by all the Saints of Armstrong. The Saints there know how to make a colored missionary happy. May their cup of blessing always be filled up and never run out. On the evening of April 22 I had the pleasure of hearing Elder J. F. Burton and his companion elder from the islands of the seas. It was fine indeed. Bro. M. B. Williams, pastor of the Armstrong branch, treated me with hospitality and care. I preached on the evening of April 23, at Armstrong, to a full house of Saints and strangers. About twenty-five or thirty colored people were present with their children.

I cannot begin to tell you how I enjoyed myself at the conference at Independence, Missouri. What a fine lot of Saints live at Independence, and how I enjoyed myself with them! While at dinner with Bro. and Sr. O. L. James, in company with Elder R. C. Evans and wife from London, Canada, I was reminded of old times when I lived in London and Bro. Evans and I were boys together in the ministry. I also took dinner with Elder M. T. Short and family and also at Sr. Clark's, and with another sister who lives not far from the church. How glad I felt to have the pleasure of shaking hands with Saints from all parts of the globe!

To those who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ, grace and peace be multiplied unto you all through the knowledge of God and of Jesus our Lord. According to his divine power he hath given unto us all things that pertain unto life and godliness, through knowledge of him that hath called us to glory and virtue.

Your brother in hope of eternal life,

G. H. GRAVES.

No. 508 Thirty-seventh street.

PARKERTON, Mo., May 26.

Dear Editors:—We have been doing the best we could for the Master's cause. Since coming to Grundy county we have been preaching in new places and trying to get the gospel planted in the regions round about, and thus build up the waste places.

May 14 I took a flying trip to Rock Island, Illinois, to officiate in the marriage ceremony of Bro. W. F. Crull and Sr. Edith M. Lloyd, of the Tri-cities. There I met a large number of Saints and friends. Met Bro. E. A. Stedman who had just arrived the day before. As he was a stranger and I was acquainted with the cities, I stayed over Sunday and acted as guide for him. Had the pleasure of listening to the brother preach his first sermon in the place, and I also got to sound the gospel trumpet once more where I did my first missionary work. After Sunday evening service I took train for Spickard, Missouri, and to my surprise, when I got on the train I met Sr. R. S. Salyards, who was on her way to Lamoni, from Illinois. We had a very pleasant visit for about three hours.

Arriving at Spickard I learned that my colaborer had come to Parkerton, so I hastened here to assist. The day Bro. Haden began here the Baptists announced that they would begin a protracted effort in a week from that day, so we thought our time was short. But we preached seven times, and went to Trenton to try to get a place, but failed, so we came back here to hear the Baptists over Sunday. Their man spoke Saturday night, then he asked us if we had anything to say. Of course we were too bashful to refuse an offer like that, so I replied to some things he said and had splendid liberty. Sunday they had another man. He spoke at eleven a. m. and four p. m. and tried to get at our teaching, but had hardly courage enough; but he did not give us a chance to reply. He tried to organize a Baptist class out of the fragments of one that was here a few years ago, but failed, and then said they would hold no more meetings at

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present. We took advantage of the opportunity and made an announcement for meeting Monday night. Then some came and asked us to preach Sunday night, and we announced that we would, and Bro. Haden spoke to a nice crowd that night. The Baptists left and we have possesssion of the field. We preached a funeral sermon yesterday near here, thus giving us a splendid chance to show the grandeur of the gospel. We have many friends here, but no Saints. We were entire strangers when we came, but God promised to raise up friends and to bless us in our work when we started from home the last time, and he has been true to his promises.

Farmers are very busy here, but they come to meeting anyway. We think of closing soon and returning later when people are not so busy. We have had some opposition, just enough to brighten us up. Bro. Haden and myself have had wonderful liberty in presenting the gospel. I feel that the Lord has a people here, and we are sure the other fellow has some. We showed the difference between ourselves and the Brighamites, and one man said he knew what we said was true, then he said we were all the same. Ever toiling and praying for the welfare of Zion,

Your brother in Christ,

J. W. ADAMS.

VARINA, Iowa, May 17.

Editors Herald:—Perhaps you will remember my having written to you not long ago to have the Prayer Union pray for me. I have been so sick all winter with the grip. I have been administered to twice by Brn. Hunt and Kephart, and hope and pray that God may soon restore me to health and strength. If it is his will, I should be so thankful and so happy! I am going to be baptized just as soon as I get a little stronger, and I think my husband will too. Oh, I will be so glad! I think it is the true teachings of God. The elders are such nice, good, kind men: I like them so well. I told them if I got well again that they should come and stay here with us and preach in this town, and they said they would. Hoping to be a sister soon,

OLIVE CUSHMAN.

CENTRALIA, Kan., May 31.

Editors Herald:—I am still trying to be at work for the Master in his blessed cause. My attendance at General Conference was of an educational and uplifting character. I shall never forget the good things I learned in both seeing and hearing. The Religio and Sunday school conventions are by no means small things. The amount of business transacted in these departments of church was truly astounding. And my brief acquaintance down there with the several officers and workers have greatly increased my confidence and esteem for them. May God abundantly bless all in our grand forward march this coming year. Methinks the time is right here when the church cannot longer afford to carry drones and shirkers. Our cry is onward and upward in every good word and work. To my mind, Bro. W. H. Kelley, of the Twelve, struck the keynote when he recently wrote in HERALD that "faith in God will not avail us unless we magnify it in our lives." That comprises a great deal; for without an active faith it is impossible to please God, as saith the Holy Scriptures. Let us all daily examine ourselves in the light of God's word.

My patriarchal blessing received at Independence is more precious to me than gold, for I am wonderfully comforted and strengthened thereby. It is just what I needed, and I praise God for it.

Held four meetings with the Saints at Horton, and thrice since coming to this place. Expect to occupy again next Sunday. Of late the farmers have been very busy with their crops, working early and late.

With an united effort the work in this district will advance more rapidly than hitherto. Each Saint should ask himself the question, What can I do to further the cause of Christ in my home, in my branch, and throughout the district? With a strong, determined effort come to the reunion at Atchison this fall. Make a big sacrifice in order to secure a big blessing. Where there is a will there is often a way.

F. J. PIERCE.

DERBY, Indiana.

Editors Herald:—Brn. M. R. Scott, Wm. Marshall, and the writer commenced a meeting on May 11, closed the 19th. Large attendance, good order. There was good interest on the part of membership of the church. Five precious souls came forward for baptism. They were young persons. We are proud of them. They will be quite a help to the branch. Quite a number are talking of joining the church at that place the next meeting. That will be the fourth Sunday in June. We think there will be quite an ingathering in Southern Indiana this year.

In bonds,

PETER A. FLINN.

LOUISVILLE, Ky., May 30.

Dear Brethren and Saints:—Since I have given all of my time to the work and have gone out into new parts of the city there is a good interest manifest. I baptized four last Sunday a week ago, and five others have told me they expect to be baptized. The work will be established in this city, and many of the true in heart will be gathered out and planted in Zion the true place of safety. We have a splendid little branch here, and I trust there will be more than double as many by next year. Pray for us, that the Lord may bless us to his glory.

Yours in bonds,

J. W. METCALF.

1819 Ninth Street.

COLUMBUS JUNCTION, Iowa, May 30.

Editors Herald:—Bro. J. S. Roth has just closed a series of meetings here, and has gone to Burlington to be at the conference there June 1, 2. We held five meetings in the opera house, then changed to our photograph gallery. Attendance small, but audience seemed interested, and Bro. Roth was wonderfully blessed with liberty through the entire fifteen sermons.

Sunday morning, the 26th, three were baptized: the writer and wife, and a young lady from the Presbyterian Church. She held prominent offices in the Sunday school and Endeavor. She is also one of the telephone girls. Confirmation took place in the afternoon. The Holy Spirit was present in a marked degree. This is testimony that our sacrifice is pleasing to our heavenly Father. Some of the Presbyterians are making a great howl about it, even threatening to drive us out of town.

Several seem interested and some investigating. Now as the ice is broken, as the saying goes, we would like to have any of the elders stop whenever they can, as they will always have a place to preach as long as we are here in business, and will be cared for. Every praying for the cause we love,

I. M. LANE.

Original Poetry.

TO THE FOLKS AT HOME.

BY ELBERT A. SMITH.

Afar in the land of pepper and palm,
Where the grape and the orange grow,
Where mountains ancient, and stately, and calm
Look down on the vale below,

Where sad winds sigh from the sea in the west,
And the desert lies to the east,
There dwell the dear ones who love you the best,
But who see you, alas, the least.

The mountains are so high, the plains so wide,
We catch no glimpses of faces bright,
As you talk of us in the eventide,
At the solemn dawn of night.

But the night winds list to the words you speak,
And bear them over a sleepy land;
O'er desert, and plain, and mountainous peak,
To hearts that will understand.

The future of life no mortal can tell,
It is known to our God alone;
May the Father of Mercy guard you well,
'Till we come again to our own.

May the power of darkness bide away,
And the Spirit of Peace remain;
We fain would see no vacant place that day,
Nor know one of you vexed with pain.

SAN BERNARDINO, Cal., March, 1901.

THE JUNE "ARENA."

The June number of the *Arena* completes the twenty-fifth volume of that standard review. It contains a number of contributions upon topics of interest to students of advanced thought. Liberal and even radical views of politics, economics, religion, and social reform are always to be found in this magazine, which aims to give "both sides" of public questions. Editor McLean announces the beginning, with the July number, of a series of papers on "Great Movement of the Nineteenth Century," by Prof. Frank Parsons, of the Boston University School of Law.

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Mothers' Home Column.

EDITED BY FRANCES.

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

NECESSITY AND CHARACTER OF OBEDIENCE.

Obedience, as we understand it, implies rules, laws, or conditions to be obeyed, by which the individual or individuals are to be, or are supposed to be, benefited. All civilized countries and peoples have laws by which they are governed and controlled, and also persons, duly authorized by the government to which they belong, to execute or enforce such laws, that the rights of all persons living within their jurisdiction may be properly considered and protected; and we believe that man-made laws are based upon divine law in proportion as they are just and equitable, and we find they cannot be disobeyed or ignored, to any great extent at least, without punishment or loss to those who elect so to do.

Obedience is the first lesson a child should learn. If a child is obedient to parents, or those whose right it is to control in the home, it will be much easier for him to obey the rules in the school, in the shop, in the factory, or in any walk of life they may choose to follow; for certain rules must be observed and obeyed to make a success in any line of life we may adopt. In the army and navy, the rules of discipline are very strict, and disobedience brings swift and certain punishment. It is a necessity, for if the men were not well disciplined, prompt to obey orders in times of emergency or danger, all would be disorder, confusion, and disaster.

We call Washington the father of his country, and honor him as a great leader, a man born to command; but it also required obedience on the part of his followers to gain independence. Had they been divided, disobedient to those in command, the colonies would never have gained their independence, and conditions would doubtless have been very different today than we find them; and while there is yet room for great improvement in conditions, we believe we may safely say there is greater liberty of speech, better opportunities obtaining here to the masses, than under any other form of government on the earth. All growing out of obedience to right principles.

But let us go back to the great Lawgiver, who created man in his own image, placed him in the garden of Eden, surrounded him with the beasts of the field, and fowls of the air, all gentle and biddable; with vegetables, fruits, and flowers on every hand, everything to please the eye and minister to the needs of the physical man, and made him ruler over all; also gave him woman to be an helpmeet unto him. God commanded him that he should eat of the fruit of all the trees that grew in the garden except one; of that he was told he should not eat. He disobeyed the voice of the Lord, ate of the forbidden fruit, was cast out of the garden; and by disobedience, sin, sorrow, suffering, and death were brought into the world. (And, dear sisters, let us note the fact that the woman given to man to be a companion and helpmeet unto him, was the means by which he fell, and may we realize our power or influence is great, either for good or evil, and strive to be helpmeets indeed to our companions, as the Lord designed woman should be from the beginning.) In harmony with this thought read 1 Peter 3:1–6. We are also admonished in the scriptures to be submissive to the ordinances of man for the Lord's sake, and to pray for those in authority; and in the Book of Covenants we are told if we keep the law of the Lord, we have no need to break the law of the land. In Romans 2:13 we read that not the hearers, but the doers of the law are justified. Children also are commanded to be obedient unto their parents in the Lord. We believe this language is addressed to the Saints, and they are expected to be reasonable in their demands upon their children, for there are some parents so wicked their commands surely were better disobeyed than obeyed, and children of parents who demand that which is directly opposed to the law of God, are surely justified in disobeying such commands, for we believe the parents thereby forfeit their right to command. In the history of God's dealings with man, as contained in the Bible and Book of Mormon, we find him (man) blessed and prospered while striving to live in obedience to God's commands, while disobedience brought the opposite. The physical man requires food, sleep, and rest, and cannot exist any great length of time without a reasonable amount of each. It is true nature has supplied us with a surplus of strength, upon which we may draw in case of emergency; but, like a bank account, it will eventually fail if not replenished. On the other hand, if we indulge to excess in eating, sleep, or rest, we suffer for such indulgence. The old adage, "All work and no play makes Jack a dull boy, while all play and no work makes him a mere toy," is certainly true. So we see the wisdom of Paul's admonitions, "Be ye temperate in all things," for obedience to nature's laws (which are a part of God's laws) brings its blessings, and disobedience the opposite.

The character of obedience should be willing and cheerful, prompted by love. Christ said, "If ye love me ye will keep my commandments;" and in Isaiah 1:19 we find these words, "If ye be willing and obedient ye shall eat the good of the land," hence we believe it is necessary to be obedient to the laws of God, and also of man so far as they are just, and when they are not it may be better to obey them while we protest against this injustice, and use all lawful means to have that which is unjust changed.

We also believe it is very necessary that children should be taught obedience. We are aware this is no easy task with a child that has a will of its own, but we also know that such a child has within itself possibilities of great good or evil, according as its powers are directed. It is like the elements of fire and water, when they are kept within bounds they are elements of great good to all men, in fact we could not live long without them; but when they get beyond our control they become elements of destruction, sweeping everything before them. So it is with those of strong will power. If their faculties are properly directed they are a blessing to their fellowman, but if allowed to go unrestrained they become a curse unto themselves and others.

Much more might be said upon this subject, but hoping we have been able to show some of the necessity and character of obedience, and praying we may all grow together in the knowledge of the truth and willing obedience to God's commands,

Your sister in the one faith,
MRS. E. O. SHUPE.

DENVER, Colorado.

IF I WERE YOU.

If I were you, I often say
To those who seem to need advice,
I'd always look before I leaped;
I'd always think it over twice.
And then I heave a troubled sigh—
For, after all, I'm only I.

I'd ne'er discuss, if I were you,
The failings of my fellow-men;
I'd think of all their virtues first,
And scan my own shortcomings then.
But though all this is good and true,
I am but I, I am not you.

If I were you and half so vain,
Amidst my folly I would pause
To see how dull and light a fool
I was myself. I don't because—
(And here I heave a pitying sigh)
I am not you, I'm only I.

If I were you, no selfish care
Should chase my cheery smile away;
I'd scatter round me love and hope;
I'd do a kindness every day.
But here again I find it true
That I am I, and you are you.

I would not be so very quick
To take offense, if I were you;
I would respect myself at least,
Whatever others say or do.
Alas! can no one tell me why
I am not you, instead of I?

—*George H. Murphy.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

INFLUENCE OF SUNDAY SCHOOL CLASS.

Each of us, whether young or old, wields an influence to a certain extent, either for good or evil, in whatever society or circle we move. If we desire our influence to be for good, desire to impress the world with what we believe, we must become well acquainted

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with what is contained in the scriptures. We must educate ourselves, so that when we are called upon to answer questions concerning our belief or defend the same, we shall be prepared to do so.

The Sunday school is a means by which we become instructed or better acquainted with what is contained in the scripture; that is, we are instructed if we pay proper attention to the various questions that are being discussed or take part in the discussion ourselves, which is the better way. But if we come to Sunday school without preparing our lessons, and during the discussion of questions pay attention to everything in the room other than the lesson, how much profit can we gain? And how much will we influence those about us? Will our influence not be to the opposite instead of for good? For others will say, If the members do not care to take part or prepare their lessons, why should we? But on the other hand, if we prepare our lessons, pay proper attention to the discussion of questions, take part in the discussion ourselves, our influence will be felt perhaps to that degree that others will take a greater interest in the Sunday school and in preparing their lessons. And when we are called upon to answer questions, perhaps some that we have discussed in our Sunday schools, we can answer them more readily because we have given them serious thought, and understand them better than if we had just read or listened to them.

If we are called upon to fill some office, or perform some task in the Sunday school, let us respond readily, and be willing to help advance the cause of Christ, and show to others that we are willing to be a laborer in the Master's vineyard. Perhaps through our sincerity and example we will cause others to investigate what we believe. May our crowns be made the brighter, thrcugh our efforts for good! MANDA THOMAS.

POTTAWATTAMIE.

Association met at Boomer, May 24. District superintendent, J. A. Hansen, presided, assisted by associate superintendent, Petrus Pederson; Jennie Scott secretary, D. R. Chambers assistant. The following schools reported: Council Bluffs, Crescent, Carson, Wheeler, Hazel Dell, Grand View, Fontanelle, and Honey Creek. No report from Underwood and Ransom. District officers reported, also superintendents from Wheeler, Underwood, and Honey Creek. Treasurer reported a balance of $4.00 on hand. A motion carried that the district celebrate July 4, 1901. All arrangements for the same were left to committees. Bro. T. A. Hougas being present, many questions which were asked were explained with great satisfaction. Paper, "Be prompt," by Sr. Julia Wood. Paper by Bro. A. M. Fyrando. Short speech by Bro. R. Wight. Adjourned to meet the Friday previous to, and at same place as, next conference.

CONVENTION NOTICES.

Kewanee will convene at Millersburg, June 7. MRS. ED LAMB, Sec.
722 N. Walnut St., KEWANEE, Ill.

Spring River will meet with Pleasant View branch, near Kniveton, Kansas, at nine a. m., Friday, June 7. The whole time of meeting will be employed in institute work. The district Religio will meet with the Sunday school at same place and date and engage with it in the same line of discussion. We urge the attendance of every member of the church. M. S. FRICK, Sec.
MOLLIE DAVIS, Supt.

Northern Indiana and Southern Michigan will convene at 9:30 a. m., June 14, at Clear Lake, Indiana. The convention promises to be one of interest to those who have the Sunday school work at heart.
MRS. J. H. ROYCE, Supt.

Conference Minutes.

WESTERN MAINE.

Convened at Bray's Mountain, May 5, at two p. m.; J. J. Billings president, assisted by S. G. Cunningham; Abbie L Colby clerk. Visiting Saints were invited to take part in the business. Branches reporting: Little Deer Isle, Stonington, Bray's Mountain, West Surry. Branches not reporting: Brooksville, Dixfied Center, Saco. Total number of members in district, 297. Elders reporting: H. J. Davison, I. M. Smith, S. O Foss, J. N. Ames, J. J. Billings, S. G. Cuningham, O. E. Eaton; Priests A. C. Dunham, J. E. Eaton; Teachers H. E. Sanders, M. R. Billings; Deacons H. B. Eaton, H. R. Eaton, A. H. Harvey, D. H. Eaton. A letter was received from district clerk calling for forty cents for district expenses from December 8, 1900, to May 5, 1901. A collection was taken up for district expenses, and $2.05 was collected. Bishop's agent reported: Received, $215 65; paid out, $212 31; cash on hand, $3 34. Referred to auditing committee, and found correct. A recommendation was received from the Stonington branch asking for the ordination of H. R. Eaton to the office of teacher and A. O. Candage to the office of deacon. The recommendations were provided for. Four were baptized. Preaching by J. N. Ames, S. O. Foss, S. G. Cuningham. Voted to sustain present district officers. A vote of thanks was given to the Saints and friends of Bray's Mountain for kind entertainment. Adjourned to meet at call of president.

POTTAWATTAMIE.

Pottawattamie met with the church in Boomer, at the Cemetery church, Saturday, ten a. m., May 25; D. R. Chambers presiding, assisted by Elder H. N. Hansen; J. Chas. Jensen, secretary. Statistical reports from the branches were as follows: Boomer 42, no change; Carson 27, gain 3; Council Bluffs 250, loss 1; Crescent 164. loss 10; Fontanelle 41, gain 1; Hazel Dell 63; North Star 111; Wheeler 62; last three no change; total 760; gain by baptism 3, certificate of baptism 1, letters from abroad 2, total gain 6; loss by death 1, removal from the district 12, total 13; net loss 7. Credentials were received and delegates present from all the branches. Reports were read from the following of the priesthood: H. Kemp, D. R. Chambers, H. N. Hansen, R. Wight, S. Butler, D. Parish, J. J. Christiansen, J. S. Strain, P. C. Anderson, M. W. Culbertson, J. H. Baker, D. K. Dodson; Priests C. D. Oglevie, S. C. Foote, S. Harding, C. C. Larson, M. F Elswick, P. M. Hansen, T. Scott, L. G. Wood; Teachers J. Adams, A. E. Madison. The secretary reported that he had received for the expenses of part of the delegates to the General Conference of 1901 the following amounts: Boomer $2. Carson $2, Council Bluffs $5 95, Crescent $6 43, Fontanelle none, Hazel Dell $1 71. North Star $4 75, Wheeler $2 71; total $25 55, which had been paid to the delegates as provided for by resolution of previous conference. Report received from the district Sunday school association. The Bishop's agent reported as follows: On hand last report, $39 55: collected this quarter, $377 25; total, $416.80; paid to poor, $9; ministry, $45; Bishop E. L Kelley, $300; total, $354; balance on hand, $62.80. The election of officers for the next quarter resulted as follows: D. R. Chambers president, C. A. Beebe associate president, J. Chas. Jensen secretary, J. P. Carlile sustained as Bishop's agent. The General Church Historian having appointed J. Chas. Jensen as Historian for the Pottawattamie district, the appointment was by vote of conference, ratified. Conference adjourned to meet in Hazel Dell, August 31, 1901, at ten a. m.

Miscellaneous Department.

COLLEGE SUBSCRIPTION LISTS.

Attention of the Saints and Friends of Graceland College is called to lists now being sent to the Bishops and Bishop's agents of the stakes and districts of the church, for circulation and use among the people, in the church educational interests.

We have drawn up these lists making them due and payable on or before one year after July 1, 1901, thus assuring ample time and opportunity to all parties who are willing to aid in this work.

Many of the Saints have already subscribed what they were able to meet in this direction. To these we are not sending out new lists but a word of commendation; but to those who have not entered their names and made an offering and consecration for this purpose, we urge that they call for the lists and enter their names at once. Subscribe as you feel that will be proper and as you are able to give. The twenty-five dollars if you can—or more if you can do so; if not so much, let us have the amount together with your good will toward the institution and we are content.

The Bishops and Bishop's agents are instructed to present these lists to every member of their respective districts and make returns of same by the 10th of July next. We trust that every member of the church will awake to the interests of this work and assist in the notice and circulation of these subscription lists that we may have them complete at the time indicated. Those who may wish to pay cash at the time of the subscription may do so, handing to the agent and taking his receipt, and the money will be applied at once upon the college debt and stop interest on the amount paid. We desire and should have upon these college lists the name of every member in the church.

May the Lord especially bless every one who shall make a faithful effort to discharge this obligation.

In behalf of the Bishopric,
E. L KELLEY,
Presiding Bishop.

LAMONI, Iowa, June 3, 1901.

EXPLANATION OF REPORT BLANK.

It will be remembered as a result of questions asked as to meaning of headlines on ministerial report blanks, one result was it was requested by the president it be written up for HERALD by the chairman of the committee who framed it.

"Whole number of services attended," means all services of every kind held by the church they who report represent, and such other services as they have a part in as representatives; such as replying to or taking notes for reply where our position is assailed. Simple presence at the services of another people should not be counted. The reports are to show work and the interest had in *our church work.*

"Times preached" and "times assisted" are certainly clear enough. The next one only of all remaining may not be clear to all.

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"Other services held," means any other service than the "times preached" or "times assisted" reported under those heads. Prayer services, confirmation, business, or any other services under the auspices of the several societies within the church. In conversation with the other members of the committee, Brn. M. H. Bond and I. M. Smith, the above was concurred in and intrusted to my presentation. By sickness of myself and family this and other correspondence has been delayed, as also my departure for my field. R. ETZENHOUSER.

WARNING.

One Frank Anderson, a member of the Newport branch, Garden Grove, California, has obtained money on false pretenses, by altering checks and giving false ones. When last heard from he was in St. Louis. Let all the Saints take notice and not be swindled by him. A. CARMICHAEL,
Pres. of Newport Branch.

REUNION NOTICES.

We do not think it too early to remind you of the "big time" we are going to have at Berry's Ferry, Indian Territory, four miles north of Fairland, in August. The exact date will be given later. The Spring River district conference declared some months ago that we would hold a grand reunion of all the Saints that could be induced to come. The same conference also appointed a committee to supply the meals or arrange for a boarding house on the grounds, to be conducted on the coöperative plan. This will relieve all the mothers, wives, and sisters from the burdensome task of cooking, dishwashing, etc. The cooking will all be done by two cooks and their assistants, and meals served on seven long tables accommodating two hundred people. Coöperation means that all concerned will work together to successfully accomplish the end desired; hence all attending will be willing to help as directed by the general committee. We all know by experience that there is truth in the old maxim, "Many hands make light work." We are going to request of every one, where it is practical, to bring a breakfast plate, and if you use coffee, a cup and saucer, and families will bring enough plates for each, and two extra, also bring two or three tablecloths and two tea towels. None of these articles need be your best, but put your names on them. Bring your own toilet articles for your tent use. The committee will pay you market price for flour, produce, chickens, etc., but if you have to haul it very far, better sell near home and bring the money. Your meals will not exceed seven cents and we believe less than six cents. We want to engage two practical, experienced cooks who can furnish recommendations. Any cook who thinks he will fill the place, write to secretary immediately, stating terms for ten days service. The committee on the above arrangements is, O. P. Sutherland, M. S. Frick, W. S. Macrae. Address all communications to,
M. S. FRICK, Sec.
2226 Empire St., JOPLIN, Mo.

PASTORAL.

To the Saints and Fellow Missionaries of the Southwestern Mission:—I find it necessary to write this additional letter. Bro. W. H. Smart, who was appointed to northern Texas, will, by his request, be permitted to labor in Oklahoma until August. I will endeavor to get into my mission soon. Will probably go direct to San Antonio, Texas, and from there endeavor to reach the various points in my field. My address in San Antonio will be 1217 S. Flores street, care of J. P. Neal. Last year I made a request that no discussion be entered into except with the knowledge and consent of the missionary in charge of field where the discussion is to be held. Some have been unwise enough to disregard that request, but I make it again this year, and do so, not with any desire to use the gag upon any, but that the interests of the work be subserved, and that all things may be done decently and in order. And I urge upon those who may have these matters in charge that they be not hasty in challenging, or if challenged, in accepting. There is more lost by haste than by the possibility of us being called slow or cowards. Be sure first that there is a necessity for the discussion, and then humbly and prayerfully proceed. I would advise that no agreement be entered into to hold more than one session each day. Give yourself plenty of time to get your evidences together and the people plenty of time to digest the evidence. We are always placed on the defensive, no matter which side of the question we take. All the different denominations consider us legitimate prey, and *any* means to down us is fair to them, and their champions desire to carry everything with a flourish of trumpets and by throwing dust in the air and not giving us time to clear the atmosphere so the people can see clearly. Insist on having your rights and maintain an honorable controversy, and God will give you victory. Another trick of the opposition is to lessen the number of sessions to be held. I would not consent to less than six on each proposition, if church propositions are to be discussed, and I would advise more. You will then have little enough time to get our faith fully before the people, besides answering the slanderous statements that are always or nearly always made against us and which must receive more or less attention from us in refutation. We are anxious, or should be, for the fullest and freest investigation. Hence the necessity of plenty of time. I never have held but one debate, hence cannot call myself a debater, and while I have had but little experience personally along this line, I believe that there is at least common sense in the above suggestions, so commend them to you for a trial. Hoping that the utmost unity may prevail in the ranks of all my colaborers in their intercourse with each other and myself, I am, Yours in bonds.
HYRUM O. SMITH,
Missionary in Charge.
ST. JOSEPH, Mo., May 28, 1901.

To the Saints and Friends of Ohio District:—Having been placed as sub-missionary of this district, I wish to state that my address is Byer, Jackson county, Ohio. All mail addressed as above will reach me. All those desiring preaching, please let your wants be known, and your requests will be granted so far as practicable. I desire the hearty coöperation of all, and hope the local brethren will occupy so far as opportunity affords, thus assisting to spread the truth of our Master's great kingdom. The general church appointees will please labor as wisdom may direct for the present. Hoping that each may be richly blessed with the Spirit of the Master, and that our labors will be crowned with many "sheaves," I beg to subscribe myself, Your brother and colaborer in the kingdom of God,
V. M. GOODRICH.
May 27, 1901.

To the Saints of Central Nebraska District, Greeting:—Having been appointed to missionary labor in this district, we desire to say to the Saints that we are now starting in for a summer campaign. We propose to commence the use of the district tent in the near future, and shall need funds to defray necessary expenses. Those who desire to contribute can do so through their branch treasurer or by sending directly to Levi Gamet, Inman, Nebraska, or to W. M. Rumel, Clearwater, Nebraska.

We again call attention to the necessity of sustaining the work with your tithes and offerings. These may be sent by draft, post office, or express order, or registered mail to Levi Gamet, Bishop's agent, Inman, Nebraska, and will be duly receipted for.

Those desiring labor in their respective neighborhoods please communicate with us at the above addresses, stating what are the opportunities for getting a hearing.

In order that all may know where the Central Nebraska district is, we will name the counties, as follows: Howard, Sherman, Valley, Garfield, Keya Paha, Rock, Custer, Dawson, north of the Platte, Loup, Blaine, and Brown. Let all the Saints feel that they have an individual interest in spreading the knowledge of a restored gospel among their associates, and be found active in the work "intrusted to all," for wherein we seek to bless others we bless ourselves.
W. M. RUMEL.
LEVI GAMET.

To the Missionaries Appointed to Labor in Texas, and all the Saints in the Lone Star State, Greeting:—Having been placed in charge of the work in this state, I trust we may all labor together in peace and unity as we have done hitherto.

The work is spreading and advancing in many ways throughout the entire church, and I hope to see the time soon come when we will be able to report greater advancement in every avenue of church work throughout the state.

I enter upon the work this year with more confidence and assurance that the master will bless our efforts with greater success than any previous year. My mission address is Oklaunion, Texas.

I hope that all will fully realize the necessity of standing by that which is written as a law unto the church, and be governed thereby, rather than by any manifestation otherwise presented. Let us endeavor to so work that the fruit of our labor will be a gradual development, which is far better than any spasmodic movement could possibly be.

Brethren, please let me hear from you often, that I may know your condition and the demands of the work.
Yours for truth,
T. J. SHEPPARD.
May 30, 1901.

ADDRESSES WANTED.

Brn. James Craig, W. H. Griffin, and S. D. Love are asked to send their post office addresses to secretary of Second Quorum of Elders. F. C. WARNKY, Sec.
2422 Wabash Ave., KANSAS CITY, Mo.

Secretary Fourth Quorum of Elders, Bro. F. E Cochran, Lamoni, Iowa, desires the addresses of Brn. David K. Buttrick, Andrew J. Seely, Henry Walker, Joseph Wheeler.

CONFERENCE NOTICES.

July 27, at ten a. m., Texas Central will meet at Texas Central branch near Hearne. We expect to hold a reunion in connection with conference and desire to make the meeting profitable. All come who can, and as well prepared as you can in every way, especially in spirit. We request all the missionaries to meet with us. Let everyone come to stay over two Sundays. All who come by rail will be met with conveyance at Hearne if they will notify S. R. Hay at Hearne beforehand. E. W. NUNLEY, Pres.

St. Louis will convene in the Rock church, 1240 Glasgow avenue, St. Louis, Missouri, Saturday, June 22, at eight p. m. All members in the district invited and urged to attend. Officers will be elected and other business considered.
JOHN G. SMITH, Sec.

Far West will convene with Kingston branch, Saturday and Sunday, June 29, 30. The ministerial and branch reports and dele-

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gate credentials should be in the secretary's hands one week prior to conference, according to conference resolution. We hope to see a good representation from all parts of the district.

CHARLES P. FAUL, Sec.

MARRIED.

SMITH—COCHRAN.—At the home of the bride's parents, near Dyke, Oklahoma, May 19, 1901, Bro. Samuel S. Smith, of Alpha, Oklahoma, and Sr. Emma M. Cochran, Elder W. P. Pickering officiating After congratulations, a nice supper was enjoyed by the guests. The bride is an estimable young lady, the groom one of our missionaries to Oklahoma, and are highly esteemed by all who know them. Bro. and Sr. Smith left the 20th, with best wishes of many friends, for the home of Bro. Smith's parents, whence they go soon to their new home in Day county, Oklahoma.

DIED.

GREEN.—John Green died May 22, at his home, Council Bluffs, Iowa, aged 69 years. Wife, three sons, and three daughters survive him. He was a native of England, where he joined the Utah church; ordained an elder; subsequently emigrated to Utah; but becoming disgusted with some of the workings of that system, he repudiated the church. In the early 'sixties he welcomed the coming of Brn. Briggs and McCord and built a bowery in which they preached the original faith of the church, and the claims of the Reorganization to that people. He left Utah, located in Council Bluffs, and connected himself with the Reorganization. He was laid away in Fairview cemetery, Sunday, May 26; services at the home. Remarks by Elder F. M. Cooper.

BABER —Grover C., son of Bro. Richard and Sr. Mary Baber, was born at Dow City, Iowa, March 3, 1885, and died at their home May 25, 1901. He was baptized into Christ by Elder C. J. Hunt, May 25, 1896. Funeral services were conducted at the Saints' church at Dow City, Sunday, May 26, 1901, at three p. m., by Elder C. E. Butterworth, assisted by Elder J. M. Baker.

MOLYNEAUX.—Martha Alice Molyneaux, born in St. Louis, Missouri, June 18, 1881; died at Las Vegas, New Mexico, April 21, 1901, aged 19 years, 10 months, 3 days. She was baptized into the church March 29, 1890, and has ever been a zealous laborer in church and Sunday school work. During an illness of about four months she endured patiently and with Christian fortitude the ravages of disease upon her system. As a last resort she was taken to Las Vegas, New Mexico, in the hope that that climate would benefit her, but she fell peacefully asleep about one hour after reaching her destination, death being due to consumption. She was dearly beloved by all who knew her, being of that amiable disposition which made her presence and companionship a pleasure. Her loss is deeply mourned by a host of relatives and friends. She was borne to rest from the Rock church, St. Louis, April 25, loving hands, as a last token of affection and typical of the hope of the resurrection, strewing her grave with a veritable bed of flowers. Funeral services conducted by Elder R. Archibald, Jr., assisted by Elder M. H. Bond.

THE RELIGION OF A COLLEGE STUDENT.

A great many people imagine that the years from seventeen to twenty-two are not likely to be years of natural piety. The world, it is urged, is just making its appeal to the flesh and to the mind with overmastering power, while the experience of life has not yet created for itself a stable religion. Fifteen years ago it was determined in Harvard University that religion should be no longer regarded as a part of academic discipline, but should be offered to youth as a privilege and opportunity. It was then argued by at least one learned person that the system was sure to fail because by the very conditions of their growth young men were unsusceptible to religion. They had outgrown, he urged, the religion of their childhood, and had not yet grown into the religion of their maturity; so that a plan which rested on faith in the inherent religiousness of young men was doomed to disappointment. If, however, the voluntary system of religion applied to university life has proved anything in these fifteen years, it has proved the essentially religious nature of the normal, educated young man of America. To offer religion not as an obligation of college life, but as its supreme privilege, was an act of faith in young men It assumed that when religion was honestly and intelligently presented to the mind of youth it would receive a reverent and responsive recognition.

The issue of this undertaking has serious lessons for the Christian church. It disposes altogether of the meager expectation with which the life of youth is frequently regarded. I have heard a preacher, addressing a college audience, announce that just as childhood was so assailed by infantile diseases and mishaps that it was surprising to see any child grow up, so youth was assailed by so many sins that it was surprising to see any young man grow up unstained. There is no rational basis for this enervating scepticism. The fact is that it is natural for a young man to be good, just as it is natural for a child to grow up. A much wiser word was spoken by one of my colleagues, who, having been asked to address an audience on the temptations of the college life, said that he should devote himself chiefly to its temptations to excellence. A college boy, that is to say, is not, as many suppose, a peculiarly misguided and essentially light-minded person. He is, on the contrary, set in conditions which tempt to excellence and is peculiarly responsive to every sincere appeal to his higher life. Behind the mask of light-mindedness or self-assertion which he assumes, his interior life is wrestling with fundamental problems, as Jacob wrestled with the angel and would not let it go until it blessed him. "Your young men," said the prophet, with deep insight into the nature of youth, "shall see visions." They are our natural idealists. The shades of the prison-house of common life have not yet closed about their sense of the romantic, the heroic, the noble.—*Prof. Francis G. Peabody, in the June Forum.*

HOW TO ESCAPE FROM PURGATORY.

The ceremony in the old South Gate was held to release a spirit from hell, says the author of a delightful paper on Korea, in *Leslie's Monthly* for June.

In the middle of the dense crowd filling the pavilion was a rectangular space. At each end stood a man with big folds of loose cloth in his arms. Beside each of them a woman stood. Around them ran the folds of the cloth, which also crossed the rectangle diagonally. On the folds were Chinese characters, and in the midst of them, in the open space, stood the sorceress, wearing a red shirt with red bands over her shoulders, and long, loose sleeves flopping in the air. With her was an old woman beating big cymbals together. Before them were the widow and son of the man whose spirit was by this ceremony to be released from hell. At one side a woman beat a drum resembling two hour-glasses, and behind her were three great tissue paper figures suspended in the air and waving wildly. These represented spirits. The crowd shunned them awesomely. On the floor before the sorceress was a little table holding two peeled melons, one red, one yellow, some wine in a green bottle, and three green apples, which it was pleasant to think would surely give the little devils cholera morbus. The *diwod*, an ugly, scarred-faced woman, poured out some wine and prostrated herself before the table several times. The son, a well-dressed fellow, did the same, while the sorceress, kneeling down, beat the cymbals to call the devils to the offering. A native told me that the man had been dead four years, that the devils had presumptive rights for three years, but that the deceased could now be got off, provided, of course, the moutong woman was satisfied with her remuneration. When the performance lasted three days, it would often cost $100. The pieces of cloth would be burned, the natives said, to make a ladder for the spirit from hell to heaven. The surplus folds in the men's arms went to the sorceress.

A FAMOUS NEWSPAPER CORRESPONDENT.

There are few if any newspaper men in the United States with a more brilliant record than that achieved by Mr. William E. Curtis, the famous Washington correspondent of the Chicago *Record-Herald*. Among newspaper men as well as among the careful readers of newspapers, it is generally conceded that Mr. Curtis is the dean of the large colony of trained journalists at the national capital. His relations with the eminent men in Washington are so intimate and so personal, that he has an immense advantage over the ordinary correspondent. They give to him their confidence, knowing that he will properly discriminate what should be said and what should not.

The newspaper career of Mr. Curtis began in Chicago in 1872. Starting as a reporter, he worked his way upward rapidly to the position of managing editor, which he resigned to become the Secretary of the South American Commission—a government appointment. While in this position, Mr. Curtis traveled extensively in Central and South America, producing several popular volumes as the literary result of his labors. Later on, in coöperation with Secretary of State, James G. Blaine, Mr. Curtis organized the work of the Bureau of American Republics, and was placed in charge of that organization; and at the World's Columbian Exposition, he distinguished himself by his labors as the executive head of the Latin-American departments. As correspondent of the Chicago *Record*, Mr. Curtis' travels carried him not only into all quarters of the United States, but almost everywhere abroad. His letters to the *Record* from Japan and China were published in book form; likewise his letters from England, Germany, and France, and also those resulting from his travels in Mexico and in South America. A letter from Mr. Curtis is published in every issue of the Chicago *Record-Herald* daily and Sunday.

THE SIZE OF A PENNY.

The only way to determine the size of a penny is to handle it; and even so its circumference will vary according to the quality of each handler's touch, just as the size of the rising moon differs with different eyes.

There are parents who teach their children to be economical by giving them nothing to be economical with; thus enlarging upon the necessity for a right appreciation of something which to the child is nothing. The only way to teach the boy or girl the size of a penny is to give the child one to spend, so that he or she may discover independently its worth in marbles or stick peppermint candy. If you buy him just the quantity of marbles or candy you think he ought to have he will forever remain in ignorance of the value of a penny; also the amount his stomach will hold without a pain; two branches of elementary knowledge most necessary to practical economics.

There is no doubt but American children are given too much money to spend; not because the handling of money makes them extravagant, but because they are not judi-

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(*Established 1860.*)

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ciously limited to the actual requirements of their juvenile pleasures and profit, and at the same time required to render an account of their expenditures. The nature extravagant with money is more than likely to be extravagantly generous and extravagantly kind; indeed, unthinkingly free with his own, no matter whether it be in deeds or money, because that nature knows not moderation and is not at all concerned with little things; therefore, the first step toward restraining his impulse to throw pennies about is attained by showing him how much they weigh when he has to pick them up again. Measure a penny by your own appetite and you will know how big it is.—*The National Magazine for June.*

COUNTRY LIFE.

No social philosopher can consider the increasing love of country life by all classes of people without a thrill at the sociological results—saner living, more robust physical characteristics, a growing love of nature, more wholesome sports, the beautification of the earth, better agriculture—all the things that are the antitheses of upholstery, consumption, obesity, bad temper, nervous prostration, and a despondent theology. The quantity of land that is every year brought into use as gardens or parks is a wide-stretching evidence of the artistic development of the people; for the art of the American people is the landscape gardener's art, however crude its general development may yet be. The time is coming when we shall have the most beautiful continent that man ever lived on.—*From the World's Work.*

MODERN METHODS OF DEALING WITH CONSUMPTION.

It is now definitely established that consumption is a curable disease. Like every other chronic malady, if it is permitted to possess itself of the system and complicate itself with other disorders, it is beyond remedy. But taken in time, and dealt with in its incipient stages, recovery is practically assured. When the character of the microbe became known, it only remained to subject it to the conditions most unfavorable to its existence. Oxygen destroys it. Its deadliest enemies are pure air and light. Half an hour of sunshine is sure to kill it. And the most efficient treatment is, therefore, that which gives freest play to these agencies.

Hence, hygienic and dietetic methods are of the highest importance. Whatever has been done through medication is of slight value in comparison. Therefore, the great results come when patients are merely subjected to a simple and rational regimen whose chief elements are pure air, sunlight, and abundant nutrition under conditions that allow these factors to exert their influence to the greatest possible extent. With the new methods it is no longer held necessary for the patient to seek a climate of the kind that has been supposed to possess some specific property against the disease. The benefits from mild climates are now seen to be due chiefly to the effects of the outdoor life that the climate encourages. But whatever the advantages of such a climate, they are liable to be offset by the depressing influences that follow separation from home and friends, with consequent melancholy. The expense, for the great majority of patients, also bars the way to the change. Therefore, the most desirable treatment, on the whole, is that which keeps the patients near home. This is the conclusion reached by the author of one of the most important works on pulmonary tuberculosis, Dr. S. A. Knopf, of New York, who expresses his thorough disbelief in the specific curative quality of any climate, and therefore would place a sanatorium where it would do the greatest good to the greatest number. He holds that it is essential to the majority of tuberculous patients to be treated and cured in the same, or nearly the same, climate where they will have to live and work after their restoration to health.—*Review of Reviews for June.*

THE PLATONIC LOVE LETTERS OF CHARLES DICKENS.

For more than fifty years an Englishwoman (who is still living) has cherished a little sheaf of letters written by Charles Dickens. These charming letters show the novelist in a new part—that of the successful match-maker. They tell the story of another man's courtship and show how the writer spurred a faint heart into winning a fair lady.

They will be printed—for the first time—in the *Saturday Evening Post* for June 15.

G. K. W.

It is reported that a fond husband on one occasion, when looking over his wife's accounts, found frequently she had been giving money to G. K. W. Perhaps a little jealousy was mixed with his curiosity, when he asked who the man was, and the innocent wife replied that G. K. W. was short for "Goodness Knows What." This is a good story if true; for we presume that many a woman has a habit of writing down in her account book "to sundries" more often than she ought to do. Ellen H. Richards, of the Massachusetts Institute of Technology, contributes an article to the June *Delineator* in relation to household accounts. It contains a great deal of useful information for those women who watch the expenditure of their husbands' money in domestic directions.

THE NEGRO AT HOME.

WHAT THE NEGRO REALLY IS.

A veritable searchlight is turned upon the Negro problem at its center by Prof. W. E. Burghardt DuBois, of Atlanta University, in the *World's Work* for June. Prof. DuBois, himself a Negro, has taken the Black Belt of Georgia, where the black population is densest, as a particular locality, and tells frankly of the real Negro as he is at home. The movement to the country and its reaction, the growing ownership of land, family and home conditions, the heritage slavery has left the Negro, his shiftlessness, his good-nature; in fact, a glimpse of the inner heart of the man is given. The text is illustrated by some remarkable pictures made by Mr. A. Radclyffe Dugmore.

"Slave ancestry," says Prof. DuBois, "and a system of unrequited toil have not improved the efficiency or temper of the mass of black laborers. Nor is this peculiar to Sambo—it has in history been just as true of John and Hans, of Jacques and Pat, of all ground-down peasantries. Such is the situation of the mass of the Negroes in the Black Belt to-day, and they are thinking about it. Crime and a cheap, dangerous socialism are the inevitable results of this pondering. I see now that ragged black man sitting on a log aimlessly whittling a stick. He mutters to me with the murmur of many ages when he says: 'White man sit down whole year; Nigger work day and night and make crop; Nigger hardly gets bread and meat; white man sittin' down gits all. It's wrong.' "

ADDRESSES.

C. R. Duncan, 655 East Willamette street, Colorado Springs, Colorado.

J. S. Roth, 1011 Summer street, Grinnell, Iowa.

J. R. Sutton, Box 294, Fairbank, Iowa.

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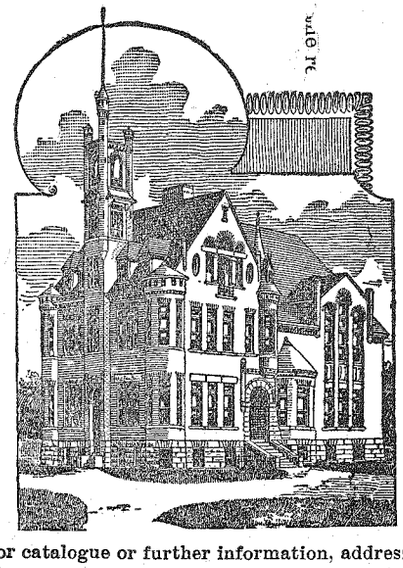

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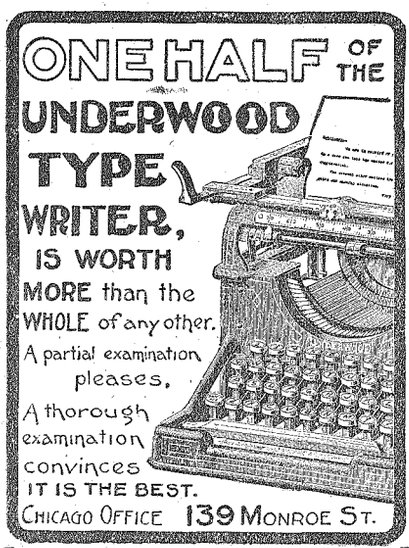

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 12, 1901.

THE CHURCH OF CHRIST AND DISCUSSION.

STILL WAITING.

When Elder Wight replied to the remarks of Elder Haldeman, Presiding Elder Richard Hill made a request of Elder Alexander Smith that the discussion of the differences between the Church of Christ and the Reorganization be continued. Bro. Smith promised to lay the matter before the conference and "let us know." More than three weeks have passed and still no word. What is the trouble? Surely the Reorganization with its vast array of ministerial talent is not afraid to continue the discussion, no, surely this ruthless pursuer of Brighamites, Campbellites, etc., will not turn tail when it comes to "discussing" with a few "Hedrickite" elders. No! indeed. Let us hear from you—please.—*Evening and Morning Star*, May 15.

The request of Elder Richard Hill made to Elder Alexander Smith, was by him placed in the hands of President Joseph Smith, president of the conference; and the discussions had between Elders Hill and Wight, and Elders Halderman and Wight, occurring during the last week of conference, President Smith put the request before the body, and it was turned over to the Independence branch, for their consideration and action.

We supposed that some of the "Hedrickite" brethren were present and took notice of said action.

Whether the Reorganization is afraid to discuss with a few Hedrickites or not remains to be seen.

Elders Hill and Haldeman both attacked the baptism for the dead theory, when both knew that the Reorganization did not teach nor insist upon a belief in it as an essential prerequisite to salvation.

Just why Elders Hill and Haldeman should attack this doctrine when allowed to address the assembled church at Independence we are at a loss to discover; when there may be other and more difficult questions of difference existing between the two bodies. Had the conference been composed of representatives of the Utah Mormon Church it would seem to have been more appropriate for them to have pursued the course they did.

Elder D. W. Wight was selected to review what Elders Hill and Haldeman presented for the reason that he is a young man of a good and sober habit of thought, who would give a fair review without resorting to abusive or recriminating statement. Besides, he was a comparative stranger to the "Hedrickite" brethren and had no previous prejudices in himself to contend with.

Elder D. W. Wight's statement that the building of the temple is or was a "secondary consideration" upon which the *Evening and Morning Star* makes unfavorable comment we leave to Bro. Wight himself, as we did not hear the remark, and do not know in what connection it was made.

We presume that the brethren at Independence are both able and willing to stand on the defensive of the faith when it is needed. At all events it is with them to decide; for we gave Elder Hill's note to Elder W. H. Garrett, one of the officers.

PERSONAL RIGHTEOUSNESS.

The foundation of all real success lies in right conduct.

Nothing is permanent that is not right.

Purity of life is essential to the reception of divine wisdom; and in proportion to the extent we are willing to heed the commands of God as they are given to us, will we be able to develop in discernment of his mind and character. In the revelations given from time to time, the thought is constantly emphasized that righteousness of character is the basis of acceptance with God. As we attain this, we are enabled to accomplish other things demanded of us in the progress of the work. Much that men do may be brought to what they consider a successful issue without regard to personal righteousness. In so acting they flatter themselves with the thought of success, honor, renown, and power. But the fondest hopes of the human soul, based upon such premises, must ultimately give place to disaster and despair. God's laws are immutable and supreme, and everything out of harmony therewith must eventually suffer defeat. We are laborers with him to the degree that we are able to think as he thinks, to reason as he reasons, to act as he acts. Upon this point the Lord has said:

> Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion. Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.—D. C. 11: 3, 4.

The spirit of this statement ought to be pressed upon our attention at every turn, reiterated in our hearing, and thoroughly ground into our lives, until we fully realize the fact that nothing evil can harmonize with the mind of God. Every incorrect thought, every wrong conception, every unholy act, prevents us to that degree from accomplishing work that will meet with his divine approval. In spite, however, of all that God has said regarding the nature of his work, and the manner of life demanded of his people, it seems to be the most natural thing in the world for us to overlook the duties of the present, in our zeal for the wider developments of the future. We reach for things beyond us with the simplicity of a child that cries for the moon; and would be about as capable of managing some things for which we long as would the child to take care of the moon, were it placed within its grasp. It is a grand thing to be called as a colaborer with God; but it is a grander thing to be able to so work, that the beauty of his designs shall not be spoiled by unwise and hasty effort upon our part.

At the present stage in the history of the world and the church, conditions are appearing before us, awe-inspiring in their character. Only as we may be ready to meet everthing that may arise with a supreme degree of humility, an earnest reliance upon God, and a determination to be diligent in the study of his laws, ought we to feel any degree of safety. Righteousness is always in demand, and none are too poor to possess it. No power, however great, can prevent our association with God when clothed with this saintly robe. Without it the soul is weak and helpless, though classed among the princes of the earth.

While we cherish the glorious ideal of a government where peace and harmony reign, where no wrong or oppression may exist, where everything conduces to the best good of the individual, let us remember that

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so long as we are disposed to deal dishonorably with a brother, so long as we cherish any degree of malice, and are not willing in every way to do as we would be done by, it will be impossible for us to live under such conditions. If we would be free from sin, we must banish it from us. If we desire the society of Saints, we should be Saints. If we wish to be dwellers in Zion, we must be pure, for Zion is "the pure in heart." God will take care of his part of the work, shall we be ready with ours? While some are called to various positions of service in the government of God, all are called to be righteous citizens, and if with an eye single to the perfection of our characters, the glory of God, and the good of man, we continue to faithfully occupy in the positions assigned us, there need be no fear of the results.

FOR GRACELAND? YES.

The following letter handed us by Bishop Kelley illustrates how easy it is for those who are used to sacrifice and self deprivation to meet the demands these make upon them.

How many will go without the equivalent of the sister's new dress for the college? How many? Who?

COTTAGE GROVE, Lane Co., Oreg.,
May 29, 1901.

Dear Sir:—Seeing your trouble for the want of money for the college, I thought I would send you two dollars. I am very poor and have no money but what my friends give me; but I thought I would not get me any new dress this summer, but would send the money to the college. I hope that you will excuse my bad writing, as I am getting old and can't hold my pen very well. If I live until the 20th of next July I shall be ninety years old. From your sister.

LAURA M. OLIVER.

THE following appeared in the Nauvoo *Rustler* for June 4, 1901:

THIS SETTLES IT.

A pamphlet is said to be published by A. C. Schroeder of Salt Lake City, Utah, making several charges against the original L. D. S. Church, and states that Joseph Smith, while living in Nauvoo, was the husband of eighty wives. It certainly looks like a pipe dream, to listen to, or read such stuff, when dozens of men are living in Hancock and Lee counties today who knew Joseph Smith and who knew that he was the husband of but one wife.—Montrose, Lee Co., Iowa, *Journal.*

THE following from the *Burlington Hawkeye* of date of May 11 is interesting to Latter Day Saints:

IMMERSED IN THE RIVER.

A little knot of quiet people on the levee, just south of the Diamond Jo boathouse, attracted the attention of loungers and news gatherers about eight o'clock last evening. A handsome, stout, elderly gentleman was seen to lead a young lady out into the stream. After pronouncing a few words, he immersed her in the chilly current. The brief and simple ceremony was repeated six times, five young ladies and one young man receiving baptism in the form in which it was administered in earliest times. The elderly gentleman was Elder J. S. Roth, who will conduct services at the church of the Latter Day Saints on Thirteenth and Locust streets today. The young people have been accepted as members of the congregation.

IN another place we noted a letter which Bishop Kelley received regarding the college debt, and here we present another which he received since:

NAPONEE, Neb., June 8.

Bro. E. L. Kelley:—About one year ago you preached a sermon at Stewartsville, Missouri. You spoke of the college debt. I was at the conference in 1894, and when the vote was taken to build the college I voted yea; and when I read Bro. Hilliard's article in the HERALD of June 5, I went straight to the bank and got draft for twenty-five dollars payable to E L. Kelley, which you will find inclosed. Hoping the debt will be paid, I remain, Yours in gospel bonds,

WILLIAM A. MOORE.

EXTRACTS FROM LETTERS.

Bro. F. G. Pitt writes from Pittsburg, the 6th inst.:

We find the Saints very kind in caring for us, and we have every reason to believe we shall like our mission. We may have to devote most of our time to this city, as Independence takes away another one of our leading men. As a result Pittsburg branch is at present without a presiding elder. We are encouraged in the hope that the way is opening up for the erection of our new church this summer. I had the pleasure of preaching in the Congregational church in McKeesport last Sunday evening. I had excellent liberty and good interest. I am promised the church two nights next week. McKeesport is only about eighteen miles from Pittsburg and connected by trolley cars. We have hopes of opening up the work there. Mr. Cadow is a friend to the work, and I think will soon be with us.

Bro. J. B. Carmichael in sending notice of the death of Bro. J. M. Putney, says:

Bro. Putney was conscious to the last minute, almost. His death came to him without fear or tremor—he passed away as if going to sleep. Sr. Putney and daughters keenly feel their loss. We feel that He who gives comfort will now remember them.

Bro. T. W. Davis, writing from Burke, Idaho, June 6, says:

I have engaged the schoolhouse for Sunday evenings, and intend to start preaching here. I do not think any of our men have been here before. Thought I would like to tell the people what I know.

EDITORIAL ITEMS.

Facts About the Filipinos is the title of a bi-weekly periodical published at 12 Otis Place, Boston, by the Philippine Information Society. We have received number 1 of volume 1, entitled "The Islands and the People."

Dr. Harper, of the University of Chicago, after sweeping in everything in sight, is looking for other worlds to conquer, and has gone to Europe with his plans, and will establish a branch of the University in Paris, by forming a girl's school.

Original Articles.

"ZION AND HER LAW."—NO. 4.

BY JOSEPH FLORY.

In section 101: 1 we find promises of blessings for obedience and threatenings of punishments for disobedience. In section 101: 2, God gave a commandment that they should organize themselves and appoint every man his stewardship, that every man may give an account unto the Lord of his stewardship which is appointed unto him. In paragraphs 3 to 8 a number of individuals are named and their particular stewardships specified, which were appointed unto them and their seed or house after them, inasmuch as those receiving the stewardships were faithful. The stewardships were to be a blessing to them and their seed after them, thus seemingly establishing a sort of lineal or hereditary right in this respect. But the language will no more convey such a right, irrespective of faithfulness and other qualifications, than we find for lineal or hereditary right to the offices of the leading elders and members of the leading quorums of the church, as taught in section 124: 7. And nothing is more natural than that the sons of those high in authority, either in spiritual or temporal affairs of the church, should be more or less associated with, or at least acquainted with, the affairs of their fathers, and would naturally be better qualified to take the places of their fathers than anyone else, provided, however, that they were faithful in the sight of God.

And again, a commandment I give unto you concerning your stewardship which I have appointed unto you; behold, all these properties are mine, or else your faith is vain, and ye are found hypocrites, and the covenants which ye have made unto me are broken; and if the properties are mine then ye are stewards, otherwise ye are no stewards. But verily I say unto you, I have appointed unto you to be stewards over mine house, even stewards indeed.—D. C. 101: 10.

Webster defines a steward as being "one who manages the domestic concerns of great families." Here we have a man or a number of them in different departments, appointed to manage the affairs of the storehouse of the Lord, and the Lord declares that they are stewards indeed—in every sense of the term—and if stewards indeed, the properties are not their own, as in the case of the other class of stewards; and if not their own property, then as a matter of course they have no right to any part of it, or the increase that may accrue in the management of the same, but they were to have a just recompense for all the labor done. (See sec. 42: 19.) Hence the command to cast all the increase into the church treasury, to become the common property of the whole church. (81: 4.)

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And again, there shall be another treasury prepared and a treasurer appointed to keep the treasury, and a seal shall be placed upon it; and all moneys that you receive in your stewardships, by improving upon the properties which I have appointed unto you, in houses or in lands, or in cattle, or in all things save it be the holy and sacred writings, which I have reserved unto myself for holy and sacred purposes, shall be cast into the treasury as fast as you receive moneys, by hundreds or by fifties, or by twenties, or by tens, or by fives, or in other words, if any man among you obtain five talents let him cast them into the treasury; or if he obtain ten, or twenty, or fifty, or an hundred, let him do likewise; and let not any man among you say that it is his own, for it shall not be called his, nor any part of it; and there shall not any part of it be used, or taken out of the treasury, only by the voice and common consent of the order. And this shall be the voice and common consent of the order: that any man among you, say unto the treasurer, I have need of this to help me in my stewardship; if it be five talents, or if it be ten talents, or twenty, or fifty, or an hundred, the treasurer shall give unto him the sum which he requires, to help him in his stewardship, until he be found a transgressor, and it is manifest before the council of the order plainly, that he is an unfaithful and an unwise steward; but so long as he is in full fellowship, and is faithful, and wise in his stewardship, this shall be his token unto the treasurer that the treasurer shall not withhold. But in case of transgression the treasurer shall be subject unto the council and voice of the order. And in case the treasurer is found an unfaithful, and an unwise steward, he shall be subject to the counsel and voice of the order, and shall be removed out of his place, and another shall be appointed in his stead.—D. C. 101:12.

This latter quotation is in perfect accord with the quotation we have already made from section 81:4, but is more explicit and full as to the nature of the rights of the members of the order of Enoch to the properties of the church, i. e., that they, if necessity requires, may draw on the treasurer for means to assist them in carrying on the business of their several stewardships, until proven unfaithful and unwise, and how they as well as the treasurer are to be dealt with if unfaithful or unwise.

Now notice that those in the order of Enoch, if not faithful, would lose their office and standing in the church; and as the bishopric was to be in that order, the same rule applies as given in section 64:8, wherein it is declared if not faithful in their stewardship they should be condemned and others placed in their stead in their office, and in charge of the properties of the church or their stewardship. We have shown that persons who are stewards over their own properties cannot be deprived of their stewardship or inheritance, even if disfellowshiped. It will be seen that those who have stewardships in the order of Enoch were of a different class, and subject to a different rule, or could be removed from their office and others placed in their stead, and be subject to the penalty—whatever that may be—of being turned over to the buffetings of Satan, while the others were under none of those penalties, so far as we can learn.

In latter clause of section 101:10 the Lord refers to the command found in section 70:1, where certain ones were appointed and commanded to take charge of or become stewards over the revelations and commandments already given and yet to be given, and to manage the concerns thereof. From the language used we understand that all the increase accruing to those in charge of the revelations as their stewardships, more than was necessary for their support, was to be cast into the storehouse of the Lord; but the revelations themselves were not to be given unto the church nor to the world, but were in their charge; that "an account of their stewardship would be required of them in the day of judgment."

The persons named in section 70:1 were members of the three quorums organized into the order of Enoch, and the property was church property, which makes us safe in concluding that the stewards and stewardships all were under the same general rules and regulations as the order of Enoch, although they were to be kept separate from the other property of the church. A superficial reading of what follows in paragraph 3, same section, would likely lead us to the conclusion that all men who receive a stewardship would be subject to the same law—that of giving all the increase into the church treasury. Let us see whether such conclusion is tenable:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea; neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things.—D. C. 70:3.

This sweeping declaration includes every man who has a stewardship in the church and kingdom of God. In the opening paragraph of this section the Lord declares:

Behold and hearken, O ye inhabitants of Zion, and all ye people of my church, who are far off, and hear the word of the Lord, which I give unto my servant Joseph Smith, Jr.—D. C. 70:1.

Certainly there is something to be revealed of universal importance and application to all in the church. What is it? Certainly not the theory that all who have a stewardship must give all their increase into the church treasury, for we have found "a standing law forever" in section 106, which only requires one tenth of the increase, annually, of those who come under its requirements. We have found the one being stewards over their own property, and the others "stewards indeed" over the Lord's property—the storehouse of the Lord, including the revelations mentioned in section 70. The Lord says in paragraph 1, section 70:—

An account of this stewardship will I require of them in the day of judgment.

And this universal principle will certainly apply to paragraph 3, where the Lord says:

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God.

See also section 101: 2; 42: 9; and 72: 1.

If we remember aright, this is the first time this principle of requiring an account of their stewardship in the day of judgment was declared, or as we would understand it, giving an account, both in time and eternity, as definitely stated again in section 72:1, just referred to above. Thus, by rightly dividing the word of truth, we have a perfect harmony in all its parts; but if we insist that this same rule or law must apply to the increase of all who have a stewardship, whether of a similar character or not, we will have a conflict between the different revelations which cannot be harmonized in any other way ever brought to notice of the writer.

We have now found two classes of individuals, one of which may be called the private members or citizens of Zion, the other the official members or citizens of Zion, whose privileges, duties, and obligations are in some respects radically different, yet all are under the rules and regulations of the same general law of consecration. The one class pays one tenth of the increase, the other turns into the general storehouse all of the increase, but receives a just recompense or remuneration for services. We see nothing to prevent those who compose the order of Enoch from having an inheritance and being stewards over it as their own property, the same as the members, and of course it and all their increase over and above their needs, either from their inheritance or as a compensation for services rendered would be subject to the rule governing that class of stewardships. See section 58: 8, 9, where some who are in the order of Enoch were to have an inheritance. The order of Enoch, or official members composing it then as will be seen, have charge of all the public property of the church, or the commonwealth of Zion, whether it be houses and lands, or cattle, or mills, or mercantile institutions, or foundries, or factories, machine shops, hotels, telephone or telegraph lines, electric light plants, railroads, etc., etc.; all these industries will be carried on for the general welfare of the whole church. Managers and employees will all receive just and

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fair compensation for services rendered, and goods sell at such prices as will pay all expenses, and leave a safe margin of profit, which profit or gain will become the property of the whole church, to be used as wisdom and the voice of revelation may direct.

Reader, can you see in this system the hand of God—a God of infinite wisdom and love for his people, those who are willing to make every sacrifice which he may require at their hands, in order to receive his blessing? Such a system, which certainly is far superior to anything now extant in the world, when once in successful operation, would attract the attention of the world, and God has declared it will.

> For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones.—D. C. 64: 8.
>
> But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.—D. C. 102: 9.

And thus Zion verily would become "independent above all other creatures" (men-made institutions or governments) "beneath the celestial world" (sec. 77: 3).

Now, reader, what part will we take in this great work? Are we ready to fall in line and work with God for the consummation of so desirable an end? If so, he is ready to work with us for its accomplishment, and he has said he would hasten his work in its time. In section 118: 1 and 119: 4, and in HERALD for 1899, page 478, one of the bishopric, in an excellent article under the head of "The Gathering," says:

> I thought we should proceed, as the hastening time had come, to set the law in operation and accomplish God's purpose as soon as possible.

But remember the terms are of God's own appointment, and they must be made our choice if we wish to receive his favor.

> I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81: 3.

If we do not wish to choose his plan, we can stand aloof. But, remember, God has declared that he will not "spare any that remaineth in Babylon" (sec. 64: 5).

Reader, if the hastening time has come, are you ready to help hasten the work of God? May God help us to do our duty.

We shall now consider tithing as applicable to the church in its scattered condition. We stated at the beginning of this communication that we did not expect to any great extent, at least, to treat upon the obligations we are under to the law of consecration in the present scattered condition of the church, yet we will present a few thoughts along that line, by first tracing in part the history of the application of that law, both in the old church and in the Reorganization.

In the old church at one time, as already referred to, the teaching of the bishop was that the paying one tenth of what a man owns was to be the beginning of tithing, and one tenth of the increase annually thereafter.

In the Reorganization the epistle of the Twelve in 1861 set forth that the law required first the surplus as a beginning of tithing, and one tenth of our increase from time to time, referring directly to the law itself as found in section 106 (Tullidge's History, pp. 637–640.) Six years afterwards we find that they concluded it required one tenth of the properties of all who possessed a surplus and afterward one tenth of their interest annually. (Tullidge's History, page 675.) The tract entitled "Tithing," as issued by the church some years ago, was plain and in harmony with the law itself; surplus first, and one tenth annually afterwards, to be observed in Zion and her stakes, and that it was to be the means whereby an equality should be brought about. In 1878 the conference resolved that the law of tithing was now in force, making no exceptions as to its surplus clause. See minutes of conference for 1878, in HERALD, October 1, pp. 293, 294. In a sermon by one of the bishopric, published in HERALD for January 13, 1883, we are taught that the surplus clause is not applicable to the church now, nor will it be unless again so commanded; while in HERALD for June 12, 1886, page 362, the Bishop says the surplus clause will be in force when we gather to Zion. The Bishopric has admitted that a variety of ways have been set forth for observing the law of tithing. HERALD for March 1, 1884, page 141. And although the Bishopric has for a number of years past been advocating the theory that the paying of one tenth of what a man possesses is proper for a beginning of tithing, with one tenth of the increase annually thereafter; just the same theory as taught in the old church by the Bishop, when from the dissatisfaction then existing the question was asked of the Lord, "How much is required as a tithing," and the answer was given as found in section 106.

We need not wonder that such questions and thoughts as, "Will some one please explain," as found in HERALD for 1899, p. 668, and the very sensible remarks following it are agitating the minds of the Saints, and will continue to do so until something more in harmony with the law is presented in defense of the one-tenth-of-all-a-man-possesses-as-a-beginning-of-tithing theory than we find the writer has done who in HERALD for 1899, page 720, wherein an attempt is made to answer the question, "Will some one please explain." The writer says,

> It seems to me that the only safe position on the tithing is to interpret the word *surplus* to mean one tenth. The word *tithe* means tenth. To begin our tithing would be to pay the Lord what we owe him, and as he requires one tenth, that would be our just obligation to commence with.

He gives no reference or quotations from Doctrine and Covenants to sustain the idea. The statement that to him it seems the only safe way to interpret the word surplus, is to interpret it to mean one tenth, "seems" to me to be merely an assumption, inasmuch as he has as yet failed to find one sentence in all the revelations given on the subject that could be thus interpreted, and yet be in harmony with the designs and purposes of the law as found in Doctrine and Covenants, and explained in section 106, given at a time when a theory was entertained in the old church such as is now advocated in the Reorganization, and which did not then nor does it now prove satisfactory. Genesis 14: 20, as found in common version of the Bible, proves nothing one way nor the other, as to what is to be a beginning of tithing. It simply says, "He gave him tithes of all." But if we go to Hebrews 7: 1–4, we find that Abraham gave a tenth of the spoils he had captured from those with whom he had just been at war. And it does not say whether or not it was his first or the beginning of tithing for Abraham. We find the same event more fully given in the Inspired Translation, Genesis 14: 17–39, and from which we shall prove that Abraham paid tithes only at the time mentioned in Genesis 14: 20, common version, on the spoils taken in war, and which was an increase subject to be tithed according to the law in Doctrine and Covenants, section 106. And we shall take Abraham's case to prove the correctness of our position on tithing, as set forth herein, instead of its proving something to the contrary, and something which cannot be proven from Doctrine and Covenants. If we examine the history and character of Melchisedec, as found in the reference given in Inspired Translation, we shall find that he and his people were practicing an order of things like described in Doctrine and Covenants section 36, i. e., the order of Enoch, and which is also found described in Genesis, seventh, Inspired Translation. Abraham, being a servant of God, was doubtless practicing that which was required by that same order, which order we find occasional glimpses of in the history

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of God's people, as already referred to in Book of Mormon, also mentioned in Acts 4: 32–37, and 5: 1–11, and again revealed in this dispensation. Those whom we have already shown were commanded to organize into the order of Enoch, and whose work was to bring about the same condition of affairs as we believe all those other instances mentioned were working to bring about, and without question were all working under the same general law, even the law of consecration.

Believing our premises to be correct, and that our conclusions are in harmony therewith, we shall see if we can prove that the case of Abraham sustains the claims which we have all along made, that section 106 is the explanation of what had previously been given, and that the former commandments will and do harmonize with section 106 when properly understood.

> And this Melchisedec, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God: him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.—Gen. 14: 36–39, I. T.

We find that Melchisedec was the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. He must have been a bishop, at least he was engaged in the bishop's office. And if the reader will carefully examine the fourteenth chapter of Genesis, from verse 17 to the end of the chapter, he will find, as we have already stated, that Melchisedec was at the head of an established institution, or a people that were established in the institutions and laws of God—the church of God. And Abram also had long been in the service of God so that we shall first assume and then prove that he was only paying tithing on his increase, and consequently had already complied with the law which required all of his surplus. In verse 20 we are informed that,

> Abram gave him [Melchisedec] tithes of all he had taken.

Nothing is said about the property he had before the war. See verses 1–15. In verse 39 we read:

> Wherefore, Abram paid unto him [Melchisedec] tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

Notice the word *wherefore*, in beginning of verse 39. Webster defines "wherefore" to mean "for this reason;" for the reason of something just stated, and that was that—in our modern phrase—Melchisedec was a bishop, wherefore Abram paid to him tithes, one tenth, not only of that mentioned in verse 20, but "of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."

If we view this statement in the light in which we have presented this matter all along, we shall find that he paid tithes, or one tenth of the spoils taken, as mentioned in verse 20; and that he had also, as described in verse 39, been paying tithes, one tenth, of all that God had given him more than he had need since he had, as required by the law given in Doctrine and Covenants 106: 1, placed himself under obligations to the law of tithing, by consecrating his surplus, if he had any, as a beginning of tithing, and then one tenth of his interest—increase—or, as it says, of all that God had given him more than he had need. This statement certainly is in perfect harmony with the law as found in section 106 and elsewhere in Doctrine and Covenants, and to the writer's mind cannot be harmonized in any other sense than that it was the increase over and above his needs that was being tithed. This law has often been attempted to be construed and made to convey the idea that one tenth of all a man possesses is the proper beginning of tithing, by referring to the case of Abram in Genesis 14: 20, which, however, when we take the Inspired Translation, proves just the reverse.

"Then who is to determine the question of excess?" When Zion is redeemed, and the time comes for God's "commandments concerning Zion and her law [to] be executed and fulfilled," there will be a way of determining that matter; for when we go and take our money or property to Zion, or any of her stakes—the only place or places where the law in its fullness both of letter and spirit can be or ever was designed to be executed—we shall there find a bishop, to whom we shall give an account of what we have to consecrate, and of our wants and needs and circumstances, families, etc. And if we can agree with him as to how much or how little, if any, is surplus, we can without further trouble settle the matter satisfactorily. But if we cannot agree, then the matter must be laid before a council of twelve high priests, who, as disinterested parties, can adjust the matter. See letter of Joseph Smith to the bishop, already quoted in this article.

But says one, Did not God speak to the Reorganization in 1861 (D. C. sec. 114), and instruct them to execute the law of tithing? What are you going to do with it?

Certainly he did; and what do you want us to do with it? Certainly not to place a construction upon it that will conflict with other revelations already given. We have shown that in Zion and in her stakes alone can the law of consecration be fully carried out. God has instructed us that his commandments concerning Zion and her law were to be executed and fulfilled after Zion's redemption, which was not in 1861, neither was it accomplished up to 1899. Then what can we do with it, so that it will harmonize with those formerly given, and which we have already been examining and harmonizing? To the writer's mind, all that could be claimed for it, or that was ever designed to be understood, would be to teach the Saints the spirit of the law, which was to give of their means for the use of the poor, and for any and all church purposes that were required in our scattered condition, as far as they could do so in justice to themselves and those dependent upon them for a support, leaving every man to act on his agency, acting honorably before men and conscientiously before God in this respect. To us it seems that the attempts made to apply a rule requiring a definite amount to be paid have been a source of contention and confusion upon the subject. If each were left to act on his own responsibility, it would give each the opportunity to exercise his selfish propensities; but better that than to urge the observance of a rule that is unequal in its requirements, or be more burdensome on some than on others, and which never will, neither in Zion nor elsewhere, answer the designs and purposes for which the law was intended—*i. e.*, make them equal—nor even approximate towards it.

Let us illustrate: Suppose two individuals come into the church whose circumstances are about alike, so far as family support and necessary expenses are concerned. One is worth $10,000; the other one is worth $1,000. Under the rule above stated, one owes and pays one thousand dollars, and the other one owes and pays one hundred dollars. After paying this, one has $9,000 left, the other $900. As before being tithed, one has ten times as much as the other. How much nearer are they equal after being tithed than before? Not one particle. And certainly the one who paid the one hundred dollars was less able to do so than the one that paid the thousand dollars, for the latter was still in much better condition, financially, after being tithed, than the other was before being tithed. The parable of the twelve sons, in Doctrine and Covenants 38: 5, 6, teaches contrary to such a system, and we could give quotations from the writings of some whose standing in the church should have been of weight on this matter, who with the writer claim that such a system is unequal, is harder on the poor than the rich, and consequently is not in harmony with God's ways,

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who says, "Are not my ways equal?" Ezek. 18: 29.

We do not wish to be understood as charging anyone in the past with wrong motives, or a willful desire to teach wrongfully; neither do we wish to deny but what many have been blessed in complying with the various teachings given; but they have been blessed upon the same principle that many who are now Saints were blessed while connected with the various churches in christendom, while living up to the light then in their possession, were blessed for their sacrifice and good motives. When Zion is redeemed and we gather there, we will have to meet the requirements of the law as given in section 106, whether or not we have complied with the present system as now taught; but we will in no wise lose our reward for what we have given to the church. We believe the reason which was assigned by the Lord in associating the twelve with the bishopric in the revelation of 1861, as explained in section 122: 5 *i. e.*, is to quite an extent true today, judging from the different opinions on that subject which are being advanced in the church papers, and from the resolutions lately adopted by the conference of Southern California district. (*Ensign*, November 30, 1899, p. 8.) See also paragraph 6 of section 122.

The Lord, in section 122: 6, stated that the law given in section 42 "is as if it were given today," etc. (given April 15, 1894). It shows that we are and have been for years in some respects in the same condition the church was for a short period between the time of the giving of the law in section 42 (given February 9, 1831), and May, 1831, the time they were commanded to organize. (See section 51.)

The instructions to them then, as given in section 44: 2, 3, were to be faithful in preaching, etc., and in course of time they would have power to organize according to the laws of man, and eventually be enabled to keep the laws of God, etc. And in the meantime that they must

> visit the poor and needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.

Today we have a number of revelations relating to the law of consecration which cannot be carried out until Zion is redeemed. The commandment given in 1861 evidently must be construed to mean that we must work along those lines marked out by the law previously given in section 42 and elsewhere, just so far as we can; take care of the poor, preach the gospel (which takes means), purchase the lands specified in Missouri by revelation; in fact, observe all the commandments referred to in section 117: 11, and which teaches a gathering into the regions round about until it shall be otherwise given. The question now is, Are we going to stay just where we are, or shall we make a move all along the line, according to the instructions given by the Spirit to come up higher. God's laws all being of an elevating nature, the more of them we observe the higher we will ascend in the scale of perfection, or the nearer we will approach unto him.

(To be continued.)

Selected Articles.

GEOLOGY AND THE DELUGE.

REMARKABLE GEOLOGICAL DISCOVERIES IN CENTRAL ASIA AND SOUTHERN RUSSIA, SHOWING THAT THE NOACHIAN FLOOD IS A SCIENTIFIC POSSIBILITY.

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(From McClure's Magazine for June. By permission.)

That about 4,000,000 square miles of North America and 2,000,000 in Northwestern Europe were once covered with ice a mile or more in depth, is one of the most widely known facts of geology. . . . As Asia, like North America, stretches toward the North Pole, and faces a great sea on the east, I naturally expected to find there evidences of a glacial period similar to that in this country. But, contrary to all my expectations, I found no sign in Central Asia and Southern Siberia of glacial work. On the contrary, the geological conditions I found were such as are only to be explained by an extensive submergence of the region where the Scriptures and tradition locate the Flood which destroyed the whole human race, excepting Noah and his family. . . .

NO GLACIAL PERIOD IN CENTRAL ASIA.

Starting from Peking, we went inward 200 miles, and ascended the eastern border of the great Mongolian plateau near Kalgan. We were here in almost the same latitude as that of New York City, and in a mountainous district from 5,000 to 6,000 feet above the sea. But we found there no signs of the glacial period. We then went to Port Arthur, and made a north-and-south section through the center of Manchuria to the Amur River, and thence up the river to about latitude 54° N., being, at Chita, 2,500 feet above the sea, and at the eastern base of the Vitim plateau, whose general level is 5,000 feet. But though we were here sixteen degrees farther north than the southern point to which the ice extended in the valley of the Mississippi, we could find no signs of the glacial period.

We then crossed the Vitim plateau to Lake Baikal, and, after touching the Yenisei River, at about latitude 56°, proceeded to Omsk, on the Irtish River, where we turned to the south, and for 1,400 miles drove in a Russian tarantass along the northwestern base of the Alatau Mountains to Tashkend, and thence, through Samarkand, Bokhara, and Merv, to the Caspian Sea. In reality, this entire trip from Lake Baikal to the Caspian Sea is at the base of the mountains which border the great plateau of Central Asia. The distance traversed at their base was more than 4,000 miles. To the southeast of us, mountain peaks from 10,000 to 16,000 feet were constantly in sight, all glistening with the dazzling brightness of miniature glaciers and extensive snowfields. To the northwest, however, there stretched a continuous plain as far as the Arctic Ocean, except where interrupted by the Ural and some minor mountains. But we found no indications that glaciers ever extended out from the mountain valleys crossed. . . .

EVIDENCES OF A GREAT SEA AROUND MT. ARARAT.

On the contrary, throughout this entire region we were confronted with the evidence of a great subsidence of the land which had taken place in recent geological time, and which, in date, would correspond roughly with that of the glacial period in North America. For several hundred miles, while driving through the region south of Lake Balkash and the Aral Sea, we were evidently upon a terrace of the fine loam which is called loess, about 2,500 feet above sea level. Indeed, at different elevations this loess extends continuously in a broad shelf along the base of the mountains, from the Irtish River to the Caspian Sea, and is found in extensive level areas over various portions of the Caucasus and Northern Persia around the base of Mount Ararat; while the so-called "black earth" of Southern Russia is a deposit of the same material, and probably of the same age, 100 or more feet in thickness. The distribution of this loess is the key to the whole situation. . . .

It can be easily cut with the spade, and caverns excavated in it make comfortable and permanent dwelling-places. The bluffs at Vicksburg, on the Mississippi River, consist of this deposit, and during the celebrated siege of that city the people found safety in caverns excavated along its side. In China millions of people live comfortably in such excavations.

Our trip through Eastern China took us through innumerable villages

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thus constructed. In some places in China the loess is 1,000 feet in thickness, and houses may be seen on the slopes one above another. . . . All Northeastern China proper is enveloped in this deposit. It is the sediment gathered from the loess which renders the great rivers of China so turbid and gives appropriateness to the name of the Yellow Sea. When forty miles out from land, the traveler upon this sea will meet with a sharply defined line, on one side of which is the clear ocean water, and on the other side water which is fairly opaque with the heavy load of sediment brought in by the streams, and which is constantly increasing the shoals along the border of the continent, and adding to the margin of dry land which is rapidly encroaching upon the sea. So rapid is this process that it has effected great changes upon the Chinese coast since the beginning of the historic period. In the year 220 B. C. Putai was a seaport; now it is fifty miles inland. During the Han dynasty (about 200 A. D.) Tientsin was a seaport; now it is forty miles inland.

DEPOSIT OVER CENTRAL ASIA IS THE WORK OF WATER, NOT OF WIND.

Twenty-five or thirty years ago Baron Richthofen endeavored to make out that the loess was a wind deposit. . . . Upon returning from our trip to the Mongolian frontier, we were inclined to accept it, for we had seen and experienced, in the dust-storms encountered, enough to make us ready to attribute almost anything to the power of wind. . . . But there were constantly appearing other things which were difficult to explain by the action of wind. . . .

On coming around to the northwestern side of the great Asiatic plateau, in Turkestan, which is in almost the exact center of the continent, the wind hypothesis became entirely incredible, and the evidence accumulated that the land had lately been depressed to such an extent that the water of the ocean reached the base of the bordering mountains, rising to a height, certainly, of about 3,000 feet; for, at this level, south and southwest of Lake Balkash, we found the loess spread out in such an extensive terrace that the wind would be entirely incompetent to produce the results. . . .

ARCTIC OCEAN SEALS IN ASIATIC LAKES.

Lake Baikal is a remarkable body of water lying in a longitudinal trough on the edge of the Central Asiatic plateau, whose surface is 1,600 feet above the sea, with which it is connected with the Yenisei River after flowing across the northern plains of Siberia for a distance of about 2,000 miles. A most curious fact, long known to scientific men, is that this lake is occupied by a species of seal almost identical with those found in the Arctic Ocean. The same species with slight variations are also found in the Caspian Sea, but not anywhere else along the 3,000 or 4,000 miles which separate these bodies of water. The most probable explanation of this fact, and the one usually accepted by scientific men, is, that these species of seal, were thus widely distributed during a continental subsidence in which the waters of the Arctic Ocean covered all of Northwestern Siberia, and extended up to the base of the great Asiatic plateau which we followed for such a long distance on elevated shore lines in Turkestan. When this depressed area emerged from the sea, it left the seal isolated in the two great bodies of water which still remain on its former margin. So lately has this taken place, that there has not been time for any great changes to be effected in the specific characteristics of these animals. . . .

EXAMPLES OF DEPOSITS LEFT BY THE SEA AT TREBIZOND AND THE DARIEL PASS.

At Trebizond, upon the Black Sea, we found positive evidence of a comparatively recent subsidence of the land, amounting to 750 feet. This evidence consists of a deposit of beach gravel 100 feet thick and extending for a half mile, or more, along the face of the precipitous volcanic mass of rock which forms the background to this picturesque and historically interesting city. The gravel is very fresh in appearance, and was deposited subsequent to all the rock erosion of the locality. . . . Its upper surface is 750 feet above the present level of the sea. . . .

Another clear evidence of the subsidence of the land in this region appeared in the lower part of the Dariel Pass on the north side of the Caucasus Mountains. Here, at an elevation of about 3,000 feet above the sea, it was clear that after the rock gorge had been eroded to its present depth of about 2,000 feet, it had been partially refilled by water action with clay, sand, gravel, and pebbles to the extent of from 300 to 400 feet. The fine material was at the bottom and the coarser material at the top. There was no chance for a glacier to have entered that part of the gorge, so that it was evident that the deposit was made by water during some recent extensive changes in the level.

MAN IN THE WORLD BEFORE THIS DISTRICT WAS SUBMERGED.

The crowning point of interest is reached in the discovery by Professor Armashevsky at Kief of flint implements and burnt stones in connection with the bones of extinct animals fifty-seven feet below the undisturbed surface of this soil. The discovery was made in the bluff of loess bordering the River Dnieper, whose general surface is 633 feet above the sea and 340 feet above the present stream, and totally unconnected with any deposits that may have been made by it.

In this discovery we have the link connecting the recent geological changes in the East with those in the West. The flint implements of glacial man found in France, England, and the United States indicate the same stage of culture as that attained by the men who were overwhelmed in the great subsidence of Central Asia and Southeastern Russia, and of the region about the base of Mount Ararat.

THE RELATION OF THESE DISCOVERIES TO THE BIBLE STORY OF THE DELUGE.

. . . A flood of the short duration described in the Book of Genesis could not be expected to leave any permanent record in the superficial deposits made during its continuance. The most which science can do is to remove the objections which she herself has raised. These objections have principally been in the line of showing that such changes of level as are implied in the story of the flood are so highly improbable that scarcely any amount of human testimony could establish the fact. What the recent discoveries have shown is, that during, and subsequent to, the glacial period, and since the advent of man, there has existed such an instability of the earth's crust that the present cannot be a measure of the past. . . .

But it is important, in conclusion, to obtain correct ideas of what we are required by the narrative to believe. This end can best be reached by noticing, first, certain prevalent ideas which originate in false or imperfect interpretations of the narrative, rather than in its essential meaning.

(1) The biblical account of the flood does not imply, as many seem to assume, that the waters of the earth increased to such a degree that it swelled the circumference of the globe to the extent of the tops of the highest mountains. . . . The narrative itself implies that the apparent rise of the water was really a subsidence of the land. The sacred narrative is careful to say that the fountains of the great deep were broken up.

(2) Nor is it necessary, except for the purpose of effecting the destruction of the human race, to suppose that the flood was, in the strict sense of the word, universal. We may well believe that the end in view, namely, the destruction of the human race, with the exception of Noah and his family, was accomplished without the destruction of all forms of animal life whose existence was unconnected

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with the general moral reasons for the flood. . . . If the entire present land surface of the earth should sink into the ocean, it would raise the level of the water only a little more than 200 feet, which is only three times as much as the tide sometimes rises in the Bay of Fundy.

It has been well said that the biblical account reads like the logbook of a sea captain, and the general language used would be more satisfactory in its meaning if reference was had to the realm of observation within reach of the scene in which the particular events took place. "All the mountains and hills under the whole heavens" means all those within the horizon of the writer's vision or within reach of his knowledge. When we say, "Everybody knows it," or "The whole country turned out to see him," we have no difficulty in explaining that these phrases, though absolutely general in their form, are yet much restricted in their meaning. The objects of the flood were all satisfied if the destruction of the human race was fully accomplished, so that history could make a new start with a selected family.

(3) It is not necessary to suppose that the date of the flood is correctly given in the margin of our Bibles. That date is based on a particular interpretation of genealogical tables which is by no means generally accepted, even by the most conservative critics. On the contrary, so learned and conservative a Hebrew scholar as the late Professor William Henry Green, of Princeton, maintains that back of Abraham there are no certain data for chronological calculations; so that any objections to the flood based on evidence of the great antiquity of man may be set aside as irrelevant. . . .

HARMONY OF BIBLICAL STORY AND THE GEOLOGICAL FACTS.

But if, in conclusion, we may be permitted briefly and provisionally to summarize the facts as they appear probable, both from the biblical story and the illustrative geological facts, the completed narrative might be made to read something as follows:

Some time during the prevalence of glacial ice over Northern America and Northeastern Europe, man came into existence in Central Asia, where the climate was still congenial. From this point he spread as far west as the Atlantic seaboard in Europe, and eastward to the Pacific coast, where he succeeded in reaching, by way of Bering Sea and Alaska, the western coast of North America, and thence migrated to the Atlantic coast, where his remains are found in the glacial gravels of Trenton, New Jersey. But the extreme and rapid changes incident to the closing stages of the glacial period naturally, and very likely exterminated man in company with many of the animals accompanying him both in America and in Europe. The destruction of many of the species of animals accompanying man at the close of the glacial period is a well-known fact. It also seems probable, from scientific evidence, that man shared largely in the destruction. There is everywhere a sharp line of distinction between Palæolithic and Neolithic man, *i. e.*, between the men who were limited to the use of flaked or rough stone implements and those who used smoothed stone implements. It is Palæolithic implements only which are found in the glacial gravels of America and Northwestern Europe, and beneath the loess at Kief and at three or four other localities in Southern Russia. The Palæolithic man of science may well be the Antediluvian man of Genesis.

In Asia the rapidity of the subsidence spoken of, though so great that man could not adjust himself to it, might still have been so slow as to be almost imperceptible. But towards the close of this period there were 120 years (specially mentioned in the Bible as a time of warning) in which the movement was accelerated to such a degree that the rising waters gave point to the preaching of Noah. During the last 371 days of this period the catastrophe culminated in the facts specifically related in the Book of Genesis, when the reverse movement began and cleared a space near Mount Ararat on which the ark could rest, and where the race could make a new start under more favorable conditions.

THE UNITED STATES.

IS IT A SUBJECT OF PROPHECY?

To the above question, conservative Bible students, six months ago, would doubtless have answered in the negative. But the present war and the complete change in public sentiment in regard to the international relations of the United States to the affairs of the world, have suddenly opened up such a perspective for this nation, as permits quite different conceptions in reference to its future course.

In view of this we would call attention to the 18th chapter of Isaiah, with the thought that it may possibly refer to the United States.*

The chapter has been a puzzle to both translators and commentators. It occurs in the midst of some maledictory pronunciamentoes by the prophet against Damascus, Egypt, the Desert of the Sea, Dumah, Arabia, Tyre, etc. Hence it seemed that this was also an exclamation of woe, and the translators have apparently tried to harmonize the subject of the prophecy to the woe with which they introduce it. But, as will be seen from the study of the chapter, the nation described is not one that is oppressed, but quite the contrary. The following is the authorized version, with the marginal readings:

1. "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2. That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation [1]scattered and peeled, to a people terrible in their beginning hitherto; [2]a nation meted out and trodden down, whose land the rivers [3]have spoiled!

3. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye!

4. For so the Lord said unto me, I will take my rest, and I will [4]consider in my dwelling place like a clear heat [5]upon herbs, and like a cloud of dew in the heat of harvest.

5. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

6. They shall be left together unto the fowls of the mountains, and to the beasts of the earth, and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7. In that time shall the present be brought unto the Lord of hosts of a people [6]scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."

Marginal readings: [1]Or, outspread and polished. [2]Of line and line, and treading under foot, or, that meteth out and treadeth down. [3]Or, despise. [4]Or, regard my set dwelling. [5]Or, after rain. [6]Or, outspread and polished.

The Revised Version is as follows:

"Ah, the land of the rustling of wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of papyrus upon the waters, saying, Go, ye swift messengers to a nation tall and smooth, to a people terrible from their beginning onward; a nation

*We recognize that the Bible is a Jewish book, and that, since the time of Abraham, is a subject of prophecy unless its national life is definitely connected with that of Israel. Hence some have asserted that the United States is excluded from prophecy. But there are two facts which are sufficient answer to this:

First. There are now about one million Jews in this country.

Second. The Declaration of Independence, by the United States, was the first real foundation for personal liberty to the Jews in their present rennaissance.

In addition to this, is the possibility—shall we say probability—that the United States may be specially used in the restoration of the Jews to Palestine, furnishing its quota of the "ships of Tarshish" which shall be "first" to bring them to "the city of the Lord." (Isa. 60:9-14.)

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that meteth out and treadeth down, whose land the rivers divide! All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye. For thus hath the Lord said unto me, I will be still, and I will behold in my dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest. For afore the harvest, when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruning hooks, and the spreading branches shall he take away and cut down. They shall be left together unto the ravenous birds of the mountains, and the beasts of the earth; and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall a present be brought unto the Lord of hosts of a people tall and smooth, and from a people terrible from their beginning onward; a nation that meteth out and treadeth down, whose land the rivers divide, to the place of the name of the Lord of hosts, the mount Zion."

A comparison of these shows very clearly what a mistake the translators of the authorized version committed. The nation described is not one that is "meted out and trodden down," but, on the contrary, one that meteth out and treadeth down.

It is not "scattered and peeled," but spread out and polished, or furbished. Its land the rivers have not "spoiled," but divided or despised.

The Hebrew word "Hoi," with which the chapter opens, may be an exclamation of woe, or it may be a hailing of attention. In the latter sense it is used in the 55th chapter of Isaiah, "Ho every one that thirsteth," and the whole tenor of the chapter shows that it is in this sense that it should be translated here.

The wonderful importance of the nation described in this prophecy may be clearly seen from the third verse, to wit, that all the inhabitants of the earth are concerned, and called to see and listen when the nation raises the ensign and sounds the trumpet for battle.

The general sense of the chapter we would suggest to be as follows, and carefully invite the attention and criticism of Bible students upon it. And just here, we wish to acknowledge that our attention has been called to this chapter by the Rev. J. F. Wilcox, who has prepared a manuscript, which it is hoped may soon be published, and if so, due notice of it will be given in the *Jewish Era*.

"Ho, to the land of fluttering wings (wings of protection) which is beyond the rivers of Cush (Ethiopia, and possibly to the boundaries of Palestine; hence a land that must be in the western part of Africa, or beyond Africa altogether).

Second verse. "That sendeth ambassadors by the sea, even in vessels of papyrus upon the waters" (its only communication is by the sea). "Go, ye swift angels, to a nation spread out and polished (having a great land and furbished like a sword ready for battle) to a people terrible from their beginning onward (terrible to their enemies, never conquered); a nation that meteth out and treadeth down (Hebrew of line, line, and of treading down, *i. e.*, it may signify line, line—education, and of treading down—great strength and power), whose land the rivers divide" (its land is divided up by rivers, or the same word may be "despised," that is to say, the rivers, symbolically the nations, despise its form of government and take little account of it in the great questions of balance of power, etc.).

Third verse. "All ye inhabitants of the world, and ye dwellers upon the earth, when he lifteth up an ensign on the mountains, see ye, and when he bloweth a trumpet, hear ye" (when the nation spoken of sounds the tocsin for war, it will be of great significance to the world).

Fourth verse. "For thus hath the Lord said unto me, I will be still and I will behold in my dwelling place; like clear heat in sunshine, like a dewy cloud in the heat of harvest" (God looks on in sublime quietness, guiding and protecting, when He calls this agent to execute His will).

Fifth verse. "For before the harvest (before the end of the dispensation), when the blossom is over, and the flower becometh a ripening grape, he shall cut off the sprigs with pruning hooks, and the spreading branches shall he take away and cut down." (The foe attacked shall be stripped of its outlying colonies and possessions.)

Sixth verse. "They shall be left together unto the ravenous birds of the mountains, and to the beasts of the earth, and the ravenous birds shall summer upon them, and all the beasts of the earth shall winter upon them." (The foes attacked by the nations, which is the subject of the prophecy, shall be overturned, and their disputed governments plunged into anarchy, as signified by the ravenous birds and beasts of the earth.)

Seventh verse. "In that time shall a present be brought unto the Lord of hosts, a people spread out and polished (probably the Jews) and from a people terrible from their beginning onwards, a nation that meteth out and treadeth down, whose land the rivers divide (the same nation is described in verse 2), to the place of the name of the Lord of hosts of mount Zion."

In this last verse it would seem that two peoples are referred to, the first, a people that are presented to the Lord, and the other, a people that present them, which may signify that the nation described in the prophecy will be specially instrumental in the restoration of the Jews to Palestine.

If this remarkable prophecy does refer to the United States, the time of its fulfillment is evidently at hand; for already, all the inhabitants of the earth are aroused with interest and attention as described in verse 3; and the sprigs and branches of the foe are certainly being cut off.

Doubtless the wrongs of the oppressed people of Spanish misrule are not the only ones to be relieved. Madagascar, Armenia, and Palestine may next claim attention.

Four hundred and six years ago, Spain added to her other cruelties the monstrous crime of expelling the Jews from her land. Ever since, disaster and ruin have been cumulative upon her, and now it would seem that this nation is the instrument in the hands of God to complete the chastisement. And this is exactly in accord with the promise of Abraham, Genesis 12: 3, "I will bless them that bless thee, and curse them that curse thee." Afterwards repeated to Isaac, Jacob, and the children of Israel. Literally is this pronunciamento being fulfilled upon Spain, and we may well cry, Woe to all the anti-Semitic countries in the world. But if the curse is so literally fulfilled, so shall the blessing be. Oh, that our people, in the spirit of Captain Philips, of the Texas, and the proclamation of our beloved president may humble ourselves before God, ascribing all praise to Him, and receiving from His hand the blessing he has promised to bestow.—*William Blackstone, in The Christian and Missionary Alliance, August, 1898.*

Letter Department.

GUILFORD, Mo., June 1.

Editors Herald:—Yesterday was our Sunday school day. Only a few were present, owing to the busy season; but a profitable time was had. The Spirit was present, causing all to be encouraged.

Bro. I. N. White was present and preached an instructive sermon from the text, "Be ye perfect even as your Father in heaven is perfect." He showed that there is not a moment to lose or spend in pleasure of the world.

The missionary force with us are I. N. White, Peter Anderson, J. S. Snively, F. L. Sawley, and E. S. Fannon. Bro. White came here from St. Joseph on May 22. Held two meetings at Bro. K. C. Knudson's house on account of the church at Guilford being under quarantine. He preached two good sermons on the Word of Wisdom and tithing. He then went to Barnard, where he preached from May 24 to 29, with increasing congregations. He left a good impression among the

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people and promised to return in the fall during our reunion.

I feel the great responsibility resting upon me to come up higher and live more uprightly as an officer in a branch,—leading in living right rather than following.

We organized a Religio in the Platte branch. Have had one session. Had a profitable time. The Saints belonging are interested, so I think it will be a success.

May God bless us. We contemplate a good time at our conference. There are three or four who will be baptized. Several children will be blessed. For Zion's weal,

W. B. TORRANCE.

MOUNTAINVILLE, Maine, May 29.

Dear Herald:—This is my first attempt to write for your pages: but I feel somewhat impressed to tell you how finely our work is progressing here. Bro. Cunningham has been laboring here with us and has convinced many of the truth of the gospel insomuch that he has baptized twelve into the fold and kingdom. One noble brother who formerly belonged to the Congregational Church has been in our church one week, and he says it is the happiest week he ever experienced in his life. May God bless him is my prayer.

There is a very good interest here, and our little branch is increasing in numbers rapidly.

Our conference of the 4th and 5th of May was a success. A good spirit was manifest, and a goodly number were present, considering the weather. All enjoyed themselves and were sorry when the time came to part. Preaching by Elders J. N. Ames, S. O. Foss, and S. G. Cunningham. Bro. Cunningham has done a good work here, and the people appreciate it very much. He is an able defender of the cause.

Let us be faithful, dear brethren and sisters, and not become weary in well doing, for those that endure until the end shall receive a crown of life.

Ever praying for the welfare of Zion, your sister in faith, L. M. EATON.

ROYLET, Texas, May 29.

Editors Saints' Herald:—A few words from Northeastern Texas. I am in my field of labor striving to do my Master's will. I have been greatly blessed since I returned from General Conference, and feel more like standing before the people to declare the angel's message than ever before. The church has been presented to me in a grander light than ever before. The time for us to receive great blessings is close at hand if we will get ready to receive them. There has been quite an improvement in the Saints in this country in the last few months, and my prayer is that the Saints will begin to realize that they must live God's laws in order to bring about the great day which the people of God have hoped for in all ages of the world,—the building up of Zion and the coming of our Lord and Savior Jesus Christ. As David said, "When the Lord shall build up Zion he will appear in his glory." (Ps. 102:16.)

We have just closed an interesting meeting at this place. Some are about ready for baptism. Bro. Lankaster and Bro. Will Calley live in this vicinity, and by their godly walk and conversation they have gained the favor of the people and an appreciation for the gospel. Bro. Jenkins and I will start after meeting tonight on a six mile drive to the little town of Lydia, the home of Bro. Jenkins, where we will begin a meeting tomorrow night.

The prospects are very good for a work here this year. I have more calls for preaching than I can fill. I wish some of the brethren who have been sent to northern Texas would come and help me some. Bro. S. W. Simmons, try to get around here soon.

I am meeting with some persecution,—some talking of trying to give me poison and others threatening me with guns; but God will be with me until my work is done. May God bless us to do his will.

Your brother,

E. A. ERWIN.

PERSIA, Iowa, June 1.

Editors Herald:—Inclosed find one dollar which please send to the college, for our Clara, who died this last winter. Her father gave her a dollar while she was sick, and she did not live to use it. Now we want it sent to the college in her name, Clara L. Gatrost. She was a bright earthly joy,—our youngest of seven.

Your brother and sister in Christ,

M. GATROST.

KINCARDINE, Ont., May 30.

Dear Editor:—When I last wrote I was laboring at Cedar Valley. Am pleased to inform you that the work there is in a flourishing condition. The Saints there have put up a large driving shed, and it is quite an improvement. Elder R. Tarzwell with the other officers of the branch are trying to build up the work. Priest K. Cooper baptized two fine people by the name of Aurey. They were good standing members of the Baptist Church. This caused a great talk, and it was thought wise that a missionary come and labor among them for a little while. As it was in my field, I was asked to come, and did so when I could leave other parts. I tried to tell the beautiful story of the restored gospel; and before I left for home nine more were baptized by the writer; and under the hands of the elders, R. Tarzwell and myself, five children were blessed. Twenty-five sermons were delivered and much visiting done, which was very helpful to the work. I had to leave them to go home after being away some four months. I remained in London for thirteen days, and was kept very busy with home and church work. Before I left home the Saints and friends arranged a surprise party on myself and family. About twenty were present, and we were much delighted, and we had a very enjoyable time. I could not but feel that it showed love and respect, and it did us good. Elder R. C. Evans was home, and helped make the evening pleasant.

Elder G. C. Tomlinson was laboring in Kincardine, and thought it wise to send for help; so on May 14 I left home to help him. We labored together; and on the 18th he baptized one, and on the 19th three more. He had baptized one before I came, making five in all. This caused great talk and a little persecution; so a hall was rented in town for one week, giving notice of seven lectures, with the privilege of proving whether our claims were right or wrong. Only a few came out, but the gospel has been preached as a witness, and we look for good results. We were refused the school, so we are holding out in the houses of Thomas Ferguson and Thomas Tomlinson.

Elder G. C. Tomlinson was called away on the second night of our lectures, to attend to the rites of the dead at Stratford, Ontario, leaving me alone. The few Saints here are desirous of being taught, so I expect to be with them till conference, June 14–17, at Arthur, Ontario, when I expect to be sent elsewhere.

I am intrusted with church work, also Sunday school, and expect in a few days to organize a Sunday school here. Books and copies of *Quarterly* have been sent for, and we look for good results to follow. I expect to baptize some before I leave. One has given his name for the same. I also believe in trying to advertise the papers of the church, and have taken two subscriptions, one for the HERALD and one for the *Ensign*.

I find it hard at times to get this work before the people; there are so many to oppose it. I love the work, and love to tell it to others, and while there are those that speak evil of it, a few are obeying it and I trust others will see the divinity of this great work and rejoice with us in the same.

Your brother in gospel bonds,

R. B. HOWLETT.

ST. MARYS, Ont., May 29.

Editors Herald:—I arrived home on the 28th inst. I was called by message on the 23d to conduct the funeral service of Sr. Lindsay, at Stratford, beloved mother of Elder George Lindsay, her only son. She accepted the restored gospel about eight years ago under the hands of Elder William Newton, and has lived consistently. The sermon Sunday evening was from the text, "Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!"—Numbers 23:10. I enjoyed good liberty, and all felt it was good to be a saint. My labors have been principally confined to Kincardine of late, a new opening. Baptized five good people there, one a member of the Methodist church for twenty years and a class leader, it made them furious; closed the school against me at once. The hireling priests were busy crying Mormon! Fraud! Deceiver! How the mighty are fallen! etc., others falling in line with them with threats and slander most cruel; but amidst it all those baptized remain firm and are rejoicing in the truth. Bro. R. B. Howlett came to assist me, and is now there, and we expect he will do a good work, as others are persuaded that we have the way of life and salvation. I wish to thank the Saints and friends all along the line who have so

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nobly assited me in caring for my needs and the work we love; and if any mistakes on our part have occurred or seemed to, let us forgive each other, and in the language of the poet,

Let us anew our journey pursue.

Yours in Christ,

G. C. TOMLINSON.

PAPEETE, Tahiti, May 16, 1901.

Editors Herald:—I send you a few words from this far off corner of the world, that the church in general as well as the officers in particular may become better acquainted with this mission and understand more fully its needs.

Since last I wrote we have had a world of experience which I hope will be of value to us in our future work. We also have been made better acquainted with native character, which will enable us to direct our work better than heretofore, we hope. From childhood I have taken great interest, though I cannot say great pleasure always, in reading human nature and the forces that seem to actuate the minds of men. Native character is not so difficult to read as that of their white brothers, and yet in some respects they are a peculiar people. I find it more difficult to understand them, however, the more I become acquainted with them. It may be that after awhile I shall conclude that it is a more difficult task than I have heretofore supposed, to judge them righteously. A white trader and myself were one time talking of the open frankness of the natives, or rather I was talking along that line when he replied: "That's just where they will fool you. You missionaries all get fooled by them. I secretly saw a murder committed by three of their number and know that several others know of it; and though it has been twelve years ago, not a word or a whisper has ever leaked out concerning it."

Many think they have a secret society—a sort of secret government among them; but if so it is very secret. My opinion concerning such things will have to be reserved till some future time.

Our conference and conventions convened in Papeete and continued from April 1 to 18. In some respects it was a very peculiar conference, and owing to the epidemic that afflicted us I presume no such trouble was ever encountered before at a conference of the Saints in this or any other country. The soldier sickness as before mentioned in the HERALD, which attacked Papeete in February, was not completely extinguished when the Saints began to arrive for conference. Nearly as soon as they arrived and before many of them had rented or otherwise secured houses to dwell in, they were taken with the sickness before mentioned, and till near the close of conference only about one hundred people out of about eight hundred were enabled to attend to the business of the conference. One day we were compelled to adjourn for lack of attendance. Older people suffered worse and much longer than the younger ones. Besides this sorrow and trouble of mind I was constantly being broken of my rest, as I was called to minister to the sick at all hours of the night. Many, many times I was compelled to refuse that I might get a little sleep; but to behold their fallen countenances and hear their sighs as they faintly bade me good-night while they went to seek other elders, compelled me to go more often than I should have done for my own health. It was at these times as I passed in and around the city at all hours of the night that I got a peep behind the scenes such as no missionary before me perhaps ever witnessed. That is why I said we have had a world of experience and understand native character better than before.

Twenty-two of our number, some of them our brighest and best, succumbed to their sickness and we buried them in the land of Zion seven miles from Papeete. It was indeed a lamentable time. I do not care to witness such a time again in this world or any other.

I conceived the idea last year of organizing Religio societies among the young to teach and instruct them in the history of the church and the principles of righteousness, to hold them in check a little until they arrive at maturer and wiser years. These Religios met in convention to organize a kind of mission association, just before the time of conference. For years the missionaries have all seen that it is unwise to baptize unmarried persons, and even go so far as to prohibit them from attending conference, all of which was the exhibition of sound judgment. I foresaw to some extent what a gathering of young people in Papeete might do, and guarded against the open doors as much as possible. I warned every branch beforehand and each of them made provisions to control the young folks, and the young folks made promises repeatedly to obey; but the older ones were taken sick and the young did as they pleased. If I ever felt like repenting of any good thing I ever did it is for organizing the Religios. However, they are not a bad thing in the branches, but the conventions are a decided failure here. Because of this strain and worry added to the work of the conference which lasted one day longer than the General Conference in America, I was taken sick immediately after conference with something akin to spinal fever. After about eight days in bed I was up again and am now quite as strong as before. Most of the Saints have returned to their islands, many of them with sad hearts because of the loss of their relatives, and the health of the Saints is good again.

We got through with the business of the conference quite peacefully, and some important matters were passed. We indeed presented a lamentable spectacle. Here and there would be a brother too sick to hold his head up, and resting it on the seat in front of him, but he managed to raise his hand to vote either for or against the motions. Here and there would be others with their heads bandaged with white, red, or blue cloth, while others silently bore the grief occasioned by the death of their friends. The quorums tried time and again to gather together enough to do business, but scarcely succeeded. The elders managed to hold one or two quorum meetings, but I think the quorums of priests, teachers, and deacons failed completely.

Some important business was done, notwithstanding our appearance was much that of a hospital. With the consent of the Presiding Bishop in America the conference ordered the purchase of a money safe for the Bishop's agent, and also made provision for building him an office adjoining the missionary house. Since conference the safe has been purchased and the office built, also other improvements made, by conference order. The conference also placed a boat in the hands of the missionary until next conference. This will be a very good thing and will help the missionary work greatly.

Not many missionaries were sent out owing to there being no available material. The General Conference in America seems to have found among the natives available material which we could not see ourselves as I see from the conference minutes thirteen of the natives were appointed to missions here. Their names were all presented to the conference here by me, but were all rejected except three. This leaves us rather complexed. One conference appointing, another at the same time rejecting the same men. It is not difficult to see why the prophet was directed to say: "Authorize the Patriarch *as one of the Presidency* to visit Australia and the islands of the sea, the Society Islands, authorizing him to assist the authorities there in arranging their missionary labor by his advice."

This is one of the most direct proofs of the inspiration of the Prophet, as he could in no other way know of the existing circumstances. One of these men thus appointed by one conference and called home by the other is eighty-four years old, and so asks to be released. Another was called home owing to the fact that his conduct is quite unministerial. Another is guilty of immorality, and all of them from one thousand to several dollars in debt. Gladly would I see them out of debt, and gladly would I see them in the field, for they are capable of doing much good; but their creditors positively refuse except in the case I think of three whose debt is not large and who will pay before going.

We are heartily glad of more help. There should be at least three missionaries here all the while. We have labored as best we could, and shouldered the responsibility bravely, but we are perfectly willing that others should share our trouble, or bear the blame before the great Judge for not administering much of the law which it seems impossible to administer here.

Our conference adjourned for eighteen months for the especial purpose of securing a visit from the First Presidency, the Lord also advising such a visit. It seems we will thus be blessed. It takes news a long while to travel here to all the islands. Some of them are not visited with boats more than once or twice a year. These especially should have the privilege of seeing our Presiding Patriarch and son of the man they so much love. It will be an event of a lifetime to them. I sincerely hope and pray that we may have plenty of time to spread the news

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and gather the people. I hope, therefore, the Patriarch will consider our desires for our scattered brethren. However much we may desire to see him soon, we also feel for our brethren.

All are well and everything moving nicely at present. J. W. PETERSON.

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227 McDougal St., BROOLYN, New York, June 5.

Editors Herald:—I am pleased to inform you, and the readers of the HERALD that on the 26th of May there were six added to the church by baptism in the eastern part of this district, and also last evening, June 4, there were six others added to the church here. We are thankful that the work is moving along with us. There was a very pleasant time had at the confirmation.

In gospel bonds,

JOSEPH SQUIRE.

SOMERVILLE, Victoria, Australia.

Editors Herald:—This present writing finds me at home, where I have been for about seven weeks, laid up with sciatica in my left leg, and have been unable to do scarcely anything except preach two or three times. At first I thought it rather strange that just at a time when I expected to go to New South Wales and assist the brethren there in their reunion I should be confined to my bed and unable to work; but the Lord kindly informed me through one of his servants that he had permitted my light affliction to come in order to retain me in my present field of labor, as my presence was needed here. This gave me much peace and comfort, besides teaching me a lesson of patience. I already partially see the wisdom in not leaving the district, for at our recent conference we held a meeting of the officers, which ought to have been held years ago, and arrived at a mutual understanding on several important matters, which hitherto have been a bar to progress. The mainspring to permanent success and happiness seems to be couched in the fact of one knowing his duty and doing it. Duty neglected is a block to the wheel of progress, which brings disgrace upon the careless and final loss to all concerned.

As we are now in the midst of the hastening time, the words of Longfellow would not come amiss to any of us, I fancy:

> Let us then be up and doing,
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait.

I feel it is a duty, yea, a great privilege, to labor in the interest of God's kingdom and patiently wait the time of reaping, though it should be left for others to accomplish; "for one soweth and another reapeth."

I have nothing out of the usual to report from this field, save that the Saints are enjoying a goodly measure of the Spirit in their meetings, which tends to strengthen and establish them in the faith. Bro. Walter Haworth has succeeded in gathering in a nice little harvest of above a dozen souls lately.

We are anticipating the assistance of a new missionary or two from General Conference, and hope the time has come to raise our standard in New Zealand, that the misguided Saints there may see and come to the true light. In bonds,

C. A. BUTTERWORTH.

HENDERSON, Iowa, June 9.

Editors Herald:—Our district conference held in the Saints' church near Henderson was indeed a success. We had the best turnout we have had for two or three years. The Sunday school convention was really excellent. With Bro. Mintun's help in connection with the able help of Brn. T. A. Hougas, Charles Fry, and Sr. T. A. Hougas, and leading teachers of the district, everything moved harmoniously and satisfactorily to all present.

The business of the conference was done intelligently and approved by all, the good Spirit being present to assist.

Our preaching services were well attended, and the word preached to the joy of all lovers of truth. Our sacrament and social meeting was just grand, our heavenly Father owning us as his children by bestowing upon us his Holy Spirit, giving us comfort and consolation, and pointing out our duties for the future, with promise to reward according to our diligence in performing.

Bro. Mintun, our missionary in charge by appointment of general missionary, was welcomed by the president of district, and received gladly by all present. Quite a number of officials and members of the district were with us, heart and hand, for the good of the cause so dear to all, and quite a number of our friends greeted us with their presence and approval. So we move out in the line of duty feeling hopeful of success this present year, determined as ever to do the best we can for the onward progress of such a glorious cause.

We think Bro. Mintun the right man in the right place, having a great desire to stir us all up to a sense of duty.

We hope our general missionary in charge will not forget us at our reunion, to commence August 24, at the place where it was held last year, three and a half miles south of Tabor, as so many of our friends desire he should be with us.

May God bless the work, and prosper his servants engaged in the same, enabling them to bring souls into his kingdom that shall be eternally saved, is my prayer.

In bonds,

HENRY KEMP.

June 2, 1901.

Editors Herald:—The work of another conference year we begin with cheerful hearts. Thanks to the conference for responding to our petition for more help in this mission. The work is onward and we hope to be equal to the emergency. Calls for preaching in new places are numerous, and I hope we may leave the care of the work in branches to Brn. Montague and Pickering, our district president and assistant, and devote our time to preaching in new places.

Brn. S. S. Smith, Hancock, and I are holding meetings at Redmoon, with fair interest and attendance. Our doctrine is new to them; some are wondering and some reading our literature. But I never met a more friendly class of people. Now is the time to move our work in western Oklahoma.

Please let me hear from any who desire preaching. Address either Bro. George Montague or me at Redmoon, Oklahoma, regarding tent work. I expect to remain in western Oklahoma until after harvest in the eastern part of Oklahoma.

I hope to visit Indian Territory as soon as practicable. According to Bro. H. O. Smith's request, Brn. Maloney, Aylor, and Grimes will labor in Indian Territory, Bro. Grimes taking charge of the work at Wilburton for the present at least.

The sickness and death of my wife's mother, Sr. Montague, also our move west, and work building a house to locate my family on our homestead, has taken some of my time and attention.

The Saints of this mission I think did well last year in caring for the ministry, as suggested by Bro. H. O. Smith; and as the Lord has prospered them, I believe they will do equally as well this year.

Bro. S. J. Hinkle, of Stillwater, Oklahoma, is Bishop's agent.

May the blessings of health, peace, and prosperity attend each, is the humble prayer of your coworker and brother,

HUBERT CASE.

HITEMAN, Iowa, June 5.

Editors Herald:—If the little I have to write will be of any comfort to any, I shall be glad. I have been of late years under burdens hard to bear, often wondering within myself if I ever would be able to overcome. Then the thought would enter my mind. Have you not appealed in prayer and fastings to know of this work, and have you not been granted that privilege to know, as is promised in James 1:5, If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him? And I can bear my testimony to the church and all the world that the wonderful works of God are like the unfolding of a book, to those who will keep his commandments. His promise is that he is bound unto us as long as we do his will.

When we as Saints peruse the Scriptures, we can see from the beginning of the creation the admonition is to come up higher. We find that after everything was created for the comfort of the human race that God gave sovereign authority to man.

Everything goes to prove at every dispensation that if God's servants will do his will the promise is sure to follow.

When the stake conference was held at Cleveland, June 1 and 2, I made it a point to go, for I have had little privilege of associating with the brethren, as I am the only brother here at present. Bro. Lowden lives about three or four miles from here. We have but few to attend; sometimes I meet with only three sisters to hold prayer service. And I can assure you that when we come with contrite hearts to offer our oblations before Him, the presence of the Holy Spirit

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brings things to our minds and we part rejoicing. That has only been of late, for the branch in general has been lukewarm for some time, and a spirit of surmising has been quite general.

While I was not at General Conference at Independence, yet I feel satisfied the business transacted was acceptable with God. When the stake conference was in session the Spirit of peace was present and the preaching was instructive; the admonition to come up higher was the theme. While social meeting was in session the thought came to me as I saw the younger ones taking part in singing: We are now in the stake of Zion; the care for those little ones in time to come will be of such character that they will not need to be mixed up with the world, where iniquity abounds. And when Bro. Elvin was allowed fifteen minutes to address conference at close of the meeting, my whole being was illuminated by what he presented pertaining to college debt. I am satisfied, beloved Saints, that it requires all our effort to redeem the burden. Beloved Saints, remember the widow's mite; it's not the amount we give; pennies make dollars.

My well wishes to all Saints upon the earth. Pray for me that I remain faithful.

Your brother in Christ,

M. D. LEWIS.

FAIRBURY, Neb., June 2.

Dear Herald:—I see by the HERALD a brother thinks that before scattering tracts one should be assured they would be read. I have scattered many tracts, and people would say, I will read them; but I was not assured they would read them.

In Iowa I once gave a lady reading matter, tracts and HERALDS, talked some with her, and when she was preparing to move away I left some for her to take with her. Twelve years after I learned through a sister that my neighbor had moved into her neighborhood, and her first inquiry was, Are there any Latter Day Saints here? and she was told of this one. She, the sister, called on the new neighbor and learned from her that she still had the reading matter I gave her, and had never met a Saint but me, but believed what she had learned from me and the reading, and said there was no church right but the Latter Day Saints. She tried one of the other churches but did not find the Spirit there that she read ought to be in God's true church. I pray that some of God's servants may pass through Springfield, South Dakota, and baptize her. I believe her to be one of the sheep the Master will like gathered into his kingdom.

I hope to clasp glad hands with many precious souls that I have handed tracts to in over thirty years that I have been in the church.

I ask prayers that I may be faithful and worthy to enter into the rest prepared for the faithful.

Your sister in this restored gospel,

MRS. M. A. CHRISTY.

Selected Poetry.

"The day of the Lord, it cometh!
It comes like a thief in the night;
It comes when the world is dreaming
Of safety, and peace, and light;
It cometh, the day of sackcloth,
Of darkness, and storm, and fire,
The day of great avenging,
The day of his burning ire.

"The day of the Lord it cometh
When the virgins are all asleep,
And the drunken world is lying
In a slumber yet more deep:
Like the sudden lurch of a vessel
By night, on the sunken rock;
All earth in a moment reeleth,
And goeth down with a shock.

"The voice of the awful trumpet
Arresteth the march of time:
With terror, and woe, and judgment,
It soundeth through every clime,
It speaketh aloud to the living;
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

"The flash of the sword of havoc,
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God:
The fire which no mortal kindles,
Quick seizes the quaking earth,
And, labors the groaning creation,
In the pangs of its second birth.

"The day of evil it endeth;
The righteous reign comes in:
Like a cloud of sorrow, evanish
The ages of human sin.
The light of the morning gleameth;
A dawn without cloud, or gloom:
In chains lies the ruler of darkness,
And the Prince of Light is come."

—*Horatius Bonar, D. D., found in "The World's Great Empires," pp. 547, 548.*

Mothers' Home Column.

EDITED BY FRANCES.

"If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin,
Unto his nest again,
I shall not live in vain."

THE BEST MEANS OF SECURING OBEDIENCE.

We are told that this problem is as old as recorded time, yet it is ever new, and demands a practical solution each day. There are two kinds of obedience, voluntary and forced. In voluntary obedience the child is led to a desire to do a thing; he then voluntarily does it. In compulsory, we endeavor to obtain obedience against the child's will, and without planting the right seed.

The moral will power of the child becomes strong only in proportion as his conscience becomes enlightened and educated. We as parents are responsible for the education of the consciences of our children.

The word tells us to "Train up a child in the way he should go, and when he is old he will not depart from it." Again Paul says, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Another quotation from the law received on the mount: "And thou shalt teach them diligently to thy children, and shalt talk to them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." King Benjamin said to the Nephites, as recorded in the Book of Mormon: "And ye will not suffer that your children transgress the laws of God, and fight and quarrel one with the other and serve the devil, who is the master of sin; but ye will teach them to love one another and serve one another."

Sometimes the intense desire to have obedience creates in the parent a sternness which compels the child to obey, and thereby the child's will power is weakened, and the parent's will often grows into tyranny. There are others who go to the other extreme and require no obedience, but leave all to the decision of the child.

There are many ways which will aid the mother in leading a child to voluntary obedience. For instance, with a strong willed child (and these are in the majority in this age), a good plan I have found is to give the child a choice of two things. For example, "You must pick up your playthings or you cannot have them tomorrow." This gives an opportunity for the child to choose and a certain amount of obedience is exacted.

For disobedience I believe we should use the retributive punishment rather than the arbitrary. If we do this we must teach the child early that the disregard of law brings trouble and sorrow. This kind of punishment appeals to the child's inborn instinct of justice, and he will readily see whatever of pain or discomfort he may feel is the result of his own deed. Let me give an illustration of this I read some time ago. A mother was absent from home one day. On her return she learned that her little boy had taken a younger brother over to a wagon shop across the street; a place they had been forbidden to go, and while there they had smeared their aprons with wagon grease. Her first thought was to whip the boy, but considering a moment she changed her mind and resolved to try a different plan. She said to him, "Why, that is too bad, it will be rather hard for you to get the grease off, but I think I can help you. You can go to the drug store and get some turpentine." On his return she took the two aprons and spread them out on the floor of the back porch, then giving him a sponge and the turpentine she showed him how to begin his cleaning. In a few minutes he said: "Oh, mamma, this stuff smells horrid!"

"Yes," she said, "I know it does. I dislike the smell of turpentine very much, but I think you will get through all right."

So the little fellow kept on scrubbing until he had cleaned the aprons as well as he could.

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"Well," said his mother, "I think my little boy will be more careful about going to the wagon shop, will he not?"

"You bet I will!" was his emphatic reply.

I have tried this plan and many times it has been successful.

[WE regret that no name is signed to the above paper which is also from the Denver Local.—ED.]

Dear Sisters of the Home Column:—What has become of all ye good writers? Do you not know there is not a letter written but what it does some one good—just the very words that they needed? So do not be weary in welldoing.

But this is not what I took up my pen to write about, but rather a word for Graceland. I know that Bro Elvin must be tired talking to the men, so I will give him a little help by talking to the sisters. Now cannot we all (not two or three, but all), make a point of giving one dollar? Make a sacrifice in one or more things until we get the dollar. If you buy butter go without until you have saved the sum; or in buying wearing apparel, no difference of what kind, get it cheaper to save the amount. You know it is written this is a day of sacrifice. I know that money could be raised if we would all try. We must not do like some brother did with his insurance money. Put our money into some other association and wait for the Lord to tell us to help Graceland. We must do good whenever and wherever we can without being told all the time. Now let each one that reads this letter see what she can do and how quickly she can do it! Yours for Graceland, and the good of Zion,

A CALIFORNIA SISTER.

THEN YOU'LL THINK OF MOTHER.

When her weary hands shall rest,
Folded on her quiet breast,
Then you'll think of mother;
How in work those hands once moved
For the children that she loved,
Those toil-worn hands of mother.

When her eyes shall close in sleep,
From which they'll never "wake to weep,"
Then you'll think of mother.
O, the vigils they have kept,
In the night while others slept,
Those love-lit eyes of mother!

When her tongue shall silent be,
Read no more, nor sing for thee,
Then you'll think of mother;
Then your aching heart will long
For the counsel, prayer, and song,
From the tongue of mother.

When the lips shall part no more
With the dear, sweet smile of yore,
Then you'll think of mother;
You will not forget the kiss
Which thrilled your childish heart with bliss,
Pressed to yours by lips of mother.

Years will pass—they're fleeting now—
Bring no shadow to her brow,
But kindly think of mother;
Help her often as you may,
Life with her is such brief day,
Your life on earth with mother.

Wait not till her soul at last
To the home above has passed,
But show your love to mother;
Cheer her while on earth she stays,
By your loving acts and ways,
Be dutiful to mother.

—*Rev. M. J. Ballantyne.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Joseph Robedau, of Allendale, Missouri, earnestly requests the faith and prayers of the Prayer Union, in behalf of her husband who is sorely afflicted and who feels that his only hope of restoration to health is in God.

Sr. Flossie Bigger writes from Niagara Falls, Ontario: "I request the Prayer Union and Saints will fast and pray for me on prayer meeting nights and at the conferences, that if God is willing I may be healed of white swelling in my knee, with which I have been afflicted for three years."

Conference Minutes.

SOUTH SEA ISLANDS MISSION.

Conference convened Saturday, April 6, at eight a. m., in the Saints' church at Papeete, Tahiti. After singing and prayer, proceeded to organize. J. W. Peterson was chosen president, Lui first counselor, Pohemiti second counselor, Teuira secretary, Turatahi first assistant, Alfred second assistant, Mrs. J. W. Peterson foreign secretary. Minutes of last conference were read until ten a. m., when the conference adjourned until two p. m.

Two p. m.—Meeting called to order by president. After singing and prayer, motion was made and carried to adjourn until Monday at two p. m., such a few being out on account of sickness. Adjourned.

Seven p. m.—Program carried out as published. Many French officials from the government and the officers from the three warships were present. Three thousand people estimated to have been in house and yard.

April 7, 8:00 a. m.—Preaching by Teuira. Ten a. m., preaching by Neri on the keeping of the law. At 2:30 p. m., sacrament meeting in charge of Lui. Eight p. m., preaching by William. At seven p. m., a dialogue was rendered by Manihi branch.

April 8, 2:00 p. m.—After singing and prayer, finished the reading of last year's report. Report of April 6 read and approved. The quorums tried to hold sessions in the morning but could not get a majority together to organize on account of many being sick.

Reports from the following brethren were read: J. W. Peterson, preached 227 times, baptized 8, confirmed 3, blessed 8 children, ordained 2 priests, 2 teachers, 3 deacons, organized 4 Religios, performed 3 marriages, administered to 200 sick, and visited the following branches: Avatoru, Tibuta, Tikahau, Makatea, Arutua, Manihi, Takaroa, Takapoto, Apatai, Tarona, and Tiona, visiting some two and three times. Pohemiti, president of the Tahiti division, reported 14 sermons preached, 5 children blessed, and administered to many sick. Tapuni, missionary, preached 90 times, baptized 5, ordained 5, blessed 1 child, administered to sick 30 times, organized 1 branch. Marere, missionary, preached 36 times, ordained 1, blessed 4 children, confirmed 1, and administered to sick 3 times. William, missionary for six months, preached 20 times, baptized 1, confirmed 2, taught school 17 times on gospel work, and visited 5 branches. Tefaito, missionary, reported helped in missionary work. The following elders reported who are not missionaries: Markuake, baptized 1, preached 24 times, blessed one child, administered to sick 4 times. Tematagihui, preached 46 times, administered to sick 18 times. Omita, administered to sick several times, also preached. Tepoatiu, preached 12 times, baptized 1, ordained 3, administered to sick 24 times. Tehani, preached 9 times, administered to sick 5 times. Varoa, preached 43 times, administered 12 times. Temahana, preached 22 times and administered once. Priest reporting: Tematahira, preached 38 times. Teachers reporting: Raiua, preached 8 times. Turepu, preached 20 times. Roo, preached 10 times. Tautu, preached 21 times. Tekakahu, preached 12 times. Haorea, assisted 5 times in prayer service.

Deacons reporting: Teariki, preached 4 times. Tefai, done deacon's work. Oriori, preached 17 times. Tetai, preached 3 times. Mahinu, preached 3 times. Moeava, done deacon's work.

The branches reporting the names of their officers were Tiona, Tibuta, Panau, and Tikahau.

Third Quorum of Deacons reported 61 sermons preached. Teu, president; Tuao, secretary.

After these were read, discussion followed on the dividing the land of Tarona into 31 lots, one lot for each branch. After discussion for some time, a motion was made and carried to adjourn until two p. m., Tuesday.

Seven p. m., preaching in English by J. W. Peterson. Many American tourists were out, and we hope the seed was scattered far and wide, and in time will bring forth fruit.

Tuesday, April 9, two p. m. The quorums again tried to get a majority in the morning, but failed on account of sickness. Three hundred sick reported. Several deaths occurred today. After the usual singing and prayer, minutes of last meeting read and approved.

Motion made and carried to leave the Tarona land undivided until otherwise ordered by the bishop.

Reports were read from the following branches: Tikahau, 78 members; Avatoru, 138 members; Tibuta 82, Porapora 17, Arutua 53.

Moved and and carried that the discussion of the Doctrine and Covenants money be left to another time for discussion.

Moved and carried that we discuss the debt of Tarona. Much discussion followed, after which the following motion was carried: that the presidents of branches collect the balance of the money yet due on half of the debt of Tarona at this conference. Moved and carried that $90, Chile, be allowed the bishop to buy a safe for church records, money, etc., to be placed in the new room for bishop adjoining the missionary house.

Moved and carried that the president select a committee for building the bishop's room.

Conference then appointed a committee consisting of Kehouri and Pori to see about renting a boat for the use of the missionary this coming year.

Moved and carried that the conference buy two new records for the secretary who is to travel among the branches this conference year and arrange and correct the records, placing the names of present membership in the new records; to go to the General Church Recorder.

Moved and carried that the church buy the land offered for sale at Faaone for $200, Chile, to build a church upon.

Reports from Takapoto and Apatai branches were read.

Motion was made and discussed at some length on the advisablity of printing the

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paper, licenses, letters of removal, Alfred and William to do the work. No vote was taken.

Adjourned until Wednesday, two p. m.

April 10, 2:00 p. m.—Meeting called to order by president after singing and prayer. Minutes were read, and after some correction were approved.

Discussion of the printing was then taken up. Moved and carried that we do no printing until the Tarona debt is paid.

Report from committee on boat was read. Turatahi had given his boat for a year, the church to furnish captain and sailors. Moved and carried that the president of the mission select the captain. Moved and carried that the president of this mission choose the sailors.

Moved and carried that we discuss the place and time of our next conference. Moved and carried to meet on the 25th of December in 1902 with the branch of Panau, Kaukura.

Moved and carried that Lillie be asked to write to the General Conference in America in behalf of the Saints of this conference and petition them to send to our next conference one of the Presidency or the church Bishop.

Discussion on debt followed. Moved and carried that the presidents of the branches collect money each Sunday from the Saints to pay the Tarona debt.

Petitions were read from Tikahau, Arutua, Rairoa, Tarona, Faaone, and Takapoto, asking for ordinations. Moved and carried that these names for ordination be placed in the hands of a committee composed of Alfred, Pohemiti, and Putoa to investigate the matter with the names of Tekakahau and Hiti added to the list.

Letter read from a Kaukura brother giving the church a tract of land 50 meters long, 45 meters wide, and asking where to place the deed—with Metuaore or Bishop Kelley. Signed, Tehu.

Moved and carried to leave the getting of the deed in the hands of the Kaukura branch, the deed to be made out in Metuaore's name until such time when thought best to be put in the hands of the Bishop in America.

Report of money received by J. W. Peterson and wife was read.

Moved and carried that the conference money be used for paying for the use of the chairs and that they be returned in the morning.

Adjourned until Thursday, two p. m. Prayer by Tapu.

April 11, 2:00 p. m.—Minutes of last meeting approved.

Report of committee on ordinations was read, report adopted, and ordinations ordered April 12 at two p. m.

A letter from the owner of the land for sale was read withdrawing his offer.

A letter read from Rairoa branch asking the Saints of this mission to buy doors and windows for their church. Moved and carried that this work be left until the Tarona debt is paid.

The following reports were read: Turatahi, teacher, preached 8 times, acted as president of the first Religio in this mission. Ganahau, elder, preached 46 times, administered to sick 3 times. Tufaunui, elder, preached 27 times, blessed 2 children, baptized 1, administered to sick 19 times. Teuira, elder, preached 28 times, administered to sick 20 times, blessed one child. Tamahara, teacher, preached 57 times. Tupotahi, elder, preached 19 times. Hiti, teacher, preached 13 times. Teariimana, deacon, preached 11 times. Tetai, priest, preached 17 times.

Quorum of priests reported 205 sermons preached, assisted 24 times, led meetings 80 times, married 1.

Moved and carried that we now choose our officers for coming year.

Moved and carried Taneterau be president of the Fakarava division; Pohemiti, Tahiti division; Teuira, president of Rairoa district; J. W. Peterson, president of the mission; he asked for an assistant, and Tapu was chosen as vice president; Pohemiti, secretary; Turatahi, assistant or traveling secretary; Putoa, president of Kaukura district; William, Anaa district; Poaitu, president of Makemo district; Teivi, president Hao district; John Hawkins, president Tupuai district; Tara, president Raiatea district; Varoa, Tahiti district, and Pou, president of Manihi district.

Moved and carried that in the different quorums six members can meet and do business.

Adjourned until two p. m., Friday.

One p. m., singing contest for the banner. Tapu, J. W. Peterson, and Alfred were chosen judges, Tapuni as chorister.

April 12, 2:00 p. m.—Meeting called to order by president. After the usual opening exercises and reading of minutes, report of Mrs. J. W. Peterson for money received from the branches of Niau, Apatai, and Kaukura was read.

A private letter to J. W. Peterson was read from Taneterau to give news of his work, as no report from him has been received.

Bishop's report read: Tithing received, $963.90; paid out, $289 80; on hand, $674.10. Tarona house money, $437.10 received; paid out, $80; on hand, $357.10. Book money: Received, $159.80; paid out, $111.60; on hand, $48.20. Total money received, $1,730; total expended, $517.40. Balance on hand, $1,212.60. An auditing committee on Bishop's book was selected consisting of Tevaea, William, and Hiti. Lui is acting as Bishop's agent as successor to Metuaore until his return.

Moved and carried that from six p. m. Saturday until six p. m. Sunday be set apart as a fast day, all Saints to fast and to gather at the church Sunday at six a. m., and not leave the house until six p. m., and to continue in prayer and fasting, asking God to remove from our midst this disease from which the Saints are suffering and dying.

Moved and carried that a committee composed of Lui, J. W. Peterson, and Alfred go in the morning, April 13, and see the notary about the interest on the money of the debt of Tarona. Then a committee was chosen to return the organ that had been so kindly lent us during conference with the thanks of the conference. Adjourned until Saturday, two p. m. This was to have been the day for ordinations, but those to be ordained are all sick.

April 13, 2:00 p. m.—Meeting called to order. After singing and prayer, minutes of last meeting approved. Report of auditing committee read and received. Report of notary committee was read and received. Committees discharged. Report from Sixth Quorum of Elders was read: Met three times in session with membership present, 48. Dead 2, expelled 6, new members 7, sermons preached 1,207, baptisms 22, confirmed 31, ordained 15, children blessed 69, administrations to sick 561, debates 2, assisted in meetings 14, elders' courts 39, administered sacrament 121. William, president; Lui, first counselor: Tapuni, second counselor; Pofatu, secretary.

Discussion of charging Christmas day followed. After much argument moved and carried that as we do not know the exact day of Christ's birth, that as Saints we will keep the law of the land, which sets aside as a holiday the 25th of December as Christmas Day.

Moved and carried that the money for house be left in Bishop's safe. Moved and carried that the book money be used for repairing missionary house.

Moved and carried that Matu's license be returned to him.

Report of committee on paint was read and committee discharged.

Discussion on burial fund. Moved and carried that each member present at this conference give the tax, ten cents, on each member of the branches here, to help out Tarona branch next Sunday. Discussion of planting of trees, etc., on the land of Tarona. Discussion of outsiders living on Tarona land. Motion made and carried that outsiders be allowed to live on the land if they keep the law of Tarona. If not, they, as well as disobedient Saints, be expelled from the land.

Bishop's report for Bishop's agent in the districts was read. He suggested that presidents of branches collect the tithing of their respective branches, holding the money in their hands, giving the givers receipts for same, until they meet with the bishop of their respective districts. The report was sanctioned by the conference.

Petition from Tiona on repairing their church was read, and after discussion was left until next conference. Moved and carried that we build our division fence, using the money from the books to be sold for the same. Adjourned until eight a. m. Monday.

Seven p. m.—Singing contest. None last night on account of sickness.

Sunday, April 14, 6:00 a. m.—Prayer meeting, in charge of Pofatu, remained in session until eight a. m. Preaching at that hour by Pohemiti, on the body of Christ, the church. He was assisted by Tetai. After this service two were baptized by Tepava and Mauna, after which prayer meeting in charge of Tapu. Many visions were seen at this hour, which the Saints enjoyed.

Ten a. m., preaching by Tapuni on the foundation of the church. He was assisted by Pori. After this meeting one was baptized by Teuira. Assembled again for prayer meeting with Pou in charge, at the close of which two hours were spent in singing oldtime hymns of Grouard and Rodger. Prayer and testimony at two p. m. with Lui in charge. Several Saints confessed and were forgiven. Those baptized were confirmed by Kehouri Putoa, and Tupoaitu. Those to be ordained were present and called to come forward. Those ordaining were William, Temai, Moevatua, and Teraa. They were as follows: Hete, to office of elder, by William; Tekakahu, priest, by Temai; Turatahi, priest, by Moevatua; Taarva, teacher, by Teraa. Roo, teacher, by William; Tufakapuia, teacher, by Temai; Moeava, deacon, by Moevatua, after which prayer and testimony, J. W. Peterson encouraging the Saints for the work of the coming year. This service closed at four p. m., after which the bishop gave a short talk on the talk of J. W. Peterson, on keeping of the *whole* law and tithing was a part of the *whole* law. The closing prayer service from 4:30 p.m. to 6:00 p.m. was in charge of Alfred. Many visions were seen which made the Saints feel their prayers had been answered and the Lord would stay the disease. This closed the fast. Many of the Saints attending had to be taken home in the evening from being sick and the weakness of fasting.

Seven p. m., William preached on the setting up of the kingdom, using Isaiah 2:2, etc. After the preaching, singing contest. The banner was awarded to the Saints of Arutua. The song was written by them, using the names of the grades of the different officers in the church with chorus, to the tune of Sabbath Home. They were loudly applauded by the crowd.

April 15, 8:00 a. m.—Minutes of Saturday, were read, corrected, and approved.

Moved and carried that the balance of the paint money be used for paying for the planks used.

Missionary work was then taken up. Kehouri was sent to Rairoa district; Tapuna, Kaukura district; Tepava to the Fakarava division; Hiti, Tahiti district; Ioane Burahui, Raitonga. Motion made and carried that Herman Janssen be released from his missionary labor. Metuaaro was sent to Manahi district. Moved and carried that we release John Hawkins from his work on account of weakness of body and mind from old age, and steps be taken to bring him from Tubuai to Arutua. Moved and carried that the president of the mission select a presi-

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dent of Tubuai district upon the return of Elder John Hawkins. Moved and carried that each branch president take a part of the Sunday school books, the binding of which is just finished, and leave part in J. W. Peterson's hand to take to Raiatea and Hao.

Laws for the land of Tarona were read and discussed by section, and with little change were adopted. Moved and carried that the building of the fence be left in J. W. Peterson's hands, he to choose the carpenters. Moved and carried that Tara be the committee to return the planks, with the branches to assist him. Moved and carried that Teura be the one to return the organ this day. Moved and carried to sustain all the officers in America, President, counselors, Bishop, etc. Moved and carried to sustain the officers of this mission with the elders, priests, teachers, and deacons. Moved and carried to sustain the officers of the land by keeping the law. The Saints not feeling satisfied on Tarona debt, a discussion followed, and free offerings were given to the amount of $30.10. Moved and carried to adjourn until 2:30 p. m. to discuss ways of collecting the money.

At 2: 30 p. m., meeting called to order by president, minutes of previous meeting approved.

Moved and carried that we ask the Board of Publication to publish the Doctrine and Covenants and we to refund the money when books are sold here. Moved and carried that at the next conference each family of Saints are to furnish their own food if a feast or if not. Moved and carried that all those who want to pay on church debt pay into the hands of J. W. Peterson until the Saints leave, and $23 was collected at this meeting. Moved and carried to adjourn until Wednesday night at seven p. m., during the time to try to collect $304.90 on Tarona debt, which will then leave $1,000, with interest on whole $2,000 for this year

April 18, 7: 00 p. m.—Singing and prayer. The secretary had returned to his home taking minutes with him, so they could not be read. Discussion on ways of collecting money for a long time, when a motion was made and carried that a tax of $3 be put upon each member of this mission. If a branch number thirty, $90 dollars would be their share. If only twenty paid, they were to pay all the $90, that in case all do not pay the money will be forthcoming by next March. Moved and carried that presidents of branches collect this tax; $20 collected at this meeting.

Adjourned to meet with Panau branch, Kaukura, December 25, 1902.

MRS. J. W. PETERSON, Sec.

FREMONT.

Convened at Saints' chapel, Henderson, Iowa, June 1, at ten a. m.; D. Hougas was chosen to preside, H. Kemp and J. F. Mintun associates; Charles Fry secretary. Branch reports were received from Tabor, Thurman, Henderson, Glenwood, Riverton, Hamburg, Shenandoah, and ministerial reports from Elders H. Kemp, J. F. Mintun, C. Fry, G. Kemp, T. A. Hougas, A. Badham, D. Hougas, W. W. Gaylord, W. Leeka, G. F. Walling, E S. Wilcox, J. B. Cline, J. C. Moore, N. L. Mortimore, F. Becksted, J. Comstock, G. W. Needham; Priests J. B. Lentz, F. L. Goode, J. Roberts, J. Vinnerd, F. G. Dungee, A. J. Davidson, L. C. Donaldson; Teachers R. Kuykendall, C. M. Roberts, W. Z Moffet, G. F. Skank; Deacons S. S. Clark, E. F. Wilcox, R. V. Greenway. Verbal reports were given by several of the brethren of the condition of the work in various parts of the district. Bishop Leeka's report to June 1 was: Amount due church February 2, 1901, $547.88; collections, $174.20; total, $722 08; expenditures, $165; balance due church, $557.08. The appointment of C. Fry as local historian was ratified and the district president was appointed a committee to examine and approve the work before being sent to the Church Historian. A resolution providing that the appointments for local missions be left to the presidency of the district and missionary in charge was lost upon a tie vote, when the following missions were then appointed by vote: McPaul, J. C. Moore, L. D. Frederickson; Stennett, G. W. Needham; Shenandoah and vicinity, E. S. Wilcox, J. B. Cline; Glenwood and vicinity, G. F. Walling; Bartlett, referred to district president and missionary in charge. A mission was established at Pacific City and vicinity and placed in charge of A. J. Davidson. A recommendation from Thurman branch that A. J. Davidson be ordained an elder was indorsed and ordination provided for. The need of a smaller tent for missionary purposes was presented, which resulted in the following resolution being passed: Resolved that a committee be appointed, composed of the district president and bishop of the district to solicit funds for the purchase of a tent, cost not to exceed $70, and that when this amount is subscribed and received, this committee be authorized to make the purchase of a tent for district purposes, and that the tent be placed in charge of district president and assistant missionary in charge for missionary purposes. The present officers were sustained, as also the general appointees. Bishop Leeka announced that he had appointed Brn. A. J. Davidson and S. Orton as counselors. The appointment was approved and their ordination left to the general missionary in charge. Preaching by H. Kemp, J. F. Mintun, and C. Fry. Sunday school at 9: 30 Sunday, and sacrament and social service at 2: 30, at which Allen J. Davidson was ordained an elder by H. Kemp and J. F. Mintun. Adjourned to meet at Thurman, October 26.

NAUVOO.

Called to order by James McKiernan. J. W. Wight, by motion, placed in charge. All visiting brethren were allowed voice and vote in conference. Elders F. M. McDonald, H. T. Pitt, W. T. Lambert, G. P. Lambert, J. S. Roth, L. Willey, and D. Tripp reported, also Teacher C. A. Brown. The following branch reports were accepted: Burlington, Rock Creek, Montrose, Vincennes, Farmington, Keokuk, Keb, and New London. Bishop's agent reported: On hand last report, $83.10; total receipts, $160 83; total, $243 93; total expenditures, $173.75; on hand, $70.18. Audited and found correct. Soliciting committee on tent funds reported $43 00 on hand. M. M. Turpen was elected district president for one year. By resolution the general election of officers is to be held in June hereafter instead of February, and that those elected last February hold office until June, 1902. The president elect chose George P. Lambert associate president. Moved and carried that the Nauvoo district hold a reunion. An order for $1.19 was allowed the district clerk. Preaching by Elders M. M. Turpen, A. H. Smith, J. S. Roth, and J. W. Wight. Adjourned to Rock Creek, Illinois, October 5, 6

CENTRAL ILLINOIS.

Conference convened June 1, ten a. m., at Beardstown, Illinois; R. T. Walters chairman, Alice M. Simpson secretary. Bro. R. W. Davis spoke encouragingly. By motion, all relating to the delegate system was expunged from minutes of conference. Reports of branches. Taylorville 43; loss 1, 6 absent from branch. Beardstown 29; loss 1, 8 absent. District officers reported. Bishop's agent's report from December 1 to June 1: Total received $20.70; paid out $18; on hand, $2 70. Audited and found correct. All communications are to be referred to missionary in charge. Elders reporting: L. Simpson, M. R. Shoemaker, R. T. Walters, R. W. Davis; Priest S. J. Bartlett; Teachers J. G. Ettinger, T. E. Harmon. The communication from Heman C. Smith was accepted in regard to M. R. Shoemaker being historian for district. The appeal of James Keating was taken up and put in the hands of a committee, R. W. Davis, J. D. Stead, and M. R. Shoemaker. All district officers are to serve one year, present officers being sustained another year. All general church and district authorities were sustained. Report of the committee on the appeal of Bro. James Keating read finding no just cause for a new hearing; report accepted. Preaching by Elders J. D. Stead, Luther Simpson, and E. K. Evans. The rite of baptism was performed. Adjourned to meet at call of president.

LAMONI STAKE.

Conference convened at Cleveland, Iowa, June 1 and 2. Bro. John Smith, president of the Stake, associated with Bro. J. A. Gunsolley, his first counselor, were chosen to preside. B. M. Anderson, secretary of the Stake, was chosen as secretary of the conference, with privilege to choose his assistant. He chose Bro. James Archibald. Minutes of last conference were read. Reports were received from every branch in the Stake; viz , Lamoni, Centerville, Davis City, Wirt, Leon, Cleveland, Pleasanton, Greenville, Evergreen, Hiteman, Allendale, Lucas, and Lone Rock. Ministry reporting: J. R. Lambert, J. A. Gunsolley, M. M. Turpen, H. A. Stebbins, A. S. Cochran, F. M. Weld, Wm. Anderson, R. M. Elvin, R. S. Salyards, Duncan Campbell, E. B. Morgan, H. N. Snively, Jas. McDiffit, W. E Williams, Joseph Bogue, J. A. Anderson, Albert Whorlow, Nephi Lovell, T. R Williams, G. F. York, D. T. Williams, D. D. Young, David Keown, A. B. Young. Bishop Wm. Anderson reported: Receipts, $2,079.78; expenditures, $1,895.42; balance on hand, $184.36. A recommendation from the Evergreen branch that D. D. Young be ordained to the office of elder was referred to the presidency of the Stake. Recommendation from Lone Rock branch for the ordination of F. P. Hitchcock to the office of deacon was also referred to presidency of the Stake. A request was received from two members of the Lone Rock branch which was referred to the presidency of the Stake. The Greenville branch report was referred back to the branch, with instruction to correct. A license was granted to Bro. T. R. Williams. Nomination of Church Historian of F. E. Cochran as Stake historian was confirmed. Application of Bro. N. Lovell to labor in the Stake was referred to the presidency of the Stake. Resolved that it is the opinion of this body, that the necessary expenses incurred in the legitimate work of the Stake presidency and secretary should be borne by the Bishopric, provided, that all bills shall first be approved by vote of the Stake council, or conference. Adopted. The following was also adopted. Inasmuch as this is the first conference of the Stake, and as the secretary's minute book is most full, it would be well to start out with a new book to contain first a certified copy of the minutes of the Stake organization, therefore, Resolved that we authorize the purchase of a new secretary's minute book. Moved and seconded that a committee of three be appointed, of which the secretary shall be chairman, to compile the resolutions binding at time of organization of Stake, to report at next conference. Carried. Brn. J. A. Gunsolley and F. M. Weld were selected as the other two members. It was resolved that we hold three conferences a year. A collection was taken up for Stake expenses amounting to $16.53. Preaching by Brn. Wm. Anderson, J. R. Lambert, and John Smith. Adjourned to meet at Lamoni, Iowa, at call of Stake presidency.

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Miscellaneous Department.

SOUTH SEA ISLANDS.

April 4, 8:00 a. m.—Business meeting called to order by the president. After singing and prayer, minutes of last convention read and approved, after which reports were read. But few were correct. Those were from Niau, Manihi, Avatoru, Tibuta, Tarona, Arutua. No perfect total of membership could be got from the reports. After some lengthy discussion on the mistakes of reports, meeting adjourned until two p. m.

Two p. m.—Meeting called to order by president. Minutes were approved. Discussion on the laws and by-laws of the Sunday School Association followed. All desired to adopt them, but time was too short to go through and adopt by articles, and as there were but few out on account of so much sickness, it was moved and carried to defer until the next convention, and if the conference order the publication of the paper, to have the laws printed therein so each school could come prepared next year ready to vote understandingly. If the paper is not published, take up the discussion of the laws at the next convention. This closed, convention proceeded to election of officers; last year's officers were reëlected: Tapu, president; Pou, first assistant; Lillie, second assistant; Teuira, secretary; Lillie, foreign secretary.

The president then spoke, encouraging each school to strive for the banner this coming year, using the system of committing to memory the answers. He announced that Sunday would be the review of this year's work, and that the Sunday school of Avatoru, Rairoa, would receive the banner this year, with Manihi second, and class No. 1 of Arutua the banner class of this mission. He then advised the Sunday school to try the Christmas tree, and explained to them how to arrange and prepare for one, saying it encouraged the children more in the Sunday school work, and to attend each Sunday for the reward at the end of the year. Pou then spoke telling how Manihi tried the plan; how some at first objected, but at the close asked to have it repeated the next night so that they could give their gifts. Tears flowed down the faces of children and parents as the children, after receiving their gifts, would kiss their parents, and some arose and begged forgiveness for disobedience. A feeling of peace prevailed and more money for Christmas offering was received than any previous year because they felt and realized as the children received their gifts it was more blessed to give than to receive, and that implanted in each heart that night a desire to give something for the work. He stated over five hundred gifts were taken down, and he hoped it would be double that this year. The exercises were by the children only. We encouraged them in the coming year's work and praised them for the past, telling them by diligent effort on the part of all we could reach a higher standard than by letting only a part turn the great wheel of progression. The exercises for the following day were announced, after which one energetic branch president asked if he could not have the right to choose a new superintendent for their school, as the present one was too slow and had no life, hence the school was spiritually dead, and for that reason fell below the average this year. He was told to put the matter in the hands of the school. The president then announced to the schools to use the new book until finished.

Moved and carried to adjourn until two days before our next conference at the place where said conference is to meet.

The Mahana Oaoa was a beautiful day for such work, but so far as the heart feeling glad it could not, with the thought of three hundred Saints sick in bed, some dead and others at death's door, with the grip. But the Saints took courage and by nine the church was well filled, the mayor of the city being present. It was almost impossible to hear anything for the continual coughing, but forty-six songs and dialogues were recited during the day. What was best could be best judged by others than ourselves, for what pleases the white man's eyes and ears may not please the natives. But we thought both classes of Manihi's children did well. One class of girls, carrying a young plant, compared its growth to the growth and training of a child—as you bent the plant and trained it, so with the child. The class of boys each carried a boat, comparing the boats to the church, sails to the laws, then by turning the boat over it could not make progress on the sea; so with the churches who turned the law of God by baptizing infants, they could not make progress, but are like a boat that capsizes on the sea. Tarona class of children was splendid, for they sang beautifully, keeping good time. A class of young women with Houa as teacher from Rairoa was good. A class of children with flags making the words "Mahana Oaoa," with a song led by Tapu's adopted boy, from Arutua, with French colors, was good; also from the same branch a dialogue by seven children dressed as the seven days of the week with their work, and comparing the everyday work with our spiritual work and lives. A large class of singers from Kaukura sang their song, Sweet By and By, as translated in their language, with the organ, which seemed to please the natives. All did their parts well. The singing was good considering the sickness with the coughs. Nothing marred the day except one Manihi girl fainted from weakness while trying to take her part in the class, but the class and little teacher went through without a blunder or stop during the excitement, for which they received abundant praise from the mayor, for he said few old ones could go on without a hesitation if one of their members fainted in their midst, and spoke in praise of their training, and was pleased with all. We were pleased with all, but think it yet can be made better, and hope it will be.

MRS. J. W. PETERSON, Sec.

THE MARTYRS' MEMORIAL FUND.

To the Saints:—With this week's HERALD we notice subscriptions to the Memorial Fund to the amount of $160.69 sent in. If the Saints will take proper interest in this fund we should have enough to close it out within the next two or three weeks, and all who wish to contribute should send in their names at once so that the amount will be sufficient to place the graves of the Martyrs and the surroundings in proper condition with proper monument, and thus stop one call upon the Saints for contributions. Those wishing to contribute to this fund we hope will do so within the next thirty days at least so that it will not be necessary to run it further upon our books.

Previously reported	$80 47

AS PER LIST FROM ELDER M. H. BOND, AS FOLLOWS:

Providence, Rhode Island.

M. H. Bond and wife	5 00
George Gates	1 00
H. G. Smith, Sr.	1 00
William Fenner	25
Sr. Natios	25
Asa Roberts	50
Francis Bradbury	25
Elsie Bradbury	25
Anna Bradbury	25
Wm. Bradbury	25
M. H. Barnes	25
Adolph Leckney	1 00
Thomas Whipple and wife	50
George Payne	1 00
M. Gondolf	10
Nancy Baty	10
Mary Potter	25
L. J. Randall	25
George Robley	25
Eltina Joy	50
Georgia Goff	10
Lizzie Sprague	1 00
Abbie Barnes	1 00
Willie Barnes	1 00
A. M. Clark	25
Lizzie Moore	50
Mary Rogers	25
Charles Whipple	50
Bessie Sears	25
Sr. Webster	25
Isaiah Ames	20
Sr. Palmer	05
Sr. Williamson	20
W. A. Sinclair	25
F. E. Carter	50
Hepsey Snow	50
Thirza Linney	1 00
R. Bullard	50
Arthur L. Crocker	50
John Siddall	25
Mamie Baker	1 00
George Bradshaw	50
Mary Bradshaw	50
Rose Silva	50
Mrs. Frank Shennan, Jr.	50
Mary Cowan	50
Ada W. Chase	1 00
Carrie Coombs	1 00
Lydia D. Joy	1 00
Annie Whiting	25
John Marchington and wife	50
Thomas McGuire	25
Ralph Abercrombie	25
George Sinclair	25
Beatrice Whiting	25
Moses Sheehy	25
A friend	05
Mary McKee	25
A. M. Petty	25
A sister	20
Horatia W. Howlett	50
Ann Granger	25
Mina Motterson	50
Jane Yarwood	25
Sr. Booth	50
Margaret Wiley	1 00
John Heap	50
Elizabeth Pillsbury	25

St. Louis, Missouri:

John Beard	1 00
Arthur Allen	1 00
Henry Roberts	1 00
W. O. Thomas	5 00
William Jaques	1 00
Sr. M. E. Whiting	50
Lizzie Gibbens	25
Margaret Green	50
Mariah Cook	25
Sadie Lewis	50
J. G. Cole	50
James Christensen	50
G. F. Barraclough	50
James Wild	1 00
Charles Remington	50
J. T. Jones	1 00
W. J. C. Olson	25
Ward Morrison	10
Mattie King	10
Eliza Ashton	50
Maud Anderson	50
Alice Anderson	50
Fannie Morrison	25
Minnie Whitney	50
Elizabeth Smith	25
M. Himmelgarn	50
S. R. Burgess	2 00

Additional from M. H. Bond:

Eliza Maher	50
Belle Crocker	50
Grace Anderson	50
Kate C. Ward	1 00

AS PER LIST FROM SR. C. D. GERRISH, Dorchester, Mass.:

Sr. Clara D. Gerrish	1 00
Daniel Raynor	25
Ada Sanford	25
Cleda M. Simpson	25

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M. C. Fisher	25
E. H. Fisher	25
Rilla Sheehy	25
A. N. Hoxie	1 00
Nora Newcomb	25
H. D. Simpson	1 00
L. H. Lewis	1 00
Sr. O. W. Hill	25
Sr. M. C. Whitton	25
Sr. V. A. Lewis	25
E. L. Traver	25
F. P. Busiel	50
Julia Glover	50
Nellie Clough	25
J. H. Bradt	25
Charles Eaton	25
Boston Mite Society	5 00
Clara McPhee	25
A. Bowers	25
Sr. Jones, Mo.	1 00
J. D. Wilson, Utah	50
J. C. Reams, Iowa	50
John Davis, Mo.	50
Margaret Bramston, Aus	1 22
M. E. Martin, Kan	1 70
LIST, ZION'S ENSIGN, AS FOLLOWS:	
May Davis, Iowa	10
D. L. Palsgrove, Iowa	25
Joan Palsgrove, Iowa	25
August Monson, Iowa	25
Albert Wilson, Iowa	10
Mr. and Mrs. E. W. Voelpel, Iowa	35
Clarence Wilson, Iowa	25
Isaac Monson, Iowa	10
Jos. Monson, Iowa	10
Wm. N. Potter, Iowa	25
J. L Wilson, Iowa	10
Al. Eckright, Iowa	25
Mrs. E. G. Hodge, Neb	25
Total to date	$160 69

E. L KELLEY,
Presiding Bishop.

June 10, 1901.

TO SECRETARIES OF QUORUMS.

The secretaries of the various quorums of elders, priests, teachers, and deacons are requested to forward to the undersigned lists of names and permanent addresses of the membership of their respective quorums, to date, 1901, including all changes made during the last General Conference. It is necessary that correct lists of every quorum be had in the Secretary's office, for general church use.

Lists of *names and addresses only* are wanted. Items of birth, baptism, ordination, etc., are not required in the lists asked for.

Secretaries of quorums are also requested to report changes, or to furnish new lists annually, that lists on file may be kept up to date.

Early compliance with request is solicited.

In bonds,
R. S. SALYARDS,
Church Secretary.

LAMONI, Iowa, June 5, 1901.

TO THE MEMBERS OF THE SECOND QUORUM OF SEVENTY:

Dear Brethren:—I wish to call attention to some errors that exist in our last circular letter. By mistake the name of Bro. A. E. Mortimer, of Canada, was placed in our list; this was due to the fact that the quorum took action on his name and asked for his ordination, but later he was ordained a high priest. Also through some unaccountable mistake, the name of Bro. J. D. Stead, of Lamoni, Iowa, was omitted from the list. Bro. Stead was ordained at the Lamoni conference of 1900 The address of Bro. C L. Snow should be "Kirksey," instead of "Kirby," as shown in the circular.

In looking over the record, I find tha the items of birth and baptism of the following named brethren do not appear: viz., Swen Swenson, C. L. Snow, J. L. Goodrich, Silas D. Condit, F. J. Ebeling, R. J. Parker, D. W. Wight, D. C. White, M. R. Scott, Jr., W. A. Smith, Columbus Scott, W. D. Ellis, E. A. Erwin, J. M. Stubbart, George W. Thorburn, Peter Muceus, and Eli Hayer. I also lack ordination items of F. J. Ebeling, and C. Scott.

I have not as yet learned of the ordination of Brn. J. R. Sutton, of Iowa, and J. W. Rushton, of Scotland. I would like items of birth, baptism, and ordination, as soon as practicable after their ordinations.

Will the other brethren please respond and give me the needed information so that the record may be kept complete.

If Brn. Sutton and Rushton accept ordination to the office, it will make our number stand at fifty-four. In the work,

H. E. MOLER, Secretary.

THIRD QUORUM OF ELDERS.

Brethren:—Your attention is called to the resolution passed at our late quorum meeting. Please see that a record is kept of all your official labors; namely, All services attended, times preached, other official acts, such as number baptized, confirmed, assisted in confirming; ordinations: elders, priests, teachers, and deacons. Branches, Sunday schools, Zion's Religios organized; marriages solemnized, children blessed, sick administered to, etc., etc. We want our quorum to be one of the foremost in the church. Do all the labor you can this coming conference year. Only fifty of our members reported at our late session. We should have at the next session ninety-six reports if all are living. The fifty reports were good. We can, by making a special effort, double the labor reported. I hope and pray that our Father in heaven will greatly bless you and give you his divine grace to assist you in your labor of love. Your colaborer.

CHARLES P. FAUL, Sec.

CLARKSDALE, Mo., June 5.

APPOINTMENTS BY CHURCH HISTORIAN.

Since our last published notice we have appointed the following local historians in the territory named, subject as were the former ones to the ratification of the conference or conferences in the territory interested; and to be void in case of disapproval.

J. T. Scott, Greenville, Indiana; Southern Indiana district.

J. A. Tanner, Box 396, Bevier, Missouri; Northeastern Missouri district.

Charles Derry, Woodbine, Iowa; Little Sioux district.

G. R Wells, Box 331, Bozeman, Montana; Australasian mission.

Hubert Case, Redmoon, Oklahoma; Oklahoma, and that portion of Indian Territory not included in the districts of Spring River and Northeastern Texas and Choctaw.

Mary Squire, 224 McDougal street, Brooklyn, New York; New York district.

Elsworth Hull, 1248 Harold street, Philadelphia, Pennsylvania; Philadelphia district.

G. J. Waller, Metropolitan Meat Market, Honolulu, Hawaii; Hawaiian Islands.

W. W. Blanchard, Canton Point, Maine; Maine.

HEMAN C. SMITH,
Church Historian.

LAMONI, Iowa, June 8, 1901.

PASTORAL.

To the Saints of the Northern Nebraska District, Greeting:—You will perhaps have noticed that your general missionary in charge, Elder James Caffall, has extended my mission field so as to include the entire district, so that my responsibilities as a missionary have been increased. In addition to this, the district conference held at the Valley branch, May 31 to June 2, 1901, has chosen the writer to act as district president.

Being unacquainted with the territory and a stranger to most of the Saints, I wish to state as follows: For the officers of the district to be successful in their work, they need the coöperation of every member of the church within the district, both spiritually and financially. This requires a godly walk, chaste conversation, and a consistent and persistent effort to discharge every duty which God and his church have imposed. The work before us is of vital importance to ourselves, to the church, and to the world, and should be undertaken at once. We should endeavor "to keep the unity of the Spirit in the bonds of peace," which will make our work both pleasant and profitable to all.

By action of General Conference, the boundary lines of the district were so changed as to embrace the following counties: Dakota, Dixon, Cedar, Wayne, Thurston, Burt, Cuming, Stanton, Platte, Colfax, Dodge, Washington, Douglas, Sarpy, Saunders, Butler, and Polk.

We shall be pleased to hear from branch officers and scattered Saints with reference to the demands for any work properly belonging to missionaries and district officers, and promise to do the best we can to comply with every proper request or lawful demand. However, as there are but two missionaries in this large field, it will be necessary that every local minister and branch officer do all he can to nourish and feed the church and keep the truth before the people.

If the Saints desire that the district tent be used this season in gospel work they should respond, at once, to the request of the district, made some time ago, for financial help for this purpose, without which the tent cannot be successfully used. Send all money you wish to pay in as tithes and offering or for district purposes to the Bishop's agent, James Huff, 1818 North Twenty-first street, Omaha, Nebraska, who will be glad to receipt you for the same.

Every member of the church should be acquainted with our work in its various departments and be ready at all times to give, in meekness, a reason for the hope which he has in Christ, and ever be prepared to tell why he believes the church to which he belongs is the true church of Christ, and this restored gospel the power of God unto salvation. Those who take the church papers and read them will be much better prepared to do this than those who do not. No family of Saints can afford to be without the HERALD, *Ensign*, or *Autumn Leaves*, and if they can take them all it will be so much the better.

My permanent address is box 132, Dow City, Iowa, and my mission address is 2207 Farnam street, Omaha, Nebraska. Letters addressed to me at either of these places will reach me promptly. Bro. A. W. Ballard, 2208 Clark street, Omaha, Nebraska, is assistant president of the district, and he will do all in his power for the advancement of the work in the district.

Yours in gospel bonds,
C. E. BUTTERWORTH.

To the Saints of the Lamoni Stake and Nauvoo District, Greeting:—This is to serve notice that Bro. R. M. Elvin has been transferred from the former to the latter field, such transfer to take effect at Bro. Elvin's earliest convenience.

J. W. WIGHT,
Missionary in Charge.

BURLINGTON, Iowa, June 8.

To the Saints of Arkansas and Western Louisiana:—The opportunities and duties of another year are before us. Several thousand people live in the above territory who have never heard the restored gospel. To us has been committed the duty of teaching as many of them as time and opportunity will admit. We have two ways of accomplishing this work. First, By living our religion. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."—Matt. 5: 16.

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The Saints' Herald.

(*Established 1860.*)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

Subscription price, $1.50 per year.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to business manager.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Entered at post office, Lamoni, Iowa, as second-class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

If you do not now, begin at once to have your family prayer *night* and *morning*. If you do not now, begin at once to take the church papers. If you are not attending a Saints' Sunday school, begin at once if in reach of one, if not send at once to the Herald Office, Lamoni, Iowa, and get the *Gospel Quarterly* and begin the study of the scripture at home. (If any are not able to buy *Quarterly*, write me to that effect and I will supply you.)

Second, Scattering tracts and papers. Don't paste your *Ensigns* on the walls, but give them out to your friends. If you live in reach of a railroad depot, put a paper rack or box in it and keep it full of papers and tracts. Don't refrain from scattering your papers because you think they will be destroyed. "Throw enough dirt and some will stick." If you can use more literature than you have, write me and you will be supplied. Let us all work if we would succeed.

If you will report the opportunities for gospel work in your locality to the missionaries, it will help us very much. Will the missionaries please keep a record of their labors in harmony with the blank form ordered by General Conference.

Until further notice my field will be Williford, Arkansas. Home address, 2318 Empire street, Joplin, Missouri.

In bonds,

W. S. MACRAE,
Missionary in Sub-charge.

NOTICES.

I would be glad to hear from some small family of Saints in Oklahoma who are in need of help through harvest, and who have church privileges. SARAH WOODS.

BLACKWELL, Oklahoma.

DIED.

COINER.—At Saints' Home, Lamoni, Iowa, May 29, 1901, Sr. Jemima, wife of Bro. John Coiner, aged 75 years, 1 month, 6 days. She had been ill since January, gradually failing. Her end was peace, going to rest without a struggle. With her husband she was baptized July 11, 1875, in Denison, Texas, by Elder James Carroll, and was faithful in her hope. Of six children born to them four attended the funeral, Srs. Tallman, Wahlstrom, and Helphrey, and son Angelo; one son absent, one dead. Bro. E. L. Kelley had charge of service. Sermon by Bro. H. A. Stebbins.

ENTERTAINING NEWSPAPER FEATURES.

Probably no other newspaper in the United States can show so brilliant an array of special features as is found in the columns of the Chicago *Record-Herald*, which combines in one great newspaper, all the entertaining departments of both the Chicago *Record* and the Chicago *Times-Herald*. The daily and Sunday news and special features of the Chicago *Record-Herald* include the Washington letter of William E. Curtis, the *Record-Herald's* special New York dispatches, its unequaled foreign news service, embracing its own special cables with those of the New York *Herald*, the New York *Tribune*, and the Associated Press; its pages devoted to the markets and financial and commercial intelligence—exhaustive to the most satisfactory degree, its popular sporting page, its extended editorial department, 'Queer Sprigs of Gentility," Kiser's humorous "Alternating Currents," "Stories of the Day," "The Current Topics Club," the departments of railroad and insurance news, music and the drama, society and clubs; the column of book reviews, the continued story, the "Woman Beautiful" department, the daily fashion article, "Meals for a Day," news of the great lakes, etc.—all uniting to furnish to the people of Chicago and the northwest, a newspaper which commends itself to discriminating readers as only a newspaper can which combines the world-wide facilities of two of the greatest metropolitan newspapers of modern times.

The July number of *The Delineator* is a superb one, and shows a gratifying excellence of mechanical arrangement. The crowning feature for July is the article on the Pan-American Exposition, illustrated by three color illustrations taken from the original sketches by C. Y. Turner, Director of color to the Exposition. The work is excellent, and the *Delineator* is to be congratulated on its enterprize and development.

CONVICTED.

"There is no God!" he, mocking, said. Behold,
Honor have I, and happiness, and gold.
Abundantly from day to day I live.
What more, I ask you, has your *God* to give!"
And so he went his way—until that night
Which comes at last, when all our fancied might
From out our clutch like running water slips.
"Oh God!" he prayed, between his bloodless lips,

—*By Edwin L. Sabin, in the June Chautauquan.*

PUEBLO POTTERY.

WONDERFUL SPECIMENS OF WORK DONE BY THE ANCIENTS.

A fine lot of Pueblo pottery and relics of different sorts is shown in the Ethnology building of the Pan-American Exposition. The Pueblos, who were dwellers in the plains and in the cliffs as well, are one of the most interesting, from an archæological point of view, of all prehistoric people. Their civilization was remarkable, and their ingenuity in pottery making, basket weaving, bead work and many other things, very great.

They had many peculiar customs, ceremonies and symbolic rites, and their pottery is ornamented with figures the significance of which puzzles the novice and expert alike. One of their peculiar symbols was a broken instead of a continuous line drawn about a bowl or other dish, suggesting perhaps the finite character of life. A bowl shown in the exhibit of Pueblo pottery has the reproduction of two feet upon the bottom of it, inside, suggesting possibly the transitory and insignificant character of terrestrial existence.

Fine specimens of famous "black and white ware" are shown, as well as the "red ware," most of which is black on the inside. A number of specimens finished so as to give the outside a corrugated appearance, are shown.

Many ingenious fine tools, finished stone implements, ornamental trinkets, presumably having religious significance, are on exhibition in the cases.

The basket work of Indians is very wonderful. Baskets made by comparatively modern Indians are shown. Water-tight baskets in large numbers and in many varieties are seen in the exhibit. All are ornamented with figures woven in when the basket was made.

The Pima Indians are those most famous for basket making. They even use baskets for cooking utensils, covering them with a thin layer of clay to keep them from being destroyed by contact with the fire.

CHEESE MAKING IN IOWA.

Iowa enjoys the proud distinction of the foremost dairy state in the Union. The butter product of the creameries in 1900 amounted to nearly 88,000,000 pounds and it was worth over $17,000,000 on the market. The cheese product of the state, however, amounted to only a little over 4 000 000 pounds and Iowa annually imports cheese for home consumption. It is sometimes claimed that Iowa is not adapted to cheese making. These conditions have led to a careful investigation of the subject of cheese making at the Iowa Experiment Station at Ames and it has been clearly demonstrated that practically as good cheese can be made in Iowa as in the most famous factories of Canada, the products of which have made such a favorable reputation in foreign markets. Bulletin No. 57 of the Iowa Experiment Station gives a report of this work, and furnishes information about the best methods of making cheese and the conditions essential to success. This bulletin is for free distribution.

ADDRESSES.

F. G. Pitt, 538 Park avenue, E. E. Pittsburg, Pa. Telephone 71 E.

C. R. Duncan, 655 East Willamette street, Colorado Springs, Colorado.

J. S. Roth, 1011 Summer street, Grinnell, Iowa.

J. R. Sutton, Box 294, Fairbank, Iowa.

John B. Roush, 2942 California St., Denver, Colorado.

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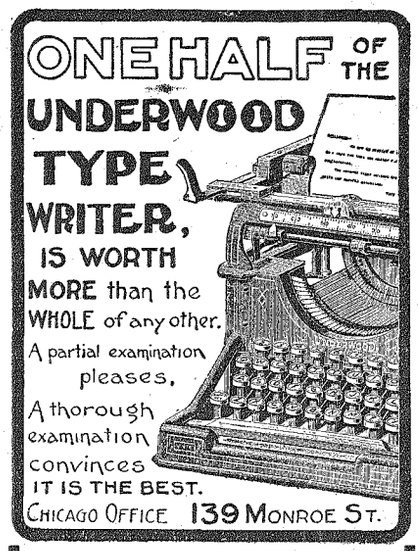

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154. Paper 25

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JUNE 19, 1901. NO. 25.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 19, 1901.

"TEACHERS WERE SCARCE."

Listen to the voice of latter-day wisdom, as it issues from a modern church *Advocate:*

God's way of educating the race in the early age of the world was by verbal instruction, for teachers were scarce. As the centuries passed, facilities were multiplied and knowledge became more general. Moses and the prophets were the instructors of the people, and they taught Christ's first and second coming. When the fullness of the time had come God spake to the people by his Son, by whom he hath made the worlds. Any one claiming divine revelation since Christ spake through the apostles is an impostor. This takes in all, Missouri Mormons, Utah Mormons, S. D. Adventists, and all the mystic churches. "Hear ye him" comes ringing down from the clouds of heaven. Christ is the one we must hear, and he said of the lo-heres and the lo-theres, believe them not. Pay no attention to them. Paul said, "Though we or an angel from heaven preach any other gospel, let him be accursed." This is a little hard on these new gospel teachers with their meats and drinks. The day of revelation is passed and ended with the death of the last apostle. The Holy Spirit is given, not to reveal new matter, but to bring to our remembrance whatsoever God has revealed in his Word. We need to understand God's Word, for it is a sufficient rule for all time to come.—*The Bible Advocate*, June 4.

The foregoing is a strange medley of ideas. According to the first sentence of it the wisdom and resources of Deity are circumscribed. Because God had no teachers in the "early age of the world" he adopted the plan of "educating the race" by "verbal instruction;" which, from what follows in the article can only mean that God adopted the giving of revelation as the means of "educating the race" because of or for the reason that "teachers were scarce." The teachers referred to were men, of course, or there is nothing in what follows after this expression. Is it not curious, then, that the "Early age of the world" lasted for four thousand years until Christ and for some ninety-six years after him?

The date given in the margin of the Oxford Teacher's Bible at the opening of the Book of Genesis is 4004 before Christ, and the Book of Revelation as 96 years after, a whole period of 4100 years of the "*early age*" in which God taught by "verbal instruction" through the medium of revelation "because teachers were scarce." And this, too, while he had chosen prophet after prophet, and had cared for the hosts of Israel with all their elders, high priests, and teachers, and had continued to employ the same method through the long centuries, and always reached his people in the same way. And then when the Christ came, the Shiloh, the Mediator, the Messiah, he was heralded to prophets, wise men, humble shepherds, and to kings by the voice of revelation, the inspiration of God. He instituted the faith and regime which was before the law, and during which men walked with God and he gave them needed direction by his voice. With this old-new way, the Lord's way, "the way of the Lord," there came in a renewal and continued course of instruction by revelation through chosen teachers whom the Lord called and ordained, as we believe in plentiful supply for his purposes; apostles and elders who were sent out, and while out were still led by the voice of revelation.

What a travesty upon the Savior's work is this screed about the scarcity of teachers!

"The day of revelation is passed and ended with the death of the last apostle." How does the learned *Advocate* know this? Jesus said,

Lo, I am with you alway, even unto the end of the world.—Matt. 28: 20.

Why, even the next sentence in this peculiar statement betrays the unwisdom of the writer. Notice it.

The Holy Spirit is given, not to reveal new matter, but to bring to our remembrance whatsoever God has revealed in his word.

Where did this learned *Advocate* get this idea? He found a part of it in the promise of the Savior as stated in John 14: 26:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Continuing his instructions unto these same teachers he said:

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

How long was this promised aid to last?

Matthew 28: 27, says:

I am with you, even unto the end of the world.

John 14: 16, says:

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

This "Comforter" is the "Spirit of truth." "Even the Spirit of truth;" says John 14: 17.

Jesus said of this Comforter, the Holy Ghost, the Spirit of truth, that it would be a testimony-bearing power. "He shall testify of me," was Jesus' statement concerning this "Spirit of truth."

The Lord seems not to have intended to fix any time limit to this testifying by the Comforter. He tells us plainly that it should "abide forever." See John 14: 16.

The *Advocate* takes a part of John 14: 26, in which it is promised that the Comforter would bring things already known to remembrance, and limits the power and operation to that one part of the office work of that Spirit of truth, the Holy Ghost, to that and that alone; so far as our own day and period of times are concerned. Why does the *Advocate* do this? There is nothing in the word of God, "his Word" as the *Advocate* writes of it, that warrants such a statement.

On the contrary, Jesus stated in the twenty-first verse of this same chapter whence the *Advocate* takes the idea that the Holy Ghost will bring things to the remembrance of the disciple, that

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

This is a direct open promise of the same structure, nature, force, and import as the one in Mark 16:

He that believeth and is baptized shall be saved.

It has no limit as to time, period, or age, none as to person, nationality, or country. Any one, every one, may in earnestness and sobriety, without hesitancy, or fear claim the keeping of the promise on the Savior's part.

What right has the *Advocate* to take a part of the word, accept, believe, and claim the applicability of that one part and leave out other parts?

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Who has authorized such a course of procedure? Has the *Advocate* received "verbal instruction" upon this point? We are curious to know.

If it is an imposture for any one to "claim divine revelation since Christ spoke through the *apostles*," is it not equally an imposition for any man, learned or unlearned, shrewd or simple, to claim that a part of the word is essential and operative, the rest not? Surely it must be. And if it is a revelation for the Holy Ghost to "take of the things" of Jesus and show them, to "show things to come;" is it not equally a revelation, the operation of the Holy Ghost to bring to the remembrance whatever may have been said by the Savior? If one is the act of the Holy Ghost, so is the other. If one is an act of revelation testifying of Jesus, making him manifest (*i. e.* to appear), so is the other. Both statements are from the same august Author, the same divine Head of the church.

Surely, "Hear ye him," does come "ringing down from the clouds of heaven." But, a similar injunction was given long before the dove was seen at the banks of Jordan or the voice of the Holy Messenger was heard and recorded by John. Fourteen hundred and fifty years before John saw and bore record, the voice of revelation was heard and this was the burden of it:

> The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shalt thou hearken.—Deut. 18:15.

Fourteen hundred years after that, a prophet and an apostle stood before the successors of the tribes of Israel and hurled this promise at them in stinging rebuke for their hardened hearts of unbelief:

> For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.—Acts 3:22.

There is no need to cavil as to whom this prophet was and is, for Stephen the Martyr, identifies him as the Christ Jesus.

> Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: As your fathers did, so do ye. Which of the prophets have ye not persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.—Acts 7:51–53.

But what will be said of the acumen of the *Advocate* which makes the early age of the world to last from the year one of Bible history to the period of the Apocalypse, or till the last apostle chosen immediately by Jesus died, during which period the verbal instruction by "God's way" continued? If by the increase of facilities and the general diffusion of knowledge—the need for such instruction has passed with the apostles, and the later age of eighteen centuries has nothing of the office work of the Holy Ghost "to bring to our remembrance whatsoever God has revealed in his Word," to what agency shall the multiplied diversities of religious faith and the peculiarities of doctrine and practice existing among those studying to understand "God's word," be attributed? To whom has been delegated the right to say, To us has come the Holy Messenger, the Comforter, and has brought to our remembrance that Jesus said thus and so; hence, all you who believe contrary to our view harken unto us, for now all that the Holy Ghost does is to "bring" things to remembrance?

To whom will the *Advocate* have the ominous "our remembrance" apply? Who gave the *Advocate*, learned though it may be, the right to write all believers in present instruction by divine revelation out of the courts ecclesiastical by a single line, "Any-one claiming divine revelation since Christ spake through the *apostles* is an impostor"? Does the *Advocate* speak *ex cathedra?* Does the Holy Ghost bring the things spoken by Jesus to the memory of the *Advocate* and its patrons only? Are these the only ones to whom the royal envoy brings the boon of understanding? If so, then ought "Missouri Mormons, Utah Mormons, S. D. Adventists," and other churches the members of which accept the words of Jesus, that Prophet whom Moses said should be raised up, and whom the voice of inspiration heard from the heavens charged the world's races to hear, should sell out their Bibles, leave off worshiping in their various synagogues, and making a pilgrimage, sit down at the feet of them whose memories are so divinely quickened and learn how little and how much of the words of the Prophet should be believed, disbelieved, accepted, or rejected.

Who may the *Advocate* mean by "Missouri Mormons"? Who may be the "Mystic churches" referred to? Are the followers of Dr. John Alexander Dowie, the reincarnated Elijah, the devotees of Health Science, the worshipers in Mrs. Woodbury's temple of mental suggestion, the Bible spiritualists, and the spiritists of science all included in these "Mystic churches"? Does the *Advocate* intend to strike from the word of God all who may believe that the obligation resting upon the believer in the Word of God demands a fuller, broader view of what the words of Jesus as contained in the scriptures are, than the narrow philosophy outlined in the quotation we have made from that journal appears to be? We hope not, for the reason that if he intends to apply the term "Missouri Mormons" to the Reorganized Church of Jesus Christ of Latter Day Saints, we most emphatically deny his right to so do, as denying as he does the presence and work of revelation divine to men now, he has no authority from God, or the Master.

We confess that Jesus Christ has come in the flesh for the salvation of the race, and will again come unto the glory of God and the sanctification of all who believe in his word; and this is not anti-Christ.

COLLEGE WORK.

Elders D. W. Wight, Geo. W. Beebe, Sen., and A. J. Moore report from their respective fields of labors, the Rocky Mountain Mission, Clinton, Missouri, district, and the Texas mission, expressing the hope that they will be able to do much more for the college than ever before. It is encouraging to know that the brethren in the different fields are thus making efforts to comply with the late instruction. It was once said by the Master: "Ye are my disciples if ye do whatsoever I command you." Let us one and all prove now our discipleship.

Here are some letters received by Bishop Kelley.

HARDY, Nebraska, June 12.

Bishop E. L. Kelley; Dear Brother:—It affords us much pleasure to send the twenty-five dollars subscribed for Graceland last year, and also fifteen dollars more to aid in cancelling the debt. My husband though not a member of the church thinks this debt ought to be paid and is willing to aid in paying it. I hope that all the *members* will be as willing to help, and that the college will be free from debt in the near future.

SR. JENNIE BARRETT.

CASTLE GATE, Utah, June 10.

Bro Kelley:—I am located where I presume no subscription list will be likely to reach me. Nevertheless, I want to have an interest in Graceland College, therefore forward a little to help pay the debt and stop the interest being paid thereon. It is not good to be in bondage. I trust those who claim membership may awake, and by their actions speak as their circumstances and conditions will permit. If this would be done there would be enough and some to spare; at least I feel so. Inclosed find post office order for twenty-five dollars.

DAVID CROW.

ANOTHER WAY TO HELP.

We desire to call attention of HERALD readers to an article in this issue by J. P. Anderson in which he gives instructions as to how to preserve botanical specimens. Read it carefully, and then see what you can do for our college. Every little helps. Many who are unable to do much in the way of offering financial aid to the school can assist to quite an extent in this way. Do not wait; go to work at once. If you desire any further instructions on how to collect, Bro. Anderson will gladly assist you. Help him do a good work for Graceland.

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WE gladly give space to the following letter written to Bro. E. L. Kelley:

AINSWORTH, Nebraska, June 10.

Bro. E. L. Kelley:—I received the subscription list yesterday morning. I came to this place last night from Inman, and today have written to three men in as many places to circulate lists and solicit subscriptions. If the Saints everywhere would sacrifice as Bro. and Sr. Gray of this place, the debt would soon be paid. They are aged people, and he nearly blind so he can do no manual labor outside, but helps his wife at the loom—they are carpet weavers. I spoke of the matter to them and they gave me their last dollar,—one they had laid away to buy wallpaper with. I felt loath to take it; but remembering that it is written "It is more blessed to give than to receive," I concluded it would be wrong to deny them the privilege to thus express their wish for the welfare of Graceland College.

PRESBYTERIANS TO REVISE CREED.

At the General Assembly of the Presbyterians held recently in Philadelphia the question in which interest was chiefly centered was, "Shall the creed be revised?" In an earnest debate the question was discussed pro and con and disposed of as follows:

"A. We recommend that a committee, as provided for by the form of government, chapter xxiii., section 3, be appointed by this Assembly. B. We recommend that this committee be instructed to prepare and to submit to the next General Assembly for such disposition as may be judged to be wise, a brief statement of the reformed faith, expressed, as far as possible, in untechnical terms. The said statement is to be prepared with a view to its being employed to give information, and a better understanding of our doctrinal beliefs, and not with a view to its becoming a substitute for an alternative of our Confession of Faith. C. We further recommend that this committee be instructed to prepare amendments of chapter iii.; chapter x., section 3; chapter xvi., section 7; chapter xxii., section 3; and chapter xxv., section 6, of our Confession of Faith, either by modification of the text or by declaratory statement, but so far as possible by declaratory statement, so as more clearly to express the mind of the church, with additional statements concerning the love of God for all men, missions, and the Holy Spirit. It being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our Confession and taught in the holy Scriptures."

According to the above the question, "Shall the creed be revised?" is settled affirmatively, and indications of how it shall be revised appear, though actual revision remains to be accomplished by the General Assembly of 1902.

The action as expressed by the foregoing is the outgrowth of a dissatisfation which has existed for some time in the Presbyterian Church. The creed has not expressed the views in some particulars of many of the leading ministers as well as of the laity, and some parts of the long established articles of faith have led those not of the Presbyterian persuasion to misunderstand and hence misrepresent the attitude of that church on several points. Hence came the demand for revision.

As expressed by many supporters of the revision idea, the Presbyterian Church had grown away from the conditions which produced the articles of faith by which they had stood for years, and the progress made brought about new conditions which demanded changes in the creed. In this the Presbyterians are experiencing what some other churches have,—no *man* or set of men can make a creed to fit all time. Divinity alone can do that. Where is it?

CENTRAL NEBRASKA DISTRICT.

By request of Bro. Levi Gamet we correct the report in the notice given by Brn. Levi Gamet and William Rumel, in HERALD of June 5, page 469:

In order that all may know where the Central Nebraska district is, we will name the counties, as follows: Howard, Sherman, Valley, Garfield, Keya Paha, Rock, Custer, Dawson north of the Platte, Loup, Blaine, and Brown.

To these add Knox, Pierce, Madison, Antelope, Boon, Nance, Merrick, Holt, Wheeler, and Greely. All interested please notice and heed it in time.

BRO. W. H. DEAM, on the ground in the city of Chicago, writes us June 9, correcting our errors in regard to Dr. Dowie. He writes:

"Your article on Dowie is pretty badly mixed. There should be a reversal of Mrs. Christensen's and Mrs. Judd's names. Also the silk factory should be lace factory."

We acknowledge and accept correction with them.

EDITORIAL ITEMS.

Elder S. O. Foss, of Monsapec, Maine, reports successful work by missionaries in Maine since General Conference. Seventeen baptisms and more to follow. Elder I. M. Smith is preaching in Jonesport with good omens of success.

Read in another column Bro. A. M. Fyrando's appeal to the Saints of the Little Sioux district. It is good enough to be read by *all* the Saints. Let us pay the debt!

There is a series of meetings being held near Ellston, Ringgold county, Iowa, at present writing, June 17, which was opened about June 9, and which will continue until the 23d if interest continues. Brn. R. M. Elvin, H. N. Snively, and Joseph Smith have contributed to the preaching services, Bro. Elvin in charge. Excellent audiences were present at the services Saturday morning and all day Sunday the 15th and 16th inst. and the interest seems to be good so far. May the good work go on. Bro. C. J. Anderson, his sons and their families are the patron Saints of the meeting held near Ellston.

Original Articles.

"ZION AND HER LAW."—NO. 5.

BY JOSEPH FLORY.

We now give some quotations concerning the gathering, the consideration of which is very important:

Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.—D. C. 28:2.

And the Lord said unto Enoch, As I live, then so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men: and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy.—D. C. 36:12, 14.

And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from

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among all nations, and shall come to Zion singing, with songs of everlasting joy.—D. C. 45:13, 14. (Please read the whole section.)

From the foregoing quotations it will be learned that the gathering of the Saints must take place before the coming of Christ and the destruction of the wicked, so that none who are faithful and willing to be counseled by the Lord and the elders (section 117:11) in this matter need fear of being left when the great destruction does come, for if necessary he will, as he said he would, send his angels to save his people. See Matt. 24:28, 40, I. T.

In the revelation on the rebellion, in that part having reference to war, famine, pestilence, etc., being poured out upon all nations, the Lord says it will continue "until the consumption decreed shall make a full end of all nations." This, doubtless, is the destruction mentioned in Isaiah 24, and which will be accomplished in the times in which we are living. Surely there never was a time in the world's history when it was as ripe for such a destruction as now; and he who will not take the sword against his neighbor must needs flee to Zion for safety.

Verily I say unto you all, Arise and shine forth, that thy light may be a standard for the nations, and that the gathering together upon the land of Zion and upon her stakes may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (Revelation, given at Far West, April 26, 1838; see Church History, vol. 2, p. 151.

In Isaiah 26:20, 21, we find language which we think is quite applicable to the events which we think are near at hand.

Come, my people, enter thou into thy chambers [places of safety], and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

In Daniel 12:1 we are told—having reference as we believe to the latter days—that

There shall be a time of trouble, such as never was since there was a nation even to that same time.

In the twenty-fourth of Matthew, Inspired Translation, where Christ foretold the destruction of Jerusalem and the events that should precede his coming, he says:

When you, therefore, shall see the abominations of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place. . . . For then, in those days, shall be great tribulations on the Jews, and upon the inhabitants of Jerusalem; such as was not before sent upon Israel, of God, since the beginning of their kingdom until this time; no, nor ever shall be sent again upon Israel. All things which have befallen them, are only the beginning of the sorrows which shall come upon them; and except those days should be shortened, there should none of their flesh be saved. But for the elect's sake, according to the covenant, those days shall be shortened. Behold these things I have spoken unto you concerning the Jews. —Verses 24: 12, 18–21.

Then in explanation of the things that will come to pass between the time of the destruction of Jerusalem and Christ's second coming, verses 30–35 say:

For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places. And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved. And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. Verily I say unto you, this generation in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled.

Notice in verse 32 he says,

And again this gospel of the kingdom shall be preached in all the world for a witness.

This passage is generally understood among the Saints as now being fulfilled in the preaching of the restored gospel, which is the original gospel *again* being preached.

Notice the similarity of the language used in verse 33, where he says,

And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled;

And then goes on to tell the special signs of the darkening of the sun and moon, etc., which shall immediately follow the tribulation of those days; and then as he repeats in part the same events in verse 37 and that just following, those events shall be the sign of and the coming of the Son of Man. Verses 37 and 38.

In verse 18 he says that the tribulations there described as coming on the Jews and inhabitants of Jerusalem should not again be sent upon Israel. If the Jews had to drink the bitter cup prescribed for them for rejecting Christ and his message (See Matt. 23:37–40, I. T.), and the abominations of desolation should again be fulfilled, who is it that shall experience its second fulfillment? It must be the nations that in the dispensation of the fullness of times have—as the Jews formerly did—rejected the gospel, which is today again being preached as a witness to all nations, and then the end will come, or the full and complete overthrow of the nations of the earth, by experiencing or drinking a similarly bitter cup, just as the Jews did after rejecting Christ. And thus the prophecy in Daniel 2:34, 35, will be fulfilled, and the kingdom of God will become universal over all the earth.

Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.—D. C. 83:2.

Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watchtower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion, for all flesh is in mine hands: be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. And all these things, that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be; while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson county, and the counties round about, and leave the residue in mine hand.

Now, verily I say unto you, Let all the

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churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—D. C. 98: 4, 5, 9, 10.

In section 102: 8 we learn that it is the Lord's will that after those lands above referred to had been purchased his Saints should possess them according to the laws of consecration which he had given, and in section 117: 11 he says:

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness; and the Lamanites shall blossom as the rose. Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.—D. C. 49: 5.

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.—D. C. 81: 4.

Also please read in this connection section 108.

We believe with the writer in HERALD for 1899, page 636, that we should be sanctified in order to gather; but as we are to be sanctified through the truth, or by obedience to the truth—and God's word is truth—so that the shortest way to sanctification is to take hold of and work along those lines pointed out, and to which we have already called your attention, and which are referred to in revelation of 1873, Doctrine and Covenants 117: 11.

Let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety.—D. C. 102: 7.

We see nothing to prevent, but much to urge, that at this coming conference the same plan that was given to the old church in August, 1831, should be adopted where the Lord by commandment to Sidney Rigdon instructed him to write

an epistle and subscription, to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, The Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—D. C. 58: 11, 12.

This in connection with section 98: 10 certainly would be in harmony with that which has been given in relation to the subject, and we verily believe that all that is wanting is for the church to make a move along the right lines, and God will bless the move, and in a very short time we shall be ready to organize at the center place, or at such place as God might designate as a stake; and without doubt, so soon as we are ready, a revelation authorizing such organization will be forthcoming from the Lord.

The writer stands ready to assist in such a move whenever it is inaugurated, but believes that it would be best to have the move to be general throughout the church, and not of a local character; then so soon as a sufficient amount of lands and other properties are purchased—and God commands—the work can commence, and there need not be a great amount of lands, etc., purchased before the work does commence.

The church was organized with six members, so this work can commence with even that number of heads of families.

And now let us suppose that six families which are in the main in like condition, or would require about a like amount of land and other things to make them a living; then let the bishop purchase an equal number of farms, with stock, farming implements, etc.; let those families consecrate or give over to the bishop whatever means they may have, let the properties be numbered one, two, three, etc., and an equal number of tickets be likewise numbered; let the tickets be placed in a receptacle, and each head of a family draw a ticket, which shall entitle him to the property numbered to correspond to the ticket drawn. Let this be done under the supervision of the president of the church; let the bishop deed them the land as their inheritance, and thus all room for jealousy, or for saying that one man was more favored than another, would be done away; and it would also be the fulfillment of a prophecy, which says:

I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God.—Church History, vol. 1, p. 260.

And thus when the work is once started, it would increase and spread until all that was promised would eventually be realized.

We do not expect that all we have portrayed in our picture of the condition of affairs as they will exist under the law of consecration when fully accomplished will be done without friction. But if those who are permitted to go into that arrangement will try to be guided by the right spirit, it can all be accomplished. There may be some who, like Ananias and Sapphira, will undertake to practice deception; but we are assured that "liars and hypocrites shall be proved" and God has declared that he will not be mocked in reference to those things pertaining to the order of Enoch (sec. 101: 1). Therefore we expect that he will visit summary judgment on such in that order that are found transgressors before him, and thus they would be taught to fear the penalty for transgression, even if some might otherwise be disposed to practice evil.

It is not necessary to wait until all are ready to go into this order of things; if it were, we never would go into it, for doubtless some will never be ready to obey that which will be required. But let the work commence, and then let those who are willing take hold, while those who are not willing can stand aloof, if they wish, and take the consequences.

While the agitation of this question of the gathering will doubtless cause some to become restless, and possibly to act unwisely, yet the question must not only be agitated at some time, but the work must also be commenced; so we see no good reason for putting it off, for now is certainly as good a time we will ever have to investigate and see what the Lord has taught and required of the Saints, and begin to work along those lines marked out, and do our part so far as we can, regardless of what others may do or think in reference to the matter; and if the elders will counsel and work in harmony with the revelations given on the subject, there need be no unwise movement made, to any great extent at least.

And now, reader, if when you have carefully and without prejudice followed our line of thought, and are able to pass a decision as to whether we are in harmony with God's law or not, we trust you will pass that decision in the spirit of love for the truth, which is the only object of the writer in presenting the same to you. And if you accept our conclusions, and they are as satisfying, comforting, and strengthening to you as they have

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been to us, we shall feel repaid for our labor; and furthermore believe it will help to encourage us along the lines of duty laid down for God's children to observe, in order that his work may be accomplished.

While we have been very positive in many of our statements, we have been so only because we felt greatly assured that our position cannot be overthrown by the word of God, when properly interpreted, and that in this presentation we have something grand and glorious to contemplate; something worthy of our admiration and our coöperation; something for which the world is hungering, and which they are making efforts to obtain, but which will prove fruitless, from the fact that they ignore God's plan and are attempting to bring it about by their own wisdom, by the already-mentioned thousand and one plans which are being proposed, in all of which God is practically ignored as having any direct hand in the matter; but eventually they will have to acknowledge his hand, and will be willing to yield obedience to his laws. Sec. 102:9; 64:8; 94:5.

While we have to some extent come in conflict with many leading elders of the church, this gives us no trou ble, from the fact that if anyone ever does present this matter in full, in its correct light, they must of necessity come in conflict with many of the various interpretations as acknowledged and mentioned in an editorial in HERALD for July 26,1899, page 473, which says:

> Tithing, or the law of tithing, is the only rule of finance the church has; and as variously interpreted forms the basis for the receipt and disbursement of moneys by the church.

And certainly we do not desire to remain in a condition where we must have to admit that God's perfect law allows of various interpretations. Just the idea we are combating against almost universal in christendom, in reference to the law of God, by which we may become members of his church here upon the earth. We feel to respect all men in their stations in the church, from president down to deacon, and would dictate to none; yet upon the other hand we are not disposed to yield to the dictation or teaching of any man or set of men as to what are our rights, duties, or privileges, as a member of the church unless such instruction be based upon God's law—upon principles of justice, truth, and righteousness.

Our two years' observation in Utah, under the rule of "follow your file leaders," "do as you are told," and "pay your tithing, and it is none of your business what is done with it," most completely spoiled us for a tool to be used along that line. And, thank God, we have found that in the Reorganization such a spirit is the exception and not the rule. Yet our experience has been such that we have realized that it does exist in the church. The following has been credited as the saying of Joseph Smith:

> We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, to immediately begin to exercise unrighteous dominion.

With a writer in the HERALD for February 26, 1887, page 141, I agree, that,

> There is a time when men, holding office in the Church of Christ, may and should speak with authority, and all are required to submit, unless the matter is reversed by a higher tribunal; but it is not the privilege of any, no matter what office they may hold, to "Lord it over God's heritage." The Saints should be taught to see the right, and to obey as their duty becomes apparent. And while every man should be respected in his office and calling, it should be borne in mind that the gospel law insures liberty to all its votaries, and every member in the Church of Christ has rights and privileges. "I would not rule, nor yet be ruled; I scorn the tyrant as I scorn his slave." Open criticism, I do not fear. It may be unjust, but it gives me an opportunity to defend myself. If the criticism be just, it helps me see the wrong, and gives me an opportunity to repent.

We accord all men the same right to think and judge for themselves that we claim for ourselves, and are willing to respect every man's opinions and views sufficiently, so as to examine and compare them with the law and the testimony. But be it understood that we have a greater respect for the written law than we have for any or all men's opinions, or even official declarations, under certain circumstances, when in our judgment they are not in harmony with the law. As Paul advises, we only follow leaders as they follow Christ. 1 Corinthians 11:1. We even go farther than that, and indorse the teachings of the president of the church, in a sermon, as reported in HERALD for December 15. 1888, page 794. President Smith here emphasized in a striking manner the necessity of the people abiding in the faith as laid down in the books, stating that under no circumstances whatever would they be justified in accepting that which was contrary to what was written; that if he should present anything unto them contrary thereto, and even declare that an angel stood by him and gave him such a revelation, they had better reply, "Well, Bro. Joseph, we will wait awhile before we accept it, and be sure that we are not deceived!" He here repeated a characteristic statement which he had made to a person while in Plano, Illinois. A Strangite had asked him plainly if he would not accept the doctrine of polygamy if an angel should declare it unto him. To the astonishment of the questioner he replied that he would tell that angel to go back and tell the Lord that he would not preach polygamy or anything else which was contrary to what the Lord had previously revealed, and that he should feel perfectly safe in so doing. He did not apprehend that God ever had or ever would send an angel with a revelation to any man contradicting or conflicting with a former revelation; but if any man, or even "an angel with a drawn sword" should make such a claim, the people should see to it for their own safety that they refuse to receive such teachings. For Paul says that though himself or an angel from heaven teach contrary to or different from what he had taught and the church had received let him be accursed.

So we learn that even angels are not to be followed unless they teach right.

Our prayer is that God may hasten the time when his Saints shall see eye to eye on all the features of his law, so that they may be of one heart and one mind, and serve him in righteousness, and enjoy all that God has promised them in so doing. Even so. Amen.

JOSEPH FLORY.

GUERNSEY, Cal., December 25, 1899.

COLLECT SPECIMENS FOR GRACELAND.

Being much interested in the botanical department of Graceland College, I wish to urge those who can do so to help make this department a success.

A department of botany is essential to any first-class institution of learning; and among the essentials to the study of botany is an herbarium or collection of dried plants. It is in this that we want you to help us. Do not know how to collect and preserve the specimens? Well, we will give you a few instructions.

A specimen to be of scientific value should show as many parts of the plant as possible. It should show leaves, a part or all the stem, and either or both flower and fruit. Fruit here signifies a seed-bearing vessel of any kind. Many plants can be obtained so as to show both flower and fruit on the same plant. Most herbs should be taken with the root also. Plants that send up a long shoot may be folded back or folded in the shape of a capital N, as the size of the specimens should not exceed sixteen by eleven inches when pressed.

Secure the most characteristic parts if possible. Many plants are equally characteristic in either flower or fruit. In some (as for instance the oaks and grasses) the fruit is most characteristic, while in others the flowers contain the best distinguishing features.

The words *press* and *pressing* used in connection with preserving botani-

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cal specimens sometimes give a wrong idea. The object is to keep the specimen straight while it is drying and only enough pressure to keep the plant from shriveling should be used. Carpet paper cut into sheets 12 x 18 inches makes very good dryers, but common newspaper will do. The poorer the quality of newspaper used the better. These dryers need to be changed daily, especially in warm weather, as the specimens will mould if allowed to remain between folds of damp paper. After removing from the plants, take the drying papers and spread them out where they will dry. They can then be used again; in fact, can be used an indefinite number of times.

When the plants are dry, place them between folds of newspaper, and on a little separate slip of paper give the date of collection, place, and in what kind of a place it grew, that is, state whether it grew in water, wet places, meadow, woods, prairies, waste places, etc.

When ready to send in the specimens, place the papers containing the specimens between very stiff pieces of pasteboard and tie well. They can be sent either by mail or express, the latter being the better method. We will pay charges. We assure you that all specimens sent to the undersigned will be duly taken care of and safely deposited in the case provided for the same by Graceland College.

If anyone desires to know the names of any plants sent in, let him number them, retaining duplicate numbers at home.

There are several who have promised to collect for us, but we want more to take an interest in this part of the work. We want several in every state and territory in the union, and in foreign countries also. Let us make the herbarium of Graceland one that we may be proud of—second to none. Yours for Graceland,

J. P. ANDERSON.

LAMONI, Iowa, June 13, 1901.

IS DANIEL'S LOT ON EARTH?

If so, the Jews will surely have a prophet in 1905. Let us reason together and see. Go to Daniel 11: 21; we find there shall stand up a vile person, to whom they shall not give the honor of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries. I cannot say who this vile person is; but did not the Pope of Rome obtain his power over the kings of the earth just in that way? We will notice that later.

Read some in the 12th chapter. Here we find that God is revealing the future to Daniel through an angel, as his custom is, and he says:

> Shut up the words, and seal the book, even to the time of the end: . . . Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?—Daniel 12: 4–6.

In the 7th verse of the same chapter Daniel says:

> I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and a half.

The same time that the woman should be nourished. Revelation 12: 14. Whatever time that may mean, we know that the first change came in 1830, when the gospel was restored to earth by an angel. The next thing to happen was the scattering of the power of the holy people by this evil person spoken of in the beginning of our article, which happened in 1844, when the prophet, seer, and leader of the church was killed, and its members scattered everywhere. Is there an incident in the annals of history that will fulfill that prophecy except that? It seems that was all that Daniel understood, for he says:

> I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand.—Verses 8–10.

Was not that so? Were not the Saints most severely tried from 1844 until 1860? did not the wicked ones of the church do some of the most wicked things during that time, ever perpetrated by man? Have any of them ever understood yet? Some may say, why say until 1860? Because that is the next time designated to Daniel, see eleventh verse:

> And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Now if time, times and an half; or one thousand, two hundred, and sixty days, ended in 1830, then this brings us 30 days (years) later, which brings us to 1860, when the church was reorganized, or the holy people with their power reëstablished in order.

Now, it is no great trouble to see prophecies that have already come to pass, but here is something in the future. In the 12th and 13th verses the angel says:

> Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

This brings us forty-five days (years) later; forty-five added to 1860 brings us to 1905. Something will happen then! What is it? The angel said in verse 13,

> But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

G. L. RATHBUN.

Selected Articles.

MYSTERY OF ARCTIC REGION.

SCIENTISTS PUZZLED OVER MIRAGE CITY SEEN IN ALASKA.

The announcement that a party of scientific men will leave Vancouver for Alaska next June to study the so-called "Silent City" mirage directs attention to a phenomenon which has been the subject of much discussion during the last ten or twelve years. As long ago as 1887 a mining prospector who had explored southern Alaska extensively created a sensation in Juneau and gave newspaper correspondents a first-class topic by exhibiting a photograph which he pretended to have taken of a mirage. This prospector, one Willoughby, was particularly familiar with the region about Glacier Bay and is said to have piloted Prof. Muir's vessel to the glacier which now bears the latter's name. The story which Willoughby told in Juneau was substantially this:

Several years before, while he was near Glacier Bay, the Indians told him of the occasional appearance of what looked like a city suspended in air. Finally he witnessed the strange spectacle himself. There seemed to be a number of huge buildings, all of beautiful and imposing architecture, whose spires and buttresses strongly suggested the cathedrals of the old world. Lest his story should be discredited, he made several successive attempts to photograph the picture, which the Indians called the "Silent City." Whatever doubt may attach to the genuineness of the picture, the rest of Willoughby's statement may be accepted without hesitation, because there is plenty of corroborative evidence.

Independent testimony of great value is that offered by Dr. Filippo De Filippi, who accompanied the Duke of the Abruzzi to Alaska in 1897, and subsequently wrote an account of the Italian expeditions to Mount St. Elias. The Duke and his companions had reached the summit and had descended part of the way when night overtook them. They encamped on the slope. With returning day they pushed on over the Malaspina toward Yakutat Bay, where lay their ship. The weather was fine, but there was a breeze. The air was not calm and this fact may partially explain the imperfections and unsteadiness of the mirage. Doctor Filippi says:

"The southern ridge of Mount St. Elias stood out clearly, merging in the long chain of Chaix hills, which, as it approached the Malaspina Glacier, assumed a series of strange shapes which we were no longer able to recognize. Their outlines under-

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went changes before our very eyes, assuming the forms of spires, belfries, minarets, and architectural outlines of fantastic cathedrals, all of which slowly appeared and disappeared, to be succeeded by buildings of lesser height, severely rectilinear. This proved to be the mirage known as the 'Silent City,' an optical illusion to which this wide ice surface is prone in common with the burning sands of the desert. The marvelous spectacle continued throughout the afternoon."

It should be added that this glacier is fully twenty-five miles in width, but as it is something like 150 or 200 miles west of the Muir Glacier, where Willoughby was when he saw the mirage, it is open to question whether the scene was precisely the same. Willoughby declared, however, that the suspended city lay off to the westward of him, toward Mount Fairweather, which stands between Glacier Bay and Mount St. Elias. It is to the vicinity of Fairweather that next summer's expedition is to go. Other testimony in regard to phantom cities seen at twilight, and not in the middle of the day, is furnished by Professor Russell, the well-known authority on American volcanoes. It was Professor Russell, by the way, who effectually disposed of the theory that Mount St. Elias is a volcano. The mirage witnessed by him was at the head of Yakutat Bay, or at a point between Mount St. Elias and Mount Fairweather.

Spectacles of the same kind have been seen off the coast of Greenland, too. Scoresby, writing thirty odd years ago, remarked: "Hummocks of ice assumed the form of castles, obelisks, and spires, and the land presented extraordinary features. In some places the distant ice was so extremely irregular and appeared to be so full of pinnacles that it resembled a forest of naked trees. In others it had the character of an extensive city, crowded with churches, castles, and public edifices." Gen. A. W. Greeley in his "American Weather," makes a passing reference to the phenomenon. He does not mention having seen a mirage himself, but he refers to the marvelous tales which he has heard, more especially about their appearance in the Arctic regions, and declares that he is prepared to believe them.

Practically all writers on the theory of the mirage hold that, while the images presented to the observer's eye may be distorted and obscure, they have a certain basis in fact. They are representations (accurate or inaccurate) of real things. Napoleon's army, crossing the sands of lower Egypt, saw remote villages which were yet below the horizon lifted into view. At sea it is not uncommon to detect ships that are yet too far away to be seen normally. Indeed there are multiple images, one above the other, and some of them upside down, perhaps. But in spite of their eccentricities there is a real ship involved in the phenomenon.

In some mirages there is great magnification of the objects seen, but only in a vertical direction. The passage just quoted from Scoresby illustrates the point in a measure. This effect is closely allied to the apparent lifting of a scene above its true position, or what sailors call "looming." For instance, a mirage once showed people at Hastings, England, the French coast near Boulogne, forty or fifty miles away. The curvature of the earth is here sufficient to hide one city from the other under ordinary conditions. Prof. J. D. Everett, of Belfast, Ireland, in a lecture delivered over a quarter of a century ago, dwelt at length on the false ideas of nearness and the distortion of form that results from looming. "This vertical magnification is shown in cliffs and icebergs at sea," said he, "and produces an effect of pinnacles, spires, columns, or basaltic cliffs. . . . The magnificent columns which constitute a part of the Fata morgana (a mirage) in the Strait of Messina are in like manner to be attributed to vertical magnification. An appearance of the same kind, known as the 'Merry Dancers,' is often seen by boatmen off the Giant's Causeway."

In his book on Alaska mines Bruce says that the "Silent City" has been identified as a view of Bristol, England. But it is possible that he has somewhat hastily accepted some one else's conviction of the subject. At any rate there are several reasons for demanding further evidence. It is doubtful whether any object shown in a mirage was ever more than fifty or a hundred miles from the observer, and in many instances it has been much nearer. From Dr. Filippi's account of the experience of the Duke of Abbruzzi party it is evident that a line of hills only a few miles away afforded the basis of what they beheld. Mr. Bruce mentions the popular suspicion that Willoughby's picture was a "fake," and adds that he himself was under such obligations to the prospector that he could hardly confess the truth if he had any doubts of his own. Hence any fancied resemblance between that photograph and Bristol will not count for much. Dr. Filippi's book contains no representation of the "Silent City," although it is full of other photographs of Alaskan scenery. Perhaps the image was too unsteady for a camera to register it. If the Vancouver expedition brings back a well-attested picture that looks like Bristol, one will be justified in taking stock in the notion of identity. But until then it is wiser to suspend judgment or to discredit the idea altogether. Indeed, the phenomenon is enough of a marvel without any such assumption.—*New York Tribune.*

"THE HOLY CATHOLIC CHURCH."

To a greater extent than ever before the Methodists of the world are repeating the apostles' creed as a part of public worship, and therein they continually recite: I believe in the holy catholic church. In this they join with much the larger part of Christendom and declare their faith in the unity or oneness of the church throughout the world. It is not a little astonishing that now and then we meet with persons who are grieved at this exercise, as they cannot separate in their minds "the holy catholic church" from the Roman Catholic church. One of the purposes of the repetition of the creed in all the evangelical churches is to effect this separation, and to lead all Christians to clearer ideas of the one church of Christ. It is a holy church, a catholic church, the one true and apostolical church which Christ bought with his own blood.

The Romanists have arrogated to themselves this title, and sought a monopoly of it, although without any just right to be called "holy" or "catholic." Theirs is not a catholic church, because it is not general or universal. The Greek church claims the title with as much right and consistency as does the Roman church, although neither is in fact catholic. The English church sets up the same claim, and with about equal right, but does not pretend to be the one universal church. There is no ecclesiastical establishment to which this venerable title should be applied. It does not belong to an organization. It has no relation to church polities. The holy catholic church is the spiritual body of Christ. It is composed of all the saved, of all who are vitally united to Christ and live in fellowship with him. Christ is the head of his body, the church, and every individual believer is a member of his body. Joined to him they are joined to the church. Being in him they are in the church.

With this proper view of the "holy catholic church," it is easy enough to see why the phrase should not be monopolized by any one denomination or sect, and why it is the privilege and right of all Christians, of whatever name or order, to join in the recital of these words as expressive of his faith in the one universal church, which includes all the saved of all the ages. In this view we also find a sense, and the only sense, in which there is truth in the allegation that

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there is no salvation outside of the "holy catholic church;" for the moment one is saved he is brought into this church and made a lively member of the same. The very process of salvation inducts him into it. "Ye are all baptized by one spirit into one body."

It is a common saying that there are good people in all the churches. It may also be said as truthfully that there are saved people in all the churches. There can be scarcely a doubt that this is a fact. Then it must follow, and it does follow, that there are people in all the churches who belong to the "holy catholic church." They came into it by regeneration. They were born into it when they were born from above. As they became subjects of the kingdom of God, they became members of the body of Christ, for the lines of the kingdom quadrate exactly with the lines of the universal church of Christ. This conception of the church is beautiful in its simplicity and also in its sublimity. One cannot grasp it without feeling himself exalted. It lifts him into the holy fellowship of the apostles and martyrs, and identifies him with the noblest spirits that ever walked the earth, besides opening to him a brighter and broader horizon than is possible with any other view.

We can apply the epithet "holy" to a church like this without any misgivings. All who are in it are consecrated. Millions have "washed their robes and made them white in the blood of the Lamb." Millions more are following after to apprehend Christ for all that for which he has apprehended them. They are striving together for the faith of the gospel. Christ dwells in their hearts by faith. They are a holy nation, a royal priesthood, a peculiar people.

In comparison with this "holy catholic church" our denominations and our denominational badges and peculiarities appear ensmalled, if not insignificant. They are like scaffolding to the building—they have their place and their use and their value and are not to be despised, yet they are not the building. Not one of them can say, without arrogance, "The temple of the Lord, the temple of the Lord are we." It has been the folly of the Romish church to attempt this—a folly which continues with it. Indeed, it has become so interwoven with its life and spirit that there is little hope that a better condition will come to it. The pity is that there are imitators of this folly in in other denominations. Instinctively we find a feeling of commiseration springing up within us when in the presence of such people. Good and pious they may be, but how they have fallen behind the march of ideas!

We appreciate denominationalism. In the conflicts of thought and feeling inseparable from the independence which is the right and boast of Protestantism, there is scarcely a possibility that believers in Christ can be brought to see eye to eye on modes and methods of work; so that for all to find liberty and congenial fellowship, divisions on incidentals seem necessary and expedient. Possibly, after a higher development in the line of the essentials of the faith a fuller agreement may be reached, so as to reduce the number of divisions; but we are content to leave that to providence and the future. Coöperation of different bodies is as promising for efficiency in the Lord's work as would be the lethargic movements of one great body without the incitements of competition. When all the denominations recognize in all the others the relation they bear to Christ and think of Christians of any name as fellow-disciples, belonging with themselves to the "holy catholic church," hurtful rivalries will cease and the obnoxious spirit of sectarianism will die out. The continued reciting of the creed in the congregations will contribute to this end. The young people and the children will come to know its meaning and the habit of associating the "holy catholic church" with the Church of Rome will become a thing of the past. It is not wise to give up a good thing because other people have made a wrong use of it.—*Northwestern Christian Advocate, May 22, 1901.*

Letter Department.

GUY, Okla., June 1.

Editors Herald:—After debate at Deighton, Oklahoma, with Seventh Day minister, ending in February, they held no more meetings there; over half their members have turned away. I baptized two there in North Canadian river, March 4. I returned there in April and preached near a week on the mission of Joseph Smith, the preachers, some of them, having turned all their efforts to defaming him. On April 28 I baptized three more; Mr. Hamilton, the artist, a Methodist; and Mr. Clark Smith and wife, Seventh Day Adventists.

May 4 returned there and found Millennial Dawn preacher ready to oppose; a few families of them there, very nice people, who are using great efforts to capture those turned from the Seventh Day friends. Held six sessions of debate with him, I affirming that Latter Day Saints teach Bible restitution, three sessions; he the same for the Dawn brethren. I think good will result. Their great cry is, "Come out of Babylon, O my people." I ask, how any become God's people in Babylon, if all the churches are Babylon, as they claim no church for them to come into? No authorized ministry, as required in the Bible, to officiate in adopting them into his family or church; denying the necessity of baptism, laying on of hands, etc., for that purpose.

Many kind invitations to visit and talk to the people. I am greatly assisted by my wife, who goes with me. Was to return there the 19th, but high waters prevented until the 25th, when we found many interested.

Bro. Montague, district president, is here now, and preparations are being made to pitch the gospel tent near Deighton next week. I am hopeful that a small branch can be raised up there. Bro. Grant Moore and wife, who moved from Missouri to that neighborhood, are doing much good there. Some were talking of having an infidel endeavor to overthrow us, but they have changed their policy and are advocating to stay away from us.

A Baptist preacher near there tells Bro. Wright (lately baptized) that he is anxious to meet us anywhere and oppose the laying on of hands and spiritual gifts. I wrote some propositions to be taken to him this week. Investigation brings out the people who would not hear otherwise, hence I think does good.

Mrs. Hughes, the Christian preacher's wife whom I baptized Christmas, came to Guy and was baptized the 19th, her husband being ordained a priest the same day.

A Methodist minister, Dr. DeFord, who attended the debate between Rev. Savage and Bro. T. W. Williams, at Council Bluffs or Omaha, years ago, lives twenty miles southeast and invites me constantly to come and stay with him and occupy his pulpit. Says he is almost persuaded. Others are very favorable in that vicinity, and I want to go there today, if I can stand the ride. I am crippled in my leg that I have suffered so much with in my life, so that it is terrible misery for me to walk with a crutch, but I hope to get better soon, as there are calls here on every side for preaching.

Yours in the faith,

D. S. CRAWLEY.

WESTON, Iowa, June 10.

Editors Herald:—We are striving to hold aloft the gospel banner. Since coming into this district (Pottawattamie) we have striven to occupy as often as opportunity would permit. The conference that convened with the Boomer branch was in every way a success. The business was transacted with dispatch, and the preaching attended by the Spirit. I find that everywhere I go our submissionary in charge, Bro. D. R. Chambers, is well spoken of, and as this is his third year in this district he ought to be known. This is as it should be. I am in hopes to conduct myself that at the close of the mission year I may merit the esteem of those I am associated with in this district.

The branches I have visited seem to be striving to come up to a higher moral standard, and all along the line there seems to be an inspiration manifesting itself, born of increased confidence because of the great spiritual step taken by the church at and since

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the last General Conference. It seems by reading the HERALD that the great spiritual vibration is being felt over all this broad land of ours, and extending to the islands of the sea. Now all that is needed to continue this agitation is an individual spiritual development. The inspired Paul has said that the gospel was calculated to liberate and not enslave, and the Christ has revealed to us that it makes us free. So, then, all those things that we were in the habit of practicing before entering into compact with our Father in heaven to serve him we ought to eliminate, and strive to set good examples before those around us. Jesus has said to "search the scriptures." Are we doing it? He has said also to search the commandments, and when we find anything in the word that would make us more like God we ought to apply it in our everyday lives, for it is written that it is the doer and not the hearer that is justified.

I, like a great many boys, became addicted to the use of tobacco. This was in open violation to the commandments of God, and I persisted in it and said by the act that I did not love him, because he has said, "If you love me, keep my commandments." But while reflecting on my rebellious condition I resolved to cease its practice; and I did, and have never ceased thanking God that I overcame the appetite. One reason why I began thinking seriously was that when I partook of the Lord's supper I sometimes had more or less of the tobacco in my mouth, and when drinking the wine or eating the bread I swallowed them both. I thought it decidedly wrong, when the Lord had told me in the revelation that "tobacco is not good for man," and also to avoid the use of tobacco and be not addicted to strong drink. My reason for writing this is because I have come in contact with this evil, and know there are hundreds in the church using the weed, who know it is wrong and would like to quit but it seems impossible. I sympathize with them and I write in the spirit of love and with a desire to give them encouragement, because what one can overcome another can. I know there are many evils that are in advance of this one, but "each victory will help us some other to win;" and it is the little foxes that spoil the vines.

Your brother in the one faith,

R. WIGHT.

LAMONI, Iowa, June 9.

Editors Herald:—Realizing that my condition might be much worse than it is, I strive to be truly grateful for the precious privilege of doing even a little for the Master's cause.

I left home on the 17th ultimo and returned on the 3d instant. While gone, preached seven times at Lucas; two times near Norwood, ten miles into the country from Lucas; three times at Cleveland, which includes one effort made at the conference. No one, perhaps, is as well prepared to appreciate the light, liberty, and confirmation of the Spirit, enjoyed while declaring the word, as myself. When I think of it, a deep sense of gratitude wells up in my soul. The Saints were kind, and at the places where I made my home, were thoughtful about my physical condition. It is sad, however, to find so many on back grounds. May our gracious Father enable them to read "the signs of the times:" give them a clear insight into the necessity of activity in the Master's cause, and furnish them with strength to move forward.

Bro. David A. Anderson sojourned at Lucas and Cleveland on his way east. He preceded me one day; but, as I understood him, had sent no appointments. However, we agreed that it would be best for one of us to occupy at Lucas, the other at Cleveland; so Bro. Anderson held a short series of meetings at the latter place, and the people speak well of his efforts. We were together every few days, and in connection with Bro. D. E. Daniels conducted the grove meetings in the country. Our associations were pleasant, and I trust profitable to both of us. I recognize with pleasure that Bro. David is making an effort to do right, and become useful in the Master's cause.

Our conference—first conference of Lamoni Stake—passed off pleasantly, with, perhaps, but little exception. The Saints felt well, and seemed to be anxious that the right should prevail, which is, of course, an excellent indication. Still, it must be admitted that a leading prerequisite to progress, is the ability to see that there is room for and need of improvement. Bro. John Smith, assisted by his first counselor, Bro. J. A. Gunsolley, presided with dignity and earnestness, manifesting more of the vigor which belongs to youth than the slowness which usually accompanies one of his age.

Yours in the faith,

J. R. LAMBERT.

HOOD RIVER, Ore., June 5.

Editors Herald:—I am at last in my field of labor and trying to "Speed the plow."

I left Lamoni the 14th of May, and after a visit of four days with my mother and other members of the family at Little Sioux, also meeting with the Saints and friends at Porter Hollow schoolhouse, Johnson schoolhouse, and at the Saints' church at Mondamin, and preaching at each place besides participating in the Sunday school at the former place. All of these meetings occurred on the 19th of May, keeping me quite busy for one day, with the twenty mile drive necessary to make these points. My mother, who is in her seventy-ninth year, accompanied me on this day's work, and the next morning bade me good-bye at the depot in Mondamin, and I was soon on my journey "westward ho."

I bought my ticket for Portland, via Sacramento, so that I might meet Bro. Crumley as I came up through western Oregon. From Sacramento the Southern Pacific very obligingly gave me a free ride to San Francisco and back so that I was privileged to meet with some of the California Saints once more and spoke to the Saints of San Francisco Sunday evening the 26th of May. In the city I was pleased and surprised to meet with Bro. Crumley who was there waiting for his boat to sail. It had advertised to sail the 24th, then advertised for the 25th, and again changed to Sunday the 26th; and when I bade him good-bye he was expecting to get away Monday the 27th. If the boat has sailed I suppose he is now in Coos county, Oregon.

Well, we had a conference and agreed upon the Cascade mountains as our boundary. My field address will be Hood River, Oregon. I had written ahead to the Saints at Looking Glass that I would give them a call as I went through, as I expected to meet Bro. Crumley near there. Meeting him in San Francisco, I only stopped off one night at Looking Glass, and that night I had the pleasure of preaching to a goodly number of Saints and friends in the house where four years ago I preached my first sermon in Oregon.

Reaching Portland the evening of the 29th, I went up to Castle Rock, Washington, the 31st, and visited with the Saints there, preaching four times and participating in the Sunday school and sacrament meeting. Monday the 3d I reached my field of labor.

I forgot to state that one reason for visiting Castle Rock was that our gospel tent was there, and I wished to get it out. I shipped it for this point from there, and expect to commence operations with it here Friday evening next. Bro. W. A. Goodwin writes me that he will join me about the 20th. Our tent is very old and worn, and probably will give out on us the first brisk wind that gets a strike at it. Here we put it in a grove where it will be sheltered. If the Saints of this district can remember us in a way that will help us with tent expenses we will gladly give them full credit for any such remembrances as they may send to us. The field is very wide, and we are few in numbers; but we will do our best to meet the demands of the work. Don't forget that our field address is Hood River, Oregon. We shall be glad to hear from the Saints.

Yours for the work's sake,

A. M. CHASE.

SEILING, O. T., June 5.

Editors Herald:—We are still alive to the interest of the work here. Bro. George Montague, our district president, is with us, and treated us to an excellent discourse on Sunday, the 2d inst., and also gave us much pleasure by aiding in effecting an organization of a branch to be known as the Seiling branch, with our esteemed Bro. Peter Moldrup as president, with twenty-five members under his watchcare. We are expecting to build a small church in the near future; have most of the money subscribed now, and arrangements made to borrow the remainder to buy the material. The man who located the town site has offered to give us a lot whenever we are ready to build. We have written him about it, and now are awaiting his answer.

The cause of Christ is gaining slowly but we think surely. The honest in heart are coming in one by one as the light comes to them. Bro. D. S. Crawley baptized three recently, and more are near the door. We regret to write that Bro. Crawley is quite poorly at this writing. How earnestly we pray that God may spare his life to labor in the gospel work, as he seems to be the most

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successful of any in this mission. Would that all were as earnest and desirous of the prosperity of the cause as he! We dislike to see poor Saints labor and sacrifice to support those who will not support themselves and are getting aid from the church while their efforts are of little or no benefit to the gospel cause. May God hasten the time when the Spirit (through the right channel) may designate who are the worthy ones, that the work may not be hindered, but that the glad news may spread until all the honest may hear and obey the gospel, is the prayer of,

H. F. DURFEY.

JONESPORT, Me., June 8.

Editors Herald:—I am in my field and at work. I left Carson, Iowa, May 9, and after making stops at Kirtland, Boston, and Fall River, reached here May 29.

The Eastern Maine district conference convened in Jonesport on Saturday, June 1, and continued over Sunday. J. N. Ames, U. M. Kelley, S. O. Foss, H. J. Davison, and myself, of the missionary force, were present; but Bro. Davison left on the following Tuesday for Nova Scotia, his field of labor for the coming year. All seemed to be in the faith, alive to the interests of the work, and a good time was had during the conference. The ministry are now in the field and at work, and we are hoping for good results from the year's labor. Let us remember, brethren, that "faith, hope, charity, and love, with an eye single to the glory of God" (D. C. 4:1), qualifies a man for this work; and let us try to cultivate those principles in ourselves, and stimulate others to do the same. We are living far beneath our privileges, and by so doing are cheating ourselves out of many precious blessings. It is no use to deceive ourselves or shut our eyes to the real situation; there is but one thing to do, and that is to obey God's commandments. This we must do if we would receive his blessings.

And to the Saints in the state of Maine let me say: Study the books, and live much of your time in prayer. We must get closer to God, and live more in touch with him. If you are not taking the church papers, please do so; they are edifying, instructive, and a great help to the Lord's people. Remember your tithes and freewill offerings, and neglect no means of grace, growth, and development, which our heavenly Father has ordained and commanded. We cannot live by bread alone now any better than they could in the days of the Savior or the days of Moses. We must live by every word that proceedeth out of the mouth of the Lord.

As submissionary in charge, I ask a special interest in your prayers, that God may give me wisdom for the work. Shall be glad to receive counsel and advice from the ministry and others, as to the needs of the work and the best way of supplying the same. Remember we are all of one family, brethren and sisters of the household of faith, and that our interests are one. Jealously, envy, strife, evil surmising, and evil speaking should not be indulged in nor tolerated. "Charity thinketh no evil." The man who speaks evil of his brethren, whatever may be his motives, is lacking in charity, as a rule. He may have other noble qualities, but he is sadly deficient in the chiefest of the Christian graces. Let us look to ourselves, brethren and sisters, and we shall find failings and shortcomings at home sufficient to keep us engaged, without meddling with the failings of others, only as the Lord has commanded. You may help the Devil destroy the influence of a brother or sister; but you are weakening your own influence at the same time. The very fact that you are doing the Devil's work—he was the accuser of the brethren—is evidence that you are on his side. So just leave that to him; he will look after his own work, and he will have plenty of help without the Saints lending their aid in that work. There is plenty to do that is pure and ennobling, uplifting, and there is no excuse for our trying to pull each other down. May the Lord help us! My address for the present is Jonesport, Washington county, Maine. In gospel bonds,

ISAAC M. SMITH.

PERHAM, Minn., June 9.

Editors Herald:—Since leaving Lamoni I have preached at Audubon, Friberg, Clitherall, Silver Lake, Amor, Ever Green, and Girard. Good interest manifested and some baptisms. All are feeling well and hopeful. Many outsiders are interested, and I look for a good harvest of souls for the missionaries of Minnesota this conference year.

Bro. F. D. Omans has taken the lead in building the new church in Amor. Bro. Huntington is helping him. They are so earnest about the building they even worked near a half day bareheaded. Two more days and it is ready to preach in. Bro. Omans has announced that he will preach the first sermon in the church on Sunday, June 16.

I came here today, and tomorrow take train for Bemidji, where some work is to be done before our reunion. Will the brethren of Southeastern mission please send their reports to me at Lamoni, Iowa, by July 1. I will leave for Lamoni perhaps before the reunion is over, and then on to my field in the south. I hope to have the assistance of all the Saints that we may push the work ahead with all our might. Onward to victory is the cry! In haste,

I. N. ROBERTS.

WESTON, Iowa, June 8.

Editors Herald:—Our convention and conference has just closed and we truly had a time of rejoicing. The general superintendent met with us, and we were much pleased to meet him, and trust we may all profit by his many good instructions concerning Sunday school work, in which I believe we should all be interested, and willing to do all we can to advance it.

The conference was all we could desire. We met Sunday morning for prayer meeting, and the melting influence of God's Holy Spirit was present in much power, and our hearts were made glad to know that God still recognizes us as his children.

Quite a number of the ministry were present, and they were truly blessed with light and power from on high in presenting this glorious gospel to about three hundred people, many outsiders being present. One was baptized, and we feel much good was done. Bro. D. R Chambers, our worthy missionary here, truly has the love and confidence of the Saints in this vicinity. All were glad to have him return to our district, where he has done a noble work.

Bro. R. Wight, our new missionary, met with us. I have not heard him preach yet but believe his heart is in the work. May God abundantly bless these brethren as well as all others who are laboring to build up the work, that a great good may be done and many honest hearts gathered into God's kingdom.

Dear Saints, let us do our part by living a godly life, and let each one try to do his duty. I believe we should uphold the servants of God by our faith and prayers. We should try to make things as pleasant for them as possible, as they are sacrificing for the gospel. We should pay our tithing. We should observe the Word of Wisdom. We should have more charity and love in our hearts for one another, always willing to forgive as we expect God to forgive us. Why not do as God wants us to, that we may enjoy the gifts and blessings of the gospel in this life and receive the gift of eternal life in that which is to come!

I feel much encouraged in the work, and greatly desire to do all I can to advance the same. May the blessings of God be with all his people. Your sister,

CHRISTINA RASMUSSEN.

BEAVER, Texas, June 4.

Editors Herald:—I came to north Texas from the April conference with A. J. Moore. The main reason for coming to this point, two of my sons with their families had located four miles from Vernon, twenty miles west of this point. There is quite a branch organization there, Bro. Wilcox in charge. There I have done the most of my work; not so much preaching as visiting the people both in and out of the church. Last Sunday Bro. Sheppard baptized five children at Oklaunion. That was Children's Day with the branch, and Bro. Sheppard preached at 10:30, and three hours were spent in Sunday school exercises in charge of E. P. Hawley, superintendent. About one hundred fifty were in attendance. A very pleasant time was had, all feeling well.

A week ago last Friday I took a trip twenty-three miles south of Vernon to the home of two brethren by the name of Hawley. I had a very pleasant visit, and preached Saturday night and Sunday. As near as we were able to trace our genealogy, we are second cousins. They, as well as all southern people, were very hospitable, and they invited me to return, and I intend to do so after harvest, as the people in the country would not turn out nights to hear preaching while harvesting, and all in this part of the state have just commenced that business. This northern Texas is a fine farming country.

I am feeling well in my mission. If my wife were willing to live in Texas, I would

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spend my days here. I think the mission work of the elders is to build up branches of the church in all the land, and so may it be. My address is Vernon, Texas.

JOHN HAWLEY.

CHEROKEE, Iowa, June 6.

Editors Herald:—As a missionary I have been laboring some as circumstances would permit. I have moved my family in Dow City and like the place very much. I find good Saints who are alive in the work.

I have been permitted to speak twice since I have been here. I visited Deloit May 19 and spoke twice with fairly good liberty. I find some good, earnest Saints there, and enjoyed my short stay.

May 26 I was at Denison and spoke once in Bro. Montgomery's house. About a dozen Saints were present; and though few yet we were blessed.

Our district conference closed last Sunday night. It was a profitable one to me, for I felt the presence of the Holy Spirit. Four were baptized.

I feel my weakness in this latter-day work; but realizing that God is all powerful I hope and pray that he will help me in my new work, for I desire to do his will and keep his commandments.

I was called upon to perform my first marriage ceremony day before yesterday.

I expect to commence tent work the middle of next week at Washta, assisted by J. M. Baker and C. J. Hunt, or rather I expect to assist them.

My address is Dow City, Iowa.

Your brother in Christ,

N. V. SHELDON.

LINN, Kan., June 7.

Editors Herald:—Owing to sickness in my family I did not reach my field as soon as I desired. Arrived at Barnes May 25, where I found Bro. Gurwell holding forth in the Christian church to interested congregations. Quite a stir was created among a few of the self-constituted religious leaders, and we expect an attack. Well, we are here to present and defend the gospel, and they will find the truth will withstand all their puny efforts.

Came to Linn, commencing operations in schoolhouse on the evening of May 31. Held three services, when the Advents kindly opened their church for our use. Audiences are not so large as at Barnes, owing principally, we think, to religious inertia. Then there are so many other attractions—lodges, lectures, shows, ice cream socials, buggy and bicycle riding in the evening just at meeting time, it is a difficult thing to get a large crowd out to preaching services. However, we cheerfully perform our part, preaching the gospel to those who come to hear, praying that our labors may not be in vain, that the seed sown may bring forth fruit in the future.

Have been blessed in my efforts to present the truth to the people. I know it is the power of God and the liberty of the Spirit that enables me to stand and preach the gospel. "Of myself I can do nothing."

Our people here are a credit to the work, and do much to help advance the cause. Many are observing the "Word of Wisdom" so far as they are able to do so under present conditions, and are blessed accordingly. The Saints lend their aid in every way to make the meetings a success. Some come a distance the Saints at home do not think of traversing in order to be present at meetings. All this is commendable and encouraging to the missionaries. The wants of the missionary are also remembered. The Lord reward them.

I am well pleased with my mission. My work would be pleasant, indeed, were it not for the oft recurring thoughts of home.

My address is Greenleaf, Washington county, Kansas, care Box 261.

In the conflict,

JOSEPH C. VAUGHN.

ST. CHARLES, Iowa, June 12.

Editors Herald:—When leaving Lamoni in the latter part of May for my field of labor, to again try the realities of missionary life, I started for Boonesboro to attend the district conference, in order to consult with the district officers, so as to labor where it would be most advantageous. The conference was a pleasant as well as interesting one. All seemed to take an active part in the meetings; and while the business meetings were not as largely attended as might be desired, those present manifested activity and wisdom in the decisions reached. Bro. H. A. McCoy presided over the conference, as well as the Sunday school convention, and manifested to the Saints his qualifications as a good presiding officer. He was also chosen for the ensuing year as president of the Des Moines district, with Bro. M. H. Cook, of Des Moines, as his associate.

While at Boonesboro I made the acquaintance of many noble-hearted Saints, both from that place and from other places in the district, whose hearts are in the work and who desire the gospel preached in their respective localities.

It was thought best for me to accompany Bro. C. J. Peters to his home when leaving the conference, and labor in his locality for awhile. Accordingly we set about and secured a schoolhouse and commenced preaching the second night after leaving the conference. Have just closed one week's meeting. Left several interested and anxious to hear more, but thought wisest, owing to the busy times in the country not to tax their capacity more at present. Promised to come back again. It was an entirely new place, and it was new to nearly all of them.

Last night we commenced at another schoolhouse, where some little preaching was done last year. Had a good congregation for the first night.

Bro. Peters will labor under district appointment, and is a zealous worker having just moved into this locality this spring. He is anxious to have his neighbors know his religious proclivities, and is going to give nearly all of his time to the work. Such efforts are commendable in all local officers, and evince a desire to magnify the office and calling to which they have been called, thus honoring him who is the author and finisher of our faith.

The scattered Saints in the Des Moines district who may know of opportunities for openings in their respective localities will confer a favor on me by writing to me and so informing me, and I shall try and comply with requests as far as possible.

Our object is to branch out to those who are not acquainted with the sound of the gospel, that all may have an opportunity to hear it, and thus fulfill the injunction of our divine Master and that the gospel may be preached as a "witness." This I understand is principally the object, or should be, of general church missionaries; and having a desire to do my duty as I understand it, I make this request of the isolated Saints, who may desire to be colaborers with us in the accomplishment of this great latter-day work. My home address is Lamoni, Iowa. May God's peace attend us all!

Your colaborer,

S. K. SORENSEN.

PROVIDENCE, R. I., June 12.

Editors Herald: — Matters relating to church interests are moving along with an upward tendency in this district, encouraging signs of activity being noticeable among the young people especially, Religio and Sunday school work and workers contributing their helpful influence in this direction. The good work, and heavenly recognition had at the Sunday school district convention held at Fall River, May 11 and 12, was certainly encouraging and full of hope for workers.

Brn. Bullard and Rich are having interesting meetings and awakening interest in several new openings and places near Silver Lake—the place of last year's reunion and so appointed for this.

We are hoping and expecting the Bishop with Bro. G. T. Griffiths will be with us at our N. E. reunion convening last Saturday in July, and it is not unlikely that we shall have our singer, Bro. F. G. Pitt, with us again this year.

Last Sunday we occupied the pulpit at morning service here in Providence. In the afternoon, "Children's Day" exercises were held. The church was made bright by the presence of a fine display of plants and flowers. The exercises, conducted by Superintendents Charles Whipple and Ed Fox, showed what they have been trying to do, by way of care for the interests of the young, and how they succeeded in a gratifying measure, though surrounded by discouraging elements.

Dr. John Gilbert came in with us and occupied the pulpit in the evening, giving us a good gospel talk, relating to gospel restoration.

Had charge yesterday of exercises at funeral of our aged Sr. Ann Platt, of Thornton, Rhode Island.

Expect to be in Plainville and Attleboro next Sunday; probably Boston the Sunday following, and hope to see the Brockton people between times.

Am feeling well over results of late conference at Independence. The Lord is evidently

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willing to lead as fast as we are willing or able to follow. There was only little of the time that I did not feel easy and restful in spirit at least, notwithstanding fears expressed by some in early sessions of the convention. The first meeting of the priesthood in basement of church with fasting and for prayer was an occasion for me which I shall not soon forget, an experience which had relation to the prayer given through or by Bro. Metuaore, our missionary representative from far off Tahiti, and especially that portion of it which in the interpretation given by Bro. Burton referred to the blessing of Pres. Joseph Smith; and while I did not then interpret it as relating to any communication which the church might receive through him, yet I *knew* and my soul was at ease concerning the outcome of things relating not only to their effect on the conference assembled, but extending, like the waves of the sea as they waft objects borne upon their bosom away and from even out of our sight to discern, from our present standpoint of view, in its effect upon our church history and work.

"There is a great work to be done by mine elders," the Lord said in 1887, and the greatness as well as its character may have begun to dawn in a more complete sense upon some of us while at or since the late General Conference. Will the "elders" be able to move wisely and successfully forward in the great work of redemption of the "pure in heart?"

I was pleased to read in HERALD of recent date of Bro. Pender's success in getting at some of the people in Salt Lake City. If the eye-opening process and work of exchange of views regarding the wide breach that has been made in the past between people mutually professing to be true Latter Day Saints in faith, eoctrine, practice, etc., has been fairly inaugurated after an honorable and Christian-like fashion in the city of Salt Lake or anywhere where their church representatives have made a stand, Bro. Pender and all others like him are to be congratulated on the beginnings of a revival of past history, and that the day may be hastened in God's good providence, when both people may at once conscientiously and intelligently worship at one shrine, the shrine of God's pure and unchanging truth.

I was glad to read of the mention in this convention of Apostle Cowley, as I had the pleasure (and it was a pleasure) of listening to this young man, here in the city of Providence in his delivery after an excellent spirit and fashion an able defense of the work inaugurated by the "choice Seer," and saving a reference to B. Young and a word in regard to Utah history, the sermon was such a one from a Biblical standpoint as would not be heard in any of the great fashionable churches in this city probably in a man's lifetime.

But, as with us at times, few were there to hear. Three strangers and an audience of six or seven, in a fine hall. The meeting had been well advertised; though the night was stormy. To tell the plain truth, also, I have reason to honestly believe that Bro. Cowley had been already handicapped by work in this city of a character, by predecessors of his church affiliation that would not stand close investigation. But our heart warmed toward him in his good defense of the faith so dear to us; and oh! how we regretted and do still and always regret the "Mystery of iniquity" that has made the breach between honest men and women.

In the faith,

M. H. BOND.

LAWTON, N. Dak., June 12.

Editors Herald:—I pen a few lines from these remote parts in fullfillment of what I deem a missionary's duty, trusting it may be helpful to some, realizing how greatly I am benefited by perusing the columns of the HERALD.

The two Dakotas comprise a vast field for missionary openings, being over five hundred miles from the southern line bordering northwestern Iowa and Nebraska to the Canadian province of Manitoba, and four hundred from Western Minnesota to the Montana line, containing approximately two hundred and fifty Latter Day Saints, about two hundred of whom are enrolled in four widely scattered branches. The initial work was largely done by Brn. I. N. Roberts and Swen Swenson. We are sometimes warned by some conservative brother through the church papers about undue praise, etc., so I simply say I am glad I ever met them, and I know there are scores who will join me in a fervent "God bless them wherever in the providence of God their lot may be cast!"

At present three of us, assisted by a faithful local priesthood, are endeavoring to teach the half million souls who comprise the population, the principles of the doctrine of Christ. I sometimes wonder how long at the present rate it will be before we get over the "Cities of Israel." One thing is sure, we never quarrel about territory and I would to God five hundred faithful brethren, their hearts filled with the Spirit that actuated the sons of Mosiah, were here to assist!

Hurrying through the spring work fast as possible, I started out the middle of May to Cass county. Found Brn. Derchie, a priest, and Day, a teacher, representing the church wisely and diligently. I felt it safe to leave the work in their hands, especially as it was yet a little too early for week night meetings. However, I spoke a few evenings to small congregations, then struck north to the home of Bro. Crowl in Cavalier county. Held meetings a week; baptized one, a widowed mother, with an industrious family. I hope to see the family brought into the church in due time. Visited Sr. Chidester's neighborhood. A new schoolhouse just finished was speedily swept and cleaned. I visited from house to house on foot inviting, explaning our faith, delivering tracts, etc.

When I say houses I mean sod "shacks" mostly, where they burn straw and hay for fuel. This is on the extreme frontier, thirty miles from a railroad; recently rescued from Uncle Sam's public domain.

Had just got a nice interest started when I was suddenly summoned to Ramsey county, but unfortunately was too late to even conduct the funeral exercises of Bro. and Sr. Langton's oldest boy. My heart was stricken at the sight of grief that can only be realized by those who have experienced a similar ordeal. A second child was dangerously ill, at present somewhat better; tonsilitis and pneumonia, the double cause.

Am trying much as possible to follow counsel, viz., open new places. Scattered Saints who are living faithful, godly lives, will be gladly heard from. Will respond to as many as we can. Love to all in Christ Jesus.

WILLIAM SPARLING.

YOUNGSVILLE, Pa., June 9.

Dear Herald:—Although you are not a visitor at our house at present, I will pen a few lines to your most valuable pages to thank those brethren and sisters who sent us HERALDS and *Ensigns* and some other literature, and we hope that we can make them understand just how thankful we were, and how we did enjoy reading them. What was better still, after we had read them a man came and asked if we had any of those papers we gave him to read a long time ago. I said yes, and let him have them. Hope that they will give him the light he seems to want.

We, wife and I, are all the Saints in this place, and there are none nearer than twenty miles that we know of; and they, like ourselves, are alone. We have not heard a Latter Day Saint sermon for nearly three years; nor have we seen an elder, and we are becoming hungry for spiritual food. Yet I am glad my faith in the latter-day work is not one particle less, but stronger. If we are isolated I honestly think we are gaining ground each day, and it is our desire to go till we are as nearly perfect as is possible for mortal man to be; and we ask it not for ourselves alone but for all.

I should like to have some one of the Saints in Sharon, Pennsylvania, send me the names and addresses of some half dozen of the brethren there, so I can write and ask about the place, as I expect to be there some time in the near future. God's blessing rests upon us and may we as individuals and as a body ever live worthy of the blessings we receive. May we also labor and so live that we shall attain the highest glory.

Your brother in the one faith,

GEO. H. PARKER.

Box 200.

LOS ANGELES, Cal., June 11.

Editor Saint's Herald:—I am just out of jail. Was "in" for twenty days, and am released pending no new developments. Shall endeavor to keep above suspicion hereafter.

During my incarceration Brn. Burton, Harris, Dana, and Earl have occupied the local pulpit. Brn. Dana and Crumley have been doing good work visiting among the Saints and praying with them in their homes. We hope to fulfill the law in this respect and visit every member of the church at least once in every three months.

Bro. Burton accompanied Metuaore to San Francisco to see him "off" for his island home. Sr. Burton remained here. He will return here and meet Brn. Alexander and Gould, remain for our reunion, and then go

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north for the reunion there. We are pleased to have these brethren remain with us. We hope to make the reunion a complete success. With the ministry announced how can we help but succeed? We have secured Sycamore Grove and the presence of Bro. Joseph and Alexander will double the attendance.

Bro. Carmichael will enter upon his duties as California missionary about July 1. He will make a formidable accession to the ranks.

The farmers will fare much better than was anticipated two months ago. The late rains and heavy fogs have been very beneficial to beets and all grains.

Would merely say that I was jailed in my own house together with my family. Cause? Smallpox exposure. Thanks to a kind Providence none of us contracted the disease. Sr. D. S. Mills, of Garden Grove, also Bro. George Garner and family of this place were under quarantine. We are having lovely weather. It has been so cool that we only took our heating stove down the other day. I suppose that you are commencing to swelter back east. Fraternally yours,

T. W. WILLIAMS.

1322 Myrtle Avenue.

JOPLIN, Mo., June 13.

Editors Herald:—Our district conference passed off nicely at Pleasant View, Kansas. The Saints there have built them a real nice church, finely seated; but all could not get seats during the conference, notwithstanding the church is 28x45 feet. The Spring River district is coming to the front and bids to become one of the foremost districts of the entire church.

These lines leave me at home caring for wife a few days while sick. I came home and found my wife very sick; but our loving Father is not passing her by. She is much better and in a few days I will be out in the field.

Bro. F. C. Keck is now in the field with us feeling fine and joyful. It is very pleasant indeed to labor with such noble men of the Lord. No bossism or self-aggrandizement about him. No man possessed of these sins is fit to preside over missionaries. Until we learn to control ourselves we had better not undertake to control others.

My debate with A. Carlin (Baptist) at Central City is fixed and will begin June 26, at Central, which is on street car line, half way between Joplin, Missouri, and Galena, Kansas. The last word received from A. Carlin was that he would meet me there Wednesday night before fifth Sunday in June, 8 p.m., which will be June 26.

After the debate Bro. F. C. Keck and I will begin tent meetings in Joplin on Main street, to run all July if necessary. I have many calls from different places over the district to come and preach and will gladly do so when I can; but if I can't serve you readily or soon, do not think it my fault. I want to do all I can, and will keep busy if the Master permits.

This is a ripe field and laborers are few. Let us all work and pray until the Savior comes. In bonds,

J. D. ERWIN.

2230 Anabaxter St.

JESMOND, Newcastle on Tyne, England, June 2.

Dear Herald:—You have been a visitor to our home now for over sixteen years, and have come laden with much food for thought. Although not a member of your church (am sorry to say I have been disfellowshipped because of my sins and folly) I still know the work is of God, and trust it will not be long till I shall be in full fellowship once more, as I am satisfied I have not committed the unpardonable sin, and desire to be able to unite my voice in the songs of Zion that I love.

If there are any of the Saints living in or near the above address we should like them to call on us, or elders, as they will find a home as in days past. The elders who have been out in the colonies know my house was always open for all of them, and for many years, and for this I still feel thankful.

I have truly repented and have written the branch to which I belonged and am waiting results. In reading the HERALD for spiritual food, I noticed the article of H. E. Moler, headed, "Destruction of the Wicked; When Shall it be," in which he tries to point out that all the wicked will be destroyed at the coming of the Son of man. I would be thankful for the brother to reconcile that with Revelation 20: 1-9, and other passages of Holy Writ. I am seeking light, and am perfectly satisfied the greatest light and most truth is to be found with the Reorganized Church of Jesus Christ of Latter Day Saints. If any of the elders in England see this, give us a call if possible. I wish to remain,

Your well wisher,

78 Grosvenor Road. H. B.

Mothers' Home Column.

EDITED BY FRANCES.

"Whenever you make the sunlight
On a darkened face to break,
Whenever a self-denial
For another's sake you make,
Whenever for souls of the wandering
In Jesus' name you pray,
You are being a ministering spirit
And making things go God's way."

FAMILY DISCIPLINE IN THE OLD PARSONAGE.

"How did your mother, such a frail, delicate-looking little woman, ever bring up a family of eleven children and live to be over eighty years old?" asked a tired mother one day. "What was the secret of her discipline?"

"If discipline means punishment, I am afraid we had very little discipline," I replied. There were almost no punishments as such in that big household. My father used to say: "Never threaten a child." The only time that he ever whipped one of us was in fulfillment of a threat, and he always regretted that, as circumstances so modified the affair that it would not have been necessary but for the threat. Mother never whipped one of us. Her hardest punishments that I remember were separating us from each other for a given time; sending one to the garret and another to her own room, even with her book or work, was usually severe enough.

But there was a safeguard in the surroundings of ministers' families in those olden times that does not enter into the daily life of minister's children now. A farm of thirty acres was connected with the parsonage—a large house—and above all there was a great garret. An attic of a modern house could claim no relationship to the immense garrets of early days. There were four large windows and it was warmed sufficiently, even in winter, by its huge chimney. That garret was in itself an education. It was a gymnasium, a work shop, a manufactory, a royal playground. Would that every parsonage had its like today! The brothers had their tools in one corner and each made a trunk for himself, almost unaided. In these boxes neatly covered with leather and lettered with brass nails, they proudly carried their worldly provisions of clothing and books when they went away to school.

Almost everything on the farm belonged to some one of us and when it was sold sometimes the owner had the money to lay away toward an education. Every member of the family had an interest in James' lambs, David and Sally, and their numerous progeny. John's steers were the delight of us all and especially when they were yoked to a small sled of the boys' manufacture and drew us girls to "the store" for the family supplies. Sometimes a neighbor gave one of us a pet lamb or a motherless calf to bring up.

We were never at a loss for wholesome, hilarious recreation. If stormy days came and the boys grew too boisterous, a sweet, quiet voice would be heard at the stairs: "Papa, is there anything you would like to have these boys do?" Then father would come down from the study and take in the situation at a glance. He was always very tactful.

"James; if it should be a good day tomorrow we shall want to have some corn taken to mill and perhaps you can wait and bring it back. Can you and John and Percy get enough shelled today for a good grist? You may each lay out a pile by your sheller and I will come up by and by and see how you get along."

"Can I go to the mill with James? Can I go, too?" And soon the hand shellers in the garret were making happy music instead of noisy rainy-day commotion.

For the six girls, besides the allotted household work, there was always the patchwork for our own quilts and the knitting stint and the walks and the drives and the reading aloud that filled our vacation times full. If Satan only found mischief for idle hands to do, he must have looked elsewhere for his helpers.

If things went wrong and clouds arose, "Sing, girls, sing!" mother would say, and her own sweet voice would begin some favorite song till all would join spontaneously.

If the little ones disagreed and one struck another, mother had a novel expedient which did not need frequent repetition. There was a large, red chest in a lower bedroom intended to hold the family bedding. It had become so convenient a receptacle for a va-

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riety of articles that father used to call it the "Omnium gatherum et mix up em." Mother would take the offender there and say, "You could not know how it hurt," and the hand would be made to strike the hard surface. "It does not hurt the chest," she would say, "and you can always strike here when you want to strike."

The only other bugbear that I ever knew in the house was a long closet under the stairs where side-saddles were kept. I have heard some of the older members of the family speak of short imprisonments there, but it was never my misfortune to try it. One Sabbath a stranger minister exchanged with father. Little Percy happened to have strayed into the room where Mr. W—— was looking over his sermon. Evidently little Percy tried to entertain him with some baby gambols not in keeping with the minister's mood. He took him upon his knee and after very solemn admonitions asked him if he knew what became of naughty children who played on God's holy Sabbath day. "Yeth thir, if they are vely, vely naughty they are shut up in the saddle closet." Our parents never believed in dark closets or in putting children to bed without their supper.

The farm in itself was not a paying investment. I have heard my father say it was a bill of expense till his own sons were old enough to act in turn as foreman; but as an educator for his boys and a never-failing employment that was varied and interesting it paid well, and we certainly are the richer for sweet and wholesome memories of busy childhood days. —*Sarah F. Abbott, in the Congregationalist.*

WHEN GRANDMA SHUTS HER EYES.

Within the chimney corner snug
Dear grandma gently rocks,
And knits her daughter's baby boy
A tiny pair of socks.
But sometimes grandma shuts her eyes
And sings the softest lullabies.

Across her face the happy smiles
All play at hide and seek,
And kiss the faint and faded rose
That lingers on her cheek,
While thoughts too sweet for words arise
When dear old grandma shuts her eyes.

Yet, sometimes, pictures in her face
Have just a shade of pain,
As golden April sunshine when
It mingles with the rain;
And then, perchance, she softly sighs,
Does grandma, when she shuts her eyes.

She's growing younger every day,
She's quite a child again;
And those she knew in girlhood's years
She speaks of now and then;
And sweet old love-songs feebly tries,
Does grandma, when she shuts her eyes.

I used to wonder why her eyes
She closed, but not in sleep,
The while the smiles would all about
Her wrinkled visage creep;
But I have guessed the truth at last:
She shuts her eyes to view the past.

—*Nixon Waterman.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

ARCADIA, Neb., June 7.

Editors Herald:—While on a visit to relatives last week I made the acquaintance of a lady not of our faith, that is suffering from what the doctors call nervous prostration. She took a liking to me and seemed to enjoy visiting with me, so I called several times, and in the last conversation I had with her I was led to testify to the benefit I received nearly four years ago when administered to.

I promised to pray for her recovery and send in her name to the Prayer Union. The lady's name is Mrs. Hazard. I make a special request for prayer for her.

ANNIE JOHNSON.

Conference Minutes.

GALLAND'S GROVE.

Convened at Dow City, Iowa, June 1, 8:45 a. m., for prayer service. Business session at ten. C. J. Hunt, J. M. Baker, presiding; Nellie Rudd, F. R. Schafer, secretaries. Branches reporting: Deloit 164, Galland's Grove 283, Pilot Rock 26, Coalville 59, Salem 65, Benan 50, Union 79, Dow City 113, Harlan 70. Reports showed a net loss of five for the district. Elders reporting: J. M. Baker, A. R. Crippen, B. Salisbury, O. E. Holcomb, W. McKim, N. V. Sheldon, D. Brewster, C. E. Butterworth baptized 2, J. Pett, E. Ford, C. Derry, W. Carroll, W. D. Bullard baptized 3, W. H. Kephart, J. L. Butterworth, C. J. Hunt baptized 2, A. Jackson, J. R. Rudd, R. Wight; Priests F. B. Shumate, A. H. Rudd, T. C. Dobson; Teachers T. F. Jones, J. Cross; Deacon O. Salisbury. The appointment of Nellie Rudd, district historian, was ratified by the conference. Bishop reported on hand and received, $838.28; expended, $316 50; balance on hand $521.78; Graceland College, received, $56; paid Bishop Kelley, $55; balance on hand, $1. Blank reports were ordered for branch presidents' use in reporting work done by branch officers to the district conference. Thomas F. Jones and Fred B. Shumate were ordained to the office of elder. The Sunday school association reported having held three profitable and interesting sessions. The Religio reported having held two sessions. Two day's meetings were provided for at Deloit and Benan. Preaching by C. Derry, C. J. Hunt, W. D. Bullard, and R. Wight. C. E. Butterworth, district president, resigned, and J. M. Baker was chosen to fill the vacancy, with C. J. Hunt and J. L. Butterworth assistants.

SOUTHEASTERN ILLINOIS.

Conference convened June 1, 1901, at Parish, Illinois; John T. Davis and I. A. Morris were chosen to preside over the conference; P. G. McMahan secretary pro tem. Branches reporting: Brush Creek 298, Dry Fork 39, Parish 87. Ministry reporting: Elders J. T. Davis, I. A. Morris, J. F. Thomas, M. B. Brown, F. M. Davis, J. E. Bozarth, F. M. Slover, E. A. Davis; Priests P. G. McMahan and Andrew Johnson; Teachers W. G. Smith and W. S. Miller. Report of F. M. Slover, Bishop's agent: Amount on hand last report, $6.25; total received since last report, $154.40; paid out, $130; balance on hand, $30.65. Audited and found correct as read, and corresponding with the books. Arthur Burroughs resigned as district secretary. The resignation was accepted and P. G. McMahan was chosen to fill vacancy. Preaching by F. M. Slover, P. G. McMahan, John T. Davis, I. A. Morris, and E. A. Davis. Conference adjourned to meet with the Tunnell Hill branch, September 28, at ten a. m.

MANCHESTER.

Conference held at Manchester, April 6, 7, 8, in the Saints' meeting room, Denton street, Hulme; J. Dewsnup, Sen., district president, in the chair; J. Baty, secretary. Spiritual condition of the branches: Reports as a whole were to the effect that there is an improvement going on in most of them, and the officers are hopeful for the future. Statistical report, to end of December, 1900: Number of branches, 9; number of members at last report, 435; number of members present, 446; net gain, 11; including 1 high priest, 34 elders, 24 priests, 14 teachers, 13 deacons. The following elders reported: J. Dewsnup, Sen., C. H. Barton, G. Baty, F. Bruton, E. R Dewsnup, J. Baty, J. Bailey, J. Dewsnup, Jr., H. Greenwood, T. Hughes, T. Mills, W. H. Greenwood, W. R. Armstrong, S. F. Mather, N. J. Weate, J. Schofield, G. W. Leggott, T. Brien, J. H. Taylor, E. Nixon, D. Hope, J. Harper, J. Spargo, W. Spargo, T. Roberts, W. H. Seekins, T. Paxton, T. Taylor, W. R. Roberts, J. Moir, W. Aveyard, G. Towers, J. W. Rushton. The licenses of the ministry in the district were submitted to the conference for indorsement. Two recommendations for ordination were presented: Bro. E Harper, of the Burley (Leeds) branch, and Bro. Thomas Adams, of the North Manchester branch, to the office of priest. The Farnworth branch reported having restored Bro. C. H. Hassall to membership, and recommended that he have his elder's license restored to him. These licenses and recommendations were by vote referred to a committee to examine and report.

The financial report was also read and referred to a committee to examine and report. The president of the district read his report. Time was asked for the consideration of Sunday school matters, and the hour of three to four on Monday afternoon was set. The district secretary placed his resignation before the body. The matter was considered and he was requested to withdraw the same, which he did.

The committee appointed to examine the accounts of the financial secretary reported them correct. The committee on licenses recommended the indorsement of the licenses of the ministry with but few exceptions, and they further recommended that Bro. E. Harper, of the Burley branch, and Bro. Thomas Adams, of the North Manchester branch, be ordained to the office of priest, and that consideration of the application of the Farnworth branch for the restoration of elder's license to Bro. C. H. Hassall be deferred till the next annual district conference. The report of the committee was received, adopted, and the committee discharged. The following was submitted: Resolved, That this conference is of the opinion that the establishment of a district paper under the control of the conference would be of great benefit to the local work. Resolved, That the presidency of the district and the presidents of the branches be appointed a committee to secure the establishment of a district paper and to report to next conference. By amendment the names of Elders E. R. Dewsnup and S. F. Mather were added to the committee. The hour having arrived for the consideration of the Sunday school question, it was resolved, That the rules of the conference be suspended during its consideration so that all present may be allowed to take part therein. Resolved, That the petition of the Manchester and Sheffield district Sunday school association that the Manchester district takes the oversight of the Sabbath school work within its boundary be received and adopted. Carried by unanimous vote. Resolved, That Elder S. F. Mather be appointed superintendent of district Sunday school. The questions of appointment of a secretary and the formulation of rules, etc., were left over for the present. A motion that a district tract society be organized was submitted, but no action was taken thereon. It was then resolved, That

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we sustain the general and local authorities of the church in every legitimate effort put forth for the advancement of the spiritual and material condition of the work in this country. Resolved, That a rota plan be prepared governing the location and labors of the district ministry. Votes of thanks to the locating and catering committees, deacon and his assistants, choristers, and musicians, members of the South Manchester branch for use of meeting room, and hospitality were unanimously passed, and the conference was brought to a close by a few appropriate remarks from the chair. The Sunday services were of a very high order, said to be the best ever held in the district, and were very largely attended by both Saints and strangers, and we hope much good will result therefrom. There was also a most soul-cheering fellowship meeting held on the Monday evening after the conclusion of the business sessions, and thus ended another of those best conferences ever held. Praise God from whom all blessings flow.

NORTHEASTERN ILLINOIS.

Convened at Mission, Illinois, June 1, at 10:30 a. m. In the absence of the district president and his assistant, Bro. D. M. Rudd was elected to preside, F. M. Sheehy and J. Midgorden assistants; James F. Kier secretary. Ministry reporting: J. T. Hackett, C. G. Lanphear, D. M. Rudd, H. Southwick, E. M. Wildermuth, F. M. Pitt, E J. Lang, F. J. D. Earl, P. Pement, G. H. Graves, G. F. Howard, J. Midgorden, and A. J. Keck. Bishop's agent's report: On hand last report, $149.16; receipts, $540.04; disbursements, $471.82; balance on hand, $217.38. Report referred to an auditing committee. Branch reports referred to clerk to make any corrections necessary. District treasurer's report: On hand last report, $4; postage, 50 cents. Tent fund: On hand, $4.12; total, $7.62. Referred to auditing committee. Report on the condition of the Streator branch read. Moved and carried that priest's license be granted to Elmer Kahler. Next conference to meet at the Central Chicago branch, September 7. Appointing of a district president left in the hands of Bro. H. C. Smith. J. Midgorden elected assistant district president; James F. Kier secretary. Auditing committee report received. Moved to sustain present district treasurer. Appointment of A. J. Keck as district historian approved. Tent, for tent season, left in charge of submissionary in charge and Bishop's agent. Bishop's agent sustained.

DES MOINES.

Met at Boonesboro, Iowa, June 1. Brn. H. A. McCoy and J. C. Crabb were chosen to preside; Sr. Orpha Emsley, secretary pro tem. Branch reports were received from Des Moines Valley, Oskaloosa, What Cheer, Boonesboro, Perry, Grinnell, and Des Moines. Reports were read from Elders J. C. Crabb, E. J. Clarke, M. H. Cook, N. Stamm, W. C. Earhart, P. Batten, H. A. McCoy, W. C. Nirk, and S. McBirnie; Priests C. J. Peters, C. B. Brown, and J. Clarke. The body ratified the appointment of Bro. H. A. McCoy as local historian. A request was received from Webster City for tent meetings. Plans were adopted so that the district tent could be remodeled and funds raised for its support. Officers elected for the ensuing year: H. A. McCoy, president: M. H. Cook, assistant president; Geo. E. Davis, secretary. The body agreed to sustain the Bishop's agent. His report was mislaid through the auditing committee, so there is nothing to report. Through the findings of an elders' court, four persons were expelled from the church. C. J. Peters, on recommendation of the Perry branch, was ordained an elder. The next conference, with reunion, will be held at Rhodes, August 15–25.

NORTHERN NEBRASKA.

Met at Valley, Nebraska, May 31, at 7:30 p. m.; A. W. Ballard, vice president, in the chair; James Huff secretary, Oscar Case assistant. Elders reporting: J. Caffall, C. E. Butterworth, H. J. Hudson, O. Case, N. Rumel, J. E. Butts, J. Huff, S. S. Black, J. Anderson, A. W. Ballard, G. W. Galley, E. Rannie, J. Avondet, and W. F. Seward; Priests J. F. Weston and I. Sylvester; Teachers H. S. Lytle, W. H. Brown, and W. C. Fetter: Deacon C. M. Hollenbeck. Summary of work done by the priesthood as reported: 93 sermons, 12 baptized, 15 confirmed, 11 children blessed, 164 sick administered to, 2 couples married, 1 debate held, and acted as moderator in 1 debate. Branch reports: Blair, no change. Columbus 30, no change. Decatur 97, no change. Omaha 292, 12 baptized, 3 received, 9 removed. Platte Valley 65: 6 received. No report from Fremont. Bishop's agent's report: On hand last report, $262.34; received, $199.40; total, $461.74; paid out, $131.45; balance on hand $330 29. Audited and found correct. Omaha branch reported in good spiritual condition; Blair improving spiritually; Columbus harmonious; Platte Valley not as good spiritually as it ought to be. Tent committee reported: On hand last report, 97 cents; paid out, 75 cents; on hand, 22 cents. Treasurer reported: Due treasurer last report, $4 35; received since, $2.90; due treasurer, $1.45. Request of Lars Rasmussen for letter of removal from Fremont branch or else from the district, received, and referred to district president. Resignation of F. A. Smith, made necessary by reason of change of field, as president of district and member of tent committee, received. The resignation was accepted, and C. E. Butterworth was elected district president by unanimous vote. Platte Valley branch recommended that William H. Brown be ordained a priest and David Hollingsworth a deacon. Ordinations of Bro. Oscar Case to the office of seventy, William H. Brown to the office of priest, and David Hollingsworth to the office of deacon were attended to by Brn. Caffall and Butterworth. Bro. C. E Butterworth was elected member of tent committee. Next conference to meet at Decatur at call of president. Preaching by Elders James Caffall, C. E. Butterworth, and Oscar Case.

EASTERN MICHIGAN.

Convened June 1, at ten a. m., with the Evergreen branch, of Detroit; J. H. Lake was chosen to preside, assisted by R. C. Evans and A. Barr; William Davis, secretary. Branches reporting: Cass River 59, Evergreen 138, German 37, St. Gideon 50, Huron Center 72, St. Clair 27, Bell River 21, Black River 34, Port Huron 30, Pigeon River 36, Flint 25, Applegate 37. Elders reporting: A. Barr, F. C. Smith, O. J. Hawn, T. Rawson, W. Dowker, E. J. Goodenough, J. J. Bailey, W. Davis, N. F. Liddy, and G. H. Skinner; Priests J. L. Sweet, O. Fetting, J. W. Davis, W. Collins, and W. O. Harrison. Bishop's agent's report was read, audited, and found correct: receipts, $1,352.56; expendi ures, $1,210.72; balance due church, $141.84. Visiting Saints were invited to take part in conference. Deleware branch was disorganized and secretary authorized to issue letters of removal to members of said branch who are considered in good standing by the district officers. Elder Andrew Barr was sustained district president and Bishop's agent, and William Davis was sustained district secretary. Brn. Henry Anderson and George Smith were ordained to the office of priest by J. H. Lake, R. C. Evans, and A. Barr. Preaching by William Davis, J. J. Cornish, R. C. Evans, and J. H. Lake. The conference was a success. Five were baptized on Sunday by N. F. Liddy. Adjourned to meet with the Cash branch the third Saturday and Sunday in October.

EASTERN MAINE.

Met at Jonesport, June 1; J. N. Ames chosen to preside, I. M. Smith associate; Mertie Richardson clerk. Elders reporting; H. J. Davison, U. M. Kelley, E C. Foss, S. O. Foss, J. N. Ames, and I. M. Smith; Priests, L. A. Woodward, F. P. Smith, and A. M. Beal. Indian River and Olive branches reported. Tent committee's report was received, accepted, and committee released. Voted that the lamp belonging to the tent be given to the Saints on Beal's Island. Moved and carried that all those connected with tent be released from all duty and the matter dropped. Bishop's agent's report read and referred to an auditing committee. J. N. Ames sustained as president of district. Mertie Whiting chosen district secretary. Time for next conference, August 31 and September 1; place for same left to the president. Preaching by U. M. Kelley, I. M. Smith, and H. J. Davison.

Miscellaneous Department.

BUSINESS, HONOR—GOD AND GRACELAND.

To the Saints of Little Sioux District Especially:—Not being able to reach you personally we wish to say a word in behalf of Graceland College debt. Good business judgment and honesty demand that it should be paid, and now the Lord in revelation of April, 1901, says the same thing,—could not say anything else, as good business and honor are a part of God's superior judgment, and all Saints will be found walking therein. We want to say to the "chronic objector" or those who now object to subscribe, Do you believe the late revelation to be of God? If so, will you help to pay the debt? Deny yourselves some pleasure, comfort, or needless expenditure? Nay, more, make a sacrifice if need be, to answer God's voice? If you subscribed on former list, and can do more, do it now. If you failed before, please do not fail now. Let every member of families, who are wage earners, or possessed of means, subscribe. Much or little—come!

Some have "kicked" because the college was built at Lamoni. Glad it was, because God has chosen it as a stake. "Cost too much!" "Mistake made!" "Continued expense!" What of it; business, honor, God, all say "It should be paid."

Personally, I would rather see debt paid today and college closed tomorrow than have a $25,000 debt hanging over us under present conditions.

Glad our General Conference as a representative body did not appeal to Carnegie. A beggar or tramp able to do for himself is a pitiable sight; and as our president suggested, "God helps those who help themselves."

One brother asked, "How do we know God said it?" Personally I am as sure as I am of anything; first, because we knew if God said anything about it it would be, "college debt should be paid." Secondly, because while Bro. Joseph may be mortal, I believe he would suffer all else rather than pose as voicing God when it was but his individual opinion.

Again, I do not believe Zion's financial progress assured until we pay our honest debts. I believe now, too, every subscriber on former lists should pay up and stop interest, as a good business man will not let money lay idle and thus pay interest.

Again, if we subscribed because we expected or hoped for failure to reach the call of $25,000 we did not subscribe in good faith, if faith at all.

In every branch of your district we have placed lists with requests for announcements from pulpit and fireside, and trust you will be found by the "hunters and fishers." If you are not solicited, will you please turn "hunter" and hunt up a list or send your

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pledge or cash to us. To the scattered and isolated, work among your fellows and address us as below. No harm to ask those who are not members yet friendly to the cause.

Battling against physical odds we hope for aid and your prayers that we may do our part in keeping open house, and count the cash. Once more, "a long, strong pull, and a pull altogether."

Hoping all Jonahs have been spewn up and learned a lesson of obedience, and we roll up 1,000 strong in "Sioux" style leaving off the little-(ness), I am,

For victory and debt paying,

ALMA M. FYRANDO.

MAGNOLIA, Iowa, Box F.

SPECIAL NOTICE.

To the Northeastern Illinois district, Greeting:—The following notice of your action regarding the appointment of district president has been received by me and duly considered.

"CHICAGO, Ill., June 9, 1901.

"HEMAN C. SMITH, Lamoni, Iowa,

"Dear Brother:—At the conference of the Northeastern Illinois district, held at Mission branch, June 1, 1901, the advisability of placing a missionary of General Conference appointment in the office of district president, was discussed, and it was finally moved and carried that the matter be left in your hands. Yours in the work,

"JAMES F. KIER, Dist. Sec."

In consideration of the above action I hereby give notice that until other arrangements are made the district will be under the presidency and oversight of Elder John Midgorden, who is vice president elect.

HEMAN C. SMITH,
Missionary in Charge.

SOUTHERN CALIFORNIA REUNION.

Our reunion this year will be held in Sycamore Grove, Los Angeles, beginning July 19 and continuing over the 29th. Everything is propitious for an excellent reunion.

Brn. Joseph Smith, Alexander Hale Smith, Joseph Luff, Joseph F. Burton, Wilmer J. Gilbert, A. Carmichael, and E. A. Smith, of the general ministry, are expected. It is not often that the Saints of Arizona, New Mexico, and Southern California have an opportunity of meeting so many of the leading ministry of the church.

Arrangements will be made with the various railroads centering in Los Angeles; viz., Southern Pacific, Santa Fe, and the San Pedro, Los Angeles, and Salt Lake, whereby all who attend the reunion will be able to secure one and one third rates for the round trip. Those coming will please secure a certificate that you have paid full fare one way to attend the reunion of the Reorganized Church of Jesus Christ of Latter Day Saints at Los Angeles, California. Ask your agent when tickets coming to the reunion are good. Do not forget this. It makes no difference if *you* have the money to pay full fare both ways, consider others who may come hundreds of miles and that their advantage is abridged because of your negligence. Let everybody coming to the reunion secure these certificates.

It is proposed now to have some trustworthy brother conduct the dining hall, serving meals to all who may desire at reasonable rates.

Tents can be secured for the following prices: 10x12, $1 50; 12x14, $2.00; 12x16, $2.25; 12x20, $2.50; 16x24, $4 00; double cots, 50 cents; double mattresses, 50 cents; single cots, 25 cents; single mattresses, 25 cents; chairs, 5 cents; tables, 25 cents.

If parties coming will bring along plenty of bedding, such as quilts and blankets, they can get along very well without the mattresses.

There are a number of available rooms, several already furnished, which can be secured at reasonable rates.

Parties desiring accommodations will please write to Bro. T. W. Williams, 1322 Myrtle avenue, Los Angeles, California.

Sycamore Grove is one of the best reunion grounds in the country. The facilities are unexcelled anywhere. The grounds are far enough removed from the city noise so as to give all the pleasure of country seclusion.

Let every Saint that can possibly do so, come and make this the banner reunion of the State. It will be a commendable way to begin the new century. Do not make the mistake and come for only a few days. If there is anything discouraging to a reunion committee it is to have a number of the Saints come in to spend the Sunday, or a few days at most. Come on the 19th and remain until the 29th.

Respectfully submitted, T. W. Williams, Nelson VanFleet, S. Penfold, Reunion Committee.

NOTICE TO SUNDAY SCHOOLS AND OFFICERS.

The following rules applying to the sale and mailing of *Quarterlies* were agreed upon by the officers of the General Sunday School Association at a meeting held in Independence, Missouri, subsequent to the late General Convention:

1. All subscriptions for *Quarterlies* will be promptly discontinued at the expiration of the time for which they are ordered, unless the subscription be renewed.

2. No *Quarterlies* will be mailed at the yearly rate unless a *full year's* subscription be paid in advance.

3. When necessary, credit for not more than one year will be allowed on *Quarterlies*, but in such case they will be charged at the *single quarter rate.*

The above rules will take effect with the mailing of the October–December issue.

We believe the above rules to be absolutely necessary and fair and just to all. And that you may the better see the reasonableness thereof we offer the following explanations.

Rule 1. We discontinue the *Quarterly* because: (1) Schools are discontinued and do not need the *Quarterlies* and no notice is ever given to that effect. (2) Nearly all schools need to often alter their order. They need more of one grade and less of another, and the easiest way is to make an entirely new order. (3) Schools change officers frequently. The new officer orders the *Quarterlies* but says nothing about any standing order. If the old order is continued, you will have two sets of *Quarterlies.* Schools have received as high as three and four sets by this old method of continuing orders. What should be remembered now is that if you want *Quarterlies,* you must order them every time your subscription expires, for they will not be sent beyond that time.

Rule 2. If you expect the benefit of the yearly rate, which is about 25 per cent cheaper than the quarterly rate, you must pay for your *Quarterlies* a full year in advance. Some have written the HERALD office and insisted on having the benefit of the yearly rate and pay at the expiration of the year. To allow this would do injustice to the school which ordered one quarter at a time and sent the cash with order. It would be "money in their pockets" to hold their cash to the end of the year and pay all at once. It would be selling cheaper on time than for cash in advance, a business principle which every one knows is both wrong and ruinous.

Rule 3. It is not intended to bring the *Quarterlies* onto a strictly "cash in advance," basis, as that would deprive many of our schools of the *Quarterly* entirely. But it is necessary to do business on correct business principles. The school that cannot pay in advance for *Quarterlies* may get them anyway and pay for them sometime during the year. But do not ask for them at the yearly rate, as that cannot be granted in justice to others.

As stated above, these rules will take effect with the mailing of the last quarter for the year, or about September 1. Sunday school officers would do well to call especial attention to this notice in order that no mistakes be made. We believe that all will be satisfied in this matter at least as soon as they get themselves fully adjusted to the situation.

Ever hopeful for the prosperity of the work, we are

Your fellow workers,

T. A. HOUGAS, Gen. Supt.

2t DAVID J. KRAHL, Gen. Sec.

GALLAND'S GROVE.

Association met at Dow City, May 31, and held three very profitable sessions, with Superintendent J. L. Butterworth in charge; Mary Schafer, secretary. The following schools reported: Dow City, Galland's Grove, Deloit, Benan, Auburn, Harlan, Coalville, Pilot Rock, Salem, and Mallard. Defiance was the only school not reported. There were eighteen delegates present. The following district officers reported: Superintendent, assistant superintendent, secretary, and treasurer. Balance in treasury to date $10 10. Mary Schafer and J. M. Baker were appointed to furnish the General Association with a history of the Galland's Grove district Sunday school association. The district secretary resigned and Floy Holcomb was elected to fill the vacancy. Two thousand dodgers were ordered printed for the use of the literature committees of the district. The superintendent and assistant were empowered to appoint a home class leader or leaders to work up the home class department of the Sunday school. Provisions were made whereby Sunday school literature would be provided for tent and general missionary work. By permission of writers, all papers read at this convention were ordered sent to General Superintendent. Subjects outlined in program were quite thoroughly discussed.

FREMONT.

Held at Henderson, Iowa, May 30, 31. May 30, eight p. m.: Address by General Superintendent. Normal drill: Study of the Acts, by district superintendent. May 31, ten a. m.: Normal drill: Study of the Lesson, by J. F. Mintun. Reading of the Sunday school reports. Moved and seconded that the executive officers of the district be appointed committee on Sunday school work for the reunion. Moved and seconded that next convention be held at Thurman. The district officers gave some thoughts of the work. Two p. m.: How I Use My Quarterly in My Class, Mrs. George Kemp. Discussed by Bro. Badham. Paper: What Can a Teacher do for Her Class Outside the Sunday School Hour? Discussion led by Agnes Dunsdon and Ethel Skank. Question box in charge of T. A. Hougas. Eight p. m.: Anthem. Paper by Sr. Blanche Andrews: Development. Address by H. Kemp: Life Mistakes of Some People. Duet. One Sweetly Solemn Thought, violin solo, by Merle Gifford. Paper, Mrs. T. A. Hougas: True Success. Address by J. F. Mintun. Temptations, Their Necessity, and How to Meet Them. Anthem, O Give Thanks.

KEWANEE.

Convened at Millersburg, June 7, at two p. m., district superintendent, Alice James, in the chair, Mrs. Ed Lamb, secretary. The general routine of business was transacted, and a committee of three was appointed by the chair to conduct a parliamentary drill of one hour at our next convention, using the most convenient time.

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PASTORAL.

To the Ministry of the Pittsburg District, Greeting:—Having been placed in charge of the district, I take this method of placing myself in communication with my associate ministers. Contrary to my personal desires, circumstances seem to make it necessary that I devote the greater portion of my time, for the next few months, in Pittsburg and its immediate vicinity. Elder C. E. Miller, president of the Pittsburg branch, having removed to Independence, and in view of the fact that the branch is about to commence the erection of their new chapel, it was thought best to place me in charge of the branch, for the time being. This local work will now demand a portion of my time, and will doubtless hinder me somewhat from doing work in other portions of the district, which would otherwise be expected of me.

I am consoled, however, in the fact that we have so many able workers, both general and local, who, by the help of the Lord we may expect will occupy where needed, and be prepared to meet every exigency. To this end we need to be very humble, prayerful, and faithful, not allowing ourselves to become too elated when successful, nor discouraged when obstacles seem to obstruct our progress. We are in the greatest conflict of the age, and only brave soldiers are in demand. If we can but keep in touch with our great leader, Christ, we have nothing to fear, and our triumph is sure.

I shall be pleased to hear from each of the missionaries laboring in the district, in order that we may keep in touch with each other, and be able to assist one another by counsel or suggestion. The time to report is as near as convenient to the first of the months as follows: June, September, December, and March, so that I may have my report to the general missionary in charge ready by the 15th. I am a little late in thus addressing you owing to my inability to get permanently settled in my new field sooner.

The local workers will feel free to push out and labor as circumstances permit and wisdom directs; and if needing help, let us know, and we shall be glad to render all the assistance in our power.

Ever praying for Zion's weal, I am your fellow servant in the cause of Christ,

F. G PITT.

538 Park Ave., E. E., PITTSBURG, Pa., June 13.

CONFERENCE NOTICES.

Southern Wisconsin conference will be held in a grove on the farm of Mr. Henry Chopas, five miles south of Soldier's Grove, Crawford county, Wisconsin, June 29, 30. Those coming on train to Soldier's Grove on Friday will be met. Send branch and official reports to W. A. McDowell, Soldier's Grove, Wisconsin.

REUNION NOTICES.

The Oklahoma reunion will be held August 16–25, 1901, at Dover, on the Rock Island railroad, eight miles north of Kingfisher. Fine large grove and sheds; abundance of good water: only one half mile from depot; plenty of good pasture at fifty cents per month. I have a letter from Boots and McDavitt, of Dover, as emigration agents for the Rock Island railroad, who think they can secure reduced rates at that time. I will endeavor to give notice through the papers of their success. S. J. Hinkle, H. K. Rowland, George M. Hiles, Committee.

The Massachusetts district reunion will convene at Silver Lake (near Plymouth), Massachusetts, Saturday, July 27, 1901, holding over the second Sunday. Due notice will be given as to tents, board, etc. The commissary will be had during the entire session so all attending can be cared for at reasonable rates. We trust all will try to attend and make the affair a success. Committee: H. D. Simpson, chairman, 22 Waverly street, Malden, Massachusetts. F. P. Busiel, treasurer, 24 Melvin street, Somerville. H. W. Howlett, secretary, 45 Kellogg street, Fall River.

The reunion and conference of the Utah district will be held in Provo, beginning August 24, and continue over two Sundays. One day, or more, will be devoted to the convention and work of the Sunday school, as may be arranged by the district superintendent. Saints of Utah, southern Idaho, and all who can possibly attend, please take notice, come, enjoy, and help make this meeting a success. Will branch officers please see that correct reports are made out and sent to secretary of district in good time.

PETER ANDERSON.

The ninth annual reunion of Northern Missouri will be held at Stewartsville, Missouri, August 16 to 25, 1901. We have no inducements to offer in the way of electric lights; no street cars running to and from the grounds; no lake near by for boat riding and fishing. But we have a beautiful grove situated high and dry where you can meet good Saints, and enjoy an outing for ten days in songs, in preaching of the word, in social meetings, where God can and will bless you if you come with the right motive. The committee has made the date early so our city Saints and those who teach school can attend, as this is the season of the year when business is dull in the cities and the rush of work in the rural districts is over, so all can attend. Brn. C. J. Craven, of Kingston, and David Morgan, of Bevier, Missouri, will act as choristers; Sr. Carrie M Lewis, of Stewartsville, will act as organist at this notable gathering. These brethren and sister will choose their assistants.

Good grounds, ample preparation, eminent speakers. A cordial invitation is extended to all.

CHARLES P. FAUL, Sec.

DISTRICT HISTORIAN'S NOTICE.

To the Several Branch Clerks in Southern Indiana District:—As Bro. Heman C. Smith has appointed me historian for this district, I take this means of informing you that in order for me to carry out his instructions it will be necessary for you to give me the date of the organization of each branch, by whom organized, and a complete list of all officers from the date of organization to the present time, with the times and places of their election. Do any of our former district clerks know the whereabouts of District Minute Books Numbers One and Two? They have never been in my possession, and it will be necessary to have them before I can begin work. Please give me the desired information as soon as possible.

Your brother in hope of eternal life,

JOHN T. SCOTT.

GREENVILLE, Ind., June 12.

BORN.

TORDOFF.—Alma Hobson, son of Bro. Edwin H. and Sr. Mary Tordoff, born at Lamoni, Iowa, May 17, 1901; blessed at Lamoni, Iowa, June 16, by Elders G. H. Hilliard and William Anderson.

DIED.

LEWIS.—Sr. Mary F. Lewis, Tuesday, May 21, at East Pharsalia, New York. She was born in German, New York, October 7, 1847. Married Mr. Nelson R. Lewis in 1876. Accepted the angel's message in 1894. She endured much persecution because of her religion, but, realizing its beauty and knowing its truth, she endured to the end. A good wife, a kind neighbor, a faithful Saint has entered into rest. Funeral service in the Saints' chapel; sermon by Elder U. W. Greene, of Brooklyn, New York. A large number of people were present. Husband, one brother, and foster child survive her.

TATUM.—Ridonia P. Tatum, daughter of Bro. J. J. and Sr. Rebecca Booker, was born December 14, 1878; baptized June 25, 1891, by M. M. Turpen; departed this life June 2, 1901. Sr. Ridonia was a good woman. She lived and died in the faith. Member of Lone Star branch, Alabama district. Large attendance at the funeral. Service by M. K. Harp.

FLATT.—At Thornton, Rhode Island, June 9, 1901, Sr. Ann Platt, aged 90 years, 3 months. Was born at Rehoboth, Massachusetts, March 10, 1811. Was baptized several years ago by Elder Charles Brown. Funeral services conducted by Elder M. H. Bond.

PUTNEY.—Jairus M. Putney quietly passed away after an illness of about two weeks, at his home near Gilroy, California, May 29, 1901. He was nearly 73 years of age, being born July 24, 1828. He obeyed the gospel July 16, 1860, being baptized by Elder E. C. Briggs. He was married to Elcy M. Campbell, February 9, 1851. Five children were born to them, of whom all are now living. Bro. Putney was possessed of most sterling character; conscientious, charitable, and kind; never wavering from the right, he commanded the respect and esteem of all who knew him. He stood unflinchingly for the gospel and evinced his love for it by an upright life. At the time of his death he was president of the Central California district, and the day before he was taken sick, together with Sr. Putney, he visited the San Jose branch and there addressed the Saints on the "Glorious Latter Day Gospel," commending it to all. He now awaits a glorious resurrection. Funeral services at the grave by Elder J. B. Carmichael.

HALL.—Bro. Blueford Jefferson Hall departed this life April 7, 1900. He was born June 5, 1854; baptized and confirmed into the Reorganized Church by Elder V. D. Baggerly. Wife, one son, and two daughters very keenly feel the loss of a husband and father. Said brother was a resident of Perry county, Indiana. Held membership with the Derby branch, Southern Indiana district. Funeral services May 12, 1901; sermon by Elder W. C. Marshall, assisted by Elder M. R. Scott, Jr.

MARTIN.—Loren B. Martin was born March 31, 1857, at Limerick, Ohio; baptized May 5, 1901, by T. J. Beatty; died June 3, 1901. He said before baptism he did not expect to get well, and that was not his object in joining the church. He has long been a believer in the gospel; defended the Saints when persecution was high. He told his mother, just before his death, he knew he would have a better resting place than this. Funeral at Saints' church, Limerick, Ohio; sermon by T. J. Beatty, to a large crowd of attentive listeners.

Much of the early religious history of America is involved in so much conjecture that its interest as real genuine history wanes as we give it close attention. Father De Roo, a priest in Oregon, has recently published two dignified volumes in which he has gathered a number of new and undoubted facts. He has had access to the archives of the Vatican Library, which have been recently thrown open to scholars, and he has dug up a number of most interesting details about the Norsemen and the sees that were established on the eastern coast of America in the eleventh century. An article in the *Catholic World Magazine* for June gives an exhaustive summary of all of Father De Roo's latest researches.

Father De Roo, the latest and in many respects the most complete historian of Precolumbian America, says that there is a Zapotec tradition that the foreign features in the Aztec religion were introduced by a white-skinned apostle "who came by sea bearing a cross in his hand, and debarked in the neigh-

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borhood of Tehuantepec. This stranger, whom they called 'Wixipecocha,' is described as 'a man of a venerable aspect, having a bushy white beard, dressed in a long robe and a cloak, and wearing on his head a covering shaped like a monk's cowl. Wixipecocha taught his disciples to deny themselves the vanities of this world, to mortify the flesh through penance and fasting, and to abstain from all sensual pleasures.'"

THE CRYING NEED OF THE HOME.

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father and mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fill the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or a mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility. Wisdom, goodness, nobility, strength, and patience are needed by the parent, and, above all, love.—*Mrs. G. M. Ogilvie in the June Woman's Home Companion.*

To the car-window sociologist to the man who seeks to understand and know the south by devoting the few leisure hours of a holiday trip to unraveling the snarl of centuries—to such men very often the whole trouble with the black field-hand may be summed up by Aunt Ophelia's word: "Shiftless!" And yet they are not lazy, these men; they work hard when they do work, and they work willingly. They have no sordid selfish money-getting ways but rather a fine disdain for mere cash. They'll loaf before your face and work behind your back with good-natured honesty. Their great defect as laborers lies in their lack of incentive to work beyond the mere pleasure of physical exertion. They are careless because they have not found that it pays to be careful; they are improvident because the improvident ones of their acquaintance get on about as well as the provident.

On the other hand, the white land owner shows his Northern visitor the scarred land; the ruined mansions, the worn-out soil and mortgaged acres and says, "This is Negro freedom!" The Negro dimly personifies in the white man all his ills and misfortunes; if he is poor it is because the white man secures the fruits of his toil; if he is ignorant it is because the white man gives him neither time nor facilities to learn. And, indeed, if any misfortune happens to him it is because of some hidden machinations of "white folks." On the other hand, the masters and the masters' sons have never been able to see why the Negroes, instead of settling down to be day laborers for bread and clothes, are infected with a silly desire to "rise" in the world, and are sulky, dissatisfied, and careless where their fathers were happy and dumb and faithful. "Why! these niggers have an easier time than I do," said a puzzled Albany merchant to his black customer. "Yes," he replied, "and so does yo' hogs."—*W. E. B DuBois, in The World's Work.*

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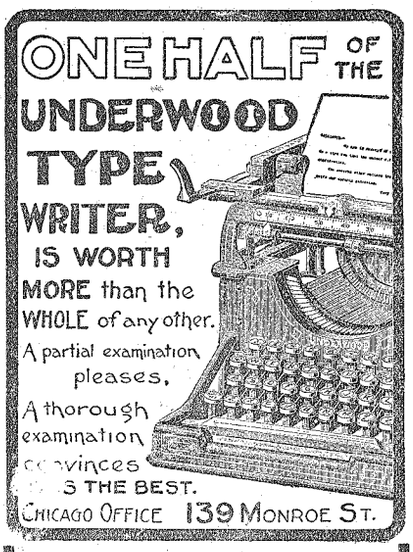

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JUNE 26, 1901.

CONSISTENCY IN PRAYER.

Prayer is an expression to God of the desires of the soul. As such it may be either silent or vocal, according to surrounding circumstances, the Lord being able to understand the secret yearnings of the mind as well as their formal expression.

Vocal prayer is appropriate, and becomes a necessity when more than one wish to unite in their supplications, one being selected or privileged to express the desires in which all are to join.

Properly understood, prayer is a serious thing. It should not be indulged in carelessly, and certainly should be governed by wisdom. The sacredness and importance of an address to our heavenly Father are surely of sufficient merit to demand our most earnest consideration, that the spirit of true supplication may not be violated in our efforts to pray.

There is no doubt that the spirit of true prayer is much abused. Especially is this true where a number are met together for worship. While this difficulty may be traceable to various causes, we believe it results in many cases from a lack of wisdom, and a failure to be consistent in the petitions expressed.

In the first place, it seems highly proper that the occasion of the meeting should determine largely the nature of the prayer or prayers. It is natural for people when assembled together to have their minds more or less directed to the object for which the assembly has been called. If the desires expressed by those who pray are irrelevant to the spirit of the meeting the minds of the people are confused, and to some extent diverted into other channels, and if their attention is retained at all, they are apt to become listeners instead of participants.

Suppose, for instance, that a few have been called to the bedside of one who is afflicted, for prayer and administration. The sympathies are naturally stirred with solicitude for the good of the suffering one. Would not consistency suggest that a brief, earnest prayer in behalf of the one desiring administration, followed by prayers of anointing and confirmation alike direct and earnest, be most desirable under the circumstances? Would it not also be wise at such times, when the thoughts are sad, and nerves, especially of the sick one, are tender, to speak in a quiet tone of voice suitable to the surrounding conditions?

Whatever the experience of others may have been, the writer has had the spirit of administration greatly confused by listening, on such occasions, to lengthy prayers concerning the progress of the work at large, the general good of the Saints, and various things foreign to the nature of the occasion, possibly concluding with brief references to the one requesting administration, and who anxiously awaits the blessing of relief. Under such circumstances it is hardly reasonable to expect that degree of unity, "as touching one thing," so essential to acceptable prayer.

What may be said regarding occasions of this kind is applicable in a general sense to all gatherings where prayer is appropriate. Preaching services, Sunday schools, meetings for baptism, confirmation, ordination, and all the various kinds of religious gatherings, have special objects which demand our attention, and toward the proper accomplishment of which the assistance of the Lord should be importuned.

It is true that some occasions, being more general in their nature than others, allow wider range of thought without violence to the spirit of the meeting. There are some principles, however, that evidently should govern prayer upon all occasions. Among them are earnestness, simplicity, and brevity. We believe these to be the crowning graces of a good prayer. Especially should these characteristics be manifest in Sunday schools, and gatherings where children are more especially expected to unite. Their active, restless little minds will naturally protest against listening to long, tedious petitions, beyond their understanding, and injury instead of good may result.

And then, too, however others may feel, the writer is not as a rule much impressed by prayers of an oratorical nature in which an effort to instruct is apparent, the burden of the thoughts expressed being directed to the people rather than to God.

Surely consistency would demand that such be left to the preacher, when the audience can assume a more receptive attitude, and the countenance and gestures of the speaker assist in the elucidation of his thought.

Jesus considered this subject of sufficient importance to give instructions relative to the manner in which our heavenly Father should be approached. His prayers are beautiful and impressive. They are brief, earnest, and simple. While in this, as in other things some are more gifted than others, study and effort will bring development in all; and we think that a better understanding of the nature of prayer, with earnest effort to learn wisdom in the exercise of so sacred a privilege, will add solemnity to our public worship.

These thoughts are only suggested as the feelings of one. They are not offered by way of faultfinding, but with good intent, and with the desire that whatever of good may be in them may be appropriated in the interests of the work in which we are striving to develop.

BRO. M. F. DERBY, of Selkirk, Ontario, sends us a clipping in which Rev. Dr. Herridge, D. D., in a sermon preached in St. Andrew Presbyterian church, in Ottawa, is made to say in part, as follows:

And when Presbyterianism is accused of being narrow, as it sometimes is by those who do not know it, I wish to say with emphasis that no church in Christendom is broader in its tests for membership. It is true that its ministers and elders are asked to give a general assent to the system of doctrine set forth in the Westminster confession. If anyone understands it to teach that certain helpless infants are damned for all eternity, I suppose he may teach that horrible falsehood, but I never heard of anyone doing so. He may deal with election as a mysterious problem of divine caprice rather than as a palpable fact, which the freewill of man perpetually demonstrates, but he does this on his own responsibility. In my humble judgment it would be wise to remove all doubt as to what our church teaches by such a restatement of the whole question as would make it clear that the love of God is never partial nor arbitrary. I do not think that either piety or the orthodoxy of the church will be injured by a less elaborate and technical creed than that of the Westminster divines, and which revolved round the great central fact that the compassion of the Father in heaven is infinite, and that it covers all men.

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THE ETHICS OF THE LABOR UNION.

The National Cash Register Company, of Dayton, Ohio, of which J. H. Patterson is the governing agent, has been lately passing through an experience with the labor unions that has been somewhat peculiar and discouraging. It appears that some six or seven years ago Mr. Patterson conceived the idea that it would be a good paying investment to make the lot of his employees as easy and comfortable as was possible, so the company has from time to time added improvements and established rules for the benefit of their working forces until the factory of the National Cash Register Company was the model one of the age. Nine and a half hours of labor for the men and nine for the women, with ten hours pay; free baths to be used on the company's time to a reasonable extent, and open to use on the workman's time, unlimited; good ventilation in all the working rooms; lectures and other entertainments at the company's expense, facilities for washing, soap, towels, and cleanly kept dressing rooms; and a number of other concessions to make the conditions pleasant, including the parking of the grounds and beautifying the surroundings of the factory, the adjacent streets, and the homes of the workmen. The women working force were permitted to come later in the morning and quit earlier than the men to allow them to come and go on the street cars without being in the crowd of men, thus avoiding the rush and crowding incident to the coming in and going out of some twenty-three hundred persons employed in the factory. These girl employees, some three hundred of them, were allowed a ten-minute recess in the forenoon and afternoon, with a half day off on Saturday. In addition to this, instead of stools to sit upon at their work, revolving chairs with high backs were provided them; dressing rooms with all necessary paraphernalia, washstands, baths, mirrors, etc., and easy chairs and couches for resting places, and a refreshment room in the building where the girls could obtain lunch at a nominal price only, was provided by the company. Altogether this factory at Dayton was becoming the ideal working place. It was thought Mr. Patterson had solved the question of the unity of capital and labor. But, as suggested by the poet, "The best laid schemes of mice and men gang aft aglee," so in this case. The walking delegates assumed control of the workmen, and soon found things which needed adjustment. One of them discovered that the springs put upon the doors to make them shut without noise had been made in Connecticut by non-union labor. Complaint was made and demand made that the springs be taken from the doors. This was done, and the doors suffered to close without springs. Then it was found that the laundry work of the establishment was done by families outside the factory who were also non-union. After this two men were discharged for cause; the union demanded that the men be reinstated; the company declined to do this, but paid the two men the wages, $15 per week each without work for three months, and then demurred. Then other men were discharged for whom the company had not work, and one for cause; this was resented by the union and the restoration of the men demanded, but the company refused to do it, upon which refusal a part of the men struck, which so crippled the working forces that the company could not proceed and so closed the works.

Workmen in some of the departments of the works had been earning from four to eight dollars per day on piece work. The union ordered that no man should earn more than four dollars and fifty cents per day, and required that more workmen should be put on, though it should require an enlargement of the plant. In order to force the company to employ men whom they had discharged because they did not want them, the moulders and polishers threw down their tools and walked out, thus bringing the work to a stop, and the doors of employment were closed on two thousand five hundred workers, including three hundred women.

The company had submitted to several demands made upon them, but finally stood upon their right to choose whom they would keep in their employ. At this the union ordered a strike to enforce their demands, and thousands were thown out of work; an embargo laid on a pay roll of thirty thousand dollars per week, which had been aiding the business of the city; a force equal to one fortieth of the population made idle, all because the labor union undertook to dictate the affairs of the National Cash Register Company of Dayton, Ohio.

The company stated at the time that the demand to reinstate the men discharged was made that they were willing to arbitrate, but the reply of the men was, We have nothing to arbitrate.

In this case there has been no charge that the wage was insufficient, the conditions bad for the workers, or the employers too exacting or indifferent to the welfare of the employees; only a demand that the company should employ and retain in their employ men whom the union claimed that they should, but whom the company did not want.

In their effort to secure the ends for which they were striving, some of the union men attacked a non-union man and his son, knocked them down in the street, and to make sure that the two should be incapacitated for labor stretched their hands out on the road and beat them with stones until they were mutilated.

The ethics of this particular labor union seem to have been such that notwithstanding the peculiarly mollifying conditions brought to pass by the business sagacity of the National Cash Register Company effected in a business way to increase the efficiency of its workmen, these workmen themselves were willing to destroy the intention cordial in order to rule out of its proper domain, by which they defeated themselves and did irreparable injury to men and women willing to work, whom they would not suffer to do so.

Since this article was begun we learn from the daily press that the National Cash Register Company has started its work at the factory, the workmen having gone back to work upon the basis existing before the strike. And it is to be sincerely hoped that Messrs. J. H. Patterson and his fellows of the company will still find it to be to their interest to continue their efforts to make the lot of the toiler pleasant and bearable, "because it pays," as they have persistently declared was their motive in doing what they did in that direction.

ORIGINAL POETRY.

We are requested by the author to publish the following lines, for the reason that we did not print them as he had written them, but made some alterations which we thought were necessary to keep the measures complete. We reproduce them as the author wrote them.

TO THE FOLKS AT HOME.

BY ELBERT A. SMITH.

Afar in the land of pepper and palm,
Where the grape, and the orange grow,
Where mountains ancient and stately and calm
Look down on the vale below,

Where sad winds sigh from the sea in the west,
And the desert lies to the east,
There dwell the ones who love you the best,
But who see you alas the least.

The mountains are high, the plains so wide,
We catch no glimpse of your faces bright,
As you talk of us in the eventide,
At the solemn dawn of night.

But the night winds list to the words you speak,
And bear them over a sleepy land,
Over desert, and plain, and mountain peak,
To hearts that will understand.

The future of life no man can tell,
It is known to our God alone,
May the Father of mercy guard thee well
Till we come again to our own.

May the power of darkness bide away
And the Spirit of Peace remain,
We would find no vacant place that day,
Nor one of you vexed with pain.

SAN BERNARDINO, California, March, 1901.

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ADVANCEMENT.

It has been remarked that the revelations received from God are of such a character that each successive communication makes apparent the necessity of further revelation to render plain that already given. To us this seems encouraging, so far as it may be true. In the study of the sciences, the first lessons are quite simple. So it is in the accomplishment of any work. As the rudiments, however, are mastered, more and more difficult problems are presented, comprehending an ever widening circle of truth, and demanding an increased degree of study and investigation. Truth is a composite unit, with its different parts so blended that the explanation of one part necessitates the introduction of other portions of the one great whole.

Thus the developing mind in its endeavors to master the science of Right Doing, moves forward by successive steps to the desired goal. That difficult problems appear before us requiring explanation that makes necessary the presentation of still other closely connected principles, is to the writer an evidence of progress.

Happy, indeed, shall we be if the lessons of instruction presented to us from time to time by the Spirit of truth are so well learned and applied that we shall be fully prepared to grapple with the successive problems as they appear before us for solution. Thus developing under the guidance of a perfect teacher, our knowledge of God ever widening as a result of the efforts made, our minds will find constant encouragement in the inspiring thought that ultimately we shall find perfect freedom from sin, and be enabled to comprehend "all truth."

THE Saints at San Antonio, Texas, now numbering some sixty-four, are trying to build a meetinghouse. They are meeting in a store building on South Flores street, and will build on the east side of the same street at the end of the car line.

The *Daily Express* of May 20 gives a fair notice of the people, their faith, and the effort to build. From the extract sent us by Bro. H. O. Smith, we quote:

J. P. Neal was seen at the church Sunday afternoon.

"We have existed as an organization nearly six years," he said. "At Medina, Oakdale, and Bandera the churches are older. We began with a very small number, but have grown steadily until we now have sixty-four members and we feel that we can afford to build a church of our own. We will begin its erection at once."

It was suggested to Mr. Neal that the existence of the church was not generally known.

"That is true," he replied. "Our people usually work quietly."

The Reorganized Church of Jesus Christ of Latter Day Saints must not be confounded with the Mormon Church which has its headquarters at Salt Lake City. The two organizations are distinct and separate and there is no sympathy between them.

The Reorganized Church claims to be the true Mormon Church and regards the Salt Lake City sect as heretical. The members of the former claim to be the true followers of Joseph Smith, the first Mormon prophet. They have their headquarters at Independence, Missouri, where they have in recent years acquired a great deal of property and they are now preparing to build there a magnificent temple. They aim to make Independence distinctly a Mormon city.

The Reorganized Church repudiates the doctrine of polygamy as preached and practiced until recently by the Utah Mormons. They say this doctrine was introduced into the church by Brigham Young, and that there is not one word in the original Book of Mormon that sanctions it. They deny that Joseph Smith ever conceived the idea of teaching polygamy.

BRO. DANIEL MACGREGOR, laboring in British Columbia, gets after the religionists of the region where he is at work about as follows:

HOW CAN WE DETERMINE WHO ARE RIGHT AND WHO ARE WRONG?

I submit a plan. Let the reverend gentlemen representing the various churches of this locality meet together and publicly discuss the differences existing For my part I am willing. How is this for proposition No. 1: "Is the Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the church of the New Testament in matters of faith, doctrines, organization, blessings, and practices?"

I WILL AFFIRM. WHO WILL DENY?

Whether they be Catholic, Presbyterian, Episcopalian, Methodist, or Baptist it matter-eth not to me. For proposition No. 2, let my opponent affirm for his church what I am willing to affirm for mine and I assure you that I will hold myself in readiness to negative it.

This is not written in a spirit of bravado but only to assist the masses to solve the all-important problem, "Who is right and where is the church?"

QUESTIONS AND ANSWERS.

If a brother should borrow money from another brother, agreeing to pay at a stated time, and should fail to do it, neither say anything about it, is it the duty of the brother so treated (if he is not offended) to call the other in question for it?

No.

And has a brother officer of the branch the right to demand that the brother thus wronged, "though not offended," shall bring charges against said brother thus doing wrong?

No.

Is it my duty when I baptize one that does not live near a branch to send the items to the General Church Recorder, and has it been so practiced?

Yes. Give the baptized one a certificate of baptism and send the items to the Recorder.

By section 17, paragraph 7, of Doctrine and Covenants, must we when we baptize in a branch, first take a vote of the branch? And does "witnessing before the church" necessarily mean that one desiring baptism must get up and speak in meetings?

Not necessarily. The witnessing before the church should be by a consistent walk and conversation, which in itself would testify that the party had received the Spirit unto the remission of his sin. It would be additional testimony for the party to make a statement to the branch when making application for baptism. A vote may or may not be taken. If the person is known to the officers of the branch to be well informed and of honest intention, no vote is needed. No one should be baptized in a branch except with the consent and knowledge of the officers.

THE *Baptist Flag* for June 13 contains the following paragraph:

The Mormons and the Campbellites are spatting at each other pretty sharply. There is but little room for dispute between these two sects, for they were both dug from the same hole, and neither one can be saved by the baptism they preach.

EXTRACTS FROM LETTERS.

By note from Bro. John J. Cornish we learn that he is quite busy in his field. He feels well and is trusting in God. He says, writing from Shabbona, Michigan:

We are having a warm time here. Arrangements are being made to commence a debate with the Methodist people at this place tonight. Much excitement prevails among the people, some for the truth, and many opposed to it. Of the outcome we will write you later.

EDITORIAL ITEMS.

Elder H. O. Smith writes that the Saints in San Antonio, Texas, have secured a lot and are making efforts to put up a church building. San Antonio is the largest city in Texas and it is gratifying to know that the church is to be properly represented in its work in this part of the South. Bro. Smith asks that any who can aid them in this do so and forward same to him, 1217 South Flores street, San Antonio, Texas.

It may be that the saying "Truth is not to be spoken at all times," is true, or partially so, but it is also certain that whenever it is proper for a man to speak what he says should be true, if he knows what the truth is; there is no condition in which a lie is better than the truth, if a man knows the truth.

The Holy Ghost, the Comforter, is the Spirit of Truth, according to the Savior's statement in John's gospel 14th and 15th chapters, verse 26 of each chapter. If then, men would be constantly within the reach of safety, in the power of the Comforter, get into the habit of speaking the truth.

We have received from Mr. A. T. Schroeder, of Salt Lake City, a pamphlet entitled, "Some Facts Concerning Polygamy," which is probably a reprint of one he published some few years ago.

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Original Articles.

AN EXPERIENCE IN UTAH.

KANSAS CITY, Mo., June 6, 1901.

Editors Herald:—I send herewith an article written before I embraced the full latter-day gospel, giving my experience in protecting Elder E. C. Brand in Utah, while I was teaching a Methodist mission school at Nephi. I have a letter from Mrs. Brand expressing her gratitude for (as she says) saving the life of her husband. I was simply trying to protect the elder in his rights, and if I was instrumental in prolonging the usefulness of a worker in God's vineyard, I am thankful.

Do as you think best about publication or changes. Yours in the faith,

JOHN J. PHARE.

3620 Thompson Ave.

In 1878–9, several years prior to the so-called abolition of polygamy among the followers of Brigham Young, but subsequent to the death of that wily fanatic, I held a position of doubtful remuneration at an inland settlement in Utah, as master and general factotum of a Methodist mission school.

Being fifteen miles beyond the terminus of the only railway running southward in the territory, our town, the county seat, had only wagon road conveyance to the outer world, so that the through stage to and from the settlements, mining camps, ranches, temples, and prospect holes of the entire south country, was an item of intense moment in the daily routine as it rattled along the principal street 'mid crack of whip and whoop of driver, bearing its motley burden of baggage, mail sacks, treasure box, and sandwiched passengers.

The population of the place, beside about fifty "Gentiles," consisted of some two thousand "Mormons," many rabid and ragged, among whom were a goodly number of a more liberal disposition, grown out of the "garments" and bigotry of Brighamism, but all more or less bound by the sanguinary and consanguineous ties peculiar to Utah history.

The presence of the outsiders and "Liberals," together with a wholesome fear of Uncle Sam's deputy marshals, who often passed through, but not always with badges in sight, served to keep the more turbulent ones in a fair state of subordination, outwardly, but a good "Mormon" could always be relied upon to work some spite on opponents whenever a safe opportunity offered, in destruction of property or interference with business.

In this nest of mixed nationalities, the major part welded together by the bonds common to the lawless, but passing under the guise of a religious sect, no Gentiles were popular save the liquor dealers, whose invigorating measures were often invoked to inspire the devout for religious duties toward apostates and meddlesome outsiders.

Efforts of mission boards to introduce a higher system of life and information were regarded generally with disfavor, though a few of the more liberal polygamous families, with an eye to better ventilation, were well represented in the less crowded institution presided over by the "d—d little Methodist teacher"!

Our buildings, located on the main street, consisted of an "adobe" schoolroom in the rear of a large unfinished frame structure intended for a church audience room, awaiting better days for completion; and as attempts had been made to burn the house, I fitted up a sleeping room in it, for the better protection of the property, and soon afterward came the episode to be related.

About this time traveling elders of the "Josephites," a law-abiding and well-meaning people—Book of Mormon believers but aggressively opposed to all the vicious practices of the Brighamites — had made themselves especially obnoxious to the ruling element, and one, Elder Brand, who had reinforced himself with an appointment as deputy United States marshal, had been the object of attempted assassinations for his active opposition to polygamy, and lodging complaints against prominent violators of the law. Notable among these was the case of John W. Miles, who, having one lawful wife, pranced to the "Endowment House" altar one day with a more or less blushing bride at either elbow, and thus became the flushed possessor of three women to beguile his time, take up homestead land severally for him, and provide sustenance for themselves and their dear "Brother John"!

One bright Monday morning a bearded, heavy set, kindly mannered body hailed me in the school yard, introduced himself as Elder E. C. Brand, and asked the use of the schoolhouse for a meeting that night, saying he might not use it, as he wanted to give the "Mormons" a chance to deny him the "Ward meetinghouse," as their common churches are called. The Gentile house was placed at his pleasure, and in an hour he returned —having met with a characteristic refusal from the dignitaries — announced to the school a meeting for that evening and proceeded about town to advertise it.

At this meeting little of consequence occurred beyond the mutterings in various parts of the room at some of the more pointed assertions of the speaker. A meeting was announced for the next evening, and after dismissal I invited the elder to to lodge with me there on the following night.

The second meeting was a crowd, and thoroughly representative. The elder held close and critical attention; was pungent, caustic at times, but ever citing them to the books they all accepted, for proofs of their error and apostasy from the original faith.

About midway in the discourse a stranger abruptly entered, slammed the door behind him, marched heavily half across the room to the front of the speaker, then turning into the middle aisle, continued his march to the rear of the audience. His dress and manner, at such a time and place, drew the attention of all. About the waist of his short hunting jacket a belt of long, ominous looking Winchester and pistol cartridges was strung, and some bulky object within bulged the front of the partly buttoned coat, quite suggestive of a weapon concealed. Seating himself with no little disturbance he glared about at the people, listened to a few words of the elder, then asked hoarsely of a neighbor: "What is that —— fool talking about?"

Suspecting some culmination of the smouldering hatred of the "Utah Mormons" against the "Josephites," I watched every move of this reckless looking "tough," seated a little forward and about four feet to my left, and held my pistol under the school desk for ready use. After some further demonstration his hand passed to the open coat breast, and at this my weapon, covered by the left hand, was brought with muzzle resting upon the desk, and as his hand was being slowly withdrawn, I was making sure my covered aim at his heart. For some reason his hand was again thrust inward, and when finally withdrawn was empty.

I cannot estimate the time these movements occupied, nor have I, even now, excuse to make for what may appear to have been an unwise impulse, in the surroundings. I was alert and determined, but oblivious of all beyond the apparent design of the intruder and the single thought of protection for the speaker in his rights.

After a few minutes our disturber arose, marched out, hands down, as noisily as he came and again shut the door with a bang. We afterwards learned that he told persons at the door, with abundant invective and profanity that the elder had caused his arrest and trouble. He was identified by members of the audience, in spite of his rough unshaven appearance, as the notorious John W. Miles, then on his way to Salt Lake City to surrender to his bondsmen who, becoming uneasy as the time of trial approached, had sent to the south for him, where he had gone on a hunting trip.

After the close of our meeting, when the teacher, still suspicious, had quelled an over-boisterous debate that had arisen between some of the young

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men, the people dispersed and we were left alone.

Ever ready to discourse upon his all-absorbing theme, the elder was busy explaining his creed by voice and blackboard to his solitary auditor when a sharp knock rang at the door. I had told him of my experience with the stranger in the meeting, and so, with pistols in hand we approached the door. Said Brand: "Make them tell who they are," and at the question; "Who's there?" a voice we both recognized caused us to open the door, when two friends entered carrying a Sharp's rifle and a supply of ammunition.

The presence of a group of men at the school yard gate when our friends left the meeting had impressed them with a sense of impending danger, and the thought becoming more intense as they reached home, a mile away, they hastened to provide us with such means as they could for our protection, and on returning found a half dozen men still waiting near the gate. This circumstance at that late hour and the presence of Miles in town appeared rather conclusive of serious evil intent. To say we were by this time thoroughly awake would be no exaggeration.

After giving our friends a signal word and bidding them a thankful good-night we were again alone with Providence, a good rifle, two pistols, some ammunition, and all the possible danger we at that moment desired.

The elder suggested that I take charge of the rifle, while he manned our pistols; then saying he could talk to me well enough in the dark, we "doused the glim," stretched ourselves upon the cot and awaited events, the elder meantime relating other attempts upon him, before and since the arrest of Miles and giving me a brief history of his life.

The quiet of midnight was unbroken save by the clock upon the wall and the low voice of the fearless man of God as he told me how this law-defier Miles had been upon his track from the far south, but the elder having a day or two before taken the road to the east of our range of mountains, coming into the main trail again by crossing the "divide," Miles had not overtaken him until that night.

Miles had threatened to kill the elder, and, hearing of this meeting, this was his last opportunity before imprisonment, trial, and probable conviction, and now, supposing Brand to be only remaining awhile for a talk with the Gentile teacher, the evident plan was to waylay him as he left, and trusty fellow lawbreakers were ready to assist the duplex bridegroom and triple husband to obtain revenge for his impending punishment, under cover of a cloudy midnight.

For the occasion the couch had been brought out from its usual place to the school platform between two doors leading into the unfinished part of the building. Arising from my resting place and passing into the front portion, my foot touched a loose floor-board. At this a quick footstep without was heard as of one stumbling over a brick in haste to get away from the house wall. Returning, I refrained from disturbing my visitor's mind with what I had heard, but after some minutes he declared that his enemies had gone—he was "impressed that the danger was over." Feeling at the hands of the clock I found the time ten minutes to one. Shortly afterward the elder had fallen into a snoring slumber and awoke not again until daybreak.

Considering a reasonable degree of vigilance necessary I continued my watch, barring occasional "catnaps," until morning with rifle close at hand, and greeted the rising sun with thankful heart.

The elder arose refreshed and jovial, went to the home of a friend for breakfast, and later came to bid adieu to his pedagogic sentinel.

Mounted upon a sturdy mustang, his ministerial coat-skirts parted upon either flank, an Oxford Bible with flapping bookmarks in one hand, and guiding the horse with the other, he was a picturesque embodiment of a dauntless pioneer missionary among a dangerous people. No sign of fear crossed his jolly features, and as he jogged away I was filled with a keen admiration of the man, though I could not accept his doctrines. He was taking his life in his hand for the redemption of Utah; and who indeed can say how much is due to his vigorous appeals to the wavering ones, in finally bringing about the formal renunciation of the "twin relic of barbarism" by the Brighamite leaders?

It is a well-established fact that persons discarding the Mormon doctrines entire, almost invariably lapse into infidelity or "liberalism," as it is there termed, with no sympathy for any religious creeds. Scarred and seared by the debauching of a formerly earnest faith in the Bible, they will now admit no friendship for it; but to those who still cling to what is good of the peculiar teachings, the strictly one-wife "Josephite" branch is proving a haven of refuge. It is safe to say that this must be better than the blankness and cynicism of infidelity, to hearts naturally devout.

To return to the main characters of my sketch, the criminal Miles was convicted and placed in a Michigan penitentiary for eight years. Elder Brand, after more good work in his warm field, was transferred to Iowa, and a few years ago died in the harness in peaceful Kansas.

Since the punishment of Miles many of the most prominent leaders of the Brighamite Church, it is well known, have come to grief, and have suffered the humiliation and penalties they so richly deserved.

JOHN JAY PHARE.

KANSAS CITY, Missouri.

EDUCATED MINISTRY.

Shall we have an educated ministry is a question that to my mind is of more than ordinary importance. To educate means to instruct. This being the true meaning of the word *educate* I am highly in favor of having an educated ministry in the church. Education or instruction is a means to an end, and that end or object is the acquiring of information or knowledge of the law of God by which salvation is to be obtained.

By saying that I believe in having an educated ministry I do not mean to infer that those who have not attended college or even that those who have not attended common schools should be excluded from the ministerial force, because while I do not wish to undervalue the benefit of attending common schools and colleges, yet I certainly believe that a good education may be obtained by those who have attended neither of the above-named institutions. I mean an education such as is necessary to enable a minister of the gospel to be efficient in his work as such. To my mind the essential qualification for men entering the ministry is not necessarily a knowledge of grammar and mathematics but a determination to overcome obstacles and to meekly comply with the requirements of the law. When one enters the ministry, if he has that energy and push about him that he should possess, although his education may be quite limited he will succeed much better than one having a collegiate education if he lacks the energy and push possessed by the other.

In order for one to be properly educated on any line, whether it be in the science of medicine, of school-teaching, or even in things pertaining to the kingdom of God, he needs not only to study the history of such science, but also a practical application of the principles involved is absolutely necessary to insure complete success.

The means by which an education may be obtained are at hand and are accessible to all Saints, but the price to be paid for such knowledge prevents many from obtaining it. When I speak of the price I do not mean dollars and cents, for it is scarcely to be considered in this investigation. Christ paid a price for the church not in dollars and cents, but he gave his life for it (Eph. 5). So we of the ministry should pay the price to ob-

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tain knowledge such as is essential in fitting us for the work of the ministry, and that price is a life of righteousness. Who will pay the price? Can we afford to pay the price?

Another important question, Can we afford to lose that which we may gain by paying the price demanded by Him who is willing to give knowledge to him who lacketh? Certainly we can well afford to pay the price, especially may we believe this to be true when we take into consideration the fact that He who demands such price of us is not a hard master, but his yoke is easy and his burden is light.

In obtaining this education, force is demanded; yea, we are expected to use all the force we can command of both mind and body. But thanks be to him who giveth us the victory, in using all our energies in this work of the Lord it increases our strength instead of weakening us.

To further show that we may do our whole duty in the Lord's work and thus educate ourselves as we ought, and at the same time prosper both spiritually and physically, I quote Doctrine and Covenants 83:13, as follows:

> And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint, and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

This promise given through the choice seer of this dispensation should be well considered by us, and the conditions on which such blessings are to be obtained should be complied with.

In the Sunday school and the Religio is a good place for the Saints to be instructed in their several duties. The young of the church should avail themselves of the opportunities afforded them in these societies to learn the things pertaining to the kingdom of God. The young person in this church who will not strive to improve himself shall not be counted worthy to stand. As to the middle-aged and old in the church, they know without being told that continued effort on their part is necessary to secure such blessings as our heavenly Father has in store for the faithful. That there is no excellence without great labor is just as true when applied to church work as in anything else. We should not be satisfied with meager attainments in a divine life, but we should do as the book says, "Go on unto perfection."

Lately I have labored in localities where there are many Catholics, and when I see the zeal manifested by them in attending early mass, and how prompt they are to pay in money to support the church, I naturally compare their zeal and efforts in Roman Catholicism with that manifested in the church of Christ. Saints, let us not be slothful, but let us manifest a zeal according to knowledge, that Zion may prosper and we be found worthy to stand in the last day in the congregation of the righteous.

C. J. SPURLOCK.

PRECIOUS PEARLS.—NO. 3.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

My brethren, I have not commanded you to come up hither to trifle with the words which I shall speak, but that you should hearken unto me, and open your ears that ye may hear, and your hearts that ye may understand, and your minds, that the mysteries of God may be unfolded to your view. And this he said being commanded of God. I would that ye should keep the commandments of God, that ye may prosper in the land; therefore if ye do keep the commandments he will bless you, and prosper you. For thus saith the Lord, ye shall not esteem one flesh above another, or one man shall not think himself above another; every man should esteem his neighbor as himself, laboring with their own hands for their support; they should let no pride or haughtiness disturb their peace.

And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses, when that he says he repents, the same hath brought himself under condemnation. Do we not all depend upon the same being, even God, for all the substance we have?

And now if God, who has created you, on whom you are dependent, doth grant unto you whatsoever ye ask that is right, in faith, O then how had ye ought to impart of the substance ye have one to another? and also ye yourselves will succor those that stand in need of your succor; and thus they should impart of their substance, of their own free will and good desires before God. Ye cannot say that ye are even as much as the dust of the earth; yet ye were created of the dust of the earth; but behold it belongeth to him who created you. And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemneth him, how much more just will be your condemnation for withholding your substance, which doth not belong to you, but to God, to whom also your life belongeth: I say unto you, Wo, wo be unto that man, for his substance shall perish with him: therefore if that man repenteth not, and remaineth and dieth an enemy to God, the demands of divine justice doth awake his immortal soul to a lively sense of his own guilt; and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God. There are not any among you, except it be your little children, but what knoweth that ye are eternally indebted to your heavenly Father, to render to him all that ye have and are: in the first place he hath created you, and granted unto you your lives, for which ye are indebted unto him; and secondly: He doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you; and therefore, he hath paid you: and ye are still indebted unto him; and are, and will be, for ever and ever; therefore, of what have ye to boast? And behold, I tell you these things that ye may learn wisdom, that when ye are in the service of your fellow beings, ye are only in the service of your God. Therefore, lift up your heads and rejoice, and put your trust in God, in that God who was the God of Abraham, and Isaac, and Jacob.

O how marvelous are the works of the Lord, and how long doth he suffer with his people. For behold the time cometh that with power the Lord Omnipotent who reigneth, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay. And even all the prophets, have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth; and lo he cometh unto his own, that salvation might come unto the children of men; even through faith in his name. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, and his mother shall be called Mary. The Father because he was conceived by the power of God, and the Son because of the flesh; thus becoming the Father and the Son; and they are one God, yea the very eternal Father of heaven and of earth; and thus the flesh becoming subject to the spirit, or the Son to the Father, being one God, suffereth temptation and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people.

Yea and I say unto you, that there shall be no other name given, nor any other way nor means whereby salvation can come unto the children of men, only in and through the name of Christ, the Lord Omnipotent. He is the light and the life of the world; yea, a light that is endless, that can never be darkened; yea, and also a life which is endless, that there can be no more death. Yet it pleased the Lord to bruise him, he hath put him to grief. The chastisement of our peace was upon him; and with his stripes we are healed. And the Lord hath

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laid on him the iniquities of us all. He is despised and rejected of men; a man of sorrow, and acquainted with grief; and we hid as it were our face from him; he was despised, and we esteemed him not. Surely he has borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. For behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his people. And even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him and crucify him: yea, even so shall he be led, crucified and slain, the flesh becoming subject even unto death; the will of the Son being swallowed up in the will of the Father; being filled with compassion toward the children of men, standing between them and justice. And he made his grave with the wicked, and with the rich in his death; because he had done no evil, neither was any deceit in his mouth; therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; he shall see the travail of his soul and be satisfied: by his knowledge shall my servant justify many, for he shall bear their iniquities. For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died not knowing the will of God concerning them, or who have ignorantly sinned: and were it not for the atonement which God himself shall make for the sin and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And even if it were possible that little children could sin, they could not be saved, but I say unto you, they are blessed; and little children also have eternal life: for behold, as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins. Thus all mankind were lost; and behold, they would have been endlessly lost, were it not that God redeemed his people from their lost and ruined state: giving the Son power to make intercession for the children of men: having ascended into heaven; having the bowels of mercy; being filled with compassion towards the children of men; and behold he standeth to judge the world. For were it not for the redemption which he hath made for his people, which was prepared from the foundation of the world, all mankind must have perished: but behold, the bands of death shall be broken, and the Son reigneth and hath power over the dead, therefore, he bringeth to pass the resurrection of the dead; even this mortal shall put on immortality, and this corruption shall put on incorruption. And if Christ had not risen from the dead, or have broken the bands of death that the grave should have no victory, and that death should have no sting, there could have been no resurrection: but there is a resurrection, therefore, the grave hath no victory, and the sting of death is swallowed up in Christ. All the prophets who have prophesied ever since the world began have they not said also, that he should bring to pass the resurrection of the dead, and that he himself should be oppressed and afflicted? That thereby whosoever should believe that Christ should come, the same might receive remission of their sins, and rejoice with exceeding great joy, even as though he had already come among them: And holy prophets spake unto them concerning his coming, and yet they hardened their hearts.

Believe in God, believe that he is, and that he created all things, both in heaven and in earth; believe that men doth not comprehend all things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you. And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And there shall be no contention one with another, having one faith, and one baptism, having their hearts knitted together in unity and in love, one towards another; being commanded of God to pray without ceasing, and to give thanks in all things: has he suffered that ye have begged in vain? Nay he has poured out his Spirit upon you, and has caused that your hearts should be filled with joy: and thus doth the Lord work with his power, extending the arm of mercy toward them that put their trust in him. I say unto you my brethren, that if you should render all the thanks and praise, which your souls have power to possess, to that God who hath created you, yet ye would be unprofitable servants. And again I say unto you, that as ye have come to a knowledge of the glory of God, or if ye have known of his goodness, and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and always retain a remission of your sins; and ye shall grow in the knowledge of him that created you. For the sake of retaining a remission of your sins from day to day, that ye may walk guileless before God; I would that ye should impart of your substance to the poor; and ye shall not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish: and ye will not suffer your children, that they go hungry or naked, and I would that ye should remember, that whosoever among you that borroweth from his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. Thou shalt not covet thy neighbor's wife, nor anything that is thy neighbor's; for ye covet that which ye have not received. And he commanded them, that they should observe the Sabbath day, and keep it holy, and also every day they should give thanks to the Lord their God.

I know if ye keep the commandments of God, ye shall be saved; neither are there any conditions whereby man can be saved, except the conditions which I have told you: and under this head ye are made free, and there is no other head, whereby ye can be made free: and now if you believe all these things, see that ye do them. Behold, this is my church; and whosoever is baptized, shall be baptized unto repentance: but remember, that he that persisteth in his own carnal nature, and goes on in the way of sin and rebellion against God, remaineth in his fallen state, and the devil hath power over him: for the natural man is an enemy to God, and has been from the fall of Adam, and will be for ever and ever: and serve the devil, who is the master of sin, he being an enemy to all righteousness; therefore, he listeth to obey the evil spirit, and becometh an enemy to all righteousness; therefore, the Lord hath no place in him, for he dwelleth not in unholy temples: but if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint through the atonement of Christ the Lord; and ask in sincerity of heart that he would forgive, ye remain guiltless, otherwise ye are condemned, and your condemnation is just: but I say unto you, O man, whosever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he persisteth forever, and hath no interest in the kingdom of God. He that will hear my voice, shall be my sheep; and him shall ye receive into my church, and him also will I receive: therefore, I say unto you, that he that will not hear my voice, the same shall ye not receive into my church, for him will I not receive at the last day. Humble yourselves even in the depths of humility, calling upon the Lord daily, and standing steadfastly in the faith of that which is to come; therefore, I would that ye should be steadfast and immovable, always abounding in good

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works, that Christ the Lord Omnipotent, may seal you his: and unless they do this, they can in no wise inherit the kingdom of God. For it is I that hath created them; and it is I that granted unto him that believeth unto the end, a place at my right hand, and they shall know that I am the Lord their God, visiting the iniquities of my people: nevertheless, the Lord seeth fit to chasten his people; yea, he trieth their patience and their faith.

And again he saith, if my people shall sow filthiness, they shall reap the east wind which bringeth immediate destruction: yea, then is the time he will visit you with great destruction, even as he hath hitherto visited this land; for the Lord hath said this is my church and I will establish it; and nothing shall overthrow it, save it is the transgression of my people: and if they be evil, they are consigned to an awful view of their own guilt and abominations, which doth cause them to shrink from the presence of the Lord: they being warned of their iniquities, and yet they would not depart from them; therefore, they have drunk out of the cup of the wrath of God, which justice could no more deny, than it could deny that Adam should fall, because of his partaking of the forbidden fruit: and there is none other salvation, save this which hath been spoken of. Yea, how blind and impenetrable are the understandings of the children of men: for they will not seek wisdom, neither do they desire that she should rule over them: The time shall come, when the knowledge of a Savior shall spread throughout every nation, kindred, tongue, and people; yea, every knee shall bow, and every tongue shall confess before him. The time shall come when all shall see the salvation of the Lord; when every nation, kindred, tongue, and people shall see eye to eye, and shall confess before God, that his judgments are just. He remembereth every creature of his creating, he will make himself manifest unto all.

And the Lord said unto me, Marvel not that all mankind, yea, men and women, all nations, kindred, tongues, and people; must be born again, yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters; and I give unto them a new name; that never shall be blotted out, except it shall be through transgression. All those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection: they are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death. For behold, in my name are they called; and if they know me, they shall come forth, and shall have a place eternally at my right hand. And these are those that have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them; and thus the Lord bringeth about the restoration of these, and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. They are heirs of the kingdom of God, for these are they for whom he died to redeem them, and they shall be called by the name of Christ. There is no other name given, whereby salvation cometh, therefore, I would that ye should take upon you the name of Christ: yea, blessed are this people, who are willing to bear my name, for in my name shall they be called; and they are mine; I would that ye should remember to retain the name written always in your hearts; that ye are not found on the left hand of God, but that ye hear and know the voice by which ye shall be called, and also the name by which he shall call you. And whosoever shall not take upon them the name of Christ, must be called by some other name, therefore he findeth himself on the left hand of God.

When his soul has been made an offering for sin he shall see his seed, and now what say ye? and who are his seed? Whosoever has heard the words of the prophets, yea, all those who have hearkened to their words, and believed that the Lord would redeem his people, and have looked forward to that day for a remission of their sins; I say unto you, they are his seed, or they are heirs of the kingdom of God. And moreover, I would desire that ye should consider the blessed and happy state of those that keep the commandments of God. And when the second trump shall sound, then shall they who never knew me come forth, and shall stand before me, and then shall they know that I am the Lord their God, and that I am their Redeemer, but they would not be redeemed. And they shall be brought to stand before the bar of God, to be judged of him according to their works; wherefore, they shall be judged, every man according to his works, whether they be good, or whether they be evil. Yea, even at the last day, when all men stand to be judged of him, then shall they confess that he is God: then shall they confess, who live without God in the world, that the judgment of an everlasting punishment is just upon them: nevertheless whosoever putteth his trust in him, the same shall be lifted up at the last day: if they be good, to the resurrection of endless life and happiness; and if they be evil, to the resurrection of endless damnation. And he never doth vary from that which he hath said. But wo, wo unto him who knoweth that he rebelleth against God; for salvation cometh to none such, except it be through repentance, and faith in the Lord Jesus Christ. Yea, even all those who have perished in their sins ever since the world began, that have wilfully rebelled against God; that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection. And they shall quake and tremble, and shrink, before the glance of his all-searching eye: having never called upon the Lord, while the arms of mercy were extended toward them, and they would not: for he receiveth for his wages an everlasting punishment, having transgressed the law of God, contrary to his own knowledge. And now I say that mercy hath no claim upon that man, therefore, his final doom is to endure a never ending torment. And then will I confess unto them, I never knew them; and they shall depart into everlasting fire, prepared for the devil and his angels. And then shall the wicked be cast out, and they shall have cause to howl, and this because they would not hearken unto the voice of the Lord: for the Lord redeemeth them not; for they are devilish, and the devil has power over them; therefore, he is as though there was no redemption made; being an enemy to God. And behold, all these things are done, that a righteous judgment might come upon the children of men: O remember, remember that these things are true, for the Lord God hath spoken it: believe that he has all wisdom, and all power both in heaven and in earth. For O how beautiful upon the mountains are the feet of him that bringeth good things, that is the founder of peace, yea, even the Lord who hath redeemed his people. And now I say unto you, Who shall declare his generation?

Yea, Lord, thy watchmen shall lift up their voice: with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion: these are they who have published peace, who have brought good tidings of good, who have published salvation; and said unto Zion, Thy God reigneth! And O how beautiful upon the mountains were their feet! And again, how beautiful upon the mountains are the feet of those that are still publishing peace! And again, how beautiful upon the mountains are the feet of those who shall hereafter publish peace, yea, from this time henceforth and forever! The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. And may the Spirit of the Lord be poured out upon you: and may he grant unto you

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eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world. That ye may have everlasting salvation, and eternal life through the wisdom, and power, and justice, and mercy of him who created all things, in heaven, and in earth, who is God above all. Amen.

Testimonies from Mosiah.

Letter Department.

ANNA MARIAH, W. Va., June 6.

Editors Herald:—We have just closed our discussion with the Campbellites. Bro. D. L. Shinn was our representative; Mr. A. A. Bunner theirs. The propositions were as follows: Is the church of which the late Alexander Campbell was the founder the Church of Christ, identical in faith, authority, organization, doctrine, worship, and practice with the original church as set forth in the New Testament Scriptures? Our proposition was the same except the late Joseph Smith was the reputed founder, etc. Four sessions were given to each proposition in half hour speeches. A session was two hours. We are well pleased with the result, and we are sure that great good is accomplished in our cause. Bro. Shinn made friends for himself and the cause he so ably represents.

Mr. Bunner is one of their ablest debaters, but he failed to prove his church identical with the original church. He dwelt largely on the definition of the word *church*, and declared that the words *church* and *kingdom* were both translated from the same Greek original. Said that they did not claim a reformation of the church, but a *restoration* of the primitive Christianity.

Bro. Shinn argued that they were not in the time of prophecy by their restoration, for the prophets say an angel and a prophet will come first, and referred him to Malachi 3:1 and 4:5, to show that the people who had been led astray by the apostasy were to be turned back to God by the angel and the prophet. "Behold I will send my messenger and he shall prepare the way before me," etc. This evidently was the Lord Jesus Christ himself through the Prophet Malachi. The word in the Greek for messenger being *Angellos*, it is clear that the Lord said, "I will send my angel . . . even the angel of the gospel, behold he shall come, saith the Lord of hosts."

This was too much for Bunner. He did not attempt to answer it, but admitted that it was a true rendering of the prophecy. In support of this Bro. Shinn also referred him to Revelation 14:6.

Bro. Shinn showed that their reformation and restoration was not in harmony with prophecy, and therefore of men. Besides that there was nothing restored. The lost faith was not among them. The power, the ministry, the doctrine, the practice, were all wanting, and therefore they were not identical. This was fully proved.

On the second proposition Bunner relied principally on Bay's book, and Bro. Shinn called it Bunner's Bible. He said the Disciples had nothing restored; all they needed was Bays, Bunner, and the Bible.

Bunner said that he would oppose our work everywhere, turning people away and converting people from us. Bro. Shinn defied him to name one individual they had ever converted from our ranks, and in reply he held up Bay's book, saying, "Here is one." Bro. Shinn said that was the only one and he was a confessed infidel. If he had not been an infidel they would never have gotten him into their company. Bunner could not name another one. Bro. Shinn then named several and said he could count count a hundred that we had converted from Campbellism.

Every one in this country is well pleased with the outcome, only the general opinion is that Campbellism is down and the truth triumphant. A good impression is made for our cause and many are inquiring. A splendid opening is made here for the work of the Lord. We are isolated from the Saints here and do not have the opportunity of hearing the gospel. We feel greatly blessed and benefited by Bro. Shinn's visit. My prayer is that God may abundantly bless him in his efforts for good, and that he may be permitted to visit us again soon.

Your brother in the one faith,

WILLIAM COOPER.

RIDGETOWN, Ont., June 15.

Editors Herald:—On Monday, May 27, I left Selkirk in company with Bro. Alvin Knisley of that place, who is to be my colaborer for an indefinite period. We boarded the train at Hagersville and made our first stop at Waterford, after less than half an hour's ride. Here we remained five days preaching in the Saints' chapel four times and attending one prayer meeting. We also enjoyed ourselves in a social way. This is where R. C. Evans held a discussion with Rev. T. L. Wilkinson of the M. E. church twelve or more years ago. The latter retired and thus yielded the palm after the third evening, while the former like the proverbial oil, is still on the top.

From here, although loth to leave, we came on to St. Thomas and remained over Sunday, June 2, delivering two sermons and attending all the Sabbath services. This place, I am informed, has the first Latter Day Saint church erected in Canada.

Monday morning we took train for here and were permitted to address a fair sized audience that evening. The next day the Saints moved their place of worship. Meetings were then changed to a private house, where a business, prayer, and preaching service were held. Then we went seventeen miles with a bus load of Saints to conference, which was held near Bothwell, June 8 to 10. Good nature and humor flowed generously all the way. It cannot be otherwise when one is in such congenial company. In explanation I may add that Elder B. St. John was one of the company. I am reminded in this connection of what I heard a lady of Niagara Falls, New York, say. I can say as much; "I stand up for our country, but I can have a better time with the Canadians." I am an American in my national sentiments and always will be, but I am "almost persuaded" that both socially and financially there is less treachery and danger here. Let honor be to whom honor is due.

The conference passed off without any regrets. It was preceded by the Sunday school convention which was interesting and well managed under the superintendency of Sr. Jessie Hackett.

Saturday evening Elder J. H. Tyrrell occupied acceptably on the financial law. The Sunday services were as follows: At eleven a. m., Elder T. A. Phillips preached; 'twas an excellent effort. His subject was the purity of the home. Some one has said, "The art of language is to conceal ideas." If that be true it is a lost art so far as Bro. P. is concerned.

At 2:30 p. m. Bro. Evans occupied. It is needless to say he did well. I never heard him do better. From the way he started out I thought he wasn't going to say anything about "the sheep and goats" but he did before he got through.

At 7:30 p. m. the writer discoursed from Acts 24:24, 25, and came very near pleasing himself, which is an unusual thing.

The conference closed Monday at noon, that forenoon having been devoted to business and prayer, and it may be added that these services were throughout equal to the preaching. We all felt as Peter did when he said to Jesus, "Master, it is good for us to be here."

Monday afternoon we returned to this place and preached that evening with good liberty in the newly located church. The last statement with others in this letter leads me to say a larger per cent of the branches here own their houses of worship than in any mission I have been in so far.

The 11th inst. we came to this locality, which is on the shore of Lake Erie, ten miles from Ridgetown. We preached that night and have held services every evening since. Bro. Knisley made his first effort here. He used to be in the mission field but has been active as a preacher for some time. He is known to the church through his writings and is making fair progress at preaching.

That all may "love mercy, do justly, and walk humbly with God" is the prayer of

Yours in hope,

ALMA C. BARMORE.

DENLOW, Mo., June 14.

Dear Herald:—Just returned from a "south Missouri experience," and perhaps you good people who ride in rubber tired buggies on paved streets, would like to know how the folks in this Ozark country travel from place to place. I was born in northern Kansas, but do not think for one moment I am ashamed of these countrymen. The moss in this region grows on the rocks and black jacks. Of course there are exceptions to all rules.

At the present writing Bro. Davis and I are the proud possessors of a "one horse shay." Prior to this green spot in our missionary experience we went on foot. This shows what Saints can and will do for the missionary. "Old Dan," the horse, is blind in one eye and

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can scarcely see out of the other; but he is faithful in the discharge of duty.

Early this morning we started to find Bro. Lemberg's. We supposed they lived about four miles from where we started, but it was eleven o'clock when we reached our destination. The roads in this country are on the ridges and in the valleys, and sometimes the traveler concludes they are in the skies or in the "nether parts of the earth." Well, we had gone only a short distance until we came to a halt and with a loud halloo brought a young maiden of perhaps sixteen summers to the yard fence. Bro. Davis was spokesman; he does most of the talking to the girls.

"Can you tell us how to go to the old Parminter place?"

"Well, I reckon not; but Mr. Hopper, who lives right down thar, can tell you all about it."

We thanked her kindly and drove on to Mr. Hopper's, whom we had figured out to be a "squire."

Old Dan soon wheeled us around to the front gate, and another "halloo" was given, and this time, who did we see but Mistress Hopper. She was a short chunky woman, who smoked a long stem pipe and wore a pair of spectacles. Mr. Hopper we presumed was not at home. The lady instructed us concerning our route, and we found we were getting further away from Mr. Lemberg's, but still on the right road. We thanked the lady, clucked to old Dan and started. But here came the squire; but we didn't have time to argue politics or discuss the rotundity of the earth; so we greeted him with a good morning and moved up the mountain.

After having traveled what we thought to be the right distance, we met a stranger coming down the rocky trail on horseback. We stopped him, and asked him to tell us where we were. We learned that there were two Parminter places and we were headed for the wrong one. Yet we were only one and a half miles (straight across) to Bro. Lemberg's, but there was no road leading straight across, and to go by the road, it was still about four or five miles. We should have turned around and gone back if Dan had been fed. We turned the old horse and started "straight across." Before we got through we had gone straight up and straight down, and when we had got fastened in the brush, not thinking any one was near we yelled "hello," and about twenty yards away came the answer, "Hello."

"Can you tell us where we are?"

"No, sir," was the reply, and for fear we had met with a wild man of the forest we changed our course a little and found ourselves in a few minutes comfortably located at Bro. and Sr. Lemberg's. They are excellent Saints and we had a splendid visit. They take the church papers.

In going over, one man asked us if we were hunting land? We told him with some emphasis that we were not; that if we were interested in such matters we would go to a different country. It's a shame to advertise this land like some do and get Saints to move in here from a distance.

Well, we finally started back, after being refreshed with a good dinner. On the road we met a young man and inquired how far it was to a certain store?

"Well, sir, I don't know. This is the first time I was ever in this country. I was raised way over yonder about six miles from here."

We drove on, glad in our hearts that we had found our way out of that wilderness.

At present we are preaching at Stony Point schoolhouse. Interest not good. Bro. Sparling gave us a sermon as he passed through. We preached nearly two weeks at the Ava branch, to splendid crowds. They want to see the district president. There are some good Saints over there. Before leaving we organized an "independent Religio" society with a membership of thirty. May it prosper, is my prayer. This is a busy time with the people.

In bonds,

A. M. BAKER.

TOPEKA, Kansas, June 15.

Editors Herald:—I arrived at Scranton, Kansas, June 2. Stayed there twelve days, and spoke eleven times. Found the Saints in very good spirits, and very hopeful of the reward in the great beyond. President Wm. Menzies is found at his post. Bro. John Cairns, superintendent of the Sabbath school, is acting well his part, and makes the school lively and interesting. The teachers are caring for their classes nicely, hence they have a flourishing little school. I shall be there on Sunday, the 23d, to baptize an old lady over seventy years old, Mrs. Cook. It may be others will follow.

Two of the Utah elders met us at Scranton; we had it hot and heavy for awhile, when they took their grips and left town. They said the church was never rejected. I asked them why Brigham Young announced to the people on December 25, 1847, (see *Millennial Star*, vol. 10, p. 86,) that he and others had it in contemplation soon to reorganize the church, according to the original pattern, with a first presidency and patriarch. And why at Winter Quarters he organized as he had given notice.

I said, "I suppose you believe in polygamy?"

"Yes," was the reply.

"Under what law do you claim to believe in such a practice?"

"Why, Abraham had two wives, Sarah and Hagar."

"No, sir," I replied; "Hagar never was his wife. Nothing in Scripture to prove that assertion. And besides, the Book of Mormon condemns the practice of polygamy."

"No it don't," he said, "when it is practiced in the right way."

I called for an explanation of the right way, but I've not learned it from the elder yet. He opened his valise and took out his Book of Mormon and tried to find the word of the Lord to Jacob in favor of polygamy. He could not find it, and Bro. John Cairns showed him the place. I then commenced to read from Jacob 2: 6.

"O," said he, "God gave to David his wives."

"No, sir, God never did anything of the kind. But the first chapter of Jacob, fourth verse, reads: 'And now it came to pass that the people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and Solomon, his son.' Here the Lord says it was a wicked practice; and now you say God gave that wicked practice! Nonsense, man! God does not act that way!"

"O, well," he said, "let me read a little from Isaiah 3: 27."

"Hold on, my dear man; please read a few verses before that and see what kind of women are going to take hold of that man."

He stopped and looked at me.

"We've got virtuous and honest people in Utah."

"Yes, sir," I replied; "you may be honest, but you are badly deceived."

"Well," he said, "you'll have to answer for what you say."

"I am fully conscious of that fact, and I am ready this very moment to stand before the Judge of us all, and repeat what I say here."

"Well," he said, "Joseph Smith preached and practiced polygamy."

"There is no proof of that, sir. Where are the children begotten by the Prophet if he practiced polygamy?"

"I know," he said, "he had children only by Emma."

"Well, that is very good proof that the man of God had but one wife; and she bore children to him. The oldest one by being honest, and true to his God, and his father having placed the prophetical blessing upon him, stands in his proper place today, at the head of the Church of Jesus Christ; and for many years he has been advising people to repent, and obey the gospel of Christ, and that means give up polygamy and all of its kindred evils."

I find the few Saints in this big city of Topeka alive in the Master's cause. Bro. C. E. Tillinghast and family have been down a few days with what they call smallpox. Up all right now.

I stay here over Sunday, and then return to Scranton for a week. Brn. Twombly, Pierce, and G. W. Beebe are with the tent at Hoyt, fourteen miles north of Topeka.

Yours ever,

J. C. FOSS.

BEEVILLE, Texas, June 12.

Editors Herald:—I have not written lately, for which I have several reasons. One is I have not met with much success in gospel work of late, and another is that my right arm is somewhat disabled. After preaching during fall, winter, and spring months in the vicinity of Sweet Water, our present home, without any visible effect except now and then some one being roused up enough to ask a question or two and again fall asleep, we left home (wife and I), enroute for southern Texas. On reaching Fort Worth, we found the residence of Bro. and Sr. Nicoll, and were nicely received and cared for. We felt disappointed when we found there was no opportunity for preaching. In the evening we went to Bro. John McFarlan's and spent the

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evening in pleasant discussion on the merits of the restored gospel, and the privilege at the family altar of imploring the blessing of heaven upon the family, ourselves, the world at large, and the special favors of the Allwise Creator upon and for the prosperity of his kingdom, the upbuilding of Zion, the scattered ones of Israel, etc.

Next morning we took another short ride of twenty-eight miles to Cleburne, our next stop. Considerable rain had fallen during the night, and was still falling while we were preparing to go to the depot. However, their was no unpleasantness about this, as Sr. McFarlan, of the Baptist persuasion, took us in a carriage to the depot. We were soon on train, and in one hour were in Cleburne.

On arrival we learned that two Utah elders had been there for several days distributing tracts and the epitome of our faith minus some articles such as renounced polygamy, claiming that the epitome was introduced by Joseph Smith. Well, I suppose it was; but why do they not give their entire faith? If it is good let the world know what they believe. There is not an article in the faith of the Reorganized Church that I am ashamed of. If there was I would never raise my voice in defense of any part of the doctrine, that is, for the organization.

Well, I had longed and hoped to see some of those people, and had at last struck their trail. They had called on Sr. Riley in their rounds, who gave them their supper and the best end of her tongue, which is a good one in defense of the Reorganization. I missed the game I was hunting, but had the pleasure of discoursing to some of those people with whom they had conversed upon the difference between them and us.

After spending several pleasant days with our son in this place, we again took train for San Antonio, stopping over night with some friends in Temple, with the privilege of declaring against those fellows. They had been here also.

Arriving in San Antonio we found everything familiar, though we had not been there for several years. Took street car for Bro. Gifford's house, but found only the house, the door locked, and rain falling. Near by we made inquiry for Bro. Jett, and found he was living only a few steps away. So we were soon under shelter of his roof and enjoying his hospitality. We noticed about the time of our arrival that a reporter of the *Daily Express* had had a long talk with Bro. Neal in regard to our position and relation with the Utah people, and in the paper gave us a very fair notice and distinction. However, some mistakes, but nothing serious. Only a day or two more and we saw by the daily a notice that three Utah elders were in the city, stating at the same time that the Reorganized Latter Day Saints were not in sympathy with them. Good! In company with Bro. Jett we soon found their quarters, and held an interview with them which lasted four hours. They at first denied plural marriage but afterwards admitted they did not put away the woman who was married before the Edmunds-Tucker bill was passed. So we put the question straight: Do you believe polygamy to be ordained of God? They said, Yes. We told them that settled the matter with us. They then started on a line of evidence that Joseph Smith believed and taught the doctrine. We then told them we would rather they would not prove that, for we had a very good opinion of Bro. Joseph Smith, and preferred not to have our faith shaken.

They said blood atonement and the Adam-god doctrines had never been preached or practiced by their people. I told them I was glad of that.

After holding meetings together with Bro. Jett for several days, with some interest, we came to this place. Soon after our arrival the editor of a weekly gave notice that I was in the city and would like to tell the people the difference in the two parties calling themselves Latter Day Saints. Oh, they have been here, too. So last Sunday I spoke from the Christian pulpit to a real nice congregation. The pastor was present and gave me a very warm shake of the hand at the close, quite a number of the congregation doing likewise.

If I could have been here a little sooner with some one to help me we could have done a good work. It was Bro. H. O. Smith's desire to have met me here on the 1st of this month. Whether he spiritually discerned it or not, there never could have been a better time; but he was detained by sickness, and I delayed some, and we are too late this time. The Christian people are just putting up a tent for a two weeks' meeting. However, when they rest from that I believe will be a good time.

From a letter I read from H. O. Smith before I left San Antonio I suppose he is in San Antonio looking after the interest of the church.

I want to go into the country Saturday and see if I can do anything in a schoolhouse. We expect to attend the Pipe Creek conference and also the Hearne conference.

We are in the work, with confidence of a complete success. How can it be otherwise when it is the sublimest institution that has ever been inaugurated?

Yours forever,

L. L. WIGHT.

RIVERTON, Iowa, June 19.

Editors Herald:—The inspiration secured from certain features of the General Conference work has qualified me to enjoy greater peace of spirit in my ministrations this year thus far than any previous year that now comes to my remembrance, and with this peace I have enjoyed greater liberty in presenting the word, and greater spiritual power in every duty, both temporal and spiritual. The prospective change of location for my family in September, next necessitated me taking under advisement temporalities for a short time after conference, and with the willing counsel and assistance freely given by Brn. S. B. Kibler and F. C. Oviatt, so far as their counsel was followed, I made satisfactory arrangements without occupying much time.

While in attendance at the district conference and conventions of the Little Sioux district, June 6 to 9, and my previous ministrations since my late appointment to this mission, many expressions of regret were heard concerning my leaving that mission, which gives me to understand that the years of labor I had performed in behalf of God's work in all its departments there had been truly appreciated, and I hope for those who follow that the same appreciation of efforts made may be shown them. While it caused me many lonely feelings to say "Good-bye" to the many with whom I had labored, suffered, and prayed, yet the Spirit of God gave me evidence by its whisperings that my new field of labor would give to me much of satisfaction in the results to follow my labors, and the presence of God's Spirit to accompany me in labor there; and twice has the heavenly Father caused his voice to be heard through prophecy giving me words of cheer, and promising spiritual and angelic assistance in my labor in this my present field.

Both the conferences and conventions of Fremont and Little Sioux districts were excellent, the good Spirit prevailing in all the deliberations and exercises, and guiding the business done with excellent wisdom. My labor at Glenwood, Henderson, Thurman, and here, at Riverton, though brief, has been enjoyed, though slight indifference is shown in not making the sacrifice necessary to show a full appreciation of the great work of sacrifice done for man's redemption, and the importance of the sacred responsibility of bearing the name of that Christ through whom the great sacrifice has been made.

But with what great pleasure I have noted in my association with the Saints of this mission their willingness to accept of advice or counsel, and the confidence they express for those who have formerly as missionaries sought to assist them in building up this glorious work. I have found in my coworkers willing, energetic, and noble-spirited assistants, and trust I may have the sustaining grace of God, and humility of spirit with strength of body and mind to so minister as to maintain the confidence in me already shown by my brethren, and that we together laboring with God may break the spell of darkness that exists upon the minds of so many, awaken the children of God into increased activity, call back the wandering ones, and assist in establishing peace in the hearts and homes of God's children, and establish there the Zion of God.

With a bright hope for the ultimate triumph, I am, Your brother,

J. F. MINTUN.

HOAG, Neb., June 17.

Editors Herald:—I came to this place on the 13th, and opened meetings on the 14th. On the 15th Bro. Waldsmith came, and on Sunday our meetings were good. We were busy all day. Held four meetings, one at the water's edge, Bro. Waldsmith officiating while the writer led four precious souls into the waters of baptism. It was good to see how glad those who were baptized were, and also those who were witnessing the scene. We returned to Bro. Barger's, where all were confirmed, and after dinner we went to prayer and sacrament meeting where another

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feast was had. In the evening preaching; a full house and good interest. So the good work goes on in Southern Nebraska district. We hope that more will follow, which I think will be realized in the near future.

We expect to return soon and open the door again. We now go to Beatrice and then to Charleston, a new opening. The calls for preaching are many. Love to all the brethren in Christ. W. M. SELF.

WHEELING, W. Va., June 19.

Editors Herald:—After reading your article in HERALD of May 22, "Our neighbors—the Christians," I sent it to the Rev. W. B. F. Treat, together with some of our tracts, among which was one by J. F. McDowell on "Discipleism." I gave my name and address with them, and soon got a letter from him acknowledging "receipt of Mormon papers," and in a few sentences endeavored to have me believe that his argument crushed the whole superstructure of every phase of Mormonism. But the inclosed letter, an exact copy of the one sent him, will show how nearly he succeeded in convincing me that it did. And in replying to my letter he ignored every question asked him, so I mail him another letter of this date and also inclose you a copy to publish if you desire. Ever anxious for the cause of Christ, Your brother,

O. J. TARY.

WHEELING, W. Va., June 6.

REV. W. B. F. TREAT, Indianapolis, Ind.,

Dear Sir:—It is with pleasure I acknowledge your communication of the 5th inst., containing comments on article in SAINTS' HERALD of May 22 wherein was an article from your pen originally published in the *Christian Standard*. To my mind the matter in controversy is a very important one, and should be treated by the honest investigator with a view to get at the *truth*, and not to sustain the position or theory of any man. The statement of Christ in John 17: 17, "Sanctify them through thy truth: thy word is truth," remains today. So that wherever we find the word of God, that is truth, no matter by whom it may be opposed. I am anxious that truth may prevail, and if I am in error I want to find it out in time to be converted from the error.

With my limited powers of comprehension I am not able to see the logic in your conclusion, that, "The long article in the SAINTS' HERALD . . . is a very lame affair." In what does its lameness consist? It gave the correct quotation from Doctrine and Covenants, which you referred to in your article, and plainly showed up the false construction which your article placed upon it. It is plainly to be seen by anyone whose mind is free from prejudice, that the statement referred to in the revelation, only pronounces condemnation upon those who, when hearing the word of God by his authorized servants would not heed it. The statement in substance is only a reiteration of that found in Mark 16: 16. You believe that. Why then do you find fault with the same principle when revealed in another period of the world? Again you say: "For it yet remains that men must accept this added covenant, or be damned!" I cannot understand how you in keeping with your profession as a minister of Christ can object to a commission to men to preach the gospel in the nineteenth century, that is in harmony with the one given in the first century; nor how you can construe the statement referred to in your article to mean an "added covenant." The church you represent often clamors for the old "Jerusalem gospel" while presenting your faith, yet when you find that same gospel taught by the Church of Jesus Christ of Latter Day Saints you ridicule it and cry out, *Mormonism! Joe Smith's doctrine!* FRAUD! DELUSION!

You say: "We have all the apostles and prophets in the church today. That is all that God ever sent." I would like to know by what rule you determine those who *are* sent of God.

Christ promised his disciples the Comforter, the Holy Spirit, to lead them into all truth, but if I understand your faith correctly, you deny the office work of the Holy Spirit now as promised by Christ, and you certainly fail to observe the gospel principle taught and practiced anciently, by which it was conferred upon the baptized believers; viz., the laying on of hands. You make no claim to *living* apostles or prophets now in your church, and you do not claim that God reveals anything to your church only as you have the testimony of men who lived many centuries ago, and whose records you have no means of determining have been preserved just as they were written by the inspired writers. And if their records have been preserved free from error, how in the absence of revelation or the Spirit do you know they wrote truly? Paul was an educated man in his time, but that did not give him a knowledge of the gospel, for he says he neither received it by man, "but by the revelation of Jesus Christ." Peter had been with Christ quite a while, and knew him as a man, and yet he could not say he was the Christ only when it was revealed to him of the Father. I agree with you that Christ would be with the apostles to the end of the world "officially," and if you will read Mark 16: 16–18 you will find what a recognition of their official acts would bring to the believers. Do you believe that now? Again, in Matthew 28: 20 you will find the condition named upon which is predicted his being with them unto the end of the world; viz., "Teaching them to observe all things whatsoever I have commanded you."

Again, in your letter you say: "One of the first proofs of a genuine church of Christ is the fact that they still accept the apostles and prophets AS PRESENT in their teachings and do not substitute the Smiths and the Rigdons with power to add to the word of God."

By this you would be understood as meaning that the Latter Day Saints had substituted Smiths and Rigdons with power to add to the word of God. So far as Joseph Smith, Jr., and Sidney Rigdon were concerned, they never made any such claims. The church never made any such claim for them. Is it possible you have been writing for the information of the ignorant regarding the stupendous fraud which you term "Mormonism," and yet you are so ignorant of what it is and the foundation upon which it rests? Do you not know that it is an established principle in the Church of Jesus Christ of Latter Day Saints that no man can add to or change God's word? And that while God can give revelations through whom he chooses, he will not give a revelation that conflicts with his word as previously revealed? It seems to me the best proof of a genuine church of Christ would be in finding an organization after the pattern named by Paul in Ephesians 4 where he says, "There is one body and one spirit," "One Lord, one faith, one baptism." And in the 11th verse we find the officers of that body to be "Apostles, prophets, evangelists, pastors, and teachers." The 12th verse tells us what they are there for, and the 13th tells how long they are to remain. The 14th assigns a reason why they should remain. You will either have to conclude that is a safe rule to follow or else decide that Paul was not competent authority on that question. For my part I prefer to stand by that than to follow a church whose only claim to authority rests upon, "IF we have authority to preach we have authority to baptize." I would like to know how you find out that, "The first qualification of an apostle was that he should be a WITNESS. Therefore no one who was not a *witness* to Christ's resurrection from the dead can be an apostle of Christ, Rome and Mormonism to the contrary notwithstanding." Were not the twelve *apostles* before they were witnesses of Christ's resurrection? Was Judas Iscariot an apostle? Was he a witness of Christ's resurrection? I am still more surprised that by the rule you thus establish you exclude Paul from the list of apostles! If Joseph Smith had been the great impostor you would have people believe he was, he did not teach anything but what would harmonize with the Bible better than that.

I do not know why you refer to the Rigdons (in the plural).

Sidney Rigdon was the only one that was prominent in church work with Joseph Smith, and prior to his uniting with the Church of Jesus Christ of Latter Day Saints, he was a prominent minister in the church you now claim to represent. And in fact he had as much to do with bringing it into existence as Alexander Campbell. Had he not possessed a love of truth more than worldly prosperity and earthly fame, he doubtless would still be honored by the followers of Alexander Campbell as much as Campbell himself. It is right to respect all good men and give proper credit to all for whatever good they do, but it is not right to follow any man farther than he follows Christ.

Sincerely yours for truth and justice,

O. J. TARY.

WHEELING, W. Va., June 19, 1901.

REV. W. B. F. TREAT, Indianapolis, Ind.,

Dear Sir:—Your letter of the 11th inst. utterly fails to answer mine of the 8th, notwithstanding you say the answers to my questions are easily given. That is what I want, I desire information that can be supported by the word of God; and when you convince

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me that way that I am holding on to a false religion, I will discard it at once. Your writings instead of reasoning along scriptural lines, are nothing but a labored juggling of words, the sole object of which is to throw the casual reader off his guard and divert his mind from the real issue by heaping approbrium on the character of Joseph Smith and the work he accomplished. If that be a proper criterion by which to judge Mormonism, as you call it, then it would also be the proper way to examine early Christianity. I dare say you will not admit the fairness of heathen, infidel, or Jewish writers who seek to overthrow the doctrine of Christ in a similar way. If you do, you may as well give up your profession at once.

You refer me to an article from your pen in the *Christian Standard* of March 10, 1900, and then say, "It deals principally with questions of FACT underlying the whole superstructure of Mormonism." I have read and reread the the article, and I have no feelings except sympathy for anyone whose craft is in such desperate straits that he must resort to such unfair misrepresentations of plain facts to malign the character of a people (who are teaching only the plain truths of God's revealed word,) for the purpose of preventing some of his flock from being deceived (?) by the teaching of that which is in harmony with God's law. Instead of answering my questions you state, "I believe the article I send you covers the only essential questions of debate between us." That article does not touch upon the questions I asked you. I fail to find in it a single indictment against Mormonism, which, when stripped of the sophistry with which it is clothed, would stand as proven in any court of equity. The whole article would stand impeached upon the face of itself, because of the numerous statements it contains, which may, as you say, deal *with* facts, but not *for* them. It deals with them by diametrical opposites. To point out all such statements would require too long a letter, besides it is unnecessary; for anyone who reads it carefully and compares it with the writings from which excerpts are made, can easily discern that truth is made to suffer by exaggeration, misapplication, and false construction. As a specimen I note this quotation from your *Christian Standard* article under the caption of "Mormonism as a Delusion." "But if stress of circumstances should compel the suppression of polygamy in Utah, as it has already, in fact caused the Josephites to abandon this practice, their great system of fraud and deception in the name of religion will still continue its work, unless it is impeached by its own witnesses." So far as this relates to Utah and the practice of polygamy by the Brighamites, I have nothing to say. I am not going to defend any church or people in this age or any other, in the practice of a crime, both against the law of God and the laws of our land. But by your wording of that sentence you say in substance, that the Josephites, or, properly speaking, the Reorganized Church, has been *compelled* to *abandon* polygamy. Now before they could abandon it, they would have to espouse it, and that is something you know, or ought to know, they have never done. If you do not know that they have never taught, practiced, sanctioned, or fostered that crime, you are not as well informed as I give you credit of being. And your ignorance, if such it be, on that line, is inexcusable. If you are in possession of the facts on that case then your *statement* is inexcusable, and altogether incompatible with your profession. It may serve as a blind to prevent some of your flock from investigating the truth, but it will carry no weight in the minds of well-informed persons, whether they are friends or foes of the Reorganized Church. The doctrine and practice of polygamy has no more aggressive enemy than the Josephites, as you call them, have always been.

Again, in your article I find this: "The apostles of Christ did not testify by faith. They testified in a straightforward manner to what they saw and heard. Not so with the Mormon witnesses. These testified by faith. That is Christ's witnesses testified to what they saw, and the Mormon witnesses testified to what they did not see."

Now you would confer a great favor if you would tell "by what authority" you speak these things in the name of truth. In Paul's letter to the Romans, 8th chapter, he says: "For as many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God." Now did he testify by faith, or by what he saw and heard? Or did he testify by the Spirit? And I care not which one of these you take, you will by your own deductions disqualify yourself as a witness on the matter under discussion. You were not present at the giving of the testimony of either the apostles, or the testimony of those whom you term the Mormon witnesses. Hence you are barred out on that score, for you cannot testify what any of them saw or did not see. It will not do for you to testify "by faith" because, forsooth, the Mormon witnesses testified by faith to what they did not see! It will not do for you to claim inspirational power or the Holy Spirit to testify by, for then you would be as much an impostor as those whose characters you are besmirching. So the only thing left you is to resolve something like this: "If the church A. Campbell set up, and which I am trying to perpetuate is right, then Mormonism must be wrong and I'll prove it, if I have to sacrifice every revelation God has given, in order to accomplish this much-to-be-desired result."

Omitting more than two colums of jugglery, we come to the postscript: "It does a Mormon no good to show him that Joseph's teachings contradict the New Testament teachings, for their doctrine is that all old covenants are done away and that the new covenant made with Joe Smith is binding on the world. The only way to meet Mormonism is to understand it." Taking the last sentence in the light of the first part of the postscript, you may as well stop trying to meet Mormonism. For by your own words it is proven you don't understand it. No one that does understand the doctrine of the Latter Day Saints will make such a statement as the above and expect it to be accepted as truth. Often the guilty party will cry, "Stop thief!" in order to divert attention to some one else; and so we see disciples of Alexander Campbell who accept a part of the New Testament and reject many of the essential parts of it, crying out to the world that the Latter Day Saints (who accept all the scriptures) are putting the teachings of Joe Smith ahead of the New Testament. Well indeed did Paul describe such persons in writing to Timothy as, "Having a form of godliness but denying the power thereof. From such turn away."—2 Timothy 3: 5.

I will notice but one more statement of yours in this letter. That is the one in your letter to me in which you say the "Book of Doctrine and Covenants provides for polygamy and the taking of the goods of the Gentiles." I do not know what may be in the Brighamite or Utah edition of Doctrine and Covenants, but no such thing can be found in any revelation given to the church during the lifetime of Joseph Smith, nor has any such thing ever been accepted or published by the true Church of Jesus Christ since its organization. Section 111 Doctrine and Covenants gives the position of the church on the marriage question. In the formula used in the marriage ceremony are these words: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others during your lives." In paragraph 4 of same section: "Inasmuch as this Church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again." Does that seem to provide for polygamy? If it does, it must be the same way the Campbellite Church provides for apostles and prophets—*all dead ones since* 1800 years ago!

As to the taking of the goods of the Gentiles, it is on a par with the above—about as far from the true teachings of the church as it is possible to get. When it is well known that the Latter Day Saints were repeatedly robbed, plundered, driven from their homes, and many of them shot down in cold blood from 1831 to 1844, and that by a class of people destitute of either principle or humanity, and often urged on to their unholy work by *professed* followers of Christ, it is like adding insult to injury to state that their teachings provided for the *taking* of the goods of the Gentiles. If they could only have been let alone in peaceful possession of their lawfully acquired property, that was all they ever asked.

In the hope of the ultimate triumph of truth and right, I am,

Respectfully yours,

O. J. TARY.

3217 paid subscriptions were received for *The World's Work* during the week ending June 1. Cash receipts for May were $2,555.46 more than December, usually regarded as the best month for magazines. All this is because *The World's Work* has the breath of life in it. Doubleday, Page & Co., publishers.

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Mothers' Home Column.

EDITED BY FRANCES.

Wait patiently. The heavenly mill
Grinds slowly, yet 'twill surely grind.
This truth life's lessons all instill—
Wait patiently, yet bend the will
To seek the good you long to find.

PREPARED READING FOR JULY MEETINGS OF DAUGHTERS OF ZION LOCALS.

Dear Sister Walker:—I have just read your letter to us in the HERALD of May 29, wherein you ask what we are going to do to aid the work this year. The question came to me with force, doubtless because of my deep appreciation of what I have gained in the meetings of the Daughters of Zion, in listening to the discussion of the timely and important subjects you have provided us.

All that is said in our meetings cannot be retained in the memory, but I find very often in my own experience, that, as circumstances occur, there will come to my mind something helpful that was suggested by the Daughters of Zion.

It is in remembrance of the good I have received and the gratitude I feel that we have such an organization, that I comply with your request; and it is a small request you make of us that we simply write you what subjects we would like treated the coming year. I trust a sufficient number will respond to guarantee a continuance of your assistance in our behalf.

Before I read your letter I had already thought of two of the three subjects you have already mentioned, viz., "Faith" and "Obedience," which were not, in my opinion, sufficiently canvassed in the short hour we are together once a month. I remember distinctly the meeting at which obedience was discussed—the time for closing came all too soon and I went home unsatisfied. It seemed as though there was so much more to be deduced from the subject than was obtained by us. Perhaps I am more particularly interested in the subject of obedience, because at present it is my daily problem, and I doubt not it may be a problem with others.

Some time ago I was handed a book which treated upon topics relative to the government of children. I quote a few statements made by this author, Jacob Abbott. He says: "Children have no natural instinct of obedience to their parents, though they have other instincts by means of which the habit of obedience, as an acquisition, can easily be formed." He goes on to say that the responsibility rests with the mother. That in witnessing the disobedience of a child our reflection should be, not, "What a bad boy!" but "What an unfaithful or incompetent mother!" The mother, he says, is to understand that the principle of obedience is not to be expected to come by nature into the heart of her child, but to be implanted by education. She must understand this so fully as to feel that if she finds that her children are disobedient to her commands—leaving out of view cases of peculiar and extraordinary temptation—it is *her* fault, not theirs. Perhaps I ought not to say her *fault*, exactly, for she may have done as well as she knows how; but at any rate, her failure. Instead, therefore, of being angry with them, or fretting and complaining about the trouble they give her, she should leave them, as it were, out of the case, and turn her thoughts to herself, and to her own management, with a view to the discovery and the correcting of her own derelictions and errors. In a word, she must set regularly and systematically about the work of *teaching* her children to subject their wills to hers." Many times, I believe, we have expected too much of the child. We have lost sight of the fact that obedience is to "be implanted by education." Education implies process of time. Even Jesus *learned* obedience. Then, before we can obtain obedience from our children, we must first know how to teach it, and where shall we mothers turn for instruction; it seems to me to the organization of the Daughters of Zion. There we may have the benefit of the researches of those who make a study of these questions. We may hear the experience of our elder sisters who have had to deal with the very problems we are dealing with today. We may together study the law of the Lord, and unite our prayers for divine assistance in our work.

The subject of obedience is so vast that we could occupy several meetings on this alone. I mean to say the subject itself and the branches thereof. For instance, I would like to hear discussed some of the questions taken up by Mr. Abbott. Such as, Philosophy of punishment. (a) Coöperation of the offender. (b) Corporal punishment. (c) Rewarding obedience. Sympathy: I. The parent with the child. II. The child with the parent.

I believe the other subject, mentioned in the beginning of this letter, "Faith," is of no less importance than obedience. If it be true, that "Faith is the foundation of all righteousness," then we should learn how to lay that foundation and lay it well. In Luke 18:8, Jesus, talking to his disciples, said, "When the Son of Man cometh will he find faith on the earth?" That simple, and yet strong confidence and trust in God, is what we must possess if we would be carried safely through the trying scenes of life.

A little anecdote is related of a mother who gave her two little ones books and toys to amuse them, while she went to attend to some work in an upper room. Half an hour passed quietly, and then a timid voice at the foot of the stairs called out:

"Mamma, are you there?"

"Yes, darling."

"All right, then!" and the child went back to its play. By and by the little voice was heard again, repeating,

"Mamma, are you there?"

"Yes."

"All right, then;" and the little ones returned again, satisfied and reassured, to their toys.

How we mothers enjoy that sweet confidence our children repose in us. How we enjoy being their protectors and assuring them of their safety with us. But what perfect enjoyment it would be when these children are grown, and while treading the slippery and uncertain paths of youth, we could see their faces upturned to the heavenly parent and hear them ask, "Father, are you there?" If our teaching would produce such faith and confidence in God as this, shall we not make every effort in our power to do this duty to our children?

When I think of the great responsibility upon us, the training of immortal souls, I tremble, lest after all I may fail.

Recognizing the need of divine help in this most difficult but sacred task, I too feel like calling upon the heavenly Parent and saying, Father, take my hand.

GRACE KRAHL.

WE are pleased to place before you the above letter of our young sister for consideration and discussion at this meeting, and believing as we do, that no more important subject can engage your thoughts or time, we feel sure that it will most fully occupy the hour of your meeting, and hence will only suggest one or two thoughts in connection therewith. Mr. Abbott, the author from whom Sr. Grace quotes, makes the assertion that if the child, as a rule, is not obedient, it is the fault of the mother. We believe this is true, though not of the mother alone, but of the father as well. Now if our readers agree with us, the question which most naturally arises is, How is this to be remedied? Leaving this question, so far as the fathers are concerned, with them to answer, let us take it up as it relates to the mothers and see if ways and means cannot be found which in the hands of those who are willing to use them, will answer (in a measure at least) this most important question.

"Train up a child in the way he should go" is the very best of advice, but the question most naturally comes, How am I to train even a child, in regard to that of which I myself am ignorant? If upon any one subject I myself have received instruction, especially if I have seen it practically applied and know that it has worked successfully, then if I have even an ordinary capacity for imparting that which I know, I am prepared to train, or help, another; but not until then. It is just here that so much failure has its origin. It is an applied gospel which we need. "How shall they hear without a preacher and how shall one preach except he be sent?" Does not the very fact of sending imply qualification? Here, then, is a theme for discussion, and food for thought may be found in the following:

"The other day an elderly woman was talking to me of the way women were now coming to the fore in all sorts of ways that a few years ago they would not have thought of, and she said one thing which struck her as very odd was that no one seemed to think of motherhood as a profession, which was well worthy of study.

"When one comes to think of it, certainly one cannot help saying what a pity it is that so few young women have the least idea as to the management of children, mentally, morally, or physically. They marry very generally to bring into the world poor little babes which they understand how to rear about as well as they would the rearing of an ostrich chick, or any other strange foreign

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creature. This is very pitiful, and if only mothers would see that their daughters had some sort of instruction in the management of children it would save an immense amount of suffering to many young mothers and to their hapless offspring."

PROGRAM FOR JULY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp, 189. Prayer. Scripture reading, Hebrews 4th chapter. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp, 151.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

IN coming before an audience of Sunday school workers the work of the Sunday school is naturally the theme for thought. And as those assembled here represent the workers of the Fremont district our minds naturally turn to the work of that district. In trying to fill the office of superintendent of this district, it is quite necessary in our efforts to advance the work that we occasionally make a little comparison of the records as the years pass to see if we are making any progress. By referring to the record we find that the organization of the district was effected about 1889 with but three schools. At that time there was no general association but it organized the following year. Our experience at that time was necessarily very limited and the workers, too, were limited to a very few. Our helps were almost a minus quantity. No *Quarterly*, no department in the HERALD, no general officers to consult. Our conventions were almost at a loss to know what to do with the time when they met. There was generally two sessions held, one was a business session and the other was ample time for all the other work to be done.

But now how different! Instead of three schools we have eight. Our membership is more than three times what it was then. In numbers our workers are many, but the advancement in line of more perfect systems of work and better methods employed cannot be so accurately estimated. One only needs to look around to see that we have indeed made progress in these lines. We are gathering in and holding a greater per cent of the children than ever before. The youth of the various schools are taking an interest in the work and helping roll on this gospel message. We are receiving the approbation of the branch officers and the live Sunday school makes a live branch.

As the

OBJECT OF WORK

is to make Christians and to so train up the children that they will not depart from virtue's path into the wayside of immorality, we needs must be in earnest and begin at the beginning when the tender life is plastic and impressionable. "As the faint flash of morning light on the eastern horizon heralds the splendor of day, so the incoming of Christ into the life introduces a grander and nobler existence." We must not only teach the loving deeds of the Father and Son, but we must also teach the children how to follow in their footsteps. We must be evangelistic in our work. Hold up the sample in all its beauty and urge the necessity of working the pattern in our own lives.

If we would have the

CHILDREN LOVE THE SABBATH SCHOOL,

then let us make them feel it is their Sabbath school. It is human nature to take an interest in that which is our own. This is a principle which holds good in the young as well as the old, and in the old as well as in the young. Then make the children feel that the Sunday school is their very own by giving them something to do that will make them feel the importance of their being there every Sunday. You know when we give the children a little corner in the garden to plant some seeds in, it becomes "our garden" and the pride extends from that little corner till it takes in the entire enclosure. Give the children some special thing to do and as they grow older and learn to perform the little duty well, promote to something of greater responsibility, and you will see that his interest will grow as his responsibility increases.

If we would

DEVELOP WORKERS

there is no better way than by giving the little one work as has been suggested, and by continued promotion we will in time have a corps of officers that will be a credit to any organization. We all feel the need of trained officers and none feel this more than a willing worker whose heart is in the work and who is willing to take hold and do whatever he is asked to do the best he can. But he feels his best is very poor. He has the zeal and willingness but he has had no experience and works to such an advantage as no one but himself can realize. Some schools hold normal classes where the young are trained, but when these classes are held during the study hour that class is deprived of the scripture lesson, which is not right. Our Sunday school is for the study of the scripture and not for the training of workers. This must be done outside of the regular Sunday school session except the training we can do by giving as many as possible some task to perform in the regular session.

THE WORK OF THE DISTRICT

is moving onward. A greater feeling of unity exists than heretofore. More uniform methods are employed. We believe we are safe in saying that there is an awakened interest in Bible study such as not been known before. This we believe due to the plan of Bible study now being pursued. Our aim in presenting this Bible study to the workers of the district is to get a better understanding of the Bible and its arrangement and make-up. So many of us content ourselves with getting our Sunday school lesson the best way we can and take no time for further study. A knowledge of the Bible is necessary for the teacher that he may be able to find what he wants at a moment's notice. That he may be able to bring in additional scripture for evidence. Although this knowledge is quite necessary it is equally essential that we are in possession of the Spirit that guides into all truth. So much of our work is too mechanical. We lack spirituality. I believe God is just as willing to give his Spirit to the Sunday school teacher when he is in all humility trying to teach his word as he is to aid the preacher in the pulpit. If we would succeed in our effort to advance this work we must have this Spirit. God has promised it to us. Let us study for it, live for it, pray for it and it will surely be ours to enjoy.

That we have succeeded in a measure we feel satisfied. But Edward Bok says, "The easiest part of success is making it, the hardest is maintaining it." To maintain the height of success we have already achieved will not admit of a weakening of our forces. But we must ever be on the lookout for something to block the wheels else when we stop we will run back. The faster we climb the steeper must the ascent be and necessarily the harder to climb. The greater the success achieved the harder will it be to maintain.

To us the knowledge that we have been able at least to hold the work of the district where we took it up brings a feeling of gratification. But the dominant feeling of gratitude is to him who has made it possible for us to accomplish what little we have, and to the faithful workers of the district who have so cheerfully responded to every call made upon them. The measure of our success is always proportionate to the effort put forth. "This effort is of ourselves and comes from within." The most we can do is to do what we can do all we can and do it in the best way we know how. May God help us to do our best. MRS. T. A. HOUGAS.

For the Fremont, Iowa, district convention.

NOTICE TO SUNDAY SCHOOLS AND OFFICERS.

The following rules applying to the sale and mailing of *Quarterlies* were agreed upon by the officers of the General Sunday School Association at a meeting held in Independence, Missouri, subsequent to the late General Convention:

1. All subscriptions for *Quarterlies* will be promptly discontinued at the expiration of the time for which they are ordered, unless the subscription be renewed.

2. No *Quarterlies* will be mailed at the yearly rate unless a *full year's* subscription be paid in advance.

3. When necessary, credit for not more than one year will be allowed on *Quarterlies*, but in such case they will be charged at the *single quarter rate.*

The above rules will take effect with the mailing of the October–December issue.

We believe the above rules to be absolutely necessary and fair and just to all. And that you may the better see the reasonableness thereof we offer the following explanations.

Rule 1. We discontinue the *Quarterly* because: (1) Schools are discontinued and do not need the *Quarterlies* and no notice is ever given to that effect. (2) Nearly all schools need to often alter their order. They need more of one grade and less of another, and the easiest way is to make an entirely new order. (3) Schools change officers frequently. The new officer orders the *Quarterlies* but says nothing about any standing order. If

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the old order is continued, you will have two sets of *Quarterlies*. Schools have received as high as three and four sets by this old method of continuing orders. What should be remembered now is that if you want *Quarterlies*, you must order them every time your subscription expires, for they will not be sent beyond that time.

Rule 2. If you expect the benefit of the yearly rate, which is about 25 per cent cheaper than the quarterly rate, you must pay for your *Quarterlies* a full year in advance. Some have written the HERALD Office and insisted on having the benefit of the yearly rate and pay at the expiration of the year. To allow this would do injustice to the school which ordered one quarter at a time and sent the cash with order. It would be "money in their pockets" to hold their cash to the end of the year and pay all at once. It would be selling cheaper on time than for cash in advance, a business principle which every one knows is both wrong and ruinous.

Rule 3. It is not intended to bring the *Quarterlies* onto a strictly "cash in advance," basis, as that would deprive many of our schools of the *Quarterly* entirely. But it is necessary to do business on correct business principles. The school that cannot pay in advance for *Quarterlies* may get them anyway and pay for them sometime during the year. But do not ask for them at the yearly rate, as that cannot be granted in justice to others.

As stated above, these rules will take effect with the mailing of the last quarter for the year, or about September 1. Sunday school officers would do well to call especial attention to this notice in order that no mistakes be made. We believe that all will be satisfied in this matter at least as soon as they get themselves fully adjusted to the situation.

Ever hopeful for the prosperity of the work, we are

Your fellow workers,
T. A. HOUGAS, Gen. Supt.
DAVID J. KRAHL, Gen. Sec.

NODAWAY.

Association met May 31 with the Bedison school at ten a. m. Bro. T. A. Ivie, superintendent, in the chair, W. B. Torrance secretary. Bro. T. A. Ivie reported as district superintendent, Isaac Ross assistant, W. B. Torrance secretary; Bro. R. Lorensen as superintendent of Bedison school; Isaac Ross reported for Pleasant Hope school; W. B. Torrance, superintendent of Platte school; E. S. Fannon, chorister of Bedison school; A. Jensen, as assistant superintendent of Bedison school. Statistical reports show 142 members in district. Bro. I. N. White gave a short talk on Sunday school, Religio, and branch work. Bro. Peter Anderson talked about home Sunday school work. Bro. F. L. Sawley gave his experience in Sunday school, Religio, and branch work, and the relation each bears to the other. By motion the superintendent, Sr. Artletta Byergo, and William Ross were selected as program committee for next convention. W. B. Torrance read a paper entitled, "A Successful Sunday School Superintendent." Speeches were offered by F. L. Sawley, R. Lorensen, W. B. Torrance, C. Christensen, R. P. Anderson, A. Jensen, Ole Madison, T. A. Ivie, Peter Anderson, I. N. White. Adjourned to meet with the Nodaway district reunion.

LITTLE SIOUX.

Association met at Mondamin, Iowa, June 7, two p. m.; J. F. Mintun, superintendent, in chair, Nellie E. Ballantyne secretary pro. tem. Reports were received from the sixteen schools of the district, showing an average attendance of 484. Treasurer's report: On hand last report, $4.52; on hand May 26, $11.77. Superintendent, secretary, and treasurer resigned their offices, and Nellie E. Ballantyne was elected superintendent, Annie Stuart secretary, and Fred Fry, treasurer. Three interesting sessions were held and a good spirit prevailed throughout. Adjourned to meet at Moorhead, Iowa, August 23.

EASTERN MICHIGAN.

Association convened at Detroit, May 31; Emma Woodworth, superintendent, in charge, Grace McInnis, secretary. Reports were received from superintendent and secretary. Treasurer's report: On hand last report, $2.77; received since, $3.37; on hand, $6 14. Number of officers present, 3; Sunday schools in district, 10; schools reporting, 8; schools represented, 8. Appropriate remarks were made by Elders J. H. Lake, R. C. Evans, and J. Erwin. Association adjourned to meet at time and place which will be announced.

DES MOINES.

Convention met at Boonesboro, Iowa, May 31, H. A. McCoy presiding, Orpha Emslie secretary pro tem. Reports were read from Head Grove, Perry Hope, and Boonesboro schools. Superintendents of Eden and Boonesboro schools reported. The secretary's book did not arrive, so reports from other schools were not on hand. The treasurer's and librarian's reports were read. H. A. McCoy offered his resignation as district superintendent and J. R. Epperson was elected to fill the vacancy. The Des Moines district petitioned the General Association to furnish them quarterlies containing the lesson text. Mattie Hughes was appointed to fill vacancy on the program committee. Some of the subjects discussed in the afternoon were as follows: Should not a good superintendent be placed in district and his traveling expenses paid? What place should works of fiction occupy in our Sunday school libraries? Should one making no profession of religion teach in our schools? All schools visited by the superintendent are to pay as much of his expenses as they can, and the district treasurer is authorized to pay the balance. The papers prepared and read before the convention are to be sent from school to school and read by the superintendents to their respective schools. In the evening an interesting program was rendered by the district. Adjourned to meet at Rhodes, Iowa, August 16.

Conference Minutes.

CLINTON.

Assembled at Veve chapel, June 1, with district president, T. R. White, in the chair. Upon his request, Elder James Moler was chosen to preside, Elder White associate; V. H. Goff secretary, A. C. Silvers assistant. Of the ministry, the following reported: Elders A. Lloyd, T. R. White, G. W. Beebe, Sr., C. P. Welch, W. H. Mannering, F. M. Sharrock, H. L. Kinning, S. C. Andes, W. H. Lowe, C. Quick, A. I. Roberts, James Moler; Priests J. T. Higdon, S. C. Williams, G. W. Beebe, Jr., J. A. Silvers, A. S. Leeper, J. N. Stephenson, A. C. Silvers, C. H. Athey, J. W. Paxton. Branches reporting: Walker 23, loss 1; Wheatland 57, gain 1; Taberville 35; Veve 124; El Dorado Springs 181, loss 7; Lowry City 82, loss 1; Tebo 34, loss 3; Nevada 64, gain 4; Deepwater 17, loss 2; Rich Hill 160, gain 6; Lebanon 37. Bishop's agent, George W. Beebe, reported: Total receipts since February 2, $335.13; disbursements, $252.46; balance on hand,—note, $18.12; cash, $64.55. A rule adopted by a former conference, providing for a semiannual per capita tax, was repealed. The time of the next district reunion, to be held at Wheatland, was set for August 23, and it was provided that all reasonable expenses of the reunion in excess of the amount subscribed by the Wheatland branch be defrayed by the district treasury. The district Sunday school association petitioned for one hour each day during the next reunion, and for one whole day with the exception of the evening session for Sunday school work. The petition was indorsed by the conference and referred to those having charge of the reunion. Election of officers resulted in the choice of High Priest James Moler for district president, V. H. Goff clerk, and John Burlington district treasurer. Bishop's agent, G. W. Beebe, was sustained, and the appointment of Vina H. Goff as district historian confirmed. Priest August Deller was granted a license by the district, and the district treasurer was empowered to devise means for a systematic replenishing of the treasury. It was decided to hold the next conference at Nevada, Missouri, September 28, 1901. Thanks were extended to retiring officers and to the hospitable Saints at Veve.

NORTHERN MICHIGAN.

Conference convened at Fork, June 8; J. H. Peters chosen to preside, W. E Peak and J. J. Cornish associates, C. B. Joice secretary, E. B. Goodwin assistant. Branch reports: Gilmore 60, loss 36; Bellaire 82; Beaverton 46, loss 13; Hershey 90; Wilson 23; Brinton 18; Kingsley 47; Greenbush 23; Joyfield 37, loss 2; Farwell 32, loss 3; Whittemore 44, loss 1; Butman, first report, 23; Chase 46, loss 1; Inland 54, loss 4; Fork 44, loss 1; Kasson 41, loss 4: Coleman 141, loss 8: Boyne City 62, gain 3; Freesoil 42; Cadillac 58; Valley 92, gain 7; Prescott 39, gain 5; Cornish, first report, 19; Glover 30, gain 9; South Boardman 91, loss 2. Ministerial reports: J. Schreur baptized 2, R. W. Hugill, J. J. Cornish, T. Goheen baptized 1, E A. Goodwin baptized 2, A. Berve baptized 5, W. D. Ellis baptized 3, J. H. Peters, D. Smith baptizen 5, J. R. Beckley baptized 6, J. A. Grant baptized 2; Priests G. D. Washburn, G. Morris, J. W. McKnight, J. Davis baptized 3, W. P. Buckley, J. E. Hanson baptized 2, G. E. McKinzie. C. E. Irwin baptized 3, A. Burr baptized 5, F. S. Brackenbury, S. C. Raynolds; Teachers A. Whitehead, G. W. Thomas. E. S. White. Bishop's agent's report: On hand last report, $521.26; received since, $1,191.05; total disbursements, $1,863.11; due agent, $150.80. William Dowker granted mission to preach in district as circumstances permit. J. H. Peters elected district president, R. W. Hugill associate. C. B. Joice secretary. C. E. Irwin, J. E. Hanson, A. Whitehead, R. B. Campbell, and F. S. Brackenbury ordained elders. J. D. Howard, Byrne Lambkin, William Levitt ordained priests. Five baptized. Two-days' meetings appointed: Boyne City, July 27, 28; Prescott, August 24, 25. Preaching by E. J. Goodenough, W. E. Peak, F. C. Smith, W. D. Ellis, J. J. Cornish. Adjourned to meet the second Saturday and Sunday in October, at Whittemore.

NODAWAY.

Convened with Bedison branch, June 1, 2, at ten a. m.; E. S. Fannon, president, W. B. Torrance secretary. Reports: E. S. Fannon as district president, D. C. White, I. N. White, J. S. Snively, P. Anderson, F. L. Sawley, R. K. Ross, C. C. Nelson, C. C. Christensen, T. A. Ivie, O. Madison, J. Ford: Priests W. B. Torrance, A. Jensen, R. Lorensen; Deacon J. Hansen; W. B. Torrance as secretary of district, 16 cents on hand. Bishop's agent's report: On hand February 2, 1901, $246.64; receipts, $17.65; total, $264.29; paid out, $231; on hand June 1, 1901, $33.29. Tent committee reported total subscription for new tent, $56.75. Tent committee, chosen to look after old tent also reported. The following was moved and carried: "That we receive the report of the

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two committees and they be discharged, and a new committee be formed consisting of Brn. E. S. Fannon, D. C. White, and R. K. Ross. They be empowered to solicit funds and purchase a new tent and also be in charge of the old tent to dispose of or care for as wisdom directs. The names of two brethren were presented to the conference for ordination to the office of priest and were referred to their respective branches. E. S. Fannon was elected district president and W. B. Torrance was elected secretary. Statistical reports of Bedison show membership to be 46, gain 3; Platte 103; Sweet Home 46, gain 5; Ross Grove 49, gain 4. The conference sustained the appointment by Bro. Heman C. Smith of Bro. Fannon as district historian. Bro. Jacob Hansen was ordained second counselor to the president of the Fourth Quorum of Deacons, by Peter Anderson and I. N. White. Preaching by Brn. I. N. White, Peter Anderson, J. S. Snively, F. L. Sawley. Five were baptized. Adjourned to meet with the Ross Grove branch, time left to the district president.

Miscellaneous Department.

AN APPEAL.

To the Saints of the Independence Stake:—In order that we may place before you our views on consecration, surplus, tithings, etc., we present the following:

We indorse the statements made in the HERALD of May 29, 1901, vol. 48, page 433.

"Consecration is the act of setting apart what one may have and chooses to spare to the upbuilding of the cause of Christ, as we and the rest of the Saints understand the term. To consecrate is to put into the Bishop's hands, or into the storehouse, whatever of moneys, or other property, of which a person may be possessed, which that person intends to set apart to be used for the work of the ministry, building a temple, storehouses, meeting houses, the care of the poor, and any and all other uses which the needs of church, in any and all of its business affairs may require, or that may be found advisable or necessary.

"Consecrations are such sums of money, goods, wares, merchandise, houses, lots, and lands, which the members of the church may put into the hands of the Bishop, or his associate bishops, or agents, which such members may intend shall be used for the purposes referred to, all to be used in legitimate ways for the general good of the body and the necessities of those who may need. . . .

"All this is favorable to the carrying out of the law of tithing, consecration, and freewill offering, as found set forth in the Doctrine and Covenants, these being but three parts of the one law, providing for three divisions of finance collections; tithing, the tenth, or tithe; freewill offering, a larger giving than a tithe, after the tithe has been paid; and a consecration, of whatever a man may have, more than he may have need, his station, business, family, and his personal needs all being taken account of."

And thus enjoined upon us as the Lord has directed us, we read:

"If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose."—D. C. 42: 8.

And also this:

"Verily, thus saith the Lord, I require *all* their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the *stakes* of Zion. Even so. Amen."—D. C. 106: 1, 2.

Only by these principles can Zion be built up. There is no other way by which the Lord will accept the building up of his kingdom.

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

We praise the Lord because he has brought us thus far, and that he has directed the organizing of stakes, that the revelations given to the church might be better carried out for the blessing of his people. We long to see the day when all the blessings promised of the Lord will be enjoyed by his people, when we shall see the law of God carried out as it was in the days of Enoch. Consecration, surplus, tithing and offering giving, must be the free act of every individual. In Moses' time when an offering or sacrifice was made, it was a voluntary act as is shown in Leviticus 1: 3.

When Ananias, and Sapphira, his wife, sold their possessions, Peter said, "While it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5: 4.) He could have done as he pleased with his property, but the awful crime was that they conspired to lie, not only to man, but to the Holy Ghost.

"Behold, the Lord requireth the heart and a *willing* mind; and the *willing* and the obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known."—D. C. 64: 7.

The bishopric of Independence Stake feel it to be their solemn duty to call upon all the Saints in the stake to put forth a special effort to comply with the law as herein set forth. We are all stewards over our own properties, and responsible only to God. Let it not be said of one who now lives in Zion, as it was said of them in former years:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of *greediness*. These things ought not to be, and must be done away from among them; wherefore let my servant Oliver Cowdery carry these sayings unto the land of Zion."—D. C. 68: 4.

"See that ye love one another; cease to be *covetous;* learn to *impart* one to another as the gospel requires."—D. C. 85: 38.

Let us take warning by the ensample of those people whom the Lord warned and forewarned, and the consequences which followed.

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels. . . . Behold, I say unto you, there were jarrings, and contentions, and envyings, and strife, and lustful and *covetous desires* among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."—Doc. and Cov. 98: 1, 3.

Dear Saints, let us build up unto God a work with which he will be pleased; and let every individual make the necessary sacrifice. Let us have the name of every member in the stake on the bishop's book at once, be it much, or be it little; but let it be as the Lord has prospered you. We believe the time has come when the people of the Lord are turning their faces toward the land of Zion and her stakes, and we ask the members of the stake to extend a welcome hand to any and all who may come; and to those who are thus contemplating coming, we can only add from Doctrine and Covenants, paragraph 4, section 108: "But verily, thus saith the Lord, Let not your flight be in haste, but let all things be *prepared* before you."

R. MAY, Bishop.
W. H. PEASE,
First Counselor.
W. N. ROBINSON,
Second Counselor.

INDEPENDENCE, MO., June 21.

PASTORAL.

To the Saints of Chatham District, Greeting:—As I am appointed to labor with you for another season, I wish to have your prayers and assistance for the upbuilding of God's work. I shall do the best I can as led by the Spirit of wisdom. I hope God will direct me that I may be a success in his vineyard. I start in at a few miles from Melborne, a new place.

Any of the branches who may see fit or would like to correspond with me, I would be glad to have you do so. You can always find me at Box 625, St. Thomas, Ontario. I would be glad to have any of my brethren or sisters in the district acquaint me of new places to preach, or any other matter that may assist God's work.

I have been with you one year. I hope to see many of your faces again before long to do you good; but in the meantime, be good to one another, and seek to build up God's work in the different faces you are in. Try to be without blame in word and deed.

We are again dismissed from another well-attended conference. Business went off well. Several thought there were from six to seven hundred. The Zone branch is a noted branch;

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one of the old branches; some of God's noble people there, with Brn. Arthur Leverton, J. Taylor, and Bro. Rancher at the helm. It was one of the noted spots of the days of twenty-five to thirty years ago on the John Taylor farm where God gave many blessings to his people. Well, we are dismissed with "God bless you," and "Good-bye till we meet again." May it be sweet to meet at Wabash next October, the second Friday, Saturday, Sunday, and Monday. There will be many scenes to pass through before that time comes. Some of us may not be permitted to in this life, but I hope we will meet in the resurrection of the just is my prayer. I was glad to see Bro G. Green sustained district president and Bro. A. Leverton vice president, Bro. Coburn secretary, and Bro. John Badder treasurer. Brn. Alma Barmore and A. Knisley are using the tent this season. I hope God will bless our united efforts this summer. Good-bye.

Yours in hope and love to all,

T. A. PHILLIPS.

To the Officers and Saints of the Southeastern Illinois District, Greeting; Dear Brethren and Sisters:—Having been returned to this field by General Conference authorities, and having previously been chosen of you to the presidency of the district, we wish to assume the duties of this responsible position by securing your confidence and coöperation in holding what we have, and securing a condition of healthy growth in the future. We cannot accomplish this alone, but by the aid of all the officials and members of the various branches, we may. Priesthood meetings in each branch will be a necessity to secure success, and we aim to attend to this in each branch so as to have a mutual understanding and plans of operation in our future work.

And now, one of the first duties, as we can see, is to comply with the word of the Lord, "Let the college debt be paid." We hold a list from the Bishopric to enter and return all names with contributions. We invite the president of each branch to visit and *invite all* the members to give their names with money or subscriptions *immediately*, that we may be able to return our list to the Bishop by the 10th of July, as per request in the HERALD. What can you do? Address, Zenith, Wayne county, Illinois. Your brethren and fellow-servants, In gospel bonds,

J. T. DAVIS, Pres.
I. A. MORRIS, Asst. Pres.

To the Ministry, Saints, and Friends of the Eastern Iowa District, Greeting:—Having been placed as submissionary in charge of this field, I take this opportunity to address you. From what experience I have had in missionary work, I have learned that this glorious gospel is to be carried on in a coöperative way, as the Apostle Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building." If we therefore shall all try and realize the necessity of laboring together with God, the work will move on grandly this conference year.

As a ministry, let us try and master that hydra-headed monster, jealousy, remembering to be meek and lowly and pray without ceasing, is the pattern given us by our Chief Shepherd.

Our field is large, comprising twenty-one counties, and only five missionaries, three only of whom will be actively engaged this summer. Surely we feel to pray, as did Jesus and the disciples of old, "Lord, the harvest truly is great, but the laborers are few." But we are not the only ones, for from every field in the world the same is echoed and reëchoed. So, dear Saints, let every one of us step to the front and pay our tithing, and let us not forget the college, for the Lord has said, "The college debt should be paid." Saints, do you know how I felt about that statement? I felt almost to hang my head in shame. To think the Lord must stand forth and tell us to pay our honest debts! O, may it never occur again to the Israel of these latter days!

Howard, Chickasaw, Bremer, Blackhawk, Benton, and Iowa are the western border counties of our district. I request that all the Saints and friends in this territory who desire new openings made communicate with me, and we will do our best to supply the demand. My address is Box 294, Fairbank, Iowa.

Let us as missionaries push our work into new fields, and if we shall do this the Lord says he who gave the law will be honored and peace come to Israel as a cherishing fountain. May all Israel be ready to witness the coronation of the great King.

J. R. SUTTON.

On arriving in my new, yet old, field, I already discover much to be done, especially in a pastoral way, as many spiritually stupid ones need to be encouraged. The work has been divided into two departments by our missionary in charge, and we have been put in charge of the missionary wing, which we shall try to magnify, expecting to be aided by the local brethren, and sisters too. The world would often rather listen to good singing than preaching, so we shall try to enlist the service of some of the much musical talent, and "sing to them the gospel story" as well as preach it to them. We, as soon as we regain a little more physical strength, shall begin to hold series of meetings at the missions, beginning at the St. George mission, then the Aspey, and then South Park; then elsewhere as doors open. We need to advertise much, and shall ask the Saints for a missionary fund to carry on this work. We shall obtain a list of the willing missionaries and try to systemize the work so each will know his or her task—or pleasure. To the willing it is a pleasure to spread the good news of the kingdom. We are now enjoying the shelter of the rooftree of Bro. and Sr. C. H. Isleib, whose number, 1913 Holman street, will be our address for the present. We are pleased to note the interest taken in our Stewartsville reunion, and hope to see many familiar and more new faces there. Don't forget date, August 16 to 25.

Yours ever in the conflict,

J. M. TERRY.

SPECIAL MISSIONARY APPOINTMENT.

To Those Concerned:—From now until the end of the conference year, Bro. James Huff, of Omaha, will labor in the Northern Nebraska district under the direction of Bro. C. E. Butterworth.

JAMES CAFFALL,
Missionary in Charge.

NORTH PLATTE, Neb., June 18.

Duly approved by Bishopric.

E. L. KELLEY,
Presiding Bishop.

COLLEGE NOTICE.

Saints of Northern Michigan District, Dear Brethren:—Having received notice from the Bishop, requesting me to solicit aid from the members of this district for the purpose of paying off the college debt at Lamoni, Iowa, and being about to enter into a discussion here at Shabbona, Michigan, I will not have time to visit you in person. I therefore take this method of asking the presidents of branches throughout the district to present the matter before their respective branches, requesting the members to do all they reasonably can for that purpose. Will the scattered members also do all they can, sending the same to me to Reed City, Michigan, an account of which will be kept, and about the middle of July I will forward the whole to the Bishop, stating the amount given by each branch. I am, Very truly your brother,

J. J. CORNISH.

BISHOP'S AGENTS' NOTICES.

To the Saints in Utah:—This is the first time that I have addressed the Saints in Utah upon the subject of tithing since my appointment as Bishop's agent. I do not know that it would be necessary to do so now, were there not greater demands made upon the treasury this year than ever before. I suppose this is true of most if not all the districts in the church, as more missionaries were sent out by the late General Conference than by any other the Reorganization has ever held.

The families of four missionaries are now depending upon us for support, instead of two as formerly. This will require a little more sacrifice upon the part of us all and give each of us an opportunity to "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Send all remittances to the undersigned, and the Lord will bless you "as you bless others of the household of faith."

Your sister in Christ,

MRS. JANE D. COOPER.

1509 Washington Ave., OGDEN, Utah.

NOTICES.

To the Saints in Kewanee District:—At our conference in Millersburg it was voted to purchase a new top for our district tent. Brn. J. W. Bean, O. H. Bailey, and F. A. Russell were chosen as a committee to receive funds for and purchase the same. The Saints are responding promptly and cheerfully. Send money to J. W. Bean, Joy, Illinois. Let each do his part in aiding the tent fund.

F. A. RUSSELL,
For the Committee.

Saints of Northwest Kansas district, we again appeal to you in behalf of the tent fund. The time for the reunion is rapidly approaching. We must have a tent for the reunion. All who have not responded, please do so by a liberal donation. Send money to me, Box 261, Greenleaf, Kansas. L. G. Gurwell, treasurer.

REUNION NOTICES.

To the Saints of Northeastern Kansas District:—Your committee appointed at last district conference to make necessary arrangements for holding a reunion at Forest Park, Atchison, Kansas, hereby inform you that after having consulted a number of the Saints in different parts of the district, also those whose assistance is desired, we have decided to hold said reunion, commencing September 13, and continuing over two Sundays. T. A. Hougas, superintendent of Sunday School Association, and J. A. Gunsolley, assistant superintendent, who is also president of the Religio, have consented to attend. A sufficient number of good preachers will be in attendance. The conveniences of Forest Park are of the best, and are all offered without price. The invitation to come and occupy is cordial. The belief of many who have considered the matter is that great good will result from the holding of this reunion. Full information will be published in the church papers in due time. Also an illustrated program of about 16 pages will be ready for free distribution several weeks before the commencement of the reunion. The committee respectfully ask Elder J. C. Foss, missionary in subcharge, to assist in all the preparatory work.

Committee: I. N. White, Independence, Missouri, missionary in charge; Samuel Twombly, Netawaka, Kansas, district president; James Baillie, Scranton, Kansas; R. Warnock, 717 Y street, Atchison, Kansas.

Des Moines district reunion will be held at Rhodes, Iowa, commencing August 15, and

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continuing ten days. On the 15th will be Religio work; 16th, Sabbath school work; district conference on the 17th. Rhodes is situated on the Milwaukee railroad. Parties coming through Des Moines, go to union depot and buy tickets through to Rhodes. The Chicago and Northwestern connects with the Milwaukee at Tama City, Slater, and Boone; the Iowa Central at Pickering; the Great Western at Melbourn. The Milwaukee train leaves Tama City going west, at 7:57 a. m., Pickering 8:19, Melbourn 8:46; going east, leaves Perry 11:30, Madrid 12:07. Close connections made at Madrid. Arrangements are made for board at $3 per week. Ladies can secure beds from Sr. (Mrs.) Della Anway by writing her at Rhodes; no charge for beds when meals are taken. The Art Hall on the grounds will be used for sleeping room for men; only charge for cots. Plenty of good stabling; hay and corn at cost to Saints. Parties desiring to tent and board themselves, and all who desire tents or cots please notify Bro. George Johnson, Youngerman block, Des Moines, Iowa. Good ground, good water, and good speakers. Come one, come all, let us have a good time. COMMITTEE.

DIED.

DODDS.—Sr. Charity A. Dodds, at her home, Pocatello, Idaho, May 18, 1901. She was born at Rhodes Valley, Utah, October 1, 1863; married to James H. Dodds at Corning, Iowa, March 11, 1887; baptized by Elder Heman C. Smith, February 17, 1896. Sr. Dodds was a model Christian, a good wife, and a loving mother. A loving husband, five children, five brothers, a sister, and many friends mourn. Funeral services were held in the Fontanelle, Iowa, M. E. church, May 22, 1901; sermon by Elder D. R. Chambers, assisted by Elder S. Butler and Rev. Harnard.

SHIPPY.—Charles Stuart Shippy, born in Kent county, Ontario, Canada, March 26, 1831; died at Arlington, Iowa, June 6, 1901, at the age of 70 years. He united with the Reorganized Church of Jesus Christ of Latter Day Saints, October 27, 1889, and remained an earnest and consistent member until the end. He was a veteran of the civil war and was with General Sherman on his famous march to the sea. He leaves nine children, three brothers, and one sister to mourn. Funeral sermon by Elder L. E. Hills, Fairbank, Iowa, June 6.

PRIOR.—The funeral of Mrs. Emma Elizabeth Prior took place near Gladstone, Illinois, June 13, 1901. Elder Arthur Davis, of Atchison, Kansas, preached the sermon, Elder F. M. McDonald, of Mt. Pleasant, in charge. Sr. Prior was born in Aurora, Indiana, October 8, 1857; was married to Allen Prior, September 8, 1878; united with the church January 8, 1891, and died June 12, 1901. She lived and died in the faith, loved by all, and she will be missed by all who knew her. Husband and three sons mourn.

HARDMAN. — Sarah Emeline Kinder was born in Missouri, June 26, 1880. October 3, 1900, became the wife of Lon S. Hardman, who did all in his power to restore her to health, but dread consumption had fastened itself upon her, and on June 12 she peacefully passed to rest. She had been a devoted Saint since childhood. The solemn service was largely attended at the church in St. Joseph, where was her home. Many mourn her, but in hope. Funeral sermon by Elder J. M. Terry, assisted by Bro. Shaw. Good night, Emma, we hope to meet again.

THE BROTHERHOOD OF NATIONS.

How much nearer to each other the nations of the world seem to be today, and really are today, than was the case a few decades ago. When weeks and months were required for communication between the United States and Europe, the countries of the old world appeared to be a long way off. Now the circumference of the earth is belted with telegraph and cable lines in every possible direction. What happens today in Europe, Asia, Africa, Australia, South America, and the great islands of the sea, is made known to us tomorrow by great newspapers like the Chicago *Record-Herald*, whose foreign news correspondents are located in every important city in the world outside of the United States. In addition to its own staff correspondents, the *Record-Herald* enjoys the foreign news service of the New York *Herald*, famous for many years for the reliability of its foreign news, and also of the New York *Tribune*, and of that great coöperative news-gathering organization, the Associated Press. No other daily newspaper in America possesses facilities so varied and extensive for covering the news of all nations.

THE RELIGION OF SOCRATES.

When the state assigned him a post as a soldier, Socrates considered it his duty to remain at his post unmoved by fear of death or anything else, and the same spirit of steadfast obedience to the higher authority governed his action when he was called upon as senator or as private citizen to do anything contrary to the laws. His duty toward the gods appeared to him in a similar light. The gods, he said, are our masters, to whom we owe obedience. Therefore, when he was convinced that the gods wished him to spend his life in the pursuit of knowledge, nothing could turn him from obedience to their command. Knowledge he regarded as the source of goodness, for he was convinced that no one ever does wrong knowingly, but only because he does not know the right. And the right is always advantageous. It is even better to suffer injustice than to act unjustly. In this life the righteous man is, he thought, rewarded by the improvement of his own character, and in the next world he will have the happiness of intercourse with the good men of past time. For Socrates believed in a future life, though he was unable to prove its existence by reason. When the time came for him to die he looked forward to his end without fear, confident that in the life to come he would be free from the encumbrance of the body and could satisfy his longing for truth by the contemplation of the eternal verities. Even if his belief in a future life should prove to be unfounded, he had, as it seemed to him, no reason to fear death, for in that case death would be as it were a deep and dreamless sleep.

In the Homeric poems the body is spoken of as the real man, but for Socrates the body was an encumbrance which was to be cared for only that it might hinder the freedom of the soul as little as possible. This change of attitude marks the greatest advance in Greek religious thought. The way had no doubt been prepared for this by previous philosophers, but Socrates is the first to make the soul the one great object of human solicitude. —*From "The Inner Life of Socrates," by Harold N. Fowler, in the May Chautauquan.*

In writing of the boasted progress of the last century "An American Mother" asks in the *Ladies' Home Journal* for June: "What has the nineteenth century done to the woman herself? Are her school-training, her colleges and her work in art and literature making her a more womanly woman, more fit to be a wife and mother? If not, they are losses to her, not gains. The chief change which the last century made in the American woman was that it tempted her to give up for the new occupations of art, reform, and money-making, her own real work as a home-maker, wife, and mother. The nineteenth century has dragged our women from their natural base. It has given them noble surroundings for their lives: literature, art, social power. But they are not content. They are nervous and restless beyond any former race of women. The food given them is too light. They look out on the world with starved eyes. The wiser among them are finding out that what they want is not show and public work and applause, but a simple life, repose, and the homely affections of home."

All stains should be removed before the articles are put in the washtub. The sooner a stain is treated the more readily it will yield to the treatment. Pour boiling water through fruit stains; when obstinate soak in a solution of oxalic acid. Wash vaseline stains in alcohol; paint, in turpentine or alcohol; varnish, in alcohol; grass or other green vegetable stains, in alcohol, kerosene, or molasses; for stains from blood, meat juice, use white of egg in cold water. In the case of milk, cream, sugar, or syrup stains soak in cold water and wash with soap and cold water. Tar, wheel grease, or machine oil stains should be rubbed with lard and allowed to stand a few minutes, then they should be washed with soap and cold water. Tea, coffee, or cocoa stains should be removed with boiling water; if obstinate, with a weak solution of oxalic acid.—*Maria Parloa, in The Ladies' Home Journal for June.*

The first magazine article written by M. Loubet since he became President of the French Republic will appear in the *Saturday Evening Post* for July 13. This important paper, entitled Young Men and the Republic, after touching upon our pleasant relations with the French Republic, continues with a significant reference to the attitude of France toward the other Powers. The masterly summing up with which the article concludes is a fine expression of the strong republican spirit which reigns in France today. Young Men and the Republic was written expressly for the *Saturday Evening Post*, and will appear in no other magazine. The illustrations are reproductions of private photographs taken by President Loubet's son.

ADDRESSES.

J. F. Mintun, Magnolia, Iowa. Mission address, Glenwood, Iowa.

A. C. Barmore, Box 20, Ridgetown, Ontario.

John B. Roush, 2942 California St., Denver, Colorado.

George A. Smith, Fremont, Indiana, submissionary in charge of Indiana.

Gomer R. Wells, Bozeman, Montana, till July 20, after that G. P. O., Sydney, Australia.

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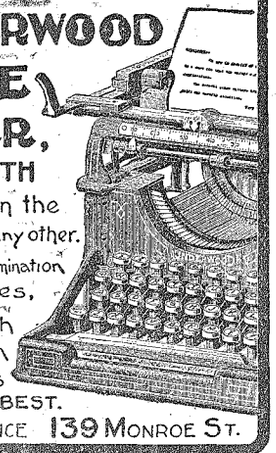

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Flora L. Scott

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—D. of M., page 115.

VOL. 48. LAMONI, IOWA, JULY 3, 1901. NO. 27.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT }

LAMONI, IOWA, JULY 3, 1901.

A TRIP TO NAUVOO.

It sometimes happens that events of the past are seen by unbiased minds about as they are in fact. The following is one of these occurrences.

It was fifty-seven years after the death of the Prophet Joseph when this *Journal* man visited the ancient city. A half century is not a great while in the life of a city or country under the ordinary conditions of human life; but in the case at Nauvoo, all the essential features of its founding, its growth, its zenith of greatness, its overthrow and decay and its abandonment by the people who built it all transpired within the period of time elapsing between May, 1839, and May, 1847, though the ragged remnants of the outgoing host did not all get away till after 1851.

What a rebuke to the spirit of mobocracy is the sentiment now expressed by the dwellers at Nauvoo, "The Mormons ought never to have been driven out of this place."

Thank God there will come a time and a place when and where men may worship God without fear of mobbing.

The summer trips by boat out of Burlington are numerous and beautiful, but none so intensely interesting to the person with a modicum of imagination as is the cruise to Nauvoo, the historic city on the bend of the river between Fort Madison and Keokuk, reached every afternoon at suppertime by the steamer Eloise on her down-river trip. A *Journal* man enjoyed it hugely, and came home impressed with two ideas—the past grandeur and the future possibilities of this remarkable place. Imagine, if you can, the Nauvoo of fifty-five years ago, a city larger than the Burlington of today. In 1843, when the city of Chicago boasted of but 12,000 people, and Burlington was a village of a few hundreds, the city of Nauvoo was a hive of industry and wealth, teeming with a population of 28,000 people. They lived in substantial two-story brick houses, some of them palaces, and they followed all imaginable trades, the great center of Mormondom being a complete world in itself. At that time, in the height of the glory of the church, Mormons did not practice nor countenance plural marriages, and a yellow copy of the ancient records of the church now in possession of Landlord Reimbold contains an official proclamation from the rulers of the church declaring that any elder found teaching the accursed doctrine would be expelled from the church. Polygamy was introduced about this time by Brigham Young, who claimed to have had a "revelation." The mass of the Mormon people were law-abiding, good people, and not in sympathy with the polygamous practices that were adopted by the rulers of the church, and although there is not today a Mormon in Nauvoo, the old settlers there will tell you that the Mormons should never have been driven away, and that polygamy should have been suppressed by milder measures. The strange feeling that comes over a man who visits Nauvoo for the first time and drives around through its once busy and now grass-grown avenues, is caused by the evidences on every hand of the great city that died when the Mormons were driven away half a century ago. It is like walking through an ancient cemetery—and in this case it is a place of the burial of the commerce, the affections, the ambitions, the hopes and ties of a band of 28,000 people. Today only 1,500 people are occupying the site of the city where stood the homes and stores and factories of the 28,000. And the only evidences of the past now exist in the broad, beautiful, grass-grown avenues, the ruined and vine-covered foundations of the houses that were, and the ancient architecture of the houses that are. A few modern houses have been built by the latter-day residents, but most of the town now remaining consists of the old Mormon houses—so substantially built.

With all its former greatness and its present possibilities, Nauvoo has remained without a railway or any access to a railway excepting by the ferry at Montrose, a little town on the K-line, lying directly across the river from the magnificent curved headland upon which the ancient city of Nauvoo stands. Should success crown the efforts of the enterprising men who are now trying to build an electric road from Nauvoo to Fort Madison, it seems almost certain that this beautiful old city will regain her former greatness.—*Burlington, Iowa, Journal, June 27, 1901.*

WHAT SHOULD BE DONE WITH THEM?

Mr. ———,

Dear Sir:—I wish to withdraw from the Church of Latter Day Saints, as I do not believe the doctrine in full. Yours,

———.

Bro. Joseph Smith:—This letter may explain itself. How shall we deal with such a case?

In answering this question, we do so in the understanding that the reason given, that of not believing the doctrine in full, is the only cause existing for the desire to withdraw from the fellowship of the church, and answer with that in view.

If the person making such a request is known to the officers of the branch to be of average intelligence and has behaved in a creditable way in the community where he lives, so that no charge of overt wrong may be justly made against him, it would seem to be the proper thing to let him go; always provided that he is properly visited and an effort made to explain to his satisfaction those points of doctrine or faith upon which there is doubt or unbelief in the mind of the one asking to be released.

It is doubtful if the charge of apostasy is correct in such a case; it is a matter of unbelief, which may be for the want of a correct understanding of the point in question. This misunderstanding may be removed by a careful inquiry by proper officers, and a clear statement of the faith, at the time; or after a lapse of time, study and inquiry and the intervention of the Spirit may help the person's unbelief and restore his faith.

By granting the request and dropping the name without the formula of labor, a charge of apostasy and a trial, which in nine cases out of ten would be *ex parte*, the hearing of one side (that of the church) only, a great deal of unfortunate publicity would be avoided, and ill feeling as well.

It seems to be wrong to make a man to do a constructive wrong, in order to obtain a relief from a condition of church relationship which he no longer has a desire to continue.

Apostasy is a constructive crime, and proof of it is hard to find; except in rare cases. To charge apostasy in cases where there was never a conviction nor a true understanding of the faith, would be difficult to maintain; because the answer would ever be, I did not believe, or accept that portion of the faith; or I never heard it taught before I was baptized, and knew nothing of it.

It therefore seems to us that it would be better for both the church and the person asking to be permitted to withdraw, if the branch should by vote suspend the person from fellowship, giving a chance for a further opportunity to such person to secure a better understanding, when the same action by vote would remove the disability and reinstate the name on the records.

If anyone who is not living in propriety and in good conduct in the community, or is under charges for bad conduct, or is subject to be so charged should make a request, or give notice of withdrawal from the church, such request should not be granted; but the officers of the branch or district should proceed to make

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charges against the offender, and have him properly dealt with for his standing in the church. Such a person ought not to be permitted to escape being called to an account for his wrongdoing by being allowed to withdraw from fellowship.

Members moving away from a branch should take letters of removal properly signed by some officer of the branch. These letters should be held as a certificate that the member was in good standing at the time the letter was issued. If persons neglect to take such letters, it would be well for the clerk of the branch to notify the removing members of the neglect, or send the letters to them, instructing them to join the branch nearest to them in point of convenience, according to conference action.

All members are amenable to the church rules, and to the branch or district in which they may be living for their spiritual conduct and good behavior, whether they have had their names put on the branch record or not. Branch or district authorities may deal with such members as the law directs.

No member can live near a branch or in a district and claim exemption from the rule which requires him to live an upright life or answer to the church for his right to fellowship.

HERE is a sacrifice worthy simulation by older ones:

UNION FURNACE, Ohio, June 24.

Brother Kelley: — As papa and mamma were going to send some for the college, I thought I would like to help. Papa gave me a dollar for my last birthday, when I was eleven. I laid it away to buy me a silk umbrella, but I thought you needed it worse for the college than I did for an umbrella. I think we should all try to help some for the college. EDNA F. KRIEBEL.

THE JEWS AND PALESTINE.

Israel Zangwill, in *American*, of Chicago, for May 12, 1901, has an article on the Jews. Being asked to express an opinion as to the Jews in the twentieth century, he wrote in part:

One thing, however, seems increasingly probable—that the Jews will return in increasing numbers to Palestine, their old and never forgotten home. By the year 2,000 A. D., I don't see why there shouldn't be 2,000,000 Jews inhabiting the land, transforming it into a garden of beauty and fertility and supplying it with harbors and railways, with a government of their own which will be the model government of the world. I am firmly convinced that the mission of the Jews is this: To be a people set on a hill—Zion's Hill—whose social, political, agricultural, and religious condition will be the moral beacon light of the world. From the laws of that community other nations will learn to govern wisely. From her social condition other nations will learn the science of sociology. From her spiritual supremacy other nations will learn the real meaning of religion. In short, I believe the hope of humanity lies in the development of the Jewish race after their return to Palestine.

Then, having gained possession of the land, we should not be so foolish as to rush great numbers of uneducated, unskilled Jews into the country, but would use Jewish shrewdness in sending skilled agriculturists, carpenters, merchants, and men and women generally who, under the guidance of practical idealists, would form a sound basis of the model community that is to be.

BLANK BRANCH REPORT.

We give below the formula of a blank branch president report sent us by Bro. J. M. Baker, of the Galland's Grove district. He is quite willing other districts shall use it if they like it.

Report of.....Branch, to the District Conference for.....Months Ending.....190..

President of the.....

Spiritual condition of the Branch is decided to be.....by a Joint Council of the Branch Officers held.....190..

Remarks or Requests.

Names of Branch Officers Other Than President.	No. Officially Visited.	No. Meetings of Branch.	No. Priesthood Meetings.	Whole No. Meetings Attended.	Times Preached.	Presided Over Other Meetings.	No. Baptized.	No. Confirmed.	No. Assisted to Confirm.	ORDINATIONS. Priest.	ORDINATIONS. Teacher.	ORDINATIONS. Deacon.	Marriages.	Children Blessed.	Administered to Sick.
PRESIDENT.															
PRIEST OR PRIESTS.															
TEACHER OR TEACH'S.															
DEACON OR DEACONS.															

HARDLY FAIR.

There is a disposition upon the part of some to throw discredit upon the work done by the Reorganization by charging that it has been done dishonestly.

One notable instance of this disposition is in regard to the *Holy Scriptures*, which was published by the Reorganized Church, from records left by the Seer at his death in the hands of his wife, Emma.

In order to escape the consequences incident to the fact that the Reorganized Church became the custodian of the manuscripts made by the Seer, and was permitted to publish the work done by him, and thus put these scriptures into the hands of the faithful ministry who had been called to the gospel work under the angel's message; and to rid themselves of the censure of the revelations in which promises and commandments concerning these scriptures were made and given to the church, these men charge that the work of the committee was not faithfully done; that changes and corrections were made by this committee by which the text and sense of what the Seer had left on record was changed and vitiated to serve their own views and notions.

The committee appointed to be attendant upon the publication of the manuscripts consisted of Joseph Smith, the son of Joseph, the Seer, the man who did the work, Israel L. Rogers, one of the members of the church in the days of the Seer, and Ebenezer Robinson, also one of the old time Saints and one who was connected with the work of printing both at Kirtland and Nauvoo. The manuscripts were placed in the hands of Wm. Marks, I. L. Rogers, and W. W. Blair, by Emma, the widow of the Prophet Joseph Smith, in trust for the purposes of publication. Israel L. Rogers was a member of both committees, the one to receive the manuscripts, and the one to publish.

Wm. Marks, I. L. Rogers, W. W. Blair, and Ebenezer Robinson are now gone to the other side, but Joseph Smith, son of the Seer, yet remains in the flesh.

In the preface to the Holy Scriptures, the publishing committee made the statement that they had given the work of the Seer to the church as it had been given to them. And now I, the surviving member of the committee, on behalf of myself and those of the committee now dead, and on behalf of the eldership and members of the Reorganized Church, state solemnly, that we did the work faithfully and did not alter, change, nor amend such work; and whoever charges to the contrary grossly misrepresents us and says not the truth.

JOSEPH SMITH.

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EXTRACTS FROM LETTERS.

Bro. Levi Gamet writing from Ainsworth, Nebraska, June 20, says:

Bro. Rumel and I are at Ainsworth with tent for gospel work. Had meeting Tuesday and Wednesday nights. A storm coming up just at meeting time prevented having meeting last night. About sixty people in attendance Wednesday night and fair interest. We had a good day at Meadville last Sunday, the last of our stay at that place,—a country place where there are a few Saints.

Under date June 24, Bro. John Shook writes from Buchanan, Michigan:

The Buchanan Saints are doing as well as could be expected. Two baptisms for next sacrament day.

Card from Bro. J. C. Foss, June 25, from Scranton, Kansas:

The work is not dying out in this place. Very full house Sunday night; had the best of liberty. On Sunday 23, I baptized a lady, nearly seventy-six years old, Mrs. Anna Tucker. I go to Topeka on Thursday. Brn. Twombly, Pierce, and Beebe are with the tent at Hoyt. So the good work goes on.

EDITORIAL ITEMS.

Heavy rains and a cloud burst caused a flood in the Elkhorn Valley, West Virginia, June 24, which resulted in the death of a number of people estimated at from sixty to one hundred.

Dowie has begun the publication of a second paper. Besides the *Leaves of Healing* he is now editing a paper called *The Zion Banner*, its motto being, "A Weekly, Semi-secular paper devoted to the Extension of the Kingdom of God and the elevation of man."

GRACELAND COLLEGE NOTES.

The Boston "Mite Society" about a year ago voted a subscription of $25 to Graceland College. This year the society through its secretary and treasurer, Sr. Lillian M. Miller, forwards two full subscriptions with $50 cash to meet same. This is encouraging. The society is small, but there are evidently some Dorcases among its membership.

BOZEMAN, Mont., June 25.

E. L. KELLEY, Presiding Bishop,

Dear Brother:—You will find enclosed twenty-five dollars more for Graceland College, hoping that the debt will be wiped out this year. If not I will try to continue with twenty-five dollars each year until it is wiped out. I pray that others will fall in line until we can say that the college is free.

Yours in the one faith,

THOMAS REESE.

1862 Springfield Ave.,
SPRINGFIELD, Mo.

E. L. Kelley:—Yours to hand O. K. You say you sent four lists, but I only found one. Please send me three or four more.

I made a good start last night. Got sixty dollars and think I can make it even one hundred. I think this the right move, and our people here are desirous of doing all they can to help.

Yours for the welfare of Zion,

HENRY SPARLING.

Original Articles.

"IDENTITY OF MAN IN THE RESURRECTION."

A REPLY.

In HERALD for January 16 and May 10, the above caption has been written upon by Bro. Upton. With the highest respect for Bro. Upton and all who may differ from me upon the theory advanced, I essay this reply.

I shall here lay down a premise upon which to build my argument; viz., that the conditions which will obtain in the eternal world cannot be measured by the natural conditions which now bear rule, because our environments are so unlike those which will govern our lives hereafter.

Is it absolutely necessary to man's identity in the immortal state to retain every function and organ of his natural body? Would it not be possible for the resurrected body to be organically and functionally changed, in a measure at least, and still retain its identity? The writer is sincerely of the opinion it would, and shall give his reasons.

While it is true that the blood is the life of the body in its present state, nevertheless there is a life entirely independent of the blood, which actuates the immortal bodies. There is a life "hid in Christ;" whatever mysterious virtue that is will never be known until we "know as we are known."

If the blood is to be the life of the resurrected body, to what life did Christ refer when he said, "I came that they might have life, and that they might have it more abundantly?" This abundance of life will evidently be received in the resurrection, and if the blood is to be the life of the resurrected body, would make Christ to say the equivalent of, I came that they might have blood and have it more abundantly. Ah, nay, there is a hidden virtue preëminently more powerful than any virtue known to man, which God holds in reserve for all who will be so ineffably happy as to rise in the first resurrection.

In order to have perfect happiness there must be a perfect correspondence with our environments and bodily organism, *i. e.*, a fish cannot be comfortable out of its element because removed from the environments corresponding with its organism. Now, inasmuch as we believe all things will be made new, Revelation 21:5, the heavens and the earth, and even the very atmosphere, would it not be essential to our happiness and tranquility to have bodies corresponding therewith, otherwise we will be as "uncomfortable as a fish out of water." Should it seem heterodox, then, that our bodies should be organically changed to correspond with changed environments?

But says one, this change will simply be in condition (spiritually); but I ask, can anyone conceive a change in condition without a corresponding change in the causes producing it? Behind all the grand celestial harmonies there is an eternal correlation.

Some may be led to ask if this would not destroy man's identity. Not in the least. If I should take my gold watch to a jeweler and have the present works replaced by better ones, could I not just as easily identify it afterwards as before the internal change was made? That change would be in the correctness of time indicated.

From that most excellent work, Natural Law in the Spiritual World, by that most excellent philosopher, Prof. Henry Drummond, I copy the following touching the thought advanced. For it I ask a very careful reading. The italics are mine, and indicate passages to which I wish to call special attention.

We are now all but in sight of our scientific definition of Eternal Life. The desideratum is an organism with a correspondence of a very exceptional kind. It must lie beyond the reach of those "*mechanical actions*" and those "*variations* of *available food*," which are "liable to stop the processes going on in the organism." Before we reach an Eternal Life we must pass beyond that point at which *all ordinary correspondences* inevitably *cease*. We must find an organism so *high* and *complex*, that at some point in its development it shall have added a correspondence which organic death is powerless to arrest. We must in short pass beyond that finite region where the correspondences *depend* on *evanescent* and *material* media, and enter a further region where the environment corresponded with is itself eternal. Such an environment exists. The environment of the spiritual world is outside the *influence* of these "*mechanical actions*," which sooner or later interrupt the processes going on in all finite organisms. If then we can find an organism which has established a correspondence with the spiritual world, that correspondence will possess the elements of eternity—provided only one other condition be fulfilled.

That condition is that the environment be perfect. If it is not perfect, if it is not the highest, if it is endowed with the finite quality of change, there can be no guarantee that the life of its correspondents will be eternal. Some change might occur in it which the correspondents had no adaptive changes to meet, and life would cease. But grant a *spiritual organism* in perfect correspondence with a perfect spiritual environment, and the conditions necessary to eternal life are satisfied.

The exact terms of Mr. Herbert Spencer's definition of eternal life may now be given. And it will be seen that they include essentially the conditions here laid down. "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Reserving the question as to the possible fulfillment of these conditions, let us turn for a moment to the definition of eternal life laid down by Christ. Let us place it alongside the definition of science, and mark the points of contact. Uninterrupted correspondence with a perfect envi-

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ronment is eternal life according to science. "This is life eternal," said Christ, "that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Life eternal is to know God. To know God is to "correspond" with God. To correspond with God is to correspond with a perfect environment. And the organism which attains to this, in the nature of things must live forever. Here is "eternal existence and eternal knowledge." —Pages 213–215.

This opens a vast field of thought, and broadens our conceptions of the mysterious dealings of God.

When I indorse the idea of a "spiritual organism" or a body reconstructed to correspond with its environments, I do not wish to be placed among the immaterialistic class. I wish to be understood that *ex nihilo nihil fit*, nothing produces nothing, is our philosophy. The "spiritual organism" will consist of a material infinitely higher in quality than the material with which we now have to do.

In all the vast domain of nature, all things are made and unmade, shaped and formed perfectly corresponding with and yielding to the forces productive of such, called environments.

That there is to be a change in our resurrected bodies we have only to read the following scriptures:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—1 Cor. 15: 51, 52.

Paul is speaking of the body; that part which sleeps in the grave. The word *change* here is taken from the Greek work, *allatto*, meaning, "To make other, alter."

Who shall change our vile body, that it may be fashioned like unto his glorious body. —Phil. 3: 21.

If our bodies are to be "fashioned," which means formed, molded, there will certainly then be a somewhat different body in the resurrection. If I were to say I was going to fashion or change my house like my neighbor's, and did not make a single alteration after taking it to pieces, and putting it together again, he would either think I had changed my mind or that I had a very poor idea of a change.

Now, if we are to retain every single organ, and these organs are to perform the same function hereafter as they do here, what change will take place, and what meaning is there to the apostle's language? The argument may be made that the change will be from mortality to immortality. True, but what will cause this great change? Now, since every effect must have a corresponding cause, and all physical conditions are contingent upon organic changes, it would not be incompatible that the change referred to in Holy Writ is nothing more than the legitimate outcome of some organic change. The same cause will invariably produce the same effect; hence, if we are to have the same causes hereafter that we have here, for all the physical changes we can look for the same effects; consequently I am unable to see any more in the resurrected body than in the present.

The body is nourished, replenished, and perpetuated by food taken into the stomach and converted into chyle, blood, flesh, and bone in regular order. This is God's ordained plan both for *time* and *eternity*.

The above statement is a sweeping one, and I seriously doubt the possibility of proving it, either by reason or revelation.

Our dispositions and temperaments are largely due to the kind of food we eat. A carnivorous animal can never be docile as long as he eats flesh. Then if our resurrected bodies are to subsist on the same diet as they now do, our dispositions and temperaments will be exactly the same.

I confidently believe that the very nature of things upon which the immortal body will subsist will be changed, when the curse shall have been lifted from the earth and returned to its Edenic purity and productiveness.

When Adam fell, not only man but the vegetable and animal creation were cursed as well. And since that awful sentence, mankind, as well as beasts and birds, has been formed and sustained from cursed material. Remove this curse from the elements upon which he subsists and he will be quite a different character, both physically and spiritually.

It may be urged that the better condition will be in the fact that all those organs will be in perfect working order. Exactly, but what will be the cause of these perfect organic actions of the changed and glorified body? And this cannot be until the substance upon which it exists changes; when all that is impure and imperfect will have been supplanted by that which is pure and perfect.

Now since the brother has absolutely no proof that the resurrected body will contain the blood, we take the liberty to presume that the replacing of the blood which is the cause of all desire and mortality, by the pure and wholesome element called the Holy Spirit will constitute, in part at least, the great change brought about by the mysterious process of the resurrection. It may be possible that the new body will contain the same "chemical elements," but could not those elements be organically changed to perform a different function, and still be there? Do not our ingenious sisters often take an old, out-of-style garment, work it over, and change it into a more beautiful one? Because of the change the elements are not destroyed.

The statement in Genesis 1: 31, "And God saw everything that he made, and, behold, it was very good," argues nothing in favor of our brother's theory. Certainly "everything" was "very good" when fresh from the hands of the Creator, "but man sought out many inventions." When God made use of this language man was yet in his perfect and upright state; before the fall. In Genesis 3: 17, is a sentence placed upon Adam involving the entire human family, and which still remains, and will continue until the glorious change in the resurrection.

At the fall of Adam mankind was cursed physically as well as spiritually, and who can successfully maintain that when the curse is removed mankind will not be physically as well as spiritually or morally changed? When the curse is removed from the sons of Noah their color will be changed from black to white. We look upon our dark-skinned brother with all the African characteristics, and wonder how he will be identified in the resurrection, when his skin becomes fair as the lily, and all African traits lost. From a natural viewpoint we have no solution, but when the mortal bodies are quickened, and God's power reigns supreme within, we shall then be able.

For proof that our bodies are under the curse, as well as our souls, and that there remains a redemption for them, we have only to read Romans 8 : 23:

Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.

Redemption in this text is from the Greek word *apolutrosis*, meaning "a loosing away." Here again comes cause and effect into bold relief. When Adam fell it entailed upon mankind all the diseases and suffering to which flesh is heir, and final death. And since every condition of the human body is due to some organic change or functional action, the logical conclusion is, those physical conditions are contingent upon some organic change. Now, in order to remove the effects of those changes, products of the fall, the causes producing them shall first have to be removed, thus necessitating reconstruction of the seat of action. So we look forward to the resurrection when our "vile bodies" will be changed, and thus spend eternity far removed from all causes which now enshroud both soul and body.

We will agree with our brother that the lungs are for the purifying of the blood, but must sincerely part company with him when he takes the position that the same functional process will continue throughout the countless ages of eternity. We are told in Holy Writ that in the resurrection we

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will have a body immortal, incorruptible, and undefiled, but according to the brother's theory those corruptible germs will always lurk in the human system, which will only be kept from developing disease by the action of the lungs. Did the life which Jesus Christ possessed after he arose from the tomb depend upon the action of the lungs and circulation of the blood? If so he must have been dead longer than the time the Bible records. Because lying "three days and nights" in the cold earth would certainly congeal the blood, and if his life depended upon the "elixir-vitæ" it would take some time for it to reliquify. How will you harmonize this, brother?

Did the immediate life attending the raising of Lazarus, who had been in the grave ninety-six hours, depend upon the circulation of the blood? If so, it must have begun in the grave, which would be utterly impossible, for the lungs cannot act where there is no oxygen to act upon. So brother, you see the awkward position in which you place yourself in trying to make the eternal purposes of God conform to and agree with the natural conditions of fallen humanity. We have as much right to demand the proof of the brother for his belief that the blood of Jesus Christ was reoxygenized and at what time, as he has to demand the proof that he was resurrected "bloodless."

It does not necessarily follow that a discontinuing of the present use of certain organs will destroy man's identity in the resurrection. Not any more than the change from the black African color to that of exquisite whiteness, or the copper color of the American Indian to the same condition, will destroy their identity. Does it require a greater stretch of credulity to believe that the organic use of our mortal bodies will be changed to answer to the changed conditions, than to believe the entire covering of over two thirds of the human race will be changed and still be recognized in the resurrection? It is just as natural for the Ethiopian to be born black as it is for the blood to circulate through his veins.

Our good brother seems to find considerable support in the fact "whatsoever God doeth he doeth forever," "God repents not," etc. These prove nothing in favor of the contention. God gave a law to Moses, and in it there were many things which were to last forever, which ended at the coming of Christ. In Genesis 17:7 God made an everlasting covenant with Abraham in circumcision, but that came to an end by the sacrifice of Christ. Paul says circumcision is nothing. God always uses means to certain ends, and they are everlasting (age lasting), and as soon as the ends are reached the means cease. So it is just possible with some of the organs in the human body. It is an inexorable law of nature that when an organ ceases to perform its intended function it ceases to exist. The *crustacea* that have inhabited the Mammoth Cave of Kentucky for centuries are a striking example. When they refused to use their eyes for the creative purpose, and to abide in darkness, nature revoked her decree. I believe the argument the brother built upon the reference to those eyeless fish will act as a boomerang.

Certain organs are only intended to be used in this life until the conditions for which they were set in motion are attained. Then, like the eyes of the fish above referred to, they will cease to exist, because the new environments will have no use for them. That there are organs in both sexes, wholly adapted to the environments of this life, limited to the relative demands, cannot be successfully disputed by a believer in the "three books." Will any advocate of the theory we oppose maintain that the generic organs are to perform the same functions, even if residual in the resurrected body, as they now do? By a parity of reasoning we are lead to believe the affirmative. With the same congruity we could say the procreation and the marriage relationship will continue throughout eternity because of certain organs resident within the body conducive of this condition, which is diametrically contrary to the teachings of Jesus Christ. This reasoning will not hold good in the light of revealed facts.

We are existing in this life altogether separate and distinct from certain conditions which will obtain hereafter in the resurrected state, consequently, in our present bodily organization we have organs wholly adapted to the demands of this life, but after the demands shall have been reached there will be no necessity for their operation, hence they will cease to exist.

It has truly been said by an inspired writer that "blood is the life of all flesh." It contains the material for making every organ of the body, and without it man would cease to exist.

This certainly proves too much, hence proves nothing. Some of those "every organ" referred to by the brother, necessarily comprehends the procreative organs. "Now applying the principle" where there is an organ there will be a relative function, and see where it lands you.

For over sixty years the church has been handing to the world the Voice of Warning as an authorized declaration of its belief, and from that we quote the following:

From all these circumstances we discover that the same flesh and bones which were laid in the tomb were actually reanimated, and did arise and lay aside the linen which was no longer needed; and Jesus Christ came forth triumphant from the mansions of the dead, possessing the same body which had been born of a woman, and which had been crucified. But no blood flowed in his veins, for blood was the natural life in which were the principles of mortality, and a man restored to flesh and blood would be mortal, and consequently again subject to death, which was not the case with our Savior, although he had flesh and bones after he rose; for when he appeared to his disciples, and they were afraid, supposing it was only a spirit, he, in order to show them their mistake, said: "Handle me and see, for a spirit hath not flesh and bones as you see me have."—Luke 24:39-49.

Is it possible that all these many years we have been teaching an error in regard to the great principle of the resurrected body? That there will be something more in the resurrected bodies than we now possess we have only to read 1 Corinthians 15:35-38, 42, 49:

But some man will say, How are the dead raised, and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness, it is raised in power: it it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. . . . Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

According to verse 49, in the resurrection we shall bear a different image from the present one. They will then be spiritual bodies, because the Spirit of God will be the life of them and the propelling power. The quickening referred to by the Apostle Paul in Romans 8:11 is evidently the relieving the body of all the impediments and shackles which hold it in bondage, and resuscitating it with a more powerful element than is ever experienced in mortal life. By this power we shall be able to transport ourselves through the air. We often use the term electric cars, not because they are constructed from electricity, but because elecricity is the propelling power. So with our spiritual bodies; spiritual because propelled by spirit-power. The same power which kept the bodies of the three Hebrew children from being consumed by the flames will preserve the immortal bodies. That the Spirit of God is to be the life of the resurrected body is plainly held out by the Prophet Ezekiel in 37:1-15. He mentions flesh, bones, breath, and sinews as coming forth in the resurrection, but not a word about the blood. If the blood is to be such an important ele-

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ment, it seems to me he would have specified it. In the 14th verse:

And shall put my Spirit in you, and ye shall live.

Thus we see the life-power of the resurrected body will be the Spirit and not the blood.

Ever longing for that glorious time to come, I am yours for friendly controversy, F. J. EBELING.

PALMER, Pa., June 14, 1901.

THE GOSPEL UNCHANGEABLE.

The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.

A perfect law would be one upon which no improvement could be made and would of necessity require a lawgiver being perfect and infinite in every particular; for if he was not, and did not know all the needs and peculiarities of his subjects, he could not make a perfect law for them. We are brought into this world, so far as we know, without any choice on our part or power to choose any other kind of existence. We find ourselves possessed with inherited imperfections both of mind and body. Very few in this generation have been born with bodies and minds free from weakness and disease, the result of the sins and indiscretion of some of their forefathers.

Man was created in the image of God, possessing in a limited sense the same characteristics, able to understand the forces of nature to some extent, and by his ingenuity to invent all those conveniences that make life pleasant and lighten its labors. He has made the power of steam do his will and serve his pleasure. He has tamed the lightnings and of them made an instrument to carry messages to the distant parts of the earth. The force of electricity is now used to drive the cars in the streets and also to furnish light and heat for the benefit of man. But in all this man's imperfections are apparent. Man is able to make civil laws for the government of nations, but the continual need of more legislation, repealing of old laws and formation of new ones, proves that human laws are imperfect.

It is not so with the law of God. Every step of human progress that has been made is simply the result of some one discovering some portion of the law of God and applying it, and so far as he has understood and applied the law the results have been perfect. To illustrate: The power of steam and electricity were just as great in Adam's day as now, and if men had understood it they could have accomplished the same results by its use. The heavenly bodies make their regular orbits independent of the opinion of man, and what is known of the science of astronomy is only what wise men have been able to find out of what had been law for eternities. In all nature we see the working of a law that is perfect. The Psalmist says in Psalms 19:

The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard.

He recognized that there was no speech nor language where God's works were not bearing their testimony of his infinite wisdom and skill.

The heathen of Athens in the days of Paul recognized there was a God more powerful than all their visible gods of wood and stone, and had an altar dedicated "to the unknown God." (Acts 17: 23.) So it has been with all nations; and as there is implanted in man a consciousness that this life is only a state of probation, and that there is a future life for us, also that the power which rules the universe is interested in us and that if we will do the Father's will he has prepared enjoyments for us beyond our power to comprehend unaided by his Spirit. (1 Cor. 2: 9, 10.) Because of these facts the questions which come to the logical thinking mind are: How can I obtain this greatest of blessings? What provisions have been made for me? How may I know how to do his will? Answers are numerous. As there are quacks advertising their pretended remedies and willing to prey upon the physical health of humanity for money and not regarding the bereaved homes, broken hearts, and intense suffering caused by men and women putting confidence in their pretensions, so it is in spiritual matters. Should the incompetent doctor honestly try to benefit his patients and administer medicine that produces death, the results are equally disastrous. So it is in matters that pertain to our spiritual welfare. If an improper remedy or a law not recognized by our heavenly Father should be applied, no benefits could possibly accrue to us. God is no more responsible for promises by a minister who deviates from his law than an earthly government would be for a self-appointed minister who would go to some foreign nation and effect a treaty disadvantageous to its own interests.

The question now arises, How amid all this confusion that now exists may I know the will of God? I answer by the text. If that portion of the law of the Lord that brings eternal life is perfect I can only conceive of it as being perfect from the beginning; for if God is infinite in knowledge, power, judgment, justice, mercy, truth, and wisdom, and is no respecter of persons, how foolish it is for us to think that he would have need to experiment for a few thousand years and finally hit upon a plan that is an improvement upon his previous ones and establish it as the plan of salvation. Still it seems that many believe this to be true.

I will now make the following arguments: First. The perfect law of the Lord that brings eternal life and is referred to in the text is the gospel of Christ. Second. The gospel was revealed as the plan of salvation from the beginning and has never changed. Third. It reaches man and is the only means of making him perfect. I will quote in support of my first argument:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4: 12.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1: 16, 17.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.—2 Thess. 1: 7-9.

I argue from the above texts that Christ is the only means of salvation and that he is a gift of God's love for all mankind. Also that the gospel is the law or means by which we may obtain the gift of eternal life through Christ, and that nonobedience entails destruction and misery at Christ's appearing.

In support of my second proposition I will state first as a postulate that I believe the gospel of Christ with all its present requirements was in force from the beginning of man's need of salvation, and that in this the perfection of the plan is manifest; for if this be true and we can find in any age what was the plan of salvation and obey the laws requisite thereto in that age we may be assured that an unchangeable God will still honor his own law. But some one asks the question, "Was not the Mosaic law the means by which the Israelites were to obtain eternal life?" I answer, No. We read in Hebrews 7: 19:

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

Also in Hebrews 10: 1:

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

Romans 3: 20:

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

When the young man came to Jesus and asked him what good thing he must do to inherit eternal life, Jesus

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told him to keep the commandments. He, evidently thinking that Jesus only referred to the ten commandments, answered:

All of these have I kept from my youth up: what lack I yet?

Jesus answers (Matt. 19: 21):

If thou wilt be perfect, go and sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Upon the above quoted scripture we rest the argument that the Mosaic law taken alone was not the perfect law of the Lord that converts the soul. It was a law given to the children of Israel by which they were to be preserved a separate and distinct race of people through which the Messiah should come and fulfill the promise made to Abraham, and the commandments, with the exception of the one requiring them to love and serve God, were only laws for their benefit morally in this life and gave no promise, that I can find, of the life to come.

Now, in support of the assertion that those who were saved were saved by the gospel, I will quote Hebrews 4: 29:

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

Galatians 3: 8:

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

In 2 Peter 2: 5 Noah is spoken of as a preacher of righteousness, and in Romans 1: 17 Paul, speaking of the gospel of Christ of which he was not ashamed, says:

For therein is the righteousness of God revealed from faith to faith.

We read in Matthew 24: 14:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

I might cite other texts, but I deem these sufficient to establish the position that the law of Moses was not the means of perfecting anyone in the life to come. But, as the gospel was preached to the children of Israel while in the wilderness (Heb. 4: 2), as well as to the people in Paul's day, and was not profitable to them because of their lack of faith, and was also preached to Abraham, and as Noah was a preacher of righteousness and the righteousness of God is revealed in the gospel, and Christ says that the gospel of the kingdom shall be preached in all the world for a witness to all nations, and with the testimonies we have of the unchangeableness of God, I can only conclude that the gospel of Christ always has been, is, and always will be, the only means of eternal salvation for the human race, and that the law of Moses was an addition made to meet the temporal needs of the people in that day. We read in Galatians 3: 19:

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made.

Also verse 24:

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Now for the third and last argument, that the gospel reaches man and is the only means of making him perfect. We find when we trace the history of man from the fall (which entailed death upon the race) until the present time, that by transgressing the laws of nature man has in many respects greatly degenerated, resulting not only in dwarfed and deformed bodies subject to many incurable diseases, but also over-developed passions and propensities to do evil. And since the transgression of the first man, Adam, entails these things upon us as a race and we have no power of ourselves to work our deliverance, it requires some power higher than man, and in answer comes an echo from the Scriptures:

As in Adam all die, so in Christ shall all be made alive.

And as Adam has transgressed and his transgression entails death upon the race, and since none of us who have arrived at mature years have lived without committing sins, and the wages of sin is death, Christ came and took a body like ours and in like manner as we have done (Heb. 2: 14), lived amid trials which would have crushed and blasted the life of any other man, and died without sin, and thus satisfied the demands of justice for us, and while the wages of our actions are justly death for us, he gave his life and paid the debt, and in the great resurrection will deliver us from its cold and dreaded grasp, and through the gospel receives us with all our imperfections and unworthiness and offers us the rich enjoyments promised in the word of God.

Not only does the gospel insure to us the blessings referred to in the life to come, but its effects are to ennoble and exalt mankind in this life. It furnishes the best possible code of laws for man's development in this life. There is not a condition in life where the gospel of Christ would not be beneficial. It makes those who adhere to it better citizens, better husbands, better wives, better fathers and mothers, better neighbors, better children. Its effects are to keep the body free from many diseases. It conduces to health, cleanliness, and upright manliness. It furnishes a mark, a standard of purity and goodness, that ennobles, exalts, and lifts man above the little, mean, groveling things of this life. It is man's best and safest guide in youth, in manhood, or when bending with old age. It is his highest and best calling in health, his comfort in sickness, and his hope in death. Besides, the way is made so plain that a wayfaring man, though he be a fool, need not err therein; and still it involves problems of such ponderous magnitude that the philosophers may have an endless field of study and thought to explore. It partakes of the nature of God and becomes endless, unchangeable, and everlasting, so that wherever we have a description of it, or whosoever comes to us ostensibly as a teacher of the will of God for us, we may judge his teachings by the law and the testimony. (Isa. 8: 20.)

And what is the most encouraging of all things, it is for us, for the promise is that

Whosoever will, let him take the water of life freely.

Since the Psalmist David was a man who by inspiration knew all this and much more, and could see that in every age a plan was offered to give all men an equal opportunity to receive such great blessings in this life and inherit eternal life in the world to come, who can wonder that he would say:

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

In gospel bonds,

M. H. COOK.

WORSHIP AND ITS DELIGHTS.

Man is a worshiping creature. There seems to be in his nature an element which moves him to adore a superior being. The history of the various races of men shows that all, however blindly, are feeling after God. In all ages and in all climes, humanity has been bowing down to something. Heathens worship. Having not the written law, they are a law unto themselves, and worship in proportion to the spirit given. Some have followed the light far enough to worship from choice the true God, though as a being unknown. The Apostle Paul found some such in Athens, and at once declared unto them a knowledge of "the unknown God" they had ignorantly worshiped.

Worship is pure and elevating in proportion to the light the worshipers follow and enjoy. A very little light does not lift man above idolatry. He sees God in stock and stone, in storm and star. In his deepest of darkness he bows down to gods of his own make. In the twilight of a little knowledge, he worships one of God's creatures—the sun, or moon, or planet. In gospel light he advances to the adoration of God himself, and becomes a worshiper in spirit and in truth. The Christian, to the full measure of his light, must worship. God in Christ is the object of his wor-

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ship. Christ is God near by, God "manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16), and as he said, "Let all the angels of God worship him" (Heb. 1:6), and in the language of the Psalmist, "Exalt ye the Lord our God, and worship at his footstool; for he is holy" (Ps. 99:5). Christ has ascended on high, but he has given us his Spirit that we should know him.

If our worship is pure we shall offer clean hands and pure hearts.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

If our worship is holy we shall keep God's holy law and observe and do his will.

Keep my commandments, and live; and my law as the apple of thine eye.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, . . . and we will come unto him, and make our abode with him.

If our worship is humble we shall present our bodies a living sacrifice, which is but our reasonable service. If our worship is from the heart, deep, fervent, spiritual, we shall practically acknowledge that

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: . . . and in keeping of them there is great reward.

True and acceptable worship will be content and cheerful. It proceeds from the conviction that worship is man's highest duty and that God is worthy.

And the four beasts . . . rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . The four and twenty elders fall down before him that sat on the throne, and worship him, . . . saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

Divine worship is delightful. There is no pleasure comparable with it. Here the soul feeds itself in its true sphere. It is comforted, uplifted, thrilled, and blessed. Worship allies men with angels. I know of no pleasure so rich, none so pure, none so hallowed in its influences and constant in its supply as those which result from true and spiritual worship of God. Pleasant as the cool water brooks are to a thirsty hart, so pleasant will it be to us to approach the living God. Were it not so, true worship would die out, Christian temples would be closed, and the last vestige of Christianity perish from earth. It is because Christian worship exactly comports with the purest and best aspirations of the heart that it has such a hold upon the rational convictions and practical life of man. This is why every man of God can truthfully say with the poet, A. C. Coxe,

Right glad was I when unto me
They said with one accord,
O, let us up to Zion's hill,
The city of our Lord.

A. WHITEHEAD.

CADILLAC, Mich., May 25, 1901.

Selected Articles.

JOHN ROBINSON'S WISE COUNSEL.

Extracts from the farewell sermon of John Robinson, to the Pilgrim Fathers on their embarkation at Delft Haven, A. D. 1620: copied from a card in a case at Pilgrim Hall, Plymouth, Mass.

"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no further than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you, by any other instrument of his, be as ready to receive it, as ever you were to receive any truth by my ministry, for I am very persuaded—I am very confident, that the Lord has more truth yet to break forth out of his holy word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your covenant: 'That you be ready to receive whatever truth shall be made known to you from the written Word of God.' Remember that, and every other article of your sacred covenant.

"But I must here withal exhort you to take heed what you receive as truth. examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick Anti-Christian darkness, and that perfection of knowledge should break forth at once."—*Selected.*

Letter Department.

ARTHUR, Ont., June 20.

Herald Readers:—Believing a brief account of the conference just adjourned at Arthur may be of interest, we will give somewhat in detail. Probably the plan we adopted in caring for the conference may help other branches. Our branch is scattered over an area of about eighteen miles, and as there are but four families together here in town, from three to five of the far-away families brought in bedding and provisions and ran a kind of boarding house. We had ninteen families in four houses, so that by this means things were run on the plan of equality. We know of no better plan for caring for district conferences. What do you think?

The conference was generally conceded to be the largest and best spiritual feast ever enjoyed in London district. Many arrived the day before, and we believe all went away happy. On Friday the Sabbath school convention opened. Elder Evans presided; not one jar during the entire business. The evening was spent in five-minute speeches, the church filled with Saints.

Saturday morning all met in prayer, and at ten a. m. Elder R. C. Longhurst, president of district, opened meeting, Elder R. C. Evans chosen to preside. Splendid reports from the elders and missionaries. The work is being well looked after under the hands of our faithful and well-beloved president of the mission. During the entire day a splendid feeling prevailed. There was a warm contest for the next conference. Three branches wanted it, and it fell to the lot of Rostock, to convene September 27 to 30.

Business ended early, and we went to the town hall to hear Elder Evans preach to the Saints on tithing, and as a result several have come to me with tithing. He urged that we do not follow selfish Israel in offering the Lord the blind ram, and horse with the heaves. He made our duty plain, and good was done.

Next morning we met fasting to partake of the Lord's supper, and you may guess at the number of Saints present, when the hall is one hundred feet long by fifty feet wide, and easily two thirds full of Saints. Early in the meeting the gift of tongues was manifest through Sr. Pycock. Shortly after this the gift of tongues and prophecy came through Elder Henley. Again the same gift came through Elder R. C. Evans, calling Priests Russell, Bennett, Cameron, and Overholt to the office of elder. Like the other day of Pentecost, the unbelievers wondered, and the Saints were strengthened and filled with the Holy Ghost. It was a time to be remembered by the Saints.

At 11:00 a. m. Elder R. B. Howlett preached. At 2:30 Elder Evans preached in his usual convincing manner, and at 8:00 p. m. Elder St. John preached.

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Next morning at 7:00 a. m. Zion's Religio-Literary met, having organized while here, Sr. Floralice Miller president. Monday was spent in winding up business, prayer meeting, and a lonely good-bye. Over twenty stayed that night with us, and we had a good time. Next day we bade good-bye to Bro. St. John. The last we saw of him, Elder Evans called our attention to him going through town in a kind of gipsy wagon full of bedclothes, ticks, and blankets, till our town wool merchants hailed the outfit and wanted to know if he had wool to sell.

The conference has proved a blessing to our branch. I believe we should have more of these gatherings, for it tends to heal old sores that nothing else can heal.

A brother in bonds,

GEORGE BUSCHLEN.

Ponders End, LONDON, England.

Dear Herald:—After many years I again lift my pen. Since I wrote to you I have passed through many deep troubles, and I am more than grateful to say, not one hair of my head has been harmed. I have seen many changes. Some of my brethren and sisters have passed away and I am left to praise God for his mercy. When I look back and see the narrow escapes of utter ruin I have passed through, it seems more than wonderful. I have had blessings innumerable. My son, David Alma Oakman, has come into the church and is trying to do what he can to warn his neighbors. He has started a Sunday school here and has an average of twenty-seven to twenty-eight scholars. He thinks to get at parents through their children. We hold prayer meetings here twice a week. We have a large upper room shut off entirely from our store where we can hold our little meetings on Sundays and Wednesdays. We cannot close our store all day Sundays, but we close during our school and meeting time. Our neighbors like to come and sit with us.

Dear HERALD, God does bless us and we feel the warming influence of his Holy Spirit which thrills us through and through. A dear young sister has received the gift of visions. On the evening of our Wednesday meeting about three weeks ago she saw an angel in our midst, holding a pair of balances. There stood a lion by his side watching, and a serpent at his feet; the balances were even. Last Wednesday she again saw an angel and the words were given her, "John the Beloved." Oh! it is good to be a Saint in latter days.

Some have found fault with me for holding meetings and opening on the Sabbath day; but I am obliged to open, as I keep a refreshment store.

When any have put forward for baptism we have taken them to witness among them as the law provides, and added to us have been three dear souls in two years. We have not sought to take the praise of our labors. Two were baptized by the London brethren and one by our Bro. Bishop. They are in good standing.

My son has had a wonderful dream which he will tell you in his own words. We have opened our house for meetings ever since 1879. God has blessed me. O, it is marvelous! Holy art thou, O God, who looketh on the lowly. How beautiful!

Sometimes I grieve the friends I love,
And they in turn grieve me,
But O, my Father, give me grace,
That I may not grieve thee.

Blessed art thou, O my Father! My heart swells within me with joy and peace. It seems as if my spirit must expand and mount. O, I trust I may be able to hold on till the end.

I have had the honor to entertain the traveling ministry at my house at times. Asking an interest in the prayers of the Saints, I remain,

Your sister in Christ,

ELLEN E. OAKMAN.

18 Perth Terrace, Scotland Green.

DARLINGTON, Mo., June 25.

Saints Herald:—On June 16 F. L. Sawley and I held services at the Long branch church, near Bedison, Missouri. We found the Saints feeling well in the work. Bro. D. A. Hutchings had just arrived in his mission field on the 14th, and meeting with us at Bro. E. S. Fannon's on the 17th, we held a short council and agreed that Bro. F. L. Sawley and I would labor together for a short time; Joseph S. Snively and D. A. Hutchings, Bro. E. S. Fannon and William Ross, just as soon as they can arrange to get out.

On the 19th I made a short visit to Stanberry, Missouri, and called on Bro. Peter Anderson. Found him very busy, trying to provide for his family a little more room by adding to his little two-room house. He expects to be out soon in his mission work, and is very anxious that we shall pitch the gospel tent in Stanberry in the latter part of July. I also called on James Schofield, who was lately ordained to the office of priest. He wants to be at work, and no doubt will be a blessing to the few Saints in that section.

On the evening of the 20th we raised the gospel tent here in Darlington. We are having fair crowds, but not as large as we would like; yet we feel good is being done. A number of preachers have been out to hear us, and we always feel well when preachers are around. Elder McClure, of the Christian Church, made us a short call. He was Braden's right hand man in the Kelley and Braden debate at Lamoni.

Bro. Charles Keown and wife, now located at the Albany Junction, and E. A. Bray and wife, of Darlington, are the only Saints in this section; but we believe there is material for others. We shall continue here till sometime in July, and go from here northeast of McFall, where Bro. Joseph Doty lives. We may get on disputed grounds, for I understand he lives just in the edge of Lamoni Stake. If Bro. John says for us to move out we can go out across a ten-acre lot into Daviess county, then we will be in Far West district; or a mile or two west into the Nodaway district, so we shall try to avoid trouble in this line.

Brn. Snively and Hutchings are holding services in the Christian church at Rosendale, not being able to get a suitable place to raise the tent.

The prospect looks bright before us for some good work being done.

Your brother,

D. C. WHITE.

CASTLE ROCK, Wash., June 17.

Editors Herald:—I left home May 29 in company with Bro. David E. Powell, my colaborer in this field, with a parting good-bye of wife Elizabeth and John Charles. With all the self-mastery I had, my eyes failed to keep back affectionate tears. With a long lingering look as the train went around the bend, I bade farewell with a wave of the handkerchief. The ride to St. Joseph was anything but pleasant to me. Still I was buoyed up with the thought that the one sent with me was related to me. He has helped me in the long and tedious trip, making lonesome moments pleasant. We stopped over night in St. Joseph. Called on Bro. William Lewis, who said, "Well, your mission is a mission of love." Truly it is! I love the work and all connected with it. We bade him good-bye, then went to see Bro. and Sr. Collins. Spent an hour or so with them, very pleasantly, also Sr. Voorhies, all wishing us success and a pleasant journey.

On the train we got acquainted with some Utah missionaries returning home. They were very willing to talk on the start, but acknowledged that they knew but very little in regard to lineal priesthood. It is their ignorance that keeps them where they are. If they would post themselves a little on this line it would not be long until they could see the beauty of the Reorganization. "You need not talk to me," said one of them; "It is just like pouring water on a goose's back." I partly believe it. Well did Jeremiah say, they "shall be like the heath in the desert, and shall not see when good cometh." All the cultivation that you can put to a "heath" will not help it any, but the suffix *en* may help it some. David said, "Why do the heath-en rage, and the people imagine a vain thing?" (Polygamy, "Celestial marriage," marrying in time for eternity.) Isaiah has said, "Your covenant with death shall be disannulled," "And she being desolate shall sit upon the ground."

We visited the Temple block, and went into the Tabernacle. In the days of Moses the command was, "Remove thy shoes from thy feet," but we were reminded of the sacredness of the place with the request that we remove our hats. Being subject to "the powers that be," we hastily complied with the request. While in the city we stayed with Bro. and Sr. Ethan Barrows. He was our pilot in the city, a good old soul indeed! Memory shall ever keep alive our brief stay with them. We pray God's blessing to be with them. His journey has been long, tedious, and eventful. May roses and lilies cheer the glad way to life's close.

Brigham City was our next stay. This was eventful to Bro. Powell. I was somewhat interested, as it was the birthplace of my companion whom I had just a few days before left in Stewartsville. While in that city I saw the old home of L. Snow, also the old courthouse. While standing by one corner I was told things that wisdom would say, Do not write, so I forbear with this thought: "Justice and judgment are the habitation of thy throne." In this town lives an uncle of Bro. Powell, named John Evans. He did all he could to make our stay pleasant. He

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with his son-in-law took us to the old homestead Bro. Powell left thirty-four years ago. All that is left to mark the spot is the old stone foundation, the rock fence, the spring, and the mountain side. The mother of those days was laid to rest last March 4. The moment to me was sad, yet joyous. There is such a thing as having joy in sorrow.

We are now in the home of Bro. S. Crum and are preaching every night. The Saints here have erected a nice little building to worship in, and they can be proud of it. They have it seated now. This is the "stronghold" of Brn. Holt and Chase. Bro. Allen also is spoken of kindly.

I should have mentioned that we met Bro. Pender while in the city of Salt Lake. Now, brethren of the Utah mission, will you pardon me if I say something. I believe his method to be a good one. By this you need not call him a Methodist. We can never gain the goodwill or friendship of a family by telling them how bad or mean their father was. A hint to the wise is sufficient. We are to be wise masterbuilders in the house of our God.

We also visited the brother of John R. Evans, of Lucas, Iowa. Of course we started to talk right away on the differences between us. In the heat of the argument he went to milk the cow, and when I left he said, "Well, I don't know." You can just put it down that I had my share of the talk. The strangest point was that he had a dream. (I am glad the Lord is beginning to bless them again with dreams, if nothing else.) The Bible says that God instructs once, yea twice, in a dream, yet man perceiveth it not. Now the dream: He dreamed that Joseph F. Smith went east and talked with young Joseph, and convinced him that he was wrong, and he turned with him, and all of the Reorganization. Wasn't that a mighty turning? "How are the mighty fallen, and the weapons of war perished." There is such a thing as an interpretation of dreams, if they do not come contrary to the way they are dreamed. They have been contrary now for fifty-five years and it is no wonder that God gave him a contrary dream. My, won't it be a turning! It puts me in mind of the battle of Gideon, forty-five thousand to four hundred thousand. Brethren, do not forget your mission is one of love.

We will be in Roslyn the latter part of August, and Spokane in September.

Your brother for truth,

JOHN DAVIS.

ALBION, Idaho, June 19.

Editors Herald:—Since I last wrote for your columns I have been busily engaged in trying to do what I could to assist in this great latter-day work.

On the 27th of March I left my field of labor to attend General Conference, arriving at Independence in time to attend all the sessions of the Religio and Sunday school, which I enjoyed very much. I also attended nearly every meeting held during conference and was much benefited thereby.

I then visited Lamoni, Iowa, for the purpose of ascertaining the truth or falsity of a report which had been put in circulation detrimental to the management of the Saints' Home. For the information of all concerned I will state that I visited the Home unannounced, just as the evening meal was ready, so there would be no chance for extra food to be placed on the tables, as there might have been if visitors had been announced before the meal was served. I am pleased to be able to say that the food was well cooked, well served, plenty of it, and plenty of variety. I also inspected the house from basement to the top of the building, even going out on top, where I had a fine view of Lamoni and the surrounding country. I found all the rooms neat and clean and well-furnished, and the inmates all seemed to be happy and contented. Those with whom I talked expressed themselves as well pleased with their treatment; and if what I saw was a fair sample of the everyday treatment (and I believe it is), I am free to say that I do not see wherein anyone could find anything to complain of against the management of the Home. My stay in Lamoni was necessarily short, for I was anxious to get to my field of labor. So on the second of May at eight p. m. I took train for Omaha, arriving there in the morning early. I had time to visit a number of the Saints who treated me with that brotherly kindness which is so characteristic of true Saints of God. At 4:25 p. m. I took train for Cokeville, Wyoming. Did no preaching there but came home to Raymond, Idaho, where I did some preaching and visiting among Saints and friends to the cause. But a good portion of the month of May was spent in necessary physical labor at home trying to get the work in such shape that we would not suffer loss financially.

On the thirtieth of May I bade home and loved ones good-bye and started with team to travel and labor in the mission assigned me. Visited Montpelier, Wardboro, and Dingle in Idaho, visiting Saints and friends to the cause and tried to do them good. Afterward visited Sister Mabel Jones and her husband at North Eden, Utah. She is a daughter of the late Elder R. J. Anthony. I found her firm in the faith, but her husband is not a member, although he is a fine man and well liked by his neighbors.

From there I went to Round Valley, Utah, and visited friends who seem desirous of knowing the truth. Did no public preaching, but did some fireside talking which I believe will result in good.

From there I came to Logan, Utah, where Elder S. D. Condit lives. Visited among Saints and friends trying to comfort and encourage in the good work those of the household of faith. Preached once.

On the fifth of June Elder Charles Albertson joined us, and on the sixth Brn. Condit, Albertson, and myself started for Malad City to attend the Idaho district conference. Drove to Weston, Idaho, and camped for night. Bro. Condit having sent an appointment ahead to Weston we held preaching services at the "Mormon" church, Elder Albertson doing the preaching. On the seventh we reached Malad City, and on the eighth and ninth we held conference. Here Elder D. W. Wight joined us, and although he was too late for the business session he was not too late to preach some excellent sermons, one of which was preached at the funeral of a young man. Said funeral was in charge of the Utah "Mormons" but courtesy was extended to us and Elder Wight was allowed to occupy as one of the speakers. Preaching services were continued for several nights after conference had adjourned; but on the fourteenth we hitched old Dex and Dan onto the "gospel wagon" and started for Malta, Idaho, our company having increased to four by the accession of Elder D. W. Wight. I very much enjoyed the company of my brethren and the time of travel was spent principally in spiritual conversation or singing praises to God or reading from some good book. After traveling thirty-five or forty miles we camped for night in the mountains, and after a good night's rest and refreshing sleep we all felt that we could enjoy another day's travel, and having only about six miles up hill to travel out of the thirty miles yet to traverse we reached our journey's end about two p. m.

Arriving at Malta we were made welcome by Bro. Leonard Condit and family, and held two preaching services in his hall. Yesterday we hitched up and drove to Bro. Albertson's home near Albion, where I am at present. We expect to be able to do some good by preaching the word in Albion and neighboring towns. From here we expect to go to Hagerman, Idaho, and there separate and labor singly or two by two as we shall determine later on. Bro. Condit and I will probably labor together for awhile visiting the Wood River and Lost River countries, calling at Carrey, Blain county, Idaho, and if possible do some preaching there.

Yours in the true faith,

A. J. LAYLAND.

PLAINVILLE, Ind., June 22.

Editors Herald:—I moved here one year ago last April from Byrneville, in order to be located on a railroad and thus try to plant the word in this part of the district where the gospel had not been extensively preached. This is a fine country; but how hard it is to get places in which to preach and to get the people out to hear.

Last Sunday Bro. Bell and writer tried to get an M. E. church building south of here about five miles. The preacher refused us the use of the house on the plea that we believed in the "old Book of Mormon." We made a short speech in defense of the book, and informed him that he did not know what the book taught, quoting from page 116, the case of David and Solomon, how the book condemned polygamy, and further stated that there never has been any man or set of men that can find that that book teaches anything that is immoral. He said he wanted no debate there; that they (the M. E. Church) had closed all their houses in United States against the Saints. So I thanked him for refusing us the use of the house, and invited the congregation to come out at night to the schoolhouse just across the road and we would talk to them. At night a fair crowd was out, and the Devil met also, but he

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stayed on the outside causing his subjects to throw rocks against the house and beating it with clubs, using all kinds of profane words. We held our post for about one hour and fifteen minutes on the gospel theme.

From there I went to Elnora and got the use of the Advent church. Announced meeting for there on Thursday night. So on Thursday afternoon Bro. Bell and writer mounted the freight train headed for Elnora. Reached there by four p. m., and spent some time going through the town, to let the people know that we were there and ready for business, and thinking we could get up a wee bit of stir, but all in vain. As we moved toward the setting sun we saw that a show was in town. "There," said I to Bro. Bell, "our meeting is a failure, for the show has attracted all the people." So when time came to begin work we had three listeners. Thinking that it was discouraging to Bro. Bell, coming from the west where he had large crowds, to undertake to talk to so few, I occupied the time, thinking it was not my fault that no more were present. So I delivered the message as if the multitude were present, leaving it in the hands of a just God.

In May four churches and one schoolhouse were refused us. This seems a little discouraging; but we will move on and do the best we can under the circumstances in which we are placed. We are not complaining, just giving the facts in the case. We want the prayers of the Saints that God may move upon the hearts of this people that they may become anxious to hear the gospel. From the actions of the people in here the Scriptures ought to read, Seek ye first silver, gold, and all riches and pleasure, then the kingdom of God. There are many good people here, if we could just get them to accept of the gospel and be saved. What Saints are here have the very best respects of all this people, especially the merchants. No one can find any fault with the Saints, they have lived their religion.

Wheat crop is very fine; everybody busy cutting wheat. Plenty of rain. Corn doing splendid since the cool weather has let up. Prospect bids fine for a good crop. Well wishes to all the Saints and friends.

Your humble servant in the cause of Zion,

GEORGE JENKINS.

CLARKSDALE, Mo., June 21.

Editors Herald:—In the HERALD of June 19, I saw the letter of R. Wight on tobacco in which he stated he had quit the use of it, and that he thanked God for it. I want to add to his testimony that I thank God, too, that he heard my feeble prayer after four years' praying that I might quit it. If every Saint who uses tobacco would quit using it and put the money in the college they would be blessed.

My heart is in the work, but the evil power has tried to overthrow me, but I have the evidence that God will heal me. I can hear lots of preaching now. May the Spirit help every Saint to study God's word and do it.

Your brother,

F. T. DOBIE.

HOPE, Arkansas.

Editors Saints' Herald:—Since May 16 I have labored at Overturff, Beavertown, Euclid, Grannis, Cove, Wicks, Burlingame, Wynthrop, Pauley, and Hope, Arkansas. In the first seven named places I had for colaborer Bro. John Harp, and in the last named places Bro. D. D. Babcock.

At Overturff, Bro. Harp baptized three. We interested some at Beavertown. We enjoyed ourselves and felt good in our work at Grannis, as also at Cove. Brn. Newton and Bailey have cared for the work well at Cove and Grannis. The Saints are very kind to the elders. Bro. Harp has made for himself and the church many friends. The Saints at Grannis, Cove, Overturff, Euclid, and Burlingame desired that his labors in the gospel should be continued in Arkansas. They did not want to give him up. Success to you, Bro. Harp, in your new field!

We were gladly received at the home of Bro. and Sr. Wilson at Burlingame. We were the first to preach our faith at this place. Bro. Babcock and I had a good hearing at Pauley last Sunday. Bro. J. R. McKinney is holding forth at this place once each month. We arrived here, Hope, Arkansas, the 18th. Got the use of the Christian church, and held forth last evening. Few in attendance. Do not know what the outcome will be.

Bro. Hugh Sands and family, as also Bro. Bootman and wife, live at this place. They are expecting to move away soon. This is a town of about three thousand inhabitants.

In the work,

J. W. JACKSON.

JANESVILLE, Wis., June 22.

Editors Herald:—Since our last General Conference my time has been occupied by traveling and visiting more than with preaching, not because of choice, but conditions and circumstances have forced me to do so.

Leaving conference, I visited Kansas City, Lamoni, and Plano, in all places attending some meetings and taking part as best I could. In Lamoni I attended the weekly prayer meeting, where we enjoyed a good, spiritual time. The prayers offered in behalf of myself and my far off mission shall long be remembered and be a source of comfort when in that field fighting for God's truth. How happy we should be, engaged in such a noble work, where so many thousand earnest hearts are beating for each other, where the old and the young, the rich and the poor, learned and unlearned can all labor together with God and feel that each one's work is equally acceptable with God, if we only strive with the talent and ability intrusted to us!

I was glad to visit Plano,—an historic place to us of the Reorganization. Here I met with the Saints on the Sabbath day, and by request occupied morning and evening, enjoying the Spirit of the Master. The Saints treated me very kindly, and gave me good attention. Bro. C. H. Burr's new home was my place of abode while there. They entertained me most kindly, producing a feeling of sadness when time came for separation.

By the first of May I reached home, where I remained a few weeks to prepare for my new mission. Part of the time I engaged in manual labor, while I tried to do all I could in the way of preaching.

Some special business demanded my presence in the northern part of the state, so had to leave for that part. While there I attended the northern district conference at Valley Junction, which was well attended, and I am sure much enjoyed by all. Our well known "Jotman" was there, and with him I found a more intimate and never-to-be-forgotten acquaintance. May God's blessings attend his labor of love and enable him to reflect to the fullest extent the sunshine and glory of the everlasting gospel of peace. How hard we should try at all times to have a cheerful look on our faces and show to those we meet that the despised gospel brings sunshine and gladness to our hearts.

On my way south I visited Madison, Oregon, Adamsville, Argyle, and Monroe, calling on the Saints and trying to encourage them to greater usefulness in the noble work which we all so dearly love. At present I am comfortably domiciled in the peaceful home of Bro. O. N. Dutton, who so kindly has entertained me from time to time while laboring in Wisconsin. This will be my last visit for some time, as I expect in a few weeks to turn my face toward the east where thousands of honest hearts are worshiping God without the knowledge of God's true way. I hope in that country, though thousands of miles away from holy Zion, where hearts yearn to gather in peace, to be able to let my light so shine that some may be induced to investigate and accept the everlasting gospel of peace.

I feel so weak and inferior to the task lying before me; but as in the past I shall strive to put my trust in Him who is able to meet every emergency and who holds the reins in His hand.

I hope that the Saints in America will remember us over there, that God may bless our efforts and crown our work with success to the honor and glory of the everlasting King.

May God in his love bless his church in all its departments, and may we who are colaborers with him strive more earnestly than ever before to separate ourselves from all that is sinful and wrong, that God's Spirit may dwell in us and make us useful in his service.

With firm faith in Zion's triumph and victory over all sins, I remain,

In bonds,

P. MUCEUS.

NEW CANAAN, Conn., June 20.

Editors Herald:—Since the last General Conference appointed Elder U. W. Greene to labor in the New York district considerable work has been done in the way of opening up new places and planting the banner of King Emmanuel upon new soil and sowing the seed of the kingdom. An interesting effort has been put forth to get the gospel before

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the people in a place called "Scott's Corners" in the eastern part of the district; and while the effort was being made to spread the truth, "preachers" and members of other denominations were equally as hard at work circulating literature and stories trying to throw discredit upon the work. It is strange to see how low men will stoop in order to bring about their designs. But in the face of all opposition God rewarded the faithful effort with six honest souls, which Bro. Greene buried with Christ in baptism on the afternoon of May 26. It is estimated that fully three hundred persons witnessed the ceremony. Scoffers commenced to talk, talebearers heralded the news to the four winds, but the honest in heart, undaunted, still seeking the "kingdom of God," again called Bro. Greene into service, and Thursday evening, about six o'clock he buried four more precious souls in the watery grave, and still there are more to follow.

So the good work goes on in spite of Satan and his forces. God will never permit his designs to be frustrated. We crave an interest in the faith and prayers of the Saints that we may always let our light so shine that the work in these parts may go forward and the honest in heart reached everywhere.

Your brother in hope of eternal life,

A. E. STONE.

CHILLICOTHE, Mo., June 21.

Editor Herald:—Before we entered our field of labor the Lord promised to care for our loved ones at home, and would prepare the way before us and bless us in our efforts. The Lord has verified his promises to us, for which we praise the name of our Redeemer.

Our labor has been principally in new places. The Lord has stood by us in all deliberations. We have gone to places where we knew not a soul, trusting in the Lord, and we have always been cared for. We are glad and willing to work for a Master so good and kind!

We opened up here on last Sunday, and have met with success. Prejudice is fast fleeing; the newspapers have been very lenient with us and the message we have to bear to the world.

We are feeling well in the work, and have been wonderfully blessed this conference year. We hope to be remembered by all.

Yours in bonds,

W. E. HADEN.
J. W. ADAMS.

OSGOOD, Iowa, June 25.

Editors Herald:—I went to my district May 2. I first went to Deloit, where I met Elder C. J. Hunt. I preached there four times, then Bro. Hunt accompanied me to Osburn, where we held several meetings. We then went to Fonda, where we visited Sr. Olison and her noble husband who is not yet in the church. Sr. Olison requested us to go to Lavina and administer to her daughter, Mrs. Cushman, who was not then in the church. We complied, but to our surprise a Christian Science lady had been there and prayed for her, charging her five dollars, and told her "just to believe she was not sick and she would be all right." But she was sick, and real sick too. After we read to her and instructed her as to what the Bible taught, she requested us to administer to her. We did so, and she was relieved at once.

From there we went to Marathon, where we held several meetings. There Bro. Hunt and I separated, he going south and I to Mallard. By request I returned and administered to Mrs. Cushman again, and she received a great blessing. I instructed her and her husband all I could regarding the doctrine of our church, and left them a great many scripture quotations to look up. The next week I received a request to come and baptize them both, and complied with their request the following Sunday, and blessed their little girl. Since that time I received a letter saying they were rejoicing in God and that the light and blessing that came to them at their baptism was beyond their power to express.

I then came to the home of Bro. Speers, five miles west of Osgood, by their request, to hold a series of meetings. On the 19th I went to Estherville, and while I was getting on the train at Osgood I was robbed. I had bought my ticket and put it in my pocketbook and put it in my hip pocket, and went I went to get my ticket my pocketbook containing the ticket, my permit, and all my papers were gone. It was a ten dollar loss to me. It was a Woodman's excursion, and a number of thieves were on the train. Many persons were robbed, some losing over one hundred dollars. In bonds,

W. H. KEPHART.

FARNAM, Neb., June 22.

Editors Herald:—I have just read a letter in the HERALD of a sister proposing that each sister or anyone else send one dollar, or we say as much more as possible for the benefit of Graceland college, so I inclose that amount for that purpose, thinking it a good suggestion, and would suggest that the HERALD give the list of names that have contributed, so we may see how many of our noble family have responded.

We were glad to have Bro. Prettyman added to the missionary force here, as the field was far too large for one; but that he will be greatly missed by those of his old mission, we feel sure, as he was there so long Bro. and Sr. Wm. Dodson have left us for Oklahoma, and how we miss them! We had no Saints to spare.

We occasionally read a letter in the HERALD that wakes us up to a sense of duty. Sr. Light, your letter was full of good, sound reasoning. If we have not attended strictly to our duty it is not too late to amend. Bro. Briggs' sketches were worthy of more than common notice. We read them as fast as they appeared, and thought what a faithful worker he was. I wonder how many of us would make such sacrifices as that.

Our little band still enjoys our Sunday school very much. We ask the prayers of the Saints that we may overcome every evil.

Your sister in the covenant of peace,

MINERVA JOHNSON.

WHEELING, W. Va., June 15.

Editors Herald:—After enjoying one of the best conferences of the Reorganization I started for Hartshorne, Indian Territory, on the 24th of April to look after the estate of a deceased brother. Not wishing to be idle I made a new opening there where the true gospel had never been heard of.

While waiting for trip permit I wended my way over to Wilburton and met with the Saints. Had a very pleasant time while there, and by invitation preached four times. I was kindly cared for at the hospitable home of Bro. and Sr. Adamson, Jr.

On Sunday, June 5, we all drove out to Boiling Springs to meet with the Indians. Arrived about noon, spread our dinners under the shade; and while eating, the Indian preacher came and requested us to preach for them, which fell to my lot. I spoke upon the principle of the two baptisms. How we were entitled to the baptism of the Holy Ghost, and must be administered by one having divine authority. The preacher took notes, and seemed to be well pleased. After I closed Bro. Adamson spoke a short time upon the lost record of their forefathers. By request the Indian preacher gave a short address to them in their own tongue. He invited the Saints to meet with them again on the first Sunday in June. We gather from this that they were well pleased with our visit.

On Monday I returned to Hartshorne expecting to get my permit and leave the next day, but was informed I had to fill out a blank and wait returns which would require ten days. On learning this I immediately began to search for a place to hold meetings. The Holiness people very kindly opened their church house. I preached about one week, and had the pleasure of baptizing four noble souls, Bro. and Sr. Fasieg and Bro. and Sr. White.

I wrote for Bro. Adamson to come and take charge of the work. He sent Bro. Grimes on Thursday and came himself on Saturday. They rendered valuable service, and their efforts were highly appreciated. I feel that if the work be continued there a people will be raised up to the honor of God's cause. Bro. Adamson intended returning the following Saturday and delivering some chart lectures on the street.

As Bishop's agent for the Pittsburg district I wish to say a few words to the Saints in regard to tithing.

In the year over fifteen hundred dollars were paid to the agent in tithes and offerings. This is a great credit to the Saints of this district, and I hope as we are entering in upon a new year and century we shall not fail to continue in the good work to do our whole duty in paying all of our tithes and offerings into the church each month as the Lord prospers each of us. While some have done very well in paying their tithes and offerings, many have not done anything in the way of tithes. It is required of everyone of us by the Lord to pay all our tithes and offerings into the church. This is one way of laying up treasures in heaven where moths corrupt not nor thieves break through and steal.

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By reading the word of God we find there was a law given to Abraham and all his posterity to pay their tithes and offerings for the support of the ministry and the poor of the church. The Lord accused ancient Israel of robbing him. But how? "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 8–10.

This grand promise should be sufficient encouragement for all God's people to willingly pay into God's storehouse his share and avoid being classed among the robbers.

In Doctrine and Covenants, section 64, paragraph 5, the Lord says this is a day of tithing of his people. "Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."

Here is the best insurance policy we can hold in that great day of burning. Send all moneys to No. 70 Water street, Wheeling, West Virginia.

Ever praying and laboring for the upbuilding of Zion,

Your brother in gospel bonds,

L. D. ULLOM.

HENDERSON, Ill., June 26.

Editors Herald:—I came to this mission the first of May. Canton, a city of about ten thousand inhabitants, was my first point. The branch at this place is one among the oldest of the Reorganized Church and was at one time a large and prosperous one. Moving away, death, and other changes have brought the work down till at present there is only a small number who meet and worship authoritatively. I preached three weeks in and around Canton; on Sundays in the city, weekday evenings out in Canton schoolhouses. Felt well in my work while there. Saints were very good to help me in every way. Bro. Wm. Riley is president. The Spirit of the Lord was with them in their Sunday school and prayer meetings. Bro. Lewis James has poor health, which prevents him being with the Saints as often as he would like to be. Brn. Joseph Jones, John Jones, William Emanuel, E. W. Grim, and others, with their worthy president, are desirous and willing to do all they can to build up the church. They need some one to preach for them on Sundays. The preacher has his part to do, and when not done the result is not the best. See Ephesians 4:11, 12. If we live and labor faithfully till our Master supplies more of these things needful we will reach greater success. The work of the late General Conference shows that if the Saints only do their part and live right the Lord will work with and for his people. Those whose duty it is to preach the gospel should do so for the glory of God and the salvation of humanity. And those whose duty it is to labor with their hands should give as God has prospered them their moneys, with their prayers, and good life to help move the church along. Then it will be a sacrifice all around and great good will be done. I don't believe the good Master demands one to leave home and dear ones year after year to contend with hardships and leave another at home to enjoy the good things of this life, and then reward them alike at the end. We should remember this is "a day of sacrifice," and we should be willing to make some in helping to pay off the college debt, as well as many other things we do to build up the work.

Our district conference at Millersburg on the 8th and 9th was very good and well attended. Business passed off pleasantly. The Sunday school department was splendid. From conference we went to Gladstone. Found Bro. J. L. Rust and family living there; oldest son is operator at depot—not a member of the church but friendly and a good man. Later on we will preach more in that part.

While there I was called upon to preach the funeral of Sr. Emma E. Pryer, who was a good Saint and suffered much. She leaves a husband and two sons.

Dahinda was our next point. Bro. D. C. Smith and family are the only Saints, he is Bishop's agent for this district, a live man in the work. We have a good church building there. Mrs. D. C. Smith is conducting a good little Sunday school, and Bro. Smith preaches every other Sunday at a small town northeast five miles. Bro. James Cook tried to get the use of the M. E. church to preach in, but could not. It is quite difficult at this time of the year to get people out to meetings. Later on there will be plenty of work for the missionaries.

I like the Saints of this mission very much, and trust that the good work may prosper while we are in these parts.

Your brother in the faith,

J. ARTHUR DAVIS.

SAN FRANCISCO, Cal., June 25.

Editors Herald:—Metuaore and I are nearing the end of our travels together in Joseph's land, as he is now ready to leave here tomorrow for his island home.

In his journeyings here he has visited many places in this state and a few in Missouri and Iowa, and passed through the states of Colorado, Kansas, New Mexico, and Arizona, and has much enjoyed his visit to America. He was kindly received by the Saints everywhere, they certifying to his humility, spirituality, and clearness of ideas of the gospel. He is an honorable man, a good Latter Day Saint. He was first baptized by Elder Paita in 1871, and was again baptized by Elder Glaud Rodger in December, 1873, upon hearing of the Reorganization under Joseph, the son, and has remained a firm, faithful member of the church until this day. And when it became necessary to place the little "Evanelia" under the ownership of one of the membership of the church, the advice of the leading merchants of Papeete was sought concerning the person best qualified to bear faithfully the responsibility of ownership under the French laws. Their reply was that Metuaore could be safely trusted, as he had always proven himself an honorable man among them.

We were made very sad as I read and translated to him the minutes of their conference, and Bro. Peterson's letter. The sickness and deaths at that time must have caused a feeling of gloom and sadness to rest upon the few who were not thus afflicted. It must indeed have been a prevalent sickness when out of the gathering of eight hundred people a session of conference must needs adjourn for lack of attendants to transact business; and when in session, to have the room appear as a hospital, with the brethren too sick to hold their bandaged heads up, was indeed most sad and discouraging; and then to have to bury twenty-two of their number, was most surely a lamentable season for Bro. John and Sr. Lillie, as well as for the islanders, and their hearts could not have been much in accord with the joyfulness of the three thousand people present in house and yard to listen to an entertainment provided for them by the brethren and sisters of conference under such distressing circumstances. And perhaps almost as sad, if not worse, was the condition of the young Religians as reported by him, although I had not learned before that all the missionaries had deemed it unwise to baptize children, or that they were prohibited attendance at conferences.

We also learned by Bro. John's letter that all the names of those islanders appointed by the General Conference in America to the island mission were also presented by him to the conference in Papeete for appointment, but were all rejected but three, although their minutes show that six of them were appointed, and one of these afterwards released by reason of old age. Another one is now acting as Bishop's agent until Metuaore returns, and another one has accepted the appointment of the General Conference, there being no disability upon him. And of the others, Bro. John says: "Gladly would I see them in the field, for they are capable of doing much good." I suppose the General Conference felt the same way, but did not have the same opportunity of learning of their disabilities as he did, but whatever mistakes may have been made in this matter can readily be rectified without loss to the work here or there, we hope.

Metuaore visited the Saints of San Bernardino, Orange, San Diego, Los Angeles, San Benito, Santa Clara, Alameda, Sonoma, and Napa counties, and in the cities of Sacramento and San Francisco, as well as the Independence and Lamoni Stakes, and was much pleased with the friendship and fellowship of the Saints everywhere and with their brotherly kindness towards him, especially so while tarrying at Bro. E. L. Kelley's and at Bro. J. A. Anthony's. All the Saints were very kind to him.

I expect that President A. H. Smith and his secretary, Bro. J. W. Gilbert and wife, and Emma and I will leave here for Tahiti on September 11, on the steamer Australia.

June 26:—At ten a. m. the steamer Australia left for Papeete via the Marquesas, with Metuaore on board. All well. May peace attend him ever. In bonds,

J. F. BURTON.

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SAN FRANCISCO, Cal., Tiunu 24.

Na faaau parau a te "Vea o te feia mo'a," e te mau taeae, ete mau tuahine, iaorana outou i te aroha mau o to tatou Fatu ra o Ietu Metia, Amene.

Te faaite atu nei au i tou aroha ia outou i te mau amaa i taeahia e au, e tei ore i farerei i'au. A haere ai 'maua, o to tatou hoa here nei o Joseph F. Burton o tei au purupuru i'au na roto i te mau Amaa. I California nei e raverahi te mau e'a, e te mau moua, e te Mau peho i haere hia e maua mai te farerei haere hoi i te feia mo'a.

E te mau huru huero maa atoa o te fenua nei, e te mau tiare o tei ore roa hio hia e au i te mau fenua moana; te tupu nei hoi te manao e, o te Atua anea ra tei tauturu mai i teienei mau e'a mataro orehia i te haere e tei te atoa nei au i te here o te feia mo'a i teienei fenua rahi i Amerita nei.

E raverahi hoi te mau amaa i parau hia e maua i te Evanelia, tei te mau peho, e tei nia i te mau moua, te feia moa i te puhapa haerea. Ua manao hoi au e, e mea maitai roa te mau feia moa no te mau fenua moana i teienei fenua i Califonia nei, mai te mea e, i tia i te Atua i te na reira.

E au mau taeae here e, te tupu roa ino nei tou mauruuru rahi roa, i te mau mea maitatai i tupu rotopu i te feia mo'a, e riro te reira ei faaruperupe i te ohipa a te Atua, e anuu ai te Basilea o te Atua i mua, ia tia tatou i nia i te niu aueue ore, oia hoi, te Mesia.

Te ioprei a maua to tatou taeae here nei o Joseph F. Burtoni, e i 26 no Tiunu nei paha, maua e taa e atu ai i to maua nei mau tere, e mea poihere rahi roa oia iau i teienei tere.

E te faaite atu nei au, Ia vai 'a outou i roto i te aroha mau o to tatou Fatu ra O Iesu Mesia, te Tamaiti fanau tahi a te Atua, to tatou Ora, E ia tatou atoa nei te haamaitai a te Atua i teienei, e amuri noa'tu, Amene.

METUAORE.

SAN FRANCISCO, Cal., June 24.

To the Editor of the Saints' Herald and the Brothers and Sisters:—May you live in the true love of our Lord Jesus Christ, amen.

I hereby express my love to you all in the branches which I visited, as well as those whom I did not meet. As we traveled, our friend Joseph F. Burton was my guide to the branches.

In California we traveled in many roads, and on the mountains, and in the valleys, as we went meeting many of the Saints in our journeys. And such a variety of fruits for food, and the flowers also of this land, I never saw in the islands of the great deep; and there came to me the thought that God only could assist me in all these unaccustomed ways in all my goings to the beloved Saints of this great land of America.

In many branches we preached the gospel, in the valleys, and on the mountains, and in the dwelling places of the Saints in our travelings.

I think it would be a good thing if the Saints of the islands of the great deep were here in California, if God was willing that it should be so.

And O my beloved brothers, I have received very great pleasure indeed in all the good things (spiritually-translated) which have occurred amongst the Saints, and in that way will the work of God become flourishing and the kingdom of God move forward, when we stand upon the unshakable foundation—that is—Christ.

Our brother Joseph F. Burton and I are here now, but on the 26th of June, perhaps, we will separate after our journeyings.

He has administered to my necessities in these travels. And I now say, May you abide in the true love of our Lord Jesus Christ, the only begotten Son of God, our Savior, and we all in the blessing of God now and forevermore. Amen.

METUAORE.

Translated by J. F. Burton.

WASHTA, Iowa, June 28.

Editors Herald:—I arrived here the 15th inst., and found Elders J. M. Baker and N. V. Sheldon had district tent up and ready for operation; but the elements ruled otherwise, for a heavy rain prevented services till the following (Sunday) evening, when the writer presented an outline of the faith of the church to a fair-sized audience. Bro. Sheldon preached the next evening on faith, which was his first effort in a tent. Bro. Baker concluded to leave us with the tent while he would do work at Coalville and Mallard.

As we had no instrumental music and but little singing we advertised for a small folding organ, and soon found a fairly good one which we bought for five dollars. Now we need an organist. Evening services have been held without interruption, with from fair to good audiences till last night, when it seemed that we would be left alone. At the hour appointed for meeting I asked Bro. Sheldon if he would take a seat in the audience (?) and remain there while I occupied the hour, and with a strange, sober look he answered that he would. However, I suggested that we sing another hymn before opening the service, which we did, and to our surprise (?) in came a veteran of the Mexican and Civil wars, who took a seat and listened to the discourse attentively. It might be well to state that my audience was twice as large (in numbers of course) when I closed as it was when I began, and that the speaker enjoyed the hour.

Experience has taught me that great care should be taken in selecting places for a tent; for, as a rule, tent meetings are expensive luxuries.

We have made many friends to the cause of truth, and are not discouraged nor disheartened.

The gospel work is opening up nicely in the district, and we are rejoicing in the prospects. Some have been added by baptism; many both in and out of the church have been greatly blessed in calling for administration when sick.

I hope the Saints of the Galland's Grove district will cheer the hearts of the Bishop's agents in their branches, also the Bishop by being prompt in paying their tithes and offerings, not forgetting Graceland College. Address me at Deloit, Iowa.

Your colaborer,

C. J. HUNT.

NEWARK, W. Va., June 26.

Editor Herald:—I came here on the 22d inst. to fill an appointment, and also to meet "Disciple" Ira C. Moore in debate. He challenged me to meet him here, and of course it was expected that he would be already here and fortified. But he came not. Some say he will come, that he has been waiting for me to come and commence operations, then they could slip in on me, and so secure their game by stratagem; that if I knew they were coming I would take to my heels and depart in haste. I have never feared them. But there is some probability that Evangelist Ira remembers the siege of Roscoe and dreads the idea of hazarding his all in another struggle.

On the 30th of May I met the bold Bunner of Barber county fame, and on the same questions we discussed at Phillipi we again strove with each other "for the faith once for all delivered unto the Saints"; that is, I contended earnestly for the same faith given to the primitive church, while Bunner fought earnestly against it.

We were greeted by large crowds nightly, and a host of the young both of men and maidens, only surpassed in beauty and cheerfulness by the smiling flowers of May bedecking the hills and vales, the meadows, orchards, gardens, and groves along the banks of the placid old Annamoniah.

The people were in a state of expectation, for long beforehand the announcement was made that the learned A. A. Bunner, Evangelist, was coming to "ventilate" and vanquish the "Mormons" and all "Mormonism." Their most confident anticipations were soon gratified by the sudden appearance of Bunner in their midst.

The truth is triumphant in these parts. Many friends to our cause the result. Elders Campbell and McBride of the Utah church were there to hear the debate. Bunner would have made them his witnesses, but their reply was: "The Mormon creed; mind your own business."

They are quiet, gentlemanly, and humble. Visited us at our temporary home the second time. We took up our abode while there at the house of Bro. William Cooper, who, with his kind companion, made us at home and aided us financially, as did also his amiable and intelligent mother, who is nominally a Campbellite. His father also helped us like a brother. Bro. Thomas K. Ferrell came with a blessing for us, and we remember many kind acts by others whom we cannot name May the seed sown bear fruit ere long.

D. L. SHINN.

BROOKLYN, N. Y., June 28.

Editors Herald:—Since last writing to you, four more have been added to the church in this district by baptism, and we feel sure that the harvest is not over yet.

Bro. David A. Anderson and wife arrived on the 19th, and today they have, in company with Elder U. W. Greene and family, gone to commence tent work for the summer months. The prospects are bright and we are hopeful.

JOSEPH SQUIRE.

227 McDougal Street.

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SPRINGFIELD, Mo., June 23.

Editors Herald:—Bro. O. B. Thomas and the writer are holding meetings each night on the city square. There seems to be some interest, and we are in hopes of doing good. But I do not believe that street preaching will prove as successful as tent work. But one thing is sure, we are getting the gospel before many that would not even come out to hear us in the tent.

The people are very anxious to get reading matter, and if there are Saints who have old *Ensigns*, HERALDS, or *Glad Tidings*, we can use them; yes, all you send. Bro. Thomas baptized two noble souls, both adults, Tuesday. I think there are more to follow.

We are very well pleased with our missionary force this year. Bro. O. B. is an old war horse, and our little Baker and Davis are turning up new ground in the lead. Words of praise come from every place. May God bless our work, is my prayer. In bonds,

HENRY SPARLING.

1862 Springfield Avenue.

Mothers' Home Column.

EDITED BY FRANCES.

"The kiss of dawn is on the sea:
The early matin singers rise,
And send their songs up to the skies,
Reaching the heights where I would be.
My day is like the sea. Its face
Is tranquil as a gray toned lake—
Quiet, eventless, soft with grace.
I know ere night the storms may break,
Yet trustfully I sail away
Toward the east, to meet my day,
And leave the afterward with God."

A TALK WITH MOTHERS AND DAUGHTERS.

Dear Sisters:—Seeing the many failings in the rising generation, children seemingly not having affection for their mothers, I will try to suggest a few thoughts and perhaps it may do some one good or be the means of some girl having a mother's care a little longer. I do not think girls are always to blame for their seeming indifference, but think it is mostly the mother's fault in the first place.

There are mothers who will say, "I don't want to have my girls work as I did." That might be very true and reasonable, but if mothers saw a hard time when young, when will rest come in? I think it is every mother's duty to teach her daughters to be industrious, and this can be done at a very early age; they should feel it a pleasure to relieve mother of the cares and responsibilities of the work, and to feel if they would have a mother to counsel them they must help preserve her health; for constant care of a family and hard work will soon wear out even a stout, healthy woman. Many a daughter has looked back and said, "If I only had mother she would be more than all the world to me."

I was one of those weakly mothers and I had to teach my girls to work because I was not able to do it. And I do know if my children had not taken an interest in helping me I would not have been with them long enough to have raised them. I can say it is by their care and help I have lived to pass the sixtieth mile post; and they all have families of their own, yet they often come to my assistance. I often feel to thank God for his goodness and mercies, and many blessings.

Our children are given to us for a blessing, and we should try to raise them so they will be, and not let their minds be taken up with the frivolous things of life; rather teach them that there is a reality in life, and they should feel some responsibility resting on them.

Poverty is not very desirable, yet children who are raised honestly and do not have many leisures are often better children. It causes them to be more strongly attached to each other and they are better able to meet the stern realities of life if they are only taught that truth and honesty are the brightest gems of life. It is not the clothes we wear, but the principles we show in our lives and by living for others as well as ourselves. The first commandment given with promise is, "Children honor your father and mother, that your days may be long upon the land."

May we all strive to live such lives as becometh Saints. This is the desire of your sister,

R. M. BRADLEY.

DISOBEDIENCE AND ITS CAUSES.

This evening while about my work some thoughts suggested themselves to my mind. If we must become as little children we should place ourselves in a child's place as near as we can, and be obedient to our heavenly Father as we think a child ought to be to his parents. We think a child does very wrong if he goes contrary to his parent's wishes when the parent is doing the best he can for the child, but children are like us; sometimes they make mistakes.

I think children will do things that are not right sometimes when they don't mean to do them just to do wrong. They simply don't think anything about it being wrong until afterward.

I heard a mother say to her little boy, "Did you do so and so?"

The little fellow would look as though he expected to be punished but would be truthful and say, "Yes."

The next question would be, "Why did you do so?"

I presume the child did not know why he did so, and the only answer he gave was, "'Cause."

Some will think the child ought not have been punished because he told the truth, but I think the right kind of punishment is all right, when a child is punished for its own good. If our heavenly Father did not let us be punished, sometimes we would think we were all right.

We say we believe in the revelations of God to his church or people. Why don't we always obey them? A great many times the answer would be like the little boy's "'Cause."

"Let no unnecessary work be done on the Sabbath, and let thy food be prepared with singleness of heart." I well remember the words, "Let thy food be prepared with singleness of heart." One Sunday afternoon I thought I would eat some nuts. I got the nuts and those words came to me, "Let thy food be prepared with singleness of heart." But I believed it was my own thought that brought the words to my mind, so I ate some of the nuts. I thought there could be no harm in eating a few nuts. But after I had eaten them the thought came to me it was the Lord that suggeted those words, and I felt that it was, and that I had disobeyed him, and I felt that he was displeased with me; no earthly being knows how I suffered over it. I did not do that to be disobedient. Like a child, I don't know why I did it, but I was punished for it, and I thank my heavenly Father that I was. It was a lesson to me and I hope in the future to always be able to do the things that will be pleasing to God, and refrain from doing anything that will displease him.

May the Lord bless his people is the prayer of,

A SISTER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mary Wyatt, of Waterford, Ontario, asks the faith and prayers of the Prayer Union in behalf of Sister Mamie Johnson, of Buffalo, New York. Sister Johnson is a daughter of Sr. Wyatt and is seriously afflicted.

Sister Nannie E. Shuly, of Noble, Illinois, asks your faith and prayers in her behalf that it may please the Lord to restore her to health and bless her family with faith to obey the gospel.

Sr. B. A. Kelley, of Dennisport, Massachusetts, branch, asks the prayers of the Prayer Union and of the church, that if it be God's will, she may have the use of her arm restored and be relieved from other trouble.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

BENEFITS OF SUNDAY SCHOOL.

The Sunday school is an organization whose chief object is the instruction of the people of all ages and classes in the Holy Scriptures which, Timothy tells us, "being given by inspiration of God, are able to make us wise unto salvation," and are "profitable for instruction in righteousness." Is not the Sunday school, then, entitled to not only our serious consideration, but also our hearty support? If we employ our earnest, undivided efforts in the development and advancement of this good work, who can tell how boundless and inestimable may be the result in the minds of our fellow-beings?

THE SUNDAY SCHOOL RANKS

second only to the church in the extent of the good influences produced by its moral instruction; and to the church it is a highly valuable and indispensable help in spreading the gospel. Many of the young and thoughtless who cannot be induced to attend the church services are often attracted by the

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cheerful and home-like atmosphere of the Sunday school; and becoming interested in the lessons learned there, are finally led into the church.

Though the

SUNDAY SCHOOL IS BENEFICIAL

to the older ones, it is much more valuable to the young; for it is in youth that the greatest and most lasting impressions are made upon the mind, and the foundation of the character is principally laid. The early training of a child as surely determines his character as a man as does the wind determine the direction the reed shall bend. The truth of this fact was realized by wise King Solomon, who says, in one of his proverbs, "Train up a child in the way he should go, and when he is old he will not depart from it." How important is it, then, that the children should be instructed in this work while they are young, that their minds, naturally active and quick to grasp truths, should be supplied with the best moral food obtainable. And where, better than in the Sunday school, may suitable and nourishing food be found? The principles of the gospel of Christ are there simplified for the youthful mind and instilled in all their beauty and purity into the heart of the child, while the force of example is added to that of precept, making the impression more lasting. We are taught by Christ, for instance, to love our enemies and to pray for them which despitefully use us and persecute us, and the force of the lesson is intensified by the example of Christ himself, who while suffering untold agonies upon the cross uttered this beautiful petition in behalf of those who had thus persecuted him: "Father, forgive them, for they know not what they do." The child sees that Jesus, though the beloved Son of God, suffered, and was "tempted in all points" like as we are, yet without sin; and is led, from studying his life and works, to see the beauty of his character, and to strive to live a purer and better life, that he may receive the rewards promised to the faithful. He may also learn from the beautiful self-denying Spirit of our Master that there is something besides self and self-gratification to live for, and that

> The glory of our life
> Is not in what we know or what we do,
> But dwells forevermore in what we are.

He should be taught that the mere

STUDY OF THE SCRIPTURES

will do him no good unless he lives up to their teaching and moulds into his character the virtues exemplified in the life of Christ. His is a perfect model for the young who are seeking a pattern—a character in which every stone was so perfectly polished as to reflect the sunlight of God's mercy with a radiance that has lost none of its glory in all the ages past, but will continue to grow brighter until it bursts into the glory of his second coming. Then blessed will they be who have builded in the likeness of his glorious character.

If the Sunday school should be the means of

INCITING ONE PERSON

to strive to live a better life, it has not existed in vain, and its workers cannot count their labor lost. But let us remember that "Rome was not built in a day," and be not discouraged if we do not see the good results of our labors, for the seed sown in the youthful mind may lie dormant for years, giving no signs of life; but, as surely as good seeds are sown, so surely will they in some future time grow and blossom into everlasting beauty.

> "Let us then be up and doing
> With a heart for any fate;
> Still achieving, still pursuing,
> Learn to labor and to wait."

NELLIE STEELE.

For the district Sunday school convention at San Jose, California.

NORTHEASTERN MISSOURI.

Met at Higbee, June 7, at 10:15 a. m., Sr. Mary Rudkin, superintendent, in the chair, George A. Tryon secretary pro tem. Reports were read from Bevier, Higbee, Pollock, and Salt River schools. Superintendents' reports read from David L. Morgan and Robert Thrutchley. Treasurer's audited report: Balance last report, $9.57; receipts, $5.11; expenditures $1.64; balance June 6, $13.04. Librarian's report was read and adopted. A motion prevailed that we consider the action of the last convention, in regard to "all active Sunday school workers in the district, who may not be members of local schools, being considered as *ex officio* members of the conventions" as illegal and not binding on the district. A question was asked: Have superintendent and secretary of a local school the right to appoint delegates to district conventions, without the consent of the school over which they preside? Answer was: When superintendent has called a meeting and no one comes, the superintendent and secretary have the right to so do. But without call of superintendent, have not. A paper was read by Bro. George A. Tryon, subject, "Onward and Upward," followed by a talk from Bro. Walter W. Smith on the "Religio as an auxiliary to the church work." Bro. Earl Corthell also gave a talk on "Sunday school work." All were listened to with interest and were very instructive. At 7:30 p. m. a literary program was rendered to a large and interested audience. Sunday morning 9:30, Sunday school in charge of district superintendent. Convention adjourned to meet at Bevier, October 4.

CONVENTION NOTICES.

To the Saints of Oklahoma who are interested in the work of the Sunday School:—We wish to call your attention to the fact that the work of this department needs the united effort of all to make it accomplish the work designed. We have thought it advisable to have another convention in which we hope to do much practical work to advance its interests. All who are ready to work, we request and urge your coöperation in organizing and perfecting schools. The needs demand new schools in various places, and we earnestly solicit your aid and help in making them. Can you help? The convention will be August 20, at our reunion at Dover, Oklahoma. S. S. SMITH, Supt.

Conference Minutes.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference met at Clear Lake, Indiana, June 14–16; J. H. Lake in chair, G. A. Smith assistant; Francis Granger, secretary, O. H. Story assistant. Branch reports: Coldwater 124; Galien 125, absent from branch, 81; Hartford 47, absent from branch, 7; Clear Lake 176, absent from branch, 17; Knox 46, gain 1; Marcellus 13, loss 1. Elders reporting: W. D. Ellis baptized 3, W. E. Peak, E. H. Durand, S. Stroh, G. A. Smith; Priests F. Granger baptized 1, G. F. Weston. A committee consisting of Brn. Samuel Stroh, O. H. Story, and B. Corless were appointed to investigate work done by submissionary and district president at Grand Rapids. Recommended that this conference approve of it. Carried. Bishop's agent's report was read, audited, and found correct. Preaching by E. H. Durand, J. H. Lake, W. E. Peak, and G. A. Smith. The gift of tongues and interpretation was manifest through J. H. Lake, by which Floyd Smith was called to office of deacon, J. Emerich to office of elder, and Herman Smith to office of priest. Ordinations were provided for and J. Emerich was ordained by W. E. Peak and J. H. Lake, and Herman Smith by G. A. Smith and E. H. Durand, and Floyd Smith by J. H. Lake and W. E. Peak. Adjourned to meet with Coldwater branch at call of president.

NORTHERN WISCONSIN.

Convened at Valley Junction, June 1, 2, at 10:30 a. m.; T. W. Chatburn was chosen chairman, Elders Closson and Burr assistants, L. M. Shaver secretary. Reports were read from Elders A. V. Closson, C. H. Burr, A. L. Whiteaker, and W. Hutchinson; Priests S. E. Livingston, M. O. Shedd, A. J. Fisher, and W. Closson; Teacher M. A. Shedd. Branches reporting: Evergreen 95, Frankfort 129; no report from Reed branch. Bishop's agent, William Hutchinson, reported: On hand October 10, $11; received in tithing, $35; received of Bishop, $40; total, $86; on hand June 1, $12; district treasurer, M. O. Shedd, reported: In hand fifty cents; received at conference, October 7, $3.25; total, $3.75; paid to district secretary, 50 cents; on hand, $3.25. A petition from Armenia township, Juneau county, Wisconsin, was read, asking that a branch be organized at said place. The request was granted. Missionaries for Wisconsin T. W. Chatburn, W. P. Robinson, M. F. Gowell, and P. Muceus, missionary to Norway, were in attendance. Conference adjourned to meet with the Reed branch the first Saturday and Sunday before the full moon in October.

LITTLE SIOUX.

Convened at Mondamin, Iowa, June 8; J. A. Donaldson chosen to preside, G. M. Scott and H. N. Hansen to assist, J. F. Mintun and Annie Stuart secretaries. Reports from branches show a membership of 1,403, which includes 6 high priests, 2 seventies, 44 elders, 21 priests, 26 teachers, 18 deacons. A net gain of 2. Reports from five high priests, 2 seventies, 9 elders, 2 priests, 3 teachers, and 2 deacons, show 281 services attended, 255 sermons preached, 378 other services held, 101 sick administered to, 7 children blessed, 1 branch, 1 Religio, 1 Sunday school organized. Many not giving items. Spiritual condition of branches with the exception of Missouri Valley, reported improved. The Bishop's agent's report (as audited) accounted for receipts of $533.25 and expenditures of $523.25. In addition, $56.25 was received for tent fund. Tent committee was authorized to purchase, when necessary funds were in sight. Appointment of Charles Derry as district historian was ratified. C. L. Carstensen, on recommendation of Logan branch, was ordained elder, June 9, under hands of Charles Derry, H. N. Hansen. Request for ordination of John C. Woodruff was considered not properly presented. Elder S. H. McDonald was given a district mission. Bro. Samuel Wood was silenced. District president was instructed to notify Bro. Isaac Hogaboom that his ministerial services were not required in the district. A protest from members of the Missouri Valley branch was referred, on final action, to the district president with power to act. Sunday school and

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Religio each reported pleasant and profitable sessions. Sr. Lenna Strand's resignation as district clerk was accepted and thanks extended for faithful and efficient services rendered. James D. Stuart was appointed district clerk to fill vacancy. A. M. Fyrando's resignation as assistant district president was accepted with regrets expressed and a resolution of thanks extended for past services rendered. A. M. Fyrando tendered resignation as Bishop's agent. Resignation not accepted, but resolved to sustain him by our faith and prayers. Applications for tent labor were received from Sioux City, Sandy Point, Maple Landing, and Missouri Valley. District president and assistant were authorized to take charge of tent when purchased. Two days' meetings were provided for on July 20, 21, at Sandy Point, in charge of G. M. Scott. Same date at Persia, H. N. Hansen in charge. July 22, 23, at Bigler's Grove, Frank Seeley in charge. Appointment of H. N. Hansen, assistant missionary in charge, ratified. Preaching and prayer service were well attended and the Spirit was present in manifestation of power. Adjourned to meet at Moorhead, Iowa, August 24, 25, 10: 30 a. m.

IDAHO.

Convened at Malad City, June 8, at eleven a. m.; Elder S. D. Condit president, in the chair, A. J. Layland clerk. Appointment of Elder D. W. Wight as district historian was sustained. Elders S. D. Condit, C. Albertson, A. J. Layland, W. Richards, T. Jenkins, J. Thomas, and W. John, and Teacher Elias Richards reported. Bishop's agent reported: On hand last report, $10; received, $76; sent to the Bishop, $36; paid in district, $5; on hand, $45. Committee appointed at September conference to correct branch and district records, reported inability to harmonize the same with General Church records as yet, and were continued. It was resolved that Bro. S. D. Condit be authorized to sell the Idaho district tent for $50. Further resolved that he should send the money to the Presiding Bishop to be used for the church without interest, subject to call of the district. Elders S. D. Condit and William John were sustained as president and clerk of district, and Elder A. J. Layland was chosen vice president. Preaching during conference by Elders A. J. Layland, C. Albertson, and D. W. Wight. Sunday afternoon, two o'clock, funeral services of Elder Thomas Jenkins' son, in charge of Utah Mormon authorities; courtesy extended to us, allowing Elder D. W. Wight to occupy as one of the speakers. Adjourned to meet at the call of the district president.

ST. LOUIS.

Convened at St. Louis, Missouri, Saturday evening, June 22; Arthur Allen president, Fred A. Smith assistant, J. G. Smith clerk. Reports were read from Elders A. Allen baptized 11, F. A. Smith, A. White baptized 5, R. Archibald, C. J. Spurlock baptized 1, N. N. Cooke, J. Beaird; Priests H. Thomas, J. Banks, T. J. Elliott, G. F. Barraclough baptized 9; Teachers J. J. Billinsky and F. Wiley. Branch reports: St. Louis 406; 10 baptized, 1 received, gain of 2 not previously reported, and 2 died. Cheltenham 50. Whearso 71; 12 baptized. Nebo branch, Calhoun county, Illinois, petitioned, and by vote was received into the St. Louis district. Nebo branch reported 18 members, and that they have nearly completed the building of a meetinghouse twenty-two by forty feet, on a lot deeded by Mr. Swader to Bishop E. L. Kelley as trustee for the church, in the northern part of Calhoun county, Illinois. They owe $240 on the building. Reunion committee reported having chosen Normandy, St. Louis county, Missouri, as the place at which the district reunion will be held from August 9–18 inclusive. The reunion last year was held at the same place. Arthur Allen president, Fred A. Smith secretary, John E. Dawson treasurer, G. F. Barraclough and J. J. Billinsky, reunion committee. Bishop's agent's quarterly report, J. G. Smith, agent: Last report, March 23, 1901, balance tithing, $164.52; received during the quarter, $252; total, $416.52; paid out during quarter, $332; on hand June 22, 1901, $84.52. Report audited and found correct. Officers elected to serve in the district for the ensuing term of six months: Arthur Allen president, Fred A. Smith vice president, John G. Smith secretary, and Russell Archibald treasurer. The district conference by vote ratified the appointment of Samuel A. Burgess as local historian, he having been nominated by Elder Heman C. Smith to that office. Samuel A. Burgess nominated J. G. Smith as an assistant, which was approved by the conference. Sunday, June 23: Morning session, preaching by Elder Fred A. Smith; afternoon, prayer and testimony. Sydney Hawkins was ordained to the office of priest by Alfred White, R. Archibald, and H. Roberts. Evening, preaching by Elder Alfred White. Adjourned to meet in St. Louis, Missouri, September 21, 22, at eight p. m.

Miscellaneous Department.

MISSION APPOINTMENT.

Bro. Edmund C. Briggs, of the Twelve, will labor in the Eastern mission with Bro. W. H. Kelley, until further notice.

JOSEPH SMITH,
for Presidency.

June 15, 1901.

SCANDINAVIAN MISSION.

Having been appointed to labor in the Scandinavian mission and intending to leave home about the middle of July, I would like to have those who have friends or relatives over there, whom they would like to have me visit, to send me their addresses. My labor at first will first be in Norway, so would specially prefer addresses there. My address is Williams Bay, Wisconsin.

Yours in bonds,
P. MUCEUS.

APPOINTMENT OF LOCAL HISTORIANS.

Since our last published notice we have issued letters of appointment to the following persons, subject to the ratification of the conferences: C. J. Clark, 1923 Main street, Peoria, Illinois; for Kewanee district. W. A. McDowell, Williams Bay, Wisconsin; for Wisconsin. A. E. Mortimer, 103 Chesley avenue, London, Ontario; for Canadas. Wm. R. Armstrong, 10 Rye street, C. upon M., Manchester, England; for British Isles.

This last appointment subject to the ratification of the European mission conference.

In the published appointment of D. W. Wight, Montana was by mistake omitted from the territory assigned. It will be understood that Montana is included in his territory.

HEMAN C. SMITH, Historian.

LAMONI, Iowa, June 29, 1901.

PASTORAL.

To the Church and the Missionaries in the Kewanee District, Greeting:—As Bro. F. A. Russell has resigned his position as missionary in charge of the work in Kewanee district I have decided to appoint in his place Bro. J. Arthur Davies, but as Bro. Davies expects to be detained from the field soon for a few weeks I hereby request Bro. Russell to continue in charge until his return. It will be understood that when Bro. Davies returns to the field Bro. Russell will be permitted to turn the oversight of the work over to him. It is proper to say here that Bro. Russell's work has been satisfactory to me, and it is not on account of dissatisfaction on my part, or unwillingness upon his to serve the church and the Master that this step has been taken. His letter of resignation was written in a humble and commendable spirit, and I trust that God will continue to bless him in his work, and that he may continue to deserve, as in the past, the confidence of the church and his colaborers. We trust, too, that the blessing of God may be upon Bro. Davies and the work under his charge, and that all may labor together amicably and in peace.

Your brother and coworker for Christ,
HEMAN C. SMITH,
Missionary in Charge.

To the Saints in the Dominion of Canada, Greeting:—Having been appointed in charge of the misson for this conference year, I again address you briefly. The work lying before us calls for a united effort on the part of every member of the church in this vast field. No one looking over the immense success that has crowned our labors in the past year can fail to discern the hand of the Master, directing, controlling, sustaining, and giving prestige and victory to our common cause, his great latter-day message. Up, then, dear colaborers, till by voice, pen, and practical illustrations of the Christ life in our life work, we preach the gospel to the people scattered over this great dominion. I congratulate the missionary force and local ministry on the splendid work accomplished in new fields and old branches, and trust that the divine favor of the past will stimulate to prompt and careful action in the future.

The church authorities heard our call for help, and have given us more laborers for the field already white to harvest. This will, no doubt, result in a great increase numerically; but I would impress this fact, that the increase of missionaries means a greater demand upon the financial department. I trust that every member of the church in this great mission will remember his duty and pay into the storehouse, that the work be not hindered by our refusal to keep, or neglect to comply with, the law of the Lord.

After prayerful consideration, we have decided to request the missionaries to labor in the following fields: Elder R. C. Longhurst, high priest and president of the London district, will labor in the London district. Elder George Green, high priest and president of Chatham district, will labor in the Chatham district. Elder A. Leverton, high priest, will labor in Chatham district. Elder A. C. Barmore, seventy, and Priest A. Knisley will conduct tent work in the Chatham district. Elder T. A. Phillips will labor in Chatham district. Elder A. E. Mortimer, high priest, and Elders Walter Bennett and Joseph Blackmore will labor in Niagara Falls district. Elder John Shields, seventy, and Elders J. L. Mortimer and R. C. Russell will labor in the Sauble Falls district. Elders Samuel Tomlinson and George C. Tomlison will labor in the Manitulin Island district. Elder B. St. John, seventy, and Elder Geo. H. Henley will labor in the Cameron district. Elder R. B. Howlett, seventy, will labor in Toronto district. Elder Daniel MacGregor, and Priest Alex. McMullen will labor in British Columbia district. The brethren will remember the district lines as defined and please labor accordingly; also do not fail to promptly report, as per former instructions, the first day of July, October, January, and March.

Dear brethren, let us be frugal, diligent, and prudent. Remember our mission is to seek the lost, encourage the disconsolate, help the feeble, recall the scattered, and in our holy mission reflect Christ in us the hope of glory.

May sweet peace be with you all.

Your colaborer,
R. C. EVANS.

474 Adelaide St., LONDON, Ontario.

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CAMP-MEETINGS.

We take this means of notifying the Saints of Arkansas that the following meetings have been appointed and arranged for. In Ingleside branch, near Saltillo, Faulkner county, August 3 to 10. Bald Knob branch, Bald Knob, White county, August 14 to 25. Martin's Creek branch, near Martin's Creek, Sharp county, August 28 to September 8.

There are quite a number of scattered Saints in this state who have not the privilege of attending meetings, or meeting with those of like precious faith, therefore we have appointed these meetings for the especial purpose of furnishing an opportunity of meeting and spending a week in sweet communion. Brethren and sisters, you cannot afford to miss these meetings. It may be necessary for you to make some sacrifice in order that you may be able to attend. Do not hesitate to make it; the blessing you will receive will far exceed your sacrifice. Begin now to arrange to come to these meetings.

We extend a special invitation to the Saints of southern Missouri who are in reach, to attend the meeting at Martin's Creek.

In bonds, W. S. MACRAE.
JOSEPH WARD.

CONFERENCE NOTICES.

Kentucky and Tennessee will convene at Eagle Creek branch, Henry county, Tennessee, July 27, 28. All are cordially invited to come with the Spirit of the Master, that we may make the meeting a blessing and a success. P. B. Seaton, president; A. J. Myers, secretary.

Oklahoma will convene on the reunion grounds, Saturday, August 24. We hope to have a full and complete report of branches, as well as officials. Let us come with prayerful hearts to advance the Master's work.

GEO. MONTAGUE, Pres.

Central Nebraska will convene with Meadow Grove branch, Saturday, August 3, at ten a. m. Sunday school convention on the 2d at two p. m. Branch clerks and Sunday school secretaries, please see that reports fully correct reach their destination in due time. Let as many meet as can, and let us come together praying the Lord of the harvest for his Spirit to be with us.

LEVI GAMET, Pres.

Philadelphia will meet at Baldwin, Maryland, August 3. We desire reports from all officers in the district, and a full attendance; and may the love of God be with us. Geo. W. Robley, president, E. B. Hull, secretary.

NOTICES.

Having been chosen by Galland's Grove and Little Sioux districts to arrange a choral class for the coming annual reunion, to be held at Dow City, Iowa, commencing September 20, 1901, we have selected the following anthems from Winnowed Anthems No. 1: Nos. 9, 18, 43, 57, 71, 78, 97, 113, 119, 122, 137, 145, 166, 170, 177, 184. As it will be impossible in our scattered condition to meet for practice, we urge all who can and will assist with the music at coming reunion to practice the above numbers, and as soon as we meet at reunion we will have by-laws arranged and will ask all who will meet for practice and be present at each session (without reasonable excuse) to sign them, all necessary for good music. When we come together (if we work at home) will be unifying time, the great essential to good music. Now, dear brethren and sisters, let us fully realize the necessity of "doing our part." Let us go humbly trusting in God to aid us to sing with the Spirit and with the understanding also. May God's Holy Spirit inspire and thrill the hearts of all as it does the writer (S. B. K.) of this appeal. All who have not Winnowed Anthems No. 1 can obtain same by inclosing fifty cents for book and ten cents for postage to Hope Publishing Co., Chicago, Illinois. I have arranged price. We take this opportunity of kindly thanking Bigler's Grove band, for music rendered at last reunion, and take the liberty of asking them if possible to do likewise at coming reunion. Choral committee, S. B. Kibler, Woodbine; J. A. Pearsall, Dow City.

TEMPLE, Ohio, June 21.

Editors Herald:—Please insert in HERALD that Bro. E. L. Kelley and I will sail on the 20th of July, on the streamer "Saxinia" from Boston; will reach England in time to attend the British Isles mission conference, August 3, 4, and 5. Yours hastily,

GOMER T. GRIFFITHS.

PEORIA, Ill., June 24, 1901.

MR. JOS. SMITH, ESQ., Lamoni, Iowa.

Dear Bro:—Please state in HERALD that Bro. E. K. Evans and family are quarantined on account of one of his children having the small-pox. This will prevent getting out the next issue of the *Glad Tidings*. Please request elders, especially in Michigan and Indiana, to notify as many readers as possible.

Yours truly,
GLAD TIDINGS CO.
Per B. F. Ordway.

BORN.

WILLEY.—At New London, Iowa, to Bro. and Sr. Lawrence Willey, October 20, 1900, twin girls. June 2, 1901, at Burlington, Iowa, Elder A. H. Smith blessed Florence Grace, and Elder J. S. Roth blessed Frances Rachel.

STALL.—To Bro. and Sr. William Stall, at Fulton, Iowa, December 17, 1900, a daughter. She was blessed June 16, 1901, by J. S. Roth and John Heide. The child was named Estella Gertrude to the mother, as one of old, before it was born.

DIED.

TAYLOR.—Bro. Richard Marshal Taylor, son of Bro. John Taylor, was born September 22, 1855, in Yarmouth township, Elgin county, Canada. Was baptized October 22, 1871, by Bro. Joseph S. Snively; confirmed by Brn. John Shippy and J. S. Snively. Was married to Sr. Fanny Smart, June 26, 1874. Died March 11, 1901. About ten months before his death Bro. Taylor was taken very sick, and there appeared to be no hopes of his recovery; but he appealed unto the Lord to spare his life a little longer, that he might live more devoted to the Lord than he had in the past, and the Lord granted his request. Bro. Taylor went to northern Michigan in 1883 and lived there nine years. Not meeting with financial success, he returned to Canada about ten years ago. Since that time he has provided a little home and appeared to be getting in comfortable circumstances. However, some of the shadows of this life darkened his spirituality and caused him sometimes to neglect his duty as a Saint and Christian, but for all this, he loved the gospel and this great latter-day work, so it can be said truthfully, He died in the faith. He was also a member of the Foresters (*Canadian* order). Bro. Taylor was sociable, honest, and industrious, and was respected by all who knew him. He leaves a wife (who has been a good companion since they plighted hands at the altar), three daughters, and one son to mourn their loss, one daughter having passed on before. May God's protecting grace be over them. Funeral sermon was preached in the Methodist church, Bothwell, to a very large congregation of Saints, neighbors, and friends. The services were conducted by Elder A. Leverton, Elder St. John assisting.

COOPER.—At Ogden, Utah, June 14, 1901, Bro. Reginald Cooper. The deceased was the only son of Sr. Jane D. Cooper. He was born September 29, 1884; baptized by H. O. Smith, July 5, 1894. Testimony of the esteem in which he was held by the community was manifested by the large attendance at the funeral, the profuse floral offerings, and kindly attentions during his sickness. Sermon by Elder W. S. Pender; music rendered by Latter Day Saints' choir.

DOTY.—Bro. John H. Doty was born at Lake, Ohio, July 25, 1849; died at Baldwin, Iowa, June 20, 1901. He was baptized September 11, 1887, and has ever since been a devoted follower of his Master. He was truly a meek and lowly Saint. The funeral sermon was preached by J. S. Roth, assisted by John Heide, at his burial, June 23, in Hickory Grove, near Canton, Iowa, to an immense concourse of very attentive listeners who came from far and near to pay the last tribute of respect to one who was loved and respected by all who knew him.

NEEDHAM.—Nancy Ann (Petro) Needham was born in Franklin county, Ohio, January 8, 1820; died near Carson, Iowa, June 27, 1901. She was baptized by Elder Thomas Nutt at Wheeler's Grove, August 18, 1883. Was twice married, and to these unions were born six boys and six girls, eight of whom survive her. None knew her but to love her. Like a shock of corn fully ripe, she laid off the burdens of life with the assurance that she had fought the fight and finished her course. Funeral service from Saints' church, Carson, Iowa; sermon by Elder R. Wight.

COST OF SEEING THE PAN-AMERICAN.

Extravagant stories as to the cost of board and lodging in Buffalo have been going about the country and may have deterred some of our readers from planning to visit the Pan-American Exposition.

The only basis for these stories is the fact that a few of the larger and more fashionable hotels are asking, and getting, rates as high as eight to ten dollars a day, which certainly is enough to stagger a man of moderate means. But there are many respectable hotels and countless boarding houses and private homes where one may lodge comfortably for not to exceed one dollar a night, and meals can be procured both within and without the exposition grounds for prices little if any above the normal. We say this after careful investigation, and we have placed millers through our free Accommodation Bureau at rates which fully sustain our statement. Leaving out the cost of railroad fare and sleeping car berth, which varies with the distance, the day's list of expenses in Buffalo for one person may be set down as follows:

Lodging	$1 00
Three meals	1 50
Admisson to the grounds	50
Incidentals	50
Total for one day and night	$3 50

These figures are neither high nor low. They are moderate, and reliable. By a little effort eating-places can be found that will bring the item of meals considerably nearer one dollar. Under incidentals we include such expenditures as street car fare; one or more Midway admissions at ten to twenty-five cents each; light refreshments at five cents and upward, and so forth.—*From the Roller Mill.*

The whole island of New York was originally bought of the Indians for an equivalent of about twenty-five dollars. Today New York has a population of about 3,500,000, which is exceeded by only one other city—London. Its wealth is enormous; its annual expenditures are more than twice those of the Republic of Mexico, and almost one third as much as those of the German Empire with its population of 52,000,000. And it has become the financial centre of the world.—*July Ladies' Home Journal.*

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CHINESE IDEAS OF FUTURE PUNISHMENT.

Suddenly a prisoner appeared whose hat bore magisterial buttons. His shoes were covered with tape, and a string of beads rattled about his neck. This personage was official not only in his rich clothes, but in his firm, fearless manner of walking. Cow's Head threw the mighty man to the ground, and stripped him quickly enough. He started to kick, much to the amusement of Cow's Head, who asked if he were insane.

"Your impudence is big," screamed the official. "Do you know who I am? Are you trying to rob me?"

Cow's Head laughed softly.

"What do you take me for? I am a government official. All the people call me 'Your Majesty.' What law have I offended?"

Cow's Head replied:

"The trial court which convicted you said you offered bribes and sold justice freely—acts worse than robbery. The court commands me to give you eight hundred lashes. I will argue no longer. A bad official ought to be beaten harder than anybody else."

So stout and soft-fleshed was the magistrate that only a few blows caused him to yell like the Thunder God of heaven.

"I don't want to be an official any longer," he groaned. "I prefer to be known as a common robber, thereby getting less lashes."

At this the other prisoners roared with laughter.

Here, there, and everywhere the condemned were suspended five feet from the floor, some quiet, others moaning. To each was fastened a tag on which was written the nature of the offense, and the number of blows—from two hundred to a thousand—allotted. A man with a book in his hand was telling off prisoners in the order of their beating. Certain ones were led away to be changed into dogs, cats, and various beasts, others to be thrown into dungeons. On the wall behind the roll-call Officer Ding read:

"Those who do evil must suffer for the evil done."

Ding, wondering, said: "How many sinners there are, above and below!"

The messenger answered: "Within the four oceans, and among the eighteen provinces live many people, good and bad. The bad always mingle with the good. Officers of the upper world can punish only a small number of offenders; the majority live undisturbed. Crimes committed in the hearts of men cannot be dealt with on earth; therefore punishment down here influences both the wicked heart and the wicked body. Woe to all who cannot face the Justice of the Spirit! Those who sin only in their hearts go forever unpardoned. The tiger in the deep woods of the mountain may not have eaten man's flesh, but we know him to be a wild beast, just the same. The tiger's mouth may be undefiled, but in his heart is the desire for human flesh."

"Well said, well said," commented Ding.—*From "A Living Soul Visits Hell," in July Chautauquan.*

The essential disadvantages of religious journalism are akin to those attributed to amphibious animals in the school-boy's definition, "creatures that can't live on the land and die in the water." It is not really at home either in the church or in the world. In ecclesiastical circles it is seldom that the editor of a religious paper is thought of as exerting an influence equal to that of the occupant of a leading pulpit, or that his work receives such sympathy and coöperation as are given to a missionary society. On the other hand, a journal of this type, though duly entered in a press directory, differs as widely from an average newspaper in its aims, its methods, and its limitations as a ministers' social union from a club of literary Bohemians. To his clerical brethren the editor of a church paper seems scarcely more than a layman, while secular journalists regard him as very much of an amateur. The fact is that his task demands a rare combination of spiritual fervor and professional skill. He must be in close touch with the most significant religious forces of his time, and must also possess a high development of the journalistic instinct. It has been said that if St. Paul returned to the world today, he would become the editor of a religious paper. If so, he would find ample scope for exercising the tact by which he "became all things to all men," and would soon have a new set of perils to add to those which he enumerated in writing to the Corinthians.

To workers who need public applause to give a relish to their labors, and who cannot be content with any service which does not bring their own names into prominence and honor, religious journalism has few attractions to offer. After years of earnest effort, the religious editor, whatever place he may visit, will share the depressing experience of the editor of "The Eatanswill Independent" when he alighted wet and weary at Towcester. No enthusiastic crowds press forward to greet him; the church bells are silent; his very name elicits no responsive feeling in the torpid bosoms of the people. But, with all respect to Mr. Slurk, such a reception is not enough to curdle the ink in one's pen, if one's task is undertaken in a healthy spirit. It is true that a little encouragement now and then heartens and cheers; but the greatness of the work is itself a compensation for much that is disagreeable and depressing. When that is once understood, is it not as pleasant to labor in the shade as in the glare?—*Herbert W. Horwill, in the July Forum.*

WHY OUR TREES SHOULD BE SAVED.

It is almost impossible to bring home to the average man the economic importance of this great national resource. The loss to the country by forest fires, largely preventable, has been estimatated at $50,000,000 every year. In regions where wood and water are abundant the tendency is to take them for granted and forget all about them. But without cheap lumber our industrial development would have been seriously retarded. And agriculture demands water. All through great parts of the west the people are coming to see that on forestry and irrigation together depends their future prosperity. Vice President Roosevelt has called this the greatest internal question of the day.—*Gifford Pinchot in The World's Work.*

The high place milk once held on the dietary list seems to be undermined. We know now that it is too heavy for the stomach when other food is taken; that unless it is sipped it forms a mass that is not easy to be digested; that when taken on an empty stomach bread or crackers should be broken into it to avoid the formation of curd-like matter: but with the addition of lime-water it may be used with impunity. Brought to the scalding point it is most nourishing. Care should be taken that it does not boil, for boiled milk is not to be used except for special needs. Prepared as kumiss milk it is most valuable, but by those to whom it is unpleasant buttermilk is substituted.—*Mary Graham, in the July Woman's Home Companion.*

"WHAT SHALL WE EAT."

Every day the same old question, What shall we eat for breakfast, for luncheon, for dinner? assails with monotonous regularity the patient housewife who seeks to provide good living for the family in agreeable variety at a moderate cost. There is a daily department in the Chicago *Record-Herald*, which is intended to answer this question satisfactorily every day in the year. It is entitled "Meals for a Day," and provides menus for the three meals every day, with the necessary receipts. These menus and receipes are carefully selected by the *Record-Herald's* household editor, and cash prizes are awarded to the best that are received. Housewives everywhere are invited to participate in the competition. For full particulars, see the "Meals for a Day" department in the Chicago *Record-Herald.*

A curious-looking piece of machinery is the new inspection engine turned out for the Chicago, Burlington & Quincy railroad. It is a combination of a locomotive and passenger car, the car being set on and around the engine boiler, so that from the windows at sides and front the roadbed can be inspected by the railroad officials to the greatest advantage. It might appear such near proximity to the boiler would mean uncomfortable warmth, but this is avoided by an extra thickness of "plastic lagging," as it is called, a non-conductor of heat, in connection with an air chamber between this and the floor of the car. The machine is lighted with electricity, even to an electric headlight, and ten lights distributed under the engine to afford light when oiling. It will be used constantly on all inspection trips.

The Arena for July opens the twenty-sixth volume of that "twentieth century review of vital thought." It contains many up-to-date articles from the pens of distinguished writers, the leading place being given to the initial paper of Prof. Frank Parsons's series on "Great Movements of the Nineteenth Century." It is entitled "The Sweep of the Century and its Meaning," and is a striking epitome of the achievements of the last hundred years. What shall probably be accomplished in the new science of geology during the present century is fascinatingly set forth by C. R. Keyes, Ph. D. Miss Kellor's sixth article on "The Criminal Negro" is devoted to psychological tests of females. Editor McLean announces a symposium on "The Curse of Inebriety" for the August number.

ADDRESSES.

J. F. Mintun, Magnolia, Iowa. Mission address, Glenwood, Iowa.

A. C. Barmore, Box 20, Ridgetown, Ontario.

John B. Roush, 2942 California St., Denver, Colorado.

George A. Smith, Fremont, Indiana, submissionary in charge of Indiana.

Gomer R. Wells, Bozeman, Montana, till July 20, after that G. P. O., Sydney, Australia.

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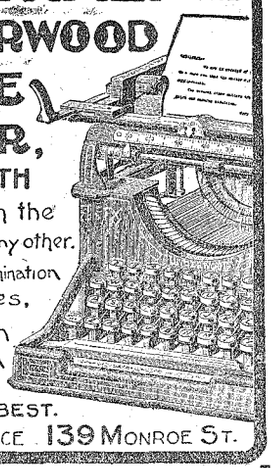

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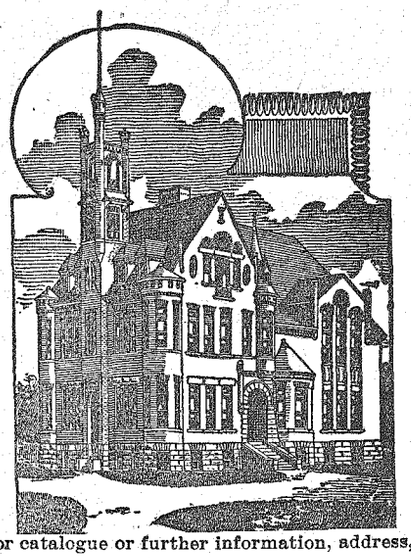

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 10, 1901.

COMFORT IN THE WORD.

There is such a harmony in the word of God found in the New Testament, and such an agreement between the prophetic declarations of the Old Testament referring to the Christ and the account given of his coming, his life, and his doctrine, that one is led to wonder if it is not the direct result of the prescience of God which has been brought to bear on the affairs of earth.

An instance of this may be found by examining the following passages:

He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth.—Acts 8: 32, 33.

The inquiry of the eunuch was, To whom this language of the prophet should be applied?

There is no mistaking the reply:

Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.—Acts 8: 35.

See also St. Mark 15: 28:

And the Scripture was fulfilled, which saith, and he was numbered with the transgressors.

By turning back to Isaiah 53: 12, it is seen as the prophet gave it.

Following the 15th of Mark to its end it is discovered that the body of Jesus was not buried among the poor, or the strangers in the potter's field, but found a resting place in a tomb hewn out of rock, which clearly indicates the fulfillment of the 9th verse of Isaiah 53:

And he made his grave with the wicked, and with the rich in his death.

When arraigned before Caiaphas, and accusation was made against him, he opened not his mouth but was silent,

as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth,

thus fulfilling another part of the prophet's words.

At the time of the agony in the garden, when sleep had overcome those who were to watch with him or till he returned to them, he faced the high priest, who, questioning, said:

Answerest thou nothing? What is it which these witness against thee? But he held his peace, and answered nothing.—Mark 14: 60, 61.

Again, in the supreme hour of the trial before Pilate, when asked by this ruler of the Romans:

Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

But when the chief priests

accused him of many things; . . . he answered nothing.—Mark 15: 2, 3.

So, Pilate assuming the inquisitive said:

Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing.—Verses 4, 5.

When asked a question which involved his identity he freely replied; but he did not choose to reply to the calumnious charges of his persecutors. He left his vindication to the predictions of the prophets and his works in the mission assigned him.

The fulfillment of the prediction found in the saying, "In his humiliation his judgment was taken away," is acknowledged by Jesus himself in John 12: 47.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world but to save the world.

This acknowledgement of Jesus that the task of then judging the world had not been assigned to him, will enable one to see more clearly the office work of the Holy Spirit as elsewhere stated:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because he seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 15–17.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—John 16: 8.

The presence of the "Spirit of Truth" was to be and now is a reproof to the world of sin, a rebuke to the folly, a reminder of the duty to God and man; and it is well for man to know that Jesus was not sent to assume to do the office work of the Spirit, or to set that Spirit aside. What a condescension! What a tower of strength in humility! What a guarantee of love and mercy to man this teaches!

Peter writing of Jesus recognized the fulfillment of the prophecies, and states his conclusion in his second chapter of his first letter, where in regard to Jesus he wrote:

Who his own self bare our sins in his own body on the tree, that we, being dead to our sins, should live unto righteousness: by whose stripes ye were healed.

The prophet wrote:

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.—Isaiah 53: 4, 5.

If a man is fond of tracing these things, he can find much food for thought in these correspondencies of prophecy and fulfillment; and comfort of spirit as well.

BRO. JOHN J. CORNISH began a debate with Elder R. B. Brown, of the Disciple faith, at Shabbona, Michigan, on the evening of July 1, on the following propositions:

Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints, of which J. J. Cornish is a member, is in harmony with the teaching of the New Testament in doctrine and practice. J. J. Cornish affirms, R. B. Brown denies.

Resolved, That the Bible contains all of God's revealed will to man for the past, present, or future; also contains all things needful for man's salvation, and the Book of Mormon is a fraud and a delusion, and the translation of the Bible by Joseph Smith must go with it. R. B. Brown affirms, J. J. Cornish denies.

There are to be four meetings on each proposition.

We presume by the time this reaches our readers the debate will have been closed; with what result remains to be learned.

CORRECTIONS.

GUERNSEY, Cal., June 20.

Bro. Joseph Smith:—Please correct the following errors in "Zion and her law," as published in HERALD for May 29, 1901:

On page 436, first column, in the letter of Joseph Smith to Bishop Partridge, as quoted by me, what appears therein as the second paragraph is *no part* of the letter, but is a note found at the bottom of the page of tract on tithing from which I quoted, given as the opinion of the writer of said tract, and should have so appeared in the HERALD.

On same page, second column, seventeenth line from the top, there should have been a punctuation mark, a period, between the words *given* and *children*. And in same column, nineteenth line from the top, the words *and who* should have been left out between the words *consecration* and *have*.

On page 438, first column, thirty-second line from bottom, instead of a period after

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the word *sure* it should be placed after the word *land* in the line below.

On page 439 second column, thirtieth line from bottom, it should read "*Lo* the Saints," etc., instead of "*Do* the Saints," etc.

Your brother,
JOSEPH FLORY.

THE *Millennial Star*, Liverpool, England, in its issue for June 13 last, says this:

LIKES THE "UTAH MORMONS."—We note from THE SAINTS' HERALD, the official organ of the Reorganized Church of Jesus Christ of Latter Day Saints, that Mr. W. S. Pender, a representative of that body, highly appreciates the courtesies extended him in Salt Lake City, in being permitted to deliver lectures in the ward meeting houses. Mr. Pender says the more acquaintance he has with the Latter Day Saints there, the better he likes them, and manifests the proper spirit when he states that he prefers working with the people and enjoying their friendship to working against them and incurring their enmity.

EXTRACTS FROM LETTERS.

Bro. John B. Roush writes from Denver, Colorado, July 3:

Our church work is moving quite nicely in this mission. During the quarter ending July first, eighteen baptisms are reported to me in the mission. This I consider a good record for this field. We are expecting Bro. Joseph Luff to be with us for a short time in the near future. The work in this city seems to lag a little in the intense heat; but we do not feel discouraged, and hope to see the religious fervor of our people here increase when the weather cools a little.

Bro. S. G. Cunningham wrote from Mountainville, Maine, June 20:

All is going nice this way. I have baptized fourteen in the last two months. The Lord is truly with us. We expect to water more soon.

EDITORIAL ITEMS.

Bro. N. C. Enge is actively at work in the Norway mission, and has succeeded in getting space in one of the papers there, in which he gave some of the historical facts of the growth of the church and the apostasy under Brigham Young.

Patriarch A. H. Smith and his secretary left the first part of this week for California, where they will sojourn for some time prior to their departure for the Society Islands and Australia. They will sail sometime about the first of September.

On Monday evening of this week Bishop E. L. Kelley departed for the east, going by the way of Kirtland, his objective point being Boston, from where he will sail in company with Bro. G. T. Griffiths for England. They expect to leave Boston on July 20. Sr. Kelley accompanied her husband.

The Editor in Chief of the HERALD left yesterday for California, going by way of Independence, where he expected to stop for a few days. His first California point will be San Bernardino. He expects also to reach Los Angeles and Oakland before returning. He will return in time to attend the Dow City reunion, which will be held about September 20.

The Riverton, Iowa, *Independent* speaks quite highly of the work of Brn. Mintun and Fry at that place. We are always glad to hear the brethren well spoken of.

GRACELAND COLLEGE NOTES.

The catalogues for Graceland have been issued, and are now being sent out. Friends of the college should send for some and place them where they will do good for the college. Inquiries for information concerning the work of Graceland will receive attention if addressed to the secretary, I. W. Allender, Lamoni, Iowa. Let us give our college better support this year than ever before. It is *our* school, and it is our duty to support it. Let us make it one of the best.

RADCLIFF, Iowa.

Bro. Joseph Smith:—I send you a small gift. I feel to help if it is only a small amount. It is for the college. ODIN JACOBS.

[This letter was accompanied by a $10.00 bill. And when it is known that Bro. Jacobs is now an old man (eighty-two years next fall), who says that he feels the need now of what the college can do for our young men and young women, it is pretty safe to say that his example is worthy of being repeated by others. Eighty-two years of life spent under the disability of a lack of education makes the impression upon Bro. Jacobs that the college should be sustained.—ED.]

BEDISON, Mo., June 29.

Bro. E. L. Kelley:—Inclosed find draft for $85 from the Saints of the Bedison branch, Nodaway, Missouri, district, to be used for the benefit of Graceland College. We belong to the "one thousand" who could so easily free our college from debt, and as we have heard no call for the money, we send it any way. We look at the matter in this light; that, since we have built such house no one should say that the debt ought not to be paid, and that *at once*. We were not in the church when the vote was taken for the establishment of a college, but if such a question were now pending we would vote *for* it, if it were possible. The Saints of this district belong to the many toiling, laboring poor of the church, but they are in full sympathy with the college, and they will still try to do their part toward helping out the work that will put our boys and girls, our young men and women, on an equal footing with the rest of the world in the arts and sciences. This is the only way by which we can properly fit our young men to meet the intellectual giants of the world with any degree of fairness. The saying of Dr. Hillis, of Plymouth Church, Brooklyn, "The pew of today is wiser than the pulpit of yesterday," seems very true in a certain sense.

We feel that the preaching that might, thirty years ago, have attracted the admiration of the masses, would not now command their attention. If we wish to keep in hailing distance of the world we must try in some degree to keep pace with them.

Now, Saints of this district, and of the whole church, how can we say that we want to do all we can for this work and yet we cannot spare a few dollars for this cause that is doing, and will do, so much for our children. We hope that there will be a hearty *amen* all along the line, to show that we want, at least, to do the thing that the Lord has said should be done.

With best wishes and prayer for the emancipation of Graceland and the redemption of Zion, Your brother,
E. S. FANNON.

Elder R. C. Evans writes encouragingly of the work in the London, Canada, district. Of the college work he says:

You need not look for many large subscriptions from Canada but hundreds of small ones.

This is right; let us have that general and united help that has been rendered by the Canada Saints in the past, and we shall be content and the Lord's will done as manifest in the late revelation.

We are looking for a report of some Bishop's agent that will contain the name of every brother and sister in the district with a contribution to college debt. Who will it be?

Bro. S. Penfold, of Santa Ana, California, forwards thirty dollars from Bro. George W. Sparks, of Anaheim, California, for college and memorial funds with the encouragement from Bro. Sparks that if he lives and the college debt is not paid sooner he will send some more next year. With men of faith and devotion to the cause of Christ like this it is only a question of time when the work will be accomplished. Elder Sparks is a veteran of great age and experience in the work. The Lord remember the workers!

Bro. A. J. Moore, of the Northeastern Texas district, sends in a fine list of donors for Graceland College. We are glad of this move on the part of the Texas Saints. They are not content to wait to be helped along in the work but move to the help of themselves and others. He says:

Those who have contributed did so cheerfully.

Elbert A. Smith is in with $214.75 from the San Bernardino Saints. This is not only in time but shows that the San Bernardino Saints heed the expressed wish of the Master—"pay the college debt."

Elder Thomas Taylor, of England, reports his interest in carrying out the instruction touching the college debt. Bro. Taylor is an aged veteran in the cause of the Master and will do all he can to fulfill his will.

Elder C. A. Butterworth reports conditions more hopeful in Australia and expresses satisfaction with the work of General Conference in providing for that field.

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Original Articles.

GEOLOGY AND THE DELUGE.

In SAINTS' HERALD of June 12 I find a selected article under the above caption, giving account of remarkable discoveries which show that the Noachian flood is a scientific possibility. The several speculations as to when that flood transpired take nothing away from the evidences adduced in favor of the actual occurrence; neither do the forced meanings endeavored to be placed upon the wording of the scriptural account, "All the mountains and high hills under the whole heavens" being covered, take away any of the force of its language, as we shall endeavor to show.

One of the objects I have in this writing is to produce other evidence which to my mind is calculated still further to bolster up the truth of the record as given in the word of God, as made known to us, not only in the Mosaic record as found in the King James' Translation, but a still more extended account of the conditions leading up to it in the Inspired Translation of the Scriptures given to us of God through his modern prophet, Joseph Smith, the Seer of Palmyra:

In the six hundredth year of Noah's life, in the second month, and the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the waters prevailed exceedingly upon the face of the earth, and all the high hills under the heavens were covered. Fifteen cubits and upward did the waters prevail, and the mountains were covered.—Gen. 8: 36-41.

The evidence I wish now to present makes no mention of the flood, and the possibilities are that the thought never passed the mind, they being fully absorbed in the work they were engaged in. In the issue for January, 1901, of the *Patent Record*, published in Washington, District of Columbia, is an article entitled, "The bottom of the sea," and is represented as "An authorized account of the researches of Sir John Murray in the science of Oceanography."

In the year 1872 the "Challenger" sailed from Sheerness in England, without a cargo, and without a destination. She was a man-o'-war, a square-rigged three-master, commanded by officers of the Royal Navy, and having on board some of the most eminent scientists of Great Britain. For nearly four years she sailed the seas of both hemispheres, from the Arctic to the Antarctic, infrequently touching land, and yet constantly accumulating her strange cargo. She dragged the ocean with nets, not only for the ordinary fish of the sea, but for the myriad forms of lesser life which feed in its vast blue meadows; she let down dredges and sounding plummets into the deep, mysterious valleys of the sea bottom; she explored all but limitless plains, desert with black darkness, and cold, and never broken silence. . . . She discovered submarine rivers, some of them flowing outward from the land and rising like a fountain from the ocean bottom; she learned of new and mighty ocean currents, not the surface currents known to navigators, but those which creep along the sea bottom, a foot in a century, perhaps, carrying life-giving oxygen to the creatures of the deep sea; she located stupendous mountain ranges and volcanoes, with precipices and declivities so awful that it is well, perhaps, that they are hidden forever from the eye of man. It is not often that a ship sails away for a brief four years and brings back a new science; but that was the accomplishment of the "Challenger," and the science thus founded is now known as Oceanography.

It was not until 1895 that the final volume of the great report of the expedition was published. I have been thus explicit in order to show the source from whence the following conclusion sprang, which caught my particular attention, and which may possibly be worthy of the space occupied. It appears that the time was when the Jack Tars of the "fo'c'stle" used to be divided upon the question whether their mates who died and were cast overboard in midocean ever reached the bottom or not; and a deputation of tars was once sent to Sir John Murray to ask, What had become of Jim? one of their mates. "Anything that will sink in a glass of waters," says Sir John, "will practically sink to the bottom of the deepest sea." And now comes the quotation which struck my mind so forcibly as a solution of the quotation, "The same day were all the fountains of the great deep broken up."

Murray points out that water is one of the most incomprehensible of substances. "Water can be compressed only one twenty thousandths of its bulk." That although the pressure may be enormous at the ocean bottom, the water is only a little more dense than at the surface; and yet the compression is sufficient so that if it were suddenly released, say by the suspension of the *attraction of gravitation*, and all the water over all the globe should expand until it was of the same density as the surface water, the oceans would instantly rise some 500 feet, covering practically all the inhabited land in the world.

"And the fountains of the great deep were broken up." This in conjunction with, "And the windows of heaven were opened," our heaven or firmament, Mars, Jupiter, Venus, Saturn, and all the planetary system existing under the influence of *our sun*, each supplying their quota of the aquatic fluid, would be abundantly sufficient to bring about a fulfillment of the effects produced as recorded in the sacred writings; and the earth's baptism be effectually performed. The revelations of God inform us that the earth has filled the law of her creation.

There is another feature in this which I desire to prove before concluding. In the HERALD article, the writer objects to the account given in the Bible, and states:

"All the mountains and hills under the whole heavens," means all those within the horizon of the writer's vision, or within reach of his knowledge. When we say, Everybody knows it; or, The whole country turned out to see him; we have no difficulty in explaining that these phrases though absolutely general in their form, are yet much restricted in their meaning. The Biblical account of the flood does not imply, as many seem to assume, that the waters of the earth increased to such a degree that it swelled the circumference of the globe to the extent of the tops of the highest mountains. Nor is it necessary except for the purpose of effecting the destruction of the human race, to suppose that the flood was, in the strict sense of the word, universal. We may well believe that the end in view, namely, the destruction of the human race with the exception of Noah and his family, was accomplished without the destruction of all forms of animal life, whose existence was unconnected with the general moral reasons for the flood.

Who wrote the book of Genesis, as recorded in the King James Translation? I am answered, Moses. Now please tell me, What was the source from whence Moses gathered his information? That translation does not inform us. The Inspired Translation of the Bible, heretofore mentioned in this article, informs us in the following language:

And it came to pass, that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this heaven and this earth; write the words which I speak. I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things.—Gen. 1: 1, 2, I. T.

Here, then, we discover that God himself was the source from whence Moses derived his information. If, then, Moses received the history of the first ages, including the history of the days of Noah and the flood, can it be possible that the Lord misrepresented facts when he said unto Noah:

And behold, I, even I will bring in a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that liveth on the earth shall die. For yet seven days, and I will cause it to rain upon the earth forty days, and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And it came to pass, after seven days, that the waters of the flood were upon the earth. And the waters prevailed exceedingly upon the face of the earth, and all the high hills, under the whole heavens were covered. Fifteen cubits and upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the face of the earth, both of fowl and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils the Lord had breathed the breath of life, of all that were on the dry land, died. And Noah only remained, and they that were with him in the ark.—Gen. 8: 22, 32, 36, 41-45, I. T.

Did the Lord misrepresent facts on purpose to deceive not only Moses but all who might read the account, all down through the ages? I opine not; I read that God is truth, and this is the record of that affair, as far as it concerns us upon this question. And this man Moses gives us his views as to the truthful character of God who dictated to him this record as he wrote it,

Ascribe ye greatness unto our God. He is the Rock, his work is perfect, for all his ways are judgment, a God of truth and with-

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out iniquity, just and right is he.—Deut. 32: 3, 4, I. T.

Also the testimony of another who had been highly favored of God:

I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust. . . . His truth shall be thy shield and buckler.—Ps. 91: 2, 4, I. T.

His ways and thoughts are not as man's. He declares,

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. —Isa. 55: 8, 9, I. T.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? —Rom. 11: 33, 34, I. T.

For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in man.—1 Cor. 3: 19–21, I. T.

The prophet of God looking down into the latter day, when the wisdom of man should be weighed in the balance, declares:

The wisdom of their wise and learned shall perish, and the understanding of the prudent shall be hid. And woe unto them that seek deep to hide their counsel from the Lord. And their works are in the dark; and they say, Who seeth us and who knoweth us? And they also shall say, Surely, your turning of things upside down shall be esteemed as the potter's clay. But behold, I will show unto them, saith the Lord of hosts, that I know all their works. For, shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?—Isa. 29: 26–28, I. T.

The prophet obtained a fine view of the cast of mind of the scientists of the present day. They have worked themselves up upon their line of thought to that stage that they believe so far as the history we possess purporting to be the word of God, the actual creator of this world and its surroundings by the word of his power, when he gave the history of his work to Moses, he deliberately gave it in such a way that mankind would be deceived as to its truth, because forsooth, it does not meet their preconceived ideas, either as to the creation of the earth, or of man; of the former the mass of them would have us believe that what they please to term nature's god is the one who did it, and so far as the creation of man is concerned, he sprang from a tadpole or some other low down germ, and nature developed him during the millions of years, since that germ started upon its course. The trouble is with scientists, they give out to the world that they believe nothing until it is proved; and upon questions like the ones we are now investigating, in which God the great creator is interested, they have never yet been able to get down to the root of the matter, and never will, independently of revelation direct from God the Father, the great creator of all things both in heaven and in earth. Upon this question of faith or belief I quote the words of a prophet of God by the name of Alma, whose teachings are recorded in that much despised book, the Book of Mormon. He says:

There are many who do say, if thou wilt show unto us a sign from heaven, then we shall know of a surety, then we will believe. Now I ask, is this faith? Behold, I say unto you, Nay, for if a man knoweth a thing, he has no cause to believe, for he knoweth it. Now as I said concerning faith: faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen.

The author of the HERALD article makes this statement:

It is not necessary to suppose that the date of the flood is correctly given in the margin of the Bible. That date is based on a particular interpretation of genealogical tables which is by no means generally accepted, even by the most conservative critics. On the contrary so learned and conservative a Hebrew scholar as the late Professor William Henry Green, of Princeton, maintains that back of Abraham there are no certain data for chronological calculations; so that any objections to the flood, based on evidence of the great antiquity of man may be set aside as irrelevant.

Of course that is science. Upon the other hand we have a genealogical account of the descendants of Adam, the first of the generations given upon this earth, down to the days of Abraham, giving the time of their birth, and the date of their death. And this given by God to Moses that he might write it for our edification and learning. Here lies the trouble; this table of the births and deaths of those ancient fathers, God is the authority; and it strikes deeply at the root of science which is made up of the wisdom of man, which God has said is foolishness with him, and shall perish. The author upon whose record the article I have referred to in the *Patent Record* does not mention Noah's flood, but gives us his conclusions based upon practical experience and actual observation, that "by the suspension of the attraction of gravitation, and all the water over all the globe should expand until it was of the same density as the surface water, the oceans would instantly rise some 500 feet, covering practically all the inhabited land in the world;" this in connection with that which came down, when the heavens were opened, would produce quite a body of water, sufficient to cover what was *then* considered high hills, and what was *then* designated by God in his account given to Moses as mountains.

Here I am going to make an assertion; and it is, I believe, backed by the word received of God, science and scientists to the contrary notwithstanding. And I pray that none of my brethren or sisters may entertain the thought of apostasy, in the least degree in consequence. It is this: I do not believe that before the flood, and not even until after the high hills and mountains, so called, then existing, had been submerged beneath the waters, that such warts upon the face of the earth as the Cordilleras, Himalayas, Alps, and other mountain ranges of like character had an existence. And now for a few evidences sufficient in my mind to establish the idea. I read:

I am the Beginning and the End; the Almighty God. By mine Only Begotten I created these things. Yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void.—Gen. 1: 2–4, I. T.

"In the beginning;" this has no reference to God; for we read that he is without beginning of days or end of years. But it has reference entirely to the beginning of his work, in the creation of this earth and its heaven or firmament; gathering together the materials of which they were to be composed; and when they were thus gathered, the earth was without form and void.

Here I will throw a crumb of consolation to the scientist, for no time is specified in regard to this part of the work, but let him remember that in the condition here stated, there was no man, beast, fish, or reptile; the earth was void. God then began to set the earth and its firmament in order, created its light, and separated the light from the darkness, established the firmament, and divided the waters, gathered the waters which remained to the earth into one place, and caused the dry land to appear, placed the lights in the firmament to give light by day and night, created the fowls of the air, and the fishes of the sea, created the beasts of the earth, and creeping things, and the cattle, everything according to his kind, and last of all he created man in his own image, and gave him dominion over the whole. And upon an examination of what he had done, he pronounced it all very good. All this part of the work was completed in six days, and upon the seventh day he rested from all his labors. Now whether these seven days were our common days of twenty-four hours, or whether each of these days comprised a thousand years, as gathered from a scriptural expression, "One day is as a thousand years, and a thousand years as one day with the Lord;" is immaterial to me, for the time being. We will find out all about it by and by. It suffices me at the present to know that he through his Son only had to speak, and Lazarus and others were brought back to life; by his word the blind received their sight, the deaf heard, the lame were made to walk, lepers cleansed, and devils quaked and obeyed. And God

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the great Creator had full confidence in himself, so that we read, "By faith the worlds were made, by the word of God." Since that time, however, in consequence of sin, things have become somewhat entangled; the sea is no more in one place, the land of the earth has become split up into fragments, the status of mankind has become terribly diversified, the spirit of hatred and jealousy fills the hearts of man and beast, to that extent that the weakest are forced to the wall, and become the prey of the stronger. But thanks be to God, he has promised it shall not be always so, but has given the assurance that the times of the restitution, or, *restoration of all things* to their proper order, is near at hand, and Jesus will again be revealed from the heavens, this time in power and great glory; when peace and good will among men will flow as a river, and nothing hurt nor destroy in all his holy mountain.

And his voice shall be heard among all people . . . as the voice of a great thunder, which shall *break down the mountains*, and the valleys shall not *be found;* he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.—D. C. 108:5.

Which division took place in the days of Peleg, the fifth in descent from Noah, and was born 101 years after the flood, and was 239 years old when he died. This to me is evidence of the fact that notwithstanding the flood it was not until after that event for some years that the earth became broken up into fragments as now. And that the high hills and mountains at the time of the flood were of such dimensions as not to forbid the accomplishment of the word of the Lord given to Moses, that every high hill and mountain under the whole heaven was covered with fifteen cubits and more above them, which would make twenty-two feet and upwards.

Respectfully submitted,

WILLIAM HAWKINS.

VORIS, Missouri.

PRIESTHOOD AUTHORITY.—NO. I.

BY FREDERICK GREGORY.

By what authority doest thou these things? and who gave thee this authority?—Matt. 21:23.

Of all questions asked by the chief priests and elders, this is the most sensible, and yet it appears they were not as sincere in motive as one might think from the nature of the question. They evidently inquired out of curiosity and not for any special good that would come to them from any explanation Jesus might give of his work, or authority for teaching the things that he did. Christ saw this lack of interest, and judging they were not in quest of any good, gave them no direct answer; but to expose their hypocrisy and duplicity, told them they must answer a question he had to ask:

The baptism of John, whence was it? from heaven, or of men?—Matt. 21:25.

This simple query silenced at once the argument of the chief priests and elders, with all their learning and cunning methods. Indeed, they were caught in their own trap, and were too cowardly to make answer. If they should say, Of heaven, then they knew Jesus would follow up with the question, Why did ye not then believe him? and this they were anxious to avoid. To say, Of men, would not meet with the approval of many of their own class, and so they said to Jesus, "We cannot tell;" a deliberate lie, and they knew it. Jesus knew it also, and very meekly replied, "Neither tell I you by what authority I do these things." Having made themselves liars, they said no more, but went their way, conscious of their defeat, and no doubt with less conceit. Christ did not rebuke them for having asked such a question, for he was not ashamed of the authority under which he acted, and had no objection to being questioned concerning it; but he was ever careful to hold sacred the work that God gave him to do. He did not believe in giving that which was holy unto dogs, or in casting his pearls before swine for them to trample under feet. He had many times spoken of his authority, and wished the people to investigate his work, knowing if they did so in a proper spirit, they could not help but see his divinity, and know beyond doubt that he had authority from God to speak and do as he did; but as it was, his teaching was so peculiar and so opposite to their tradition that they did not appreciate his work. If he had agreed with them they probably never would have questioned his authority; but when he dared to express opposite ideas of religion, and teach different doctrine, they concluded his work unauthorized and an imposture; but this is where they made a huge mistake, and thousands upon thousands are repeating it today. That he did not agree in matters of religion with the learned rabbis, the chief priests, the lawyers, etc., is abundantly proven by the following passages:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. . . . But I know you, that ye have not the love of God in you.—John 5: 37, 38, 42.

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.—John 8: 47.

I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.—John 8: 37.

Ye are of your father the devil, and the lusts of your father ye will do.—John 8: 44.

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.—Matt. 21: 31.

Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.—Mark 7: 6, 7.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. . . . Ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. . . . Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.—Matt 23: 13–15.

Ye fools and blind.—Verse 19.

Ye blind guides, which strain at a gnat, and swallow a camel.—Verse 24.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?—Verse 33.

These and other scathing remarks were not received with any too good grace, but Jesus had no other apology than,

Ye are from beneath; I am from above. . . . And because I tell you the truth, ye believe me not.—John 8: 23, 45,

effectively disposing of the much respected religion of the Pharisees; and after showing it had no place in his heart, he said with emphasis:

Then spake Jesus again unto them, saying, I am the light of the world.—John 8: 12.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.—Verse 24.

Verily, verily, I say unto you, If a man keep my saying, he shall never see death.—Verse 51.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14: 6.

Is it any great wonder that these people should come and ask of Jesus, "By what authority doest thou these things? and who gave thee this authority?" Their faith was assailed and a new one to replace it advocated. By what authority? Was it of God, or of men? If of men, these people need not feel disturbed; but if of God, then they must change their doctrine and manner of worship to suit the mind and will of God as authoritatively revealed, or suffer the consequence of disobedience. How was it? Under what authority did Jesus act? He bears witness as follows:

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—John 14: 10.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.—John 8: 28.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the

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doctrine, whether it be of God, or whether I speak of myself.—John 7:16, 17.

That it was the duty of Christ to speak as authorized by God is seen in the prophecy found in Deuteronomy 18: 18:

I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Christ, as the only begotten Son of God, in his earth life was given the work of revealing to man, and establishing for man's benefit the simple plan arranged by God to bring about the redemption of his creation. And to accomplish this great task Christ was willing, and did suffer humiliation, in that he became in all points

like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—Heb. 2: 17.

For him to make "reconciliation for the sins of the people," he was not only to be made like his brethren in all things, but be a merciful and faithful high priest, and as such minister pleasingly to God and beneficially to the people; hence, we have Paul testifying:

And no man taketh this honor unto himself, but he that is called of God as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. . . . Called of God a high priest after the order of Melchisedec.—Heb. 5: 4, 6, 10.

This high priesthood was a necessity. Christ could not minister in the things of God without it; but for all, he did not covet or assume the sacred office. The God that acknowledged him as his Son called him a high priest, and so the Christ ministered under true priesthood authority. The God that sent him clothed him with authority to officiate in sacred things, and none knew this better than Christ himself. Under this priesthood he preached the gospel, and in other ways blessed the people, building up the kingdom of God as rapidly as circumstances would permit. But he could not personally preach the gospel to every creature; and it was not intended that he should. His work in this regard was to raise, educate, and authorize a ministerial force that would carry the heaven-born message, so precious to mortals, to the ends of the earth, and to this great work he gave his entire thought and life. Paul tells us that "God hath set some in the church, first apostles;" and so we read of Jesus, early in his ministry, choosing and ordaining twelve of his humble following to officiate as "apostles" in his name, representing him and his work, wherever they might go or be sent, having authority to preach the gospel and administer its ordinances. Of their calling the scripture speaks plainly:

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.—Mark 3: 14, 15.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9: 1, 2.

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.—Mark 13: 34.

These twelve were ordained to be "with him, and that he might send them forth to preach." They were chosen and ordained, but not yet fully educated or qualified for the work assigned them. By traveling with Jesus they learned of him, and were considered by our Lord as qualified to correctly represent him and minister the word, by the time his hour had come, when he laid down his life for his friends. They were sent by God divinely called—and authorized to

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28: 19, 20.

As expressed by Mark:

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

After appointing, ordaining, instructing, etc., the "twelve" to have "first" place in the church militant, under its visible head, realizing the body was not all one member, but that other members or officers bearing priesthood were a necessity to the proper working of the body, the Master proceeded to call and authorize other men in companies or quorums of seventy, to preach the gospel and assist in building up the kingdom of God under the inspiration of the Holy Ghost, and of this appointment we read:

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great; but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves.—Luke 10: 1–3.

The seventeenth verse shows they held the priesthood authority, for we read of them returning with joy, saying: "Lord, even the devils are subject unto us through thy name." The Lord had said, "In my name shall they cast out devils," and it was even as he said. The second verse shows "the laborers are few," notwithstanding the appointment of the "twelve" and "seventy," and intimates that further appointments would be made in due time by the "Lord of the harvest," which was undoubtedly the case, judging from Paul's statement to the Ephesian brethren. Speaking of the several offices or grades in the priesthood, he writes:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Eph. 4: 11, 12.

It would be folly to question the authority of either the "twelve" or "seventy," for they were called and appointed to their work by Christ, who said:

I have manifested thy name unto the men which thou gavest me out of the world.—John 17: 6,

which refers to the ministry, and shows they were "called of God as was Aaron." While on earth the Savior called and ordained these men, and never at any time did he authorize his following, ministry or laity, to call or appoint individuals to the work of the ministry; but to the contrary, reserved the right unto himself, saying:

The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.—Luke 10: 2.

His ascension into heaven was not in any way to interfere with his being

The Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.—Col. 2: 19.

Though he returned to his Father, he remained the "Head" of the "body." Touching the affairs of his kingdom, the body itself is unintelligent. Wise men after the flesh cannot by their own wisdom build up the church of God, as Christ intimates: "Without me ye can do nothing." The necessary intelligence is resident in the Head only, and must be conveyed to the body and its members, hence the work of the Holy Spirit, so faithfully promised by Christ after his ascension, in revealing to the body such things as the "Lord of the harvest" in his great wisdom deemed a necessity to the effectual working of every part, so that the body might "increase with the increase of God" unto the "edifying of itself in love." The work of the Holy Spirit in this respect is referred to by Luke in Acts 1: 2, which reads:

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

Though absent, ways and means were provided of communicating to the following he had left upon earth all that was essential to the preaching of the gospel, the administration of its ordinances, and the building up of the church generally. Relative to

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the ordination of men to the ministry, his wisdom and dictation were and are to be sought for, so he counseled:

Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

Paul understood it in this light, and was governed acccordingly. Says he:

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches.—1 Cor. 7: 17.

And in Hebrews he speaks more positively on the same lines:

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.—Heb. 5: 4.

No amount of spiritualizing or maneuvering upon the part of professedly wise men can change the plain meaning of these texts. The rule obtained, and still obtains, if the written word is to be the guide for the people of the present day, that no man was ordained by the apostles or others having authority, until there was a revelation from God to that effect; nor can any now be scripturally called or ordained outside of this rigid rule. God is unchangeable, and the laws governing the first Christian church govern the present, otherwise Christianity is a farce. If there is no revelation today from the "Lord of the harvest," such as was given by him in the early part of the first century, then there are none legally holding priesthood authority, for "no man taketh this honor unto himself, but he that is called of God, as was Aaron," and there can be no such a "call" without direct revelation from God. Reasoning from this standpoint, Paul argues none can preach except they be sent. He writes to the Romans:

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?—Rom. 10: 13–15.

The plain sense of this reasoning is that men have no legal claim to priesthood, or any right to "preach" the gospel, much less administer its ordinances, unless they be "sent," which means divinely commissioned, as seen from the texts.

There was a man sent from God, whose name was John.—John 1: 6.

Speaking of the ministry appointed by himself, Christ says:

As thou hast sent me into the world, even so have I also sent them into the world.—John 17: 18

And of such as are divinely commissioned, he said: "He that is sent of God, speaketh the words of God," making it certain that none but those "sent" can "preach," or "speak the words of God." The manner in which men were called or sent, after that our Lord ascended into the heavens, and which was to be continued as long as there was need for the ministry to preach the word and beseech the people "in Christ's stead, be ye reconciled to God," was by a direct revelation from Christ, the "Lord of the harvest," in every case, for as Paul says, without any exception, "No man taketh this honor unto himself." An instance is on record which can be safely taken as an index to the whole. It is found in Acts 13: 1–3, and reads:

Now there were in the church that was at Antioch certain prophets and teachers: . . . As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.

Here we notice that the principle spoken of by Paul governed; namely,

As the Lord hath called every one, so let him walk. And so ordain I in all the churches.

It was in vogue before his day, as seen in his own ordination, and later in his ministerial career it was his practice. It was the work of the Holy Ghost to reveal to these servants having authority, the ones chosen by the Lord, and after such a revelation of the Master's mind, the ordination was attended to. All who received true priesthood after the Lord's ascension obtained it in this way, hence Paul, when speaking of the elders at Ephesus, says:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.—Acts 20: 28.

The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13: 2.

Jesus speaking of the Holy Ghost had told them, "He shall not speak of himself; but whatsoever he shall hear, that shall he speak;" but its presence and the will of the Lord was and is yet made manifest in gifts of various kinds, of which Paul writes in the twelfth, thirteenth, and fourteenth chapters of first Corinthians. When one speaketh under the Spirit, in one of these "gifts," it is not the man that speaks, but the Spirit of God using the man as an instrument to convey and make intelligent to man the mind of the Master,—the Lord of the harvest,—and so we read, "As they ministered to the Lord and fasted, the Holy Ghost said," etc. These gifts were the result of the Spirit's operations, and are ordained by Christ to the development of the body in the work of the ministry, etc., which can never attain perfection without them.

We notice also that when men were thus chosen by the Holy Ghost they were generally of humble birth and meager learning, but this was no barrier to their success. They were inspired by the Spirit of God,—the Spirit that knoweth and searcheth all things, yea the deep things of God,—consequently soon became learned in spiritual things, and able to confound the wise doctors of the law. Paul noticing this peculiar feature, remarks:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.—1 Cor. 1: 26–28.

How true the word of the Lord spoken by Isaiah,

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. Not many wise men after the flesh, not many mighty, nor many noble are called; but the supposed foolish, weak, and actually despised hath God chosen to bring to nought the things that are; and for what purpose?

The 29th verse answers, "That no flesh should glory in his presence." The wisdom of the world is foolishness with God, and *vice versa*. The great and much learned rabbis were astounded at the presumption of these illiterate men in attempting to minister in sacred things. Upon one occasion we read:

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.—Acts 4: 13.

Jesus had never learned "letters," and yet taught as one having "authority." It was so with his ministry, they were "unlearned and ignorant men," touching the things to which the chief priests were educated unto, but they likewise taught with "authority," for as the chief priests said, "they had been with Jesus" and received true priesthood from him. These "unlearned and ignorant," "foolish," "weak," and "despised" men were the authorized servants of God, appointed by revelation, and in their work sustained by inspiration; in fact, the only men upon earth having authority to baptize or perform any other rite in the name of God, Son, and Holy Ghost. The rabbis had the learned training, were doctors of the law, etc., but had no authority beyond tradition. We are told in the nineteenth chapter of Acts of seven Jews, exorcists, sons of Sceva, a great priest, who took it upon themselves to cast the evil spirit out of a certain person, saying, "We adjure you by Jesus whom Paul preacheth;" but "the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" Here is the question of authority. The devils knew Jesus; that he had power to cast them out. They knew also that Paul was an authorized servant of Christ, and as such had authority over unclean spirits; but these sons of the chief priests had no such au-

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thority, and the evil spirit knew it and virtually told them of it, to their sorrow.

(Concluded next week.)

APPLE.

It was the wise man who wrote: "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

There has been much speculation as to the apple being the forbidden fruit, the eating of which caused Mrs. and Mr. Adam to transgress a commandment of God, and thereby lose their beautiful Edenic home. It matters but little to me whether it was apple, peach, or plum they ate, for it was the act of eating (disobedience) that brought upon them the fall from grace, and the mortgage took their home.

But here is a story of a strange phenomenon in the apple family:

Man is about the most discordant, irregular, inconsistent, and cranky of all products of creation. The lower animals can better be counted on, for what they are, than man can. Perhaps it might be said that this whimsicality and heterogeneity of character is the only really regular and uniform thing about him. Here is the description of an apple reported some time ago to the editor of *Science:* "It originated in Cayuga county, N. Y., and the original tree has been known for many years, but this is the first time it has ever been propagated and put upon the market. The tree bears an apple which is in size and shape similar to the Tallman Sweet; its peculiarity being that every fruit is divided. One-half is sour, like a Greening, and the other half is sweet, like a Tallman. This is one of the most peculiar freaks which has ever been observed in vegetation. Its oddity, as well as its fine bearing qualities, and the excellent quality of the fruit, both the sweet and sour portion, will make it immensely popular." Now there isn't anything strange about a man like that discordant apple—one-half sweet, and the other half sour. The Observatory sees many persons like this and they are not strongly marked oddities either. Whether this double-faced nature makes them "immensely popular," or not, the Observatory is not sure. If it does it only adds to the evidence that popularity is a very poor thing to run after. Discord has a large following.—*The International Evangel, pp. 237, 238.*

This pen picture of the sweet-sour apple brings forcibly home my experience of the past year in efforts put forth in behalf of Graceland College, but if we never tasted the bitter, we could not appreciate the sweet.

Whatever of a sour (discordant) element may have existed among the Saints toward this church institution prior to last April, I trust it is now a thing of the past, and this shall prove to be the year of triumph, and that not only shall the college debt be liquidated but a sufficient amount shall be donated for the running expenses as shall make this the most successful year the college has ever experienced.

Now we are not over particular as to whether you shall send us gold, silver, nickel, copper, or paper money, post office, or express order, draft or check, so be it will settle one hundred cent account for each dollar you remit us.

Neither dry, rotten, wormy, nor sour-sweet apples needed, unless our Jacob P. can use them in the herbarium, but we need money, and need it now, to make the necessary preparations for the coming college year.

He who yields a cheerful and faithful compliance with late inspirational instructions may not lose their Zionic home,

Your pen pusher for Graceland,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

PRECIOUS PEARLS.—NO. 4.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things. Now behold, I say unto you my brethren, you that belong to this church, have you sufficiently retained in remembrance the captivity of your fathers? And have you sufficiently retained in remembrance his mercy and long-suffering toward them? And now behold, I ask of you, my brethren of the church, have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts? Do ye exercise faith in the redemption of him who created you? Do you look forward with an eye of faith, and view this mortal body raised in immortality, and this corruption raised in incorruption, to stand before God, to be judged according to the deeds which have been done in the mortal body?

Can you imagine to yourselves that ye hear the voice of the Lord, saying unto you, in that day, come unto me ye blessed, for behold, your works have been the works of righteousness upon the face of the earth? Or do ye imagine to yourselves that ye can lie unto the Lord in that day, and say, Lord, our works have been righteous works upon the face of the earth, and that he will save you? Or otherwise, can you imagine yourselves brought before the tribunal of God, with your souls filled with guilt and remorse; having a remembrance of all your guilt: yea, a perfect remembrance of all your wickedness; yea, a remembrance that ye have set at defiance the commandments of God. Can ye look up to God at that day with a pure heart and clean hands? I say unto you, can you think of being saved when you have yielded yourselves to become subjects of the devil? I say unto you, ye will know at that day, that ye cannot be saved: . . . how will any of you feel, if ye shall stand before the bar of God, having your garments stained with blood, and all manner of filthiness? Behold, my brethren, do ye suppose that such an one can have a place to sit down in the kingdom of God, with Abraham, with Isaac, and with Jacob, and also all the holy prophets, whose garments are cleansed, and are spotless pure and white? I say unto you, nay, ye cannot suppose that such can have place in the kingdom of heaven, but they shall be cast out, for they are the children of the kingdom of the devil.

Behold, an awful death cometh upon the wicked, for they die as to things pertaining unto righteousness; for they are unclean, and no unclean thing can inherit the kingdom of God; for has not the Lord expressly promised and firmly decreed, that if ye will rebel against him, that ye shall be utterly destroyed from the face of the earth? I say unto you that whatsoever is good cometh from God, and whatsoever is evil cometh from the devil; and this I know, because the Lord hath said, he dwelleth not in unholy temples, but in the hearts of the righteous doth he dwell. Well doth he cry, by the voice of his angels, that I will come down among my people, with equity and justice in my hands.

And now, behold, my brethren, I would ask, if ye have read the scriptures? If ye have, how can ye disbelieve on the Son of God? Behold if ye do, ye must believe what Zenos said; Thou hast turned away thy judgments because of thy Son. Zenock also spake of these things; for behold he said, Thou art angry, O Lord, with this people, because they will not understand of thy mercies which thou hast bestowed upon them, because of thy Son.

Now we see that Adam did fall by the partaking of the forbidden fruit, according to the word of God, and by his fall all mankind became a lost and a fallen people; and we see that death came upon mankind; yea, the death which is the temporal death; nevertheless there was a space granted unto man, in which he might repent; therefore, this life became a probationary state; now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; and since man had fallen, he could not merit anything of himself: but the sufferings and death of Christ atoneth for their sins, through faith and repentance, etc.

For it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; there is not any man that can

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sacrifice his own blood, which will atone for the sins of another: there could have been no redemption for mankind save it were through the death and suffering of Christ, and the atonement of his blood.

For it is expedient that there should be a great and last sacrifice, yea, not a sacrifice of man, neither of beast, neither of any manner of fowl, for it shall not be a human sacrifice, but it must be an infinite and eternal sacrifice.

Not many days hence, the Son of God shall come in his glory, and his glory shall be the glory of the Only Begotten of the Father, full of grace, mercy, and truth; behold he is the light and the life of the world; and he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God; and he shall go forth suffering pains and afflictions, and temptations of every kind, and this that the word might be fulfilled which saith, He will take upon him the pains and sicknesses of his people.

Now the Spirit knoweth all things; nevertheless, the Son of God suffereth according to the flesh, that he might take upon him the sins of his people: and behold it is he that cometh to take away the sins of the world, yea, he shall take upon him the transgressions of those who believe on his name. Therefore, there can be nothing which is short of an infinite atonement which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and, then, it is expedient there should be a stop to the shedding of blood; then shall the law of Moses be fulfilled.

And, behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and the great and last sacrifice will be the Son of God; yea, infinite and eternal.

Now they did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ. Behold, he was spoken of by Moses, yea, and behold a type was raised up in the wilderness, that whosoever would look upon it might live: and many did look and live; but there were many, who were so hardened that they would not look, because they did not believe that it would heal them, therefore they perished.

Behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father, full of grace, and mercy, and truth; and he will take upon him death, that he may loose the bands of death which bind his people.

Behold, you marvel why these things should be known so long beforehand; behold I say unto you, is not a soul at this time as precious unto God, as a soul will be at his coming? And I would not that ye think that I know of myself, not of the temporal; not of the carnal mind, but God has, by the mouth of his holy angel, made known these things unto me.

O then is not this real? I say unto you, yea; because it is light; and whatsoever is light, is good, because it is discernible, therefore ye must know that it is good.

And now if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable, having no preparatory state; nevertheless there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God: therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness.

And again it is said, that inasmuch as ye will not keep my commandments, ye shall be cut off from the presence of the Lord. For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors; the way is prepared, and if ye will look, ye may live forever. And the Lord God doth work by means to bring about his great and eternal purposes. And now I would that ye should remember that God is merciful unto all who believe in his name: therefore he desireth, in the first place, that ye should believe, yea, even on his word; and now my brethren, I desire that ye shall plant this word in your hearts, and as it beginneth to swell, even so nourish it by your faith. Behold, he sendeth an invitation unto all men; for the arms of mercy are extended toward them, and he saith, repent, and I will receive you; he has all power to save every man that believeth on his name, and bringeth forth fruit meet for repentance; yea, come and go forth, and shew unto your God that ye are willing to repent of your sins, and enter into a covenant with him to keep his commandments, and witness it unto him this day, by going into the waters of baptism; yea come unto me and bring forth works of righteousness, and ye shall not be cut down and cast into the fire.

Therefore, whosoever repenteth and hardeneth not his heart, he shall have claim on mercy, through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith in the Lamb of God, who taketh away the sins of the world: and behold he cometh to redeem those who will be baptized unto repentance, through faith in his name; that he might blot out their transgressions, according to the power of his deliverance: now I say unto you, that ye must repent, and be born again: for the Spirit saith, if ye are not born again, ye cannot inherit the kingdom of heaven.

I know that he granteth unto men according to their desire, whether it be unto death or unto life: the Good Shepherd doth call after you, and if you will hearken unto his voice, he will bring you into his fold, and ye are his sheep: therefore if a man bringeth forth good works, he hearkeneth unto the voice of the Good Shepherd, and he doth follow him who is mighty to save, and to cleanse from all unrighteousness: if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith, with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life: and because of your diligence, and your faith, and your patience with the word, in nourishing it, that it may take root in you, behold, by and by, ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yea, pure above all that is pure; and ye shall feast upon this fruit, even until ye are filled, that ye hunger not, neither shall ye thirst.

And he that will not harden his heart, to him is given the greater portion of the word, until it is given unto him to know the mysteries of God, until they know them in full; nevertheless they are laid under a strict command, that they shall not impart only according to the portion of his word, which he doth grant unto the children of men, according to the heed and diligence which they give unto him.

And now he imparteth his word by angels unto men, and not only men, but women also; now this is not all: little children do have words given unto them many times, which confound the wise and the learned. Behold, I say unto you, that by small and simple things, are great things brought to pass, and small means in many instances, doth confound the wise.

Therefore he that will harden his

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heart, the same receiveth the lesser portion of his word; until they know nothing concerning his mysteries, and then they are taken captive by the devil, and led by his will down to destruction. My brethren, if ye have experienced a change of heart, and ye have felt to sing the song of redeeming love, I would ask, can ye feel so now?

After a people have been once enlightened by the Spirit of God, and have had great knowledge of things pertaining to righteousness, and then have fallen away into sin and transgression, they become more hardened, and thus their state becomes worse than though they had never known these things: for behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable. If we have hardened our hearts against the word, insomuch that it has not been found in us, then will our state be awful, for then shall we be condemned: for after this day of life which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness, wherein there can be no labor performed.

Now this is the state of the wicked, yea, in darkness, and in a state of awful, fearful, looking for, of the fiery indignation of the wrath of God upon them: whosoever will harden his heart, and will do iniquity, behold I swear in my wrath that he shall not enter into my rest.

Yea, I know that he allotteth unto men according to their wills; whether they be unto salvation, or unto destruction: and thus we see how great the inequality of man is because of sin and transgression, and the power of the devil, which comes, by the cunning plans which he has devised to ensnare the hearts of men: according to the spirit which they listed to obey, whether it be a good spirit or a bad one; for every man receiveth wages of him whom he listeth to obey, and this according to the words of the spirit of prophecy; therefore, let it be according to the truth: and we shall be brought to stand before God, knowing as we know now, and have a bright recollection of all our guilt; ye cannot say when ye are brought to that awful crisis, that I will repent, that I will return to my God; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme justice of God.

I say unto you, that this mortal body is raised to an immortal body; their spirits uniting with their bodies, never to be divided, thus the whole becoming spiritual and immortal, that they can no more see corruption: then is a time that whosoever dieth in his sins as to a temporal death, shall also die a spiritual death.

O ye workers of iniquity; ye that are puffed up in the vain things of the world; ye that have professed to have known the ways of righteousness; nevertheless have gone astray, a shepherd hath called after you, but ye will not hearken unto his voice. Thus saith the Lord, except ye repent, I will visit this people in mine anger; yea, and I will not turn my fierce anger away. Therefore, your iniquity provoketh him that he sendeth down his wrath upon you as in the first provocation, yea, according to his word in the last provocation, as well as the first, to the everlasting destruction of your souls; unto the last death, as well as the first. And then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan, he having subjected them according to his will; that he might encircle you about with his chains, that he might chain you down to everlasting destruction: according to the power of his captivity; now this is what is meant by the chains of hell.

Behold there is a time appointed, that all shall come forth from the dead, now when that time cometh, no one knows; but God knoweth the time which is appointed: but all things shall be restored to its proper frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, according to their works, whether they be good or evil: we must come and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame, that all his judgments are just.

Behold it is requisite and just, according to the power and resurrection of Christ, that the soul of man should be restored to its body, and that every part of the body should be restored to itself. Yea, this bringeth about the restoration of those things which have been spoken by the mouth of the prophets. Therefore the wicked remain as though there had been no redemption, except it be the loosing of the bands of death.

I know that good and evil hath come before all men, or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

Now I would that ye should understand that the word of God was liberal unto all. God is mindful of every people, and his bowels of mercy are over all the earth; for behold the Lord doth grant unto all nations, of their own nation and tongue, to teach his word: yea, in wisdom, all that he seeth fit, that they should have; therefore, we see that the Lord doth counsel in wisdom, according to that which is just and true: He is just in all his works, and he is merciful unto the children of men.

And now if this people, who have received so many blessings from the hand of the Lord, should transgress contrary to the light and knowledge which they do have: it would be more tolerable for the Lamanites, than for them; for behold, the promises of the Lord are extended to the Lamanites, but they are not unto you if ye transgress: and at some period of time they will be brought to believe in his word, and to know of the incorrectness of the traditions of their fathers; and many of them will be saved, for the Lord will be merciful to all that call on his name: this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice, and bringeth about means unto men, that they may have faith unto repentance; and thus mercy can satisfy the demands of justice, and encircles them in the arms of safety.

I speak by way of command unto you that belong to the church; and unto those who do not belong to the church I speak by way of invitation, saying, Come and be baptized unto repentance, that ye also may be partakers of the fruit of the tree of life.

There are many who do say, if thou wilt shew unto us a sign from heaven, then we shall know of a surety; then we will believe, now I ask, is this faith? Behold, I say unto you, Nay; for if a man knoweth a thing, he hath no cause to believe, for he knoweth it; now as I said concerning faith: faith is not to have a perfect knowledge of things; therefore if ye have faith, ye hope for things which are not seen, which are true; so it is with my words; ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge: and now after ye have tasted of this light, is your knowledge perfect? behold I say unto you, nay: neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good.

And now how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only has cause to believe and falleth into transgression? Now of this thing, ye must judge. Do ye not suppose that I know of these things? Behold, I say unto you, they are made known unto me by the Holy Spirit of God. Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed; yea, much more than they who are compelled to be humble: and because ye were compelled to be humble, ye were blessed,

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do ye not suppose that they are more blessed who truly humble themselves because of the word? Therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption.

Counsel the Lord in all thy doings, and he will direct thee for good; when thou liest down at night, lie down unto the Lord, that he may watch over you in your sleep, and when thou risest in the morning, let thy heart be full of thanks unto God; and if ye do these things ye shall be lifted up at the last day. Yea, thou art merciful unto thy children when they cry unto thee to be heard of thee, and not of man, and thou wilt hear them: Yea, cry unto him for mercy, for he is mighty to save.

And now I say unto you, is there one among you that doth make a mock of his brother, or that heapeth upon him persecution? Wo unto such an one, for he is not prepared, and he must repent, or he cannot be saved: there should not any man, belonging to the church, arise and persecute those that did not belong to the church; there should be no persecutions among themselves: I would exhort you to have patience, and that ye bear all manner of afflictions; that ye do not revile against those who do cast you out because of your exceeding poverty, lest ye become sinners like unto them.

Behold, are ye stripped of pride? I say unto you, if ye are not, ye are not prepared to meet God: see that ye are not lifted up unto pride: yea, see that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; and also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness: behold, I say, is there one among you who is not stripped of envy? I say unto you, that such an one is not prepared, and I would that he should prepare quickly, for such an one is not found guiltless.

And see that ye have faith, hope and charity, and then ye will always abound in good works; therefore, if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth,) and is trodden under foot of men. And he commandeth you that ye suffer no ravenous wolf to enter among you, that ye be not destroyed.

Seek not after riches, nor the vain things of this world, for behold, you cannot carry them with you. Do not suppose that this is all; for after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and the afflicted, and impart of your substance if ye have, to those who stand in need; I say unto you, if ye do not any of these things, behold your prayer is vain and availeth you nothing. Behold, the scriptures are before you; if ye will wrest them, it shall be to your own destruction.

The names of the righteous shall be written in the Lamb's book of life; and unto them will I grant an inheritance at my right hand: then my brethren ye shall reap the reward of your faith, and your diligence, and long-suffering, waiting for the tree to bring forth fruit unto you: then shall the righteous shine forth in the kingdom of God.

The Spirit crieth unto me, with a mighty voice, saying, Go forth and say unto this people, Repent, for except ye repent, ye can in no wise enter the kingdom of heaven; and this that they might look forward to him for a remission of their sins, that they might enter into the rest of the Lord; teach them to humble themselves, and to be meek and lowly in heart, teach them to withstand every temptation of the devil, with their faith in the Lord Jesus Christ.

And I would that ye should remember, that the Lord God ordained priests, after his holy order, which was after the order of his Son, to teach these things unto the people: and thus we see the great call of diligence of men who labor in the vineyard of the Lord; to teach his commandments unto the children of men, that they also might enter into his rest. This holy calling being prepared from the foundation of the world, for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared.

I desire that ye should remember these things, and that ye should work out your salvation with fear before God, and that ye should no more deny the coming of Christ; that ye contend no more against the Holy Ghost, but that ye receive it, and take upon you the name of Christ.

Thus saith the Spirit, repent all ye ends of the earth, for the kingdom of heaven is soon at hand, yea, the Son of God cometh in his glory, in his might, majesty, power, and dominion. Yea, my beloved brethren, I say unto you, that the Spirit saith, Behold the glory of the king of all the earth; and also the king of heaven, shall very soon shine forth among the children of men; behold he is the word of truth and righteousness; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore his course is one eternal round.

O remember, remember, how strict are the commandments of God. And whosoever doeth this, and keepeth the commandments of God from henceforth, the same will remember that I have said unto him, he shall have eternal life, according to the testimony of the Holy Spirit which testifieth in me.

And now, I, Alma, do command you in the language of him who hath commanded me, that ye observe to do the words which I have spoken unto you.

Testimony of Alma.

Letter Department.

SACRAMENTO, Cal., June 24.

Editors Herald:—Since being reappointed to the Northern California district I have been laboring in various places for the cause. I have found that the Book of Mormon appeals to thinking people in the places where I have labored, and I have sold eight copies within the past four months. People are eager to purchase them when they know we have them for sale at a reasonable price.

On May 4 I went to El Dorado and preached on Sunday the 5th in the union church there, also held a sacrament service at the home of Bro. Askew, and returned to Sacramento the following day. Bro. Blair arrived here from the east on the 19th, and preached to the Saints at the morning service, which was appreciated by all. In the afternoon I baptized Bro. Abraham in the American River confirming him at the evening service, at which the writer was the speaker, assisted by Bro. C. C. Joehnk, who has since gone to the Central district to labor.

At the Southern Pacific car shops there have been representatives of several faiths holding services at the noon hour, and I visited there with a view to holding services there also on days not occupied by others, but was informed through one who has general charge of the services there that he would not announce a meeting for a "Mormon." Several of the men there are anxious for me to preach there, and possibly we can do so later. "If at first you don't succeed," etc.

On June 1 I went to Chico, and the next day called at the "Christian church" for the morning service. The presiding minister called on me to talk to them, which I did; after which he informed the people that I thought I could come there and present my doctrine and no one would dare answer me, but that he had made up his mind that he would show me that he dared to answer me, and had called upon me that morning for that purpose. He then proceeded to misrepresent me in a shameful way, which made some of his people ashamed of him, as they knew I had said nothing at which one could reasonably take offense. After he finished, I asked privilege to give a few words of explanation, at which he replied, "We don't want any of your explanations here." He then came to me as soon as meeting was dismissed and demanded a miracle, saying he knew my work was a fraud, but if I would do a miracle he would be baptized by me that day.

I replied: "Then you are willing to accept what you say you *know* is a fraud if only I do a miracle. I would not baptize such a character; but if you insist upon classing yourself

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with 'a wicked and adulterous generation which seeketh after a sign,' I will take the position of the one of whom they demanded the sign."

He then told me to look up the statistics and see the many who united with his church, and the few that accepted our faith. I told him I did not doubt it, for Jesus said, "Broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." He appeared much grieved because I had some time before baptized two of his members, but I told him they had demanded baptism at my hands and stated that they could never be satisfied with the so-called Christian Church, and furthermore they were not the last ones I expected to baptize, who were members of his church. I offered to publicly discuss our respective faiths with him, but he refused, saying "it would do no good," which from his standpoint was perhaps true.

I held meetings for more than a week in Dayton, near Chico, and baptized a lady and her daughter, the former being a trustee of the church there and a member of the "Christian Church," making three from his church I have baptized. One of those previously baptized had a vision, after uniting with us, which brought personal assurance of the divinity of the work. Another also had a remarkable manifestation previous to uniting with our faith, in which she saw a woman clad in beautiful white raiment and around her head a crown of shining stars, while a glorious light shone around her. While gazing upon this scene, the word *restoration* was repeated to her very distinctly three times, and for three weeks afterward the word still sounded in her ears, so she testifies; during the services held there, a bright light was seen around the speaker, upon two different occasions, by some in the audience.

A number are very favorable, but more were much opposed to our work. Of the latter several, including a Methodist minister, tried to close the church against me, but two of the three trustees were favorable to us, hence the effort failed, which of course angered them considerably. They then held a meeting and concluded to adopt the ways of Modoc county north of here, where they hanged five men, one of whom it is most certain was innocent of any crime. I heard of their intentions through one favorable to our work, and the result was that when the mob came to the church on Saturday night they saw a number of men there waiting to see that the affair was not altogether one-sided. This caused the affair to "fall through," and they went away muttering and talking to themselves. One was heard to say he would have nothing more to do with it, that "the Mormons can *take* the town if they want to." There were about a dozen in the mob. I continued to preach there until the following Monday, then returned to Sacramento.

High Priest G. W. Harlow, of this city, one of the first to join the Reorganization, died here June 20. The funeral services on the 21st at his home and at the grave; sermon by the writer, with quite a large attendance. May the Lord comfort the bereaved ones. Rev. Wishard, a Presbyterian, made an attack on us recently in this city. I succeeded in having a reply inserted in the leading paper here, which I trust may do some good.

In bonds,

A. B. PHILLIPS.

MANITOWANING, Ontario, June 27.

Editors Herald:—Please notify the readers of the HERALD that the writer and his brother, G. C., are appointed as missionaries in charge of Manitoulin Island and Algoma district, and wish all Saints living on this island or having friends living here would inform us as to their whereabouts and the prospects of mission work in their locality, as we are strangers in a strange land. We wish your coöperation and prayers that we may carry on the work successfully and accomplish a good work.

We arrived at this place yesterday, on the "City of Windsor," from Owen Sound. Were met by our worthy brother, Alfred Ravill, late of Trowbridge, Ontario, and after a four-mile drive we landed at his new home, where we were made welcome by his amiable wife. Although not yet a member of the church, she loves to make the elders happy.

There are few Saints here; Bro. Alfred and his parents and two brothers. We fired the first volley ever fired by "long Tom" on this island last night in a shoolhouse, secured by Bro. Ravill. We heard no reply from the enemy, so took it for granted that there were none near, so we pitched our tent in peace and quietness, and laid our weary heads down to rest, feeling all was well, and that our Captain was pleased with out first effort. We go out scouting today and will report prospects later on.

Yours for truth and victory,

S. W. TOMLINSON.

P. S.—We wish to say to the Saints living at the Soo', or Sault Ste. Marie that we will reach there as soon as possible. Hope they will write me as early as possible of prospects there.

S. W.

RIVERTON, Iowa, June 29.

Editors Herald:—Inclosed find clipping from Riverton *Independent* which bespeaks the fair-mindedness of the editor, Mr. Louie, who is an old time acquaintance of Father Jonas Chatburn, and of whom he speaks in the highest terms.

Our meetings have been well attended during the week till last night, when the storm and threatening clouds kept the many away, but the few who attended enjoyed the presence of God's Spirit, as we sought him for his blessings upon our efforts, and sung the praise of him who doeth all things well.

Hail has done much damage near this place, the storm of last evening just passing north a short distance of the town, a few hail falling here. Hot winds yesterday were quite severe.

Meetings will be continued over another week, nothing preventing.

In the Master's work,

J. F. MINTUN.

VALLEY, Nebraska, June 29.

Editors Herald:—Continuously since the first of May last we have been holding religious services every evening at the schoolhouse close by, or at Waterloo about three miles away, Brn. Butterworth and Oscar Case preaching alternately. Our hearts were light with cheer and hope of the gospel, as night after night we made ready and hurried to Waterloo where our gospel tent was erected, and where we listened to the inspiring words of truth as they flowed from the lips of those earnest workers in the church.

As we wended our way to meeting on last Wednesday evening, little did we think of the awful sorrow that was even then in our midst. A goodly number of Saints and friends was present, as we were whiling away the time awaiting the opening of the services and singing songs of Zion. We became as dumb when we heard Bro. Fetter, cry so distressingly, "Oh! Lee is drowned! Lee is drowned!" How those tented walls rang with that pitiful cry! A messenger on a swift horse had brought the news. Lee was the seventeen-year-old son of Bro. and Sister Fetter. Oh! who can describe that scene, the distress of the parents. And friends, every one who had conveyances there sprang toward them and in, and with word and lash the horses sped away homeward, their feet keeping time to our wildly palpatating hearts. Oh! that wild race across that level valley, from one river to another, the Elkhorn to the sandbarred Platte—three miles apart. Was it true? Would we be in time to save? No! No! it was not to be; for not only was Bro. Lee's young life gone, but another's.

This is the sad story! After Sister Annie Fetter started for church, the two brothers went to a small lake to bathe. It was not far from the house and it has been their custom to bathe there these hot, sultry days. Said Lee, "Ernie, show me how you dive." Twelve-year-old Ernest readily complied. Lee imitated him successfully once, and then thoroughly aroused to the enjoyment of sporting in those cool, innocent looking waters he stepped backwards, preparatory for a long run and plunge, he took a long breath, and as Ernie expressed it, "ran so hard that his hair blew off his forehead." He again made the leap, this time beyond his depth. Then the struggle for life began; he could not swim. Poor little Ernie! he screamed for help for his brother as only a child can when threatened with danger. Men ran to their assistance, and brave Walter Evans, accounted a good swimmer, without any hesitancy at all jumped to what proved his death. He sank immediately, crying for help, which was answered by Bro. Archie Brown, fearlessly leaping into those cruel waters. He went down once, twice! The suspense was awful! Was he dying with them? No! he brought up Mr. Evans, but the brave spirit had taken its flight. Heart disease, some thought.

Oh! the pity of it all. Mr. Evans had not lived long amongst us, settling last winter on a small farm he had purchased. He was liked and respected much by his neighbors.

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Brave, noble Walter Evans! his name will ever be cherished by the Saints of Valley as one of the honorable men of earth. He leaves a young wife who keenly feels her loss. May God comfort her!

Bro. Lee was a Sunday school boy, a true Latter Day Saint, often discoursing the gospel among his young friends and companions. His father and mother and grandfather are bearing up bravely under the strain of their affliction. They say it is the knowledge they have that this gospel is true that supports them in their trial. Remember her, Saints, she is so frail and in delicate health.

Our departed brother's funeral service was preached by Bro. Butterworth to a large congregation at Waterloo. The casket was almost wholly covered with flowers.

This letter is written partly as a warning to be careful when we bathe in rivers or lakes. It is the heated season of the year, and may we be consistent and careful not to endanger our lives, even if we do pant for our beautiful sheets of water as the thirsty hart on the mountains. In the hope of everlasting life,

Your sister,

MAMIE SUTTLES.

PAGE, N. D., June 25.

Editors Herald:—I was baptized into the kingdom at twenty years of age by Elder William Sparling. I am now more convinced that this is the work of God. I hold the office of deacon, and have moved down from Clifford to this place in Cass county, a distance of about twenty-five miles, and have preached every Sunday except two since the 17th of March. I organized a Sunday school the last Sunday in March. We have prayer meeting every Wednesday night.

There are nine Saints around here and the most of us are trying to live our religion. We have been holding meetings in the schoolhouse until last Sunday, when a few neighbors got together and concluded we had the schoolhouse long enough, and after the school election was over they waited till Bro. Bodkins went home, and then they had the house all to themselves and voted to have the schoolhouse closed against us. But Sr. Bodkins kindly offered us her house to worship the God of Saints. I was talking with one of the school directors a few days afterwards on religion. He was the same man that locked the schoolhouse against Bro. George W. Thorburn last summer. He said to me: "I hear that you are preaching that Jesus married the Virgin Mary, and Mary and Martha, in order to show that Latter Day Saints have a right to have more than one wife." So with this kind of a story, and perhaps others that are just as bad, they thought they had a good excuse to lock the door against us.

Dear Saints, we intend to go on with our meetings, with the help of the good Master, and show the people around here, by our godly walk and conversation that we are what we profess to be, the Saints of God.

There are some here who seem to enjoy the meetings and seem interested at times, and I believe by careful labor with them they will in time see we have the truth. One lady told me if I could prove that this church is right she will join it. She is not a member of any church yet, but is seeking for the right church as she believes there is only one such.

Bro. Sparling came down here from Clifford the latter part of May and delivered three very instructive sermons, which we enjoyed very much. We hope he will give us another call soon.

Dear Saints, let us heed the command that has been given unto us in these the last days. Come up higher, and be like the wise virgins, so we can enter into that haven of rest, and dwell with the Father and his Son and all the holy angels, throughout the duration of eternity. May the Lord bless his people everywhere, and his kingdom continue to grow, is my prayer.

Yours in the everlasting kingdom,

GEORGE W. DAY.

EAGLE GROVE, Iowa, July 3.

Editors Herald:—After leaving Burlington the next stop was Marion; thence, after dinner and a short visit with Sr. Powers, now bedridden but firm in the faith, and her daughters, to Lost Nation, Bro. L. E. Hills accompanying. The latter had aroused a fine interest here, and some are to be baptized. A celebration meeting in the opera house had been announced, so we thought it better not to announce any meeting in the Union church—open to our elders. Old Mr. Comstock, for years a Methodist but now withdrawn, went over the town inviting attendance at his home for a parlor conversational meeting. A few responded and we fully enjoyed talking to the earnest inquirers.

Up at three next morning and away to Pleasant Valley Junction to take breakfast with Bro. Thomas and his daughter and son-in-law. Then away for a thirty-mile drive to Fulton, Bro. Thomas taking us in his carriage. We remained over night with Bro. J. B. Heide and family, and returned home next day, stopping for a sermon at Green Valley church on our way, and reaching Bro. Thomas' at midnight. Up and away next morning for Viola, where we preached that night in the schoolhouse. Next day we took a run to Arlington, where we found the tent up, and the writer spoke three times. Bro. Sutton was ordained a seventy, and by Monday morning we were ready to start for Minnesota. Bro. Hills had thus given me an opportunity to see as much of the district as was possible in the time allotted. He and Bro. Sutton remained with the tent.

Arriving at Minneapolis at 6:15 p. m., Bro. T. C. Kelley's tall stature loomed up among the multitude of strangers as a pleasant sight. The writer spoke both nights while in the city in a hall the Saints have hired.

On Tuesday and Wednesday mornings we visited the railway officials of Northern Pacific and Great Northern, they extending clergy courtesies without a murmur. At 10:23 p. m., we landed in Clitherall, Minnesota, where upon alighting we were greeted with a warm handshake of our extensive (in size) Bro. I. N. Roberts. Here for ten days we had the privilege of enjoying a splendid reunion. Nine were baptized, several of them being from the Cutlerites. Others are to follow.

One of the elders preached from the Word of Wisdom, and while discoursing on the evils of tobacco so strong a man as Bro. Roberts had to leave the tent long enough to pronounce *Europe*, giving it the accent so well learned by most ocean voyagers! Next morning a young sister refused her coffee, avowing she would never touch it again. I am satisfied she will keep that vow. She told the preacher after the sermon she would be glad to have him preach that way at her home branch. Bro. Hilliard gave the Saints an excellent, practical talk. One good, aged sister—but a year old in the gospel—publicly declared her intention to discard the pipe even if it took her life to do it. An aged brother with tears streaming down his cheeks declared his desire to become a physically clean man. If that desire is lived up to he will become fully qualified for an added responsibility in church work.

By special request one of the speakers discoursed on the "Successor," several of the Cutlerites afterward declaring that we had the law. I believe that with proper efforts most of this faction will yet be with us. Was sorry to have to leave.

Riding all night and till four p. m. Monday I reached this place, tired! Next day Bro. C. F. Hayer drove me some nine miles into the country to get the address of Elder Ellmore, and I have submitted to him propositions for, and rules to govern, a discussion. Will await developments, preaching in the meantime. I have enjoyed my visit with, and talking to, the Saints very well.

Lamoni, Iowa, will always reach me.

Hopefully,

J. W. WIGHT.

PALERMO, New York, July 3.

Editors Herald:—In company with Bro. S. W. L. Scott, we came to this point June 29. We are at present engaged in a friendly discussion with a man something of the "Free Baptist" order, as we understand he is representing no particular church at present. He is quite friendly and sociable, and seems fair and mild in his manners and we hope for good to result. The proposition under consideration now is, Resolved, That the doctrine of a future state of probation is Biblical and therefore ought to be preached. Bro. Scott affirms, Rev. Wayman denies. We began last eve with a fair-sized audience. Our side came out O. K., as we think. We hope to be able to get him to meet other propositions also.

This point was first opened by Bro. Sheehy, we believe. We expect to go from here to Greenwood, New York, to attend another debate between Bro. Sheldon and a Baptist man, we believe. From there I expect to go at once to my objective point, Philadelphia. Still trying to be faithful we are yet

Your brother,

WILL E. LARUE.

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ANTONITO, Colo., July 2.

Editors Herald:—Immediately after General Conference I hastened home to Perry, Iowa, to make the necessary arrangements to move my family to Colorado Springs for our future home. About two months previous to conference I by advice from several of the brethren took a trial trip to Colorado, Rocky Ford being the objective point, in quest of better health. From there I went to Colorado Springs, and by a few weeks' experience there was convinced that this was far the better place for me to live, and also my family. So on to Colorado Springs I came after a hurrah time at home for about three weeks in which I was busy settling affairs preparatory to our exodus. I arrived about three weeks ahead of the family to arrange for their reception, and then there was another hurrah time. Houses were scarce and rent high. About this time, however, there were about five hundred houses under construction, but all spoken for nearby except those that rented very high. Finally I succeeded in buying a place, and about the first of June my family arrived and was fairly well pleased with the place.

Just before their arrival Bro. Curtis and I took a trip up to Cripple Creek to preach the gospel there. The trip with the grand mountain scenery and the streams of gushing water plunging down their rugged sides was one to be long remembered and appreciated. Here nature seemed to have lavished her omnipotent creative skill and causes one to silently say, as he beholds her in great majesty, O the works of God! how grand and wonderful! We arrived after due time only to find an extension of nature's wonders and a radical change in the atmosphere. It was a change from shirtsleeves manner of dress at Colorado Springs to the overcoat at Cripple Creek. And a great change in the moral atmosphere was apparent also. But we put forth our best efforts and tried in our weak way to call sinners to repentance.

We found a few Saints in the Cripple Creek mining district who were earnestly and faithfully holding on to the rod of iron. At this place I left Bro Curtis, who baptized a daughter of Sister Chambers on the following Sunday.

On the 12th day of June Bro. J. F. Curtis and I boarded the D. & R. G. train for this place. I had but little time to introduce my family to the Saints and arrange for their living in a new place and among strange people when this separation took place. Here in the extreme southern part of the San Louis Valley there is quite a mixture of race. Some of the old Spanish blood and a mixture of Mexican and Lamanite, and the American, present a very queer looking set to one not used to it.

The religious atmosphere here is of the Brigham Young type. They obey counsel and keep clear of us so far. We held services in two places where the majority of the settlers were Mormons, and but a very few of them came out. I asked one to come out and he replied: "I quit coming because I knew what was coming. I knew you fellows would have to jump on Brigham Young and polygamy, and I am tired of that. I don't want to hear it any more." I do not blame them. If I had to listen to that corrupting and soul-destroying doctrine, I should get tired of it, too; but he had only come out twice and nothing about differences had been said. But he knew the tactics of the Josephites, and just stopped in time.

We were invited home one night with a member of the Brighamites, and the next morning after breakfast he notified us that he had a message directed by the Spirit to deliver. So the family was called into a room selected, and here we listened for one hour to a speech in favor of Brigham Young and polygamy, seasoned with a prophecy of a startling declaration. He declared, in the name of Jesus Christ and by the Spirit, that we were deceived and that the present Joseph rebelled against his father. But the prophesy! Here it is: "I declare that you brethren will yet come to me and say Bro. ——, your words were true." But the time of our confession was quite indefinite, for it was to be either in this world or the one to come. He admonished us by the Spirit, so he said, to repent and come to the true church and God would make us Gods,—send us like Adam to people some of the countless worlds to come. Said we would become the father of a million children! Ah, but that is too many for me! He also said that if we had seen what he did out in the temple we would then know that the Brighamites were the true church. He knew that Brigham Young, Joseph Smith, angels, and Jesus Christ, walk and sit in the temple. And it was then he received the knowledge that he was right.

After this speech of testimony, exhortation, and prophecy, all in favor of Brigham Young's polygamy and authority, he sat down quite exhausted and said: "If either of you brethren have anything to say I will listen." By the spirit of the man manifested before us from the first, I think he believed he had so smitten and confused us by his testimony that we could say nothing. If such were his conclusions he must have been disappointed, for I felt well in reply to him, and I called his attention to the fact that I did not have to go through a temple in Salt Lake to know the true church; that when I received the Holy Spirit by the laying on of hands, true to the promise, it directed me in the way of truth; and that I was entitled to its blessings without temple experiences. I hinted at the fact that Satan could impersonate the persons referred to as having been seen, and the way for us to do was to try the spirits. I called his attention to the revelations in both the Book of Mormon and Doctrine and Covenants opposed to polygamy, and said I did not believe Jesus Christ and the angels would appear in that Utah temple in confirmation of polygamy and other false doctrines as taught by them. Well, this man is a seventy, and filled nearly a two years' mission for the Brighamites. From here we went over to one of the stakes of Zion and procured the use of the stake house for services in a town called Manasseh; but we were informed by the presiding elder that as there was to be a dance on the Fourth of July we had better defer our beginning until after the ball. The young of the church are to have their dance in the afternoon and the older ones in the evening. We were invited to be present and announce our meetings—nothing said about taking part in the frolic.

In bonds,

J. W. MORGAN.

ANN, Missouri, June 25.

Editors Herald:—Bro. A. M. Baker and I have been shaking Satan's morals a wee mite at different points in our field. Falsehoods and misleading articles are going the rounds of the press, yet we are battling for the right. We are sometimes made to remember the scriptures where it says, "Vessels of wrath."

I believe if all concerned would heed the word of the Lord, "Thrust in thy sickle and reap," the word of God would move to the front in this district. I find the greatest evil to this work is neglect, not altogether on the part of lay members, but those holding the priesthood of the Lord. I sometimes ask myself the question, Are the officers in this church of Christ blameless for child's play in the kingdom of God? and the answer comes, Nay; men shall give an account of their stewardship in the house of the Lord. I find in some places like Paul, when he asked, "Are all apostles? are all prophets?" and, "Covet earnestly the best gifts," etc., but not always for the worst purposes, as is sometimes demonstrated by imagining a dark future.

Saints, let us not be weary as to the things pertaining to the work we should be concerned in. Do not think the enemy can hold the fort. God can use us all to his name's honor and glory if we only keep the covenant we made at the waters of baptism. His call we should honor, like Abraham of old. I am encouraged in this conflict of right and wrong, because I am on the side of right, which will and must prevail.

Since Bro. Baker and I have been together we have labored in the following places: McHaffil schoolhouse, Bruner, John's Mills, Beaver, Ava (on the streets and Saints' church), Stony Point, Green schoolhouse, Oak Grove, and will preach here tonight. We can safely say that in all these places friends were made, Saints cheered, etc. I dreamed last Saturday night, that I was fishing, and catching some fine fish, but soon found myself in a piece of dead timber which some one was endeavoring to clear up. While walking along I came to a blind hog which seemed to be quite contrary. I tried to drive him out of the way, and in turn he opened his mouth and spoke as a man and lodged objections to this latter-day gospel. I took a little horn and sounded it, as a fox-hunter for his hounds. I saw the hounds coming, and all was cleared away, and I awoke. Next day, Sunday, a man invited us home with him for dinner. We went. He made all kinds of objections to the work, and wound up with telling me of a big fox hunt, and showing me his hounds. I thought of the blind hog, etc. God speed the right.

In bonds,

JAMES T. DAVIS.

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OMAHA, Neb., June 29.

Editors Herald:—The efforts of Bro. Oscar Case and the writer at Waterloo, Nebraska, have been well received by the people, if one may safely judge from the attendance at our meetings and the attention given to the preached word. The good seed of the gospel has been sown liberally, and we believe it will bring forth fruit in due time, though no additions to the church may be had at present. The accidental drowning of young Bro. Lee Fetter and the sudden death of a Mr. Evans who made a noble effort to rescue the boy has cast a gloom over the entire community. Such things would be almost beyond endurance were it not for the hope of the gospel. When we fully realize that for the righteous to die is to better their condition and enter into rest with Jesus; when we understand that we shall meet again when the family of God in heaven and earth shall meet and be joined in one to enjoy eternal life in the presence of the Holy One, we look up and thank God that our redemption is near. To succeed in our work, as Saints of the Most High, we need to be courageous, persevering, pure, good, true, holy, and punctual. The Saints cannot even neglect the latter in their worship and prosper, or enjoy the Spirit as they should do. Let us, one and all, keep our lamps trimmed and burning, and be ready to receive the plaudit: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Yours in gospel bonds,

C. E BUTTERWORTH.

CLAVERING, Ont., June 29.

Editors Herald:—The London district conference which convened with Arthur branch on the 15th to 17th inst. will be remembered by many as one of the best conferences of the district. The attendance was large and the weather all that could be desired. The services on Sunday, as also the preaching service of Saturday evening, were held in the town hall. Many outsiders were present at the Sunday preaching services at eleven a. m. R. B. Howlett was the speaker; at 2:30 p. m. R. C. Evans, and 7:30 p. m. B. St. John. The prayer and testimony service which convened at 8:00 a. m. was good and spiritual throughout. A young sister was blessed with the gift of tongues, and two of the brethren were blessed with tongues and interpretation. The following brethren were called to the eldership: Nathan Overholt, of Selkirk; Walter Bennett, of Wallaceburg; Clark Russell, of Arthur; and Douglas Cameron, of Holstein. Brn. Bennett and Russell were already under missionary appointment as priests. Bro. Cameron was also formerly a priest, and Bro. Overholt a teacher. Brn. Overholt, Russell, and Bennett were ordained at the Monday forenoon session. Bro. Cameron being obliged to return home on Sunday evening we understand his ordination was provided for in the resolution.

I have been requested by the conference to perform the following unpleasant duty: Michael Muthart (sometimes known as Will or William), who has been a member of Oliphant branch, but has been for the past year residing in Owen Sound, for good and sufficient reason has been expelled from the church about May 14, 1901; and whereas he has visited Niagara Falls branch, borne testimony, and partaken of sacrament with them, this is to warn all Saints that he is not a member of the church, and to beware of him.

Yours in gospel bonds,

JOHN SHIELDS.

MAPLE CITY, Kansas, June 29.

Editors Herald:—There are no Saints here but us, and none anywhere near that we can hear of. We came here last fall from Cedarville, Missouri, where a lady friend of mine resides. If some of the elders would go there and inquire for Flory Bolbey, they can find an opportunity to preach the gospel. I pray that God will send some one there, also some one here. We can get a place for them to preach, and if they will let us know, we will meet them at Dexter, Kansas, our nearest station.

I ask the Saints to pray for me that I may ever be faithful. Your sister in faith.

L. B. DAVISON.

STOCKTON, Cal., July 1.

Editors Herald:—You will see by my address that I have moved from San Francisco to Stockton, and by the assistance and permission of those in charge I, in connection with the Stockton Saints, have rented a large room for the purpose of a mission, free reading room, free employment office, and lecture and debating, if we can get them started aright. *Try* is the word.

The work here has run down to a very low condition, and it will take time and careful work to revive it. But the Lord so willing, and health given, and Saints assisting, I hope to bring about better conditions in the course of a year. And while so doing our place will be an everyday advertisement of the great latter-day work, as I believe in keeping it before the people. So I want all of the dear good Saints who frequently say in their testimonies at the prayer meetings that they want to do all they can, especially those of California, to just do a little by sending to my address all the *Zion's Ensigns* and other tracts and books and church literature that they are willing to sacrifice, and I will try to keep somebody reading them. I do not want you to send old, wornout books, as I am too proud to loan such. I think the California Saints can supply enough good books to run this little mission. Try it, brethren and sisters. I am thankful that my health permits me to do something locally if I cannot go into the field as formerly. My address is 807 East Main street, Stockton, California.

Your brother in the one faith,

A. HAWS.

The brain-children of a writer are as precious to him as are the blood-children of a mother to her. Each is perfect in the eyes of its parent.—*July Ladies' Home Journal.*

Mothers' Home Column.

EDITED BY FRANCES.

CLOSE AT HAND.

The day is long and the day is hard,
We are tired of the march and of keeping guard,
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm,
He turns the arrows which else might harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for he works too;
The days that are long to live are his,
A bit of his bright eternities,
And close to our need his helping is.

O eyes that were holden and blinded quite,
And caught no glimpse of the guiding light!
O deaf, deaf ears which did not hear
The heavenly garment trailing near!
O faithless heart, which dared to fear!

—*Susan Coolidge.*

Dear Sisters:—I had hoped to see Sr. Walker's request more fully responded to, and that we might hear from many who are interested in the Daughters of Zion readings as to their views concerning what subjects should be considered during the coming year. I had not thought it necessary for me to write because of being so near to Sr. Walker that I could talk to her. But now I feel like making a suggestion to all, which may perhaps call out some opposition. Since noticing the reference in our July reading to the work by Jacob Abbott, "Gentle Measures in the Management of the Young," I have thought that it would be profitable to have our readings taken directly from this book, and I suggest that this be done.

It is not to be expected that we shall fully agree with any one author whose writings we discuss. The chief object is to arouse thought and to stimulate each one to arrive at conclusions for herself.

However, I believe there is as much that we could approve in this book as in any we might find. It is very practical, and is full of plain, simple illustrations. And while the author advocates gentle measures, he still states that even harsh methods, if they secure obedience, are better than a failure to do this, and he places great emphasis upon the necessity of authority, and upon persistent insistence upon obedience. It is no doubt thought by some that there are other matters of equal importance with the training of children, which ought to be considered in our meetings. There may be other matters equal, but I am led to conclude that none are of greater importance, and it seems to me that the underlying principles shown forth in these questions of child-training are

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profitable for old and young alike; for those who have the care of children and for those who have not.

But why may we not divide the time between these and other questions? What are the other questions you would like to have considered? This is the request Sr. Walker has made of you—that you let her know what are your wishes in the matter. Perhaps in reading, this may have been overlooked by you, and that when you read this you may yet come to her help with your suggestions. With an earnest desire to see this part of the Lord's work prosper, I am, Your sister,

CALLIE B. STEBBINS.

A GLANCE AT OUR DAY'S MAIL.

It is fully time for Home Column copy to be at the office, and yet it is not there—worse than this, it is not prepared. Of course we are thinking about it, but thoughts to be of value must materialize. A chubby little pair of feet comes tripping up the stairs and two fat little hands deposit their burden on our table.

"Thank you, blue eyes," says grandma.

"You'se welcome," says blue eyes, and hurries away to his interrupted play. We take up first *The Lookout*, and read:

"The first essential of civilization is law, conformed to justice, uttered with authority, and enforced with power. Without law and obedience to law there can be no civilization. This is the first lesson to be taught the child; it is the first lesson to be taught the community. The babe is lawless. If he is what his mother calls him, an angel, he is a lawless angel. The first lesson he must be taught is that he is in subjection to a stronger will. The first duty of father or mother to the babe is to compel obedience to 'Thou shalt'; the first function of the paternal prophet is to be a Moses coming down from the mountain with a ten commandments to the little child below. And what is true of the child is true of the child-race. It must learn obedience. There is no road to liberty except the road that leads through obedience to law. There is no liberty which is not founded on justice, and no justice which is not formulated and regulated by law. Law, with force behind it to compel obedience to it, is the *sine qua non* of a civilized condition."

Next I opened a letter from a dear, aged friend, and among other things she wrote, "I just laid this care-worn body down to rest for a few moments, took up the HERALD for June 22 and read, 'The prepared readings for Daughters of Zion Locals,' and I say, What good advice! I am very weak but I feel that with God's help I could say before any congregation in the world that the mother who teaches her child obedience will be blessed of God in ways she has never even thought of, and her child when grown to manhood or womanhood will 'rise up and call her blessed.' Children so taught may at times turn aside from the straight and narrow way, yet the counsel of their mother, given in childhood, will finally prevail and lead them back. To-day God wants a pure and an obedient people upon those sacred spots of land dedicated especially to him. A willing and obedient people, whom he will delight to own and bless. I recall the time in the early days of the church when my children were young; my husband was sent on a mission and my sole reliance was upon God. Though my children were small, I taught them the efficacy of prayer—would gather them around my fireside (their little playmates with them), and try to teach them everything which would make them men and women of God. I shall never forget the effect this had. Some have gone before me to their rest, some are still spared to me. But in trouble or sorrow they have always blessed the hand which chastened, and said to me, 'Mother, all is right.' What confidence a mother can implant in her child—of God's goodness and greatness!"

And now, sisters, the question is before you to discuss. We believe the book suggested by Srs. Krahl and Stebbins is a good one and could be studied with profit by any mother. Shall we use it?

A BEAUTIFUL CUSTOM.

A private letter from a lady who is spending a year among the peasants of Tyrol says:

"The morning of our arrival we were awakened by the sound of a violin and flutes under the window and, hurrying down, we found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people, whose music we had heard. The whole neighborhood were kinsfolk and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, a basket of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"'Is there a bride in this house?' I asked of my landlord.

"'Ach, nein!' he said. 'We do not make such a pother about our young people. It is our grandmother's birthday.'

"The grandmother, in her spectacles, white apron and high velvet cap, was a heroine all day, sitting in state to receive visits and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this, and I thought we could learn much from these poor mountaineers."—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

I have been called to the bedside of my mother at my old home in Pacific Junction. Mother is very low, and I ask the united prayers of the Saints in her behalf, that if it be the Father's will she may be spared us. She has been faithful and has great faith in the promise of God to heal, and in the prayers of the Saints. Yours in Christ,

J. R. EPPERSON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

PRIME OBJECT OF SUNDAY SCHOOL.

Various objects at different times have actuated Sunday school workers. Robert Raikes, the noble Englishman who is said to be the first founder of the Sabbath school, possessing a great heart filled with philanthropy, gathered in the little waifs from the thronged streets of London on the Sabbath day, and taught them to read and write, as in a day school. The prime object of that Sunday school certainly was

EDUCATION.

One branch after another was added until Sunday schools became grand resorts for instruction, and soon in Protestant schools children were taught to commit to memory as much of the Bible as possible. Premiums were offered and prizes awarded those who recited the most verses, and whole chapters were repeated, parrot like, by some retentive minded children every Sunday. No doctrine was supposed to be taught, no creed discussed.

Two prime objects (and very laudable ones they seem to me) were apparent in the Sunday schools of those days. One was the cultivation of the memory, and the other was to become familiar with the Scriptures just as they are written.

Afterwards strenuous efforts were made by officers and teachers in Sabbath schools to induce pupils to attend the annual religious revivals. Indeed, the prime object then seemed to be to excel (when reporting to conference) in the number of

CONVERSIONS IN THE SUNDAY SCHOOL.

In more modern schools, especially in rural districts, the banner class was the one that had given the most liberally during the year. Surely the prime object of that school was

MONEY.

But probably when I was requested to state the prime object of the Sunday school I was expected to declare

WHAT SHOULD BE

and not what had been, the chief motive and aim of Sunday schools in general. But before speaking of the principal object allow me to mention a few of the secondary ones.

By getting ready and going to Sabbath school every Sunday the little ones learn that there is one especial day in the week, otherwise all days are nearly alike to them. One object, then, of the Sunday school is to teach children to keep the fourth commandment, "Remember the Sabbath day to keep it holy."

ORDER

is said to be heaven's first law, and children should be taught early to submit thereto. That they may become subject to law seems to have been the object of their creation. By being properly classified and kept in place in their classes they learn to be controlled, and

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the law of order and obedience should be properly enforced in all Sunday schools.

Another especial aim in Sabbath school work should be to impress upon young minds the

NECESSITY OF HEEDING THE MORAL INSTRUCTIONS

given at home. Thereby children are assisted in keeping the fifth commandment, "Honor thy father and thy mother."

These are a few of the many desirable objects to be attained and benefits to be derived by the primary classes.

THE INTERMEDIATE PUPILS

if their exercises are properly conducted grow to be not only good scriptorians, but deep, quick thinkers and reasoners, able to express well their ideas and grandly able to defend their faith. As Paul said, "Able to give a reason for the hope that is within them."

THE BIBLE CLASSES

also are here assisted to a better understanding of the scriptures, and with that knowledge comes a more earnest desire to follow out its precepts. They hear the gospel law expounded, see its deep significance, and feel its sacred influence. They are delighted with its simplicity and awed by its divinity.

These classes, especially the Senior, are made up of members slowly plodding "from the cradle to the grave" or as another has said, "This organization has

A PLACE FOR EVERY ONE

all the time, from the little one in the infant class to the great-grandfather and grandmother in the Bible class." The Sabbath school tends to develop the mental, moral, and spiritual faculties in both teachers and pupils, and this is decidedly one object of the institution.

But I remember that the

PRIME OBJECT

of the Sunday school was the theme given me for discussion. Well, to learn, obey, and promulgate the principles of the doctrine of Christ is, and should be, the chief aim of every true Christian. And when this class of people become associated in Sabbath school capacity their real, true, genuine object will remain unchanged. Their whole intent and purpose will be to first learn and then teach others the way to obtain eternal life. Christ says, Strait is the gate and narrow is the way that leads to life eternal, and few there be that find it. Then those who have found the way should make it their first and sole object to point it out to others. This leading and showing the narrow way to those who have not found it must be the most important object and main incentive to workers in the Sunday school. For there collected, members can discuss, explain, and simplify the plan of salvation, condensing, combining, connecting its principles and merging them into one path or way, which though it be indeed a narrow one, seems plain and pleasant, and the gate, though "strait," can be shown to be standing wide open and easily entered.

On the other hand instructions are needed in regard to the wide gate and the broad way wherein so many of our fellow travelers are walking today. This way is broad because the gospel principles are made to *diverge* instead of unite. Many winding, crisscross, zigzag paths make up the broad way, and many zealous, clamorous guides are pointing out the direction that the dazed, bewildered wayfarer should take. Atheists cry: "No God! Come right along this way!" Agnostics: "No Devil! This is the path to take!" Universalists: "No hell! Go any way you please!" Some: "No baptism! This is a very easy way!" Many: "No laying on of hands! A new way!" And yet others: "No resurrection! So there need be no particular course!"

No wonder that confusion reigns! So many paths make indeed a broad way! and how truly spoke the Master when he said that "many go in thereat." Then to turn back the surging multitude, close the wide gate and show the narrow way is the principal design, the great and grand aim, the prime object of every Latter Day Saint Sunday school. Then let us lift higher the gospel banner, plant deeper the guide posts, print plainer the finger boards, and make easier and brighter the way to poor, benighted travelers. With this glorious object in view may God in his infinite mercy and wisdom assist every Sunday school in bringing about the intended result!

MRS. A. E. COBB.

BE PROMPT.

Promptness is one of the main features in the Sunday school. No school can be a success without it. If the hour for Sunday school is ten o'clock, try and get there a little before ten. Avoid coming in late if possible, for it causes confusion.

The superintendent should not be late, as he is the head of the school and should set the example. If he is not prompt to attend, the school will not be. They will think if the superintendent is late it will not make any difference if they are not there at the time appointed. So, Superintendent, be on time, and open your school promptly. Do not wait for those who are late. If you do the little ones who came early will become restless and noisy and require some time and patience before the teacher can get them settled for class work.

Teachers must not think all

THE RESPONSIBILITY

rests on the superintendent. He may do his part but he cannot do yours, for there is a greater responsibility resting upon the teacher than any other member of the school. You should understand the disposition of your pupils. You know best how to manage them. You know best how to present lesson to them so they can comprehend it. So teacher be at your post early Sunday morning. Get to Sabbath school in time for the opening hymn and prayer so you can work in harmony with the rest of the school. Be with your class and keep them in order. See that they are not scattered around over the church. Have them in time for marching. Lead them to their places of recitation. Teach the precious truths of the gospel in an earnest, simple way. Teach them to have respect for the house of God, and give them to understand that it is a place for worship and not the place to play.

Teachers have a great influence over their class, and the lessons that are impressed upon their minds while small will always stay with them. So, teachers, be careful to teach them habits of promptness as well as the laws of God.

PARENTS

should bear in mind that the superintendent and teachers cannot do all. There is a very important part for you to do, a part which should not be neglected. Take your children to Sunday school every Sunday if possible. Do not allow them to romp and play all day but see that they devote a part of the time to the study of God's word. We have six days to work and play but the seventh day God calls his. So do not rob him of all of it. Spare a little time for him. Do not only go to Sunday school but be sure you are there on time. It disturbs the school for any one to come in late. Their minds are distracted from the lesson and they do not get as much good out of it, and the parties that come in late do not get full benefit of it either. So let each one make an effort to be in time for the opening hymn. There is work for each and every one.

Christ says, Feed my lambs; and as the Sunday school is the only place outside the home this work can be accomplished, let each one do their part; be prompt to attend and prompt to act and God will bless you.

JULIA WOOD.

For the Pottawattamie, Iowa, district convention.

NAUVOO.

Superintendent George P. Lambert in charge, Mark H. Seigfreid secretary pro tem. A motion was carried to suspend the rules and allow all present voice and vote in the meeting. Reports of the Rock Creek, Burlington, and Ft. Madison schools were read and approved. The report of the superintendent was also received. Voted that we hold our next convention one day previous to, and at the same place as, the next conference. Remarks were made by James McKiernan, Superintendent Lambert, Sr. Morton, and Solomon Tripp. They all spoke of the work as advancing. In the afternoon, usual rules were suspended and business of the morning was finished. Montrose school reported. An auditing committee was appointed consisting of James McKiernan, D. Tripp, and Mark Seigfried. Program committee for next convention: Lottie Tripp, Carrie Stevenson, and Sr. Wooding. The remainder of the afternoon was devoted to a regular Sunday school session. The evening session was devoted to a literary program of high merit. Some very pleasing anthems were given by a few young ladies of the north hill part of the Burlington branch, which spoke very highly for the young ladies and their chorister, C. N. Craig. Adjourned until next convention.

CHATHAM.

Convention met in Zone town hall, June 7 and 8. Jessie A. Hackett superintendent, J. H. Tyrrell assistant, Mary M. Green secretary, Maggie Burr assistant. Afternoon session: Visiting brothers and sisters were granted all the rights and privileges of the convention. Reports from the various schools in the district were then read. Three new schools were added to our number, one school discontinued, two school reports did not arrive. Some schools have done well,

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others need encouragement. Several of our officers and superintendents sent in written reports, which helps ever so much to make a convention a success. The report of treasurer, George A. McFadden, was read and accepted. The librarian reported: Received, $18.75, expended for books, $12 59; balance, $6 16, to be handed to district treasurer. Rules and regulations governing the library were corrected and afterwards accepted. It was voted that the librarian, superintendent, and secretary form a committee, and they decide which route the books shall take. It was resolved that the officers remain as elected till next October convention. The evening was devoted to entertainment, the program consisting of music, singing, recitations, speeches, and drafting. Those taking part did well. Saturday morning was devoted to a model Sunday school in charge of Jessie A. Hackett and J. H. Tyrrell. Some good instructions were given by Elders R. C. Evans and J. H Tyrrell. All committee reports were accepted and committees released. A vote of thanks was tendered the Zone Saints for their hospitality. Adjourned to meet at two p. m. the Friday prior to convening of fall conference.

NOTICE TO SUNDAY SCHOOLS AND OFFICERS.

The following rules applying to the sale and mailing of *Quarterlies* were agreed upon by the officers of the General Sunday School Association at a meeting held in Independence, Missouri, subsequent to the late General Convention:

1. All subscriptions for *Quarterlies* will be promptly discontinued at the expiration of the time for which they are ordered, unless the subscription be renewed.

2. No *Quarterlies* will be mailed at the yearly rate unless a *full year's* subscription be paid in advance.

3. When necessary, credit for not more than one year will be allowed on *Quarterlies*, but in such case they will be charged at the *single quarter rate.*

The above rules will take effect with the mailing of the October–December issue.

We believe the above rules to be absolutely necessary and fair and just to all. And that you may the better see the reasonableness thereof we offer the following explanations.

Rule 1. We discontinue the *Quarterly* because: (1) Schools are discontinued and do not need the *Quarterlies* and no notice is ever given to that effect. (2) Nearly all schools need to often alter their order. They need more of one grade and less of another, and the easiest way is to make an entirely new order. (3) Schools change officers frequently. The new officer orders the *Quarterlies* but says nothing about any standing order. If the old order is continued, you will have two sets of *Quarterlies*. Schools have received as high as three and four sets by this old method of continuing orders. What should be remembered now is that if you want *Quarterlies*, you must order them every time your subscription expires, for they will not be sent beyond that time.

Rule 2. If you expect the benefit of the yearly rate, which is about 25 per cent cheaper than the quarterly rate, you must pay for your *Quarterlies* a full year in advance. Some have written the HERALD Office and insisted on having the benefit of the yearly rate and pay at the expiration of the year. To allow this would do injustice to the school which ordered one quarter at a time and sent the cash with order. It would be "money in their pockets" to hold their cash to the end of the year and pay all at once. It would be selling cheaper on time than for cash in advance, a business principle which every one knows is both wrong and ruinous.

Rule 3. It is not intended to bring the *Quarterlies* onto a strictly "cash in advance," basis, as that would deprive many of our schools of the *Quarterly* entirely. But it is necessary to do business on correct business principles. The school that cannot pay in advance for *Quarterlies* may get them anyway and pay for them sometime during the year. But do not ask for them at the yearly rate, as that cannot be granted in justice to others.

As stated above, these rules will take effect with the mailing of the last quarter for the year, or about September 1. Sunday school officers would do well to call especial attention to this notice in order that no mistakes be made. We believe that all will be satisfied in this matter at least as soon as they get themselves fully adjusted to the situation.

Ever hopeful for the prosperity of the work, we are

Your fellow workers,
T. A. HOUGAS, Gen. Supt.
DAVID J. KRAHL, Gen. Sec.

CONVENTION NOTICES.

There will be a two-days' meeting of Decatur Sunday school and Religio associations at Centerville, Iowa, July 21, 22; also one at Cleveland, Iowa, the 27th and 28th. Sunday school and Religio workers are earnestly requested to be present. Important subjects will be under discussion.

J. P. ANDERSON,
Sunday School Secretary.
ALLIE THORBURN,
Religio Secretary.

Miscellaneous Department.

DON'T READ THIS!

Unless you want to! but if you do read it, please HEED it. Iowa and Minnesota contain at least six thousand Saints. How much money do you expect to spend next Thursday —the Fourth? If one dollar each for pleasure, six thousand dollars are gone! half that sum would help the college. "Ye are my disciples if ye do whatsoever I command you." The Lord said, Pay that "great debt." I propose to deprive myself of fifty cents worth of my *necessities* as a minister that I may have the right to hand, what would otherwise belong to the church, to the college that amount. How many others will do likewise? A little deprivation, a little saving, and the thing is done! How glad I'll be to see this mission pay six thousand dollars to the college. Try and forget this appeal just as soon as you have read it. The easiest way to do it will be to send what you can—five cents up to twenty-five or more dollars! I know this mission can pay its share of the debt. I *believe it will.* Fraternally,

J. W. WIGHT.

PASTORAL.

To Whom it May Concern:—Bro. George Shimmel is hereby authorized to labor as a misssonary in the Des Moines, Iowa, district.

J. W. WIGHT, Missionary in Charge.
E. L. KELLEY, Presiding Bishop.

TWO-DAYS' MEETINGS.

In keeping with resolution of district conference, there will be a two-days' meeting held in the Saints' chapel at Coldwater, Michigan, July 27, 28. Also one at Galien, Michigan, August 3, 4. Also one at Hopkins, Michigan, August 10, 11. All are invited to attend and have a spiritual feast. Bring the Holy Spirit with you. Good speakers will be in attendance. If any other meetings are wanted, notify me by letter, to Fremont, Indiana. Your brother in hope of eternal life, G. A. SMITH, Pres.

A two-days' meeting will be held in Boyne City, Michigan, July 27 and 28. R. W. Hugill, Boyne, Michigan.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope.*
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

MEMORIAL FUND TO JOSEPH AND HYRUM SMITH, THE MARTYRS.

Previously reported	$160 69
Andrew Johnson, Iowa	50
Ruth Volz, Missouri	1 00
W. B. Constance and wife, Missouri	50
Mary E Turner, Kansas	25
Margaret Davies, Missouri	50
Julia A. Thomas, Maine	1 00
George W. Sparks, California	5 00
S. H. Bacon, Ontario	1 00
A. H. Merkins, California	50
J. J. Cornish and wife, Michigan	1 00
Northern Michigan district	3 00
E. J. Bentley, Massachusetts	1 00
C. G. Lewis, Michigan	5 00
Mrs. Kate Waste, Wisconsin	25
Herbert J. Bootman, Missouri	1 00
Richard Ferris, California	1 00
Annie Paris, British Columbia	1 00
JOHN PETT, DOW CITY, IOWA, LIST, AS FOLLOWS:	
Ichabod McCord, Iowa	1 00
Rasmus P. Peterson, Iowa	1 00
Ezra Baughman, Iowa	1 00
William Pett, Iowa	50
John M. Pett, Iowa	50
Richard Farmer, Iowa	50
Jed Franklin, Iowa	50
John Pett, Iowa	50
Sophia Roundy, Iowa	40
Archie McCord, Iowa	25
Romala L. Young, Iowa	25
Nancy J. Miller, Iowa	25
	$190 84

E. L. KELLEY,
Presiding Bishop.

July 6, 1901.

REUNION NOTICES.

Reunion of Clinton, Missouri, district will convene at the Paxton grove, three and one half miles north of Wheatland, August 23, holding over two Sundays. Those wishing tents must notify secretary of committee by August 1, or not depend upon them, as they will be ordered from Kansas City by that date. The rent will be no more than what will cover expenses. State what size tent will be wanted; 10 x 12 and 8 x 10 can be furnished with price according to size. Wood and straw will be furnished on the ground free, also water, which will be on the ground or near by. Hay and corn at same place at reasonable prices. W. H. Mannering president, Joshua Sandage secretary of committee. Address, Wheatland, Missouri.

The time for the Massachusetts district reunion is nearing and we want it to be a grand success. The brothers and sisters are planning to have their summer vacation at this time as far as possible, and as the saying is, "kill two birds with one stone." While we are building up the physical system by rest we are also laying by strength and reserve force spiritually. And surely Silver Lake is a lovely spot, surrounded by a grove of tall pines whose needles make a natural carpet and also furnish filling for our beds. The prices of tents are the same as last year, $3 for large and $2 50 for the smaller ones; the rent for cots is 25 cents each, cheaper than last year. These are of woven wire, very cool and comfortable. Those desiring either should notify one of the committee at

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The Saints' Herald.

(Established 1860)

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once. We hope to have a goodly number of the ministry with us. Let all come with the determination of making every one have a good time, and success is assured. Don't forget the date, the last Saturday in July. Every one come, please. Committee: H. D. Simpson, 22 Waverly street, Malden; F. P. Busiel, 24 Melvin street, Somerville; H. W. Howlett, 45 Kellogg street, Fall River, Massachusetts.

Northwestern Kansas district reunion will be held in the Riverside Park, Blue Rapids, Marshall county, Kansas, commencing August 22, and continuing to September 1. Hay and straw will be furnished at cost; cook stoves and fuel free for all who come to stay on grounds. Tents and cots can be furnished at about the following prices: 10x12, three-foot wall, $1.50; 12x14, three-foot wall, $2; 12x16, three-foot wall, $2.30; cots, canvas, 35 cents. All who wish to hire tents or cots please notify Edwin Sandy, Linn, Kansas, stating size wanted, so that the committee can order just what is wanted. Let all Saints who can possibly come, do so, and invite your friends and neighbors to come with you and enjoy a feast of good things. Otto Nelson, Belle T. Groul, Edwin Sandy, committee.

The second annual reunion of Nodaway district will be held at Barnard, Missouri, August 9–19. Speakers: I. N. White, J. M. Terry, D. C. White, J. S. Snively, F. L. Sawley, and D. A. Hutchings. A coöperative boarding house will be kept by the committee, at the lowest possible rates, for the accommodation of all who wish it. The grounds are nicely located, just a few rods from town. Plenty of water, hay, wood, and straw. Pasture for horses about five cents per day. Those wanting to rent tents report at once to Ed S. Fannon, Bedison, Missouri. Rent: 9x12, $1.25; 12x14, $1.75; freight added. All adjoining districts are invited to join and make the reunion a grand success. Music in charge of Bro. W. T. Ross and Miss Arletta Byergo. Sunday school day, Thursday, August 15. For further information write Ed S. Fannon. Committee, E. S. Fannon, Bedison, Missouri. William Woodhead, Barnard, Missouri. T. A. Ivie, Guilford, Missouri.

NOTICE TO OREGON.

Bandon branch, which includes the Saints of southwestern Oregon, will hold a reunion from August 16 to 25 inclusive, at Bandon. All Saints and friends are invited. Bring your tents. For information address Bro. David E. Stitt, Bandon. Notice of Oregon conference will be given hereafter.

Will those who can give me information concerning the old branches of Sweet Home, Linn, Myrtle Creek, Drift Creek, and Mount Vernon, please write to me. Will they who were members of Hope branch, of Drain, now disorganized, please send their addresses to the district secretary, R. A. Cribbins, Bridge, Coos county. In harmony with our district conference resolution we wish to issue letters of removal to those members of that branch who reside in western Oregon, to Bandon. Those who have moved away from Oregon can get letters *now* to their nearest branch. Please do not neglect this.

I would like to have the names and addresses of all Saints in Oregon who are not identified with any branch. You can send your baptism certificates to the clerks of either Bandon or Condon branches according to your location. Those in eastern Oregon can unite with Condon branch, Wm. H. Livingstone, of Condon, secretary. Saints in western Oregon can unite with Bandon branch, Amos Corson, of Bandon, secretary. Saints living in Oregon who are members of branches outside of Oregon are requested to get letters to the above branches. We desire to have as many as possible on Bandon record at time of reunion, so please respond.

As Bro. Joseph Luff has placed me in subcharge of the missionary work in western Oregon, I would be pleased to hear from Saints or friends concerning openings for work. I may not be able to answer all calls, as I have but one associate, Bro. Alma Upton, but we will do what we can.

CHAS E CRUMLEY, Dist. Pres.
MYRTLE POINT, Coos Co., Oregon.

TENT NOTICE.

I understand that a resolution adopted by the late conference of the Des Moines district held at Boonesboro was not submitted in my report. The resolution was:

Resolved that this conference request the presiding officers of the various branches to take up a collection on the second Sunday in each month for the tent fund.

If the Saints wish to have the tent work in this district, funds will be necessary, and would suggest that we need not wait for the second Sunday, as the others might come sooner. Collections will be received by the district president, H. A. McCoy, Perry, Iowa.

Yours in Christ,
GEORGE E. DAVIS.

NOTICES.

Having been appointed to the Southern Michigan and Northern Indiana district as my field of labor, I thought it wise to move there. My former address was Coleman, Michigan. I have now changed the same to Coral, Michigan. Trusting I may be blessed by the Spirit of the Master in my new field of labor, I remain, Your humble sevrant,

CHAS. E. IRWIN.

CONFERENCE NOTICES.

Eastern Colorado will be held with the Colorado Springs branch August 17 and 18. We expect to have the district tent there if circumstances permit. Branches will please take notice and send their reports in due time to J. B. Roush, at 655 East Willamette street, Colorado Springs, care of Elder C. R. Duncan. All Saints coming to the conference who may not be acquainted with the city can notify Bro. Duncan of their coming and arrangements will be made to meet them at the train. JOHN B. ROUSH, Pres.
A. E. TABOR, Sec.
2942 California Street, DENVER.

BRITISH ISLES MISSION.

Annual conference will be held in Manchester, England, August 3, 4, 5, 1901. Business meetings will be held in Saints' meeting room, 4 Elvington street, Medlock street, Stretford road, and will convene at six p. m. on the 3d. Sunday services will be held in the Vestry Hall, Hulme Town Hall, August 4. By invitation of Elder Gomer T. Griffiths, (see SAINTS' HERALD for May 8, 1901, page 376), brethren of both orders of the priesthood are requested to attend. As business of importance is likely to be presented at this conference, we hope the brethren will make special effort to be present.

WM R ARMSTRONG, Sec. of Mission.
10 Rye Street, C. upon M., MANCHESTER.

Northeastern Texas and Choctaw will convene July 26, at Douglass, on the Texas and Pacific railroad. All the Saints who can possibly come will please do so and elders of said district will please be in attendance. We are expecting Brn. H. O. Smith, Ellis Short, S. W. Simmons, and A. L. Newton and wife. He will give us some instructions in Sunday school work. E. A. ERWIN.

A brilliant array of noted experts and specialists contribute to the Current Topics Club department of the Chicago *Record-Herald*, including among many others, such well-known names as A. S. Draper, LL. D., President of the University of Illinois, Hon. Geo. F. Hoar, United States Senator from Massachusetts, Professor John H. Finley of Princeton University, Ex President of Knox College; Rev. Dr. Newell Dwight Hillis, Carroll D. Wright, United States Commissioner of Labor, Mrs. Ellen M. Henrotin, Ex-President of the General Federation of Women's Clubs, Mrs. May Wright Sewall and the well-known popular women writers, Alice Morse Earle and Mary Hartwell Catherwood. Entertaining and instructive articles appear in this department of the *Record-Herald* on a variety of present-day topics of the greatest interest, including "The Women's Club movement," "The Art of Living a Hundred Years," "What the Government Does for the People," "Colonial Governments of Today," "Contemporary Literatures of the World," "American Life a Century Ago," and "The Opportunity and the Man"—a series of unique biographies of remarkable men of today. A new assortment of topics will be taken up beginning about the middle of June.

Twenty-five years ago, when "Elbow Room" and "Out of the Hurly-Burly" were the successes of the day, Max Adeler suddenly ceased writing. For a quarter of a century he was proof against the blandishments of editors, but within a few weeks he has completed a new series of humorous stories which show him at his best. Tales of Old Turley, which will appear in early numbers of the *Saturday Evening Post*, are wonderfully droll stories of the quaint characters in an old-fashioned country town before the war. Local politics, school committee fights, church squabbles and women's clubs lend themselves admirably to Max Adeler's humorous touch, and form the basis of some of the cleverest stories that have been written for many a day.

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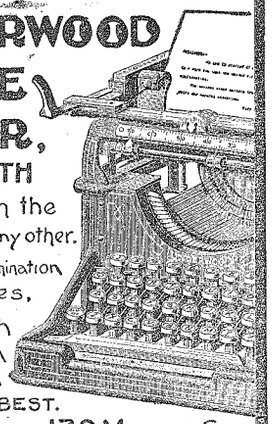

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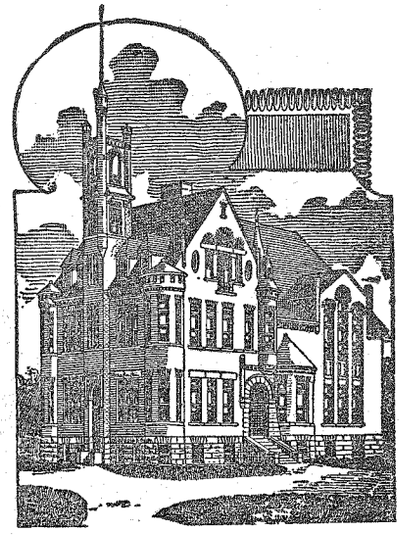

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JULY 17, 1901. NO. 29.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 17, 1901.

MOBOCRACY.

For some time there have been cases of lynching men for alleged criminal acts all more or less outrageous violations of law. Some of these exhibitions of lawless infliction of punishment have been made against the negro wrongdoer in the Southern states. Lately a brother writing from a place way down south in Alabama says:

> Recently there have been two negroes hung near here by mobs for attempted rape. In both cases there were some present who used their influence to that end who profess to be Saints.

We regret to see lawlessness occurring anywhere. There ought to be sufficient power in the executive officers, township, county, and state, to enforce the laws prohibiting and punishing crime. No matter what the transgression of the statute enactment may be, the criminal should be given the trial by his peers.

It is unnecessary to say that the criminal cannot be found by the officers, for if he can be found by those who would inflict punishment upon him unlawfully, it is certain that he could be found by those whose duty it is to punish lawfully.

It is damaging to the reputation of a state to suffer its laws to be violated without a proper effort to enforce them by constituted authorities, until citizens are seemingly compelled to take the punishment of evil doers into private hands. But no such condition of things should be possible.

Mississippi, Tennessee, Alabama are noted for the frequent recurrence of scenes of unlawful lynching of men charged with criminal assault. Some of these lynchings have resulted in the killing of innocent persons; done through senseless fury, and hatred exercised against the alleged crime; which is indeed heinous and revolting. But where laws exist providing suitable punishment, these laws should be enforced without recourse to Judge Lynch or his imitators. And where no sufficient punishment has been provided, legislatures should at once rectify the mistake, and pass such acts as would at least be an open warning to wrongdoers.

But it is not the severity of prescribed punishment for crime that deters men from its commission. The certainty of being punished has far more to do with controlling contemplated wrong than does the severity of the proposed punishment where the wrongdoer is caught.

The Southern states are not the only ones in which lynching (unlawful punishment for wrongdoing) has been resorted to. Indiana, Colorado, Kansas, have had abhorrent cases of such violence. Burning at the stake of a supposed evil doer, without even a pretense to a legal inquiry as to guilt; a hasty hunt for the supposed criminal, a defiance of local officers and an open disregard for laws by a hastily improvised mob, and a victim dead by cruel methods and the thing was done.

It is a shame upon our boasted advancement, and the safety of person which is the right of all before the law; and no denouncement of such unlawful methods is too strong against them.

See where such a habit, or rule, or riotous temper is leading to. Mansfield, Ohio, has by absolutely lawless force driven out the followers of John Alexander Dowie, of Chicago, who after some years presenting himself to the public as "God's overseer," now claims to be the reincarnated Elijah, or Elijah come again in the flesh, and has maintained so sturdy an opposition of the same lawless sort, that now elders of the Christian Catholic Church may not, must not, hold meeting in that one time strong hold of Spiritism.

Nor is this the only spot where the methods of Mr. Dowie's faith are meeting with lawless opposition. The newspapers of Chicago are making cause against him and his Zion. Nearly every issue of the *Tribune* has the names of some who have died while being treated under the ministration of Dr. Dowie or his elders. One woman was Mrs. Florence Cameron, of Newark, Delaware; the other a Mrs. Julia Thomas, colored. Both had been sick for years. The disease of Mrs. Cameron has been stated to be incurable; and Mrs. Thomas was the tenth out of a family of twelve to die of consumption in ten years. These after failing to be cured by medical practice under care of physicians sought the offices of Mr. Dowie and his methods as a last resort. Both have died while under his treatment.

Evanston, one of the fashionable suburbs of Chicago, has now twice been the scene of an unlawful interruption of meetings held by some of Dr. Dowie's followers. In both of these instances the elders have been assaulted by persons throwing eggs and rotten lemons and cast off vegetables at them, and their services stopped by rough and boisterous interruptions, and such threatening of personal violence that it was only by the intervention of the police that the elders escaped. And this in Illinois.

At Waterloo, Iowa, a similar stop was put to the assembling of a number of believers in Dr. Dowie Elijah. So that it is easily seen that a sort of epidemic of lawlessness of this sort is following in the wake of the methods of Judge Lynch.

What is Mr. Dowie's crime? He claims to believe that God is not only a spiritual helper but is a healer of the ills of the flesh as well; and that the aid of the Lord may be invoked by prayer, and the exercise of faith. He also takes the ground that physicians are more or less humbugs, and needless as helpers to health. We presume that he does not claim that all who are sick and who apply to him for help and enter into his Zion are helped or healed by or through his means.

We have nothing to say of the right or wrong involved in the claims of Dr. Dowie. He is certainly correct in holding that God is a helper in both the spiritual and temporal spheres of man's existence. And we believe that before the community or its officers lay hands on Dr. Dowie and his followers to punish them because people who are sick and seek them for help die on their hands, as it is expressed, a proper inquiry should be made as to whether all who submit to medical treatment under the average or the skillful physician meet with success in their search for health. The question should be first settled whether the doctor is able to stand off the dread rider of the pale horse more successfully than the invisible powers of faith in God and prayer.

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If none died under the hands of the doctors, there would be much more consistency in this war upon Dr. Dowie.

Be it understood that we do not offer a defense of Mr. Dowie, or accept his theories or his claim to be Elijah; but we do protest, now and always, against any and all forms of mob violence. We have always been opposed to it and shall continue to be until all violence shall cease in the loving reign of the living Lord.

HUMILITY.

Humility is a condition of mind essential to true greatness. Men are powerful in proportion to the degree of humility they possess. So indispensable is this rare virtue that it is repeatedly enjoined upon us in holy writ, and in the conduct of our Master and his servants it has ever been manifest as their chief characteristic. It is a marked trait of character in all the best men and women of the world.

Pride, vanity, undue self-esteem, and arrogance of disposition are among the best evidences of weakness.

But humility is not self-degradation. It is a mistake to suppose we must belittle the mind and its powers in order to be humble. It is necessary and right that we should place, as nearly as possible, a proper estimate upon our capabilities. It is not right to disparage the talents with which we are endowed and which God desires us to use in a proper way.

The ability to place a correct estimate upon our own powers, to see ourselves as we are, will in itself bring a sense of weakness. At the same time it will bring a realization of power. Of power, in the thought of what man and his destinies really are, that which God designs him to be. Of weakness, in contemplating the ideal so far above our present standing.

Real humility, after all, finds its source in high ideals. Looking up and contrasting what we are with what we may be, and wish to be, brings a realizing sense of our present condition. On the other hand, vain pride results from fixing our minds on low ideals; and in our resultant feelings of superiority, we lose our proper standing. It is on this simple principle that "pride goes before a fall," while humility precedes exaltation.

We gravitate inevitably to the level of our ideals. We should not, then, under a false sense of humility, show disrespect to the powers we have by seeking to degrade them in our own eyes or in the eyes of others. Neither should we make effort to exalt self by attempting to make apparent to others the virtues we possess, without reference to those we imagine we possess but do not. Both courses are wrong, and either will cause us to descend.

A proper conception of our present condition, and a pure, clear ideal of what we may be—this is humility. And herein is resident the power to exalt man to the full measure of his destiny.

Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:14.

TRACTS WANTED.

In a recent letter to President Joseph Smith, Bro. G. J. Waller writes as follows from Honolulu:

From what has appeared in the HERALD of late touching the question of the publication of tracts by the church, I understand that it is expected that those in charge of missions will provide, if necessary, tracts suited to the requirements of the work before them. As pointed out in a letter I wrote to you some months ago, tracts in the Chinese, Japanese, and Portuguese languages are needed in this mission; and as I am anxious to open up the work among some of these people, I shall be glad if any who are desirous of assisting in this work will write short tracts suitable for distribution among people who know nothing about our work, and who, many of them (especially among the Chinese and Japanese), know very little about Christ or the Bible. From the copies received I can select those that I consider adapted for the work to be accomplished. I will arrange for the translation and printing in the different languages.

As Hawaii is now a territory of the United States, any letter or package sent will require only the same postage as to points in the United States.

I have nothing new to report in the work. My little Japanese Sunday school class near my home at Waikiki is growing, and I think when I get the tracts I can do something among the older people of this race, who seem to be anxious for their little ones to be taught.

We trust that the brethren will not be slow in complying with Bro. Waller's request, and that they will supply him with an abundance of material from which to make selections for his mission. Who will help him?

FUTURE LIFE.

The following appeared in the *Scientific American* in its issue of July 6:

The American branch of the Society of Psychical Research of Boston has issued a circular for the sentiment of people regarding a future life. They are desirous of obtaining statistics on this subject. The questions which they ask are, first, would you prefer to live after death or not; second, do you desire future life whatever its conditions may be. If you do not prefer to live after death, what would the character of the future life be to make the prospect seem tolerable? Would you, for example, be content with a life more or less like your present life? Can you state what elements in life were felt by you to call for its perpetuity? Third, can you state why you feel this way, as regards questions one and two? Fourth, do you now feel the question of a future life to be of urgent importance to your mental comfort? Have your feelings on questions one, two and four undergone change? If so, when, and in what way? Sixth, would you like to know for certain about the future life, or would you prefer to leave it a matter of faith?

The answers which will be received as a result of the circular will undoubtedly be an interesting collection to religionists as well as to psychologists. It is probably the intention of the Boston society to analyze the results and publish same.

The questions asked in the circular are pertinent ones to anyone who thinks on religious lines.

EXTRACTS FROM LETTERS.

Bro. Jacob E. Swegart writes from Beaver, Missouri, July 3:

The Saints are moving in, and the work moving onward and upward. But notwithstanding that we have not yet been organized into a branch. We have been holding our regular meetings and Sunday school, which was organized over a year ago by Elder J. C. Chrestensen. About six months ago we sent a petition to our quarterly conference asking that a branch be organized here. We understand the request was granted and the matter left in the charge of Bro. I. N. White, missionary in charge. We shall hope to see him here in the near future. We expect to build a church house with an open Bible and a free pulpit to all denominations when not in use by the Saints. But for the breaking of the sawmill we should have had the frame ready by this time. The sacrifice on our part will be great, as the Saints here are poor, generally speaking. We hope the Saints will give us a helping hand. Donations will be received by myself or Bro. J. C. Chrestensen, Beaver, Missouri. We have been chosen as a building committee. As this is the center of the Southern Missouri district, we wish to put up a good house. Some have already contributed, and we trust that many more will help us. We have great need for the house. Recently we have been holding meetings in a grove, and have had some good preaching by Elders Chrestensen, A. M. Baker, J. T. Davis, who have all departed for other parts of their fields. Come again, brethren. Much good has been done. Many are interested in the gospel, and if the Saints will live true and honest lives the harvest will be abundant, as we have a noble class of neighbors, and God forbid that any of us should become stumbling-blocks to any.

Bro. H. F. Durfey writes from Seiling, Oklahoma:

Bro. D. S. Crawley and Rev. Ray, of the Baptist Church have just closed the first proposition of their debate, in which Rev. Ray affirmed his church possessed all the characteristics entitling it to be the church of Christ. Bro. Crawley did well, and the Saints feel encouraged. To God be all the praise. Now the Reorganized Church comes in for a test. We trust God for the victory, and shall go into the contest leaning on his mighty arm. The writer acts as moderator for Bro. Crawley.

Bro. N. C. Enge in a letter to Bishop Kelley, writing from Grimstad, Norway, June 28, states:

I just received news from Aalborg to come immediately as the brethren I ordained have created a good interest. I intend to go next week. I expect to baptize a couple before I go. Our pioneer Saints are steadfast.

Sr. J. A. Taylor, under date of July 11, writes from Rogers, Texas.

After traveling around from place to place in western and northwestern Texas, I have returned to Rogers. My health is improved some. I am sixty-eight years old, and I cannot expect to become very strong. I enjoy reading the HERALD so much!

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EDITORIAL ITEMS.

Elders U. W. Greene and D. A. Anderson have been doing tent work in New York and Connecticut. At Norwalk, Connecticut, they were annoyed considerably by mischievous boys bothering the tent. One of the offending boys was caught, arrested, and fined by the civil authorities for disturbing a religious meeting. We trust the lesson learned by the boy will be remembered.

GRACELAND COLLEGE NOTES.

Bro. F. M. Slover returns his college subscription lists and writes:

I have been blessed in working in this department of the Lord's work, and I desire to continue until the college is free from debt. If you do not get enough subscribed please send me a few more of the subscription lists and I will continue to do what I can for the college.

Bro. Alma M. Fyrando, in sending in lists of Graceland college subscription, writes in a letter of the 10th inst.:

I am highly pleased so far; and if all districts are as thoroughly worked as "Soo," I believe Graceland is graced and free.

In a letter of the 11th, he states:

Moorhead is to have a supper tonight to swell the list. I shall encourage suppers and socials in each branch in district, as they will be cash in hand. I look for $700 00 to $1,000.00 from our district. Good, I think.

Original Articles.

PRIESTHOOD AUTHORITY.—NO. 2.

BY FREDERICK GREGORY.

In the nineteenth of Acts, verses one to five, we have an account of twelve men whom Paul met at Ephesus, and of them he asks, "Have ye received the Holy Ghost since ye believed?" They had never heard of such a power. Then says Paul, "Unto what then were ye baptized?" and they made answer as best they knew, by saying, "Unto John's baptism;" but Paul knew better, and explained matters, showing that John in his baptism instructed the people to believe on Christ, who was greater than he, and who would baptize them with the Holy Ghost. When they heard this they saw their first baptism was not John's baptism, and consented to being rebaptized by Paul. Their baptism may be and undoubtedly was an immersion, which made them think it John's; but the one officiating had never received authority from the Lord of the harvest to so act, and consequently they must be rebaptized by one having authority. "By what authority doest thou these things? and who gave thee this authority?" is a question forming the basis of all legal transactions in temporal as well as spiritual matters, and when we come to consider all that is involved respecting the spiritual side, it becomes every man and woman to wake up to the danger, and know by what authority the several ministers of the present day preach, baptize, and otherwise officiate. The true servant is called by revelation, and educated by inspiration, and as he teaches the people "to observe all things whatsoever I [the Lord] have commanded you," the Lord will work with him, confirming the word with indubitable signs. He will speak "the words of God," advocate the "doctrine of Christ," and no one servant will contradict the other in point of doctrinal teaching,—one beautiful feature of being "called of God, as was Aaron," which is most beautifully portrayed in the written word—the New Testament. We return to the authority of the first Christian ministry and read:

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—John 20:22, 23

We notice also:

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18:18.

Priesthood (not priestcraft, reader) means authority that the heavens recognize, and when committed to men on earth, and they use it in keeping with the mind and will of God, it becomes a very serious matter. We emphasize:

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

This God-sent ministry are the sole executors or administrators of a divine law—the law of the Lord—and when that law or any part of it is administered by them, the benefits accrue to the party submitting to that law or part thereof, as the law of life to them. The gospel,—which is the law of the Lord, converting the soul,—provides for the remission of sins, as also does it provide for the freedom and glory of the creature in eternity, and the servants of Christ are authorized to preach, baptize, etc., in his name, so that people who are willing to believe and obey may have their sins remitted under this holy priesthood authority, while those who refuse, their sins are retained and can be loosed only by the authorized administration of the gospel law. The law is not honored unless executed, and souls are saved only as they obey it; hence the necessity of authority to honor the gospel law, which to perfect the glory of the creature in the eternal world (to which end the law was designed) and elevate him to conditions favorable to his obtaining the glory provided by the law, required the blood of the Son. As agents they are authorized to do business in the name of the Lord, and all doing business with the Lord must recognize his agents, as we understand from his words:

He that receiveth you receiveth me.—Matt. 10:40.

When Paul, blinded by priestcraft and tradition, was in need of light and instruction in the truth, the Lord sent him to Ananias, an authorized agent located in Damascus, and when the worshipful Cornelius of Cesarea sought the Lord in his home, he was directed by an angel to send for Peter, another agent traveling the most of his time. The angel located Peter, and told Cornelius that Peter would tell him what he ought to do. It required considerable time and effort in both cases, but the agent must be recognized and his services employed. Their official acts were a necessity to the individual complying with the law of righteousness.

We pass to another interesting phase of the subject. Many are anxious to hold the priesthood and bear gospel tidings, but are unwilling to submit to such a rigid rule as, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." A little story is told in second Samuel, eighteenth chapter, that nicely illustrates the thought, and without comment the writer gives it place. Joab, the captain of one third of the Israelitish army, had killed Absalom, the son of David, and a runner was to be sent with the news to the king. The story is as follows:

Ahimaaz—Let me now run, and bear the king tidings, how that the Lord hath avenged him of his enemies.

Joab—Thou shalt not bear tidings this day, but thou shalt bear tidings another day. [To Cushi] Cushi, go tell the king what thou hast seen.

Cushi—Cushi bowed himself to Joab, and ran.

Ahimaaz—Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushi.

Joab—Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

Ahimaaz—Howsoever, said he, let me run.

Joab—And he said unto him, Run.

(Ahimaaz goes by a shorter route and reaches the king first, but before this he is seen in the distance, by the watchman, who tells the king.)

King—If he be alone, there is tidings in his mouth.

Watchman—Behold another man running alone.

King—He also bringeth tidings.

Watchman.—Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.

King—He is a good man and cometh with good tidings.

Ahimaaz [in presence of king]—All is well. . . . Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against the lord my king.

King—Is the young man Absalom safe?

Ahimaaz—When Joab sent the king's servant, and me thy servant, I saw a great tumult but I knew not what it was.

King—Turn aside, and stand here.

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Cushi (just arrived)—Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

King—Is the young man Absalom safe?

Cushi—The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

King—O, my son Absalom! my son, my son Absalom! would God I had died for thee.

The reader is left to make the application and draw conclusions. In support of the statement that the rigid rule of Scripture, governing the calling and ordination of men to the ministry of the word would be disregarded and laid aside, we read from the sacred testimony:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4:3, 4.

Under "sound doctrine" the good Lord provided teachers of the divine law, but people became tired of sound doctrine and the Lord's methods, evidently because the Lord's ideas and ways differ from man's, for when we come to consider the class of men called to the ministry according to "sound doctrine" we see the Lord choosing the "weak things of the world," the "foolish" and "despised;" whereas, the people in "heaping to themselves teachers" choose the highly educated, wise men of the world, mighty men of influence, noble, etc. Not being sent of God they cannot speak the words of God, but turn their hearers' ears away from the "truth" unto "fables" by their good words and fair speeches. Well might we ask, as did Paul, "How can they preach except they be sent?" Like Ahimaaz, they may run in their blind zeal, but bear no definite tidings, and give as little satisfaction. These teachers which the people would "heap to themselves" have no authority to minister in the kingdom of God, or to preach the gospel of Christ, baptize into Christ, or otherwise officiate in the name of the Father, Son, or Holy Ghost; and any who are baptized under their calling and ministry need rebaptism before becoming heirs of God and joint heirs with Christ.

Only those "called of God as was Aaron" have power and authority to transplant from the kingdom of darkness into the kingdom of light. These are definite and a unit in point of teaching, inasmuch as they "cannot go beyond the word of the Lord" "to do less or more," while those called by their own feelings, or the persuasion of friends, notwithstanding the many initials signifying titles of worldly honor, such as Rev., D. D., LL. D., B. A., M. A., Ph. B., etc., are only adding to the confusion already in the world, and as Paul says, "ever learning and never able to come to a knowledge of the truth," turning the ears of the people away from the truth unto fables. As the Lord said of the prophets living in the days of Jeremiah:

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.—Jer. 23:32.

So can it be said of all "teachers" living at the present time who minister under a self-conceived call. Immediate revelation to the church as a body, God using an authorized agent as mouthpiece, separating one or more persons to either of the many offices in the priesthood is not now the belief or practice of the professing Christian church, consequently their ministry cannot be scripturally called or hold true priesthood, inasmuch as it comes through the very channel they deny and claim closed since the dawn of the second century. The kind of revelation many profess a call under, is an inexplainable, incomprehensible something that kindles or encourages the feeling entertained for holy orders, attested later by the number of souls converted. etc.; but what a ghostly substitute for New Testament species of revelation, through which men were called to the ministry, and to say they derive authority to preach, baptize, etc., from the commission given the twelve, "Go ye, therefore, and preach the gospel to every creature," is but a confession that God has not commissioned them directly, and to justify themselves in acting for Christ are forced to act on the commission of another, an illegitimate practice in any kind of a kingdom. The written word outlines God's dealings with men in successive ages, and is useful to us as an instructor in spiritual matters. It explains authority, where it comes from and how, etc.; but in no sense are we authorized to do any particular work God required of others, only as we are included, and I think, from the little I know of the sacred book, that it would puzzle the several grades of reverends, doctors, and bachelors of divinity, *et al.*, to find where they are referred to as the servants of God to this age of the world.

Reader, there is great need for ministers of the holy word, but they need to be "called of God as was Aaron," otherwise they are a sham. God can speak today as readily as he did at any time in the past, and since our infallible instructor says none can "take the honor unto himself," he must speak to us as he did to the New Testament church, or else there are none to preach the gospel or baptize us into Christ and the promises. God has not refused to direct the affairs of the kingdom in our day, but to the contrary; however, it seems as if the professed divines would rather that he would not dictate, preferring to arrange matters to their own taste, and so allow them to heap up as many teachers as there are companies of people having the itching ears, willing to receive the "fables" instead of the "truth." If at any time the heavens became closed so that God no more revealed his mind and holy will, then from that very hour God ceased to authorize men as preachers of his word, or administrators of his law, and as soon as those previously authorized died off, the world would be without true priesthood; and that revelation from God did cease, is an admitted fact. On this account, in looking back a few decades, we see what has passed into history as dark ages, and of those ministering in spiritual blindness and wickedness, but professedly in the name of the Lord.

I ask, "By what authority doest thou these things? and who gave thee this authority?"

What shall be the response?

Will any Protestant ask me to believe the Roman Church had true priesthood? Our instructor reads, "He that is sent of God speaketh the words of God." Did the clergy of Rome, prior to the Reformation, "speak the words of God"? and I hear the whole Protestant world unhesitatingly answer, No. Then her ministry was not sent of God, and did not hold true priesthood, and as a church she had no authority to officiate in the name of Christ. The calling of men into the ministry necessarily ceased when revelation ceased, and as long as the heavens remained closed, there could not possibly be any God-sent ministry; and if the heavens have not been opened, but remain closed to this day, as asserted by Catholic and Protestant, then I inquire of the Protestant clergy, "By what authority doest thou these things? and who gave thee this authority?" What authority has the Protestant ministry, above the priests of Catholicism, to preach the gospel and baptize? Will anyone ask me to believe that the Protestant church has true priesthood authority? If so, I would ask, Where and when did they get such priesthood? Were the heavens opened again, and men at that time and since "called of God as was Aaron?" If not, and I have yet to hear an intelligent supporter of the Reformation claim it, who gave them the authority they profess to have? It did not come from God; it could not without an immediate revelation of the New Testament kind, and the first reformers never received a communication of this character. Again, Did the first reformers receive any other ordination than the one that made them priests of the Romish Church? If not, they have no other authority,

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and when we come to think Rome had no true priesthood to confer upon these men by the laying on of hands in ordination, but for the moment allow that she had, when they proved incorrigible, the Catholic Church withdrew all she ever conferred, and pronounced an anathema upon them, which would divest them of Romish authority, even. The Protestant church has blessed the world in some respects, granting liberty of conscience, etc.; but in other respects is working to obliterate the little light reflected from Catholicism. So far as the question of authority is concerned, one has as much right as the other, but to speak truthfully and to the point, neither one has true priesthood authority, and therefore no right whatever to preach the blessed gospel, baptize, or in any way officiate in the sacred name of Jesus Christ. What they have is priestcraft, and as a result, both are priestridden; one having to support a ministry that fares sumptuously every day, the other an enormous horde of greedy hirelings, who, for filthy lucre's sake (of which they seemingly never get enough), interpret the holy word to suit the "itching ears" of the people.

I am aware that I speak plainly, but for all, I have no smooth apology to offer, believing myself and all others are justified in sounding the tocsin of alarm, warning the people of imminent danger from priestly hands; not, however, with the intentions of wounding the feelings of the tender and upright, but with a view to "render unto Cæsar the the things that are Cæsar's, and unto God the things that are God's," and at the same time believing it improper and unbecoming a servant of Christ to cry, Peace, when there is no peace. This brief exegesis of so important a topic is concluded with the following recount:

1. Authority, or legality of administration, is the true basis of all action, civil or religious.

2. True priesthood authority is necessary to the preaching of the gospel of Christ, baptizing, and otherwise administering its holy ordinances.

3. This authority or call to officiate in the ministry of Jesus Christ is not within the power of man to grant, but is exclusively reserved unto the Lord, he to call whomsoever he will.

4. This authority cannot be legally assumed only by revelation through another. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

5. All who held priesthood in the Christian church of the first few centuries were scripturally authorized; the "twelve" and "seventy," by the Lord in person; the ones holding priesthood after our Lord's ascension being called by open revelation—not a silent whispering.

6. The men holding this true priesthood were as a rule illiterate, "unlearned and ignorant men," poor but humble, "despised" by the people generally; counted as "weak" and "foolish."

7. In process of time the heavens where shut up and revelation ceased, which necessarily shut off the scriptural call of men into the ministry.

8. Some time previous to this, people refused to "endure sound doctrine," which was the cause of the heavens closing, and from that time on heaped to themselves teachers having itching ears who turned away from the truth unto fables.

9. The world became emptied of the God-sent ministry, and filled with a manmade, or self-appointed clergy; in consequence of which, darkness covered the earth and gross darkness the minds of the people—the condition of the world in the Dark Ages and at the time of the Reformation.

10. The Catholic clergy had no true priesthood at the time the reformers broke faith with the mother church, consequently could not confer any.

11. The first reformers received ordination in the Romish Church, but were excommunicated and anathematized, hence lost whatever that ordination conferred.

12. The heavens being closed, and remaining so till this day, as asserted by Catholic and Protestant, these first reformers could not possibly be "called of God, as was Aaron." Their following at no time since have claimed a call by revelation for these men. They believe God moved upon them to better the condition of things (which is the duty of all men at any time or place, outside of priesthood); but this was no authority for the organization and setting up of different churches, or the promulgation of contrary teaching.

13. The Protestant clergy have no more authority to preach or baptize than the Catholic, and the Catholic has none at all. No one for a moment would recognize a heathen (or tramp for that matter), making no profession of religion whatever, if he should offer his services as a preacher of the gospel, or as an administrator of the ordinance of water baptism, yet he has as much authority to say, "I baptize thee in the name of the Father, Son, and Holy Ghost," as any Archbishop, Protestant, or Catholic, and would be as much baptized into Christ.

14. Men may, and have, subjected themselves to educational institutions, and by laborous effort proved worthy of all honors such institutions give; but though they merit the title of reverend, doctor, or bachelor of divinity, doctor of laws, doctor of philosophy, master or bachelor of arts, etc., yet these honors are the endowments of an earthly institution, humanly conceived, organized, and conducted, and of themselves confer no authority to officiate in the name of Christ in any capacity. The right or authority to officiate in the sacred name of Jesus Christ is in the "call" which exists independent of all worldly scholastic attainments, being an open revelation from the God of heaven; moreover, these titles so much coveted are not scriptural in any sense.

15. Our world today is filled with a false ministry; men who preach "for hire" and "divine for money," teaching things which they ought not for filthy lucre's sake, at the same time believing, "Is not the Lord among us? none evil can come upon us." (Micah 3:11).

Those that have light should not hide it under a bushel, but let it shine clear and bright as a beacon light to some poor wandering soul struggling to escape the darkness that has come upon the world because of our forefathers, so long ago, having turned away from the truth unto fables. Let us press the questions: "by what authority doest thou these things? and who gave thee this authority?" until the cunning work of the adversary in this respect has been fully exposed. Our mission as the ministry of the Reorganized Church will then be one of honor to us and acceptable to God.

CARBERRY, Manitoba, January 10.

WITHDRAWING FROM THE CHURCH.

Whether any "person's name should be stricken from the church records until specific charges have been preferred, . . . and lawful action had in the case," is not now my privilege or purpose to discuss. This matter was decided by the church in General Conference capacity, at Stewartsville, Missouri, in April, 1884, in the following resolution:

"*Resolved,* That in the opinion of this council, no person's name should be stricken from the church records until specific charges have been preferred against them, and lawful action had in the case, and that the cause or causes of action and expulsion should be stated upon the church record."—HERALD for May 10, 1884, page 299.

As I understand it, this resolution is binding until repealed, or until a later and contrary action is had by the same body.

It will be seen that the resolution does not necessarily require that the charge of apostasy be made. The charges, in every case, should represent the exact truth, as nearly as possible, and the reasons for such method of dealing by the church should be carefully and kindly explained. There is not one thing in the resolution which requires hasty action, or prevents all the time and leniency that

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each case may demand. Indeed one purpose of the resolution as I understood it at the time it was presented to the Quorum of Twelve was to prevent hasty and rash action. I think when the body adopted the resolution it so understood it. However, the material question is this: If the body will not change this rule of action, has anyone else the right to do so?

J. R. LAMBERT.

PECUNIARY AFFAIRS.

Money and things that may be bought, sold, or exchanged should be placed on a cash basis, and the sum total of the inventory thereof be divided by ten to find the good Lord's dues. This debt of honor is never too old to be outlawed, or too recent to be slighted or procrastinated. Because the Owner of the harvest field or vineyard, even the whole earth, doth not peremptorily demand and violently take his share of the proceeds, his part of the grain and fruitage, the faithful steward will not loiter or sleep till the accounts are all squared, and the books duly posted and balanced. Love foiled, hope deferred, and mercy abandoned, justice comes to the front. The inordinate love for lucre is as old as the avarice of humanity. The purchasing power of an honest dollar is its value at home and abroad. All previous metals and ores have a commercial price. Diamonds, gems, and pearls, as also the yellow, gray, and white metals, are enhanced in worth under the transformation of artistic skill and the demands of the people. Forest and field, quarry and mine, orchard and garden, herbs and flocks, fowls and fishes, earth and air, electricity and water, the stupendous whole and the tiniest particle, all heights, and depths, and breadths are for the contemplation, utility, admiration, and benefit of man. The fields of wisdom, the highways of virtue, the royal road to happiness, eminence, and renown are for weary pilgrim feet to walk therein, to run upon, and to bound along with alacrity, intelligent zeal, and gladsome delight.

There is no real pleasure only in hearkening cheerfully to the bugle call of duty.

To bear aloft the banner of burden, and assuage pungent grief, and mitigate excruciating pain is no idle service or child's play. To do good, love the right, and adhere to the truth are a triad of graces that are always welcomed at the great exchequer bar of a well-regulated conscience, be it mortal, or immortal and eternal. The poet sage hath truly said:

He is dead whose hand is not open wide
To free the wants of a human brother;
He doubles the joys of a lifelong ride
Who gives his fortunate place to another.

Just as sure as God gave his Son, that certain it is that his disciples must fork over a tithe of their belongings, or one tenth of their net or absolute worth. The financial custodians of the church will give due credit for all funds available that fall into their hands. Outlays will be judicious, and all disbursements will be with care. All accounts will be audited from time to time, and a fiscal report be published, as heretofore, annually. A number of millionaires might unite with the church, and supply all the money or its equivalent needed, but pray tell me how can one man sacrifice for another without receiving his blessing and obtaining his crown. The widow's mite was not refused, but for her piety, zeal, and fidelity the act of devotion hath come down the river of time, and floated away on the great ocean current of the world, where men think, children play, and women weep. Farmers are not overly prosperous; mechanics and skilled artisans meet reverses; professionals and specialists have their day; merchants and manufacturers fail all around; the business man and the speculator are but bubbles on the crest of a wave; and all earthly matters are subject to change, development, and decay. While the giving alone will not be a passport to the heavenly treasure it surely is a link in the chain, or a condition of weight, strength, and magnitude. Giving under any legitimate head must not be compulsory or forced; but the rather willingly, freely, and gladly bestowed. It is a drill or test of our faith, a crucifixion of the covetous nature, a discipline in character building, and a token of submissive obedience. The Lord has been robbed quite a while, and prayers are more numerous than dollars and dimes with many. Do you count me a poet laureate? I will say, Do not bray all the day. Let us pay, the whole way, as we pray.

It is both unkind and cruel to the poor and needy that they need not have any part and lot in this matter of tithes, free will offerings, or consecration when it is easily understood that the Lord's blessings are on their residue. God and one was a majority in good old Noah's time. Please look at Leviticus 26th, and Deuteronomy 28th, for blessings on ancient Israel when in a line of duty, and also cursings for manifold disobedience. When will we learn without the ordeal of suffering, and obey without the whip and rod? Let the law of kindness and the love of God constrain us to be free and happy.

M. T. SHORT.

To reduce one's weight, cut off one meal a day, breakfast preferably. Take a cup of clear coffee, sipping it slowly. Live largely on lean meat. Take plenty of exercise. Avoid sugars and starchy foods. — July *Ladies' Home Journal.*

Selected Articles.

BE EARNEST.

Whatever you set about, be in earnest. If you are making your toilet, be intent upon the matter, and think of it as the important event of the day until it is completed.

Then turn your forces in other directions, just as a ship turns its searchlight first here, then there, illuminating the course it pursues.

So many of us are shilly-shallying along life in these days.

We do nothing seriously.

We are in earnest about nothing. We all want to be multi-millionaries, and we are looking for sudden and quick methods of success.

By success we mean accumulating a large fortune.

Our eye is out for the sign, "A millionaire while you wait," as we pursue our daily avocations. Just as sure as the continual leaking of a faucet wastes water in a reservoir, so this continual frittering of our mental forces in frivolous and non-focused thought wastes our moral and mental strength.

The man who is in earnest not only brings the full powers of his own mind and soul to bear upon his project, but he draws about him the influences of invisible intelligences who people space and come to the aid of the deserving.

Whatever your aim is at this moment, be in earnest. Do you want an education; do you wish a congenial occupation; do you crave success in the arts, professions, or trades; do you love some woman and long to win her affection? Whatever it is, be in earnest about it. Think of it with reverence and put all your powers of mentality and spirituality into your desire. Then work for your aim. You must attain it.

The hurry of the times affects us so
In this swift, rushing hour, we crowd, and press,
And thrust each other backward, as we go,
And do not pause to lay sufficient stress
Upon that good, strong, true word, earnestness.
In our impetuous haste, could we but know
Its full, deep meaning, its vast import, oh,
Then might we grasp the secret of success!

In that receding age when men were great,
The bone and sinew of their purpose lay
In this one word. God likes an earnest soul—
Too earnest to be eager. Soon or late
It leaves the spent horde breathless by the way,
And stands serene, triumphant at the goal.

—*Ella Wheeler Wilcox.*

The Trans-Missouri Official Railway Guide Company, of Omaha, publish monthly a guide for Nebraska, Kansas, Iowa, and the Dakotas. It is an excellent thing for those who are traveling much in these countries. The price is fifteen cents per number.

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Letter Department.

THE ZIONIST MOVEMENT.

LOS ANGELES, Cal., June 29, 1901.

Editors Herald:—I went to the Temple B'nai B'rith last night. The attraction was a lecture by Rabbi Voorsanger of San Francisco. His theme, "Zionism." The Rabbi is an eloquent, well-informed man, and presented his subject admirably. I did not agree with all he said, however.

While calling himself a Zionist and expressing a desire to see the Jewish people realize their every hope he showed the utter impossibility under ordinary and natural conditions of ever making the Zionist dream a reality, and in this I quite agree with him.

The Rabbi very feelingly portrayed the suffering and injustice heaped upon the Jew throughout the civilized world in the past centuries. He arraigned the governments of Germany, Russia, and France and showed the utter hopelessness of the Jewish people ever coming to the front in the countries named. He stated that in order for a Jew to become anybody in Germany he would have to become a rascal and traitor to everything he holds dear; his God, his mother, and his religion; whilst a few drops of holy water sprinkled upon his head would change the whole situation. A rascally, traitorous Jew with a few drops of water on his head was valued more than an honest and conscientious one in Germany. This is in harmony with a recent article which appeared in the *Preussische Jahrbucher* (Berlin) as follows:

"Political equality is granted to the Jew in theory, but in practice it is not fully given. Social equality is often denied, and it must be admitted that only a fraction of the Jews are ripe for a perfect union with the rest of the people. Not at all fit for such a union are the mass of orthodox Jews. Our cause has retrogressed of late. We are no longer permitted to become army officers in Prussia. A few of the smaller states deny government positions to Jews altogether. This sort of thing embitters, but it is a situation that cannot last. More important is the social boycott. Very many clubs and associations nowadays refuse us membership. Among the upper classes good manners forbid such rough denials, but even here we do not get beyond commonplace civilities. In such circles marriage with Jews is counted impossible; even wealth can not overcome the obstacles to it. But all this feeling changes when the Jew is baptized. The state drops its objections, and society willingly opens its doors to the convert. Now as the baptism is generally sought for reasons other than those due to religious conviction, one would say that the Jew, in order to become an equal, must show himself to be a rascal without character; and his explanation is preposterous."

This writer then asks: "But what shall we do? Are we to found a new Jewish-Christian sect in which Christ is recognized as man only? That would only separate us again, and we are tired, so very tired, of separation. Back into Jewdom we will not go; into the German nation we cannot go. The terrible cry of our forefathers is still fulfilled in us, 'His blood be upon us and our children.'

"Our children: Why should we transmit the curse to them? Why should they suffer for a cause which is no longer anything to us? I have it: If we find in Christianity the true religion with the exception of a single doctrine that has lost its force, then we must not educate our children as Jews. The piece of paper which hinders us does not exist for our children. Let them take part in the great spiritual battle which is being fought out in the ranks of Christianity. Ours was the prophet who destroyed the law and taught eternal love. Let the wandering Jew die. Let our children become *Christians.*"

This writer does not agree with Rabbi Voorsanger as to the correction of the evils which harass the Jews, but he represents their conditions similar.

The Rabbi spoke in commendable terms of the laudable, self-sacrificing efforts of benevolent Jews to establish an ideal commonwealth in Palestine where they would be free from interference and protected by the governments of Europe and the United States. His objections were:

First, Palestine is only about one sixteenth the area of California and not so large as some of our counties. Under the most favorable conditions it was not capable of supporting more than three million inhabitants. There are eleven million Jews in the world today. How are you going to transport them over there and give them a livelihood in a country only capable of supporting less than a third thereof?

Again, the fertile lands of Palestine are largely covered with desert sands accumulating during the past 1900 years to the depth in some places of over forty feet.

Then again he stated that the water was growing scarce; that several rivers have already disappeared, and that the Jordan for the most part of the year was like our Los Angeles river—a river only in name.

From a conservative estimate it will cost two hundred billions of dollars to make Palestine a fruit bearing country. Where is the money to come from? The Jews do not have it as they are largely a poor people. How can you transport five million Russian Jews? Say you take five hundred thousand a year, and this would cost millions of dollars, what effect would it have on the Jews in Russia? The increase by births would more than offset the number transported. Palestine today is no country for an enterprising man. It is no country for our children. It is no country for an unhappy man. The Zionist movement is broken up into camps. The Jews always are that way. One part is called Political Zionism and the other Spiritual Zionism.

A government of Jews by Jews for Jews, and with Jews would be a very dangerous institution. The Jew never has been able to govern himself. We hear a great deal about Solomon but there was very little in his reign that was commendable. The Jew is no statesman. He is a poet, a musician, an artist, a merchant, anything but a statesman. He could not go back to Palestine and govern himself. We never want to go back. We must be scattered among the nations and be their heart, pumping our heart's blood into theirs.

I do not wish to see the "Lion of the tribe of Judah" run off to some remote country like a whipped cur. We do not want the Christian to pat us on the back and say, "Go, good fellow, to your own country and we will help you off." Let us remain where we are. I talked to an enthusiastic Zionist and asked him if he believed in religious liberty. He answered me, yes. Then I asked him if we were to go back to Palestine and establish an independent government and a Christian would keep his shop open on Saturday would you permit it, and he answered, no. I asked him if a Jew would refuse to close his shop on Saturday would you compel him to do so? His answer was yes. So you see there would be no religious liberty there.

Thus reasoned this learned Rabbi. I could not help but think of some old Jewish prophecies and their relation to this question.

Isaiah said: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destory in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, *and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*"—Isaiah 11: 1–12.

He tells us how this is to be done: "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor

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have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. . . . The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.—Isaiah 60:10–13.

Again: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations."—Isaiah 61:4.

Jeremiah speaking of this matter said, "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel."—Jeremiah 3:17, 18.

Also, "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof."—Jeremiah 30:18.

Ezekiel forecasting this event said: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezekiel 37:21, 22.

Joel says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more."—Joel 3:16, 17.

And as to the sands of the desert destroying the land, Ezekiel says: "And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited."—Ezekiel 36:35.

The Prophet Amos has this contribution: "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth the seed: and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them."—Amos 9:13, 14.

If the learned Rabbi would study the twenty-ninth chapter of Isaiah wherein is clearly outlined the coming forth of the Book of Mormon, he would discover that shortly after the coming forth of this book, "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"

This restoration of the land of Israel and the associate events connected therewith are not the machinations of men but the inexorable workings of a divine purpose; and, though it may seem unnatural and impossible to the human mind, God in his own way and time can easily effect his purpose. Let us as modern Israel see to it that we keep step with the procession so we can fill the mission assigned to us in this great divine drama.

Yours with faith in the gathering of Israel, T. W. WILLIAMS.

1322 Myrtle Avenue.

ESTELLINE, Texas, July 4.

Editors Herald:—While many thousands in different parts of our country spend the day midst the noise and roar of cannon and speech, no such sounds greet the ear of the writer here on the broad, dry plains of the Pan Handle of Texas. But while others rejoice in the celebration of our country's independence, the writer passes the day under the friendly shade and roof of Mr. and Mrs. J. A. Ewing, our cheeks fanned by the hot winds from the southwest, burning and scorching as they pass, till the cool shades of evening begin to close around us. Then in company with only a brother and son to witness the beautiful likeness of the burial and resurrection of our Lord we wend our way to a lonely pool, and on its grassy banks bow and ask God to witness and recognize the administration and induction of two honest souls into his kingdom, Bro. and Sr. J. A. Ewing. We confirm them and leave them in God's hands to lead and guide by his Holy Spirit, praying that peace and success may attend them in all righteousness. We leave them to go to other points, hoping to find other sheep who will hear his voice and obey.

Praying God's blessing upon all the builders of Zion, I am, Yours in bonds,

T. J. SHEPPARD.

KANSAS CITY, Mo., July 8.

Dear Saints:—I wish to speak to and for that corps of very faithful and diligent church workers, the branch and district clerks. As one of them for the past two years I feel that I am in a position to defend them and to suggest means whereby their burdens may be made lighter and their work made more convenient for them.

As all doubtless know that this office is one of the most important in the church, the members holding the office of clerk should be honored in that position and should be made to feel that their work at all times is appreciated.

While there may be many ways by which we could assist our clerks and secretaries, there are some that are so very simple and common that most people fail to see them and therefore do not take advantage of them. And in my work I have found that it is usually the ministers who overlook the chances to help the clerks.

In almost all our districts those holding the priesthood are expected to make a written report of their labors to the district conference, and of course it is the district clerk's duty to read these reports to the conference; and if they are handed to him on the day the conference convenes, or, as has often been the case, while conference is in session, it is then unfair to expect the clerk to be able to get up and read these reports just as readily and as clearly as if he had received them a few days before. Strange writing is always more or less difficult to read at first sight; and when we consider that a large number of our ministers are not well-educated men and consequently are not very good writers we can readily see that this task is a very trying one for even the most experienced clerk.

This difficulty can be remedied very easily by those who report to conference mailing their reports to the district secretary about a week ahead of time. By doing this the clerk would have time to familiarize himself with the different reports and he would also have an opportunity to arrange the reports in a systematic and consecutive manner, so that he could read those of the higher priesthood first and so on down. This may seem a very small matter to all who do the reporting, but to the secretaries it is very annoying to say the least, and if the measure suggested here be followed I am sure a large number of clerks will appreciate it.

Another matter is the introduction of long motions into the conference. The secretary is always very busy, and when some one arises and presents a long motion to the conference, before the secretary can get one half of it written it is seconded and perhaps an amendment is added to it and a substitute offered when the clerk is called upon to read the motion, amendment, and substitute; and if he should fail to get these three resolutions exactly as they are given he is then censured by some who seem to think he ought to be a model of speed and accuracy. All of this trouble could be avoided if the presiding officer would announce that all lengthy motion should be written.

I am not complaining, but am simply stating facts as I have found them, and I believe that business is conducted in our stake as well as it is anywhere else in the church and in about the same manner.

Now a word to branch clerks about their reports to conference. In making out your statistical reports, always do so with pen and ink. Write clearly and distinctly and make all of your letters plain. This should be observed especially in making the letters *u* and *n* and *o* and *a*, as they are made almost exactly alike by some people. Be careful in copying the record matter and always give the full name of the individual if possible. Never give the initials to all given names.

I would also suggest that you use no ditto marks when writing dates, as it is much better for the district clerks when the date is written out, and it does not take the branch clerk much longer to do it.

I wish the readers to understand that I am not taking these means to indirectly find fault with the branch clerks in the Independence Stake, for such is not the case; because all of our branch clerks that I have communicated with at any time have always been

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very kind and willing to do what they could to assist me, and we have a very faithful and efficient corps of branch clerks in this stake.

Hoping that these lines will offend no one, and that all who may be interested in assisting their clerks and secretaries will heed some of the things contained herein, I remain, Yours for the good of the cause,

D. ROB'T. WINN.

CALDWELL, Idaho, July 5.

Saints' Herald:—I was at Langworthy, Iowa, when I last wrote to the HERALD. After a pleasant and profitable season among relatives and Saints in those parts, I found myself at Ogden, Utah, again early in the morning of the 1st of June. Called at Bro. Wells Chase's, 1509 Washington avenue, and after breakfast and pleasant chat with them, a look through the new chapel built last summer and for which, with them, I feel thankful to the Master, not forgetting the tireless staying qualities of Sr. J. D. Cooper and others who have so nobly worked together till we can well say, What hath God and the Saints wrought for the upbuilding of the Lord's work in Ogden! Persistence in well-doing is well pleasing to the Lord, and without this diligence and zeal little is accomplished in either temporal or spiritual things. I do earnestly pray the Lord to send more earnest laborers in his vineyard, who will loyally heed the injunction to "seek first to build up the kingdom of God and establish his righteousness," with perfect assurance that all things shall work together for good to those who truly love God and his work, or who will show their faith by their works. "By their fruits ye shall know them," who "are my disciples indeed." How long will we be in learning that all who have entered into covenant with the Lord are expected to be bright and shining lights to the world, to be the salt of the world, as a dew from the Lord, and have an errand from the Lord, and that he looks on all we do with sleepless eyes.

Well, about two p. m., June 1, I went down to my son's home, Salt Lake City, meeting with the Saints in their services on Sunday the 2d. On the eve of the 4th left for Logan, Utah, where I met Bro. S. D. Condit and family, also Bro. A. J. Layland with his team and mountain spring wagon preparing to go over to Malad City, Idaho, to the Idaho district conference on the 8th and 9th. Leaving Logan on the 6th together we came through Smithfield, where Sr. Pettit lives; and as she was quite ill, we administered to her, and offered what encouragement words of kindness conveyed.

Going on westerly to Weston, we stayed over night and held meeting provided for by Bro. Condit. Quite a congregation listened very attentively to what was said, and after meeting was dismissed *we* listened, and tried to get them to listen to us; but from appearances they had the floor, for a goodly number of them wanted to be heard at the same time. However, all passed off pleasantly, or at least on our part.

After conference, which passed pleasantly, by persuasion, or by pressing, Bro. Layland was induced to take a trip west as far as Hagerman, Idaho,—Brn. D. W. Wight, S. D. Condit and I going via Malta, Albion, Shoshone Falls, and Perine's Blue Lake fruit farm. Stopping at Malta on Saturday, 15th, we learned our approach had been heralded in advance as a segment of Coxie's army. Held two meetings here next day, Sunday. On the 17th Bro. Layland drove over to Albion, leaving Bro. Condit on Cannon creek, where Bro. Layland joined him next day, to remind them and the Elba brethren and sisters that the Josephites were still agitating. Bro. D. W. Wight and I occupied in the M. E. church at night, and Sunday eve Bro. Wight gave the Rocky Mountain Saints a few wholesome thoughts in their church house, three miles southwest of Albion. They came out nicely and by request furnished the choir and opened the meeting. All passed very pleasantly. May the Lord move for the "binding up of the breach of his people," then there shall soon be one fold, and one shepherd, and his name one in all the earth.

We did not have a good turnout of Albion people, for some cause,—the poorest I ever saw. The time did not seem propitious. I had the pleasure, though, of baptizing two of my children, and hearing others say, "Pa, I am going to be baptized, too." This was very sweet to my ears.

A week passed here all too quickly. Tuesday, 25th, we left Albion, again westward bound. About ten a. m. Wednesday we came in sight of Shoshone Falls. Bro. Wight, I dare say, will give his opinion of this wonder of Idaho. However, we put in two or three hours here very pleasantly, then exchanged $1 50 with the ferryman for passage for our party over to the north side of the Snake. We wended our way downward to Blue Lake fruit farm. Found Mr. Perine at home and kindly he showed us around among his trees, and to his sweet cherries under which we loitered and sampled as we pleased. All agreed the cherries were good; and they were, indeed. Had a look at the prune tree from which was gathered the fruit that took first prize at the Paris Exposition. After an invitation to call again, we started on down toward Hagerman, which we reached next day at noon. Here we stopped over the Lord's day, holding several meetings; but the time seemed not opportune for our message, judging from appearances. The Saints were hospitable, and seem to feel the need of the refreshing from the presence of the Lord, which can only be realized by a closer walk with God. May we who profess to be Saints cast off all the fetters, break every bond and be free indeed in the light and liberty of the Spirit of Christ; for "as many as are led by the Spirit of God, they are the sons of God,"—an all-important lesson for would-be Saints to learn, even if it be learned by the things we suffer. The sooner we learn it the better for us, and the world to whom we are to be examples, or lights. Holy in all manner of conversation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Brn. Layland and Condit brought us on our way as far as Bliss, on the O. & L., on the morning of the 2d inst. where D. W. Wight and I said good-bye to our companions and team, when they started eastward via Wood river, Lost river, and Blackfoot, Idaho. Caldwell is one hundred and seventeen miles west of Bliss. We expect to do what we can here, holding meetings in Armory hall, and go on to Wiser and Middle Valley, Washington county, after Sunday the 7th.

The Fourth was not celebrated here, except by the fire cracker style, as Nampa and Boise City rather took precedence yesterday. When we think of this our own native land, "the land of the free, and the home of the brave," I think many do not realize how truly free we are. A land of liberty, indeed! I often look up and bless the Lord of all the earth for the liberty and freedom I can see under our laws, and the gospel law of perfect liberty. If we are free to keep the laws which God has given to us whereby we may be perfected in holiness, and walk with God without hindrance, what greater freedom or liberty can we have, or what more do we want? Can there be greater freedom or liberty than the Spirit of Christ gives, and as set forth in the law of Christ? Is there a law on the statutes of *our* land which will bar us from being sanctified by the law of Christ? (D. C. 85: 5.) Not that I know of. Then if we as individuals wish to enjoy the fullest freedom, the door is wide open before us,—all of us. It is only when we are not able, because bound by the fetters of sin, to step up with each privilege granted by that same law of Christ that we run against the snags and thorns. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." What but our own lusts prevent us all from bearing this fruit in its beauty? This is the freedom we enjoy in Christ and which is guaranteed by the law of *our* land. Saints of the Lord, I am only an integer in the army of the Lord; but as the Lord liveth, who has shown me the way of life, and directed my steps "out of darkness into light," I can only say there is far more liberty and freedom before our eyes than very many seem able to see. Blindness in part is affecting latter-day Israel. Christ turns on the X-rays for us to see the beauties along the way of holiness; but if we see more pleasure and beauty in the lowlands of folly, and we look with longing eyes for the leeks and onions of Egypt, we become a source of weakness to those who are weak, instead of a tower of strength. To every man or woman who is merging out of their childhood's sphere in the gospel school, though all the world called them cranks or mad, what they hear, see, or feel in every fiber of their being to be the power and virtue of the Spirit of Christ, is to them no longer a dream of that longed for, but a bright, precious reality—a fountain of life to them. They can well afford to laugh with delight at the success their own earnest, faithful, perseverance in love, which heed not all the opposing powers or persuasions of carnality. Those who study well what is noted in the Scriptures of truth, with the fixed reliance on God for wisdom and strength if they keep faithfully at it, will

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sooner or later touch the secret spring which reveals the secret of the Lord. Then no more doubts exist as to the existence of the Tree of Life, and the sweetness of its fruit.

The words of our Master tell unwittingly where our grade is in the gospel school, and those of the same grade are best fitted for association with each other. As Paul says, consider what I say, and the Lord give thee understanding. Whatever others may do, I have set my heart to prove the possibilities of man for myself, and to learn for myself what it is that bespeaks the power of God. What the Father of light reserved for those who by patience in well doing, seek the capital prize, for those who strive lawfully or in spirit and in truth.

In this, the land of the free, politically, morally, and spiritually, well might the Spirit say, "Come up higher." "The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come. And whosoever will, let him take the water of life freely." Blessed freedom.

Yours for Zion's weal,

CHARLES ALBERTSON.

SAN BENITO, Cal., July 3.

Editors Herald:—We are nearing the end not only of our natural lives, but also the end of the world's history. Yes, we are at the outer door of our eternal home, soon to enter and be forever with the Lord. Soon we shall see the King in his beauty. Blessed thought! Let us keep this truth ever before our minds, and do all we can to hasten in the glorious event, by living individually with an eye single to the glory of God. This is only possible to those who are really consecrated to Christ. In this matter there is no halfway work. St. Paul exhorts us to present our bodies a living sacrifice to God, which is but reasonable service. I believe God cares very little for anything we may do for him if we have not first obeyed the gospel and made a full surrender of our hearts to him. Of course he will reward even a cup of cold water given in his name.

It is often much easier to do some helpful and pleasant church work for the Master than to break our stubborn wills and bow our hearts to him, but he requires us to lay all upon the sacrificial altar; then just as soon as we yield ourselves to the influences of the Holy Spirit and do his heavenly will he gives us the sweet assurance that we are accepted of him, and we are filled with a peace and joy the world knows not of, the beacon light of faith and hope illuminating our hearts and guiding us through the storms and darkness of life. Then let us walk in the light, not turning aside like children to play by the wayside; but with an eye fixed on the prize before us, press on. Let us not be given to unkind criticism of our neighbor's shortcomings, but in love and Christian charity bear with one another. There are slanders and backbiting in our midst, on every hand, even among those who call themselves Christians. Let it not be the same with the Saints who have put on the whole armor of Christ, for if our hearts are filled with his love there will be no room for selfish or evil thoughts. We are not our own, but have been bought by the precious blood of Christ.

It is not always easy to love our enemies, I will admit; but it is godlike to do so, it is the love that our Lord showed towards us; for while we were yet sinners Christ died for us that he might bring us to God. How often we hear it said of some one speaking of another. Well, if he is a Christian I do not want to be one; and in that way they are driven from God. Not that it is an excuse for their not being Christians, for one is our pattern even Christ, but as "we are his epistles known and read of all men" our conduct will either retard or advance his kingdom on the earth; therefore we should rightly measure our influence upon others, and strive to live with a conscience void of offense toward all, and thus be ready for the sound of the trump of God and the glorious appearing of the heavenly host.

How much his coming means to us waiting souls! It means immortality and life, instead of sickness, sorrow, and death. It means reunion with loved ones gone before. It means hearing for the deaf, speech for the dumb. It means sweet rest for the burdened ones. Yea, it means peace and joy for the redeemed for evermore. Then we shall enter into our everlasting inheritance and be like our Lord, for we shall see him as he is. Then, dear Saints, struggle on in hope a little longer, for behold he comes in clouds, and every eye shall see him. Even so; come, Lord Jesus! Amen.

IANTHA B. STILLWAGON.

PALERMO, New York, July 9.

Editors Herald:—We extended the parting hand to loved ones at home on June 26, and joined Bro. Wm. H. Kelley at Toledo, Ohio, from whence we came to Cleveland. While there we occupied one evening in the tent on Euclid avenue. In company with Elder La Rue we came into this part of the Lord's vineyard, where we have occupied for ten days, to very fair audiences. The busy haying season doesn't lend much vim to the rural population to attend services at night. Yet we cannot complain, for attendance has been fair in the main. Engaging a Baptist representative in debate, he was willing (?) to ventilate the issues "as long as interest demanded," when on the close of first evening he informed me he could not debate longer than the following evening. This was disappointing to all. We continued right along, however, airing the themes couched in the propositions. Some evenings the reverend gentleman was an auditor. He publicly admitted I was called of God to preach. Maybe his conscience forbids him to oppose the message. "Peradventure God will give him repentance to the acknowledging of the truth," for he recognizes the divinity of a great portion of the latter-day work. The application of one portion of Scripture by him is somewhat novel. The location of "hell," "pit," or "prison," by Ezekiel in the 32d chapter, in the "nether parts of the earth," where Pharaoh was to be "comforted," at the prospect of other "wicked" nations coming to keep him company, was interpreted by this Baptist man to mean the preaching, the rise, and progress of religion in the Netherlands. He did not inform us whether it was the New Netherlands (New York) or the United Netherlands (Republic of Holland). But in either place, of course, old Pharaoh was not there, and other religious nations were there, "brought down to the sides of the pit" in the Netherlands! A wise man has said, "There's nothing new under the sun." Doubtless this application was not known in his day. It is new to us. "The strong among the mighty shall speak to him out of the midst of hell," not the Netherlands. Jesus "descended below," and "preached to spirits in prison," not the Netherlands. "For this cause was the gospel preached to them that are dead," not alive in New York, or the Republic composed of Denmark, Holland, and Belgium.

The Saints at this point are anxious for the success of the work. They are kind and good. Worthy are they of more attention in a gospel sense than they receive. Unsavory leaven at work here causes them to be sad and somewhat discouraged. But a brighter day will dawn for them. The cloud is silver lined. Light after darkness. Blessing after tribulation. Somehow it requires trials to properly value our faith and appreciate its divinity to brighten, purify, and save.

We have been cared for by Bro. and Sr. Loomis, who reflect, indeed, the true and good. Sermons they preach, by life work, louder than thunder, that will tell for triumph "when the mists have cleared away."

The Brethren Whitehead and companions, with the Sisters Hills, Marshall, Furney, and others stand to push on the work. Sr. Trimble manifests interest, and she and Sr. Loomis fill the atmosphere with sacred song.

Bro. La Rue is rising, possesses the elements of safe representation. Is cautious and devoted to the Lord's work. He goes to Greenwood this week.

An intense interest prevails among a few here. I trust the hearts of our brethren and sisters will be caused to rejoice by the increase of members and the lifting high the cause. But God works with his people only to that extent they are willing to permit him, by faithfulness and devotion to duty.

Hopefully yours,

S. W. L. SCOTT.

FOREST, Ontario, July 8.

Editors Herald:—Forest is a place of about two thousand population, and is situated about four miles from the foot of Lake Huron on the main line of the Grand Trunk railroad, which runs from Chicago to the Atlantic ocean. Elder Barmore and the writer having been appointed to labor together in the tent in this western district, are about to pitch it in this place. The writer came here last Saturday and Elder Barmore is expected in less than two hours, from Wallaceburg, where he remained over Sunday enroute.

There are only four Saints here, who seem devoted and rejoiced exceedingly at the prospect of an opening. They seem willing to sustain us and to do what they can to encourage accessions and further the interests of the

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work while we remain. We look forward to a prosperous campaign. Considering the amount of preaching that has been done here and the length of time that has elapsed since there has been any preaching, it is practically new ground. Judging from observation we have no doubt but what there will be considerable opposition, in which case you will be likely to hear from us later on.

At the Rou Dean we made a reasonable effort to plant the good seed of the kingdom, which has not as yet manifested itself in the form we sought.

I am glad to be settled again and to get down to business. Traveling is a cause of agitation and does not afford me enough solitude to keep within the limits of where I am wont to go.

Opposition or otherwise we are resolved upon doing the best we can while here. For my part I have an undying fondness of the controversial aspect of our work, and my studies are largely along that line.

ALVIN KNISLEY.

JOPLIN, Mo., July 9.

Editors Herald:—My debate at Central City closed with good effects upon the people. A. Corlin, my opponent, quit one night short of the time agreed on. The debate was to last ten sessions, but the Missionary Baptist seemed to want the debate to close, and it did on the ninth session. Our people are feeling well over it, and say much good was done.

Bro. F. C. Keck is with me. We are holding tent meetings in Joplin, on Third street. Opened up last night. We have a nice large tent which is well seated and furnished, but we can only try.

The Saints at Joplin (Blendsville) are doing all they can to assist in the work here, and are anxious to see the great work move forward.

We are having very dry and extremely hot weather. Everything is in a suffering condition for rain.

We are anticipating a good reunion at Berry's Ferry, near Fairland, Indian Territory, August 16 to 26. We aim to do all the preaching we can until the reunion.

In bonds,

J. D. ERWIN.

2001 Byers Ave.

GRANADA, Colo., July 10.

Editors Herald:—I entered the missionary field again shortly after General Conference, and have been very busy. I remained at Denver a week and then went to Cheyenne, Wyoming, and tried to tell the people the gospel story. I got permission to preach in the courthouse, but the people were all willing to let me have my own way by staying at home. Something else had to be done. I was alone and by nature somewhat timid. I finally mustered up enough courage to go out on a street corner and try to preach. I am not a singer, hence to try to sing on the streets alone was in my mind quite a task. I made the effort, and now, after forty-five sermons on the streets of Cheyenne, I can say, as did the prophets of old, "Lord, who hath believed our report." I had large crowds and good attention, but so far as I am able to discern, it was like pouring water on a duck's back; yet I hope it may be as seed sown in the sand of time.

July 3, I went to Niwot and there met a small isolated band of Saints, (Brn. A. A. Hutchins and John Boyd and their families.) I assisted Bro. Hutchins to pitch hay a few days, for exercise. I also got permission to preach in the Niwot Grange hall Sunday eve. I was happily disappointed by having a large crowd; and best of all, the United Brethren minister, who had taken the pains in the past to lecture on Mormonism and Joseph Smith, rang his church bell three times and succeeded in getting one man to come and hear him, so he dismissed his congregation and came and heard me preach. It is a farming country there, and the people are so busy that it would be inconsistent to ask them to come to church on other days than Sunday.

About this time I received a card from Bro. Roush asking me to join Bro. Hanson at Granada. I arrived at Denver the 8th inst., and during my stay made a few short calls among the Saints, and at three o'clock and twenty minutes a. m., I started to join Bro. Hanson. I found him alone with the tent, doing all he could to get the gospel message before the people. We are having small audiences, and what the results may be I am not prepared to say. We will sow the seed and trust to "Him that doeth all things well" for the results. We expect to move our tent to Holly in a few days, and perhaps on down the line to another town or two, and then to Colorado Springs for conference, August 17 and 18. Your colaborer,

J. B. WILDERMUTH.

OAKLAND, Cal., July 8.

Editors Herald:—The scattered membership in this district are likely anxious to know of the progress of the work in their district, hence this letter. Bro. Keeler and wife are operating one tent at East Berkeley and Brn. Phillips and Schmidt are in charge of the other one, in the vicinity of Sacramento. We had so many calls for the tent that we thought it best to put a second one in the field, which we did at an expense of about $25.00. Bro. Keeler has baptized eight in his work lately, and others are interested and investigating. The Saints have been very kind and thoughtful, not forgetting that there is a physical as well as spiritual man in the makeup of a preacher. Bro. Ed Schmidt was associated with Bro. Keeler until lately. Sr. Bertha Peat has shown her interest in the cause of the Lord by being present every night to preside at the organ. Surely our young sisters can do much good by assisting the missionary in this way. Sr. Keeler is proving a good missionary and is an able helper in tent work. She makes her home in the tent with Bro. Keeler, thus manifesting that her love for the Lord's work is sufficient to enable her to put up with the inconveniences of such a life.

"Thou shalt love the Lord thy God with *all* thy heart." How many of us do? Or do we love ourselves with all our hearts and the Lord and his work as a secondary consideration? We ought to think of these things, because they will have a great bearing when the rewards are passed around.

Bro. Thomas Daley is still "out of the harness" because of sickness. In fact he seems to be growing weaker. The Saints should all pray for him that if it is the Lord's will he may speedily recover.

The writer has been very busy since coming to this field, and there is no resting place in sight. Two very worthy people were added to our number by baptism a few days ago. Put in ten days at Walnut Creek; and though there were no baptisms, yet we are sure that good was done. While there I was abundantly cared for by Bro. James Smith and his wife Betty.

Bro. A. Haws has opened a mission at 807 East Main street, Stockton, and we confidently expect some good results to follow. Bro. Haws' health is of such a character that by doing his own cooking he can get along very comfortably, and he has a great desire to be busy in the Lord's work, which will explain this new move.

Remember Saints, that our reunion to be held in Oakland is drawing near. Due notice will be given. We expect Brn. Joseph and Alexander Smith and Bro. Joseph Luff in addition to many of our missionaries. You ought to begin *now* to prepare yourselves spiritually for the feast. Your brother in Christ,

F. B. BLAIR.

1244 Adeline Street.

GRIMSTAD, Norway, June 18.

Pres. Joseph Smith:—I have just closed a series of meetings at this place. We held eight services in a grove outside of city limits; and being near the main road, it was accessible from both city and country. From thirty-six to one hundred and fifty from all points of the compass listened attentively. I had translated some of our beautiful hymns, and with the accompaniment of the guitar and violin our song worked like magic. And while we cannot say we noticed any special outpouring of the Spirit in delivery, yet expressions of astonishment were heard from some, and words of gratitude from others. The man who owned the grove gave us permission to occupy again when Bro. Muceus arrives.

Two have confessed their sins, and wish to receive a remission. I have no doubt of their sincerity, but I think best to wait awhile. While I am busily engaged in the work of the Master, I shall not be in a hurry to baptize. Though I have not received any instructions of procedure since the change of the "charge de affair" at the late conference, I still continue operations within the twenty-five mile radius, as before mentioned by me, and am wearing out the slanderers.

Since my challenge in the local paper, to which no response came, a young man has in the same paper dared the hiding man, as well as the free church authorities, to meet me, and last week I succeeded in getting in a mixed history of the rise, apostasy, and reorganization of the church, which I had translated from the corrected history mentioned in the HERALD some time ago; and

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also from the extract in the HERALD under the caption of "The Temple and its Builders." This was not inserted in full according to the manuscript; but I am thankful for what came. I inclose the clipping from two issues.

So I think we can safely say we are gaining ground. My intentions are, unless otherwise ordered, to continue here until Bro. Muceus arrives, then repeat the effort in the places already opened with the new speaker, that by the two witnesses every word may be established. If my wife and family were here it would help the cause a great deal, as it is hard to make the people believe we are not polygamists. But I expect my brother down from Alaska, and he has promised if he lives that he will take my wife and children over the ocean. Am waiting patiently for that event. It would be grand if she could cross in company with the brethren and Sr. Muceus, who are coming. However, the Lord's will be done; by it I hope to abide. Praying for the progress of the church at large, and the continued favor of the Lord, I am, as ever,

Your brother and colaborer in the Lord,
N. C. ENGE.

MANCHESTER, Texas, July 1.

Dear Saints and Readers of the Herald:—The greatest desire of my heart is to do God's will, and has been for fourteen years; and so I have endeavored to live, walking in the light as he let it upon me. I have enjoyed great blessings of God and much of his presence. I also have been sorely chastised. I thank Him for it all now, although the chastisements were grievous indeed for a time, but now have yielded the peaceful fruits of righteousness. Now I see as never before. Fourteen years ago I came out from sectism; saw it was not of God; sought a clean and pure heart of God. And how he has blessed me! Consecrated to him for time and eternity I have kept vow only in this one instance, when I heard the doctrine of the Latter Day Saints I felt a fellowship with them, but I was so slow to see that they were not a sect but God's own church reorganized.

My son-in-law and daughter are Saints. He is a preacher, and they have been very anxious for me to obey the gospel. After hearing much preaching on the line, this summer I have been reading and investigating for myself; prayerfully, too. And what once seemed like a fable now seems real truth. The Bible surely is plain truth, and tells of the Book of Mormon. If not what on earth does Isaiah 29 and other points mean, I ask the objector. The way is so plain, indeed. But few are looking for the old paths. I am holding fast to God and all his blessing bestowed in days gone by.

I had always been taught that Joseph Smith the Prophet was only a deceiver and a polygamist; and when the truth began to dawn upon me, and God began to let the light on me, I almost trembled with fear. I cannot describe my feelings! And sorely he chastised me. I never was stiff-necked about it, only I feared and trembled, and held aloof, half believing, half doubting. I once thought my son-in-law exalted the name of Joseph Smith the Prophet too highly. But O how little I knew! I am sorry I ever thought it! Had I known his power, his love, his zeal, and his nearness to our blessed Savior I never would have thought it. His treatment received is certainly a blot on fair America. But, dear Saints, the same spirit that murdered that man of God still exists, and very strong.

Some have told me: "Why, if you join the Saints you will be denying all the Lord has done for you." Let others think as they may, I will obey God and his gospel. I intend to be baptized at the next opportunity. I love God and his word, and believe it all, and that he is the same today and forever, and what he has done for his people in one age he will continue to do if we will let him. Surely his word is not cut off, nor has he hidden himself from his church. If Joseph Smith was an impostor, and the Reorganized Church of Latter Day Saints is false, it must come yet, for it is God's word. But I lay aside the *if*, accept the truth, and live. I bid you God speed.

Your sister in the work,
MRS. ELLA J. SKIDMORE.

DUNSEITH, N. Dak., July 6.

Editors Herald:—I am in the battlefield, struggling to plant the Master's truth in this frontier field. While I may not be able to report any great success, yet we are encouraged by the fact that some are obeying and others investigating.

Last Sunday three excellent young men were born of water into the Master's kingdom. We look for them to be earnest members in the Master's service. Others would like to have accepted, but were hindered by circumstances.

Saints have regular service in the new schoolhouse near Kelvin in the midst of the Turtle mountains; Sunday school at one p. m., and preaching at 2:30 p. m. every Sunday except the first Sunday of each month, when sacrament meeting is had instead of preaching. There seems to be good interest and attendance.

Bro. Will Oakes and family, who came here from Minnesota last fall, are doing an excellent work in helping to build up the cause. They are indeed Saints. Bro. Will has been doing some preaching which has resulted in good, and has been well received by all.

There are many scattered Saints in this region, and there is opportunity for much local work.

I have been holding meetings in surrounding localities Sundays, and have usually had good attendance, though we have been having excessively wet weather and very bad roads.

We are to have a three days' meeting July 26 to 28 in a very pretty little grove near Bro. J. Spaulding's home, near Dunseith. Bro. John is just as genial and cheerful as ever, and wants to do what he can for the gospel cause. We hope all the Saints who can will attend. Lay aside your work for a few days, just previous to the busy time of harvest, and come and join us in singing, praying, testifying, and preaching of the beauties of this great latter-day work. We anticipate having a splendid time. Come all ye scattered Saints!

We also earnestly invite any of the ministry who can to attend. There is a schoolhouse near at hand, and should the weather be unpleasant we can occupy. There is also abundance of hay and pasture near at hand free to all; also wood. So fill your lunch baskets, bring your blankets and the spirit of humility, and we shall have a good time. We hope to have several speakers. We must be in the spirit and life of this latter-day work, or it will profit us but little when the Master comes to save his own from the wrath to follow.

Ever praying for strength and grace to be given all the Saints, I am,

Yours in Christ,
LEONARD HOUGHTON.

NORTH PLATTE, Neb., July 6.

Editors Herald:—The facilities for circulating news is one of the most attractive features of the times in which we live, for good or evil.

Glancing over a newspaper for June 30, two rather exciting events attracted my attention. One was a lengthy article under the caption, "Society flocks to Astors." Some conception of the costliness in dollars and cents may be gathered from a statement as to the cost of music, which, as the writer asserts, cost Mr. Astor $15,000, which as I suppose was an insignificant sum compared with the entire cost of this great fashion gathering. As the writer states, there was some hesitancy as to rightness or wrongness in the acceptation of the invitation until it became known that one or two of the leading social lights had accepted, when, to use the language of the writer, "the rest like sheep followed in their train." The result was that the entertainment was one of the successes of the season. That there is much evidence of benevolence, or charity, I believe; but a practical observance of Christ's teachings in reference to calling the poor, lame, etc., in the event of making a feast, as they could not recompense, etc., would appear to be not the rule, but the exception.

It seems pleasing, and, by the way, a little popular, to talk of following Jesus; but in a practical way we are apt to cling tenaciously to our own way, evincing antipathy to any kind of restraint, unless it is in harmony with our whims or caprices, and will augment present convenience, etc. Yet at some time or place every knee is to bow, and every tongue confess that Jesus is the Christ, to the glory of the Father.

Then, as if to keep alive the wonderment, excited by strange developments, my eye caught the following caption: "Legation of the Holy See. Cardinal Gibbon will urge President McKinley to establish one." A legation. The reason assigned for the establishment of a diplomatic relation between the United States and the vatican is said to be the enormous increase of Catholics in the United States. The Pope attaches great im-

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portance to these negotiations, which, as it would appear, Cardinal Gibbon is authorized to see to, and doubtless the cultured Cardinal will attend to it. Will the Pope be accommodated? We shall see. The gold, precious stones, and pearls, are most attractive. The contents of the golden cup, with its deadly contents, was effective in spreading abroad a deadly, spiritual drunkenness (Revelation 18: 3): "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Rev. 17:18.

The above referred to items were found in *Omaha Bee*, June 30. The development of events is appalling. Are we evincing a spiritual growth commensurate with the rapid development of demoralization with its blighting effects? Glowing reports may be stimulating, but practical evidence of godly zeal, etc., will bring the victory. But the exhibition of a zeal not according to knowledge is among the possibilities which were worse than no zeal, or so I believe. And I think with the exhibition of common courtesy, I may always express a belief.

I may inform the body that it was far in May when I was at my post, since which time no startling events have confronted me. I visited the Southern and Northern Nebraska district conferences. To the latter the visitation was necessary in order to attend to an ordination imposed by action of General Conference.

At each gathering I suggested the abandoning of old gospel beaten tracks where little or no interest was evidenced, penetrating into new localities. I think our young stalwart elders should be diligent in trying to turn something up, instead of waiting too long for something to turn up. Can't discharge the duties incumbent on a traveling elder and spend considerable time in picnicing. Then, too, young elders spending time for study, which to be successful they must do, should not lose sight of the fact that walking is a most healthful exercise. That over taxation is injurious and it is just possible that under taxation may prove injurious too; not that I pose as a hygienist, a logician, theologian, collegiate graduate, expert, reverend, naturalist, far-seeing, astute sensationalist, fascinator, sentimentalist; cultured, refined, or educated paraphraser, commentator; or having sufficient skill or deceptiveness, with ability to palm upon intelligent or upright people feigned, for unfeigned piety, or anything of that sort; but have gained a bit of gospel experience, with which I would not part for a Pope's applausiveness, and am confirmed in the belief that an occasional walk from a railroad depot to a contemplated resting place, of three-fourths or a whole mile with a grip weighing twenty pounds, or two of twenty-five pounds might be better, would greatly tend to develop one's muscles, causing a perspiration from which might flow a healthful reaction; with such effect upon one's physical organism, with a full stomach, an easy conscience, and a walk of a mile or two and preaching a gospel sermon of fifty or sixty minutes duration, and return to the lodging place on the evening of the same day, walking a mile with grips in hand, might bring on a night of sweet repose, bring a satisfaction on the succeeding morning arising from a consciousness of spending the past day in the performance of gospel work. The satisfaction arising from a consciousness of a proper utilization of time, and an economic use of the bit of lucre that comes into the hands of a traveling elder by the liberality of some soul or souls, attributable to their observance of what is found in section 83:16, Doctrine and Covenants is very stimulating. For if unfaithful in the mammon of unrighteousness, who will trust us with the true riches? Luke 16:11.

Among other labors I visited Maxwell, adjacent to the place formerly known as Cottonwood where a branch was organized in 1893, since which time, however, many removed to other points, leaving very few, yet enough to continue meeting; but indifference or some other factor has prevented this. Weather, during my stay there, together with a manifest indifference, contributed to prevent save a very meagre attendance.

Halting at North Platte I held a few meetings at Bro. Joseph Richards's private residence. Sr. Richards and her daughter furnishing vocal and instrumental music, on June 26 I commenced a series of meetings at Hershey, which terminated on the 3d instant. This is the dwelling place of Sr. M. E. and Bro. Frank Limpus, both of whom took an active part; and Miss M. Limpus, though indisposed, gave valuable help with the organ. It is quite stimulating to an elder to offer the gospel where church members reside, and by upright and godly conduct have honored and lived their religion. There exists a church building in this little town which a Baptist and a Methodist Episcopal preacher use every alternate Sunday. We sought its use, but the powers that be said, No, and but for the efforts of a lady resident of Hershey we should have been shut out of the schoolhouse. But her advocacy of liberalism turned the scale, and we occupied with a congregation of no more than thirty-eight and not less than fifteen. The heat was oppressive and everybody busy.

I am waiting here to be carried northward forty miles across the country through the sandhills. In bonds,

JAMES CAFFALL.

LOUISVILLE, Ky., July 6.

Editors Herald:—That little black devil! He is an unclean spirit! Last year he robbed God of over four hundred millions of dollars in this country alone. In our meeting last Thursday evening one man out of whom he had been cast said that he had ruined his teeth, injured his lungs, and robbed him of over five hundred dollars besides the interest. Through his diabolical agency he dims the eyes, injures the throat, poisons the blood, sows the seeds of dyspepsia, heart disease, consumption, and cancer in the human system, and then laughs as his victim tries to escape from his clutches. Selfishness, stinginess, peevishness, slavishness, filthiness all delight to call him father. Drunkenness is his own pet nephew, strong drink is his twin brother, and they are often seen together. Inconsistent as it may seem he sometimes comes to church, and has often persuaded professed Christians to pay more for his support than for all benevolent purposes combined. His friends usually feel too poor to take a religious paper. Like all wicked men and other devils he is to be annihilated at the coming of Christ. He can never enter heaven, for it is written that no unclean thing can enter there. His name is *Tobacco*. Christ can cast him out if you will let him.

Well, dear brethren, we are still trying to get the gospel before the people of this great and wicked city. There is a good interest manifest. Yours in bonds,

J. W. METCALF.

1819 Ninth Street.

GLADSTONE, Ill., July 5.

Editors Herald:—We have had with us Elders J. A. Davis and O. H. Bailey. I rented the Woodman hall and they preached three evenings to small audiences. It is the first preaching that has been done in Gladstone that I know of, and the people did not turn out well. But I will give them credit for being peaceable and friendly towards the elders. But they do not seem to know or care to know if the executive, judiciary, and legislative departments of our civil government were destroyed it would be necessary to reorganize in order to perpetuate the government. And what is so with the civil government is so with the church. When disordered it must be reorganized with apostles, prophets, etc. But, says one, we do not need them nowadays. Why? Because you have only societies must be the reason, because wherever the church of Jesus Christ existed the apostles existed in it, and prophets, teachers, and so on.

But these people are my neighbors, and how can I blame them when they have never been taught differently. I well remember my own zealous ignorance, and I thought I understood the Scriptures well enough to preach. But I was blinded by a popular spirit and prejudice, so I shall try to have all the charity possible. I would like for the elders to come and try it again this fall with their tent. Bro. Allen Price, four and one half miles south of here, and his sons, two or three, and my wife and I are all that hold to the faith once delivered to the Saints.

I had a very enjoyable time with the elders and my home is the home of any that may call on me. Hoping the truth may yet prevail in this place and finally triumph, and yearning and petitioning for a final deliverance for all from sin and death, I am,

Your brother,

JACOB L. RUST.

DELTA, Colorado.

Editors Herald:—I left home May 21 and made my first stop at Denver; where, at the request of Bro. J. B. Roush, submissionary in charge, I remained over the following Sunday. I found the Saints very kind and zealous in good works. While the membership there is somewhat scattered, and the meetings are not largely attended, there is a good spirit manifest.

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My next stop was at Provo, Utah, where I spent one day visiting the Saints, while waiting for a train for Deseret. The Saints at Provo were desirous to have me preach for them, but I am sorry to say time and opportunity did not permit.

On May 29, I arrived at Deseret, Utah, where my mother lives. I found her well and remarkably hardy for a lady of seventy-eight years of age. She is a widow and is trying to care for seven quarter sections of land there with little help. The men who might be hired were all off working on the railroad that is being extended through to Los Angeles, California, or were off to the mines. So I went to work to help her what I could. I remained with her about a week. In that time I visited several Mormon families and found them very friendly, and they greeted me as a brother of another branch of the same family, as they expressed it. They entertain strong hopes that the time will soon come when we shall all be one. One Joseph Dameron, who had been on a mission to the Society Islands while Bro. Gilbert was there, expressed great friendship and esteem for Bro. Gilbert. He is a fine man and it is a pity he cannot see the delusion in Utah Mormonism.

My mother is a Utah Mormon and holds tenaciously to that church. Once I had her almost persuaded to join us; but when she found we did not baptize for the dead she decided that she had better stay where she was and work for her dead relatives and save them, as she was not able to do much toward saving the living.

From there I went to Sandy, Utah, to visit a half sister, and look after some land my mother gave me six years ago. While there I met Bro. Wardell, a faithful defender of the faith. Here, also, I met Bro. Pender and assisted him in a meeting at the home of a Utah Mormon. At the close quite an opposition was raised by the bishop's counselor.

During my stay in the valley, I went to Logan to look after some land my mother owns there, and spent a pleasant time with Bro. Condit's family and the Saints, and preached for them on Sunday, June 16.

I spent two Sundays with the Saints in Salt Lake City, and preached twice. There are some excellent Saints there. I met Bro. R. Etzenhouser there Sunday, June 23, and heard him preach. He gave some good instructions.

My stay in Utah was made pleasant both by the Saints and by the Mormons. And I trust it will result in some good. I explained our views to several Mormons, and they received my explanations in seemingly good spirit, and some promised to attend our meetings when opportunity offered. I did not succeed in accomplishing all I desired to by my visit, but believe that good will result in a temporal way in the end, as well as what good may result in a spiritual way.

I came to Fruita, Colorado, June 24, where I met my colaborer, Bro. James Kemp, at Bro. D. B. Tomlinson's. He had been preaching in the schoolhouse near by. We continued services there a couple of evenings, and then came here. We held services at Delta, Sunday, in the Advent church, and last evening at Bro. Wm. Park's. So far our meetings have not been very well attended; but we find some excellent Saints here, and we trust that good may be accomplished.

Bro. Kemp baptized three at Fruita before I arrived, and there are prospects that some will be baptized here ere long.

The days have been very hot of late, but the nights cool and pleasant. One day the wind was so hot that it scorched vegetation some. Kansas and Nebraska are not the only places where the wind gets hot. This is a terrible desert country with here and there an oasis. I have seen some fine large orchards with an abundant prospect for fruit. Have not enjoyed the eating of any here, except sour cherries.

Yours in hopes of triumph,

J. M. STUBBART.

HELENA, Montana, July 10.

Editors Herald:—It is not often that Montana's capital city has an opportunity to furnish any news that would be of general interest to the church; but the monotony was broken during the latter part of April by Bro. George Daley appearing on the scene while on his way home from General Conference.

As far as I know, Sisters Smith and Stranahan and myself are the only Latter Day Saints in Helena. Sister Raymond lives at East Helena, five miles away, and it is needless to say we four sisters enjoyed Bro. Daley's visit and felt strengthened by the words of cheer and counsel he gave us. One evening he delivered a fine sermon to about twenty of my neighbors whom I had invited to our home to meet and hear him. He made a very good impression and paved the way for Bro. Gomer R. Wells, who came to Helena, June 29, and stayed with us four days. I secured the use of two large rooms (with an archway between) in a large, vacant brick house only three doors from our home. We put down a carpet and a rug and seated it with chairs. A neighbor kindly loaned us an organ. With lamps, tables, and flowers added we had a unique place of worship where we met four times. I invited my neighbors to "come and bring a chair." We had from twenty to thirty-five present at each service, and I feel that good was done, at least that people in our neighborhood now know our position as a church and do not confound us with the Utah people.

Although my husband is not a member of the church, he did all he could to make the visits of both the elders pleasant and helped me make a success of our meetings. He also arranged to have Bro. Wells interviewed by reporters from two of our leading papers. I send you copies of each of the papers containing the interviews and their corrections that you may see the result.

The editor of the *Daily Herald* attended our Sunday afternoon meeting and gave us a friendly article on the editorial page of his paper. He is a theosophist, but is familiar with our work, as his father (now deceased) was a local Latter Day Saint elder near Denison, Iowa, some years ago. Mr. Keith's mother and other members of the family are in the church.

I believe the seed has been sown, a start made to get the restored gospel before the people of Helena, and I trust the elders of the Rocky Mountain mission will not pass us by this year. If Bro. D. W. Wight sees this I would be glad to have him let me know his address. I would like to be advised in advance if any elder can arrange to come to Helena, so I can make the necessary arrangements for his entertainment and a place to speak. I have lately donated a copy of the Book of Mormon to the public library. That with the efforts of Brn. Daley and Wells, and the mention we have received through the public press, should bring our work favorably before the people.

Ever interested in the good cause, I am,

Your sister,

MRS. EFFIE ADAMS BENEDICT.

FARNAM, Neb., July 8.

Dear Saints:—I see so many encouraging letters concerning Graceland College that I feel there is hope of the debt being paid. I have not waited to send help because I desired to see if this would be, but because I had no way before of helping. I would sooner have been the first to send than the way it is, but send a dollar now, praying that many will thus respond and the debt be paid.

We enjoy ourselves here very well as a little band of Saints. We have a nice little Sunday school, with Sr. Minerva Johnson as superintendent. She is a worker in the church, and has the love and confidence of the Saints. We are a part of the Eustis branch, and are so far away that we miss the sacrament, as the officers of the branch reside there. After the busy season they come and administer the sacrament to us, for which we are grateful. The Saints here will all be glad to see Bro. Caffall again. May God bless and help each one to do his duty, is the prayer of

Your sister in the one faith,

EMMA PAYNE.

BANK, Md., July 9.

Editors Herald:—Since General Conference I have been laboring in the Philadelphia district as best I could under the circumstances. Being alone up to the present time it has been a little difficult to do very much, as most all of our work in this field is new work, as there are only two branches in the district. After leaving General Conference I went to St. Louis in company with Bro. St. John. We were met at the station by our genial little Sr. Etta, and after partaking of a substantial repast we took the car for Bro. John Billinsky's where the writer was made welcome. I enjoyed my short stay in St. Louis very much, and was glad to meet the Saints there. Sunday, April 28, found me in Philadelphia, where I preached morning and evening and attended the Mormon mission conference in the afternoon. There were seventeen or eighteen elders present, representing, I believe, one half of the state of Pennsylvania. O, if we only had the money and men that they have! But we must labor and wait.

The Sunday school convention was held in

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Baldwin, Maryland, on May 4 and 5. All seemed to enjoy the sessions, and the city Saints went back refreshed. After the convention I went home for a few days, and then back to duty. I was at Nottingham, Pennsylvania, for a few days, where three of our sisters live, and held two services; but the people were too busy with other things to turn out very well to the services, so I did not continue them. However, I was glad I went and enjoyed the time.

Marshalltown, Delaware, was the next place where we tried to do the people good, but they seemed to have religion enough and were rather emphatic in saying that they did not care for anything but Methodist doctrine. I held a few services, the first, I believe, in Delaware, and let the matter rest with them for the present. Then I went back to the city; and, O my! but it was hot! 1192 prostrations during a few days. Philadelphia is a nice city, but it is certainly hot in summer. I heard a story about a wicked man who lived in Philadelphia that went to a very hot country and nearly froze and had to come back to Philadelphia to get warm.

Last Saturday I preached the funeral sermon of Bro. John Stone, who met with a sad accident a few days before his death. As he was about to cross the street he was knocked down by a bicycle and sustained a fracture of the skull. He was a young man, esteemed by his brethren and friends. It is a hard blow for his wife, who is left with three little ones to care for. But God doeth all things well, and although sometimes it is hard to recognize his hand in the trials and perplexities of life, he knows best, and sometime it will all be made plain.

I came here last night and intend to start grove meetings near this place as soon as possible. In the conflict,

GEO. W. ROBLEY.

SAN BERNARDINO, Cal., July 9.

Editors Herald:—The inclosed clipping is from the San Bernardino *Daily Sun* for July 7. It is not a pleasant incident to read of, but if we are to trust modern revelation, more of the kind are to follow. (See Doctrine and Covenants 28:5.) "Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me."

"CICAHELZERZER'S HORRIBLE DEATH.

"W. A. Cicahelzerzer died yesterday afternoon at the county hospital from a horrible and loathsome disease. A few days ago while the unfortunate man was asleep at his home at Manvel a maggot fly entered his wide open mouth and laid eggs in his throat. The eggs hatched and in the course of a few hours the man's throat was covered with live, crawling maggots. He was sent to the county hospital and died an agonizing death.

"The deceased was sixty-two years of age and a native of Virginia. He was well known in Manvel.

"The death is peculiar and has attracted considerable attention among the local medical fraternity. Immediately the maggots commenced their work, blood poisoning set in and nothing could be done to save the man's life."

As you will see, the death of this man has caused much comment.

Sincerely yours,

ELBERT A. SMITH.

ACORN RIDGE, Mo., July 10.

Editors Herald:—I left May 7 and arrived at my mission field the following day at New Florence. Found Bro and Sr. Bass well, and strong in the faith considering they do not have the church privileges many have.

Bro. Spurlock met me here, feeling quite well and cheerful. We held three services at the home of Bro. Bass. Several of the neighbors came out to hear the old gospel story and appeared to be somewhat interested. We endeavored to encourage and instruct the Saints as best we could.

Tuesday, the 14th, we were ready to start on our journey. As we travel with horse and buggy we stop at many towns and try to procure their churches, but only a few can be had. However, we distribute tracts, HERALDS, and *Ensigns*, and converse with them on the principles of the gospel, giving them a chance to learn concerning the truth of heaven if they so desire. We meet with some opposition.

There is one good feature about our mission field, and that is we are not crowded for the want of territory, for we have some thirty counties included in our field, and only three missionaries for the work, Brn. Allen and Spurlock and myself. But we feel encouraged to do our part, and feel confident the Lord will do his. Being among strangers not of the faith it causes us to place our trust more implicitly in the Lord. By reason of this we enjoy many blessings. The Lord has promised to stand by his ministry, that they should not go hungry, neither athirst; and those who labor among strangers will find that the Lord is true to his word. Often we do not know where we will get our next meal. At Oleny, Missouri, where we held a few services, there were no Saints, and the first night no one invited us home. This seemed somewhat discouraging, but we went to the hotel and got lodging and breakfast free of charge. This made us feel thankful. We went back to the church, as they gave us the privilege of stopping there while we continued meetings. Just before noon we sought the Lord in supplication for his divine favor and to provide for our wants. We went down town, and as we were standing on the sidewalk a gentleman came to us and invited us to his home. This seemed like a Godsend to me. It made tears come to my eyes. I trust the Lord will bless such people for their kind acts, and that they might be brought into the light.

Bro. Spurlock and myself labored in the western part of the St. Louis district. We met some Saints at Moscow and St. Charles. We were kindly received by them all.

We came to St. Louis, June 11. Met Bro. Fred Smith holding the fort in the city. We found him to be a very earnest and energetic worker. He was very kind to us in escorting us to different places of note in the city, which we enjoyed very much. The Saints were kind to us in contributing to our wants. May God bless them, is our prayer, for the Lord loveth a cheerful giver. We remained over conference. It was very spiritual and edifying to all, I trust.

Left St. Louis on the 25th for Southeastern Missouri. Traveled 175 miles before reaching any Saints. The roads were very dusty, and in some counties very hilly and rocky. We could make but slow progress, up one hill and down the other. It was jolt! jolt! over the rocks continually. I had almost concluded that there was no end to it. But we finally found a smoother road. We cannot expect to float on flowery beds of ease at all times; we must have the unpleasant scenes as well at the sunshine, that we may appreciate it when it greets us. At present we are stopping with Bro. Rister and family, holding meetings at his home as we failed to get the church at Acorn Ridge. Good interest and fair attendance. This is a very busy time of the year, and it is difficult to get the people out. I trust the Lord will prosper the work in this part of the vineyard, that many precious souls may be brought into his kingdom.

Your brother in gospel bonds,

HARRY THOMAS.

Original Poetry.

TO MY DARLING MOTHER.

WHO DIED MARCH 5, 1901.

Mother, oh, my tender mother,
How I miss you from my side;
You who smiled at my rejoicing
And with me in sorrow cried.

Oh, dear voice of kind advising,
Gentle hands that toiled for me,
Friends may come, but in this wide world
None my mother e'er can be.

I have stretched my hands to heaven,
Called your name in accent wild;
But, dear one, you cannot hear me;
Cannot hear your weeping child.

Through the world I wander, sadly,
Craving but my mother's voice;
Just to see her, mild and lovely,
How 'twould make my heart rejoice.

Oh, she faded as a flower
Fades and droops upon its tree—
So my gentle little mother
Passed away from life and me.

Oh! the world's all dark, and sadness
Weights my tired spirit down;
Naught of life, it seems, can cheer me,
Nor my awful sorrow drown.

Now a star of hope appearing,
Gives some comfort to my soul;
Can it be that she has sent it
My heart-breaking to control?

As a voice were softly speaking
Come the words to me so sweet,
"Here I am, dear child, I'm waiting
Till you come and we shall meet

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"Once again, to part no never,
Ne'er to know death's awful pain,
Ne'er to know earth's grief or sorrow,
Ne'er to part; no ne'er again."

OLIVE HIATT GUNSOLLEY.

"THE RIVER OF LIFE."

Rev. 22: 1.

There is a River of Life that flows
From the throne of God, so fair.
O'er its crystal tide the angels guide
The life boats sailing there.

On the shores of this life-giving river
Celestial flowerets play
And bend to meet with kisses sweet
It's silver, shining spray.

Ho! all ye thirsting sons of earth!
Why linger now or falter?
This fount is near, so sweet and clear!
Come, taste the living water!

And all ye weary, sin-sick souls,
Who fear and tremble ever,
Come draw *ye* near, and do not fear;
Oh, drink, and live forever.

J. H. HOPKINS.

PRINCEVILLE, Illinois, June 8, 1901.

Mothers' Home Column.

EDITED BY FRANCES.

OPPORTUNITY.

Wake, sleeper, from thy dream of ease,
The great occasion's forelock seize,
And let the north-wind strong,
And golden leaves of autumn, be
Thy coronal of victory
And thy triumphal song!

—J. G. Whittier.

A TALK TO FATHERS.

A gentleman met a friend near his own home and they joined company on their way to business. Before they had gone far they met a trim nurse-maid wheeling a baby-carriage, in which was a fine six-months'-old baby.

"That's a jolly-looking little chap," said the gentleman.

He hastily glanced at his watch, and finding that he had a moment to spare, stopped the carriage and chirruped to the baby, who smiled genially in response.

"I have a little one at home about this one's age," observed the gentleman to his friend. "By the way," he continued to the maid, "whose baby is this?"

"Yours, sir," responded the nurse in much astonishment.

Of course, the story was too good to keep, and the faithless friend put it at once into circulation. The hero of this anecdote is not, however, the only father in the world who is unacquainted with his own children. In the hurry and drive of life, many a father feels that his duty is well done if he earns the food to put into the children's mouths and the garments wherewith to clothe them. He has no knowledge of the needs or characteristics of his own children; he is absorbed in other things.

How often are men heard to say: "I leave the training of my children entirely to my wife;" or, "I never interfere with the discipline; my wife attends to all that." Another type of father still, assumes in his family the role of lord high executioner.

"If you don't stop that," says the fond foolish mother, "I will tell your father on you."

In some families there is no threat so dreadful, and I have known a father to tell laughingly, as if it were a good joke, of the poor scared little faces which were lifted to his when he appeared suddenly among them with a rattan in hand, inquiring whether there were "any whippings to be dealt out that afternoon."

Alas, how far away these poor earthly fathers are from the fatherly ideal which is set forth in the Bible! And how can they illustrate to a child anything of the fatherhood of God?

A father ought to be friendly with his children; he ought to be interested in every interest of theirs, right down to their dollies and their bats and their balls. Nothing which concerns them should be too trivial for his notice. A father ought not only to love his children, but he should *show* that he loves them. He ought to prove this so convincingly that, whatever happens, they can never doubt their father's affection for them.

I was waiting at a railway station for a friend one Christmas eve, when I noticed a tall, fine-looking man of perhaps fifty years, who was pacing up and down the platform, evidently waiting for the same train that I was. As the train glided into the station, his eyes scanned the cars till they alighted upon a handsome lad of about eighteen, who also was gazing eagerly at the crowd.

"Here I am, Tom," cried the gentleman joyously.

The boy's face glowed and he sprang from the platform almost before the cars had stopped moving.

"Father!" said he; and in an instant he had the gray-bearded man by the shoulders and kissed him. Then he pushed him away a little and looked him lovingly in the eyes. "I'm awfully glad to see you," said he; "how's mother?"

I looked at them wistfully as they walked away together. Oh, I thought to myself, if there were more fathers like that, there would be fewer young lives wrecked upon the treacherous rock of sin, for a father's love will hold a boy when the sternest commands and the most rigid training would be of no avail.

Said a middle-aged woman to me: "I have known what the text, 'Like as a father pitieth his children, so the Lord pitieth them that fear him,' meant ever since I was ten years old. At that time I had a kitten, a pretty little creature, which I loved as a little girl with all my heart. But, alas, one spring morning Sprite stole a young chicken belonging to a neighbor and ate it before the man could rescue it. He came to our house at once, very angry, and demanded that the cat should be killed; but I begged for Sprite's life so pathetically that he promised to spare him, if he sinned no more. In a few days, however, the cat was seen lurking near the coop, and soon made off with another chicken. The neighbor gave chase, of course, but the cat hid. So he came over and demanded the cat's life as soon as it should appear. My mother felt that it was just and promised that I should bring Sprite over as soon as he came home. In a short time he came purring up to me and I had to take the dear little fellow up in my arms and carry him to his doom. The neighbor drowned him forthwith. I did not complain before anyone, but my little pillow was wet with tears every night for my lost comrade. My father was from home at the time and I carried my trouble alone until his return. After he had kissed us all around and heard various items of interest, he turned to me and said, 'How is Sprite?' and I told him what had happened. I shall never forget how he caught me in his arms and placed me on his knee, as he said, 'Poor child! That was too bad! If I had been here, it never should have happened;' and I sobbed out my grief on his breast and was comforted. It was a little thing, a mere trifle compared to the sorrows of my life, but perhaps some of the things which we grieve over now seem quite as trivial to the eyes of Omnipotence, yet none the less our heavenly Father is quick to comfort us."

A father cannot shirk the responsibility of his children. God will hold him equally accountable with the mother for them and if they go astray through any lack of fatherly care or affection, he will one day find himself terribly to blame.—*The Presbyterian.*

PROGRAM FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 577, Saints' Harp.
Prayer.
Scripture reading, first Psalm.
Discussion of select reading in Home Column.
Roll call. Business.
Closing hymn, No. 218, Saints' Harp.
Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HOW I USE MY QUARTERLY IN MY CLASS.

This is a question upon which Sunday school teachers seem to have vastly different opinions. It is one that requires considerable thought by anyone before he can decide for himself just how far to trust himself in the use of the *Quarterly* during class time.

As I understand the

PURPOSE OF THE QUARTERLY

with its references and suggestions, it is designed as an aid to teachers and pupils more in preparing the lesson than during class time. But in many instances is this use fearfully abused and the *Quarterly* becomes more of a hindrance than a help. The teacher who never dares take his eyes from his *Quarterly* for fear of losing his place among the

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questions or who has constantly to be looking up answers from it had far better give up his place as instructor and take one as student. In this instance we see the *Quarterly* mentally crippling the teacher by stamping out any originality he might have had, and becoming to him a prop which were it taken away leaves him helpless. No one can be a successful teacher unless he has some original thought and some little devices of his own in teaching.

Many persons are

OPPOSED TO THE USE OF THE QUARTERLY

in any way because they say we ought to think out the meaning of things by our own effort alone. But I think many of us who have to take the positions of teachers are hardly capable of penetrating the deeper passages of the Scriptures without the aid of some one making them a special study. We need the help and guidance which our lesson sheets are supposed to contain.

As my class is the youngest in the primary grade, I cannot make such a

CONSTANT USE

of my *Quarterly* as a teacher of another grade might do. If I used it as I have seen some teachers do I am afraid I might find most of my pupils asleep, that is if I should get time to look at them at all during class.

A primary teacher must bring in so

MANY OTHER THINGS

besides what is contained in the lesson leaf. Many things that at first seem ridiculous and far-fetched may help to bring pupils' attention to something in the lesson. None of my children can read, so I have to think of many little devices and stories of my own to illustrate the lesson. Most of them have been taught the lesson before coming and then it is not such a task to make them understand.

I TRY TO PREPARE MY LESSON

so that I shall not have to refer to the *Quarterly* very often, as I can better keep their attention. The pupils then tell the lesson story as they understand it. Sometimes each one tells the whole story as nearly as possible, but often one tells one part of it then another finishes. If the pupils do not have their lessons, I tell or read to them the story, then have them tell it to me and to one another.

AS FOR THE QUESTIONS

contained in the *Quarterly*, I use them in review work when the lesson is ended, as they may bring up something upon which we have not touched. But just taking those questions and answers as a lesson without any comment or thought, I do not consider a lesson at all.

ANOTHER USE

I make of the *Quarterly* if I have time, and I think it should be taken, is to turn to the coming lesson and read or talk about it a little, pointing out the connection, if any, with the one of today. We have already done this with our last Sunday's lesson by a slight review. I think connecting the lessons in this way interests the pupils more. There is not so much of a blank between them.

I USE THE MAP

to a very limited extent with my class as I think they are too small to understand much about it, or perhaps I do not understand using it correctly.

THE MAIN THING

in teaching is to keep the attention of the class regardless of outside influences, and this the teacher cannot do who has not his lesson prepared so he can give undivided attention to his pupils.

MRS. NELLIE LEEKA.

For the Fremont, Iowa, district convention.

Conference Minutes.

FAR WEST.

Convened with Kingston branch, June 29, 30; I. N. White and T. T. Kinderks in the chair; Charles P. Faul and A. Leverton secretaries. Bishop's agent, C. P. Faul, reported: On hand last report, $548 70; received and on hand, $1,615 42; paid out, $1,489 45; on hand June 26, $123.97. Audited and found correct. Branch reports: Alma 36, gain 5; German Stewartsville 76, loss 3; Wakenda 63, no change; DeKalb 59, gain 8; Stewartsville 168, gain 1; Kingston, no change; Edgerton Junction 46, no change; Pleasant Grove 93, gain one; Delano 113, gain 3; St. Joseph 474, gain 1. Ministry reporting: Elders T. T. Hinderks, S. Swenson, A. W. Head, J. W. Roberts, W. E. Summerfield, R. L. Ware, M. Shaw, B. J. Dice, W. E. Haden, J. W. Adams, R. Archibald, A. H. Lewis, and J. S. Constanse; Priests T. H. Hinderks, C. W. Ethridge. Zion's Religio-Literary Society and Sunday school reported both organizations in a flourishing condition. Tent committee reported having on hand $35 to purchase a new tent with. Committee was continued. The secretary read the decision of Bishop's Court in the case of Far West district vs. John Rounds as follows: "In this case the decision of the court must be that the findings of the elders' court in releasing the defendant from the charge must stand;" also the following was passed according to the recommendation of the Bishop's Court: That the defendant shall not exercise the duties of an elder or any position as an officer in the church until the district shall formally declare that he is entitled to so represent the church. Officers elected for the coming quarter: T. T. Hinderks president, J. W. Adams vice president, Charles P. Faul and A. Leverton secretaries. C. P. Faul was sustained as Bishop's agent. Preaching by J. W. Adams, J. M. Terry, and I. N. White. Social meeting Sunday, 2:30 p. m. A collection amounting to $3 53 was taken to defray mission expenses. Adjourned to meet with Stewartsville branch, last Saturday and Sunday in September.

SPRING RIVER.

Convened with Pleasant View branch, Cherokee county, Kansas, June 7; president, J. M. Richards, in chair. The following branches reported: Pleasant View, Columbus, Webb City, Weir City, Galena, Angola, Blendsville (name changed to Joplin), Fairland, Lamanite. Ministers reported: Elders F. C. Keck baptized 1, J. D. Erwin, J. W. Thorpe, W. S. Taylor baptized 1, W. H. Prewitt, J. A. Davis, C. K. Ryan, J. T. Riley baptized 5, J. A. Graves, J. L. Lancaster, S. D. Love baptized 3, J. C. Severine, T. S. Hayton, N. Karahoo, A. H. Herke, R. Davis, W. E. Westervelt, I. Ross, G. Bird, E. E. Bradley, R. G. Christie; Priests H. J. Thurman, W. B. Hillen, R. E. Martin, M. A. Love, J. I. Young, W. Kirke, R. Bird, J. Davis, and C. Randall; Teachers M. S. Frick, G. M. Rhonemus, J. C. Powell, J. M. McKnight, R. Smith, E. E. Gilbert; Deacon C Bird. Bishop's agent's report: Receipts, $547 83; disbursements, $420.10; on hand, 127.73. District treasurer's report: On hand and received $39 50; disbursements, $18.12; on hand, $21.44. These accounts were audited and found correct. A petition from Saints at Nashville, Missouri, for branch organization, was favorably received and referred to the district president and missionary in charge to do as they deemed best. It was decided to hold our next district conference at Berry's Ferry, Indian Territory, at same time as, and in connection with, our district reunion, and that Thursday and Friday afternoons be set apart to transact conference business. The time for holding the reunion was reconsidered and set to begin August 16. It was moved that we extend to the district Sunday school superintendent the privilege to arrange with the district president for suitable time for the Sunday school convention exercises during the reunion. Several good sermons were preached during this conference. F. C. Keck, J. D. Erwin, J. T. Riley, and J. W. Thorpe were the speakers. A priesthood meeting was held at nine a. m. Sunday. Short speeches were made by several of the brethren regarding the welfare of the district, how to spread the work and get the gospel before the people. The district president was authorized to ascertain cost for new top for our district tent, and in connection with the district secretary to notify each branch president, requesting him to solicit his branch for their joint proportion of the cost. The following resolution prevailed: That we ratify the appointment of Vina Goff, of Nevada, Missouri, who has been commissioned by the General Historian to act as local historian of the Clinton and Spring River districts. The Sunday afternoon sacrament service was in charge of Elders W. S. Taylor and T. S. Hayton. Ten children were blessed during this service. A collection taken up in behalf of the district tent fund amounted to $7 97. There was a large attendance at this conference and a good time was enjoyed. T. S. Hayton, secretary, 1102 Bellevue street, Galena. Kansas. J. M. Richards, Bishop's agent and president of district, Rural Route No. 4, Pittsburg, Kansas.

NORTHERN MINNESOTA.

Convened at Clitherall, June 22; I. N. Roberts president, assisted by J. W. Wight, G. H. Hilliard, and T. C. Kelley; Thomas J. Martin clerk. Branches reporting: Bemidji 26, Minneapolis 65, Oak Lake 66, Audubon 59. A new branch was organized at Amor, Ottertail county, October 28, 1900, with 31 members; officers, 1 elder, 1 priest, 1 teacher, 1 deacon. F D. Omans president, Ray H. Omans clerk. Elders reporting: I. N. Roberts baptized 5, E. Hayer baptized 1, T. J. Martin baptized 1, A. J. Smith, W. Barnhard, F. D. Omans, F. E Anderson; Priests W. W. McLeod, J. C. Nunn baptized 3, C. Pierce, R. Powers, E D Anderson, W. Shackrow, G. Nelson; Teacher A. W. Whiting, and Deacon G. Bugbee. Bishop's agent's report: Received, $192 54; paid out $166.45; cash on hand, $26 09. T. J. Martin was elected district president, M O Erickson clerk. Conference to meet at Amor subject to call of district president. Preaching by J. W. Wight, G. H. Hilliard, T. C. Kelley, I. N. Roberts, F. D. Omans, T. J. Martin, H. Way, E. Hayer, G. Thorburn, and J. C. Nunn. Several were baptized. A vote of thanks was extended to the Saints and friends at Clitherall for favors rendered.

MOBILE.

Convened at Theodore, Alabama, June 29; W. L. Booker president, F. P. Scarcliff, secretary pro tem. Branch reports: Bluff Creek 67, Theodore 37, Three Rivers 83. President of district had visited all branches but one and found an improvement in the district; a greater love among the membership for the work and each other. Elders G. T. Chute, G. W. Sherman, W. J. Booker baptized 1, J. W. Mizell, and F. P. Scarcliff reported; Priest T. W. Smith; Teachers J.

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Powell, D. Goff, and D. Tillman. G. T. Chute's resignation as secretary and treasurer was accepted. Sr. Huldah Porter was appointed secretary and F. P. Scarcliff treasurer. Bishop's agent, W. L. Booker, reported: On hand last report $34 72; received since, $49 92; paid out, $55.50; balance due church, $29.14. Audited and found correct. F. P. Scarcliff was sustained as district historian. President of the district was authorized to appoint two-days' meetings in the branches of district. W. L. Booker was sustained as president of the district and Bishop's agent. Treasurer was authorized to collect sufficient money from branches to pay the expenses of district president and secretary to and from conferences. The missionary in charge and spiritual authorities of the church were sustained. Preaching during conference by F. P. Scarcliff and W. J. and W. L. Booker. Adjourned to meet with Bay Minette branch, October 19.

Miscellaneous Department.

WANTED.

Printer. A first-class book compositor. Must be competent and steady. A brother preferred.

A practical book binder; a brother preferred. Address,

JOHN SMITH, Manager.

CONFERENCE NOTICES.

B. F. Pollard and W. S. Goodman have been appointed committee to care for delegates and visiting members to the Northeastern Texas and Choctaw district conference which convenes with Shawnee branch, at Douglass, Texas, July 26 All visiting members coming by rail will call on the above committee. Douglas is forty-four miles west of Texarkana, Texas, and forty-seven miles east of Paris, Texas, on the trans-continental division of the T. & P. railroad.

B. F. POLLARD, Com.

NOTICES.

There will be a basket meeting the first Saturday and Sunday in August at Hustown, Indiana. Come one and all, and let us have a good time together.

J. D. PORTER.

REUNION NOTICES.

Reunion of Spring River district will commence August 16 at Berry's Ferry, Indian Territory. Everybody come and have a good time. We are going to have the grandest reunion ever held in the district. Plenty of hay and corn at about one fourth of the market price, and free pasture. Come one, come all. Arrangements have been made for tents at $1.25 for the ten days. All who want tents will please notify Bro. J. M. Richards, Pittsburg, Kansas, Rural Route No. 4. Please send orders for tents as soon as possible, not later than August 8. Please remember the date if you want tents. Good speakers will be there. All missionaries who can come are invited. Yours for truth, J. T. Riley, Noah Karahoo, W. B. Hillen, committee.

DES MOINES DISTRICT.

Renting price list of tents, for ten-day camp: Refreshment tents, 14x21, detachable walls, $5; 9x14, $3. Compartment tents, 14x 21, 5 rooms, $5; 14x14, 3 rooms, $4; 10x14, 2 rooms, $3. Wall tents, 14x16, standard, $2.50; 12x14, standard, $2; 10x12, standard, $1.50. Renting price list of furniture for ten-day camp: Cots, canvas, 15c.; cots, wire, single, 25c.; cots, wire, double, 40c.; mattresses, single, 15c.; mattresses, double, 25c.; Blankets, double, 25c.; comforts, 25c.; pillows, 10c.; chairs, canvas, 10c.; chairs, wood, 15c.; camp tables, 25c.; gasoline torches, 25c.; two-burner gasoline stoves, 50c. These prices will not include frieght. All who wish tents or cots for this reunion, to be held at Rhodes, Iowa, August 15–25, will please notify G. W. Johnson, Youngerman Block, Des Moines, Iowa, at least by the 8th of August, not later. State size wanted and number and kind of cots wanted.

H. A. MCCOY.

The committee appointed by district conference have decided to hold reunion in Columbus, Ohio, commencing Saturday, September 21. We ask the Saints of this district to lend a helping hand to make it a success, also give a general invitation to Saints and friends everywhere to join with us to help make it a grand good time. Will give notice later on in regard to transportation and other matters. V. M. Goodrich, T. J. Beatty, S. J. Jeffers, committee.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting August 17, 18, at Coleman, Michigan, the Fork, Gilmore, Beaverton, and Coleman branches uniting. Would like to have as many of the elders as possible attend. W. P. Buckley, president Coleman branch.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L. KELLEY, Bishop.
JOHN SMITH, Manager.
July 6, 1901.

MARRIED.

DIXON—WHITE.—In the Saints' chapel, Nelson street, Balmain, New South Wales, May 25, 1901, Charles William Dixon, of 36 Alfred street, Leichhardt, and Sr. Annie Mary White, of 305 Balmain Road, Leichhardt, Elder J. Kaler officiating. Many Saints and friends were present to witness the ceremony and many congratulations and good wishes for happiness and prosperity through life's journey, were extended to the happy couple.

DIED.

ROCKWELL.—Sr. Elizabeth Lewis Rockwell was born April 10, 1826, in New York state; died March 24, 1901. She married Horace Rockwell in 1845; united with the old church in the 'thirties, being baptized by Elder James Blakeslee. She went to Utah in 1850, but becoming disgusted with conditions obtaining there, went on to California in 1851. She leaves three brothers: R R, C. C., and George C. Dana. Sr. Rockwell united with the Reorganized Church in 1857 and has always been a staunch member. Funeral sermon by Elder T. W. Williams.

WALLING —Sr. Lydia Walling, at her home in Glenwood, Iowa, June 10, 1901. She was born October 26, 1818, at Middleton, New Jersey. Was baptized May 10, 1868, at Salt Lake City, Utah, by Bro. James Gillen. Came to Glenwood in 1869, where she has since resided. Three children, grandchildren, and great-grandchildren mourn. Sr. Walling lived the life of a conscientious Christian, being ever kind, charitable, and generous. Never wavering in her battle for righteousness, death found her ready and waiting with the blessed assurance of the faithful. Funeral discourse by Elder D. Hougas from Revelation 14: 13.

SMITH.—Anna May, infant daughter of Bro. James and Sr. Emma Smith, of Des Moines, was born May 1, 1901; died July 1. During its short existence its little body was subjected to affliction, until finally its pure spirit returned to the God who gave it. Bro. S. K. Sorensen offered prayer and spoke a few words to the assembled friends prior to its body being taken to Independence, Missouri, where Bro. and Sr. Smith were going to locate, on the following day, and where the funeral services would be attended to. May peace and comfort attend them.

STOFT.—Bro. John Stoft was born at Oversouthiem, Germany, November 12, 1842; died at the Swedish hospital, Omaha, Nebraska, June 28, 1901. He was baptized into Christ by Elder F. A. Smith, June 28, 1896, and died strong in the faith. He was married to Miss Mary Kopenhaver, at Boone, Iowa, May 9, 1870. Eight children were born to them, and wife and six children mourn. Funeral services were conducted at the home, June 30, 1901, by C. E. Butterworth, and at the grave by his lodges, the A. O. U. W. and B. of L. E.

CHICK.—Sr. Elizabeth Chick died at her home, Netawaka, Kansas, June 23, 1901. Born February 10, 1817, Wiggins, England. United with the church early in the 'forties; went to Utah in 1856; became dissatisfied with the church there; returned with the family early in the 'sixties and settled near Atchison, Kansas; united with the Reorganized Church in 1874. Husband and eight children mourn. Funeral services at the church, conducted by H. Parker; discourse by H. Green. She lived about sixty years as a faithful and consistent member of the church. Her rest must be sweet.

FETTER.—Lee J., son of Bro. W. C. and Sr. Anna Fetter, was born at Missouri Valley, Iowa, March 5, 1884; died near his home at Valley, Nebraska, June 26, 1901, of accidental drowning. He was baptized when nine years of age and has always been a good boy. Funeral services were conducted at the gospel tent at Waterloo, Nebraska, the 28th inst., by Elder C. E. Butterworth, assisted by Elder Oscar Case. A large audience was in attendance, and the remains were laid to rest in the Waterloo cemetery to await the resurrection of the just.

FERRIS —Sr. Ellen Ferris was born March 3, 1843, in Quebec, Canada; baptized November 25, 1871, at Norton Creek, Canada, by Elder J. W. Mather; departed this life at Oakland, California, May 20, after a long sickness. Husband and seven children mourn. Funeral from the Saints' chapel, conducted by Elder F. B. Blair, assisted by Elder E Keeler. The floral offerings were numerous and very beautiful, manifesting the high esteem in which she was held by her neighbors. She accepted the gospel when it took great courage, and bore a faithful testimony of its divinity until death.

CARTER — Alfred Carter, at his home, North Sedgwick, Maine, June 18, 1901, aged 61 years. Was baptized April 8, 1877, by J. C. Foss, and lived a good, upright life, leaving wife, five children, and many friends to mourn. He waits till Jesus calls him. Funeral at the home by J. J. Billings, E. Brown assisting.

LAKE —Amos H. Lake was born October 4, 1820, in Yates county, New York; was baptized and confirmed by Elder John H. Lake at Sturgeon Lake, September 17, 1884, and was ordained an elder September 21, 1884. Died at Cameron, Ontario, June 15, 1901.

POWELL.—At Galena, Kansas, June 30, 1901, Melba Fern, daughter of Bro. and Sr. J. C. Powell, aged 2 months and 4 days. She was blessed June 24 by Elders F. C. Keck and T. S. Hayton. Funeral was preached at the Saints' chapel at Galena, Kansas, by F. C. Keck, assisted by T. S. Hayton.

ROBERTS.—Sr. Mary Roberts was born April 8, 1818, in Merton Holes. She united with the Reorganized Church of Jesus Christ

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of Latter Day Saints in 1860 or '61. She was baptized by Elder E C. Briggs at Council Bluffs, Iowa. She died strong in the faith, with the hope of a glorious resurrection. She departed this life June 25, 1901, at her home in Hazel Dell township, Pottawattamie county, Iowa. Aged 83 years, 2 months, 17 days. One son and four daughters mourn her departure. Funeral in charge of Elder D. Parish, sermon by Elder D. R. Chambers.

More and more each year Americans are finding out the attractions of our own country, and as they grow to realize the charm of life among the Colorado mountains or in the Yellowstone Park the tendency is toward greater travel West instead of East for health and recreation. The railroads, too, are alive to the new conditions and have made lower tourist rates this year than ever before. And then the train time has been vastly improved, so that now it takes only one night on the road between the Atlantic Coast and Denver, that is, by using the Burlington's fast train from Chicago.

Four photographers have spent weeks and taken hundreds of pictures at the Pan-American for *The World's Work*. Ninety-three have been chosen from this mass and engraved, including many large full pages and several double pages. The publication of so many beautiful illustrations has never before been brought together in a magazine. The articles will give a bird's-eye view of the progress of the country in all phases of its life since the Chicago Fair. Every American consul in the world will receive a copy. The success of recent numbers of *The World's Work* has been remarkable. The publishers are buying back the July number to supply subscribers wherever they can find them.

INFORMATION ON WEEDS—DESIRED.

The writer has under preparation a bulletin on the noxious weeds of Iowa. It is my intention to record some experiments on the extermination of the same as well as notes on distribution. In order to get as much information as possible on the subject of weeds, I desire to have the farmers send to me the worst weeds in their neighborhood with comments on their experience in destroying them. Also give me information on the following points:

1. How long have the weeds been in your neighborhood?
2. How were these weeds introduced?
3. Do special crops favor certain weeds?
4. Does mustard acccompany the growth of flax and in this way make its appearance in grain fields?
5. What proportion of the grain fields consist of mustard? What can you say concerning the vitality of mustard seed? What would you suggest in regard to the eradication of mustard?
6. Does the Canada thistle occur in your county? If so, send specimen.
7. Does the Bull thistle occur in your county?
8. What can you say of the large rag weed? How abundant? The vitality of the seed?
9. Is the law with reference to weeds on roadsides enforced?
10. Does the Russian thistle occur in your county? If so, send specimens.
11. Is the law enforced with reference to the destruction of the Russian thistles and other weeds?
12. Are weeds largely introduced with seeds?
13. Name the weeds largely so introduced?
14. Name the worst weeds of pastures.

Address L. H. Pammel, Ames, Iowa.

Creed, in fact, plays an ever-lessening part in the life of the American people, and conduct plays an ever-increasing part. Their religion, whatever the theologians may say, is a religion of conduct, which, instead of being three fourths of life, as Matthew Arnold measured it, has come to be nine tenths of the life of the classes of good people in the United States.

But with the waning of faith and with the increasing emphasis on conduct has come an ever-growing toleration of one another's opinions. Toleration is, indeed, the crowning distinction of a non-theological era—toleration of any sane opinion and even of many insane ones, but not of conduct that denies the primary obligations or disorganizes an orderly social life. Impossible as it is to arouse any interest in a discussion of infant baptism, for instance, public opinion wholesomely inflicts its severest punishment on a man who deserts his own children, whether his creed be orthodox or be some wretched patchwork of "social reform" and irresponsible "love."—*From the World's Work.*

In the editorial department of the *Review of Reviews* for July Dr. Shaw discusses the prospects of the wheat and corn crops, the conditions of our export trade, and the recent growth of American capital; on the political side, the decisions of the Supreme Court in the insular cases are reviewed and summarized, together with Cuba's acceptance of the Platt amendment and the outlook for Porto Rico and the Philippines; Mr. Carnegie's gift to the Scotch universities, the choice of Dr. Remsen as the new president of the Johns Hopkins University, and the launching of the Washington Memorial Institution are among the educational topics treated in this issue.

People who formerly considered the Chicago *Record* to be America's model daily or who believed the Chicago *Times-Herald* to be premier among American newspapers now have an opportunity of judging every day how remarkably complete and excellent in every department is that great metropolitan daily, the Chicago *Record-Herald*, which combines "the two best in one." All the popular features of both the Chicago *Record* and the Chicago *Times-Herald* are included in the Chicago *Record-Herald*. In the Sunday issues especially the great advantages of the combination of all the resources and world-wide facilities of the two papers united in the combination are made manifest. The world's news is covered with unexampled fullness, due to the fact that never before in the history of journalism did an American newspaper possess news facilities so varied and extensive.

Professor Ellen H. Richards of the Massachusetts Insititute of Technology, who has been contributing a series of articles of a practical character to the *Delineator*, in the August number utters some very plain truths regarding the difficulties that the women of several families would probably have in learning to get along with one another. The conclusion of the article, although not so stated by Professor Richards, is rather to suggest that successful coöperative housekeeping is a long way off yet. The article is worth reading because of its frank statement of the difficulties that people find in subordinating their own wills to the wills of others.

ADDRESSES.

Gomer R. Wells, Bozeman, Montana, until August 19.

J. F. Mintun, Magnolia, Iowa. Mission address, Glenwood, Iowa.

A. C. Barmore, Box 20, Ridgetown, Ontario.

John B. Roush, 2942 California St., Denver, Colorado.

George A. Smith, Fremont, Indiana, submissionary in charge of Indiana.

F. G. Pitt, 538 Park avenue, E. E. Pittsburg, Pa. Telephone 71 E

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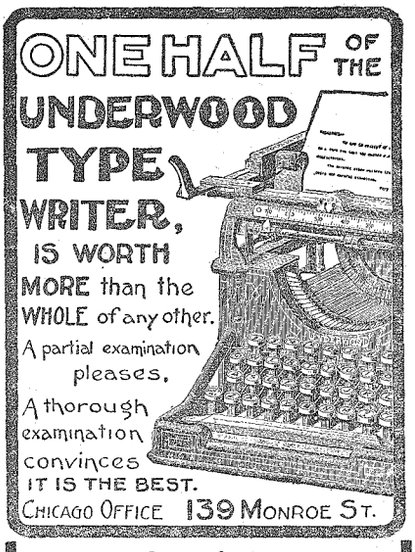

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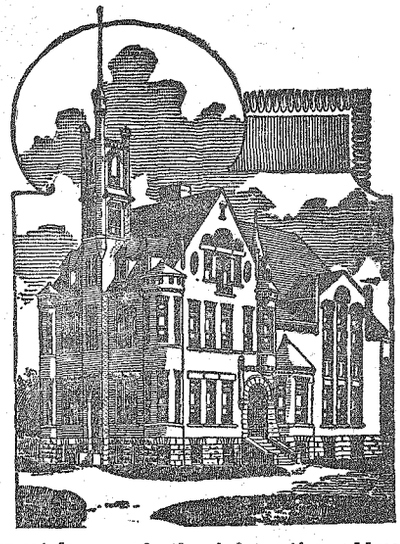

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154. Paper 25

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JULY 24, 1901. NO. 30.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 24, 1901.

AS TO THE SUCCESSOR.

The letters following will be of great interest to many of the readers of the HERALD, and we gladly give them space.

Bro. Lewis asks concerning the difference between "an anointing" and "an ordination." Webster's International Dictionary defines the word *anoint* thus:

Anoint.—1. To smear or rub over with oil or an unctuous substance; also to spread over, as oil.

2. To apply oil to or to pour oil upon, etc., as a sacred rite, especially for consecration.

The word *ordain* is thus defined by the same authority:

Ordain.—1. To set in order; to arrange according to rule; to regulate; to set; to establish.

To regulate, or establish, by appointment, decree, or law; to constitute; to decree; to appoint; to institute.

3. To set apart for an office; to appoint.

4. (Eccl.) To invest with ministerial or sacerdotal functions; to introduce into the office of the Christian ministry, by the laying on of hands, or other forms; to set apart by the ceremony of ordination.

We would understand from Bro. Whitehead's letter that Hyrum first anointed the head of young Joseph with oil, as did Samuel anoint the head of Saul by pouring oil upon him. (See 1 Samuel 10:1.) After Hyrum had anointed with oil then the lad was "ordained" by his father. As to the office, Bro. Whitehead plainly states that he was "ordained to be his father's successor in office, holding all the gifts and blessings belonging to said office."

Concerning this matter of ordination President Joseph Smith is on record as follows, as found in the Church History, volume 3, page 506, where *The Saints' Herald*, vol. 14, pp. 104–106 is quoted from:

"In Liberty jail the promise and blessing of a life of usefulness to the cause of truth was pronounced upon our head by lips tainted by dungeon damps, and by the Spirit confirmed through attesting witnesses.

"This blessing has by some been called an ordination, from the usual predilection to confound names and terms.

"The blessing which marked Moses as the deliverer from Egyptian bondage was not that which Jethro pronounced upon his head.

"Subsequent to our baptism in 1843, upon two occasions was the same blessing confirmed by Joseph Smith, once in the council room in the brick store on the banks of the Mississippi, of which we have not a doubt there are witnesses who would confirm the present testimony; once, in the last interview Joseph Smith held with his family before he left Nauvoo to his death. A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder in Carthage."

Undoubtedly Bro. Whitehead was present at one of the occasions referred to by President Smith, and what one calls a "blessing" the other calls an ordination. Webster's definition for *ordination*, that is, the ecclesiastical definition, is:

The act of setting apart to an office in the Christian ministry; the conferring of holy orders.

Joseph the Seer, in thus blessing his son as successor, undoubtedly did set him apart by the blessing, and hence Bro. Whitehead is not entirely wrong in speaking of it as an ordination. At least it is easy to see how the terms could be confounded here.

Concerning this setting apart of Joseph the son of the Seer to succeed his father, the testimony of Lyman Wight is as follows, as found on page 789 of the second volume of the Church History:

"Now, Mr. Editor, if you had been present when Joseph called on me shortly after we came out of jail [Liberty jail, Missouri. ED.] to lay hands with him on the head of a youth, and heard him cry aloud, 'You are my successor when I depart,' and heard the blessings poured on his head,—I say had you heard all this, and seen the tears streaming from his eyes—you would not have been led by blind fanaticism, or a zeal without knowledge. . . . While in jail there were many things spoken by the mouth of our martyred Prophet and Patriarch, and when I see these things taking place just as they were spoken, it cheers my heart and that of the brethren and sisters in this branch also."

Lest anyone should doubt who the youth referred to was, we here insert an extract from an address of Lyman Wight, written in December, 1851. We quote from the manuscript:

"The church mostly went from there [Kirtland, Ohio] to Missouri, where they commenced another house from which they were driven to the State of Illinois, where we were commanded to build a house or temple to the Most High God. We were to have a sufficient time to build that house, during which time our baptisms for our dead should be acceptable in the river. If we did not build within this time we were to be rejected as a church, we and our dead together. Both the temple and baptizing went very leisurely, till the temple was somewhere in building the second story, when Bro. Joseph from the stand announced the alarming declaration that baptism for our dead was no longer acceptable in the river. As much to say the time for building the temple had passed by, and both we and our dead were rejected together. Bro. Joseph then called all the councils together, and chose what he called a grand council of fifty persons, himself and counselors among the rest, as also the Twelve. More than once did he exclaim after this organization that if he should be taken out of the way the church would remain organized.

"We remained in a gloomy fearful situation for a short time when the death of Bro. Joseph took place by the hands of the mob, . . . showing to us much plainer than language could tell that the church was rejected if the head was taken from it.

"The church now stands rejected together with their dead. The church being rejected now stands alienated from her God in every sense of the word.

"This being the case, what should now be done? I will here state the first thing to have been done would have been to have called the fifties together from the four quarters of the earth, which contained all the highest authorities of the church. As you will readily see, that had not the fifty constituted the highest authorities, it would have been a species of weakness to have ordained all the highest authorities into that number. The fifties assembled should have called on all the authorities of the church down to the lay members from all the face of the earth, as much as was convenient, and after having taken sweet council together, in prayer and supplication before God, acknowledged our sins and transgressions which had caused our head to be taken from our midst; and then have called on young Joseph, and held him up before the congregation of Israel to take his father's place in the flesh! Then should he have received intelligence of our forgiveness of our sins and transgressions, and we had then went on and finished the temple according to revelations of God, and the words of his servants."
—Church History, vol. 3, 789–91.

We now give the letters of Brn. Lewis, Whitehead, and Landers.

BOYNE, Mich., July 16, 1901.

EDITORS OF HERALD, Lamoni, Iowa.

Dear Brethren:—I inclose you two letters I received before my uniting with the church in 1892 that it might be well to put on record. Bro. Landers' letter in particular to me is of importance as one of the many witnesses of the divine calling of Bro. Joseph.

In Bro. Whitehead's letter he says Hyrum *anointed* him, Joseph, his father, *ordained* and set him apart for said office, etc. Will you please explain in the HERALD the difference between an anointing and an ordination, and also tell us what he was ordained to, or to be.

Yours in bonds,

C. G. LEWIS.

LAMONI, Iowa, September 25, 1891.

Dear Brother and Friend:—Your favor just received. Your question is fully answered in the discourses printed in "Food for Thought," I heard them delivered myself, and hundreds besides me. I also know that his son Joseph, our present prophet and president, was anointed, blessed, and ordained to be his successor in office, holding all the gifts and blessings belonging to said office as the first elder of the Church of Je-

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sus Christ. I am a living witness to his being so set apart by direct commandment from heaven. I was in Joseph's office as his secretary at the time Hyrum anointed him; Joseph, his father, ordained and set him apart for said office and labor of love. I am a living witness to these things. With due respect, etc. Yours in bonds,

JAMES WHITEHEAD.

LAMONI, Iowa, the 19th of June, 1890.

Beloved Friend:—You do not address me as a brother, and I suppose your intention is honest in the inquiries you make, and I will give you a truthful and honest reply. I was baptized into the church of Latter Day Saints on October the 7th day, 1836, by Elder John E. Page, and was confirmed and ordained by him and James Blakeslee to the office of an elder, and immediately began to preach. The same fall, after preaching in a private house, a man came to me and inquired of me if I could tell him how that Book of Mormon came into the world. I said, No, and immediately a young man arose to his feet and began to speak in tongues, in which he described the form and shape of the Hill Cumorah. Immediately in vision I was on the hill and standing at the southeast corner of the stone box, in which the plates were deposited. The top stone was moved to the north from the northwest to the southeast corner of the box, so as to expose to me the whole inside of the box. And while I gazed with wonder at the contents the Lord commanded me to bear my testimony to the truth of the Book of Mormon so long as I lived. I did not record the time, but it was in the fall of 'thirty-six.

All I have written above transpired in Canada. We came to Illinois in thirty-eight. On the sixth day of April, in the year 1839, was the first time that I saw Joseph Smith, the Lord's seer and prophet to this generation. From that time till the death of Joseph there was nothing transpired relating to your next question. And after his death many false leaders arose striving to take his place, which caused great confusion. I ceased to preach, but did not cease to pray. One of our neighbors had dug a stock well in a remote place, and had drawn out the earth with a scraper, so that I could walk down into the well; and on passing the well I went down into it to pray. While there the Lord talked to me as a man would talk to his friend, and forbade me to follow any of them, saying that in his own time he would call Joseph, the oldest son of the Seer, to fill his father's place; and also bade me commence preaching. This that I now write transpired in the summer of 1846, and is the first indication that I had of Joseph's call to preside over the church.

In obedience to the command I commenced to preach. The scattered Saints continued to meet in conference on the sixth day of April in each year, until the year 1860. That year we met at Amboy; and on my way to conference, when about twenty miles distant from the place, the Lord said to me: When you get to Amboy you will see Joseph there, and he will take the lead of the church; and all honest souls out of all the factions of the several parties will merge into this church, and there shall never more be an entire rejection of the church. When I got to Amboy I found Joseph there, and all things transpired as had been told me. And he has continued to preside over the church till now, to the honor of God and the good of the church.

I want two months of being ninety-six years old, and this letter is my own penmanship.

JOHN LANDERS.

The testimonies of Lyman Wight, Bro. Whitehead, Father Landers, and of President Smith himself agree nicely, and together form a strong chain of evidence concerning a matter of great importance. F. M. S.

MOVING TO ZION.

Many letters have been published in the HERALD which have been written in praise of certain parts of the country, and in which the writers hold out inducements for Saints to move to such places. This matter has been mentioned editorially, but we again desire to call attention to the fact that Saints should be very careful how they do this. As is well known to many in the church, there are many who are waiting for a chance to move into the "regions round about." These people in reading the glowing accounts some of the brethren write of certain parts of the country are liable to make choice of location which shall prove to be different than they desired. This, of course, is not so likely to happen where one follows the plan of "looking before he leaps." But if one depends entirely upon accounts written by others he is likely to be disappointed.

God has said that we should do all things in order, and he has given us some instructions concerning this very matter:

> And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop or agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—Doctrine and Covenants, sec. 58, par. 12.

See also section 117, paragraph 11.

At a joint council of the Presidency, Twelve, and Bishopric, held at Lamoni, Iowa, April 20, 1894, in accordance with instructions given in section 122, paragraph 13, among other resolutions adopted we find the following:

> Resolved that all parties wishing to change their location be recommended to correspond with the bishopric for information.

The general bishopric and the bishops in the stakes of Lamoni and Independence are quite well acquainted with the lands in Zion and the regions round about, and the wisdom of the resolution adopted by the joint council is evident to any who will give it a moment's thought. Hence as has been before advised through the columns of the HERALD, persons who contemplate moving into the regions round about, or who even contemplate changing location, should communicate with the bishopric for information regarding localities to which they desire to move. If the members of the bishopric addressed are not thoroughly familiar with that part of the country about which information is desired, it will be easy for them to seek that information in places where the real situation will be learned.

We are confident that if Saints contemplating changing location will do as the above-quoted resolution advises, good will result both to the individuals and to the church. We have now a number of bishops in various parts of the land, whose business relations with the Saints throughout their districts make them quite thoroughly acquainted with the general conditions existing in those regions and hence they are well qualified to render good advice.

Since, then, there has been instructions given whereby persons moving into the regions round about are expected to deport themselves, we deem it unwise, to say the least, for persons to write to the HERALD, or other church papers, sounding the praises of any one particular part of the country with the view to influencing Saints to settle there. Leave this matter of influencing or advising to the authorities in the church who are supposed, by reason of their office, to be in position to give unbiased and wholesome advice. We have received such letters of late which have not been printed, and it is not at all improbable that fewer of them will appear in the future than in the past.

A MONTANA EDITOR ON THE BOOK OF MORMON.

Bro. Gomer R. Wells has sent us a number of clippings from various papers of Helena, Montana, indicating that he has been active in getting our faith before the people. Most of the articles represent us quite fairly, and in some instances where there was any great misrepresentation Bro. Wells succeeded in making corrections.

One of the papers comments editorily as follows:

THE BOOK OF MORMON.

With one of the prominent lights of the Church of Jesus Christ of Latter Day Saints in this city, interest attaches to the origin of this somewhat remarkable organization of Christian worshipers.

The elder Joseph Smith, father of the present head of the church, was regarded as a prophet by his followers, having claimed that he found in a hill in the state of New York certain plates purporting to have been a history of the people who lived on the American continent before the days of the modern Indian.

He was directed to the hiding place of these plates by an angel, and though the writing upon them was in an ancient language he was given the power to read them.

The "Book of Mormon" is the translation of these metallic relics of ye olden time, the man Mormon having been the last scribe of his race, who deposited the history of his people where it could subsequently be found.

Though it has been claimed that one Solomon Spalding wrote the book, as a novel, and that Smith and a fellow conspirator stole the manuscripts, there is no substantial proof of this accusation.

The writer read the book years ago and found it to be of a high moral type, covering what purported to be the sacred history of early America, as the Old Testament covers that of ancient Asia and a part of Africa.

There is nothing of an internal character

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to justify the belief that it was written as a romance by a skillful novelist, but rather that it may have been prepared for the purpose realized—the organization of a new sect.

There is nothing in the book inconsistent with the highest type of a Christian life, and though it gave its name to the "Mormon" Church, the Brighamites—or followers of Brigham Young—broke away from its teachings and adopted polygamy.

The Book of Mormon expressly declares that "no man shall have save it be one wife and concubines he shall have none," while the Utah offshoot from the original faith made plurality of wives a religious ordinance.

The Latter Day Saints believe in taking the scriptures literally as they read, instead of allegorically, and in bringing them down to date, thus proving, in many respects, the inapplicability of the literal text of the sacred word.

Their lines of thought make them a devout and righteous people, intent upon obedience to the divine will, as they understand it, despite the peculiarities of their tenets and the romantic conditions of their origin as a church.—*Helena (Mont.) Herald, July 3, 1901.*

THE Historical department has been at work on the matter of getting corrections in histories and encyclopedias, and is meeting with success in some places, as the following letter will show:

Editors' Rooms, American Book Company,
Washington Square,
NEW YORK July 13, 1901.

MR HEMAN C SMITH Lamoni, Iowa.

Dear Sir:—We have your favor of the 11th inst., and will make the change you indicate for paragraph 468 of Shinn's History of the United States with the exception of a slight modification in the last sentence. As you write this sentence it reads: "In 1852 the doctrine of polygamy was introduced into their (the Utah Mormons) belief, which made them still more objectionable to men who loved the Bible and the old English law." We believe that the Utah Mormons claim that the doctrine of polygamy was really introduced into the Mormon belief much earlier, but was not publicly preached and practiced until 1852. We have therefore modified your last sentence so that it now reads: "In 1852 the doctrine of polygamy was publicly preached in Utah, which made the sect still more objectionable to men who loved the Bible and the old English law." With this slight change in phraseology the sentence will probably be as acceptable to you and more acceptable to the Utah Mormons than the phraseology you use.

Very respectfully,
AMERICAN BOOK COMPANY.
Russell Hinman.

Many of the Saints will be pleased to learn that Shinn's History has thus been corrected.

A COPY of the *Augusta Methodist* for July, 1901, published at Annex, Virginia, has been sent us, and in it we note the following paragraph:

Mormonism is one of the live questions of the religious world. It is sending its missionaries far and near. They have a regular conference in Virginia, with about seventy preachers, and they are starting two missionaries to Japan. It is time Christian people were combating its errors.

If being fought by the Christian people would kill "Mormonism," it would have died long ago, for "Mormonism" from its inception has been vigorously fought by Christian people. The editor of the *Methodist* undoubtedly has reference to the Utah church, and he probably has not yet learned that there is a people generally classed among the "Mormons" who have fought the errors of the Utah church for many years, and who stand squarely on the teachings of the Bible, making them the standard by which all religious teachings are measured. He probably does not know that there is a people who claim that the teachings of Joseph Smith were in harmony with the Bible, and who also claim that the abominations which have characterized the Utah church were introduced after the death of Joseph Smith by usurpers of position and authority.

EXTRACTS FROM LETTERS.

Bro. W. C. Cummings, of Chicago, July 14, writes:

I derive a great deal of benefit from reading the church papers. I am trying to do what I can for the advancement of the work. I was out over one hundred dollars by sickness in early spring; but I am thankful I am spared to still help in this great latter-day work. We are at considerable expense here in Chicago to keep the work up, and there is so much sickness, and we have to look after them and help them with our means. At present our beloved Bro. Sheehy, in charge, is not with us, and we miss his genial presence among us. We are making preparations for quarterly conference in September, when we expect to have a tent and take care of all who come. We expect to give Chicago a latter-day shaking up then.

Under date of July 17, Bro. William Hawkins writes from Voris, Missouri:

Still very hot and dry here. Everything parched, and late crops will soon be past redemption unless we get rain. We have not been used to seasons of this kind here, and we feel it keenly; but strange things are developing at present, and stranger coming. The "cleaning up" time is near at hand.

EDITORIAL ITEMS.

We have received a number of copies of various hand bills from different parts of the country, which indicate that the brethren of the ministry are alive to the work of getting our faith before the people, and also that it is sometimes necessary to advertise in this way to acquaint the people with the fact that our elders are in town. Among those received lately are those by Brn. Barmore and Knislev, who are at Forest, Canada; Bro. R. C. Evans, at Hillsburg, Canada; and Bro. D. C. White, at Darlington, Missouri. Brn. Evans and White saw fit to issue challenges for debate.

The Mississippi Valley has been afflicted with a season of some of the hottest weather experienced in many years. Sunday and Monday were extremely hot days, the thermometer at Lamoni registering from 106 to 112 degrees in the shade on the street, and some thermometers even registering higher. The drought covers a district which is circular in form, and comprises the eastern part of Nebraska, all of Kansas, Iowa, and Missouri, and parts of Illinois, Arkansas, Indian Territory, and Oklahoma. The Governor of Missouri, in response to petitions, set apart Sunday, the 21st of July as a day of fasting and prayer, that God might relieve the country from the severe dry weather. Crops are already damaged considerably, and if the dry weather continues much longer the damage will be excessive.

GRACELAND COLLEGE NOTES.

LAMONI, Iowa, July 17.

E. L. KELLEY, Lamoni, Iowa;

Dear Brother:—Inclosed find one dollar to be applied on the college debt. For several years I have been waiting and hoping for the time when I could express my convictions on this matter, accompanied by a donation of not less than five dollars. But as the hoped-for time has not come, and the prospect does not improve, I send all that I consistently can, hoping that the debt will soon be paid. I am one of the number who did not need the commandment of the late revelation to convince me that the debt should be paid, and that the debt was a "great" one for this people. I have held both in private and in public, when I had occasion to speak of the matter, that "this great debt" should be paid, and paid promptly; that every unnecessary delay was injurious to the work, *and sinful.* Furthermore, I have believed, and do now believe, that in this, as in other matters, the utmost candor and frankness should be manifested toward the people. A righteous cause does not need any degree of sharp practice or deception to insure its success.

The Lord said, "The college debt should be paid." Let us pay it, promptly and cheerfully; but let us not be guilty of the folly of trying to commit him to that which he has not spoken. However, I am glad that the Lord did see fit to say (when speaking of the ministers of the church): "Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the conferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been intrusted."—D. and C. 125:16. Revelation of April 15, 1901. Your brother,

J. R. LAMBERT.

Bro. Edward Williams sends in a good list from Wales, and expected to do more, but did not have sufficient time to see all desired.

A brother sends in one dollar "to be used for paying Graceland College debt, sent by a poor girl that works for her living for less than $1.00 a week most of the time."

Sr. Susan J. Turner, of Marshall, Oklahoma Territory, writes:

Inclosed please find money order for Graceland. I only wish I had a great deal more to send, as I am very desirous of seeing Graceland prosper as I have two little girls I hope to see educated there some day.

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Original Articles.

"CHRIST IS."

From the idea to be gleaned by the language of St. John as found in the eighth verse of chapter 4, book of Revelation, we would understand that Christ was, that Christ is, that Christ is to come,

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

But the idea that Christ really is, is the particular point we have before us. Paul in reasoning with the people of Athens concerning the Godhead told them he

hath made of one blood all nations of men for to dwell on all the face of the earth,

and that they should seek the Lord, that he was not far from every one of us, for in him we live and move and have our being. And to impress the idea of the fatherhood of God and the brotherhood of man more forcibly upon them, he quoted from the language of certain of their own poets:

For we are also his offspring.—Acts 17:28.

As we read the record given us of the wonderful works of God in the past, and learn the lessons of life which were learned by others after a dear experience, we certainly realize we are enjoying a great privilege. We are told by the Apostle Paul:

Now all these things happened unto them [Israel] for ensamples: and they are written for our admonition.—1 Cor. 10:11.

Evidently this is referred to by the apostle to the end that we should profit by the experience of others and not "lust after evil and sinful things," as some of them did. The proposition that God did, for the purpose of destroying the works of the Devil, send Christ into the world to redeem and save the world from sin, involves the idea that Christ would ever and continually be the Savior of men; but his especial care would of course be directed "to those who believe."

It is this class who profess to believe that we notice more particularly and in this I do not mean to include what is known as the Christian world, but those who are in fact of the household of faith. In the writings of St. Paul, in speaking of the failures and disappointments and overthrow at different times of the work of God, he assigns as the principal reason, the cause of unbelief; and if we trace the thought out to a practical demonstration with ourselves, we may sometimes learn the cause of our slothfulness, sinfulness, and evil-doings to be either directly or indirectly traced to *unbelief*. We have before us, to battle against, the triune evils; the world, the flesh, and the Devil. Christ evidently knew something of what the conflict would be, for he prayed:

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—John 17:15.

Christ knew the importance and value of a well-lived life. He tried to impress upon the minds of his followers that they stood in a responsible position before the world, when he said:

Ye are the light of the world.

He knew also that the best way to exemplify the divine life, and most effectually impress the minds of the people of the world, was that we should

Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven.—Matt. 5:16

The thought suggests itself to me that since we have confidence and belief in Christ sufficient to cause us to accept and obey the initiatory ordinances of the gospel covenant, and thus put ourselves in the way of eternal life, we ought also to make it a study that we may learn to what extent we may be helped out of and over the ills and evils of life, that our salvation from sin may be secured.

The ancient prophets and patriarchs and men of God fondly awaited the presence of the Man of men, to whom they all gave witness.

They ate of that spiritual meat, they drank of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ, as is stated in 1 Corinthians 10:1–3. Like us of this modern time, Christ was in prospect, not a divine reality, away off in the future, to be revealed in time to come. They could tell of his great preëminence, his marvelous work, but they forgot that he then stood ready to help them conquer their own wicked lusts; and so it is said:

But with many of them God was not well pleased.—1 Cor. 10:5.

Shall history repeat itself in latter-day Israel? We fondly anticipate and look for the coming King, the wonderful Savior, the mighty God, the immaculate, everliving Christ; but will we, like Israel of old, forget that Christ is now not only willing, but anxious, to help us out of all our trials? He can sympathize with us in our afflictions as no one else can. He can and will assist us in bearing the burdens of this inconstant, uncertain life. He is the great Shepherd and Bishop of our souls; the Apostle and merciful High Priest of our profession. He asks the world to follow him and he wishes his disciples to allow him the privilege of leading them.

By still waters? No, not always so;
Ofttimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storm beats loudest and I cry
Aloud for help, the Master standeth by
And whispereth to my soul: "Lo, it is I."

Oh, for a greater confidence in Christ! If we could all possess it! if we could all but realize the efficacy of his power to save and protect the soul.

And more than this, where'er the pathway lead,
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

As a church we are assuming the position of the children of God, and representing the highest standard of moral excellence in the world. Our constant prayer and desire should be that we bring our lives personally and collectively up to a condition that would be at par with our claim to the spiritual leadership of Jesus Christ. Our work is founded on eternal principles, and we are told in the Book of Mormon, by Mosiah, that there is nothing that can overthrow it, save it be our transgressions and wickedness.

What has hindered the progress of this latter-day message most? Persecution from without? Never! indeed no! It has been wickedness, unrighteousness, ungodliness, and such like, that has grieved the Holy Spirit, stayed the all-powerful hand of God, and Israel of latter days has at times been left to walk in the dark, because they did not walk in the light; they forgot that "Christ is." When we break off our sins by works of righteousness, when we return unto the Lord, when we are prepared, then the times of refreshing will come from the presence of the Lord, and he will work in us, by us, and with us, for our own salvation and the salvation of others. The heathen may rage, people imagine vain things, but good works will put to silence the ignorance of foolish men.

When we surrender to the Devil it is only his opportunity for getting in his best work, and any way is fair with him. Our own actions shall determine almost exclusively what our success shall be. Paul says if we walk in the Spirit we will not fulfill the lusts of the flesh. And who has not felt the force of the words:

I need thee every hour,
Stay thou near by;
Temptations lose their power
When thou art nigh.

And the way to have Christ near us is to live near to him. Paul says that which separates us from Christ, and also others, among whom we shine as lights in the world, is the lusts of the flesh, which are these: adultery, fornication, uncleanness, wrath, envyings, drunkenness, etc.

As this world grows older the more wicked will it become. The Devil is now come down in great power upon the sons of men, until but few will be saved out of the world. The righteous will *scarcely* be saved, so Paul says. As a church we want to be upon the watchtower, guarding our souls and the souls of others; and the best way

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we can do this is to exemplify the divine life always ourselves, and thus fulfill the royal law of Christ. If we do these things we shall never fail. If we ever remember at all times that Christ is, and look to him continually to help us, he will save to the uttermost. Above all, my brethren, remember the injunction of the apostle, "Put on the whole armor of God that you may be able to withstand the wiles of the Devil."

WILL E. LARUE.

PALERMO, New York, July 5, 1901.

ON REASON.

To reason is to explain to the understanding all things that may need to be explained. Many men claim to reason who do not even understand that they do not reason, for they have gathered some facts and opinions which they believe to be right, and all that agrees with them they say is right, while all that disagrees they declare to be wrong.

Then, too, reason is distinct from debate, from the fact that it asks what is truth in all things, that a knowledge of all truth may be obtained for the truth's sake, and not to establish men in their opinions and beliefs, for many men argue or debate only for the sake of their beliefs and opinions, who care but little as to what is truth, if they can only gain the mastery in a war of words. These are they of whom it may truly be said they are forever learning, but never come to a knowledge of the truth, having not a love of the truth, but of their own selves, as men who are so wise and learned that what they do not know is not worth knowing.

It is reason that makes men distinct from the brutes. There is no greater gift known to natural man than the gift of reason; but before men can truly reason for good to themselves they must set aside their opinions and beliefs, and set up as their standard the word of God, and reason therefrom; then they will become truly wise in all things, for they shall be wise unto their own salvation. Now if we truly believe the Bible to be God's word, or even believe that it contains God's word, then wherever we find it written that word is supreme, for God is the highest of all; therefore his word is a sure guide to truth, for it is truth.

The young man said he believed the Bible. Yes. Well, what do you understand this means: The earth was without form, and void. Now the scientists say the earth was not formed, but has always been in existence. Oh, well, yes, the earth always was. Nay, how could a thing be always in existence that is described as being at one time without form, and void. Oh, surely you do not believe the Lord God made the earth out of nothing? Nay, young man, out of nothing nothing can come. I was not saying what I believed, but seeking to understand what is written in God's word.

Oh, well, that is one of the mistakes of Moses; you know men have made many discoveries since the time of Moses. Yes, men say that Moses wrote the story of Creation from the mythology of Egypt, but Moses does not so state in any of his writings, but that the Lord God appeared unto him in a burning bush, and instructed him. Who is right, Moses or those men who give us no proof but their own word and suppositions?

John Brown has built a fine brick cottage, this cottage has form, and is built on a lot of land; but there was a time when it was without form, and void, in fact was not there; but when he concluded to build that cottage he brought together all things needful for its construction, and the brick was made out of clay that the brickmakers use to make brick. So, then, out of the great mass of clay was formed the brick of which the cottage was built. Thus, then, out of the great mass at his command did the Lord create the earth, when he said, Let the dry land appear, and it was so. Is not this the true way to reason on the story of creation?

Supposing there was no clay, then men could not make brick. What is clay? A substance God has created for the use of man. Of what did he make clay? Man cannot tell. Nay, as to how came all the rocks, shales, coals, and other materials that make up this wonderful mother earth, man cannot tell, or in any way explain. So we have to be content with the revealed word of God, that he did create the earth for the abode of man, and by his power was it formed, and all the beautiful things that are thereon, made he for the use and benefit of man; and if we but think of the many wonderful things that are given us to enjoy, has not man much cause to rejoice, and be thankful to know of such a bountiful provider as that almighty power, that supreme intelligence we know as God, whom our fathers called the Great Good, which he really is.

Who can explain his power, who shall declare his glory? Surely not feeble, helpless men, who cannot even command the life in their own bodies! Should they not in all good reason bow before him in humble thanks and adoration for the wonderful gifts of his love?

The creeds of men have darkened their minds, as far as reason on the word of God is concerned, for it is only in the traditions of their fathers and the creeds of long ago that they worship God. And because of this there is much contention, for they refuse to reason, and deny the power of God as revealed in the gospel and teachings of Jesus Christ. Hence how true it is, Darkness covers the earth, and gross darkness the minds of the people. And who can aid or assist them unless they are willing to acknowledge the word of God as supreme in all things: for the key of wisdom is reason, and the only knowledge of real worth is the word of God, and he who has these has the keys to joy, happiness, and peace.

WILLIAM PENMAN CAIRNS.

SLANDERERS UNMASKED.

Sometime during the early part of last spring, while Elder R. C. Evans was in the Western States, in consequence of some of the leading and wealthy people of the community having been baptized into the Latter Day Saint Church the sleeping malice and hatred of the Baptist and Campbellite Churches were aroused in the persons of their respective ministers, the Rev. William R. Burrell and Rev. T. Alfred Flemming, both of whom broke out in violent tirades of abuse, and all the old slanders of the dead past were retold, such as "Spalding Romance," "Polygamy," etc. The brethren wrote to Elder R. C. Evans, requesting him to take action in the matter. He replied, through the Hillsburg *Beaver*, that upon his return to Canada he would call upon the gentlemen and request them to retract their slanderous statements, or affirm them in public debate.

Several letters passed through the *Beaver*, on both sides. The Baptist minister most peremptorily refused to debate under any consideration whatever, stating to Bro. Evans personally, in the presence of witnesses, that he had neither the time, inclination, nor ability to meet him on the platform.

Not so with the Rev. T. Alfred Flemming. This noisy young man and famous Ohio debater, who had "probed Mormonism to the bottom," was ready to debate, but made so many foolish conditions that a discerning public readily discovered that he was working a bluff game, and had no intention of debating.

Here is a specimen of his conditions: The Latter Day Saints must pay him thirty dollars per night, and it must be paid him six nights in advance. In event of the town hall not being large enough to hold the crowd, the Saints must provide a tent with a seating capacity of one thousand. This is but a sample of the conditions imposed.

Bro. Evans then formulated three propositions for each preacher, requesting them to affirm the statements made in their lectures. Upon a point blank refusal on their part to affirm anything in debate, Bro. Evans at once wrote a two column article in the local paper, exposing their dishonor-

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able methods, riddling their cowardice, advertising the propositions they refused to discuss, announcing that he would unmask the preachers by exposing their methods, and examining their so-called evidence.

He requested me to accompany him to Hillsburg, and in event of debate to act as his moderator; or, if otherwise, as chairman of his meetings. We left London on Tuesday forenoon, the 2d inst., for Rockwood, Ontario, where we were met by Bro. Edwin Awry, who drove us to his beautiful residence. That same evening, notwithstanding the sweltering heat, a large audience greeted Bro. Evans, and numbers stood outside, attentive listeners for over two hours.

He treated on the proposition, as publicly affirmed by them, but which they refused to stand by, viz.: "Resolved, That Joseph Smith professed to receive a revelation from God, authorizing the practice of polygamy, and that he taught and practiced polygamy." The speaker first paid his compliments to the encyclopedias, showing their general unreliability, and that they contradicted each other and, very frequently, themselves. He then produced the evidence in the "Temple Lot suit;" Nauvoo testimonies of 1843; "Smucker;" Emma Smith, the Prophet's wife; Mrs. White; Bancroft; Bidamon; Governor Ford; Fanny Stenhouse; George Q. Cannon; Clawson; Brigham Young, and others, showing conclusively that Joseph Smith was innocent of the above allegation.

He then showed, clearly, that these preachers had done violence to the known rule of evidence by accepting the self-contradictory testimony of the infamous Brigham Young as against the combined testimony on the other side.

Elder Evans was at his best and waxed brilliantly eloquent in his exposure of the contemptible methods employed by those preachers in slandering the name of a dead man, and an innocent people; but the climax was not reached till he showed, by conference records, that polygamy was indorsed in foreign countries by Episcopalians, Presbyterians, Baptists, Congregationalists, and others. This revelation caused considerable sensation in that large and intelligent audience, and was as a bolt out of a clear sky.

He then closed by hurling a defiant challenge to the world to produce one clause in favor of polygamy, from the records of the General Conference, over which Joseph Smith presided, or that presided over by his legal successor and son, the present president of the church.

The second evening, Wednesday, July 3, another large audience greeted our brother. He took up the following proposition, as publicly asserted by the preachers.

"Resolved, That the Book of Mormon is a fraud, taken from Rev. Solomon Spalding's Manuscript Found, and arranged by Joseph Smith and Sydney Rigdon to deceive the people." After examining the encyclopedias on the matter, he read Pratt's reply to Sutherland, in 1842, wherein he shows that Rigdon did not see the Book of Mormon till late in 1830, when he, (Pratt) and O. Cowdery presented it to him, and that he never saw Joseph Smith till 1831. Also, Rigdon's letter of May 27, 1839, showing he had nothing whatever to do with the "Manuscript Found." Also Sydney Rigdon's daughter's testimony, wherein she gives the statement of her father, made to clergymen around him, "At a time," as she said, "when he had but little hope of living from one day to another." We here append the dying man's statement:

As I expect to die, and meet my Maker, I know nothing about where the manuscript of the Mormon Bible came from.

Also another statement was presented where Rigdon said:

I know nothing of its origin, [he Book of Mormon] only what Joseph Smith, David Whitmer, and Martin Harris stated in regard to it. I believe that the Book of Mormon was found just as Joseph Smith stated. Joseph Smith was a prophet, and this world will find it out some day.

Also Wm. Small's testimony, given in 1876, containing the statement of Patterson, the Pittsburg publisher, in which he declares that Sydney Rigdon did not obtain the Spalding story at his office, nor did Rigdon work for him when the Spalding story was in the office, as alleged.

Bro. Evans then gave a history, locating Rigdon, and giving an account of his work from 1822 to 1830, showing clearly that he had nothing whatever to do with the Spalding Romance, the Book of Mormon, or Joseph Smith during those years. He then took up D. H. Bays' work, one of the latest publications of Campbellism on Mormonism, in which he says:

The Spalding story is a failure; do not attempt to rely upon it—it will let you down.

He next turned his attention to the Spalding story as told by the Rev. Tyron Edwards, Green and others. He gave an exposure of their nonsensical and contradictory stories, in which they try to connect Joseph Smith with the Spalding Romance, in this way: Solomon Spalding began to write his Romance in 1809. Joseph Smith, at this time, was a neighbor of Spalding's, and used to spend his evenings listening to Spalding read his Manuscript. Smith borrowed this Manuscript to read to his family at home.

In the refutation of this, Bro. Evans showed that Joseph Smith was born December 23, 1805. If the above statement of the reverend gentleman be true, Joseph Smith was a neighbor of Spalding's, listened to him read his manuscript, and borrowed the same to read to his family at home, and all this when he was but three or four years of age.

To prove that Joseph borrowed this manuscript, Green testifies that he heard Smith tell Spalding that he had made a Mormon Bible out of it. He testified to having a conversation with Spalding as late as 1827, and that he has a letter from Mr. Jenkins, who testified that he saw and conversed with Spalding in 1829.

In refutation of the above Bro. Evans showed by the encyclopedias and other histories, including the testimony of Spalding's widow, that he (Spalding) still held his manuscript complete in 1812; that he or his wife took it away with them when they left Ohio, presented it to Patterson, the Pittsburg publisher, for publication, he returning it safely to Spalding, and that he (Spalding) held it in his possession till his death in 1816.

Queries: Did Green and Jenkins, *et al.*, talk to Solomon Spalding in 1827 or 1829, if he (Spalding) died in 1816? Did Smith borrow the manuscript, refuse to return it, and make a Mormon Bible out of it, if the story be true, as told by Mrs. Spalding and others, that the manuscript was in their (Spalding's) possession where it remained till the time of his death?

Bro. Evans then showed from the histories that the "Manuscript Found" remained in the possession of Spalding's widow from the time of her husband's death in 1816, till 1834. The Book of Mormon was in print, and thousands of copies in circulation throughout the world in 1830.

In 1834, one D. P. Hurlbut, who was excommunicated from the Latter Day Saints' Church for bad conduct, swore vengeance. He made friends with one E. D. Howe, who was an infidel, and wrote a book against the Bible. Howe was angry because his wife had joined the church. Now these two men, full of spite and unbelief, decided to write a book against the church. D. P. Hurlbut went to Spalding's widow, procured the "Manuscript Found," promised to return it, gave it to Howe; then to spite Joseph Smith, and make money by the sale of their book, they got Wright, Miller, Lake, and others, with the Book of Mormon in their hands, to make up statements, that the Book of Mormon and "Manuscript Found" were similar, and contained same names, etc. Howe fills his book with these statements, which were false, and manufactured to deceive. Hence we have, "Mormonism Unveiled," by E. D. Howe.

In order to cover the trick, they re-

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fused to return the "Manuscript Found" to Spalding's widow.

Howe hides it among other manuscripts in his printing office; he forgets where, tells Spalding's widow and others that manuscript was burned.

In 1839 and '40 he sells his printing office to L. L. Rice. The transfer of the printing department was accompanied by a large collection of old manuscripts. Years passed away. L. L. Rice removed to Honolulu, Sandwich Islands. In 1884–85, President Fairchilds, of Oberlin College, Ohio, visited Mr. Rice. Looking over old manuscripts, they discover the long lost "Manuscript Found," written by Solomon Spalding. It had been in Mr. Rice's possession for over forty years, and is now on exhibition at the college in Oberlin, Ohio, with the following indorsement on the manuscript:

The writings of Solomon Spalding, proved by Aaron Wright, Oliver Smith, John N. Miller, and others. The testimony of the above-named gentlemen are now in my possession. Signed, D P. HURLBUT.

Bro. Evans closed by placing before the audience the testimony of L. L. Rice, which says:

Two things are true; first, it is the genuine writing of Solomon Spalding; and second, it is not the original of the Book of Mormon. There is no identity of names, or of persons, or places, and there is no similarity of style between them.

Thus closed one of the most masterly efforts, in refutation of the Spalding Romance theory.

On Thursday evening, the 4th inst., and third of the series of discourses, Bro. Evans sprang a rich treat upon the large audience assembled, taking for his text the following: "Resolved, That the Disciple, Christian, or Campbellite Church is the most egotistical, deceptive, hypocritical, noisy, and vacillating sect in all the civilized world." In proof of this allegation, he quoted copiously from the works of Alexander Campbell, and other leading authors of the Disciple Church, up to date. Also from leading authors of the Baptists, and other denominations. Some of the points were as follows:

He showed that in their sermons and public documents they denounced all reformers as mere pigmies compared to Thomas and Alexander Campbell. Second, they denounce all other churches, both Protestant and Catholic, as being the mother of harlots, and the abominations of the earth; a mess. Third, there is no conversion, regeneration, or salvation to be found in any of the churches outside of the Disciples. Fourth, that the clergy are stigmatized as "textuaries," "scrap doctors," "theoretic doctors," "hirelings," and "goat milkers." Yet, notwithstanding all this, in order to curry favor and ingratiate themselves into the good graces of the other churches, they ostensibly indorse "these legitimate daughters of the mother of harlots, the Church of Rome" (*Mill. Har.*, vol. 3, p. 362) in their communion, baptisms, revival services, etc.

We would gladly give your readers a full and complete account of this very interesting lecture, but time and space forbid. Suffice it to say, Elder Evans closed by stating that the Disciple Church owes an apology to the Christian world for their indiscriminate, violent, and bitter attack on all other denominations, and that nothing short of a fair, open retraction and apology on the part of that church can ever beget confidence in, and respect for, them.

It is but fair to say that we believe that the double dealing characteristics of that church has been so faithfully exposed by the Saints and others, that except they speedily repent and reform, the time is not far distant when the Disciple Church in Canada will be remembered only as a thing of the past, with pity and contempt.

To show that we have some good and substantial foundation for this thought, we submit the figures as given by the census, and read by Bro. Evans before the audience, showing that in ten years they have lost in membership, seven thousand four hundred and thirty, dropping from 20,193 to 12,763.

On Friday night, the fourth lecture, a somewhat larger crowd than before greeted Bro. Evans. This was owing to the fact that it was whispered that as a result of the pressure brought to bear by the parson's followers, the Rev. T. Alfred Flemming intended to risk his reputation by being present and try to prove himself a man of courage. The meeting was well under way before he arrived. Bro. Evans subject was, "The persecution of God's people in all ages," proving the words of Christ, as to both prior to and after his day, "Ye shall be hated of all men for my name's sake;" and also, "The time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." That persecuting mobs were frequently led by hireling priests. He was just getting well warmed up to his subject when in walked Mr. Flemming. Bro. Evans had seen that gentleman's picture but once, but his sharp eye recognized the original standing inside the door.

He at once gave Mr. Flemming an invitation to come forward to the platform, promising him half the time for the presentation of his views. Mr. Flemming was followed right into the hall by a crowd of young men and women, who, although they were dressed in respectable looking garb, manifested some symptoms of rowdyism. One lady (save the mark!) threatened to slap a young man's mouth because he asked her to please not make so much noise.

The invitation to Mr. Flemming was as follows: "Mr. Flemming, I have been exposing your methods, both in your unwarranted and unfair attack upon us, and your refusal to affirm the assertions you made against us. If you have any statement to make with regard to the same, consider yourself at perfect liberty; come forward and occupy the platform." After some hesitancy, being urged by his friends, he came forward, but refused to come on the platform. He began by saying he had heard of these meetings, but had heard nothing of what was said. He admitted that he had made assertions as to Joseph Smith being the author of polygamy, professing to have received a revelation authorizing the practice of the same. Also that he had said that the Book of Mormon was a fraud, taken from the "Spalding Romance," etc. That the Latter Day Saint Church is a system of blasphemy, but did not practice polygamy *openly*. Elder Evans' reply to him was so effective as to convince the people of intellect that Mr. Flemming's allegations were false.

Upon Mr. Flemming interjecting some expressions of dissent, the aforesaid crowd of irrepressible young men and women broke forth into yells of encouragement, realizing that their man needed such. Rendered brave by this backing, he offered to prove every assertion he had made, if Bro. Evans *would only affirm they were not true*. Fancy such a situation! Just imagine the famous Ohio debater, who only asks thirty dollars a night, and we to pay him, for the especial privilege of being treated to a lot of worn out, and stale old yarns that have been met and refuted years before this rising star of polemics was born. And he did really challenge Elder R. C. Evans to take the affirmative in debate, and prove the old thread-bare yarns, or "assertions," were not true; while he, Mr. Flemming, would take the negative side, and produce the proof, and substantiate every "assertion" he had made. Was it not the very *ne plus ultra* of profundity?

Bro. Evans then gave an exposition of his opponent's attempt to evade the real question, in such a clear and concise manner that people could and did see the foolish spectacle Mr. Flemming had made of himself.

Finding the situation too hot for him, Mr. Flemming left the hall, followed by his body guard (?) yelling and cheering and waving of handkerchiefs to their heart's content.

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On Saturday, the 6th inst., in the fifth lecture Elder Evans again faced a good-sized audience. This was an extended review of the general methods as employed by Mr. Flemming, and there is no need for me to go over the different points as advanced. Bro. Evans was in good form, and his exposition was full, complete, and convincing.

On Sunday, at ten a. m., we had a very pleasant prayer and testimony meeting in our own little chapel in Cedar Valley, Bro. Evans, by request, presiding. At three p. m., he again addressed a large audience in the town hall, Hillsburg, taking for his subject, "Identity," showing the perfect agreement between the Latter Day Saints' Church, and that of the New Testament. Also showing the discrepancy between the Disciple, Christian, or Campbellite Church, and same standard. He took the pet words of Discipleism from 1827 down. "Where the Bible speaks, we speak, and when the Bible is silent, we are silent." This he characterized as "the most misleading statement ever coined by any human sect to deceive."

Thus closed Bro. Evans' defense of our work, and splendid exhibition of the Campbellite fraud.

On Sunday night, at 7:30, he addressed a good turnout of Saints and friends in the Saints' chapel, Cedar Valley, on "the restitution of all things."

On the next day I drove him to Rockwood station, where I saw him off on the train, parting from him with regret, as our little association here was a very pleasant one; but this life is made up of meetings and partings, to fit us for that life where parting will be no more. He was called home, and farther, to preach a funeral sermon, and unite a happy couple in the bonds of "holy matrimony."

Instead of going at once to the field to which I was appointed for this summer, viz., the Lake Erie counties east from Waterford to Niagara Falls, Elder Evans has decided to leave me here. I am now with the Cedar Valley branch. I expect to visit in turn the Garafraxa branch; Masonville and north at Maple Valley; the Proton branch, Egremont and Listowel. Will the brethren kindly accept this notice, but I cannot give dates. Please think over, and, if possible, arrange for any openings that may possibly be made.

All honor to Elder R. W. Tarzwell, president of Cedar Valley branch, and Priest King Cooper, with the Saints, for their noble stand against the slanders that were hurled against them.

Ever yours for the truth,

A. E. MORTIMER.

HILLSBURG, Ont., July 9.

ARE WE DRIFTING?

Two by two let them be sent.

Is the church justified in not complying with the above commandment? Or in other words, Is the present system of appointing missionaries, sending them individually to specified limited fields, a breach of the law of God?

These questions have long troubled the mind of the writer, and he has been prompted to write and elicit, if possible, the judgment of the better minds of the priesthood upon the matter. He has no desire to antagonize and cause friction, but simply to examine and see if we may not be departing so far from the letter of the law as to lose, to a certain extent at least, a portion of the spirit of the law.

In section 41, Doctrine and Covenants, paragraph 1, we find this:

Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together, to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

This commandment presumes that up to this present date the church was either without the law, or, having an imperfect understanding of the necessary rules found in the law, was in need of the Lord speaking and making plain the obscure parts, and revealing his law so plainly that there should be no confusion, nor condemnation resulting from a failure to understand; but if there should be condemnation it would be from a neglect to do rather than from a want of knowledge of the law. I gather that God had in mind to give in a condensed form his law for the government of the church, and that when given it should be strictly complied with, and that it would be so plain that controversy ought to cease in regard to the law or its application.

I believe it is admitted without controversy that we had the principles of the law in the Bible and Book of Mormon ere this command to get together was given; but a unity of understanding as to detail and application in church government, was lacking, and God designed to give explicit law in detail, and expected a full and complete adherence and execution when received, as is evidenced in paragraph 2 of same section:

Ye shall see that my law is kept.

Also paragraph 1, section 42:

Again I say unto you, Hearken and hear and obey the law which I shall give unto you.

There can be no mistake in this. I believe all will admit the above without controversy. And in the same month and year, we learn the Saints did gather for the purpose expressed. See section 42, paragraph 1 and in paragraph 2 we read:

Behold, verily I say unto you, this first commandment, that ye shall go forth in my name every one of you excepting my servants Joseph Smith, Jr., and Sidney Rigdon. . . . And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name.

In this first commandment we learn the primitive object of the revealment of the law, that the gospel might be preached. And the first prescribed rule of action is, "Two by two," let them go. Are we not justified in thinking this to be a fundamental rule of action in sending out missionaries? In June of the same year, section 52, paragraph 3, when the ministry were commanded to take their journey up to the land of Missouri, they were paired off two by two, by the Lord himself, who says:

And let them journey from thence, preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith. Let them go two by two, and thus let them preach by the way in every congregation, baptizing by water, and the laying on of the hands by the water's side.

And again, in August of the same year, when the elders were returning to Ohio, they were once more commanded to go two by two, "And to preach the word." We might possibly think these were special occasions and the rule a special one to meet existing circumstances were it not for the fact that in section 42 the rule is the beginning of the general law to the church, that the church "might have all things right before me." Now it seems plain that God so wrought and commanded the church to so do; but have the conditions changed, so that the church may safely abandon the rule or comply with it only in part? Then the church was in its infancy, with no bounded missions nor districts; no missions organized with a missionary in charge; and under those conditions was the rule to be observed, and when the conditions would admit then might the rule be changed? This is the question which puzzles some of the simple ones.

There may be some who so look upon the matter, and it is possible they may urge a parallel is manifest because, in the work of the Reorganization, as early as March, 1863, the Lord again commanded the church,

And moreover it is expedient in me that my elders in going to declare my gospel to the nations shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and support to each other in their ministry.

Here it is said is the parallel; the church in the infancy of the Reorganization, like the early organization, did not have the means to support the ministry, nor was the work divided, limitations set, and districts organized, etc., etc.; but so soon as the

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conditions justified, necessity being the law, the rule may safely be changed or moderated, the rule holding good when sending elders to foreign missions, but after the division of the United States into mission fields and districts, it is considered, these missions being in charge of a specially appointed minister, there is no actual necessity for sending them two by two, in what is called these home missions. This is the reasoning of some to meet the charge made that the church has departed from the law in sending out missionaries, one here and one there, ignoring the specific command made in 1831 and reaffirmed in 1863:

> Two and two let them be sent, that they may be a help and support to each other.

While there may be some weight in this argument, does it meet or do away with the reason why they should be sent two by two, *i. e.*, that they may be a help and a support to each other? your writer thinks not; and his experience has taught him that much of the trouble and distress which has come upon the church in the early days as well as in the days of the Reorganization might have been prevented if the rule had been strictly adhered to; for, where two are traveling and laboring together, they are a help to each other in case of controversy and discussion, and there is not the opportunity for the adversary to tempt and lead astray that there is when the minister is alone. They are a support to each other. When temptation is strong upon the servants of God, being but human, they act as a guard upon, and for each other, and to your writer it reflects the wisdom of God that they should be sent two by two. Can some one give good and sufficient reasons why the church should depart from the rule, or ignore it? FELIX.

PRECIOUS PEARLS.—NO. 5.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

Behold, my sons, I desire that ye should remember to keep the commandments of God; and I would that ye should declare unto the people these words; behold I have given unto you the names of our first parents, who came out of the land of Jerusalem; and this I have done, that when ye remember your names, that ye may remember them; and may remember their works; and when ye remember their works, ye may know how that it is said, and also written, that they were good: therefore, my sons, I would that ye should do that which is good, that it may be said of you, and also written, even as it has been said and written of them; and now, my sons, I have somewhat more to desire of you, which desire is, that ye may not do these things that ye may boast, but that ye may do these things to lay up for yourselves a treasure in heaven, yea, which is eternal, and which fadeth not away; yea, that ye may have that precious gift of eternal life.

O remember, remember, my sons, the words which king Benjamin spake unto his people; yea, remember that there is no other way nor means whereby men can be saved, only through the atoning blood of Jesus Christ, who shall come; yea, remember that he cometh to redeem the world. And remember also the words which Amulek spake unto Zeezrom, in the city of Ammonihah; for he said unto him, that the Lord surely should come to redeem his people: but that he should not come to redeem them in their sins, but to redeem them from their sins.

Yea, and behold, Abraham saw of his coming, and was filled with gladness, and did rejoice. Abraham not only knew of these things, but there were many before the days of Abraham who were called by the order of God; yea, even after the order of his Son; and this that it should be shown unto the people many thousand years before his coming, that even redemption should come unto them.

And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation. And he hath power given unto him from the Father, to redeem them from their sins, because of repentance, which is a sure foundation, a foundation whereon if men build, they cannot fall. Whosoever will lay hold upon the word of God which is quick and powerful, which shall divide as under all the cunning, and the snares, and the wiles of the devil, and lead the man of Christ in a straight and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked, and land their souls, yea, their immortal souls, at the right hand of God, in the kingdom of heaven.

O ye people of the land, that ye would hear my words. And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved. God hath given unto you a knowledge, and he hath made you free; he hath given unto you that ye might know good from evil, and he hath given unto you that ye might choose life or death. O how foolish, vain, evil, and devilish, add how quick to do iniquity, and how slow to do good, are the children of men; behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by Moses concerning the coming of the Messiah: yea, did he not bear record, that the Son of God should come? And as he lifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come; and as many as should look upon that serpent should live, even so as many as should look upon the Son of God, with faith, having a contrite spirit, might live, even unto that life which is eternal.

And now behold, Moses did not only testify of these things, but also all the holy prophets, from his days even to the days of Abraham. And behold, he is God, and he is with them, and he did manifest himself unto them, that they were redeemed by him; and they gave unto him glory, because of that which is to come. For behold, he surely must die, that salvation may come; yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, or considered as dead, both as to the things temporal and to things spiritual: but behold, the resurrection of Christ redeemeth all mankind, and bringeth them back into the presence of the Lord; yea, it bringeth to pass the condition of repentance, that whosoever repenteth, the same is not hewn down and cast into the fire; but whosoever repenteth not, is hewn down and cast into the fire; and there cometh upon them again a spiritual death, yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore repent ye, repent ye, lest by knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death. O repent ye, repent ye, why will ye die? Turn ye, turn ye unto the Lord your God: and may God grant, in his great fullness, that men might be brought unto repentance and good works, that they might be restored unto grace according to their works.

If ye will repent and return unto the Lord your God, I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me: and now I declare unto you, that except ye shall repent, your house shall be left unto you desolate; yea, except ye repent, your women will have great cause to mourn, for ye shall attempt to flee, and there shall be no place for refuge; for if ye will not repent, behold this great city, and also all those great cities round about, which are in

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the land of our possession, shall be taken away, that ye shall have no place in them. Ye do not remember the Lord your God in the things which he hath blessed you, but ye do always remember your riches, not to thank the Lord for them. Yea, your hearts are not drawn out unto the Lord, but they do swell with great pride unto boasting, and unto swelling, envyings, strifes, malice, persecutions, and murders and all manner of iniquities; and ye had ought to marvel, because ye are given away, that the devil has got so great hold upon your hearts, yea how could ye have given away to the enticings of him who is seeking to hurl away your souls down to everlasting misery and wo? O how could ye have forgotten your God the very day that he has delivered you? But behold it is to get gain, to be praised of men, and that ye might get gold and silver; and we may see at the very time when he doth prosper his people; yea, in the increase of their fields, flocks, herds, gold, silver, and in all manner of precious things, then is the time that they do harden their hearts, and do forget the Lord their God; and do trample under their feet the Holy One. Why has he forsaken you? It is because you have hardened your hearts; yea, ye have provoked him to anger against you: yea, even at this time ye are ripening, because of your murders, and your fornication, and wickedness, for everlasting destruction; and except ye repent, it will come unto you soon: therefore, thus saith the Lord, because of the hardness of the hearts of the people of the Nephites, except they repent, I will take away my word from them, and I will withdraw my Spirit from them, and I will suffer them no longer, and I will turn the hearts of their brethren against them; and four hundred years shall not pass away, before I will cause that they shall be smitten; yea, I will visit them with the sword, and with famine, and with pestilence, yea, I will visit them in my fierce anger, and there shall be those of the fourth generation, who shall live, of your enemies, to behold your destruction: and this shall surely come except ye repent, saith the Lord: and those of the fourth generation shall visit your destruction: and behold a curse shall come upon the land, saith the Lord of Hosts, because of the people's sake who are upon the land; yea, because of their wickedness and their abominations.

And now because I am a Lamanite, and have spoken unto you the words which the Lord hath commanded me, and because it was hard against you, ye are angry with me, and do seek to destroy me, and have cast me out from among you: woe unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time. Wo unto this people who are called the people of Nephi, except they shall repent, for behold they have been a chosen people of the Lord; yea, the people of Nephi hath he loved, and also hath he chastened them; yea, in the days of their iniquities hath he chastened them, because he loved them: but behold my brethren, the Lamanites hath he hated, because their deeds have been evil continually; and this because of the tradition of their fathers: but behold, salvation hath come unto them, through the preaching of the Nephites: and for this intent hath the Lord prolonged their days. I would that ye should behold, my brethren, that it shall be better for the Lamanites than for you except ye shall repent, for behold they are more righteous than you; for they have not sinned against that great knowledge which ye have received; therefore the Lord will be merciful unto them: therefore I say unto you, it shall be better for them than for you, except ye repent; for behold, had the mighty works been shewn unto them, which have been shewn unto you, yea, unto them who have dwindled in unbelief, they never would again have dwindled in unbelief; therefore, saith the Lord, I will not utterly destroy them, but I will cause that in the day of my wisdom, they shall return again unto me, saith the Lord. Yea he will lengthen out their days, and increase their seed, even when thou shalt be utterly destroyed, except thou shalt repent: and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, the Lord shall be merciful unto them; yea, I say unto you, that in the latter times, the promises of the Lord hath been extended to our brethren the Lamanites; and this is according to the prophecy, that they shall be brought to the true knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep; and are led to believe the holy scriptures, yea, the prophecies of the holy prophets which are written, which leadeth them to faith on the Lord, and unto repentance, which faith and repentance bringeth a change of heart unto them; and behold ye do know of yourselves, for ye have witnessed it, that as many of them as are brought to a knowledge of the truth, and to know of the wicked and abominable traditions of their fathers, are firm and steadfast in the faith, and in the things wherewith they have been made free. Therefore blessed are they who will repent and hearken unto the voice of the Lord their God; for these are they that shall be saved. Thus we see that the gate of heaven is open unto all those who will believe on the name of Jesus Christ, who is the Son of God: that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless woe, because of the rock upon which ye are built, is a sure foundation. And if ye believe on his name, ye will repent of all your sins, that thereby ye may have a remission of them through his merits; and it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

And now remember, remember my brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself, for behold ye are free; ye are permitted to act for yourselves; ye can do good, and be restored to that which is good; or ye can do evil, and have that which is evil restored unto you. O how great is the nothingness of the children of men; yea, they are less than the dust of the earth, for behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. I would that all men might be saved, but we read, that in the great and last day, there are some who shall be cast out, yea, who shall be cast off from the presence of the Lord. How slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths. Behold now I do not say that these things shall be, of myself, because it is not of myself that I know these things, but behold, I know these things are true, because the Lord God has made them known unto me; therefore, I testify that they shall be.

Testimonies from Helaman.

A complicated bit of machinery might be described for an hour, and nothing like the clear knowledge would be gained by the listener that he would get by watching the machinery work in a mutoscope. A man cannot purchase a locomotive or a derrick or a road-roller without seeing it in action. Here is a method which can save much time. A mutoscope made for this use can be carried with as much ease as a camera, and the man for whom it is intended can make the pictures fly as fast or as slowly as he wishes. He sees the prospective purchase in action just as well as if he takes a three or four hundred mile trip and watches the original do its work.—*Arthur Goodrich in the World's Work.*

Food cools, to a certain point, more quickly in the open air than in a closed refrigerator. —*July Ladies' Home Journal.*

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Letter Department.

LOS ANGELES, Cal., July 10.

Editors Saints' Herald:—Native Californians are not in a position to appreciate the terrible humidity of your eastern climate and its fearful effects on human life. It is so much in contrast with the climate here. Thus far we have not suffered at all with the heat. Some of the inland towns have not fared so well. I have been where it was a hundred and twelve in the shade, but one would not suffer as much as in your country when the thermometer registered only 85 or 90 degrees.

We are getting along nicely in church work. Everything moving along without friction, and all coöperating to make our work a success. There are so many attractions at this time of the year, however, that it is difficult to enlist the interest of the masses. California is being favored in the presence of a number of men of national repute this year. We have had Dr. J. H. Kellogg, of the Battle Creek, Michigan, Sanitarium, and he gave an excellent lecture on diet, exercise, medicine, etc. I wish every Latter Day Saint could have heard it and then possessed enough moral courage to carry out the good advice. This is the trouble though; most people will listen to sound advice, concede its value, and then go on in their old foolish way. O, if men would only do half as well as they know! Last week we had with us Rev. J. Stitt Wilson, of Chicago, a Christian-Socialist Evangelist. He was original in his arraignment of the present social system, and without a mincing of words showed the duty of Christians in the present competitive struggle. Though he looked for redress in national enactment and along political lines, I see a more sure relief in the enforcement of the infinite schedule. Would that all the nations had the power of self-purification, but God has forcasted otherwise and development to date has not invalidated his position.

This week we have with us Rev. J. M. Buckley, the author of the famous Ingersoll "boycott," which gave Ingersoll more fame in certain quarters than ever before. This man is considered the brainiest man in the Methodist Church. He is the leader against woman representation in the general conferences, and a powerful writer in his particular line. He was not sparing in his public criticism of all things Methodist. I will send you later a synopsis of his concessions.

Booker T. Washington will be with us next month. We will have Brn. Joseph, Alexander, and Luff to represent us. We are preparing for a good spiritual time at the reunion.

Sr. Jeanette Phillips, formerly of Cleveland, Iowa, and Ladd, Illinois, is sojourning in the city. She is still interested in church work. She came to California for her health, which is only slightly improved. This sister has been quite liberal in helping the work financially in the above mentioned places. She is the granddaughter of Bro. John T. Phillips, who figured quite prominently in the early church history.

I delivered a Fourth of July address at Ventura. Was at San Bernardino the Sunday before.

Bro. Burton was at San Bernardino last Sunday and will worship with the Garden Grove Saints next Sunday. With regards to all.

Yours in Christ,

T. W. WILLIAMS.

1322 Myrtle Avenue.

BOZEMAN, Montana, July 12.

Editors Herald:—Have just returned from labor in various parts of the state, and now nearly ready to take the steamer. Please announce that we have postponed the time of leaving from July to August. We leave Bozeman August 19, and take steamer "Moana" August 23, at Vancouver, British Columbia, arriving at Sidney twenty-three days later. Letter from Bro. Ellis, of Sydney, says the branch there will have the mission cottage furnished and ready for us to move in at once, which is a pleasant surprise. Bro. Ellis informs us that the Wallsend branch is beginning the erection of a neat chapel. It was for the swelling of this chapel fund that we have been selling Elder Haworth's pamphlet. This is to announce that my supply is exhausted, but orders will be filled when I get there.

Subscriptions for the Australian mission paper continue to arrive slowly. If the stream continues to swell, we shall be able to buy a small press and be on a better basis than we at first hoped for. Remember we will continue to receive help up to the 19th of August.

In the hurry of breaking up housekeeping and travel, I have lost a memorandum containing several subscriptions and donations received during June at Deer Lodge. I remember one from Ogden (Sr. Hawes), two from a brother in Texas. I would esteem it a favor if *all* who sent me subscriptions to Deer Lodge during May and June would drop me a card giving me the amount and their address. If anyone who sent aid has not received a receipt please notify me. If anyone who has contemplated sending subscription or donation will notify me shall also be pleased, as we still lack about fifteen subscriptions—if I have not counted some twice. That is, there may be several who sent me money for the subscription pledged formerly and sent to Bro. Haworth. I am not certain what percentage of letters received by me were new subscriptions.

Desirous of seeing the Deer Lodge chapel free from debt before I leave, I am circulating a subscription to pay the whole amount ($150 00), and as over $100 is already promised, we believe we will reach our mark without straining. As the branch at Deer Lodge is small, I was compelled to appeal to members outside of Deer Lodge. So far, brethren in Butte, Anaconda, Stuart, and Avon have responded heartily and Bitter Root and Gallatin are yet to hear from.

Our visit and labors in the capital city, Helena, will be one long remembered. Through the efforts of Sr. Effie Adams-Benedict and her estimable husband we were privileged to speak to quite a number, in a vacant residence fitted for the occasion, mostly their neighbors and friends, who because of their esteem for Mr. and Mrs. Benedict attended regularly and gave us assistance in every possible way. It is due to the friendly manner and neighborly, godlike character of both of them that prejudice seemed *nil.* Mr. Benedict, though not a member, took a lively interest in our meetings and did all he could to make our stay pleasant. He even gave two reporters "a tip" which resulted in the "elder" being interviewed and the church getting advertised in column articles with big headlines. I regard our effort in Helena as the strongest piece of work it has been my privilege to make in this state during the twelve months I have labored here. Our work received prominent notice in three daily papers, and all mistakes were corrected fully in one, the other, the Record, did not print correction. One mistake was quite material, too, that we have "seventy divine apostles, who have charge of the properties." Apostles, seventies, and bishops are badly mixed here.

While in that city I had a pleasant visit with a few members other than those mentioned, among them a sister of Elder J. C. Clapp. All of them administered to my necessities. One aged sister and her daughter, not a member, came quite a distance to every service, and manifested a zeal that did the preacher good.

Since arriving here we learn that Elder Gomer Reese has been having some good meetings in this valley and baptized one.

GOMER R. WELLS.

CANTON, Ill., July 14.

Editors Herald:—Notwithstanding the intense heat, thermometer registering 102 and 103 degrees in the shade some days, our worthy missionaries, Elders J. Arthur Davis and O. H. Bailey have been battling hard for the cause we all love so well, though they are only two out of the many that are doing likewise. As we listened to these elders with eager ears and anxious hearts, the hour came when word was sent to Elder Davis from home, stating that his son was quite ill, for which place he immediately started. May the all-wise One, if he so deems it best, restore this dear one to perfect health, we pray.

Elder Bailey was left to fill the remaining appointments, which he has done and is doing very successfully. Though young in years he surely is a valiant soldier in the army of the Lord. As the gospel trumpet is sounded from time to time at this place, but few outsiders will venture out to hear. Prejudice ranks high in this vicinity; and why it should I cannot see, if not for the evil deeds that are done; but just the name "Latter Day Saint" seems to be a stigma. It often amuses me to hear the remarks made. A young lady not of our faith was heard to say that she would rather drop dead than enter our church. Not a great while after this Elder J. S. Roth was holding forth at our place of worship, and this same young lady was asked by one of our sisters if she would not come out one eve, and hear for herself and not listen to the sayings of others, which

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she consented to do. And the thought came to my mind, How merciful the heavenly Parent was to her that death did not press its cold hand upon her.

While we as a people, seemingly, are looked down upon by the other religious denominations, let us not be discouraged, but let us strive to live lives that will be worthy of imitation; for our lives will be just what we have a mind to make them, either good or evil.

Whittier, in one of his writings, says:

> Our lives are albums written through
> With good or ill, with false or true;
> And as the blessed angels turn
> The pages of our years,
> God grant they read the good with smiles
> And blot the ill with tears.

Ever wanting to remain a true sister in this great work, I am,

IDA L. JONES.

AKRON, Iowa, July 14.

Dear Saints:—I am wondering why there has not been a notice or request for the Saints of various drouth stricken districts to fast and pray the God who hears and answers prayer to send rain. I have heard and do know of instances that God in his great mercy has answered prayers just about as soon as they were uttered. About six years ago I met in fasting and prayer with the sisters of the Prayer Union in St. Joseph, Missouri, for a much needed rain. We met under as clear and hot a sun as I most ever experienced. We met at two p. m. and held our meeting about two hours, I think, and with a very great degree of God's Holy Spirit to the blessing of every one present. We were pleading for the cooling rain, with other petitions we were in need of, and clouds gathered thick and fast. We began to hear thunder, and saw the lightning. We closed our meeting with a prayer, and hurried to our homes, and the glorious rain came in torrents. Every heart was glad, and the sisters were filled with rejoicing and kept on praising God. I hope all that are yet living of that band of sisters are still praising God for all blessings bestowed from then until now.

At another time while I was uttering the prayer God answered it. This time my youngest daughter and I were in a buggy with the horse running down a long, steep hill. It was kicking and plunging. At the foot of the hill he left the road, and I prayed God to save us. The horse ran to the very brink of a precipice fifty or sixty feet high and had his feet gathered up for another plunge when, quicker than it takes me to write, he stopped with head and shoulders hanging over the precipice. I never think of it but in my mind's eye I see an angel step in front of that horse and assist him in backing up out of that dangerous place. I said to my daughter: "My dear, nothing but God saved us." She said, "No, nothing else." And some gypsies that were camped near and who saw us said, "No, dear ladies, nothing but God saved you." So you see God got the glory.

I have been so earnestly praying now for rain; and how I have wished fasting and prayer would be ordered by some one. I have great faith in prayer, and think it is not observed enough. I am still holding Bro. A. J. Myers up to our merciful Father that God will say his afflictions are enough. I mean Bro. A. J. Myers, of Fairbury, Nebraska, where I live when at home. I have learned he is still failing fast, yet hoping for recovery. His whole desire is to serve God. He is an elder and could do good. Pray for him, Saints; pray earnestly for him. I am alone. No Saints nearer than Sioux City. I am in the work for life. Pray for me.

Your sister,

M. A. CHRISTY.

YOUNG, N. Dak., July 12.

Editors Herald:—I am one of your interested readers, and have long felt it a duty to bear my testimony to the HERALD readers, as few have received greater blessings through the church than my unworthy self. But with every undertaking would come a feeling of incompetency and a tendency to put off.

A recent visit from Bro. Sparling has given me fresh courage, and a resolve to make an effort, however feeble it may be. This glorious work was presented to us in July, 1896, by Elders Sparling and Swenson. They met with the usual prejudice. However, they baptized six at that time, among them my husband, our two children, and myself. My life at that time was far from pleasant. As one wave of trouble after another broke over me I was many times discouraged and ready to say life was not worth living; but, thanks to our acquaintance with this latter-day work, all is now changed and we are a united and happy family. Although for a long time my mind was filled with doubts and misgivings, things seemed too good to be true and I could not believe this or that. It took two or three visits from the elders to explain things to my satisfaction; but all is clear now. Elder Sparling visits us twice a year, Bro. Swenson only coming a few times. We miss him sadly, and would like to hear his "gentle voice" again. Methinks I can hear his "Well, I declare," when he reads this.

One day's ride on the cars will bring Bro. Sparling to us. A year ago last December we called upon him to officiate at the marriage of a son. Shortly after I was taken suddenly and dangerously sick. Feeling it would be asking too much of him to come back so soon I said nothing of my desire to be administered to. The best physician in the country was called. He deemed it necessary, after a few days' attendance, that I should be moved to town, a distance of fifteen miles, as nothing but a dangerous operation could save my life. In the meantime Bro. Sparling had been telegraphed for unknown to me. To say that he was gladly welcomed does not express it at all. He found the home filled with friends and neighbors, among them Bro. and Sr. Langton, and in the presence of all he administered to me. The first hymn, "Nearer, my God, to thee," seemed to thrill my very soul. Then the earnest prayer in my behalf, so full of the Spirit, seemed to bring God's very presence into the room. When he laid his hands on my head I seemed to be raised up in mid air, nothing mortal about me; myself and surroundings seemed to be of a gauzy transparency, the sublime beauty of which no words can describe.

When I was assured that all would be well, not a doubt or fear remained. But I had the idea that all foreign growths must be removed with the knife. Don't know where I got it, but supposed it belonged to the church, and was more anxious than ever to have the operation performed, not dreading it in the least. The next day I was taken to town at my own request. Some remarked that I would not live to get there, but I had a pleasant and comfortable journey. They were preparing me for the terrible ordeal as fast as prudence would allow when God saw fit to remove my trouble with no disturbance except a frustration of their plans which was joyfully received by my kind doctor and nurse. I continued to improve, and find myself at present healed not only of that trouble, but also of a bad sick headache, which had bothered me most of my life. Truly, God has done wonders for me, and I feel so unworthy. I often think how sad they must have felt to see me leave home; but it only helped to strengthen my faith, and I believe it was God's will. If this feeble effort of mine may encourage some suffering, doubting soul to obey God's will, I shall feel it is not written in vain. May his blessing go with it!

ROSA B. DAVIS.

KANSAS CITY, Mo., July 15.

Editors Herald:—The Kansas City missionaries, Elders John D. White and William Pease, obtained the privilege and made arrangements for a union missionary service at Chelsea Park pavilion last Sunday, July 14. Following the announcement, about three hundred Saints and their friends heard Apostle I. N. White present God's plan for their salvation, at eleven a. m., and Elder John White hammered on the same nail and a few others at 2:30 p. m. Both efforts were educational and interesting to outsiders who are investigating our peculiar faith. One man and his wife heard a few remarks of Bro. I. N. White and then got up and left the audience; but hundreds heard it all and wanted more. There were several Saints from outside the city present.

At 4:30 p. m. Bro. John White tapped the bell on the organ and about a hundred and fifty children and adults came to order for a union Sunday school, which was profitable to all concerned, and the review by Bro. I. N. White was delightful to the children, young and old. Quite a number of strangers present.

Many of the Saints took lunches in baskets and boxes so they could stay in the park all day and for the evening sermon, which was delivered by President Hulmes, of Independence Stake. Under the influence of the Holy Ghost he spoke impressively and with much assurance, using as a text the third chapter of John, verses 1 to 4, about Nicodemus, who came to Jesus by night. Bro. Hulmes urged the necessity of water baptism together with spirit baptism. The fruitage will be everlasting life to some.

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Bro. John White is making a success in his mission in Kansas City, and he always has a Sunday school in the tent when practicable in the afternoon. He is a gospel hustler and an earnest pleader with Jehovah. Bro. Wm. Pease has been a well-qualified yokefellow for Bro. White in this mission since last spring conference at Independence. The grove was shady, and cool breezes swept through the trees and pavilion, making a contrast with the hot pavements and smoke-laden atmosphere of the city. Bro. John says he is well pleased with the day's work; that the Spirit was good in all the meetings, and the undertaking is a grand success. I hope it will be repeated.

Your servant,

JOHN C. GRAINGER.

2124 East Street.

PROVIDENCE, R. I., July 14.

Editors Herald:—The local Religio elected the following officers at its session July 9: John D. Suttill, president; Fred Roberts, vice president; Mabel Gondolf, secretary; Adolf Leckney, treasurer; Fred Roberts, critic. Before the election there was an interesting discussion of the parliamentary features in the Book of Rules, led by Elder M. H. Bond, the local pastor. The paper read by Sr. Mabel Gondolf on "What is a Good Religian," deserves special mention.

We learn that the Plainville, Massachusetts, Religio celebrated its first anniversary by holding a lawn party on the premises of Mr. and Sr. H. E. Coombs, on Tuesday evening, July 9. Ice cream and refreshments were had, with interesting games by the young people. It was well attended and was a success. At their regular sessions, which are held alternately at Plainville and Attleboro, the regular attendance is over twenty.

On Monday evening, July 8, at the regular Providence branch business meeting, M. H. Bond was reëlected president; Elder George H. Gates, first priest; Elder Wm. Bradbury, second priest; John D. Suttill, Henry Arnold, and James T. Mackinnon, teachers; M. Gondolf, deacon; Priestly Suttill, clerk; Daniel Joy, treasurer; Adolf Leckney, organist, with full charge of vocal and instrumental music.

The work in the Providence branch is on better footing for permanent progress than ever before. UNCLE BURNSIDE.

Editors Herald:—This July 16th finds all the quarterly reports of missionaries in from my field, except those working in the Independence Stake. Whether they are too busy, or may have forgotten, or think it is not of sufficient importance, will have to be explained by themselves. However, they have been very busy men, and their works do follow them. It will be sufficient to know that the Twelve have published time and again that all missionaries should report to those in charge of fields, on the first of July, October, January, and March.

This report includes the work of forty-six missionaries. They report preaching 1,324 times; baptizing 87; blessing 67 children, and administering to 667 sick; besides doing much other church work.

The ministers have had some serious obstacles to encounter. The smallpox closed many doors against them, and it still prevails to some extent. The drought has almost turned into a famine. People in a great measure have lost the energy that usually characterizes them. Men and beasts have felt the blighting influence that the heated atmosphere and severe drought has brought. The Spirit has told our people to use more economy in their homes; both as to what they eat and wear. Also, to get out of debt and keep out. Just how many of us will observe this timely warning is a question not easily answered. The Spirit has predicted war, famine, and pestilences, etc., for the "last days." Shall we now faint by the way when we see some of these things at our door? I hope not. Our ministers should stand at the front to cheer and comfort the tried and tempted. They should never be found murmuring and complaining. Better remember the admonition of our Savior, "In patience possess ye your souls." Also, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." This is not always the easiest thing to do when we are right in the midst of the thing itself. Knowing what the reward will be, we should ask God for patience to endure the trials that must be met. It is the testimony of a "cloud of witnesses" that he will not turn us away, if we ask not amiss.

I ask a favor of some good brother or sister who may have one of my sermons, No. 2, on "What we believe and why we believe it." Will they send to me the tract, I will either return it or remunerate them for it, as I expect to have a few thousand copies printed.

Yours in the faith,

I. N. WHITE.

RUNNELLS, Iowa, July 15.

Editors Herald:—It has been some time since I penned a line for the HERALD; and some may think that old N. Stamm has gone to sleep; but I see nothing is going on. My ears are poor, but God has blessed me with good eyes.

I have been preaching west of Des Moines from time to time. This is my old field of labor. I have baptized a few in that vicinity. Some of them have gone beyond the vail; some of them are growing stale. But I baptized one on the twelfth of May last who I think will shine brighter and brighter until the perfect day. I came here on the fourth of May.

Well, I have had an experience. I got caught in the rope unawares; but did not use a potsherd like Job of old, but used mecca compound which is excellent for healing. I was imprisoned for about fifteen days, but not below, but in the upper story. Had good care. Sr. Harding is good to take care of the sick. I was allowed to come down once or twice a day, and thus sit down in the shade for an hour or so. I could have no elders, so I took hold of the rope and anointed myself with consecrated oil, and my heavenly Father heard my supplication. I am well and sound at this writing.

I have learned one thing; that is an elder who is often called on to administer to the sick should keep the Word of Wisdom. I have quit drinking coffee; drink water, and I feel well.

Thanks be to God for the restored gospel, which is the power of God unto salvation. It is as much superior to sectarianism as the fine Arabian horse is to the donkey. O, some will say, the donkey looks some like the horse. Yes, but he betrays himself when he opens his mouth. In gospel bonds,

N. STAMM.

FOUNTVILLE, California, July 15.

Bro. Joseph Smith:—I am afflicted with cancers, and have been under the care of a physician for two months; and I have to go now and have one cut out of my throat. So I desire the prayers of the church in my behalf, that I may be healed. I was seventy years of age on the 7th of July; have lived as near to Christ as my situation would permit. We live thirty miles from the branch. We belong to the Lower Lake branch.

Asking you once more for the prayers of the Saints, I remain your brother in Christ,

LOGAN L. WILSON.

SHABONNA, Mich., July 17.

Editors Herald:—Our debate ended last Saturday evening, and we all feel it was a grand success for the truth. It was several days from the start until the end, as we put in three evenings before the fourth, and other things hindered; but in the meantime we put in a few discourses on the gospel, and kept the matter before the people. Then after the Fourth we put in five more nights, which ended the debate on Latter Day Saintism. This was the first debate Mr. Brown ever held with the Latter Day Saints, and I am of the opinion it will be the last, although he is hired for five years to "fight the false and corrupt doctrine of the Latter Day Saints," as he stated during the discussion. Elder Brown is not a very fluent talker, and the gift for expressing what he has to say is not good. At the close of our last speech on the last proposition, I informed Mr. Brown I was ready to go on with the discussion, taking up the question of the Disciple or Christian faith; but before the congregation he stated he would not just now, but might do so in some future time; yet at the commencement of the debate he stated that he could "spend all summer" with me, "debating the two churches," and agreed to discuss his church. We saw all along that the people were coming our way, as the debate went on; and Mr. Brown saw that he was trapped so often in his quotations and interpretations of the same that he seemed afraid to read or quote a verse out of any of the books.

Five persons were baptized the next day after the close of the discussion, two of whom were opposed to our work before the debate began, and who for years might have had a privilege to know what our faith was, but because of a little prejudice and so many terrible stories he had heard, neither he nor his lady would go to our meetings; but when one reverend gave a lecture against us, much

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of which was false, and some ridiculous in the extreme, he made up his mind to hear what we could offer in rebuttal, after which he went to parties with whom he had been in conversation, and told them that those things which he had heard, and which he had related to them were not true, that his informants had misrepresented matters to him, and by such he was deceived, and he wished to take it back, etc. He and his lady were ready at all times from that on to defend all they knew about the work, and they could reach some who would not converse with us on the subject. The gentleman also replied through the press to a column of false statements written by the Rev. C. W. Seelhoff, of this place, of the M. E. Church, which article was grand, and well received by right-minded people. He and his wife were among the number baptized.

From present indications we expect several will be added to our number before long. Bro. Wm. Davis was with me most of the time during the debate, and assisted me in the same. He and F. C. Smith and perhaps others will look after the interest here. Arrangements have been made to have regular appointments on Sunday for a few months.

I must add, to the glory of God, I was blessed much by the Holy Spirit of God all through the discussion, for which I thank him. May his blessings be upon us all, is my prayer. J. J. CORNISH.

NOBLE, Ill., July 18.

Editors Herald:—We feel it is our duty to write to your columns once in awhile, that your readers may know that we are still in the faith and working for the onward march of the kingdom of heaven. Just at this season of the year, while the nights are short, the days long, and the people busy toiling for that which sustains the outward man, we have not been permitted to do as much as we desired in presenting the word,—that part which makes alive and sustains the inward man. However, we are not discouraged, by any means, but we are determined to press forward in the work and do all we can in order to gain admission with the pure and the good into that land of peace and rest.

We are doing what we can under the circumstances to advance the work, and we have not forgotten the word of the Lord in the late revelation, namely, "The college debt should be paid," and ministers "going out from the conferences" held by the "elders of my church" are not expected or authorized to throw obstacles in the way of the accomplishment of that which has been intrusted to the bishopric to pay this great debt." While the revelation says that the elders are not authorized to throw obstacles in the way of the accomplishment of this part of the work, we take it for granted that the membership has not that right, and are required to aid in this matter with their means and influence as well. Many of the Saints in this district are not rich in this world's goods, yet some of them have responded nobly to this cause, while others have not given anything. In looking over our lists we see that we have over seventy dollars subscribed already; and as this amount has been contributed by a few individuals only, I am glad to say, dear brethren and sisters, that you have done well. But I am informed in a letter from the Bishop that the debt is not nearly paid yet, and hence it is our duty to use our influence in this direction until we are relieved from this great burden. Now as we have about eight hundred members in our district, I should be glad to hear from each at his earliest convenience and receive a contribution from every one to be applied in this direction. All the officers in the district are requested to take an interest in this matter and teach the membership in their respective branches that it is their duty to help pay the college debt. Less than a dollar from each member in the church would more than liquidate the debt, and while some are able to give much more than others, I sincerely trust that the Saints in Southern Illinois, will all become interested and come forward with their portion of the amount required in order for us to be guided by a prophet in these latter days as we often sing, it is absolutely necessary that we comply with the word already given. I had not thought until I began this letter to make an appeal to the Saints through the paper; but realizing the great importance of the work I thought it best to assist you with my counsel and advice so far as possible, and I trust it may be received in the same spirit in which it has been written.

This is a town of about six hundred inhabitants, and we have been using the Baptist church and the town park for the purpose of holding meetings. And first and last we have had quite a number out to hear the word; but we cannot say that great numbers are interested in the work, as there has been but very little preaching here, and it takes time and a great deal of preaching sometimes before the people are properly educated and prepared to enter into the church.

Let all remember the statement in the late revelation concerning the college debt, and contribute of their means in order that the matter may be settled. May all respond cheerfully and assist in this work, and secure a right to the blessings promised to the obedient. Your brother,

F. M. SLOVER.

TWINING, Mich., July 19.

Editors Herald:—It having been so long since I contributed anything to the columns of your paper, I shall make no pretense whatever to relate incidents, which have occurred in the time elapsed. Will say, however, that all has not been sunshine and flowers; yet there have been many things to encourage. As we view matters at present, both from the standpoint of evangelistic and pastoral work, everything looks bright in this part of the Lord's great harvest field. It seems that new spiritual life is being infused in the hearts of the Saints, while there is a marked interest manifest on the part of others to hear the beautiful gospel.

At our late district conference Elder E. A. Goodwin and the writer were appointed to operate one of the district tents. Accordingly we reared it in the little town of Turner, where we held forth for about three weeks. As a visible result of our labors much prejudice was removed. We made many friends from among the better class. The few Saints living there were strengthened and encouraged. Three were baptized and confirmed in the church, while others are believing, who, we hope, ere long may embrace the gospel. I think if Bro. J. J. Cornish could follow in the wake of the tent efforts he would water more of the seed sown, as inquiry regarding him is made along the line.

We moved here one week ago. Prejudice ran very high, and especially on the part of the Baptist pastor and his flock, which, by the way is the only church in the town. Our audiences for the first few evenings were small, and prospects for even presenting the gospel to the people looked rather discouraging. But matters have seemingly taken a change so that at last evening's service the seats were nearly all occupied by attentive listeners. Thus far we have been treated with the utmost kindness, both by Saints and others, for which we feel to express our gratitude to Him who has promised to prepare the hearts of the people, and provide for his servants.

On the 17th inst. we were called back to Turner to deliver the funeral discourse of Sister Rathell. The M. E church was procured for the occasion, and we spoke to a large and attentive gathering, notwithstanding it was very warm—one hundred and ten in the shade, so we were informed. While some mourned, we feel that others were comforted by the blessed promises of God.

We feel happy and blessed with the thought that we are associated with Christ and his servants, battling for the right.

Bro. Goodwin's artistic taste and talent cause us to present somewhat of the appearance of Buffalo Bill's wild west show (only not nearly so large), as manifested by the four different colored flags which wave from the top of the centre poles of the tent, with the stars and stripes in the front.

Through the kindness of Bro. John Hodgins we have a nice little tent for our sleeping apartment, which we enjoy very much. So take it all together, Bro. Editor, and fellow laborers, we feel happy and hopeful, and shall, "His grace assisting us," ever pray for the redemption of Zion, and shall strive to be loyal to our King, whose bounteous love is manifest to us in so many ways.

J. A. GRANT.

WHAT CHEER, Iowa, July 20.

Saints' Herald:—I don't know but what some apology is due from the writer for the long delay in writing for your valuable columns; but can only offer the following, viz., lack of meeting with the great success and splendid interest spoken of by some of your correspondents. And not feeling it best to write anything of a discouraging nature, thought best to keep still. However, have not been idle nor lacking in interest in this great latter-day work; but have all faith and confidence in its final triumph over all opposition.

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Have thought for some years that tent or street preaching in summer time is the only way to reach the people, or any considerable number of them. Have had some experience in tent work, but could never, before coming to this place, get anyone to help me on the street. And being of a timid nature, could not think of trying it alone.

The two brothers, Parley and Dan Batten, together with Bro. Rowley and Sister Jones, are located here. The city hall was procured and an effort was made on Sunday evening last, with but one out beside our own folks. By the consent of the mayor (a Christian Scientist in belief) we got permission to occupy on the street. We stood directly in front of two saloons on the one side of the street, and two saloons directly opposite on the other side; and better order and attention by those who stopped to hear could not be asked for. We began last Monday night on the street, and will close Sunday night, on account of the brethren having to work at night the coming week.

Our audience, as to numbers, could not well be estimated, as there were parties all up and down the street in front of the stores, and the "still small voice" of the speaker might have been heard for some distance. But those who listened near the speaker were not less than fifty in number.

I am aware that street preaching by our ministry in the old countries was practiced long ago; and to some extent is in this country, and is therefore nothing new. Yet some of the Saints with whom I have conversed have thought it disgraceful, and a lowering of the standard of the gospel. But when I read in Luke 13:26, "Thou hast taught in our streets," and know the teacher referred to is our Savior, I stop long enough to consider, What better am I than he? Again, I read: "Then the master of the house being angry said to his servants, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the halt, and the blind, and the servant said, Lord, it is done as thou hast commanded, and yet there is room." And as my heart burns with the thought that the above has especial reference to our day—to our mission, I am led to conclude that while man may think street preaching disgraceful, yet God will be bound to honor his own appointing. Who knows but what the "poor" referred to are barred from going to church, in church buildings, or even in halls, for the lack of proper clothing to appear in public? Who knows but what the "maimed" are among those who have been crippled in their religious investigations through the hypocrisy of some, and being given the "go by" when in public assemblies, have therefore concluded to sit on the street corners, in preference to attending churches? So that we, like Mahomet, if we cannot get the mountain to come to us, had best go to the mountain. Who knows but what the "halt" are those who are halting between two opinions, whether to continue investigating until they find the right way, or to give the whole thing up and meantime they are occupying the streets of evenings? Who knows, but what the "blind" are those who have been blinded by the "craftiness" of men, and are about to give up in dispair, and choose to loaf on the streets in order to get a little fresh air, and talk with their fellows, who have met with similar disappointments? When we get the gospel before men on the main streets, then we can go out in the resident parts and preach, so that the women may have opportunity to sit on their front steps and hear what the "babbler" has to say.

So amen to the proclamation of the gospel, for that is what will bring to pass the coming of the Master.

If a man the size of Bro. Wildermuth is made to tremble, or in anywise manifest timidity, what may he think of smaller men? But I read somewhere, "Blessed are they who tremble under my power," or something to that effect. So that trembling does not always manifest weakness, but rather a preparing for a grand leap, under the power of God. May the gospel be preached!

J. C. CRABB.

SHABBONA, Mich., July 19.

Editor Saints' Herald:—The debate between Elder J. J. Cornish and B. B. Brown is a thing of the past. It was a great victory for us. Large crowds in attendance, and many interested. Seven have been baptized since the close of the debate, and many more are convinced of the truth and will obey soon.

We are thankful for the light of the gospel. The Lord stood by us and blessed his servant in defending the work. The Saints are rejoicing in the work, having been strengthened and confirmed in the faith.

Methodism received a severe blow here, as they were the ones that started the debate, and then were afraid to meet it themselves, so got a Disciple to take it up for them.

Bro. Cornish has just left for other parts, and I stay to continue the work.

In the conflict,

WILLIAM DAVIS.

Mothers' Home Column.

EDITED BY FRANCES.

There is no mystery whatever about happiness. Put in the right ingredients, and it must come out. "He that abideth in me . . . bringeth forth much fruit;" and bringing forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ.—Drummond.

PREPARED READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION LOCALS.

WATCH AS WELL AS PRAY.

In a letter recently received from one whom we know to be a wise and faithful mother, she says that she would like to see the above question discussed. She also gives expression to the great difficulty under which she labors in finding time (even one hour a month) in which to meet with the sisters for discussion of topics lying very near to her heart. Like many of the rest of us, this sister has only limited means at her command, hence has not even money to help her in providing a substitute to take her place in her absence, and in common with you and I she realizes the little dependence which is often to be placed upon a hired substitute, especially when it is a substitute *for mother*. This is one of the elements of danger which environ the rich, and while it may have been exaggerated by those who oppose woman's work, it is none the less a real danger, and one which every true mother who having once recognized it as such, will seek to avoid. Hence we suggest that this question be thoroughly discussed in all its bearings. The mother to whom we have referred says:

"Of course I can pray God to take care of my children, and I have great faith in his loving watchcare, but it is a question with me whether God will, himself, do the work he has given us as mothers to do. Please do not think me irreverent for saying that, I hope I am not, but you know we are enjoined to *watch* as well as pray, and inasmuch as the powers of evil are continually on the alert to lead the young astray, the mother must be as constantly on guard over her little ones to prevent it, until they are old enough, and have been sufficiently instructed to resist evil, and even then, when it will be necessary for their proper development, to teach them that they must depend upon themselves more, it must be done with great care all the time. If mothers as a rule, realized the great danger of allowing little children to play together alone undisturbed for hours, even at home, I do not think we would have so much of this evil to contend with. But some say: 'Cannot you trust your own children? Why if I could not trust mine, I would not know what to do.' Of course, in common with almost every mother, I think that my children would not do such things, and this very fact makes me more careful, for I have personally known of children being guilty, whose mother had as much confidence in them as I have in mine; so, as we know we have an enemy who is no respecter of persons (or if he have a preference, it is to destroy the children of the church), why should we not be on the lookout for the first appearance of evil in our own, that we may promptly go to work to fortify those in our care against it? Certainly it must be easier to prevent it than to stop it after it has once gained a foothold. I will not say that I am, myself, able to do all this. Alas! more and more every day I realize my own weakness, but when I do *my best*, then I can feel that our Father is ready and all powerful to help and guide, but as he has given so much instruction to parents relative to the training of their children, I think we should be careful how we discharge that duty.

"Perhaps I am overfearful. Indeed, I would be glad to be convinced that I am, but it seems to me impossible for a mother, or anyone with little ones in charge, to be too careful."

Now, sisters, this question, as many of you are aware, is no new one. It is a perplexity which has confronted—yes, we might say barred the advancement of—our work from its first inception. Mothers could not attend our meetings because they had no one in

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whose care to intrust their children. At one time we looked hopefully to the establishment of kindergartens (and we do yet), but in the meantime is there not something which can be done?

Have any of you heard of, or, better yet, have any of you seen any of the work introduced into many of our schools by Miss Emily Huntington, who is the originator of the system, and which is called "The Kitchen Garden"? We are hoping to find in it that which we have so long been looking for in vain; namely, the amusement and instruction of children while mothers counsel together in their best interest. At this writing we are not in possession of information enabling us to say more, but we expect to be before our next monthly meeting.

At the last meeting of the Lamoni local the question of future readings was quite fully discussed, and all present were very decided in their testimonies as to the good, the benefit received from these meetings in the past. The decision arrived at was, that "Line upon line and precept upon precept" was needed by mothers and all others having the care of children, hence it was deemed advisable to use the book by Jacob Abbott, "Gentle Measures in the Management and Training of the Young." This book is published by Harper Brothers, and may be obtained at any good book store. We trust other locals have also discussed this question and they that will be heard from.

We here insert as supplementary reading an article from the *American Mother*, of which Mary Wood Allen, M. D, is editor. This magazine is published at Ann Arbor, Michigan, and is one of the best periodicals for mothers of which we know.

"WHATSOEVER.

"You can make whatever you will of life, you can have the thing that you desire." The words fell from the lips of a public speaker. To some they carried little or no meaning. To the young they may have opened broad vistas of hope and promise; to the old they spoke of the life to come. But on the ears of one woman they fell like the call of a far distant bell, like the echo of some dead forgotten past. Her youth and its promise, its hopes and ambitions arose out of the past and confronted her. She saw the girl she had been, and the woman she had desired to be, and beside this ideal woman, she saw the woman that she was, faded and worn, tired, and, as she had often expressed it, "literally a bundle of nerves."

Those few words did not pass as did the other words of the discourse to which she was listening. "I can make what I will of my life, I can have what I desire." These were the words that had arrested her attention, had fixed and held her thought. "Can I do this?" she questioned. "Has each individual within himself the power and force to shape his own life? Stronger than all outward conditions or environment must this inner life force be." Something of the infinite grandeur and largeness of life, its nobility and sacredness dawned upon her, and the love of the Creator for the children of his creation came to her, and wrapped her from the cares and perplexities of life, soothed her, and uplifted her.

It was an experience that left its impress. She had for a time risen above her cares and trials and a vision of grand possibilities met her eyes. This ideal life might never be hers; she might never be able to arise to it, but she had seen it, had felt it, and its impress would last. When she reached home she repeated the words again, "You can make what you will of your life." She felt that perhaps she had indulged in a delusion. "How could she make anything bright or beautiful of her life? And as for the thing that she desired, why, desiring it would never bring it about. I desire a life of harmony and quiet and peace, but the desire does not influence the reality." Yet she was honest with herself. "I desired to hear the address that I have just heard," she thought; "I should not perhaps have heard it unless I had first desired to do so. And yet if I had stopped with the desire, I should not have heard it. It is plain that the desire is the force that causes the action."

Then she considered her home life and the different members of her family, and her desires in regard to them. There was the daughter emerging into womanhood, there was the irritable temper, the tendency toward willfulness, and the insubordination that threatened if she opposed her in anything on which she had set her heart, and yet these were so often the ones in which she dare not let the girl have her way. She had not for months been free from care and anxious thought. This child in the flower of her girlhood was treading on the very brink of a precipice. Would she be able to save her? "You can have the thing that you desire."

How the words rang and echoed in her ears! How from the depths of her womanhood, from the very depths of her mother-heart she wished that they were true, that she dared believe them.

"Where had the speaker gotten those words? Were they a creation of his own brain? Had he stood before an audience and made the assertion, so sweeping, so masterful, so fraught with possibilities, without good authority for so doing?"

From away back in the past there arose before her a vision of a sweet-faced pious mother, and the little girl who used to listen as she read from the Sacred Book, "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." A feeling of wonder and awe crept over her. And yet, "Did she believe?"

There was her son, her reckless, turbulent, noisy boy, just at the age when a boy's manners for life are forming. And did not the rough companions he met at school and on the street have more control over him than she, his mother, had? Was not her influence overruled by outside influences? She had believed this,—she had dared to believe it.

Was it the voice that had been for so long a time silent, speaking to her now in the silence? "Oh," she thought, "what have I been believing,—what do I believe?"

The younger children who were still under her control, who had not rebelled at her rule or defied her authority were dear, so dear, to her heart, but how many times had she told herself of late "that it was only for a few years that she could hold and keep them; that they, too, would rise up against her in time; that a mother had no chance against outside influences and the natural perverseness of her children." These were the conditions that prevailed in her home, these were the things that she had, and yet it was in her power, within her province, to have the things that she desired.

"Could she believe? Dare she doubt?"

There was not a sweet expression on her daughter's face when she came in from school. It was as if the conflicting forces of the girl's life were at war, and she was irritable and unsettled. The inner life was not quiet and the outer life reflected the disturbances within. It is not a surprising thing to find the surface of the waters somewhat ruffled "where the brook and river meet."

The mother's eyes rested upon her daughter and she remembered how many times that show of irritability had aroused her own spirit and how she had blamed the girl and chided her, and the unkind and unloving words that had passed between them.

"I am going over to Julia's after supper, mamma, and a few of us are going to a musical show over on Lake street and then to the restaurant for a lunch."

There was no doubt that the girl expected her mother to promptly refuse her consent to this plan, and her face showed that she was ready for a battle.

When the mother spoke her voice was low and kind, her face calm and strong. "There is to be a really fine musical entertainment at the opera house on the twelfth," she said; "I do not like to have you out often in the evening when you are in school, but this will be on Friday evening and I think your father will take us, you and me, if we ask him."

Whatever degree of belief this mother had she now threw on the side of the thing that she desired. Julia was disappointed, and the daughter was not radiant, but she remained under the home roof that night, safe in the shelter that should be folded about every young girl, when darkness envelopes the land. The mother had been kind but firm, she had shown strength and force, and the daughter had yielded to her superior, and the mother followed up her victory. She did not spend the evening in fretful complaining, nor did she once speak of her nerves. She learned from her daughter what her studies had been about that day, and manifested an interest in them, and related a little incident in her own school life. This interested the other children as well as the daughter, and the noisy boy related a school experience, to which the mother gave close attention and then commented pleasantly upon it. Afterwards she called the daughter's attention to what she considered an unusually good story in a new periodical. It was a simple story of sweet and quiet home life where love ruled. The daughter read it through to the end.

It was a good evening's work. It influ-

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enced the whole of the girl's future life. And this was only the beginning.

The mother did some quiet thinking, while the daughter read and the son amused himself making quite an unearthly noise on an old violin which was very much out of tune, and minus one string—she remembered that when he had called her attention to the missing string she had replied with some irritation that she wished they were all gone!

Heretofore she had told her children "that their school work ought to take up all their spare time." But how unreasonable and inconsistent she had been. A child could not study all the time; he must have some pleasures and amusements.

Home life should afford some entertainment and pleasant pastime, something of a social nature. There is an element in child life which demands this, and if not provided in the home a child will, as he grows toward maturity, seek it elsewhere.

How incapable this mother felt of deciding what would be the best thing to do now. How little she knew about her children's studies and their school work, and how forcibly it came to her now that her children's teachers were strangers to her. She sent her young people out from their home day after day fed and clothed—and this was all.

She knew nothing about the teachers with whom they spent nearly half their time, but allowing that the teachers were moral and irreproachable as they are supposed to be, she knew nothing of her children's associates, nor of the friendships they were forming; and she knew nothing of the progress they were making in their studies nor of the difficulties with which they met.

"What did she know about her children?" she asked herself in self-reproach. She knew that they were growing unlovely, willful, and rude. But this self-catechism brought results. The mother learned that her son was taking his school course readily and easily and still had some time to spare. The missing string was replaced on the old violin and a master employed to teach the boy how to make a noise scientifically. The daughter whose studies were more difficult, was encouraged to bring her books home and study in the evening, and the mother lived again many memories of her own school days, and incidents and anecdotes were often related as she endeavored to help the girl over the hard places. It was not long before a feeling of comradeship sprang up between the mother and the daughter who was almost a woman, and the mother rejoiced that her daughter's feet were planted in the way that leads out into the light. Virtue and a noble womanhood would be hers. And in regard to her son, she became firm in the conviction that there is no power on earth that can carry a boy to his destruction, if he has a good, clean home, a careful, loving mother, and the right kind of training.

And why should not every child have these? Is there any good reason why our American mothers cannot rise to the demands made upon them, and bring up their children in the way that they should go?

We have the choice of a great many things in this world of ours. We may turn one way or the other; devote ourselves to one thing or another. Let us look deep into our own hearts and learn what it is that we desire. We have good reason to believe that we may have the thing that we desire.—*Christine Beals, in the American Mother.*

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE TEACHER.

One has said, "The noblest work on earth is to act with an elevating influence on the human soul." And another, "The highest art is the art of teaching; the highest phase of that art is the teaching of the word of God." Then, being engaged in the "noblest work" and "highest art," ought not the teacher to enter upon it with as thorough and systematic effort as he would give to other vocations? Of all branches of Christian activity, there is none more encouraging, none more fruitful and inspiring than work for and among the young. Their hearts are open to impressions and ideas. They are easily influenced and guided. They are sympathetic, loving, and tender. They are to the teacher as clay in the hands of the molder. Early impressions received and ideas formed never leave them, and the man becomes oftentimes what we make the boy. The Sunday school teacher has in his class the boys and girls who are to hold in their hands, through God's guidance, the explaining of the principles of the gospel to the world, and the teacher is responsible in a great measure for these young lives which are entrusted to him for religious training. And perhaps there are few Sunday schools in which there is not room for increased efficiency in teaching. It is no unfavorable criticism of a good teacher to say that he may become a better teacher.

ONE WHO IS SATISFIED

with his work as a teacher needs waking up. A great many teachers seem to think that after they have brought their classes up to a certain standard, they have made a success of their teaching, and that they have done all that any teacher could expect to accomplish. It is this kind that needs a little waking up. They should make "progress" their watch-word. They should remember that a slight advance, one point gained each week, brings a good degree of advancement in a year.

THE TEACHER NEEDS TO PREPARE

his lessons with great care. It will not do to sit down with a lesson leaf in the hand and ask the class the printed questions and then permit the scholars to read the answers from the lesson leaves. This is not teaching, and the teacher who has prepared his lesson and who is fully equipped to take charge of his class will not do this. He will ask such questions as lead the scholars into the meaning of the words of God which they are studying, and then lead them to tell in their own language what this meaning is. The teacher must help his pupils to find the divine truth in the lesson. That is one part of his work. Then he must help them to see the bearing of that truth on their own life.

All teaching of the Bible is designed to

AFFECT THE CONDUCT

and the character of those in the classes. The teacher should teach not merely to impart knowledge, but to change life, to build up character, to inspire to duty, to impel to nobleness in service. The teacher who would come up to the measure of his responsibility in such work must make most careful and diligent preparation of every lesson—as careful and diligent a preparation as it is possible for him to make. Nothing less than the best he can do will please God or made his work effective. And we would think that the

TEACHERS' MEETING WOULD BE INDISPENSABLE

for this preparation. If all the teachers could spend an hour together each week, studying the lesson, talking about it verse by verse, searching out all the thoughts, and giving each other suggestions as to the application of these thoughts, we would think that the work in the class would be far better done than it would without such help. Then there is

ANOTHER PREPARATION

that is necessary—the preparation of the teacher. The teacher may have the lesson well prepared and yet himself be not ready to teach effectively. There must be a preparation of the heart. The teacher must think of his work and pray over it until he understands its nature and its importance. Teaching the word of God to a class of children and young people is different from teaching a lesson in arithmetic, grammar, or geography. The object of our Sunday school teaching is to show the scholars their need of God, and then declare to them the divine love in such a way that the knowledge will transform their lives and character. The teacher should make them see how to live so as to please God and gain eternal life. Hence the teacher must ever keep in mind that they require spiritual preparation before they can teach successfully. That this spiritual preparation can be gotten only by continual prayer and personal communion with God. The teacher who goes to his class with a cold heart, however well he may have his lesson prepared, will fail to do the great vital work which is required of him. The nearer the teacher is to God the nearer he is to the class and the greater his power is with the scholars.

ALL TEACHERS ARE EXAMPLES,

whether they think so or not. They will be taken as examples by their scholars and others will unconsciously follow in their footsteps. "You lead, we will follow" is what the scholar mentally says to the teacher even though his lips be silent. Then let your scholars see that you are not one of those persons whose rule of life for others is, "Do as I say and not as I do."

These are all

PLAIN SUGGESTIONS,

commonplace, perhaps familiar, yet they are no less important because they have been

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made so often. The Sunday school teachers are a noble army of workers. Tremendous interests are in their hands. And this work is worthy of the best service they can render. They should be content with doing nothing less than the best in their power, for they are working for God and for eternity.

THOMAS H. DARST.

For the Kirtland, Ohio, district convention.

LONDON.

Convention met at Arthur, Ontario, Friday, June 14, 2:30 p. m.; called to order by district superintendent, George Buschlen; R. C. Evans was chosen to preside, assisted by George Buschlen and assistant superintendent, Thomas Bennett; John L. Burger and Floralice Miller were chosen secretaries. Reports from twenty-five schools in district were read. Listowel, Waterford, and Spy Hill schools applied for membership in the district. Statistical report of district was read and accepted, as follows: From June 15 to October 15, 1900: Number of sessions, 522; total enrollment, 1,081; attendance, 14,834; average attendance, 687; number of classes, 110; number of officers, 122 Summarized report of treasuries: Balance in treasuries, $119 79; total collections, $136 36; disbursements, $110 47; balance in treasuries, $145.68. Number of *Hopes* taken, 181; number of *Senior Quarterlies* taken, 288; number of *Intermediate Quarterlies*, 206; number of *Primary Quarterlies*, 259. Twenty-four schools reported to October convention. District secretary's financial report read and accepted, as follows: Expenses for postage, stationery, etc., $5 88; received from October convention, $3.54; balance due secretary, $2 34. Resolved, That all Sunday school secretaries in district make out their statistical reports and send them in one month before each convention, so that district secretary can get them corrected, thereby saving time, trouble, and confusion in correcting mistakes at the conventions. Resolved, That a collection be taken up this afternoon and evening to pay money due district secretary, the balance to be retained by him for next term's expenses. Resolved, That next convention be held Friday before the October conference at the same place. At 8:00 p. m., five-minute speeches from prominent Sunday school workers. All spoke of love for the Sunday school cause and a desire to go on and work together for the good of the Sunday schools. Some very good instruction was given in regard to discipline of schools and teaching of classes. Auditors reported treasurer's books and papers as being correct and in good condition. Adjourned to meet as prearranged.

CHATHAM.

ADDITIONAL.

Sorry our assistant superintendent's name was omitted in the convention items, as he was present during the business session, and by his voice and presence did much in making the convention a success. Sunday school workers, your officers for the ensuing term are: Superintendent, Sr. Jessie A. Hackett, Valetta, Ontario; first assistant superintendent, Bro. James J. Williamson, Ridgetown; second assistant superintendent and librarian, Bro. James H Tyrrell, Chatham; treasurer, Bro. George A. McFadden, Fletcher; secretary, Mary M. Green, Appledore. Pray for the success of the Sabbath school work, and that we as your officers may be faithful to the trust placed in us. Yours for truth and righteousness, MARY M. GREEN.

CONVENTION NOTICES.

Des Moines convention will be held at Rhodes, August 16. A pleasing and profitable program is being prepared. Come to the reunion and help us in the convention. Let all reports be promptly sent to secretary, Bessy Laughlin, Olivet, Iowa.

Conference Minutes.

CHATHAM.

Convened with Zone branch, June 8 to 10; R. C. Evans in the chair, George Green and A. Leverton assistants; R. Coburn secretary, A Knisley assistant. Branch reports: Ridgetown 81. Blenheim 51; 3 baptized, 1 died. Longwood 44; 1 removed. Battle Hill 21. Green Valley 18. Wabash 43; 1 received. Olive 42; 2 baptized, 13 received. Petrolea 55; 1 removed, 1 died. Lindsley 49; 1 removed, 3 died. Wallaceburg 54; 1 died. Zone 56; 2 baptized, 2 received, 1 died. Tilbury 51; 1 baptized. Cedar Springs 15; 5 removed. The Bishop's agent's books showed receipts as follows: Balance as per last report, $689.74; received since, $759.39; paid out, $734 26; balance on hand, $714.87. J. H. Tyrrell, agent. Audited and found correct. The balance consisted of $292 in notes and $422 87 in cash. The district treasurer's books were also audited and found correct. Elders reporting: G. Green, A. Leverton baptized 1, T. A. Philips, S. Brown, A. C. Barmore, J. H. Tyrrell baptized 2, D. Snoblen, R Coburn baptized 3; Priest W. H. Taylor; Teachers J. W. Badder and A. Wrencher. On motion the district treasurer was authorized to pay Bro. B. St. John $8 30, being balance due him as delegate to the General Conference. The district secretary was paid $2 43 for expenses. Bro. George Green was sustained as district president, A. Leverton vice president, R. Coburn secretary, J. H. Tyrrell Bishop's agent, and J. W. Badder district treasurer. It was resolved that the Buxton branch be disorganized on account of the members moving away, and that the members be granted letters of removal by the district secretary to join other branches. Resolved, That this conference request Bro. R. C. Evans to place Bro. J. H. Tyrrell, Bishop's agent, in the field as a missionary and that he be granted $10 per month. An order was drawn on the district treasurer for $14 in favor of the Zone branch. A collection amounting to $35.45 was taken up to aid Bro. W. L. Bennett to take the field at once. Total collections for district expenses, $25 87. Preaching by J. H. Tyrrell, T. A. Philips, R. C. Evans, and A C. Barmore. Adjourned to meet in Wabash, October 12.

VICTORIA.

Conference held at Hastings, Victoria, April 6, 1901. M. Kippe secretary pro tem. Statistical reports: Hastings 84, gain 6; Queensferry 45, gain 1. Bishop's agent's report: Balance at last report, £5. 4s. 4d; receipts, £16. 7s.; expenses, £12.; balance due April 6, £9 11s. 4d. Audited and found correct. Priesthood reports from Brn. Butterworth, McIntosh, and Jones. Bro. Mackie was appointed collector for Melbourne fund in place of Bro. Millard, who has left the district. Officers for ensuing term: District president and secretary, Brn. McIntosh and Read. Next conference to be held at Queensferry, Saturday nearest full moon in September, or at call of president. Services: Preaching on Saturday and Sunday morning and evening by Brn. Woolley, McIntosh, and Butterworth. Sacrament and testimony meeting Sunday, 2:30 p. m. Two priesthood meetings held on Sunday between services.

KEWANEE.

Convened at Millersburg, Illinois, at 10:30, June 8. District president, C. J. Clark, being unable to attend, J. S. Patterson and J. M. Terry presided. Saturday morning and afternoon sessions were devoted to the transaction of routine business, no business of special note being transacted, except the appointment of a committee consisting of F. A. Russell, O. H. Bailey, and J. W. Bean, to collect money and purchase a new top for our district tent. Also the ratification of the appointment by Heman C. Smith, of C. J. Clark as district historian. Saturday evening and Sunday were devoted to preaching and prayer services. Those of the ministry reporting were J. S. Patterson, F. A. Russell, C. J. Clark, S. A. Whitehouse, B F. Ordway, J. Chisnall, E K. Evans, M. D. Murdock, J. W. Bean, J. D. Jones, D. S. Holmes, W. E. LaRue, I. B. LaRue, and C. L. Holmes. Conference adjourned at 9:30 Sunday evening to meet at Rock Island, Illinois, at such time as the sub-missionary in charge and the president of the Rock Island branch should deem best. The spirit of peace seemed to prevail throughout the conference, and those in attendance returned to their homes and fields of labor feeling strengthened and encouraged to press on in the conflict. C. J. Clark, president, 1923 Main street, Peoria; Clara M. Johnson, secretary, 2525 8½ avenue, Rock Island, Illinois.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Clinton District Saints, Greeting:—With Bro. E. L. Kelley's consent, I have arranged with Sr. Iva Keck, of 700 North Ash street, Nevada, Missouri, to serve as Bishop's agent from August 1 until I return from Nebraska and notice of return is given. Those depending on her for their allowances surely need it, so don't live in luxury and let the missionaries' families and the poor suffer. You have done nobly; continue the good work. We are in a severe drouth and will have to deprive ourselves of many luxuries. I am, Your brother and coworker,

G. W. BEEBE, Sr.,
Bishop's Agent.

REUNION NOTICES.

Reunion of Southeastern Illinois district will be held at Zenith, Wayne county, Illinois, beginning October 5 and lasting until the 13th. We sincerely trust that the Saints throughout this district will all help to make this meeting a success. All are invited to come, and those who desire tents will please inform Bro. I. A. Morris, Zenith, Illinois. F. M. Slover, David Hoover, F. M. Davis, committee.

On account of smallpox quarantine, the Nodaway, Missouri, district reunion will not convene this year. It was to be held at Barnard, August 9 to 19. All parties take notice to this effect. E S. Fannon, Wm. Woodhead, T. A. Ivie, committee.

CONFERENCE NOTICES.

West Virginia will convene on Saturday, the last day of August, with the Centerville branch, Wayne county, West Virginia, at nine o'clock. Those coming will get tickets to Kenove Junction and there change cars and take the N. and W. railroad to Wayne, where they will be met by the brethren with conveyance. We hope the Saints of the district will turn out, and especially the priesthood, and bring the Spirit with them, that we may have a feast of good things and be strengthened for the great work that lies before us. G. H. GODBEY, Pres.

STOUT'S MILLS, West Virginia.

Northwestern Kansas will convene on reunion grounds at Blue Rapids, August 24, ten a. m. There will be election of district officers, and division of district will again be discussed. Bro. I. N. White has proposed

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The Saints' Herald.

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that division be made with Republic, Cloud, Ottawa, Saline, and McPherson for east tier of counties; the south line be the fourth standard parallel south. This would give us McPherson, Rice, Barton, Rush, Ness, Lane, Scott, Wichita, and Greeley for south tier of counties. The counties on east that are dropped to be added to Northeastern district, provided both districts are willing. We must petition General Conference to have change made. We believe this division quite important and for good to the cause. The district should be well represented and this matter settled. Branch officers and members of priesthood, please send reports to the district secretary, Ella M. Landers, on time. Address to Blue Rapids, care of Mahlon Smith.

The Saints of Eastern Colorado district will please take notice of the change of dates for the conference. The conference of the above district will convene at Colorado Springs, August 24 and 25 instead of August 17 and 18 as given in previous notice. Please send all reports to J. B. Roush, 655 East Willamette street, care of C. R. Duncan. John B. Roush president, A. E. Tabor secretary.

NOTICES.

As has been already announced, Elder Barmore and the writer are holding a serial effort at this place, which has already been in progress for about a week. Our stay is indefinite, but it is probable that we will be through in the course of two or three weeks. Now if there are any of the Saints in Chatham district, residing in either the country or town, who would like the tent in their neighhood, will they please correspond with A. C. Barmore to that effect. There are already one or more invitations extended, and since we are not able to comply with them all, we would like to move to the best place and where good is most likely to accrue.

ALVIN KNISLEY.

FOREST, Ont., July 18.

TENT NOTICES.

Northwestern Kansas district Saints, we need $35 yet to complete the tent fund. None realize the need of a tent as the missionaries do. Halls in town cost from one to three dollars per night. The rent for seventy-five nights will pay for a tent. The tent should last ten years, one hundred and fifty nights per year for the tent. Cannot get people to country schoolhouses in summer. Can only reach town people by use of tent. Six live branches in district. Please respond accordingly. Have all money in my hands by August 6. L. G. Gurwell, treasurer, Box 261, Greenleaf, Kansas.

WANTED.

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CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

REUNION NOTICES.

The Herald Publishing House will be represented at Stewartsville, Missouri; Dow City, Iowa.

INFORMATION WANTED.

The whereabouts and condition in life of Sarah Jane Green and Mary Ellen Green. I have not heard from them for years. They used to be in Dutch Hollow, near Belleville, Illinois, and Moro, near Bethalto, Illinois. Information sent to their grandfather, Box 272, Lamoni, Decatur county, Iowa, will be thankfully received by grandpa,

2t T. R. ALLEN.

MARRIED.

HOLMES—COLE.—A pretty affair was the wedding of Sr. Aimee D. Cole, of Orting, to Bro. John W. Holmes, of Roslyn, at Dr. McDonald's home, Puyallup, Washington, June 24, 1901, at two p. m. The rooms were a perfect bower of vines and roses. Keeping step to the wedding march, accompanied by two little white-robed flower girls strewing their path with flowers, the bride and groom marched through the arch into the parlor and stood under a large bell of white roses, while the ceremony was performed by Elder John Davis, assisted by Dr. McDonald. Many beautiful and costly presents were received.

YEAGER—BROWN.—At the home of the bride's mother, Sr. Annie Brown, near Valley, Nebraska, at noon, Sunday, July 21, 1901, Mr. Lewis R. Yeager, of Valley, to Sr. Myrtle R. Brown, in the presence of about sixty relatives, Saints, and friends, Elder C. E. Butterworth officiating. Mr. Walter Payne acted as bridesman, and Sr. Mildred Black as bridesmaid. At the close of the ceremony the guests partook of a bountiful and rich repast. Many useful presents showed the good wishes of those present. The happy young couple took the 3:40 train for Omaha amid a shower of rice.

DIED.

GREEN.—In Lamoni, Iowa, July 13, 1901, Sr. Lucy A. Green, aged 83 years, 9 months. She was born at Groton, near Boston, Massachusetts, October 13, 1817. Married A. J. Green in 1847 and they came to Jackson county, Iowa, same year. To Decatur county in 1855, when but six houses had been built in Fayette township. Three children live in Lamoni, Bro. G. W. Green and Srs. Elnora Francis and Emma Hudson. Sister Green was a good woman and loved the gospel. Was baptized by Bro. A. W. Moffet in 1872. Funeral sermon preached by Bro. H. A. Stebbins.

JONES.—At the home of her son-in-law, Bro. William Lewis, St. Joseph, Missouri, July 15, 1901, Sr. Martha Jones, wife of Bro. Robert Jones, passed from earth life at the age of seventy-two years. Fifty-four years of this time was spent in married life with Bro. Robert Jones, her bereaved husband. Four of the seven children remain to mourn a beloved mother. Services were held in the church at Stewartsville in charge of Elder William Summerfield, prayer by Elder W. E. Haden, sermon by J. M. Terry. The remains were laid to rest in the DeKalb cemetery.

PIERCE.—Oney Leonard Greenleaf Pierce was born January 7, 1897, at St. Joseph, Missouri. On July 17, 1901, he received a severe burn, from which he died at 3:30 p. m., on the 18th after twenty-six hours of intense suffering. He is the youngest child of Bro. Harry and Sr. —— Pierce who live three miles from St. Joseph, Missouri. Funeral service near the residence in charge of Bro. C. E. Guinand, prayer by Bro. C. Archibald, sermon by J. M. Terry. Interment in Ashland cemetery. Thus the aged and the youth pass away.

HARLOW.—At Sacramento, California, July 20, 1901, Elder George W. Harlow, aged 72 years, 10 months, 8 days. He was baptized by Father Gurley in 1852. In April, 1853, was one of the twenty ordained as elders of the Seventy. Removed to California in 1863. There he labored as priest and elder, presiding over Sacramento branch and doing other ministry service. By vote of General Conference he was chosen as a high priest and ordained September 10, 1891. Wife, two sons, and two daughters survive him. Funeral discourse by Elder A. B. Philips; the body was laid in Helvetia cemetery.

BIGELOW.—Mrs. Phebe Bigelow, May 18, 1901, at Linden, California. She was born in England, September 28, 1816.

The Chicago *Record-Herald* is a conspicuous example of the success with which the public rewards fearless nonpartisanship in the columns of a great metropolitan daily paper. It is an independent newspaper in which men and measures are invariably viewed wholly from the standpoint of the public good and not from that of the interests of any particular political party. It is the very reverse of neutral—fearless and outspoken on all the great questions of the day, but presenting its editorial opinion upon independent judgment and entirely regardless of political affiliations. Partisanship is barred as strictly from the news columns as from the editorial page. All political news is given without partisan coloring, thus enabling the reader to form correct conclusions for himself. In the ordinary partisan newspaper political news is ordinarily colored to such an extent as to make it difficult if not impossible for the reader to secure a sound basis for intelligent judgment.

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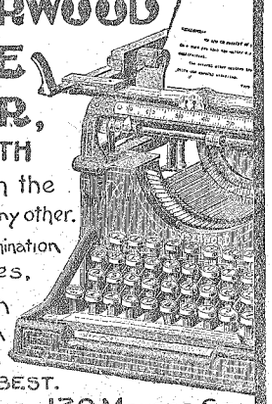

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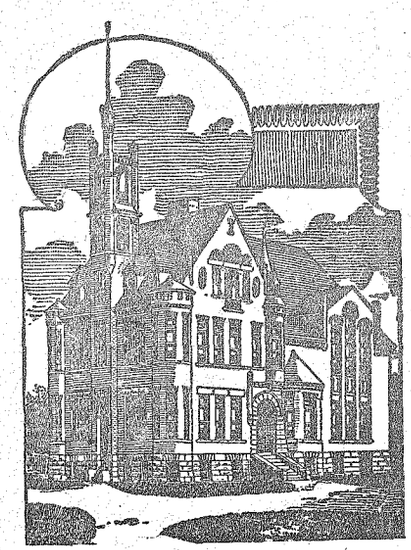

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Chautauqua Meeting, St. Joseph, Missouri, July 31 and August 1, 1901. Special train will leave Lamoni, July 31 at 7:15 a. m., $2.85 for the round trip, tickets will be honored on special train only. Special train will leave Bethany Junction, Iowa, August 1, at 6:50 a. m., one fare for the round trip. For further particulars see local agent.
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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, JULY 31, 1901. NO. 31.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, JULY 31, 1901.

A WORD FOR THE SMALL COLLEGE.

This is a season of the year when students are making their calculations as to where they shall attend college, and they are often confused by the number of inducements which are held out to them by the various colleges. It is very often the case that a student debates the question whether or not he shall attend a college which is extensively attended or one which is smaller. This question is likely to arise when one is so situated that he is near a small college and hence could attend it with less expense. The tendency seems to be for the student to favor the larger college, and hence a large roll of students is one of the best advertisements which a college can offer. But in thus looking at the large roll of students one is liable to overlook a very important feature, and that is the ratio of instructors to students. As a rule the larger number of students means very large classes, and hence a great division of the instructor's attention, so that the student in the large class gets less of the instructor's personal attention than he would in smaller classes.

Of course the larger schools offer the better advantages for original research; but it is questionable whether original research in colleges is of as much consequence as other work which is done. To the ordinary college student the four year course is as long as he can go to school, and hence the amount of work in original research besides attending to other necessary college work does not count for much. Hence the smaller colleges have good chance to compete with the larger and richer schools as mental discipliners. The *St. Joseph Daily News* in commenting on this, remarks editorially:

The small college with from one to two hundred students, with a faculty of hard-working, and too often underpaid, professors, offering a substantial training in the fundamental subjects of a liberal education, and making no pretensions to completeness in original research in all possible sciences, professions, and fads, has a perfectly legitimate and very necessary work to perform. They are needed in our system of education, and have done, and are doing, the best of work for American boys and girls.

President Garfield used to say that a log in the woods was good enough college for him, provided he could but sit on one end of it and Mark Hopkins on the other. What he meant was that the personality of the teacher counts for far more than all endowments, buildings, apparatus and courses. And this is the very thing that is lost or dissipated in the large institution. The average boy needs to come into close personal contact with a man of master mind and strong personality, and the best place to do this is in an institution that has few students.

Pertaining to the matter of small colleges, the following appeared in a recent issue of the *Cedar Rapids Republican:*

Although Dr. Gunsaulus is at the head of an educational institution that has already been endowed by millions, and which is evidently near to the heart of one of the richest families of America, he is an eloquent advocate of smaller colleges. "It is nonsense," he declared, "to say that the day of the small college is over. To get a great inspiration, one must come in contact with a great life 'Speak thou unto me.' In the great universities it is impossible for the professors to know their students. The time will never come when the work of the small college will be ended. It will continue to do in the future what it has done in the past, that is to say, it will continue to produce the men who do the great work of the world in its supreme crises. Look at the record, and judge for yourself," said Dr. Gunsaulus. "Take the civil war period. Gambler college, a little institution in Ohio, almost unknown to the country at large, gave to the nation Henry Winter Davis, Edwin M. Stanton, Chief Justice Waite and Rutherford B. Hayes. The man who gave voice to the sentiment that inspired the soldiers of the Union was Daniel Webster, who recieved his degree at Dartmouth, for we fought from '61 to '65 in defense of 'Liberty and Union, now and forever, one and inseparable.' The supreme poem of that period," said he, "was Longfellow's Excelsior; it is the expression of the determination never to submit or yield; the determination that put aside all the allurements of ease, spurned the advice of timorous old age, and amorous youth. Longfellow came from a little college down in Maine, Bowdoin. The four Field brothers graduated at Williams college. Beecher came from Amherst, and Harvard, when it was still a small college, gave us Lowell and Holmes, Emerson, Phelps and Sumner."

Of course no one will deny that the universities and the richly endowed institutions have a great work to perform in our educational system,—a work that the smaller schools cannot perform; there should be no clash; for the work of the smaller colleges should be supplementary to that of the universities, so that those who desire and have the means can, after having had the discipline of the college, take up the work of the university in an understanding and appreciating manner, and go on with their work of original research or whatever they may wish to specialize in.

We are of the opinion that the differentiation of the university and the college will become more marked in a few years, and that it will be more fully recognized than now that the work of the college should be preparatory to that of the university, and the university can take up and finish what the college has begun, just as the college takes up and completes the work of the high school.

Mr. Herbert W. Horwill, writing in the June *Atlantic Monthly*, says:

Its clear aim must be to cultivate the intellect and character, rather than to enlarge the bounds of knowledge respecting the crustacea or the Greek particles or to make the graduation of its students synchronize with their qualification as lawyers or physicians. Accordingly, it will not endeavor to transform itself into either a miniature university or a miniature polytechnic. It will meet the demands of the new century, not by extending its curriculum, but by compressing it. It will increase by decreasing. It will not need to wait for a richer endowment that it may continue and heighten its patriotic service, but it will turn its present revenues to more concentrated and efficient uses. Unless it is exceptionally wealthy it will not spend much money upon buildings; it will put every available dollar into the quality of its teaching. It will be content with a much shorter list of names on its register than is now commonly considered necessary for a respectable institution, but it will employ such matriculation test as will insure that its energies will not be wasted in the attempt to give a higher education to men who are lacking either in the capacity or in the preparation required to profit by it. It will have the courage to reduce by one half the number of its courses and to abolish several of its chairs, giving more adequate remuneration to the professors that remain. It will thus make the work of its staff more thorough and more permanent. Teachers of the highest quality will then find within its walls ample scope for a life career. In a word, what is needed that the tree may bear richer fruit is not the outgrowth of more branches, but the application of the pruning knife.

The *News* closes its editorial on "The Small College," thus:

Parents with sons or daughters ready to send away from home for their first taste of a liberal education should take heed to these things. The tendency of the times is to sacrifice thoroughness to show, character to pretensions, and education to fads. The small college that is satisfied to confess frankly what it is, and makes no pretense to university methods and university results, is not only the safer school for the boy; it is likewise the only place in which there is any assurance of his receiving a well-rounded intellectual manhood.

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A LIFE FOR FORTY-EIGHT CENTS.

Saturday's *Chicago Tribune* contains an account of a tragedy at Alpena, Michigan, which if true reveals a sad condition of humanity. According to the report, an eight-year-old boy was murdered by several companions of his own age because he had forty-eight cents which they wanted. The lad disappeared for several days, and diligent search was made for him, but to no avail. On the 26th, however, one of the youngsters who had witnessed the tragedy confessed. The murdered boy's name was Cyrus Larke, and the lad making the confession is Harvey Nelson, also eight years of age. The account as recorded by the *Tribune* is as follows:

According to the Nelson boy young Larke, in the company of the nine-year-old son of Prosecuting Attorney Reed, Nelson, and several other boys about the same age, were playing near the Hoeft Schoer mill boom on Tuesday afternoon. Reed seemed to be the leader among the boys. Young Larke was urged to climb down to the water and go out on a pier. He objected, saying his parents had ordered him never to venture on the piers or go near the booms. He was finally persuaded and accompanied the boys.

Young Nelson says he remained behind, but watched the boys. He says Reed and his companions led young Larke out from the pier on to one of the boom sticks, and, after forcing him to give them forty-eight cents which he had in his pocket, they pushed him off the boom into the water. The boy could not swim, and when he tried to catch on the boom stick one of the boys would push him off. This was repeated once or twice, after which the body did not come up.

The boys then came ashore, and, after telling Nelson, who witnessed the tragedy, that if he ever told anyone about the matter they would serve him as they had served Larke, they went to a candy store and spent the money. When asked where he got the money Reed explained that he had found it.

Young Nelson was so overcome by fear of the threat against his life if he told the story and apparently, from what he had seen, what his own fate might be, he kept his secret until this morning, when he told the story to the officers and asked for protection.

The boom was dragged at once and the body was recovered at the place where young Nelson said the tragedy occurred. An inquest was held on the body, but no word can be received from there tonight.

It is almost too horrible to believe it true; but in the light of the many other crimes which are committed in this age of the world for almost as trivial amounts, we fear that it is too true. It might be urged that the boys did not and do not understand or appreciate the enormity of their wrongdoing. But the fact that they were careful to warn the Nelson lad not to reveal the crime, accompanying the warning with a threat to deal to him the same treatment they had accorded Larke, shows that they were aware to a considerable extent that they had committed murder. Boys eight years old are usually well aware of the danger of drowning, and it is likely that the youngsters knew they had committed murder though they may indeed be ignorant of the heinousness of their act. The picture of boys eight years of age pushing one of their companions into the water and then keeping him there by pushing him away whenever he attempted to save himself by catching hold of the boom is too horrible to contemplate!

THE DROUGHT BROKEN.

The long drought has been broken by some splendid rains which have fallen in the last few days. Saturday, Sunday, and Monday brought good rains, and the extreme heat has given place to a moderate temperature. Prospects for crops are much brighter, and people are correspondingly happier.

The rains have been quite general in Missouri, Iowa, Kansas, and Oklahoma. Even the pessimistically inclined are becoming hopeful. Gardens promise little, but corn has stood the dry weather remarkably well.

WISCONSIN WILL PROTECT THE BIRDS.

Before now the HERALD has called attention to the wholesale slaughter of song birds and birds of gay plumage for the purpose of supplying thoughtless or indifferent women with stuffed bird skins to wear on their hats. Many people interested in these songsters have endeavored to have laws passed prohibiting the killing of such birds, and many states have on their statute books laws which have been intended to protect the birds. But there are always found persons who are ready to break those laws when they are paid well for the birds they secure. Attempts have been made in some states to have laws passed which would prohibit the wearing of bird skins or plumage; but in the majority of such instances the attempts have been foiled by the dealers in millinery supplies.

The Audubon Society has been an aggressive and tireless worker in defense of the birds, and that society of the state of Wisconsin has succeeded in having a law passed which will be of much worth in protecting the songsters. As given by the *Chicago Tribune*, the law reads: "No person shall kill or catch or have in possession living or dead any wild bird other than a game bird. No part of the plumage, skin, or body of any bird protected by this section shall be sold or had in possession for sale." The law gives the game warden power to seize any bird skins or parts of bird skins that are intended for decorative purposes. The penalty for selling any part of the bird for millinery purposes is a fine of $5 for each part, or imprisonment for ten days, or both.

It is to be hoped that Wisconsin will so successfully enforce this law that other states will fall in line in the effort to stop the awful slaughter of our birds for such purposes. Of course it depends upon the demands of "Dame Fashion" whether the women of Wisconsin will try to wear birds on their hats or not. If they do there will be a demand which the dealers in millinery supplies will undoubtedly endeavor to supply, and then the fun will begin, if the state rigorously enforces the law. And it is to be hoped it will.

EXTRACTS FROM LETTERS.

On July 20 Bro. George Buschlen wrote from Arthur, Ontario, Canada:

We had the pleasure of baptizing Sr. Hathway's husband and two of her splendid relatives at the new opening eleven miles from here, a week ago. Her relatives were devoted Baptists. There are three more of them nearly ready. I expect to have to meet the Baptist preacher in a private debate over meddling with his flock.

Louise Palfrey writes from Macon, Missouri, July 20:

Tent meetings began here on the 18th; W. W. Smith and Earle Corthell in charge. Too soon to tell yet what the interest will be.

EDITORIAL ITEMS.

A person who signs himself a "Brother in Pittsburg" sends fifteen dollars with instructions to send certain books and tracts to the Llanelly branch, Wales. Thanks, brother. No doubt the Llanelly Saints will be glad to know they have such practical sympathizers in this country.

We desire to call attention to the letter of Bishop E. L. Kelley in this issue of the HERALD. The Saints who have so long been praying for the time of hastening to come can now realize that that time is here, and with it the time for making great sacrifice for the work of redeeming Zion. Bro. Kelley in his letter says the time has come for the Saints to consecrate of their surplus properties, and this means that the work of redeeming Zion must shortly be begun. Let us all be alive to the demands of the times, and be ready to consecrate of our wealth, time, and strength. Are we ready to respond to the call of the Bishop?

The *Gazette-Herald*, of St. Joseph, Missouri, in its issue of July 24, gave quite a little space to telling of the work of Bro. J. M. Terry in that city, and pointing out the difference between our beliefs and those of the Utah church. The epitome of our faith is given also.

We have received complimentary tickets from George VanHouten, secretary of the Iowa State Fair, for 1901. The Fair will be held from August 23 to 31. It promises to be one of the best yet held in Iowa.

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Original Articles.

REMISSION OF SINS.

Of all the subjects that have been presented to mankind we believe this one to be the most important, for we are taught in the revealed word that sin separates man from God. The scriptures say, "The soul that sinneth shall die." As death is passed upon all men, the conclusion is that all have sinned and come short of the glory of God.

Then, a reconciliation to God, or a removal of the cause that brings about this death or spiritual separation, should interest mankind. If it is a fact that the soul that sins shall die, it is also a fact that the soul that receives a remission of sins shall live, or be made alive.

What is remission of sins, and how may we obtain it? Webster says that remission is pardon, a giving up of the punishment due a crime. Remission of sins, then, is God's giving up the punishment due us for our transgressions.

We should, too, while we investigate this subject, keep in mind the difference between remission and forgiveness of sins. While both words have a common meaning they also have a specific definition. Remission means pardon, and also a giving up of the punishment due a crime. Forgiveness means pardon, and also the overlooking of a sin. An offender is considered and treated as not guilty. In the first place he is a sinner saved; in the second place he has not sinned. In other words, his sins are not imputed to him.

It is generally admitted that the world was reconciled to God through Christ.

Christ was once offered to bear the sins of many.—Hebrews 9: 28

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—Rom. 3: 25.

Yes, reader, through the forbearance of God his Son was sacrificed on the cross that our sins might be remitted. "Without the shedding of blood there is no remission." Yes, the chastisement of our peace was upon him; that is, the punishment due us was placed upon him, and that is what remission means.

But how do we get the benefit of this remission by the shedding of blood? Is it universal, or is it conditional? We believe it to be conditional. Why? Because it is a part of the gospel. Christ said to his disciples when he sent them to all the world to preach the gospel to every creature, "he that *believeth* and is *baptized* shall be saved, but he that *believeth not* shall be damned." Therefore it is conditional, and requires obedience to the law that was ordained for that purpose, which law is the gospel law, the law of faith, the faith of which James speaks when he says, "Faith without works is dead, being alone." In other words, it is a law that requires faith to obey.

What is this law? Or rather, what part of this law that we obey through faith is it that insures remission of sins to the obedient? So far as I know, there are but two ways mentioned in the Scriptures by which sins are remitted. One is that which I have already mentioned, namely, by the shedding of blood. The other is by the authority Christ gave to his disciples when he said unto them:

As my Father hath sent me, even so send I you. Whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained.

Reader, do not become alarmed and think we are putting it too strong, for we are told,

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—John 12: 49.

My doctrine is not mine but his that sent me.—John 7: 16.

Whosesoever sins ye remit shall be remitted.—John 20: 23.

You ask, Do you mean to say that you believe that man had authority to remit sins? I do; and he now has if we have a valid commission from God as man formerly had. John the Baptist understood it that way, for he preached the baptism of repentance for the remission of sins.

The commission teaches this when we study it as recorded in the four gospels taken together. Matthew puts it this way:

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.

He says nothing of remission of sins; but Peter, who received the command, said to the people who wanted to know what to do:

Repent and be baptized every one of you for the remission of sins.

According to Mark:

Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

Luke says:

Repentance and remission of sins should be preached in his name.

He says nothing of baptism for the remission of sins; but Peter said to the people under the influence of the Spirit:

Repent and be baptized for the remission of sins.

John puts it still stronger:

Whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained.

John says nothing of baptism here. Peter understood not only that remission of sins came through baptism, but, also that it had to be done in His name; that is, by the persons authorized to act for him. He says,

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Reader, we do not believe in absolution, in a Roman Catholic way, but I do verily believe that when a sinner comes with true faith and repentance, and receives baptism at the hands of one of God's divinely called and commissioned ministers, he receives a remission of his past sins. He then is translated out of the kingdom of darkness into the kingdom of light. If he does not hear and obey the gospel at their hands, his sins are retained, for the gospel is to be preached to all the world for a witness.

Under this light we can understand why Jesus said to his disciples:

Whosesoever sins ye remit they are remitted, and whosesoever sins ye retain they are retained.

In obedience to the gospel of Jesus Christ we get the benefit of his blood which was shed for many, "for as many of you as have been baptized into Christ have put on Christ." In other words, we put on the work Christ has done for us.

Then we are ready to press on in the conflict that exists between the flesh and the Spirit. If we sin, we have an advocate with the Father. If we are faithful to acknowledge our sins, he is faithful and just to forgive us our sins. So, when we have put on Christ by obeying the gospel, we can go to God in Christ's name, and obtain a forgiveness of our sins. Christ says:

No man cometh to the Father but by me.

W. R. STANDEFER.

DO READ THIS.

Have mailed Graceland catalogues for college year 1901-2, and where the same were sent to home address of missionaries, will the family please forward and oblige.

To the missionaries: Will you aid us by presenting the claims and advantages of this church institution of learning. Having made contract with professors (the majority being members of the church,) to teach during the ensuing year, we now are desirous of obtaining students; and we know of none who are so well calculated to furnish us valuable aid in this work as our missionaries. Shall we receive your coöperation in this work of God? Blessed are those who are at-a-oneness with the Allwise.

To one and all who may wish additional information, we urge that you do not hesitate to acquaint us with your wants.

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And to all those who favor this church undertaking — God-acknowledged work—Graceland College—if you be so interested, will you cheerfully contribute help in making it a success.

The payment of the debt is all important, and God commanded; but if the Saints stop there, then is the whole work of the church a failure, and the College building would only be a monument of folly and unbelief. I do not understand that God directed the payment of the debt and intended then for the church to abandon the purpose of that for which this institution was brought into existence. Nay! The direction to lift this debt, in my understanding, is to give new life and force to the original creation of the institution; and to that end the present Board of Trustees are actively working, and we are seeking to economize, and to use to the best advantage every dollar intrusted to us.

Now dear Saints, as we have been and will be to considerable expense in preparing for the opening on September 10, will you kindly aid as you feel able. Do not hide your talent (dollar) in a napkin, but freely put it into the Master's use, and in the end it will bring you a sure return. Money will not purchase a corner lot in heaven, or a crown of immortal glory; but a true sacrifice, with love to God, made for the uplifting of a fellow creature, will prove a stepping stone that is sure and steadfast; so that the poor among men may rejoice in the Holy One of Israel, for the saying of old is as true now as when uttered:

> There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.—Eccl. 5:13.

We await the contributions of the faithful. For Graceland,

ROBT. M. ELVIN.

THE UNITED STATES IN PROPHECY.

> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and these kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Daniel 2: 44.

The prophecy of which this quotation is a part has been literally fulfilled, as to the formation represented by the image. The kingdoms which are to be broken and consumed are found to be the ten powers of Europe. They were in existence before the establishment of the United States. So this Republic was set up in their day by the God of heaven. In Book of Mormon 3: 35 we find that a man (Columbus) was inspired by the Spirit, and he crossed the waters to this land of America. Again we find in Book of Mormon 7: 1, 2, that after a while a mighty nation should be raised up, and that in this nation a marvelous work, such as Isaiah predicted, should be performed. See Isaiah chapter 29. Turn now to Doctrine and Covenants, section 98, page 261, and you find that the constitution was formed by wise men whom the Lord raised up. By reading the foregoing references it is found that the Lord, the Father of all, was the founder of this government. Some say a republic is not a kingdom. In many instances the prophets used words for an object or thing which now in our day has a new name. They also called an object of today which is put to the same use as an object of their time by the same name, although the appearance may be altogether unlike. Nahum 2: 4, for example. Thus Daniel, not knowing the words *president* and *republic* in place of *king* and *kingdoms*, although their office and formation is to the same purpose and end, used the term he did, *kingdom*. Remember, both kingdoms and republics are governments having a head. The power and office of the King of England and our President is about the same, except for the title and term of office.

The word *forever* may now be dealt with. We read in the scriptures that "what the Lord doeth, he doeth forever." There is no absolute proof, but rather to the contrary, that this word *forever* means all time and eternity. Now if the Lord established this Republic, it will last forever; that is, until its purpose be fulfilled, its work accomplished. The Lord established the law of Moses, which was to last forever. It was done away with when the purpose was fulfilled and accomplished. Thus we see many things are done by our Father which have a purpose, and when that purpose is accomplished there is an end of that promoter.

Again, many of the "forevers" of the Bible mean all time and eternity, because their purpose will occupy both stages for their fulfillment. I think the term which is used, "never be destroyed," can be put under the same analysis as the word *forever*. The United States will probably just drop out of existence, leaving its principles "freedom" and "liberty" with the kingdom which the Saints then take, as all earthly governments will cease when the kingdom of heaven is come, as a final kingdom to be situated in eternity. The expression, "it shall not be left to other people," means the kingdom or government shall not be overpowered and ruled by another nation.

Let us turn now to Isaiah 2: 2, and we find that the mountain of the Lord's house shall be established in the top of the mountains. Analysis and comparison prove this to be Zion established in the United States. As the top mountain towers over its companions, so the republic exceeds all other nations. The Book of Mormon says it should be a mighty nation. So the United States is not likely to be overpowered, and the Lord has set it up for a purpose which will occupy time in its accomplishment.

The form of government of this Republic is of the kind always intended for man. For example, the Nephites under the Judges and the Israelites from Moses until Saul was made a king over them. This king was raised up by the Lord as a temporal punishment for their disapproval of his form of rule. They were forewarned by Samuel as to the treatment a king would give unto them. But what is the purpose of this kingdom? It shall break in pieces and consume all these nations. I believe this is a spiritual breaking. Who will say that the United States has not to a certain extent broken the ignorance, slavery, baseness, and other degradations of the powers. Their people and the powers themselves are patterning after this republic. But at any rate this part of the prophecy has not been as yet fulfilled.

We find also another purpose. As the Old World was in toils of darkness, persecution and evil prevailed, and nowhere could this latter-day truth have come forth unless the Father had caused a change to take place. But instead of this he unveiled this land and set up a nation with divine principles, in which the work came forth. In the dream which Daniel interpreted the kingdom is represented by a stone. Now turn to Doctrine and Covenants, section 65:

> The gospel shall roll unto the ends of the earth as the stone which is cut out of the mountain without hands shall roll forth.

Now can you connect these two and make them one? No! because there is a comparison, and that calls for at least two to be compared. So as the principles of the United States go through the earth amongst all nations, gates are opened, ignorance dissolved, minds prepared for something greater. The gospel then follows or goes hand in hand with the stone. Thus we see the United States with its power and divine principles is a blazer of ways, an opener of the wilderness, and a preparer for the gospel.

Dear reader, this is a question on which some of us do not agree. It is food for thought. If you understand the prophecy better, let us hear from you. Seek all truth.

GEORGE E. DAVIS.

Mr. W. J. Ghent, in the August *Forum*, inquires into the historical basis of the popular conviction that there was a "golden age" for the American workman in the early days of the Republic. His conclusion is that the contemporary evidence of competent observers does not warrant any such belief.

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THINK NO EVIL.

While I read the strong, well-set words of "Earnest" in HERALD for April 24 under the caption of "Speak no Evil," I am vividly reminded that the source of evil speaking is evil thinking; and that the Saints who desire to cast from their midst this frightful habit of evil speaking and tale-bearing will do well to cut off the source. Truly "the tongue is an unruly member," kindling the fires of hell in whole communities; but we may as well undertake to compress the atmosphere of the universe into a toy balloon, and not let it burst, as to prevent a continuous influx of evil thoughts forming themselves into evil words. They must have vent, and "from the abundance of the heart the mouth speaketh."

It is always best to cut off the source of whatever is troubling us. The industrious housewife has long since learned how much easier it is to prevent the bugs breeding in her bed than to prevent them from biting when allowed to accumulate. It is easier to repair the fence and prevent the stock entering our fields than to fight them from the grain and fruit after they have entered.

Many desire to cast evil speaking from their midst, who have not discovered that the real kindling wood and in fact the entire fuel supply lies far back in the interior. There are many still tongued hounds that deal out death, terror, and destruction to more victims than any loud-mouthed dog that barks.

We have flattered ourselves hitherto, that there is no harm in a thought unexpressed; but when we face the fact that all force, all power, all life, is silent and unseen, we are led to ask, What force is more potent than thought? Who has at any time tested the quality and strength of positive thought? What is it that is not governed by thought? What is thought but "life set in motion"? Who has ever separated thought from intelligence? Was it not executive thought that caused God to speak when the worlds were framed? And is it not an evil thought that starts the slanderous tongue to wagging? Ah, it is the still tongued hounds that kill the sheep; the blab-mouthed only help to eat and shoulder the blame. When a shepherd hears a blab-mouthed dog among his flock he quickly clutches his Winchester, downs the miscreant, and saves his tender ones. And so it is when the spiritual shepherd hears a slanderous report; he can promptly shoulder his gospel gun and properly adjust matters. The still tongued hounds are hard to detect.

Evil thoughts are contagious; it often occurs that the ones who first speak them are by far more innocent than the ones who first think them. The father of a thought is he who formulates it, or originates it. If he be a person of influence and hold the thought in a positive manner, it goes from him into the world, although his tongue may be held as silent as death. It is now public property; a seed in the great, universal hotbed, springing up to influence those who vibrate in congeniality with it. Be cautious, therefore, ye elders, lest you become the fathers of thoughts you do not like to own; and be ye slow to adjudge one guilty of wicked language who is forced to live in an atmosphere pregnant with the thoughts uttered.

It is a great thing to be able to control the tongue, a greater work than controlling a city, especially if the mental atmosphere is befogged with thoughts not lawful to be uttered. Do you know why it is so great a task to control the tongue? Were you ever acquainted with children who come home from sight seeing and did not tell what they saw? When we have educated our children not to tell their experiences, and the cattle and swine to eat the weeds from the field and not injure the corn, and when we have convinced the hungry bugs that it is not the proper thing for them to bite our persons, then we shall be qualified to teach our members how to keep silent the evil thoughts entertained. Our Savior said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." This with kindred passages shows clearly that in the thought lies the real sin.

To become passive is to throw open wide the doors and windows of our souls; it is a receptive mood, a condition to attract, to receive, to be acted upon. When a sensitive person becomes passive to one who is influential and positive, the former is acted upon by the latter, receives of his thoughts, and is influenced by them. To entertain evil thoughts is to enter into affinity and become passive to Satan. We should not deny the existence of a devil but obstinately refuse to open the doors of our souls for his thoughts to flow through them. We should not deny the existence of sin and evil, but refuse to entertain them in mind and thus be influenced by them.

It is not policy to entertain evil thoughts; for "as a man thinketh in his heart so is he," or so will he become if he continue. It is not charitable, for "Charity thinketh no evil."

PHYSICAL RESULTS.

Evil thinking not only degenerates us spiritually, mentally, and morally, but the habit is responsible for much of our physical ills. As an evidence that thought affects our physical functions, it is only necessary for me to refer to your own observations. How often have you felt strong inclinations to yawn when noticing others do do? My son has a picture of a yawning person on his wall, and it is amusing to see how many who look at it begin involuntarily to open their mouths, throw back their heads, extend their arms, and take a genuine, hearty gape. How many of you readers are beginning to feel yawny while thinking of it?

Did you ever see a man or an awkward boy feed a baby and at the same time hold his own mouth still? Does the thought of luscious fruit cause your mouth to water?

Coughing is catching, especially during a tedious sermon.

How many can testify to pain having been kissed away by strong, loving parents? Surely you have not witnessed such occurrences without recognizing the power of thought in its control of bodily functions.

Evil thoughts bring forth after their own kind; as acids they poison the blood; corrosive in their nature they obstruct the channels of peaceful life and hoist the turbulent flood gates of misery in a thousand forms. Who have read the beautiful parables in the Book of Mormon and Bible of the germination of seeds sown in the heart and thoughts planted in the mind, without witnessing the danger of evil thoughts?

Have you noticed the distinctive characteristics of love and rage? Let us take, for example, two lovers of one beautiful maid. One, whose love is reciprocated, sits enjoying her sunny presence, peacefully contemplating a lovely future, his eyes sparking with hope, countenance serene, respiration deep, heart action normal, digestion perfect; in a word, a picture of health. The other, who is rejected, is nervously pacing the floor of his office, eyes glittering with rage, short, uneven, costal breath, temperature fever heat, face flushed, heart shaking him at every throb, fists clinched, teeth tightly shut; he seems to have summoned all the ire of seven preceding generations and to be holding it condensed in his own heaving breast. Curses proceed from livid lips! Terrible threats break forth like muttering thunders! If he does not seize a gun and commit a triple murder there must be a terrible reaction, his life forces must fall as far below par as his foolish rage has lifted them above. Who can see the calamity that awaits him as a sequel of evil thoughts? It may materialize in any functional or organic disease.

WAYS AND MEANS.

You are more interested in the ways and means to be employed in shutting out evil thoughts, for you have long since known that they are the "little

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foxes which destroy the vines." The shortest statement that covers the whole ground was from Him that knoweth the end and the beginning:

> Love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself.

Whosoever is that full of love cannot contain or entertain an evil thought. But a patient, persistent development of our powers of mind is necessary before we stand on that lofty elevation. Therefore let me introduce you to yourself by giving you a

BRIEF ANALYSIS OF MAN.

From a scriptural and scientific standpoint we are found to be triune beings, spirit, mind, and matter. In our dual nature, matter counts only as a house wherein spirit and what seems to be an incorporate body called conscious mind, reside. Spirit evidently takes possession of his private office, known as the "solar plexus" or "abdominal brain," located back of the stomach on either side of the spine, at twenty weeks from conception, the time of quickening, when independent heart action sets up. His work is to keep the physical machinery running and channels clear, repair damages, give timely warning of danger, read the messages or thoughts that float in ethereal space and dispatch them to Mind. Messages thus communicated are called inspiration, intuition, and instinct. The wonderful body called Conscious Mind holds "cerebrum," the superior brain, as a general office. The chief executive is Will. It is believed that Mind with its aids and machinery formulates the great drift of idle and evil thoughts without consulting Spirit. It is a fatal mistake for Mind to ignore Spirit. They should always be on speaking terms. The lesson we want to learn is that our wills have power to direct or hold in check our thoughts. "The spirit of the prophet is subject to the prophet," and the spirit of the lay man is subject to the lay man, as soon as he has developed his will power as the prophet has done. Let us set our faces zionward and accomplish this work of development. We can do it.

To farther illustrate: Put water in the boiler, build a good fire in the furnace; the steam raises, the engine begins to tremble. Something is going to happen—she must have vent. Pull the cord; oh my, how she screams! All Aboard! Ring the bell. Pull the throttle. Did you ever hear such hissing? She fills the air with a dense fog. What a mighty power to move such a train.

Kindle the fires of life in a human engine, and the result is similar. The engineer's name is Will,—that's a common name—Will Power. There are millions of will powers on earth—too many of them with no definite aim, no purpose in life; their engines are jostled and shoved over the yards, they are lost, stragglers, out of joint, buffeted, cuffed, and beaten about, cursed by their brother wills who are set and determined to reach various points on time. Poor fellows, they are not to be blamed; they have had accidents, are out of time, out of repair, off their division, but there is a place for them somewhere in the great system. Will they not appreciate it when they again fall in line? Yet who knows how many of them will lose their jobs? When a human Will wrecks and loses his job we call it death. Our object is to hold our jobs. We want to live until we establish a character; that is what we are here for, and our most efficient method is to learn to hold our thoughts and not waste them. The leaky old engine that wastes her steam can do nothing but fizz; she can not raise steam enough to run anything but herself; the fuel and time are wasted; she should be repaired or abandoned.

So, if we cannot hold our thoughts until we have power to do something more than fizz, our spirits will soon ditch our old bodies and go home to God. Learn to hold your thoughts and your tongue will hold itself. The mute can waste his thoughts as readily as the glib. To think everything in general and nothing in particular is to throw away our most potent force. Our will power should be developed and our faculties trained until we can focus the entire forces of our mind and spirit on any given subject, and then at any time hold our thoughts, stop thinking, and rest the brain, then pick up the thread just where we laid it down and again concentrate.

Whenever evil thoughts are presented to a passive individual he should be able to politely close the doors of his soul against them by becoming positive. You can acquire the ability to "keep the doors of thy mouth from her that lieth in thy bosom," but it is far better to keep the doors of thy soul from the adversary.

Learn to throw yourself into a positive, defensive, electric attitude when in bad company, or when evil thoughts press you, and into a passive, receptive, magnetic, attractive attitude when in the presence of anything good.

This lesson well learned will do away with more physical suffering than all the physics, nostrums, tonics, and so-called specifics, in the universe, and forestall more evil speaking and talebearing than all the doors, and bars, and bolts, and keys, and guards, and gags that can be applied to the tongue and mouth.

If evil reports, physical pains, accidents, disasters, contagion, and death are evils, then as Saints we should neither think nor talk of them; *i. e.*, they should neither form a topic of conversation nor a subject for meditation, for the first commandment is love; love is charity, and "charity thinketh no evil." But,

> Whatsoever things are honest, . . . just, . . . pure, . . . lovely, . . . of good report; if there be any virtue, and if there be any praise, think on these things.
>
> And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
>
> As he thinketh in his heart so is he.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

Selected Articles.

DECLINE OF THE RELIGIOUS PRESS.

Comment has been provoked about the decline in influence and in circulation of the religious press in the United States during the last decade or two—a decline that has shown itself in two ways. Such of the journals of the several Protestant sects as have not suffered a positive falling off have failed to grow in proportion to the growth of population, and several important journals that were once distinctly religious have become secular. Most of them indeed have become more secular than they once were. The change is an interesting one, but it is not a change that shows any important facts except the liberalization of religious thought and a great advance in the development of periodical literature in general. The secular journals now report and interpret more religious news than the church papers did in the time of their greatest influence. On the other hand, there is a strong and necessary tendency in the conduct of the church papers to make and to keep them organs of their particular sects. This is a necessary and useful service, but the general liberalization of thought has made it impossible for a journal that is the organ of anything, religious or secular, to exert a strong or general influence. The decline of strictly religious journalism, as far as it has declined, measures the advance of reverent secular journalism in its treatment of religious subjects.

Such decline as has taken place may easily be exaggerated, and easily misinterpreted. There has been a falling away of popular interest in ecclesiastical doctrines, but there surely was never a time in our history when the literature of good conduct was either so excellent or so widely diffused. The broad abyss between the Christian church and "the world" is being bridged, and increased strength and efficiency to both is the result. Mean-

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while the stronger religious papers emancipate themselves from sectarianism and attain a general interest, while the weaker decline into the newspapers of church organizations, reporting conventions, dedications, and the like. —*The World's Work, May, 1901.*

THE EXCAVATOR'S SPADE AND THE BIBLE.

No book has been so often attacked as the Bible. And in the Bible, it is the Old Testament particularly that has been assailed. To follow and repel all these assaults would not be possible in a brief article like this. But it may be helpful to look at some of the charges that have been made by skeptics against the biblical narrative and see how excavations in Bible lands have shown that the Bible is right and the skeptics wrong.

For example, it has been said that the whole story of the fight of the kings with each other, as told in the fourteenth chapter of Genesis, could not be true, for "there was no such communication between the far East and Palestine" as that chapter sets forth. At the time that this affirmation was made we had no means of controverting it. But now we have discovered that, long before Abraham's day, Sargon of Accad, from the far East, marched three times to Palestine, and actually left there an inscription stating this fact. So, as in so many other cases, the biblical record proves to be true and its critics to be mistaken.

Again, the story of Israel's oppression in Egypt has been denied as unhistorical. There was no such oppression, said some skeptics. Now this criticism, too, has been shown to be false. If you turn to Exodus 1:11, you read: "Therefore did they set over them [the Israelites] taskmasters, to afflict them with their burdens; and they built for Pharaoh treasure cities, Pithom and Raamses." As this did not accomplish what the Egyptians desired, we read in Exodus 5:7, 6: "Ye shall no more give the people straw to make brick, and the tale of bricks which they did make heretofore ye shall lay upon them." And later on we read that the taskmasters said to the people: "Go therefore now and work, for there shall *no straw* be given unto you, yet shall ye deliver the tale of bricks." So far the record of the word. Now in these later years, thirty-two centuries after these events, what do we find on making excavations in Egypt? At Pithom they have excavated these very "treasure cities," and have found the lower layers of bricks to be well made *with straw*. Then come layers of bricks that have *poorer straw*, which points to the time when the poor Israelites had to collect their own straw as best they could. Then come other layers of bricks that have *no straw at all*, which we may well suppose to have been made when even what straw the slaves could gather gave out. We read of sermons in stones; but here we have sermons in bricks, and they preach to us this truth, that the word of God is true, and that the history that it records is reliable. Never again will it be said that the story of the oppression of Israel in Egypt is a figment of the writer's imagination.

It used to be said that the patriarchs were ignorant men and that in all probability they could not read even. It was also at one time claimed that Moses could not have written what the Bible says he did write, because he did not know how. Now no one would any longer make such a statement. We know that long before Abram ever left Ur of the Chaldees, they knew well how to read and write and we have very many clay tablets from before his time in our own hands. Indeed, the writer himself owns a tablet from Chaldea, which, when Abram left Ur, was already 1,000 years old and is therefore to-day 5,000 years old. These results of the excavator's spade have again put to shame the assertions of many skeptical critics.

The most telling arguments made of late against the radical biblical critics have been based on the archæological finds, especially those made in the Nile and the Euphrates valleys. The use made of these discoveries by Hommel of Germany, Sayce of England and Halevy of France has done much to strengthen belief in the historical reliability that formerly, by general consent, was accorded the scriptures. From the pen of the famous Arabian traveler, Dr. Edouard Glaser, in the "Beilage" of the Munich *Allgemeine Zeitung* (No. 213), I glean the following:

One of the perplexing problems of Egyptian chronology has been the date of the opening of the era generally known as the "Middle Kingdom," which included the famous eighteenth dynasty and covered the period which runs parallel with the beginnings of the Israelitish people, especially the times of the patriarchs. As Egyptian research had all along maintained that this period antedated the events described in the chapter in Genesis referring to these times, a conflict has been supposed to exist between Egyptian and biblical chronology. The new papyrus find shows that the trouble all along has been an incorrect computation on the part of the Egyptologists with reference to this historic period. Professor Meyer has maintained that it began in 2130 B C., Brugsch in 2466, Petrie in 2778 and Unger in 3315, so that the difference between the highest and the lowest was about 1,200 years; yet not one could be brought into agreement with the biblical records. The new papyrus shows that the beginning of this period is to be placed between 1996 and 1993 B. C., and its close between 1783 and 1780, or fully 150 years later than even the low computation of Meyer puts it; and a space of less than fifty years now exists between the current biblical chronology and that of the Egyptologists, where formerly there was a difference of centuries and a reconciliation seemed impossible. The near approach of the two chronological systems has been caused entirely by the discovery of errors in Egyptian calculations and not in the biblical.

Once more we find that skeptics have affirmed that the Bible has erred in its accounts of the Hittites as a great people. As lately as in the last edition of the British Encyclopedia, Professor Cheyne has affirmed that the story of the Hittites, as given in the book of Kings, where the story of the siege of Samaria is told, "does not exhibit the writer's acquaintance with the times in a very favorable light." But all the most recent excavations now show that the Hittites were just such a people as the biblical writers depict them. They were one of the "great" peoples of that day, and from the time of Abraham down through many years they were the terror of the Egyptians, as well as of the Israelites. So, again, the biblical record seems to be far nearer the truth than were those who criticised it and affirmed that it was unreliable.

There is yet much more to be dug out of the bowels of the earth that will bear witness to ancient history, and we believe that it will all tend to confirm and not to overthrow the biblical narrative.

As Professor Sayce says in the *Homiletic Review*, when he speaks of certain recent discoveries in Egypt: "Once more, therefore, the light that has come from the monuments of the past has been fatal to the pretensions of critical skepticism. . . . It is not the discoveries of the higher criticism but the old traditions that have been confirmed by archæological research." —*A. F. Schauffler, D. D., in Northwestern Christian Advocate for July 3, 1901.*

Letter Department.

BARTLETT, Iowa, July 25.

Herald Readers:—From Riverton, where I last wrote, I came to Hamburg, where I found a little band of Saints who have had a struggle for existence, and where the Sunday school is the life of the branch. Prospects, however, are brighter for the branch, do they heed the teachings of the Spirit and word, which teacheth that we must forgive from the heart, and show forth faith in God, not to try to do things in any other spirit than the Spirit of the Christ, bearing and forbearing with each other, and not be discouraged, knowing that the work is the Lord's. Left quite an interest at Riverton, and a pressing invitation to return.

Six were baptized while at Hamburg, three of whom were from Riverton, and while they were young in years, yet such it is that if faithful will make the most efficient laborers for our God.

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At McPaul, meetings were held from Thursday till Sunday, Saturday and Sunday being a two-days' meeting, *consisting of meetings for two days*, and not a day and half, as sometimes occurs. The heat melted the ambition of some, so they were not present, as previously arranged, but God blessed the services.

Came here on Monday and arranged for tent work, a new tent having been furnished by the liberality of the Saints of this district. Found upon arrival here a meeting conducted by "Bob" Norval, under the auspices of the Christian Church, and while they had stated that the meetings would close, and that we might occupy where they were occupying, yet for some cause best known to somebody else the meetings continue, but with increasing attendance at our services, and decreasing attendance at theirs.

On Monday eve, having no service, I attended theirs and listened to a Latter Day Saint sermon, Holy Ghost and all, from Mr. Norval. At the close I asked the privilege of making an explanation. It was freely granted. I told the people that I could approve of the many truths uttered by the speaker, and expressed regret that I appeared among them a stranger among strangers under the peculiar circumstances that might make it appear to some that I was intruding, but the facts were, I did not know of the meetings they were conducting, when I cirulated notice that the tent would be located here or in the vicinity so as to begin meetings on Tuesday night and such notice had been so publicly given that I could not withdraw it, and hence would occupy without any desire to intrude on the rights of any. When I closed my brief explanation Mr. Norval arose and said: "I know these Latter Day Saints, and know that they are not an aggressive people, and will not intrude on the rights of any, and I wish the people before me would learn a lesson from this. I know a great many of their ministers," he said, "and know them to be fine men, and I know they preach the gospel, and by them I have been treated as kindly as by any people in the world. Why," says he, "This people has appeared in a false light to many. They are not Utah Mormons, and do not believe in the Adam-God theory or polygamy, as some have supposed, but oppose these doctrines. The Utah Mormons believe in these things, but the Latter Day Saints do not. No, Bro. Mintun I will not think you are intruding, for the notice of your tent meetings was published before the people here knew I was within 500 miles." And you, dear readers, will not be surprised if I say that I again and again expressed myself while he was speaking with, "Thank you, Bro. Norval, Thank you." While he appreciated it, yet some of those present did not relish it well, and I heard yesterday, that they were calling him an "old Mormon." One thing is quite peculiar, that while he does not claim to represent any church, yet he assisted in the ordaining of an elder in the "Christian Church" night before last.

At the meeting Monday night three questions were read from the question box, one whether Jews wrote on brass plates, one on the Jews writing in Egyptian, and one on Luke 13:23, asking if that did not prove the claims of Joseph Smith false. The latter he deferred. The two former were answered, "If so, I don't know it." Good was done by what Mr. Norval said.

The reunion of this district convenes August 24, near Tabor, Iowa, and the committee is now making active preparations, to have all things arranged in time, and satisfactorily. It is fondly expected that this will be the best gathering that has ever been held in southwestern Iowa. It is expected that Elders J. W. Wight and F. M. Cooper will assist, and this assures us of profitable instruction being given, and the body of Christ edified. Dear Saints of this mission, don't fail to come, even if it may appear to be a little or great sacrifice on your part, for these temporal sacrifices are more in the appearance than in reality.

Hot and dry weather still continues, but the Saints still express themselves cheerfully, with a confidence expressed by their actions that they are willing to stand still and see the salvation of God. We anticipate good results from our efforts here. Brn. H. Kemp and Charles Fry are assisting, and I am pleased to say that they are very pleasant associates, and earnest ministers.

Tent will be dedicated next Sunday at 2:30 p. m.

Yours in hopes of final victory,

J. F. MINTUN.

BOSTON, Mass., July 20.

Editors Herald: — Just upon the eve of departure for special work in a foreign field, I desire to thank the Saints for the special encouragement given in the work of the Bishopric by the general response to the appeal for means to liquidate the college indebtedness and maintain the work outlined by the last General Conference.

The increased missionary force; the heavy expense necessary to sending so many to the islands, to Australia, and to Europe, make it important that every member of the household of faith perform his or her duty in the work and manifest a valiant spirit in occupying in the extended church service even by sacrifice and patient and zealous work.

Reports of college work to the 17th inst. indicated a total list of cash and good subscriptions of $14,156.43. This is indeed moving upward in this particular work, but to reach the goal we must not stop. Neither wait to see if the work will not be accomplished without our aid. Let us rather each feel and resolve that it shall not be done without our help. Our kind Master spoke to the entire household when he said, Pay the college debt, and every member of this house of hope ought to move at once in response to the direction of him who is just and holy and our final Judge.

Let no one feel that my absence from the office for a few months will cripple the work there. Good and faithful men are in charge there and they are in easy communication with Counsellors George H. Hilliard and E. A. Blakeslee, and by just a short delay I shall have ready communication with the office on all important matters also.

It is important that the law of Christ be fulfilled in all particulars if we would reap according to his promises. The minister must not only work but he must be very diligent and sacrifice in that work. The member must be equally diligent in his duties and faithful in his sacrifices. Our work is one and its responsibilities binding and fairly imposed upon all. In this grave hour no man or woman should fail of duty. The question of tithes and offerings as set forth in the article of the Bishopric in March, 1884, and applicable to the church conditions outside of Zion and her stakes, as suggested by the revelation of 1838, has been sufficient to bring us to where it was possible to take a further move forward. This new condition has been readily outlined by the Master in the late communication to his people. No strange thing has happened, but a further order of preparation and duty has been given, and as obedient children, as courageous soldiers enlisted in the work of saving and building places of safety with our great Captain, we must cheerfully and courageously answer to every command.

Stakes have been appointed, and all the work required of the Master under the condition of occupancy under this situation of the church, must be carried out in its time and place. The Bishopric will strive to meet every condition in its time; but do not think you will help up by pushing matters before the time. A few good souls in the past eighteen years thought we were too slow, but time has proven that our work has been ample for every emergency. We did not do some things that we were urged to do, but the law was fulfilled without it, and it is plain now to see had we launched out according to some of the views expressed we would have been as a ship upon the great ocean without sails or rudder. The church must move wisely always, and it can only do this as it keeps close to the orders given by Christ who is the head.

Under the law of stake organization there is to be fulfilled the further law of special consecrations of surplus properties. Every man, woman, and child should step forward to fulfill this, then. One, two, or a few dozen will not suffice. The application is general and it will require a general compliance. Are we ready and willing to occupy in this? It may be asked, What is the church going to do? Are you going to open storehouses; set apart inheritances; have all things common, or what? My answer is, We shall fulfill the law as the Lord directs. We are not testing him, but he is testing us. The first step is to arrange with the bishops this "*first consecration;*" each to arrange with the bishop or agent in his own stake or district, or with the bishop of the church, and all under one rule and one system. This rule or system is that outlined in the revelation and directly outlined by the Bishopric and First Presidency of the Church with the counsel and advice of the Twelve and all other officers of the Church where it is practicable to get their advice and counsel. If these first officers who are made responsible fail to give

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the proper direction and counsel, then the Lord will place others in their places who will.

It occurs to me that there is perfect safety in such an order as this; responsibility of action must rest somewhere, and what place is better than upon those who will suffer if they do not move rightly.

We go to our present work confident and trustful that the Lord will look after his own. We also trust the Saints and believe they will accomplish finally their part of the work, and with this confidence we may fully trust that the blessings of the Lord will continue with all. Faithfully yours,

E. L. KELLEY.

INDEPENDENCE, Mo., July 23.

Editors Herald:—On the 18th I visited Joplin and spoke two nights in their big sixty foot tent. Brn. Keck and Erwin had been interesting the people of Joplin with a series of tent meetings. I got a peep at the place where the late Corlin-Erwin debate was held. From all sides I heard from, good to excellent reports; how ably Bro. Erwin defended the truth, and how Rev. Corlin was completely put to sea—even so much so that his brethren claimed the use of the house for a prayer meeting on the last night of the debate, while Corlin's church was under examination. Bro. Erwin urged that the debate be not interrupted; but no, the prayer meeting was of great importance, and it must go on. The Baptists ruled, and the prayer meeting declared the debate off one night sooner than articles of agreement specified. I was made happy to know that there was another victory won for the message the angel brought to Joseph the Seer. Corlin quoted from Baptist history to prove his church "from John the Baptist;" but when Bro. Erwin turned his own guns on him, then none of these Baptist histories are indorsed by the Baptist Church! I learned it was amusing to see how fast this "Mormon eater" went down before the people. One good Baptist sister was heard to score him in these words: "I believe this thing is a judgment sent upon Bro. Corlin from God." How much more of such might have been said, had not one of our sisters stepped in at the time, is hard to conjecture. It was said that Corlin had "sized up" Bro. Erwin as being of little note when considering that cyclone he met once at Blendville. But Corlin had failed in his measurement, and that young "Southern Jeff," was more than equal to every emergency; and while Corlin showed bad temper, our young Jeff was as cool and pleasant as the zephyrs of a pleasant summer morning. We are proud of his effort by reports from every quarter. I hope the brother will not fail to live humble and keep his life pure so as to be of great worth to the church, both in preaching the word and defending the church from the attack of enemies.

Saturday evening, 20th, Bro. Keck and I left for Miami, Indian Territory, where I preached the dedicatory sermon at eleven o'clock Sunday at our new church, which had been erected by our aged Bro. R. M. Peck. It is a well-built house, 20x30, and finished in good style. The cost was $621.62. Four hundred dollars of this amount was turned over to the church as tithing from Bro. Peck, and the remaining $221.62 donated to the church as freewill offering. We sang hymns 720 and 1115 in Harp, and the prayer was offered by Bro. F. C. Keck, after which he made some appropriate remarks, in which he stated that Bro. Peck, the donor of this church house, had not yet been in the church one year; but had felt the need of a house here and felt moved upon to build it and donate it to the church he had learned to love. I had freedom of thought in dedicating the chapel to the use of God's people, where they could enjoy an "open Bible and a free pulpit." The deed was presented to me, which will be recorded and sent to Bishop Kelley.

I am now delivering a few lectures in the chapel from my large pictorial chart. People seem to be interested, and no doubt good will be done. Last night my meeting was opened by a full-blooded Indian—Lamanite, if you please. I am pleased to see so many of these people becoming interested in the gospel. I have met many bright and intelligent Indians since coming here who will be an honor to the church when once truly converted to the faith.

The terrible drought is getting in its work here; but not yet so bad as in Missouri. The Seneca tribe of Indians have been meeting of nights, and participating in what they call the "Rain dance." They commence to gather around a fire in the woods or elsewhere, and beat a drum, which sounds the alarm; then when the crowd is gathered they put in an hour or two of downright dancing around the fire. When tired they amuse themselves in playing what they call the "Mogison game." When well rested the dance is repeated, and this is kept up till a late hour. Several nights have been spent in this manner, and yet the "Great Spirit" has not been prevailed upon to send the rain. This dancing for rain by these people may be just as acceptable as are some of the churches' prayers that have hitherto denied to God his right to give any further revelations to his children. Should the Christian churches pray for rain, and rain come, would not that be a revelation of rain received from God? Certainly. If a revelation of rain, why not a revelation of word? Before the Governor of Missouri sent out his proclamation to the citizens of Missouri to assemble at their places of worship on Sunday, July 21, and pray to God for rain, I had been peculiarly moved upon, and was impressed to write the Governor in regard to the practicability of asking the good people of the state to petition God to break the drought. This petition to the Governor was in behalf of our people who lived in the state. I felt sure, and do now, would the governors of the several states that are so terribly afflicted with the present drought, appoint in unison a day of fasting and solemn prayer to God for rain, that petition would be answered. I doubt the practicability and wisdom of our people gathering together and making intercessions to God for him to remove this scourge that is sent upon the people on purpose to give them an opportunity to prove to God that they are worshiping him from the heart, and not alone from the lips. Was the drought sent to humble the Saints alone, then there would be wisdom in the leading officers of stakes, districts, and missions, in calling for a day of fasting and prayer—where these Saints could humble themselves in sackcloth and ashes, and implore God to forgive their sins, and remove the afflicting drought sent upon them to that end. In our zeal we must not overreach the end that God contemplates to make in sending the drought. If we do, we will only be denied the answer to our prayers, and the Saints will become discouraged and God's purposes be mocked at. If a branch alone has its trials, let that branch call its solemn assembly and ask God to assist them in moving the difficulty. If a stake or district alone has its drought, afflictions, and trials, let the officers of that stake or district appoint a day of fasting and prayer when God can be importuned to come to their special relief. But if the trouble is more far reaching, and covers a mission comprising one, two, or three states, more or less, let the minister in general charge take into consideration the practicability of ordering a day of fasting and prayer. The wisdom of such order can be determined through revelation and wisdom of the Spirit. The minister in charge, when such a vital thing as a drought, plague, and the like, that has become general and of note, should seek to be in close touch with the heads of the church, and with sub-missionaries, presidents of stakes and districts that are embraced in his mission. This will insure confidence and unity, which thing is absolutely necessary upon all such occasions. Should the plague, drought, or difficulty cover a larger field than an ordinary mission, touching the interest of the whole church, then the First Presidency should look after the matter similarly as is noted for the missionary. To do otherwise will certainly bring this great work we love, and try to represent, into reproach, unwisely before the people.

We have now, I trust, learned wisdom in regard to some things, by what we have suffered. God is moving all along the line, and none are so blind as not to see it, only those who will not see, by reason of prejudice, pride, and popularity. These are trying times; indeed they are; but let us not faint by the way.

Ministers of the mission are doing well to excellent. This is praiseworthy, and needs noting in these hot, sweltering, droughty times. Yours yet in the faith,

I. N. WHITE.

CHILLICOTHE, Mo., July 21.

Editors Herald:—I am at this place battling for the truth, and trying to hold the gospel before the people. W. E. Haden was with me awhile, and C. P. Faul is here now. He is a good helper, as he can take charge of the singing, which is a great help. He has a good choir now, and we use our own books. Have preached twenty-five times; five have been baptized, and will baptize some more

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today. Have had more than we could seat in the tent nearly every night. I have had splendid liberty in preaching, and quite a number seem interested; but it seems very hard for them to loose themselves from fetters that bind. They have been taught the commandments of men so long that it is hard for them to see the light of the gospel. They will say, "You preach the truth, and we never heard such good preaching; but at the same time it is hard for them to see that they have been going wrong or following the teachings of men. I will close here soon and hope to return later. There are several that desire to unite with us, but circumstances will not permit it now.

The drouth is still unbroken here, and people are feeling the effect of hard times. Trees are dying, and the leaves are falling. Rain has fallen on all sides of us, but none here.

The work of the Master seems to be onward in this district. We have many calls for preaching. Will get around as fast as we can. My voice is in bad condition now. Speaking in the open air almost every night is more than my voice will stand; but I am willing to do the best I can, and I hope that I may be able to bear the strain, for there is so much to do.

July 23.—Two were baptized Sunday, one Monday, and two more were to have been this morning, but one was taken sick last night, and was not able to go to the river. Had two hundred out Sunday night, and interest was splendid, and order good. Many on the outside of the tent in carriages. I have decided to stay here some time yet, as I feel that many will accept the gospel. When I told them Sunday night that I would close for this time, many came and begged me to stay; so I promised to continue. I have written for help, as Bro. Faul was called home. I do not think I have seen such an interest since I have been preaching. Some, however, are doing what they can against us. I have been using charts, with telling effect.

My prayer is that I may keep humble and still labor on, and when crowned with success give God the glory.

Your brother in bonds,

J. W. ADAMS.

SAN ANTONIO, Texas, June 21.

Dear Herald:—As I feel in a writing mood this morning, I follow the inclination. It has been some time since I have written to your dear pages; but as the desire to do something for the cause of Christ influences me and as the only means that seems to be presented to me is to write, I cheerfully submit. Many times the thought occurs to the writer, and perhaps to others, that I ought to be a great worker; and realizing our inability to do a *great* work, we fail to do that which is required at our hands. The thought may occur to some that the Lord has not dealt justly by his creatures here below, and to some he has given many talents, while others seemingly have none; but we are not accountable for the talents which we receive, but are accountable for the way we improve our talents; and if we have but a small talent there is just as much responsibility resting upon us to improve as one who has received many talents.

My heart is in this great work, and the desire to see the work move out at San Antonio has caused me at times to become impatient and over zealous. I fully realize this morning my dependence on the Lord, and my determination is to do the work he has assigned me and leave the result with him "who doeth all things well." A little band of Saints have been meeting from Sunday to Sunday trying to keep the spark from going out; and we have been looking forward to the time when we will have a building of our own to worship in; and at times I think we get impatient at what seems to us slow progress. But I feel this morning to do my very best and to leave the result with God. As our missionary, Bro. H. O. Smith, will leave us in a few days, it makes us feel sad. He has been a great help to us by exhortations and words of encouragement, and also in soliciting means to build a church. I hope we will not be discouraged because we are left alone, but put our shoulders to the wheel and work as true soldiers ought to work.

I rejoice that the work is progressing in other parts of the Lord's vineyard. May the Lord bless his Saints everywhere, is my humble prayer in Jesus' name.

RUTH GIFFORD.

HARDINSBURG, Ind., July 23.

Editors Herald:—I received notice the first of May of my General Conference appointment, and made arrangements at once to enter the work. I was apprised by G. A. Smith, submissionary in charge of Indiana, that I would labor under M. R. Scott, Jr., in the Southern district of Indiana. My first labor was in Rush, Decatur, and Jefferson counties, in new places principally. By proper counsel we concluded best to leave those new openings until the busy work was over, and answer some calls that had been made to the district president by scattered members. Accordingly I went to Husstown in June, and held forth there over a week, with good interest. From there I went near Corydon, and sojourned with Bro. James M. Wynn, and preached at Walnut Valley schoolhouse; also in Bro. Wynn's house, and at the courthouse in Corydon. Judging from the interest manifested a good work can be accomplished if this work can be followed up.

From Corydon I went to Leavenworth, and joined Bro. P. A. Flinn, and held forth at that place for about a week. Having previously arranged for a meeting at Middlefork, Bro. Flinn and I went there the first of July and held forth a week. While there we attended the regular preaching day at Union Church, and by invitation preached morning and evening; also attended baptism services, and assisted in confirmation. Three were baptized by Bro. W. C. Marshall.

From this place I went home to look after temporal interests. Was there two days.

Bro. Flinn and I were appointed as a court of elders to adjust difficulties in the Rego branch. We have visited among the members and did what we could for the elevation of the work. Some members against whom charges have been prefered have made satisfactory restitution, and others will be cut off.

We are now having good interest; much more so than was manifested in the beginning. One has requested baptism, and we trust that others will follow. Bro. M. R. Scott, Jr., joined us Saturday. We go the 27th to a two days' meeting at Leavenworth; then Bro. Scott will go to Derby, and Bro. Flinn and I will go to Husstown, to the two days' meeting the third.

The work is in a prosperous condition throughout Southern Indiana. May the Lord bless all of the laborers in the vineyard, and help us to work faithfully and build up the kingdom. May many be gathered into the fold is the prayer of

Your humble servant,

JAMES D PORTER.

LEBECK, Mo., July 20.

Saints' Herald:—Perhaps a few lines from this locality may not be out of place, although we have nothing very flattering to write about. This part of the country looks quite desolate in consequence of the severe drouth prevailing here. With some of the Saints it will almost be counted a famine, as nearly all are poor. The wheat was a very good yield; but as not much is sown in this county it is going to be a hard matter for many to obtain bread. This is not a productive country; and for this reason it is continually hard times here. If it were a productive country the poor Saints could not obtain homes as they have, as the more well to do would have it fenced up. Sometimes elders visiting us from other parts hold this country up to ridicule and hoot at the idea of it being the will of the Lord for Saints to locate in such a country. There are exceptions to this, however; for some of us remember the last sermon preached here in Lebeck by Bro. I. N. White when he said by way of encouragement to the Saints: "Beautify your homes; be contented; be industrious; be honest in your dealings with the world." Truly we would like very much to hear his voice among us once more.

There is one thing certain, the Saints of Clinton district have a crisis to meet. Many will be obliged to leave to find employment to obtain the bare necessities of life. The question arises, Will there be any better prospects other places than here? But we hope there is a brighter day coming in the glad new time. Now, I expect up will go some hands in horror at what I am going to suggest: Our bishop's agent is G. W. Beebe; his nearest railroad station is Eldorado Springs, Missouri. Now let other districts where the drouth has effected them so severely send in names of their agents to the HERALD, and then let the Saints in the more favored districts save the clothing that they have lain aside and box it up and send to the agents. Much old clothing can be made over into children's clothing, and be made to look well. A pair of shoes that Johnny Smith in the city would not want to wear can be worn by Johnny Smith in the country, and be considered good enough to wear to Sunday school And so with different garments. I hope

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that Saints will look at these things as they are. By using care and common sense many a little boy can be fixed up quite comfortably for the winter, and no one will be made the poorer, as only those things that would not be longer used, need be given away. May the time soon come when the Saints will be in a condition to reap the benefits of coöperation. Then each member that is able-bodied can supply himself and yield an income to the church. I know there are those who will undertake to disprove this assertion. If this is not the case, the Saints will be no better off in a gathered condition than scattered. In our present condition there is a waste of productive force that could be utilized, and will be under coöperation.

Yours for a coöperative commonwealth,

F. T. BAKER.

LOST RIVER, Idaho, July 17.

Editors Herald:—Since I last wrote you I have visited many places and people, preaching as opportunity offered. Leaving Brn. D. Wight and Charles Albertson at Albion, June 18, in company with Bro. S. D. Condit I visited Conor and preached at night. Next day we drove to Elba, and the two following nights we preached in the tabernacle to fair sized audiences, and the next night occupied the schoolhouse at Conor again. June 22 we drove to Malta, and preached in Bro. Leonard Condit's hall. But having heard that the Mormon people were going to review our efforts made at Elba, we thought it best that one of us should be present. So Elder Condit went to Elba, while I continued the work at Malta, preaching twice on Sunday and assisting in the Union Sunday school. The next day I drove to Albion, picking up Bro. Condit on the way. He had been present at the meeting at Elba, when the claims of the Reorganized Church were reviewed, and was given twenty minutes in which to reply. From remarks made by a number present, we conclude that our cause did not suffer loss.

Upon our arrival at Albion we found Elders Wight and Albertson had been busily engaged in sowing the good seed, preaching every night, closing their labors on the night of the 24th. Elder D. W. Wight delivered a grand sermon on the Book of Mormon, which was listened to by a small but interested audience.

From Albion all four journeyed westward to the great Shoshone Falls of the Snake River, where we stopped for two or three hours viewing the grand sights presented from various points. We crossed the river above the falls on a ferry boat. This cost us *only* $1.50, when we would have had to pay fifty cents at points further down the river. Your readers can see at a glance how the missionaries are sometimes favored. But I am pleased to say that they are not always favored in above manner.

We continued our journey to Hagerman, passing by the Blue Lakes, a great curiosity of themselves, aside from their being located six or seven hundred feet below the level of the surrounding country, walled in on three sides by perpendicular piles of lava rock six hundred feet high. We came to the Devil's Washboard, where Bro. Wight and I each succeeded in getting a piece of the washboard, but not without getting well wetted by the rushing, foaming torrent that came pouring over it.

Reaching Hagerman the 27th, we were kindly cared for by Brn. Durfee and Sherman. Our stay of four days was much enjoyed by the writer in visiting and communing with the dear Saints. It was hard to give the parting hand to those whom we believe to be true Saints of God. We preached twice and held one Saints' meeting, administering the sacrament. May God bless them with all that is needful.

July 1 we drove to Bro. Irving Condit's ranch, and stopped over night with him. Were made welcome, and were aided financially. May God bless him! From there we drove to Bliss, where Brn. Wight and Albertson continued their journey westward by rail, while Bro. S. D. Condit and I turned our faces to the northeast, traveling through the Big Wood River and Silver Creek country, and finally arrived at Sr. A. W. Ward's ranch, in the Little Wood River Valley the 3d of July. Here we spent the glorious Fourth, also; and on the evenings of the fifth and sixth we were kindly permitted to occupy the Mormon meetinghouse at Carey, the Bishop and choir doing the singing. On Sunday, the 7th, Bro. Condit went over to Silver Creek to attend services held by the followers of Brigham. He was given a few minutes to defend our position which had been assailed. The writer held preaching services in the Ward schoolhouse and also taught the Bible class in the Baptist Sunday school. Our stay at Sr. Ward's was made pleasant by herself and children, and we were loathe to say good-bye to them; but duty called to other points, so on the 8th we pulled out for the Lost River county, and arrived there the evening of the 9th, and were made welcome at the home of Bro. H. R. Jones, four miles above Arco. Here we preached three sermons; two at Bro. Jones' and one at his son Daniel's home, resulting in the baptism of two sons of Bro. H. R. Jones, and also the wife of Daniel Jones. All of which are excellent young people. The baptism took place Sunday, July 14, and in the p. m. held confirmation meeting and administered the sacrament. In so doing we were all made to feel the blessed influence of the Holy Spirit. May the Spirit of the divine Master attend those beloved Saints at Arco.

On the evenings of the 13th and 14th we preached in the Mormon hall or meetinghouse at Lost River. Bishop King and his people kindly assisted us in the singing.

Monday, the 15th, we drove up the big Lost River to the Thousand Springs Valley, where we were made welcome by Bro. Wm. Bradshaw and family, who have been isolated from all church privileges for twenty-one years. But I am pleased to say they have been kept in the true faith by keeping in touch with church work through reading the church publications, they being subscribers to both the HERALD and *Ensign*. Bro. Bradshaw is known far and near in this the Lost River country as a "Josephite Mormon," and is respected by all who have mentioned his name to us. We preached once at his house.

The work is onward, and there is much to encourage where we have been; and we shall endeavor to revisit the part of the mission we have just gone over, and try to do more preaching than we have been able to do in the past. We start tomorrow for Blackfoot, and other points in the Snake River country, where we will labor together for a short time only, and then I will have to go into the Bear Lake country or into Wyoming to labor.

In gospel bonds,

A. J. LAYLAND.

BOSTON, Mass., July 25.

Editors Herald:—Thinking that the Saints and friends of Bro. and Sr. E. L. Kelley and Bro. and Sr. Muceus would like to know of their embarking for their foreign fields, I take this opportunity of writing.

Just a word first as to how I happened to be with them. I was with my husband and Bro. and Sr. U. W. Greene at Scott Corners, New York. They are there engaged in tent work, which has been under way now for some weeks. Bro. and Sr. Kelley stopped off one day on their way east, and the Bishop addressed the Saints and friends who were met together to hear. All seemed pleased to meet with and listen to him and expressed themselves as favorably impressed with his evening's sermon.

Wanting to visit farther east before returning to my home I accompanied Bro and Sr. Kelley to Boston, going first to New York City, only a short distance from our camp, then sailing from there to Providence. Bro. Kelley addressed the Saints in their chapel there, through it was their regular Wednesday evening prayer service.

We spent part of a day at Newport, the leading watering place of America; and on our way from Providence to Boston stopped off for a visit in old historic Plymouth. We also got a view of Silver Lake and the beautiful, pine grove where the Massachusetts district will hold its reunion this month. All were disappointed that Bro. Kelley could not be with them at the reunion, but his work called him on to England. They sailed from Boston Saturday, July 20, at one p. m., on the great ocean liner Saxonia. On the steamer we met Bro. and Sr. Muceus, but were a little too far from them to shake their hands. However, they with Bro. and Sr. Kelley seemed cheerful and courageous as they started across the mighty deep. They were much disappointed that Bro. Griffith could not sail with them.

There were four of us, Brn. R. Bullard, M. H. Bond, and Busiel, and myself who were permitted, through the influence of Bro. Busiel, to go on board one of the tugs to help the great steamer out to sea. This was an enjoyable experience, and we waved our good-byes all the way. Our tug stayed with them longest, and we sailed as far as Boston Light, where we took the pilot and left them.

As we looked at the great Saxonia and thought for a moment of the dangers always attending such a voyage, our hearts were

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stirred with emotion; but just then we noted the name of the tug on which we were sailing. It was "Confidence," and we thought: Yes, we take you out on the deep with full confidence, and trust that the Father who watches over the sea as well as the land will give to the Saxonia a safe voyage; and an earnest prayer from our hearts went up in silence for our two missionaries and their companions as we waved them our last goodbye and turned our way into Boston Harbor. I can never forget the experiences of the day, and shall ever cherish and hold dear in memory thoughts and feelings stirred within us on the occasion.

On Sunday we met with the Boston Saints; enjoyed meeting them and attending their services, which were indeed spiritual. They are alive in the work, and my prayer is for them and for all to be very faithful.

I soon return to be with my husband in the tent work. It is encouragingly going on, and much interest is manifest on the part of outside people. I will not tell you much about the summer's work, however, but will leave that for Bro. U. W. or Bro. D. A. to do.

I expect to return to Lamoni in time for my school work in September.

Ever trustful for the success and final triumph of the gospel work, I am,

Your sister,

ROXANNA E. ANDERSON.

FAYETTE CITY, July 15.

Editors Herald:—Our "children's day" is over, and we are alive to the work in Fayette City. Have not many members in our Sunday school; but we are doing what we can to teach the little ones the true gospel. The largest part of our school is composed of outsiders, as not many Saints' children here go, as the most of them are all little ones. It is very small compared to some schools; but the little ones love to be taught, and we love to teach them the truths as taught by Christ our Master.

We had "children's day" exercises last evening, and the hall was packed. All seemed to enjoy the exercises and donated freely to the offering collected. We have a children's building fund, which this collection swelled to the delight of the little ones.

The Saints are looking forward to the time for the convention and conference, which will be held here the last of August and first of September. We anticipate a good time and a large crowd of Saints, for which each and all are preparing. All will be welcomed. If we all come with the Spirit of the Master we shall not be disappointed in receiving the blessings God has in store for them that love and serve him. Let us be faithful to the covenant which we have made!

It is just four years on the fourth of this month since Bro. Shinn baptized me, and I have never regretted the step. I have received many blessings since, and have had many battles to fight also; but it only convinces me of the truthfulness of the work of latter-days. I was a Bickertonite for twenty-two years, and thought I was a Latter Day Saint; but now I know that I was only partly such, having obeyed the first principles of the gospel but not baptized by one having authority. I am glad I heard the gospel preached in its purity; and hearing, obeyed. And as I have come in I am determined by God's help to be faithful to the end. My heart was made to rejoice last conference when my daughter Lydia surprised me by being baptized while at Wheeling conference. Let the good work go on. Ever hoping for Zion's weal,

Your sister in the gospel,

ANNIE ASHTON.

MACON, Mo., July 27.

Editor Herald:—The last days of June I made a flying trip to the Far West district, going by way of Cameron and old Far West (Cheer post office) to Kingston, where the district conventions of Sunday school and Religio convened, also conference. On the 27th I visited friends and preached at Far West. My soul was made glad to see the progress the work is making there. They have regular preaching twice a month, and a Latter Day Saint Sunday school. Surely the waste places are being built up.

On the 28th I attended the conventions named above, and presided over the Religio. I was glad to see the progress and interest manifested in this line of work, and feel confident that under the directions of the new officers much good will be accomplished.

On the 18th of July Bro. Earl Corthell and the writer opened up the work in Macon, with the new district tent (Northeast Missouri district). But owing to the intense heat and dust caused by the drought our crowds have been small, but we have had good attention and excellent liberty in presenting the gospel.

Last Sunday we visited all the churches in the city and asked them to announce our meetings, giving them written announcements. At most of the churches we were received well, but at others the old spirit of persecution seems to reign. We have issued an invitation to hear the Angel's Message, and are billing the town again, hoping to arouse some interest, at least to let the honest in heart know that we are here.

Yours in gospel bonds,

WALTER W. SMITH.

ADAMSTOWN, N. S. W., June 19.

Editors Saints' Herald:—This is my first attempt to write to the HERALD to let the Saints know how we are progressing along gospel lines in sunny New South Wales. The work does not move along so speedily as I should like to see it; yet I know by the witness of the Holy Spirit that this work is of God and not of man. It shall roll on until it fills the whole earth.

I realize that the touchstone to the grand secret of success is humility, with the eye single to the honor and glory of God; and the promise to us is that we shall be full of spiritual light. I am filled with gratitude to God when I read of the spiritual condition of the Saints in other parts of God's vineyard. How you are enjoying the spiritual and the temporal gifts and blessings of this marvelous work of the Almighty! The same has been our experience here. We have cottage prayer and testimony meetings every week in our homes by turns, and we receive a blessing every night we meet. I can assure you it is good to serve the Lord and be a Saint in latter days.

I am pleased to say our branch is on the advance. I am also pleased to see by conference minutes appointments that our much esteemed Bro. G. R. Wells is returning to Australia; also that Bro. Alexander H. Smith, the Patriarch, is coming to visit Australia. I am sure a hearty welcome awaits them both on their arrival here.

The branch at Wallsend is going to erect a new church about September.

Our anniversary "children's day" passed off very well. Children recited well, and singing was very nice. The event was postponed a fortnight on account of the death of a daughter of Bro. Jones, of Charleston. She was burned to death; aged five years. Little Topsy is now in the paradise of God. A very large cortege followed the remains to Duelley cemetery.

Elder W. J. Haworth has again left on a mission to Lismore; will probably return by December conference. May his efforts be crowned with many sheaves for the Master.

I have just returned from a fortnight visit among the Saints in Victoria,—Hastings branch. While there I was called to the office of an elder by Bro. Baxter.

Your brother in Christ,

JOSEPH THOMPSON.

REDMOON, O. T., July 23.

Editors Herald:—Western Oklahoma has been blessed with fine rains of late, and the corn crop is almost made. We had about four inches of rain last Friday.

The gospel work is onward, and many calls for preaching on every hand. Many are believing the message we present, and comments are numerous, both favorable and unfavorable; and while I have no baptisms to report as yet, we have made many grand and good friends to our cause. Some of the people are talking of mobbing us, and are trying to shut us out of the schoolhouse.

Oklahoma this year seems no less than a battlefield. We now have three prospective debates, and one debate between Bro. D. S. Crawley and D. B. Ray of the Baptist persuasion took place at Seiling, Oklahoma. Saints say it was a victory for our cause.

Some of the missionaries are out and preaching in earnest, making new openings; and I bid them godspeed. I am with you, brethren, and the conflict is on in earnest.

We hope for a goodly attendance at our reunion at Dover, August 16 to 25. Come prepared to enjoy the meetings. The coöperative boarding tent will be in operation again, and board will be very cheap.

In my experience in the ministry I never have enjoyed such liberty, for which I truly thank our Father in heaven.

Our little colony of Saints here are getting along finely, and they like the country.

In the faith, and happy in the Master's work, Your brother,

HUBERT CASE.

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GREENWOOD, New York, July 27.

Editors Herald:—Inclosed find my last speech in "Copeland-Sheldon debate." It will show about what we have had to meet. I do not believe Clark Braden can give Copeland pointers on using coarse or abusive language. I believe he leads. The people are discussing the debate, and most outsiders and some of the church members say "we are ahead;" while all, with one or two exceptions, concede we have held our own. My opponent did not refer to his misrepresentations after I exposed them.

Am feeling well, and ready for what may turn up; and there is some hard fighting ahead in the surrounding country I believe. Sectarian ministers act as though they think "their craft is in danger."

Yours in the one hope,

T. J. SHELDON.

RECAPITULATION.

The question that has been before the congregation is this: Is the Reorganized Church of Jesus Christ of Latter Day Saints the true church of Jesus Christ, in doctrine and organization, according to the teachings of the Bible? Our opponent has not confined himself to the question, but has persistently attacked the character of Joseph Smith at a time when we were not at liberty to defend him. Joseph Smith has nothing to do with this question, and we ought not to have been called upon to defend him, as we had enough to do with the proposition we were under agreement to discuss. I read historical statements showing apostasy and scriptural statements showing apostasy, supporting statements by Matthew 21:43 and Daniel 2:44, which shows a restoration was to be expected in the latter days. Attention was called to the doctrine and organization of the church in times past, showing the organization of the church in the time of the Israelites as follows: First Presidency (Exodus 17:11, 12), the Twelve (Joshua 4:4, 5), High Priests (Leviticus 21:10), Seventies (Numbers 11:16, 17), Elders (Deuteronomy 32:7), Priests (Exodus 29:8, 9), Teachers (Psalms 119:99, Proverbs 5:13), Pastors or Deacons (2 Chronicles 35:14, 15). The same organization obtained in the church of Christ in the time of the apostles, as the following scriptures indicate: First Presidency (Matthew 17:1-4, 26:36-38, 16: 18, 19, Galatians 2:9), the Twelve (Matthew 10:1-4), High Priests (Hebrews 5:5), Seventies (Luke 10:1, 2), Elders (Acts 14:23, Titus 1:5), Priests (Luke 1:5, John 1:6-8, Acts 6:7), Teachers (Acts 13:1, 1 Corinthians 12:28), Deacons (Philippians 1:1, 1 Timothy 3:8-10). Also that there were bishops in the church of Christ, and evangelists, as the following texts declare: Bishops (Philippians 1:1, 1 Timothy 3:1-4), Evangelists (Acts 21:8, Ephesians 4:11, 2 Timothy 4:5). Also prophets were in the church, as follows: Prophets (Ephesians 4:11, Acts 13:1, 1 Corinthians 12:28). There were patriarchs in the time of the Israelitish church; and history shows there were patriarchs in Christ's church. The organization of the church as it existed in Israelitish and Apostolic times may be stated as follows: The First Presidency, the Patriarchate, the Twelve, High Priests, Seventies, Evangelists, Elders, Bishops, Priests, Teachers, Deacons.

My opponent ridiculed the thought of high priests being in the church, which I sustained by Hebrews 5:5; also by St. Theodoret, "That Ignatius received the gift of the 'high priesthood' from the hand of the great Peter." Also produced Zechariah 3:7, 8, to show that there would be a quorum of high priests in the church. To this my opponent has not replied.

The contention was raised that the Aaronic priesthood was done away with; but the contention was overthrown by the following texts: Exodus 40:13-15; Numbers 18:6-8; Mark 1:4; the latter text showing that Christ acknowledged the ministrations of John, who was an "Aaronic priest." Also the following from St. Jerome: "What Aaron and his sons were among the Jews, the Bishop and his presbyters were among the Christians." It was also shown that the offices in the church were perpetual, and supported by Ephesians 4:11.

My opponent asked whether there were twelve apostles besides the three in the "First Presidency." After showing that there were twenty-one who held the "apostolic office" besides Christ, my opponent kept quiet on that point.

The Reorganized Church agrees perfectly with the organization of the apostolic church, and my opponent has failed to show one point of disagreement. He sought to overthrow these positions by ridicule, and also by attacking the character of Joseph Smith. He tried to prove all this untrue by saying that Joseph Smith stole his wife.

The Book of Mormon was attacked. We came to its rescue by quoting and expounding the following scriptures: Revelation 14:6, 7, Zechariah 2:1-4, Isaiah 32:13-15, Psalms 85:10-12, Psalms 119:142, Hosea 8:11-12, Hosea 11:7-10, Isaiah 18:1-3, Ezekiel 37:15-22, Jeremiah 31:6-12. All that my opponent said was that Jesus Christ was the unlearned man of Isaiah 29th chapter; that he opened the book as found in Revelation 5:5. We showed this reasoning to be wrong; for the ears of the deaf were to hear the words of the book, and we asked our opponent to read to us out of the book, but he did not. We showed that according to Isaiah 29 and Psalms 85 the book was to come forth before Palestine was restored to its fruitfulness, which occurred in 1840 to 1860, and that the book was to teach doctrine. We read from the Book of Mormon, pages 444, 493, 533, 541, 458 (small edition), showing the book teaches faith, repentance, baptism (immersion), the laying on of hands, resurrection, and judgment—defying our opponent to point out one word out of harmony with the Bible. He called the Book of Mormon a blasphemous fraud; and when asked to show from where the blasphemy came he said: "No, I would pollute my lips by doing so." Yet at the same time he would use language which we think is unbecoming a gentlemen, and unfit to be used in the presence of ladies.

He tried to show that the priesthood was democratic in its character, which we disproved by several texts, among them being Numbers 16:28-33, showing that democratic ideas of priesthood was wrong, and that some who held that idea went to hell because of their transgression.

Our opponent ridiculed the idea of others beside Jesus and Melchisedec holding the high priesthood and failed to answer the question as to "What priesthood did Moses hold;" and completely ignored the statement by Theordoret to the effect that he, Ignatius, "received the gift of the high priesthood from the hand of the great Peter."

The doctrine of the early church was outlined and supported by passages of scripture as follows: Faith (Hebrews 11:6, Mark. 1:15, 16), Repentance (Mark 6:12, Matthew 4:17), Baptism (Mark 16:15, 16, Peter 3:21, Acts 2:38, 39, Acts 22:12-16, Titus 3:5), the Laying on of Hands (Acts 8:14-19, Acts 19:1-7, Deuteronomy 34:9), Resurrection of the Dead (1 Thessalonians 4:14-18, Revelation 20:4-6), Eternal Judgment (Revelation 20:12, 13, Revelation 22:12, Matthew 16:27, Romans 2:5, 6, 2 Corinthians 5:10). Many other passages were used in proof of these principles, and Hebrews 6:1, 2 was used to show that all these principles were part of the doctrine of Christ. 2 John 9 was quoted to show how necessary these principles are, and my opponent, instead of trying to answer, attempted to blacken the character of Joseph Smith and those associated with him in his work. Our opponent tried to show that some had been saved without obedience to these principles; but we quoted the words of Christ: "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John 3:5. We said that we believe that Jesus Christ could not and would not go contrary to his own law, to save anyone; that if any are saved it must be in harmony with "God's law."

All this was met by the statement that Joseph stole horses and sheep, dug for money, had a peepstone; was a lazy, drinking, covetous man. That he was a polygamist, etc. We read statements of Brigham Young, Cannon, and others showing Joseph was not a polygamist; also court decisions on this point. But our opponent ignored all these. We have met him on every point in all these slanders, as time allowed, and driven him from one story to another, until he has convinced this congregation that he is utterly incompetent to discuss this question from a scriptural standpoint. He has been guilty of the following contradictions and misrepresentations, to which we now call your respectful attention: He misrepresented me by saying that I called all other churches apostates, when I only read the writings of the founders of other churches. He misrepresented facts as follows: That only one having the blood of Joseph Smith in his veins can preside over the church, when the book teaches that under emergency three high priest may be chosen to preside (D. C. 104:11.) That the Saints here have lost interest in this church, and can only use it when someone holding the Melchisedec priesthood comes along. That Joseph Smith made money out of the Book of Mormon. That Joseph Smith was responsible for the Kirtland Bank failure. That Joseph stole a sheep. That he was a polygamist. That

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Joseph Smith taught Martin Harris he would go to hell if he did not give his money to Joseph. Thirty-five lines of printing occur between the mention of "eternal judgment" and that Harris was to give his money. Doctrine and Covenants, page 175; Doctrine and Covenants, pages 47 and 48, section 18. That William Smith did not have power to ordain elders. That he did not advocate young Joseph's claims. That the Saints teach it is right to lie against other organizations. That the Book of Mormon is a history of the ten lost tribes. That Joseph Smith told Harris it was death to see the plates. That the "Mormon" Church is built on the Book of Mormon. That Joseph Smith claimed that the covenant was broken one hundred years after Christ's ascension. That we claim that the Indians are descended from Ephraim (Book of Mormon 231). That Catholics, Episcopalians, and Methodists all agree upon the gospel. That Joseph and Hyrum organized the "Danite Band" That we say if people do not follow us they will go to hell. That we claim Joseph had power to pardon and condemn. That Joseph Smith resisted state authorities.

Copeland contradicts himself: That the Mormon church is built upon the Book of Mormon; that it is built upon Joseph Smith. That Christ did away with the priesthood; and that all Americans are "kings and priests unto God." That Jesus Christ fulfilled all prophecy; and last night he said that Joseph Smith fulfilled 2 Peter 2: 1. That Joseph Smith dug for money, and at the same time he was a lazy boy. That Wm. Smith originated polygamy; and that Joseph Smith originated it.

Copeland contradicts the Bible: That a man must have Jewish blood in him to be an Aaronic priest (Gal. 3: 29.) That sins can be remitted without baptism. That the Laying on of Hands is unnecessary, and that I could not prove it by the Bible, and I gave four passages of scripture proving it. He denied the second coming of Christ to reign in person on the earth, which is taught in Hebrews 9:28, Jude 14, Acts 1: 10, and many other places. That nobody but Christ held the keys, and the Bible says Christ gave them to Peter (Matt. 16: 18, 19). That Christ fulfilled all prophecy; and yet two prophets are to come in the latter days (Revelations 11).

He has misrepresented my statements once. Misrepresented facts twenty times; contradicted himself five times; contradicted the Bible six times; making in all thirty-two misrepresentations and contradictions.

Now we are told that the Book of Mormon is the rankest blasphemy; that we will be damned if we believe in it. We turn to the Bible and find that it teaches certain principles; that if men obey them they will be saved. We are told by these popular churches that when Jesus taught these principles in Palestine it was inspiration. But when I turn to the Book of Mormon and find that the same principles were taught to the people who lived here in ancient times, I am told that I cannot be saved through these principles, because they are contained in the Book of Mormon. Now the Devil testified that Jesus was the Son of God; did that make it untrue because the Devil testified to it? When the angels testified of Jesus, it was no more true than when the Devil testified it. The fact remains that Jesus is the Son of God, no matter who has, or has not testified to it. If we understand the position rightly our opponent has yet to learn an important truth, and it is that

> Truth is truth, wherever found,
> On Christian or on heathen ground.

No matter where the truth is found, or who teaches it, it must stand upon its merits alone. Your scientists tell you that people inhabited this continent thousands of years ago; that the cliff dwellers and mound builders were ancient races. I asked the question, Did God leave himself without a witness among the people for all those years? Or did, he like the loving Father he is, teach them the gospel "which is the power of God unto salvation to every one that believeth?" The Bible affirms that "God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is accepted with him." The Book of Mormon comes forth and says that God spoke to the people who lived here, that he established his gospel among them; that men believed and obeyed it; and we believe that they were saved as a consequence. Our opponent says no, "that unless we learn those principles out of the Bible we are lost." We accept the Bible and believe in it as much as anyone: and if faith and repentance will save anyone in any church, it will save them in our church. If it takes baptism also, and the laying on of hands, we are on the right side of the question, for we believe that also. If I have faith in Christ and repent of my sins, and live a consistent life, I think I shall stand as good a chance as any other man; and if believing in the Book of Mormon, and the gospel as I find it contained therein will damn me, I am afraid I will be damned. I believe the principles Jesus taught will save mankind, no matter in what land they are taught, or in what book you read of them. The power is in those principles, not in the book containing them. And why it is, that these principles are the height of inspiration when taught in the Bible, and the rankest blasphemy when taught in the Book of Mormon and latter-day revelations, we are not informed. And why I will be damned for believing these same principles when I find them in another book, besides the Bible, I cannot understand. It challenges the power of my comprehension to do so.

CLEVELAND, Ohio, July 26.

Editors Herald:—Not seeing anything from the Forest City of Lake Erie for awhile, I thought a line or two would interest old time laborers of this place, and stir up others. The Saints of Cleveland have been fortunate; so much so that the hall was abandoned and services began in a new tent. We first opened up on the world-famed Euclid Avenue; and after a sojourn of two weeks there the fact was again proven that the rich do not want the gospel of the lowly Nazarene.

Bright and early, as the sun was shedding forth her rays, betokening that the heat was not to be withheld, Brn. Parsons, Allen, and I arose at four a. m. and had the tent and all equipments ready for the mover, who failed to appear, but was found after due search. The tent was moved to another locality among the working classes; but, alas, they seem to have been all branded with that searing iron so deep that it will necessitate the prison house and the penalty attached to efface. This life will not do it.

Another trial, and then methinks the city will have had her share.

We could have more support from the Saints; but God and them for that. Bro. Parsons truly has the patience required for a tent manipulator, ably assisted by Bro. Allen.

The query has arrived from another point, Where did you get the tent? Did Carnegie or Rockefeller donate? No, but one with *nerve* started the movement. We tried for three years in a half-hearted way to realize enough for a tent and failed. But we have one now; and in order to keep it in the Kirtland district we will have to wake up and come to the next district conference in Kirtland, October 5 and 6, prepared to purchase the tent with all its attachments. Now awake, ye Saints of God, awake! Any who have means that they cannot keep that long, let them send to the Bishop's agent, who will use same to the purchasing of tent. During the last two and a half years the Saints in this district have done nobly; and to all that I cannot visit I extend my sincere thanks. To you I owe the thanks for ably supporting me and enabling me to discharge the duty imposed upon me; and now that the treasury is nearly depleted and the elders' families yet to have supplies, let us all take a long and steady pull, and all pull together, and make a greater sacrifice for Zion's weal, so that when the edict goes forth, Gather my Saints together who have made a covenant with sacrifice, we may be among that happy number and go in and find pasture to our soul's welfare. Who will be the first of forty in our district to contribute five dollars towards purchasing the tent. Send me your name.

Your brother and servant of the Bishop,

EBEN MILLER.

Box 28.

Selected Poetry.

THIS SUN-KISSED EARTH.

It is sweet to live on this sun-kissed earth;
Even the heart's deep sigh has its note of mirth
If we pause but to gaze on earth's grand scene
All sad tears will vanish and life's one sweet dream.

It is rest for the tired heart out in the night
Watching the silvery moon, so silent and bright
To earth's sweet, silent sympathy the weary heart yields
Until softly o'er your aching breast a sweet calm gently steals.

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It is sweet to linger in solitude
In some grass grown nook untrod,
And gaze on the silent nodding flowers,
Emblems of purity, love and God.

There is a soothing balm to the care worn heart
In each note of the songster wild.
Memory flings back the veil from our tear-dimmed eyes,
And again in our dreams we're a child.

If we gather the scattered sunbeams
That peep here and there through life's gloom
They will brighten our way through life's winding path,
Even down to the deep, dark tomb.

It will kiss the tears of mother earth,
As she clasps your still, cold form.
And will play round your grave while you sweetly sleep,
Secure from life's cold storm.

There is a sweet, sweet peace steals o'er our breasts,
As we gaze on the blue sky above,
For each bright twinkling star, though silent as death,
Softly whispers "God is love."

—*Emma Perry Curtis.*

Mothers' Home Column.

EDITED BY FRANCES.

"Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

"Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows 'God will keep.'"

THE INDEPENDENCE DAUGHTERS OF ZION.

ABBIE A HORTON

Read at Mite Social of Daughters of Zion, at Independence, Missouri, July 11, 1901.

This society with its laws, its monthly readings, programs, and work of officers and committees, was organized on the 30th April, 1893, Mrs. J. A. Robinson having been elected president, succeeded by Mrs. B. C. Smith, with Mrs. A. A. Horton as secretary, who with the exception of a very short interim, has occupied the position ever since above date.

As we have met together with our friends this evening, we take occasion to appeal to you, as members of "the flock" here, to co-operate with us that we may more satisfactorily accomplish the work we have set out to do; namely, to increase love for home, to promote social purity, to teach the great responsibility of motherhood, and to assist in all good work.

We need to cultivate unity of purpose, for there is no hope for us without it.

There are some, perhaps, who look with exceeding apprehension upon our efforts which we think may be misunderstood, and we believe one of the remedies available is to effect a widespread circulation of such literature as may not only set forth our work but also be instructive to all. In the meanwhile, we will labor on and pray that the sunshine of hope, faith, and love may chase away fear from every doubting mind among us.

In looking abroad we see much that is interesting, and inspiring in an educational way, and much that denotes with what rapid strides knowledge is increasing all around us; for instance: At Detroit only a day or two ago fourteen thousand people were assembled in the interests of the National Educational Association with its Indian department. They have met as delegates to discuss great and important questions relating to the diffusion of knowledge, such as the recent growth of public high schools, education in both rural and urban districts, importance of nature study and especially agriculture, necessity of pure literature and literature-loving teachers, and of proper story-telling and oral reading in the home.

Another effort now being put forth by the educators worthy of our consideration is what is called "the summer school." This kind of institution is for the benefit of the children under school age. The little toddlers on first entering this junior manual training school or kindergarten show their surprise, it is said, in various ways.

Some of them take it very seriously, in a tearful manner, while others, sucking their tiny fingers, are apt to stare with wide-open eyes at visitors as well as at instructors and their assistants. Here the little boys may learn something about carpentry and the girls to sew and sweep and do other simple useful things, and all can join the nature study class, and also learn somewhat of physical culture.

The summer school in Kansas City to which we refer was opened last Monday morning with an enrollment of over three hundred little children. Just to think of it! What a noble work begun! Here is an object lesson for you young daughters of the center stake, you who have considerable time at your disposal, who might do well perhaps to think about a similar work right here where exists such a fine opportunity to make better the condition of our little folks in the center of Zion.

We hear the query, "Is the work of the Daughters of Zion a purely educational one?" We answer, Yes, and more than that; and for the benefit of those unacquainted with us, we will give an outline of our work by reading a few lines. . . . While reading these articles of our constitution and by-laws, there appear to our minds the very unfavorable environments that surround the youth of this enlightened yet wicked age. We view the scenes of vice and crime and the ruined lives of the despairing, misguided ones as pictured forth in the daily records of our larger cities.

We begin to be conscious of great responsibilities resting upon us, more fully realizing the impending dangers that result from an ill-spent life; but though appalled at the sight, some are comforted with the thought that these dark scenes are far away from *our* quiet homes; they lie in the great world,—afar off. But alas! as we draw aside the curtain from where are enfolded our own loved ones, we find that the temptations of the world with all their subtle allurements have begun to taint the pure lives of our own tenderly nurtured children in the home and school, and we begin to see *why* this time-worn subject of child-training, this crying need of purity in the home circle, and this scoffed-at social question are everywhere talked about and are discussed, especially in all the mothers' meetings.

Our local has realized that these are important problems to solve, and they have elicited, during the last year especially, deep thought and most earnest endeavor. If it be true, as one mother gave us to understand a day or two ago, that our work is all comprised in a few worn-out *theories*, we invite you, in behalf of this noble work, to come and make *more practical* the work of the Daughters of Zion; you young mothers with little children, you maturer mothers who have borne most heavy burdens, come and assist us by bringing still greater honor to the cause of truth.

As a society we feel that *every member* of *the church* should be interested in our work.

Should there exist with us an internal ambition solely for its own interest and welfare, we concede that it could never find safety only in a close relationship to the church.

The disturbing elements of the world must surround us *all*, and we are sure that there is no hope for spiritual advancement and temporal prosperity disassociated from the obligations that bind us together as children of one common Father, members of the heavenly household.

FAITH.

Read at Mite Social of Daughters of Zion, at Independence, Missouri, July 11, 1901, by Sr. S. H. Dake.

O, precious Faith, thou greatest friend, to thee I'd closer cling,
My wayward steps in nearer paths to Him I'd gladly bring:
If thou wouldst gently guide me thy promptings to obey,
And help me to resist the power that'd turn my heart away.

When clouds o'erhang our thorny paths, thou'rt ever there to help,
And when unwelcome death doth come, its fair reward to reap,
'Tis thou, O Faith, who brings sweet peace, if we accept thy gift,
'Tis thou and only thou who can our burdens from us lift.

In darkest hours I've clung to thee, and found thee ever true,
And sweet relief has always come when close I've held to you;
And when my pleadings are not heard, though sad it seems to me,
I've always found it for the best, if I but cling to thee.

When Joseph on his bended knee inquired which way was right,
Thou wast his guide, his hope, his shield; by thee he saw the light;
'Twas then the blind began to see, the midnight hour had flown,
True saints arose to sing God's praise, as day began to dawn.

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Though grief untold it brought to him, yet thou wast ever dear,
And when his life was sought for, in thee he knew no fear;
And when a cruel, lawless mob, went forth to take his life,
To thee he clung until he died, a hero in the strife.

And many hearts rejoice today because they know the truth
Which was found in Hill Cumorah by Joseph in his youth,
That precious book which cost the blood of martyrs bold and brave.
O give us faith that we, like them, may fill a hero's grave.

Then might we with that blessed faith be firm to bear the cross,
Unfaltering soldiers for the truth, if we're brave there'll be no loss.
The Father's there to help us if we but do our part,
Pressing onward to the battle with a true and steady heart.

Our Father is the same today as in the days of yore,
If we but have unfailing faith his blessings to implore;
And let Truth be our armor, as the prophets did of old,
Then by our godly walk through life bring many to the fold.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

QUESTIONS AND ANSWERS

1. When local Sunday schools are organized with a Latter Day Saint of good repute as superintendent, does that make them necessarily members of the association?

Ans.—It does not.

2. How may local schools become members of the Association?

Ans.—By adopting by vote the "Constitution and By- Laws" provided by the General Sunday School Association, and reporting the action to the district association secretary, if in a district; otherwise, to the secretary of the General Association.

District Sunday school associations may unite with the General Sunday School Association in the same way; *i. e.*, by adopting the "Constitution and By-Laws" and reporting said action to the General Secretary.

3. How often does the district treasurer levy the "per capita tax"?

Ans.—There is nothing in the constitution giving him authority to levy a "per capita tax" or any other kind of tax, or to make any assessment. The last paragraph of section 4 of article 4 of the "Constitution for District Associations" reads as follows: "Upon receipt of notice from the General Treasurer of a need of funds, or when funds are needed for district expenses, he shall, by the advice and consent of the district officers, notify the schools of his district accordingly." There is in this paragraph no authority for anything but a notice that funds are needed and a request for the same. Then it remains with the schools to respond as they may be able, they to be their own judges as to their ability. The section authorizing a "pro rata" assessment was amended in April, 1900, and the section given above inserted instead. The contributions are now purely voluntary as they should be.

WORD FROM THE SOUTH SEA ISLANDS.

[The following from the work in the Society Islands by Sr. J. W. Peterson will be read with considerable interest by all interested in the general welfare of the work. We may at times fancy we have to contend against many odds; but read this article, then reflect, then take hold anew.—ED]

Thinking it might be interesting to the Sunday school workers in general to hear from these far off islands, we write something of what we are doing in the work here.

We did not labor to any extent last year. One reason was we could not speak the language, another was we desired to see the working of the schools and learn their ways and needs. We could not tell much of their regular work by what we saw at the convention last April, for they had on their Sunday dress. We preferred to see them in their working clothes at home. We saw that there must be a change in the method of studying and reciting the lessons. We observed that each person committed to memory but a part of the lesson, managing thus: Some one in class number one would learn answer number one; and some one in class number two would learn answer number two, and so on throughout the lesson. If there were five classes in the school, class number one would learn answers number one, six, eleven, and so on. And the most of the learning was done by the few bright ones. Further we found that in the review of the month the one who held up his hand to answer was the same one who had previously answered the same question in class. In visiting the classes we would find the teacher counting the questions to see how many turns the class would get, telling one or more to learn the answers corresponding to their class number. In class time while those who had been appointed to learn the answers were reciting, the others could amuse themselves as best they could or as they pleased. Most of the learning was done after coming to the church, many of them reading their answers from the book. Thus the work of the school was practically a failure and the expense of the books almost thrown away. At least it was largely lost as far as the Sunday schools were concerned.

Before leaving Papeete in April we had decided to try the marking system as nearly like it is used in America as we could. In organization the schools are about the same as at home, except that they have but a few officers as many are not needed. The order of exercises is about the same as outlined in the *Quarterly*, hence no changes in this line became necessary. The secretary's report made all present as in classes. Now they report the number in each class, as also of officers and teachers and visitors present.

For the class work we adopted the following plan: After the regular opening exercises and responsive reading, all books are closed except those in the hands of the teachers. This does away with the reading and studying in time of church and Sunday school, requiring that such work be done at another time. All that have committed the golden text to memory stand and repeat it in concert. This is to encourage them to learn it. The teachers then proceed with the lesson in the classes much as at home. They have twenty minutes for class work at the close of which the superintendent reviews the school, being very careful not to ask the question of the same number of the class, and varying the order so that no class can know what question it is to answer or when its turn will come. They then complained that *they* must commit many answers to memory while the president had nothing of that kind to do. To make all study alike we have the president close his book when done reading the questions, and ask some questions upon the lesson from memory, thus teaching him to commit the lesson to memory too. It is a short review, occupying only about ten minutes, and all like it better because the questions are original, and can be answered in the scholar's own words. At the close of the review all knowing the memory verse stand and recite it. Those remaining in their seats and who do not know the memory verse usually feel ashamed, and the next time try to do as well as the others, often trying to outdo some one. The report of the day and the usual closing exercises conclude the session.

We have suggested and given but one lesson in a month, that being as much as they can learn in that length of time. In traveling among the islands we find some who have since April finished three lessons in the old book and on the ninth in the new. We knew they could not have done their work thoroughly, so we reviewed each school on some lesson and started them again on lesson one. All schools so far as we know have finished last year's book and started on the new.

We have abandoned the monthly review, as there is a review each session. But at the conventions we teach the plan of the quarterly review, which would be three lessons here. They like the plan, and think it will stamp the lessons so deeply upon their memories that they will never forget them; but, of course, like us, they cannot retain it all, even though they would wish to.

THE MARKING SYSTEM

to which we referred is this: The last Sunday of the month the teacher is to write the date, number of lesson, number of class, her name with the names of all in the class who have memorized the answers to the amount of half thereof, giving the number of answers committed. These are taken to the convention, where the totals for all the classes for all the months are taken. The name of the school having the highest number and also the class having the highest total are placed

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first on the blackboard, with other schools and classes in their order of merit. The school highest gets a banner which it holds for the year or till it is shown that some other school has won it at a later convention. All schools are making an extra effort for the highest number and consequent first place on the board and the banner. We know from experience that we all want something to cheer us on and reward us for our work. I fear we would not attempt to keep the gospel law if there were no reward promised. God cheers us on in our work by giving us blessings each day. Is there an act in life that we are not rewarded for at some time? Why not encourage those in the Sabbath school by rewarding them? We are going to try the above plan and are now making the banner for the purpose. It will be made of black and red velvet, and will have painted on it in gilt a star and the words "Haapii Raa Tabati" (Sunday School).

As we have not been able to reach all the islands at or near the same time, it will be impossible to make it just and count the full year this first time. We will count for only the three months that all have used it. This makes us considerable work, but that is what we are here for and not for pleasure.

To illustrate how they desire to be first we will relate one instance that took place while we were in one branch. Class number one was composed mostly of elders, as that class usually is. They asked if they were to be put below the classes of women and children if they did not get the most questions committed. On being informed they would they said that it would not do for them to fall below. It would not be a good example for them to set in their office and calling. They said, "We will be first." Competition works well here.

CONVENTION NOTICES.

Eastern Colorado will convene at Colorado Springs, Colorado, August 23, at ten a. m. Secretaries of schools, please see that your reports are made out correctly and sent as early as possible to the undersigned. Let us make an effort to attend and make the convention a success.

MRS. L. FISHBURN, Sec.
1228 Cook St., DENVER, Colo., July 22.

Little Sioux will convene at Moorhead, Iowa, August 23, at 2:30 p. m. Let us pray that we may have a profitable time before the Lord. Nellie E. Ballantyne, superintendent, Annie Stuart, secretary.

NOTICES.

All Sunday school and Religio workers, and all who are interested in that work, will please bring *Quarterlies*, August *Autumn Leaves*, and Winnowed Song Books to the Northern California reunion at Oakland, August 30. Subjects for special consideration: Duties of local officers of the Religio.

C. C. JOEHNK,
Chairman of committee.
2418 M. street, SACRAMENTO, California.

A contributor to the August *Forum* charges the farm-burning policy of the British Government with being largely accountable for the tenacity of the Boer resistance. He examines the official return of farm-burnings in the light of the articles of the Hague Convention.

Conference Minutes.

LONDON.

Convened with Arthur branch June 15 to 17; opened at 10:00 a. m. by district president, R. C. Longhurst; R. C. Evans was chosen to preside, assisted by R. C. Longhurst and vice president, John H. Taylor; John L. Burger and Floralice Miller secretaries. Statistical reports from twenty-nine branches were read, showing an increase of 186 in membership since last October. Reports were read from 15 elders, 6 priests, and 1 teacher. Secretary's statistical report of district was read and accepted: From June 16 to October 6, 1900: Membership last report, 1,982; present number, 2,032; gain by baptism, 58; by letters, 5; loss by removal, 7; by death, 6. Ministry: 1 apostle; 1 high priest, 4 seventies, 42 elders, 37 priests, 27 teachers, 25 deacons. New ordinations 4. Marriages 7. District treasurer's report was read and accepted: Balance on hand last report, $45.43; October conference collections, $38.78; total expenditures, $64.21; balance in treasury, $20. Samuel Pope, treasurer. District secretary's financial report was read and accepted: Expenses for postage, stationery, etc., $16 72; received from October conference, $10; balance due secretary, $6.72. Bishop's agent's report was read, audited, and found correct. Officers for the ensuing term were elected, as follows: Bishop's agent, R C. Evans, London; president, R C. Longhurst, Vanessa; vice president, John H. Taylor, Garafraxa; secretary, John L Burger, St. Thomas; treasurer, Samuel Pope, London. Resolved, That next conference convene with Ellice branch at Rostock, Ontario, September 28 to 30. Moved and carried that district secretary issue a priest's license to Amos Smith. The following petition from Religians was read: To the London district conference, assembled at Arthur: We, the undersigned committee, having been appointed by a promiscuous assembly of the Religians, met June 15 at 9:30 a. m., do hereby petition said conference that they grant the several locals of this district the privilege of organizing a district association, and that they grant us time during this conference to take such action, and suggest from 1:00 to 2:15 p. m. Sunday. Floralice Miller, Walter Bennett, James Pycock, committee. Resolved, That petition of Religians be granted. Resolved, That district secretary be empowered to purchase blank statistical reports and send one to each branch in the district one month before each conference. The matter of church incorporation was brought up and discussed and committee reported favorable progress. Saints met at 8:00 a. m. Sunday for prayer and testimony, at which thirty-nine testimonies and seven prayers were offered. Elder R. C. Evans spoke in the gift of tongues and interpretation, calling Walter Bennett, Clark Russell, Douglas W. Cameron, and Nathan Overholt to office of elder, the last named to act as a counselor to the district president. Conference collections amounted to $34 23. Expenses were to be paid and balance to go to district treasurer. Resolved, That revelations of Sunday morning be accepted and the four brethren who were called be ordained. Moved and carried. That a hearty vote of thanks be tendered Arthur Saints for kindness and hospitality. Resolved, That the district hold a two-days' meeting in Stratford, time to be left to president of Canada mission. Preaching by Elders R. C. Evans, R. B. Howlett, and B. St. John. Two were baptized. Conference adjourned to meet as prearranged.

Miscellaneous Department.

DOW CITY ANNUAL REUNION.

REDUCED RAILWAY RATES.

Rates have been procured over the lines of the Western Passenger Association in Iowa, Illinois, Wisconsin, Minnesota, Nebraska, and Missouri on the certificate plan. The reunion will commence September 20 and continue over the 30th. Certificates can be procured as early as September 20 and will hold good for return trip until October 3. But to receive the benefit of the proposed rates, we must have *one hundred* certificates in by the 26th of September. Procure a certificate for each individual purchasing a ticket that costs more than fifty cents. Be sure to get a certificate for *each ticket purchased*, and do not permit any agent to give you only one certificate for two, three, or more persons, as such certificates will not count in making up the number required. If in going to reunion you pass over more than one line of road, be sure and procure a certificate from the agent of each line. Do not be discouraged because we failed to get enough certificates last year to secure return tickets for one third fare, but "Try, try again." We have reason to believe that had all procured certificates last year, as requested by the committee, we would have had no trouble in securing rates, as we lacked only a few certificates when our time limit expired.

A number of able ministers have promised to be in attendance to help make the reunion a success. We want you to come early and save money for yourself and others. There is no reason why the meetings should not be as well attended and as spiritual and instructive in the fore part of the session as in the closing days. C. E. BUTTERWORTH,
for Committee.

REUNION OFF.

The committee of the North Missouri Reunion—to convene at Stewartsville, Missouri, Aug. 16–26, held a meeting yesterday and in consideration of the continued drouth and heat, and the strong probability of these conditions interfering with the success of our meeting, deemed it wise to abandon the meeting entirely for this year. So all interested will please take notice of this information. No North Missouri Reunion this year. Regretfully,

J. M. TERRY.
In Behalf of Committee.
ST. JOSEPH, Mo., July 25.

SECOND QUORUM OF ELDERS.

I have sent a circular letter to each member of the Second Quorum of Elders. If any member fails to get it, please let me know and I will mail you another.

F. C. WARNKY, Sec.
2422 Wabash Ave., KANSAS CITY, Mo.

CONFERENCE NOTICES.

Pittsburg will convene August 31, 2:30 p. m., at Fayette City, Pennsylvania. Sunday school convention same date, at 10:30 a. m. Branch and Sunday school secretaries, please see that full and correct reports reach their destination in time. We hope to receive reports from all the ministry in the district, and as full an attendance as possible. Come, and bring the good Spirit with you. F. G. Pitt, president, 538 Park avenue, E. E., Pittsburg, Pennsylvania.

Western Maine will meet at Little Deer Isle, September 28 and 29. All official and branch reports should be sent to A. L. Colby, Stonington, Maine, three days before conference. Missionaries and elders of branches are expected to attend. J. J. Billings, president, A. L. Colby, clerk.

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New York district will convene in Saints' hall, 199 Saratoga avenue, Brooklyn, New York, on Saturday, August 31, at six p. m. Reports of officers to be in writing and sent to district secretary three days before conference. A good attendance is desired. Joseph Squire, president, 227 McDougal street, Brooklyn, Samuel Guilfoy, secretary, 189 Schaeffer street, Brooklyn, New York.

Eastern Iowa will convene August 24, at ten a. m , at the Green Valley church, Jones county, Iowa. All branches are requested to send in full reports. Come one and all and bring the Spirit of peace with you.

C. E. HAND, Pres.

WANTED.

Printer. A first-class book compositor. Must be competent and steady. A brother preferred.

A practical book binder; a brother preferred. Address,

JOHN SMITH, Manager.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

REUNION NOTICES.

The Herald Publishing House will be represented at Dow City, Iowa.

INFORMATION WANTED.

The whereabouts and condition in life of Sarah Jane Green and Mary Ellen Green. I have not heard from them for years. They used to be in Dutch Hollow, near Belleville, Illinois, and Moro, near Bethalto, Illinois. Information sent to their grandfather, Box 272, Lamoni, Decatur county, Iowa, will be thankfully received by grandpa,

2t T. R. ALLEN.

AUSTRALIA.

AN APPEAL TO ALL SAINTS.

At the last annual conference of the church in New South Wales it was decided to make an effort to raise money to buy a printing press and type to print a small monthly paper for the Australian mission. The writer was appointed treasurer and was authorized by the conference to appeal to the Saints in all the world to assist us a little. Australia is one of the best (if not the very best) foreign field for the latter-day work to thrive in. The Lord has told us that there are thousands to be gathered to Zion from here.

Missionary work has been going on here for over twenty years, and only a few hundred have been gathered into the fold. Other sects who introduced their faiths here about the same time have made much better headway because they saw that most of the work must be done by printed literature; therefore they established an Australian publishing house as the first and most necessary thing to successful missionary work. Openings for preaching are very hard to get, and when you do find a place to preach in it is very hard (in most places) to get people out to hear. That's why the Adventists and others have mission publishing houses in Australia and their missionaries spend most of their time going from house to house selling and giving away small, neatly printed church papers that contain short articles explaining their faith, and these papers are printed here to suit Australian conditions. Thousands of people buy their papers at a penny each when brought to their doors, and these many pennies help to pay the expense of printing. We have zealous workers here who will go out and sell papers when they are printed, and distribute those that are to be given to the poor. Shall we give them the opportunity to work and do a greater work in this way than the sects are doing, so that the children of this world be not wiser than the children of light? (See Luke 16: 8)

Who will help us to buy a printing press? It will be the property of the church and not of any one person. Australian Saints are satisfied with the HERALD, *Ensign*, and *Autumn Leaves*, but these will not do to distribute and sell among outsiders. *We must have a purely Australian paper for that special purpose*, and thus we can reach thousands that cannot be reached any other way with the restored gospel.

The church college *must* be paid for, and we do not want to hinder, but Australia needs a little help, and as a child who cannot yet walk alone turns to mother for help, so do we turn to the church in America to assist us. We want one thousand American Saints to give us twenty-five cents each. A dollar bill can be sent in a letter, or twenty-five cents can be sent in one or two-cent stamps, but we could not use *many* stamps. Most money should be collected in branches and districts into one sum and sent by post office money order, made payable to John Kaler, at *Rozelle*, New South Wales, Australia. Bro. Peter Moldrup in Oklahoma sent me a dollar. This is all I have received from America, but I hope to hear from many more. Will branch presidents and district and general workers assist by collecting small donations and see that they reach us? A letter to reach Australia must have a five-cent stamp on it. Do not delay, but help us now. Make a sacrifice for the cause of truth and God will reward you many fold, and you will not miss the little you gave half as much as you thought you would.

JOHN KALER
128 Evans street, Rozelle, SYDNEY, Australia, June 29.

SCATTERED MEMBERS.

Following members of Chatham branch, Chatham district, are requested to report to the clerk on or before September 20, 1901, or their names will be dropped from record and reported as scattered members: Mary A. Lipton, Hannah Wharton, Rozeffa Vancliff, Henry Wharton, W. H. Vancliff, J. H. Douglass, Gerneva Fields, S A. Douglass, John Land, Olive May Leizert, William Morrison, Hyrum Leizert, Martha Broadbent.

MAGGIE HILDRETH, Clerk.
CHATHAM, Ontario.

REUNION NOTICES.

The annual reunion of Northern and Central California districts will be held at Bushrod Park, Oakland, from August 30 to September 8 inclusive. If you desire to rent a tent and please notify the committee as early as possible. The price of tents, cash in advance, is, 8 x 10, $1.50; 10 x 12, $2, for the ten days. We will have a restaurant conducted by the reunion committee where meals can be had at very low price. Those desiring to coöperate will please advise us beforehand. Presidents Joseph Smith and A. H. Smith and Apostle Joseph Luff will be present in addition to our regular missionaries and the Society Islands missionaries. Any further information can be had by addressing F. B. Blair, chairman of committee, 1244 Adeline Street, Oakland, California.

RELIGIO CONVENTION NOTICE.

Des Moines will meet August 15, at Rhodes, Iowa. A suitable program has been arranged, and we hope the Religio workers, and all interested in this work will be present and help with suggestions for improvement. Mattie Hughes, Sec.

DIED.

DIGGLE.—Bro. Samuel Diggle, at his home in Union Grove, June 26, 1901. He was born in Lancashire, England, in 1829; was married there to Miss Sarah Whittaker in 1850; came to America in 1853. His remains were laid to rest beside his wife, Sr. Diggle, who preceded him about six years, in the Cox cemetery. Funeral services were held at his late residence; sermon by Elder Thomas Thomas.

ENDWRIGHT.—Sr. Clara O., daughter of Elder J. M. Scott, was born November 13, 1873, near New Providence, Indiana; baptized into the Reorganized Church August 31, 1888, by Elder James W. Gillen; married to Michael Endwright, June 10, 1900; died July 20, 1901, aged 27 years, 8 months, 7 days. Father, mother, four sisters, and three brothers mourn. She lived a consistent, useful Saint, and had a host of friends who mingled their tears with the bereft ones. Funeral sermon at Borden, Indiana, in the Christian church by Elder J. W. Metcalf.

VERNON.—At the Saints' Home, Lamoni, Iowa, July 22, 1901, Sr. Anna Vernon, wife of Elder J. W. Vernon Her age was nine days less than 75 years. She was born in Glamorganshire, Wales, August 1, 1826. Married October 24, 1842, to J. W. Vernon. They went to South Africa in 1846, where he preached the Baptist doctrine. Heard the restored gospel and in 1854 went to Utah. Had sad experiences there and went to California in 1858. In 1864 united with the Reorganized Church when first preached there. She and Bro. Vernon thenceforth kept an open house for the ministry, and hospitality and peace were always found with them. They came from Oakland to Lamoni last winter. Services at the "Home," prayer by Bro. J. C. Clapp, sermon by Bro. H. A. Stebbins, followed by Bro. Clapp in memory of her virtues, benediction by Bro. Heman C. Smith.

EVERTS.—At the home of her daughter, Sr. M. A. Turner, 402 Summer street, Mount Washington, Pittsburg, Pennsylvania, July 4, 1901, Sr. Mary Everts, aged 93 years. She was born in Armstrong county, Pennsylvania; was a member of the first organization, well acquainted with the Prophet, and was living in Nauvoo when he and his brother Hyrum were so cruelly murdered. Has been a member of the Reorganization a number of years, and afflicted and blind nearly twenty years. Death came as a happy release. One son and one daughter survive her. Funeral sermon by Elder F. G. Pitt.

MODERNIZING THE HOLY LAND.

The modernizing of the Holy Land continues at so rapid a pace that we are told it will not be many years before, in some sections at least, the country will have lost its ancient oriental aspect. This transformation is due largely to American ingenuity and commercial activity. Somebody has said that if one of the prophets had returned to Palestine a few years ago he could have looked upon the scenes of his earthly career and would have been able to recognize them. But that time has passed away.

The railroad from Joppa to Jerusalem was the entering wedge in the modernizing process, and now other lines running up and down the valley of the Jordan are to be connected with this road. Jerusalem is becoming in many respects a modern city. Electric lights, telephones, phonographs, sanitary plumbing, modern stores, and many of the comforts of civilized life are now found there. It will not be long before one will be able to ride from Jerusalem to Bethany, Bethlehem, the Sea of Galilee, Samaria, Jericho, Nazareth, and many other historic places by trolley. One of the United States consuls states that over two hundred phonographs were recently sent into the Holy Land, half of them going to Damascus and the rest to Jerusalem and other places. One wonders why phonographs should go in such quanti-

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ties to these places, and the wonder increases when we are informed that the best customers for these machines are the Moslems of Beyrut, Jerusalem, and Damascus, who purchase them for their harems. A large number of American windmills have gone into Palestine, as well as irrigating machinery of various sorts. A large assortment of articles of American manufacture are steadily pouring into the Holy Land, among them being cotton fabrics, bicycles, rope, shoes, clocks, wire nails, paints, hardware, well-drilling and agricultural machinery, mechanics' tools, canned meat, and corn meal. There seems to be a movement on foot to secure control of the once fertile valleys of the country and to transform them once more into a land flowing with milk and honey. The people connected with this movement are said to be Zionists, whose supreme purpose in life seems to be the reëstablishment of the Jews in their ancient heritage.—*From "Highways and Byways," in the August Chautauquan.*

RECENT WORK OF THE DIVISION OF FORESTRY.

The result of the work of the Division has been to turn practical forestry in the United States from a doubtful experiment into an assured success. Special studies of some of the most important trees, commercially, have been made, from which can be calculated their probable future yield. Cheap methods of harvesting the present lumber crop without injuring the productivity of the forest have been put in operation. Such concerns as The Great Northern Paper Company and The Deering Harvester Company have been led to undertake conservative management of their forest properties. Meanwhile, the work of tree-planting, particularly in the almost treeless Western States of the plains, has been furthered; the relation of the forest to the volume of streams, erosion, evaporation, and irrigation have been studied; matters connected with irrigation and water supply have been investigated; hopeful progress has been made in the direction of regulating grazing in the Western reserves in a manner fair both to the important interests of cattle and sheep owners and to those who look to the reserves as a source of continuous supply of wood and water; and studies of forest fires were conducted with a view of reducing the great yearly loss from this source, a loss which has been estimated at $50,000,000.

Field work is to go on this summer in 17 States. There are in all 179 persons engaged in the work of the Bureau. Of this number 81 are student assistants—young men, largely college students, who expect to enter forestry as a profession, and who serve during the summer on small pay for the sake of the experience gained.

INFORMATION DESIRED ON FUNGUS DISEASES OF PLANTS.

It is desired to get information on the most destructive fungus diseases of our orchard, farm and garden crops. Specimens of these will be welcome.

1. What diseases have been most destructive this year to the crops the present season?
2. What damage do the different smuts do to the crops?
3. What damage does rust do?
4. What damage does apple scab do to the apple?
5. What damage is done by blight?
6. Do you practice spraying?
7. What are the most important fungus diseases of the strawberry?
8. What are the most important fungus diseases of the cherry?
9. Of the raspberry?
10. Of the currant?
11. Of the gooseberry?
12. Of the peach?
13. What are the most important fungus diseases of vegetables?
14. Has the rust of asparagus been observed this year?
15. What are the more important fungus diseases of forest trees? Name and send specimens of bracket fungi, etc., that may occur on trees, or send any diseased limbs.

L. H. FAMMEL,
Ames, Iowa.

IRRIGATION MEANS POPULATION.

The steady, persistent demand for government aid to make possible the extension of irrigating systems in the arid West is yearly becoming more and more universal. It is not a subterfuge of politics, but a real economic necessity. Nothing is more clearly brought out in the figures of the population of the various states, which the census bureau has just published, than the disparity in numbers of the population of the eastern and western states. Some of the comparatively small eastern states far outstrip their western sisters, which have room enough and to spare for half a dozen of them. Idaho, Colorado, Nevada, with only one or two persons, or in case of Idaho only a fraction of a person, to each square mile of territory, is not a strong showing. To be sure these states have much land unsuited to the life of large populations, but there are millions of acres scattered along the river valleys, which could easily be made habitable and extremely productive by the introduction of water to the dry lands. From all sides rises the cry for action. Nebraska has just had an enthusiastic irrigation congress; reports come from Texas and New Mexico of a scheme to use the waters of the Rio Grande; Colorado has an established example of the benefits of such work; and California owes much of her agricultural prestige to the reclaiming of her great central valley by irrigation. The western states are enthusiastic; the United States Geological Survey is helping; and there are sure to be beneficial results of a widespread national character.

The Chicago *Record-Herald* enjoys the enviable distinction of having the largest two-cent newspaper circulation in the United States. The circulation of the Chicago *Record* exceeded that of any other two-cent newspaper in the country, and with the addition of that of the Chicago *Times-Herald* it is easily seen that the Chicago *Record-Herald* is very far in advance of any other two-cent paper in point of circulation, not to mention the extensive combination news facilities which have made this great metropolitan daily premier among the newspapers of America. The facts concerning newspaper circulation can be looked up in any reliable newspaper directory.

The leading article in the *Arena* for August is from the pen of the Hon. Frank S. Monnett, the Ohio Attorney-General who became famous not long ago for his vigorous fight against the Standard Oil Company. It bears the title, "Transportation Franchises Always the Property of Sovereignty," and is a powerful plea for the recovery of their own by the people from the grabbers of public utilities. Dr. R Osgood Mason, A. M., and Robert Morris Rabb, B. A., join in a symposium on "The Curse of Inebriety" that contains many appalling and significant truths. Part II, of 'Great Movements of the Nineteenth Century" is contributed by Prof. Frank Parsons, of Boston University, who discusses this month "the great conflict" between democracy and plutocracy. An admirable sketch of the life and work of this economist is given by Editor Flower, who has an instructive article also on "Physical Science in the Nineteenth Century," in addition to his usual "Topics of the Times" and reviews of new books. "Women and the Wage System," by Mrs W. L Bonney, and an interview with Sam Walter Foss, on "The Promise of the Twentieth Century for the Artisans," are other interesting features. Editor McLean announces "The Recovery of Jesus from Christianity," by Prof. George D. Herron, as the leading article of the September issue. ($2 50 a year; 25 cents, at newsstands. The Alliance Pub. Co., 569 Fifth avenue, New York.)

The *Biblical World* for July contains the following: The Religious Worker and the Summer School; Modern Jewish Customs as Possible Helps in Bible Study; Recent Investigations in Ancient Oriental Chronology; A Study of the Apocalypse; A Mosaic Recently Discovered at Jerusalem; Suggestions for the Questions of a Sunday School Catechism; Constructive Studies in the Priestly Element in the Old Testament; Summer Work of the American Institute of Sacred Literature.

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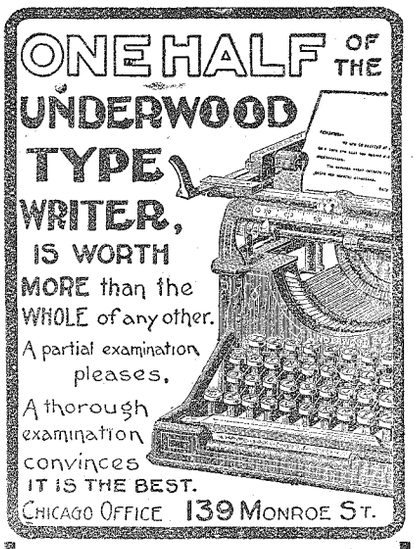

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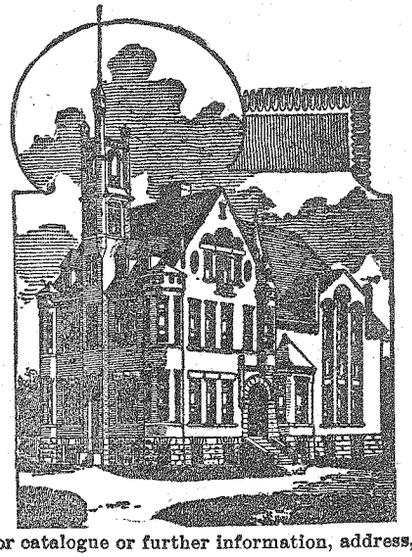

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Burlington Route

Chautauqua Meeting, St. Joseph, Missouri, July 31 and August 1, 1901. Special train will leave Lamoni, July 31 at 7:15 a. m., $2.85 for the round trip, tickets will be honored on special train only. Special train will leave Bethany Junction, Iowa, August 1, at 6:50 a. m., one fare for the round trip. For further particulars see local agent.

Southwestern Iowa Log Rolling Association, Mount Ayr, Iowa, July 31. Tickets on sale July 31; good returning up to and including August 1 at eighty-five cents round trip.

Special summer excursion rates to Colorado and Utah. For rates and dates apply to local agent.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, AUGUST 7, 1901. NO. 32.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 7, 1901.

BRO. ROTH REPLIES TO POOL.

In the *Journal* of Muscatine, Iowa, in the issue for May 24, there appeared an article over the signature of T. S. Pool, a Methodist minister of Letts, Iowa, under the caption of "The Mormon Problem," in which he takes exception to an elder of the Reorganized Church [Elder J. S. Roth] objecting to being called a "Mormon elder." He gives the Reorganization credit for being radical in its opposition to polygamy; and though he admits that the opposition *may* be prompted by conscience, he asks if the main reason is not because we are *compelled* to do so to protect ourselves from the stigma of "Mormonism in general." He gives his view of the origin of Mormonism, introducing the exploded theory of the Spalding Romance being the origin of the Book of Mormon, and telling tales of "St. John's rods," and such trash, to account for "Joe Smith's" acquisition of power.

He admits that the Book of Mormon "originally condemned polygamy," but says that "this fundamental law of the church has frequently been modified, by special revelations which the head of the church has claimed to receive." He says that in 1843 Joseph Smith received one such revelation "authorizing him to adopt" polygamy as a "tenet of Mormon faith."

In the issue of the *Journal* for June 6, Bro. Roth proceeds to show up the errors and ignorance of Rev. Pool concerning "Mormonism." At the end of his article Bro. Roth presents the epitome of faith, and then asks Rev. Pool if there is anything in that which "is not consistent with the word of God." Bro. Roth's reply will do good.

THE following was sent us by Bro. C. J. Hunt. It is from the *World-Herald*, of Omaha, for July 22:

FIND PREHISTORIC CITY.

Los Angeles, Cal., July 21.—A prehistoric city of immense proportions is said to have just been unearthed on the Navajo reservation between Durango, Colorado, and Farmington, New Mexico, the particulars of the find having been reported to the land department of the Santa Fe system in this city. A palace has been found containing, it is said, about one thousand separate apartments, some of them in an excellent state of preservation. Another stone castle contained one hundred separate apartments. In some of the remains inspected were found the finest of woods and relics of a valuable character, specimens of which have been gathered and sent to the Smithsonian institution.

SCATTERED MEMBERS.

In HERALD for July 31 appeared a notice over the signature of the clerk of the Chatham, Ontario, branch, in which certain members are requested to report to the clerk before a certain time or their names would be dropped from the record and reported as scattered members. Bro. H. A. Stebbins, Church Recorder, calls our attention to the fact that such action is contrary to rules of General Conference which forbid such dropping "from the record." The action of General Conference on this matter was taken April 10, 1880, as follows:

Whereas, We believe that the practice of dropping the names of absent members from the branch rolls works injury to the cause and confusion to the Church Record, therefore be it

Resolved, That this conference instruct that the names of all scattered members be retained on the branch rolls; and that branch clerks hereafter be required to report the number of resident and the number of scattered members; until such scattered members be removed from the rolls according to law concerning the granting of letters of removal.

That hereafter blank reports for branches be so changed by adding blank space providing for so reporting.

Let branch clerks who may not be aware of this action take notice, that their actions may be in accord with the will of conference.

A NEW CHURCH.

In this day of creed revision and church making, it is without surprise that one reads of the launching of a new religion, though considerable interest may attach thereto by reason of its bearing upon the general aspect of the religious world.

In Cincinnati, Ohio, July 28, the first services of the "Church of the World" were held. The Church of the World is the idea of John W. Bell, a Cincinnati lawyer, who bases the new religion on "new principles." He urges the senility of the church as it exists, and believes in Christ and the Bible, claiming the Church of the World is not antagonistic to others.

He is reported as saying at the first services:

I am not more religious than the ordinary business man. I have been a student and given this belief of mine twenty years of my life. To my view everything in life has in it one of the two underlying principles, negative or affirmative. I believe by laying stress on the affirmative the world will be improved. Thus, the heart lays stress on the affirmative when it loves, on the negative when it hates.

There are things in the Bible which all of us are unable to believe, but we should pass them over and lay stress on the affirmative side, on what we can believe.

The man who in his pulpit hates disbelievers, works against anything, is wrong even if he attacks evil. What appears an evil to me may not be evil.

BRO. CAMPBELL HURT.

Bro. Duncan Campbell, late of the Presidents of Seventy, but now a member of the Lamoni Stake high council, met with an accident, which is described by the *Inter-State Index*, of August 1, of Pleasanton, Iowa, as follows:

Last Sunday evening Elder Duncan Campbell was making preparations to come to preaching at the L. D. S. church here, he went to the barn to get his team. One of the horses which was tied to the manger was a little hard to untie and in some way got one of his thumbs between the rope and wood; the horse pulled back, cutting the thumb completely off between the first and second joints, leaving nothing holding it but the tendons. Being a man not to easily give up he summoned help and hitched up the team and came to town and got Drs. Macy and Son to dress the injury. Upon examination it was found necessary to perform an amputation at the joint. Mr. Campbell's many friends will be pained to learn of this and hope that he will have a speedy recovery. His advanced age may have a tendency to retard the uniting of the tissues, but at this writing the doctors say he is doing well.

We trust Bro. Campbell's injury will soon heal, and can assure him that he has the sympathy of the hundreds of Saints who know him.

WE have received a copy of the *Paradise of the Pacific*, a neat magazine published at Honolulu, Hawaii. The issue we received was for July, 1901, and in it we were pleased to see the following item concerning our Bro. Waller:

The Metropolitan Meat Co. have absorbed the Honolulu Market Co. Incompetency is the rock on which many well-meaning mercantile enthusiasts go to pieces. A business like the purveying of meats and provisions to the public requires the closest economy in buying and a watchful care of

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the demand. Mr. G. J. Waller, manager of the Metropolitan Meat Co, has been confronted with trying problems at times, when meat of all kinds was scarce, but he never disappointed a customer.

The foregoing is high praise, and we are indeed glad to read it of one of our brethren.

PROF. KOCH ON TUBERCULOSIS.

Within the past few years there has been a vast amount of study devoted by scientists to the disease consumption. The discovery of bacilli has enabled scientists quite successfully to combat some diseases which formerly baffled all attempts to control. Methods have been introduced in some places which have materially reduced the mortality of consumption; and a closer study of the bacilli of that disease will no doubt enable scientists still farther to reduce the ravages of the dread disease.

For some time past human and bovine tuberculosis have been considered identical; that is; that the same bacilli produce tuberculosis in men and cattle. This led to the theory that consumption could be propagated through the medium of milk and meat from tuberculosis-infected cattle.

Prof. Koch, a noted scientist of Berlin, who discovered the bacilli of phthisis, recently read a paper in London, before the Tuberculosis Congress, in which he claimed that the bacilli of bovine tuberculosis are totally different from those of human tuberculosis, and that meat and milk from tuberculosis infected cattle can be consumed with absolute impunity. He arrived at this conclusion after a series of practical tests.

His paper caused considerable excitement, and has been the means of arousing medical men over all the world into a warm discussion of his views. His discovery is of great importance, and may be the means of making radical changes in the treatment of consumption; and we hope such changes will be for the better.

SOME TIME ago Bro. W. H. Kelley handed us the following clipping, which we put in a note book in our pocket, and found it recently. On the clipping, written in pencil, is the date, "Feb., 1883." Where the clipping is from, and what the date means, we do not know. Possibly Bro. Kelley can tell us.

Capt. Solomon Mack of Gilsum, N. H., who died recently at the age of 77 years, was formerly president of the Mormon society at Gilsum and was a relative of old Joseph Smith, the founder of the Latter Day religion. Capt. Mack died true to the doctrines of his youth.

THOMAS H. BURTON, writing in the *Deseret News* of July 30, in describing a visit to Nauvoo, when speaking of the old "Mormon" cemetery and its condition, says:

A forest of trees has grown up among the graves since the Saints left, and cattle, no doubt, have been running among the headstones, knocking them down and breaking them up until very few stand erect. Some trees over two feet in diameter have grown on some of the graves. Of late years Joseph Smith, president of the Reorganized Church, has done a very good and thoughtful act by placing a wire fence around the graveyard, thus preventing it from further damage by the cattle.

EXTRACTS FROM LETTERS.

In a letter to Bro. R. S. Salyards, dated Arlington, Iowa, July 29, Bro. J. R. Sutton writes:

Elder J. S. Roth and I are here holding forth in the tent. Good audiences.

Writing from St. Louis, Missouri, July 31, Bro. F. A. Smith says:

No rain here yet, but a trifle cooler today. It has been something terrible.

EDITORIAL ITEMS.

We have received from E. O. McCormick, General Traffic manager of the Southern Pacific, a pamphlet entitled "California Prune Primer," in which the prune industry is described, as well as a number of good methods for cooking prunes.

The impression seems to be somewhat prevalent that the Pan-American Exposition is not complete. This is a mistake, as it is finished "to the last detail," as expressed by Mr. Mark Bennitt, of the Press Department. The grandeur of the Exposition is more than meeting the anticipations of the thousands of visitors, and is generally pronounced to be one of the finest of its kind yet produced. Its illumination by electric lights surpasses anything ever attempted in that line,—Niagara is most successfully harnessed and is faithful in its work.

By letter dated August 2, we learn that the Senior Editor was at that time in San Bernardino, California. He expresses himself as feeling well, and reports the weather very hot.

We presume Bishop E. L. Kelley and his traveling companions reached Europe without mishap, as the newspapers report that the Saxonia reached Queenstown on schedule time. We have not as yet heard from him directly. Will probably hear before our next issue.

The weather since the rains which broke the long drought has been very pleasant, the evenings being quite cool, and the days not excessively hot.

Bro. A. H. Smith and his secretary, Bro. Leon Gould, expect to sail from San Francisco September 15, sojourning in California until then.

The Bishopric of the Lamoni Stake is calling for special consecrations, in response to instructions from the general Bishopric.

GRACELAND COLLEGE NOTES.

Bro. Herbert S. Salisbury, who will teach in Graceland College the coming school year, is at present doing special work in Illinois. The following from the *Nauvoo Rustler* for July 30, will indicate somewhat of the work he is doing.

NO ENCOURAGEMENT.

Prof. H. S. Salisbury, under direction of the University of Illinois, has made a survey of the Keokuk geode bed, and made some interesting discoveries. In the north part of Hancock county he found a considerable percentage of zinc blende in the geodes, similar to the zinc ore taken from the noted Missouri mines. Some geodes from Chandler Creek, near Nauvoo, yielded crystal forms of zinc blende. Zinc blende, or black jack, is about one third sulphur and two thirds zinc. Some of the geodes were also rich in the variety of ore called limanite. Between Nauvoo and Niota lie the famous outcrops of petroleum geodes which are such a puzzle to geologists. These form an almost continuous stratum, and since many of them leak, they are blackened inside and out with petroleum and asphalt. He says that no commercially paying deposits of zinc, iron, or petroleum, will ever be found in Hancock county. Her wealth is in her soil.

The sixth annual catalogue of the Graceland College at Lamoni, Iowa, has come to hand. The institution is well located and in a growing prosperous condition. The faculty is a good one and the school may well be sought by the young people of the region who desire an education.—*Ringgold Record.*

FANNING, Kan., July 31.

BISHOP E. L. KELLEY,

Dear Sir and Brother:—I inclose draft for $17.75, the proceeds of an ice cream social given 20th inst. for benefit of Graceland College debt, by Senior Class No. 2, of Fanning Sunday school. It is not a very large sum, but represents a large amount of good will and love, not alone in the church, but from "outsiders," as the social was given in the midst of one of the greatest droughts this part of the country ever passed through; and all joined in doing what they could towards its success.

Ever hoping and praying for success of Graceland, I remain,

Yours truly,

F. G. HEDRICK.

Good for Class No. 2. Why cannot some other classes do likewise? If this class can do so well in drought-stricken Kansas, classes in other places ought to do far better. We commend the spirit of Class No. 2, Fanning Sunday school!

CAINSVILLE, Mo., July 30.

E. L. KELLEY,

Dear Bro:—Inclosed please find an order for $2, to apply on the Graceland College debt. I hope and pray that the debt will soon be paid. Let us one and all, dear Saints, sacrifice all our means will permit. God will put the means in our hands if we will only trust him. I had been wondering how I could get some money to help pay off the debt; but thank the Lord he has put the means in my hand to do good. My dear old mother gave me this money to buy me some books that I very much need, but I can do without them for a while, and help what little I can to obey the command of the Lord, "The college debt should be paid."

Your brother in Christ,

WILL STANLEY.

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Original Articles.

CONVERSION OF THE WORLD.—NO. I.

DO LAITY AND MINISTRY SHARE RESPONSIBILITY IN CONVERSION?

BY JAMES W. BURNS.

To answer the above question we must canvass a broad field. For us to comprehend the answer, we must review some of our duties and show the effects upon us and the world and see if we faithfully or unfaithfully discharge them. The first question that might be asked to show or reveal to us the great responsibility that is resting upon each, laity and ministry, would be, What is the object of this church? Answer, The conversion and saving of the world.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

This shows the object of the ministry of the church to be to make believers and then save them. Again we are told:

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1: 21.

The work of Jesus, then, was to save; and he, after becoming a man and entering on his ministry, said:

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—John 6: 38–40.

The foregoing plainly shows what is the object of God himself; and Jesus came to do God's will,—to convert and purify those of the world who would believe and obey.

The twelve and seventy are sent to preach and teach the gospel to the world. The laity and branch officers may not see the responsibility that rests upon them in converting the world; and this we wish to consider our individual duties, and the effects we produce in faithfully or unfaithfully discharging them.

The elders go, or are sent, to teach the world to have faith in God and Jesus Christ his Son, and to repent of sins and be baptized for the remission of sins, and accept the imposition of hands for the blessings of the Holy Spirit; and this that we might be saved. This is just. But are you and I conducting ourselves so that we are fulfilling the scriptures?

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt 5: 16.

God in the gospel has made provision for every necessity of man. We are commanded to—

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39,

or reveal what we should do under all conditions.

And ye shall remember the church articles and covenants to keep them. . . . And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction.—D. C. 32: 3.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings. . . . Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church.—D C. 42: 5, 16.

These quotations plainly teach that each individual shall be governed by what is written in the Doctrine and Covenants, Book of Mormon, and the Bible. Suppose we should neglect to search the scriptures; we should be unqualified to discharge our duties to each other and the world. It is possible we can search, and not search in the way that brings the blessings of God to us. Suppose I read or studied a great deal, but desired that what was revealed should not conflict with my preconceived ideas; or suppose I have a difficulty or a misunderstanding with some of the brethren and want them to do all the confessing or endure all the humiliation. Paul says:

Ever learning, and never able to come to the knowledge of the truth.—2 Tim. 3: 7

Why were they ever learning and never able to attain to the knowledge of the truth? Let Paul answer:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.—2 Tim. 4: 3.

You can see by this why they could not understand the things of God. It was that they would not obey him if he had revealed his will. A man may read and not understand. It is recorded in Mark 13: 14:

Let him that readeth understand.

This shows some would read and not understand; so be careful how you read, and not read to be able to avoid your duties; and always be ready and willing to do what God may reveal to you. Be willing to do anything whatsoever the Lord shall reveal to you, and then when you read you shall understand.

To impress the necessity of knowledge we quote:

Therefore my people are gone into captivity, because they have no knowledge.—Isaiah 5: 13.

My people are destroyed for lack of knowledge.—Hosea 4: 6.

This is why our Savior said to search the scriptures. This is not the only way to gain knowledge. There are the preaching meetings. Through the preaching of the word God designs to teach and instruct his people. Paul, in Romans 10: 14, asks the question:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And we might add, How can they hear except they go and listen to the preacher?

God has not placed anything in the gospel that is not essential to the conversion and saving of the human family. The elders not only teach the first principles of the gospel, but teach, as they are led by the Holy Spirit, the duties of the members of his church; their duties to God and their fellow men. Then if we should be negligent in searching the scriptures and fail to hear the word spoken through the Lord's servants, we should not be blessed with knowledge, which is of great necessity to the salvation of ourselves and others. Hosea says:

My people are destroyed for lack of knowledge.—4: 6.

The testimony of John the Revelator will come in here nicely:

He that hath an ear, let him hear what the Spirit saith unto the churches.—2: 17.

God demands all to hear, that they may learn what God wants each to do. The Lord said:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

Here Jesus plainly states that through the continuation in the truth, or God's commandments, we shall know the truth. And we find the definition of "truth," as spoken by our Savior in his prayer to his Father in heaven for his disciples, thus:

Sanctify them through thy truth: thy word is truth.—John 17: 17.

We also find the following instruction:

Add to your faith, virtue; and to virtue, knowledge.—2 Peter 1: 5.

We are here commanded to add knowledge to our fruits of righteousness. We at the present time have an organization known as the Sunday School Association, through which knowledge is taught by the help of Holy Spirit and *Quarterlies*. So if we desire to increase in knowledge, we can study the scriptures at home and in the Sunday school, and by going to hear the servants of the living God, when they are preaching near where we abide, for nineteen hundred years ago, Jesus Christ said:

I came not to do my will, but the will of him who sent me.

That was God's will; and Christ said to his apostles and servants:

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.—John 20: 21.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5: 16.

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Jesus says that he is the light of the world:

Then spake Jesus again unto them, saying, I am the light of the world.—John 8:12.

How was Jesus Christ the light of the world? There was darkness, or there could not be light. Darkness is the opposite of truth, God's word; then light is God's word or truth. For us to let our light shine before men, we must have a light, or it will be like the ten virgins (Matt. 25); five were foolish and five were wise. To let our light shine we must have the word of God, or understand it. And knowledge is obtained through studying the commandments of God, or hearing them preached through his servants by his Spirit. So the effects of keeping the command to search the Scriptures, and to use our ears to hear his servants preach, would create in each a light or faith that would shine brighter, and give light to all around. But if we fail to comply with the command, we would not have very much light, and then could not let our light shine before men, because we would not know darkness from light. So when any of God's servants come to where we are located, let us take our ears to where they may hear the word of God spoken by his Holy Spirit; then we shall be able to know how Christ would act, and can imitate his example, and the world will see and believe; or at least some will.

WISDOM.

After we have attained the knowledge of our duties, and to some extent the plan of salvation, we should have wisdom, that we may know how to apply the knowledge.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

The wise man, Solomon, said in Proverbs 4:5-9.

Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.

In the Doctrine and Covenants we find the following:

Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion: seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.—6:3.

The Lord commands us to seek not for riches, but for wisdom,—that is by studying all good books, and by the prayer of faith according to James 1:5.

Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—D. C. 85:36.

Paul says:

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.—1 Cor. 12:8.

Showing that wisdom and knowledge are not altogether the same thing. While the Lord bestows upon one the gift of wisdom, all may obtain a portion by studying the best books, being taught privately or from the stand, or asking, as James says, "If any man lack wisdom, let him ask [or seek] of God," "and it shall be given him," providing that we seek or ask aright. Jesus is recorded in Matthew 7:7, 8, as saying:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

James in writing of the man or woman that asketh God for wisdom, says:

But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.—1: 6, 7.

We must go to God for wisdom, nothing doubting, believing the Lord can and will give us such portion of wisdom as he knows is needful to us and his work. In the Word of Wisdom, which God has given in these last days, as recorded in Doctrine and Covenants, section 86, in the headlines, we find that this is not given as a command, or that each is compelled to obey it. "To be sent greeting, not by commandment or constraint." But O, hear the promise that revelation contains to those who will obey it!

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint.

I can bear my testimony as to the wearying and fainting of the physical body. I know that is true, and as far as finding great treasures of wisdom and knowledge, I may possess those gifts only in a limited degree; but I am very certain that the promise is sure and steadfast, and will be given to those that are obedient to all the commandments and to the Word of Wisdom.

Again we find in the Doctrine and Covenants:

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day.—45:10.

Wisdom consists in knowing how to use knowledge.

Some may ask, What has wisdom in the laity and ministry to do in the conversion of the world? All will agree that the ministry must use wisdom in presenting the word of life to the world. Would we think it wisdom, if the ministry should preach to a newly opened place in the world that Joseph Smith was a prophet of God, and that if the world did not obey what he taught and believe the Book of Mormon to be of divine they would not be saved? No. I do not believe you would. No one in the church would question but what they had the knowledge that Joseph Smith was a prophet of God, and that the Book of Mormon was divine, yet they would not succeed in converting the world if they proceeded in that way. Paul says to Timothy, a minister of God:

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2:15.

Would the ministry in preaching first to the world, as stated above, about Joseph Smith and the Book of Mormon, be using wisdom and rightly dividing the word? No; unless they were especially led to do so by the Holy Spirit. Would we as Saints believe the ministry was using wisdom if they preached one thing and practiced another? No; I think not. So the ministry of Jesus Christ should be very cautious, or use prudence and wisdom in their everyday life, to be as a workman that needeth not to be ashamed. The Lord said in latter-day revelations:

Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation; and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation.—D. C. 63:16.

The Lord says, "That which cometh from above is sacred and must be spoken with care," or wisdom. We agree that the preacher should be careful how he preaches and lives, if he is to be a profitable servant in the kingdom of God.

Often the lay member is so enthused with the knowledge he has of the gospel that he wants to tell everyone what great blessings are to be enjoyed by the obedience to the same; and no doubt the Lord has marvelously blessed and shown him many things which the world cannot receive, because the world knows not God; and he wants believers to follow the signs, in place of the signs following the believers. That is unwise, and will not have a good effect in converting the world.

The Lord in instructing his ministry as to what to preach to the world, says in Doctrine and Covenants: "I

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command you that you preach nought but repentance;" that is, we should give them milk and not strong meat, as they cannot bear meat now. We can and do preach to the world by our everyday lives. They come and hear and understand some of our duties, and they watch us to see if we are really converted, or if we have more than other churches have. Paul says in Romans, "Owe no man anything."

Pay the debt thou hast contracted with the printer.—D. C. 18:5.

Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother.—D. C. 42:14.

The first quotation plainly teaches us to pay debts that we contract, and if we do not, are we and the ministry using wisdom? and will the world look upon it with favor? and would the world not ask, Does your church teach its members to be honest?

In that memorable sermon on the mount Jesus taught:

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Matt. 5:31, 32.

Now Jesus our Lord teaches that there is only one thing for which a wife or husband may put away or divorce a companion, and that is for adultery.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will.—1 Cor. 7:39.

Jesus at the well of Samaria said to the Samaritan woman, as recorded in John:

Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.—John 4:16-18.

This woman had been married to five husbands, and she realized the one that she had at that time was not legally her husband. If my wife and I should part, not because one had committed adultery, and I should marry another, and the Lord would come to my well for water, and ask me to go and call my wife, I think I would hang my head in shame and confess that the last woman was not my wife. What would the world say about it? Why, they would be asking the members of this branch this question, "Does your church teach and allow your members to get divorcements and marry while your first husband or wife is living?" Would it have a good effect or a bad one on the world? and would it retard the conversion of the world or not? If any should do this, are they using wisdom? and are they letting their light shine? or have they any light to shine?

I am afraid that any who will do that will find they will have to trim their lamps and buy oil, that they may have a light to shine. The Savior is quoted in Matthew 5:16, as saying:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Could not the Saints of God wield a greater power for good if they would come up higher, as the Lord has admonished us from time to time?

There is the tobacco habit, of which the Lord has expressed disapproval in these the latter days:

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill.—D. C. 86:1.

I am sorry to say that the lay members are not the only ones afflicted with this bad habit, but some of the ministry are also. There is not one who uses the weed but will acknowledge that it is a filthy habit. A man who does not profess religion was once in my shop, and was chewing tobacco and spitting, and he voluntarily said that he wished he could quit the filthy habit. The Lord is recorded as saying:

And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.—D. C. 38:9

The Lord has said, as quoted above, that all, both ministry and members, are to work with their might to accomplish—what? It was to fulfill or obey all his commandments which have one object in view—that is, to convert and save all mankind. So we see the ministry and lay members have a work to do along that line.

If we let our light shine we must have a light. What is the light the Lord wants to shine through us? I will let the Lord answer that question:

Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights.—James 1:12.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.—1 John 1:5.

The great center of light is God himself, and to show how Jesus was the light of the world we only have to quote his testimony:

For I came down from heaven, not to do mine own will, but the will of him that sent me.—John 6:38.

And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him.—John 8:29.

For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak even as therefore, the Father said unto me, so I speak.—John 12:49, 50.

As God is light, and in him is no darkness at all, then whatever he spoke or commanded would be light, and as Jesus Christ came down from heaven to do the Father's will, and as the Father gave him a commandment what he should speak and preach, and those commandments were life everlasting and as Jesus did keep all of his Father's commandments, then we can see how he was the light of the world. John says:

But if we walk in the light, as he [Jesus] is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

If we walk in the light as Jesus was in the light, or if we keep the commandments as he kept them, then we will have our lights trimmed and burning; then we will be the light of the world; then our lights will shine before men, and they will see our good works and glorify our Father who is in heaven.

A Quaker was approached by a bootblack to shine his shoes thus, "Shine?" The Quaker, not accustomed to the use of words and phrases as some used them, replied: "Nay, I'll not shine, except with inward grace!" That is how the Lord wants us to shine.

For instance, the diamond as it comes from the mines has the qualities within it to shine, if it is properly worked, ground to shape, and polished, by a proficient workman. After the workman has put the finishing touch upon the gem, it will then be in a condition to reflect in beautiful colors, the light that falls upon it. It makes no difference how you turn the finished stone, or in what position it is held, it will sparkle and throw out beautiful rays of light of many colors. But if the workman only partly finished the stone, it would shine only when the finished portion was brought in proper position. That is the way with us. If we only allow the Lord to grind off a part of our rough places, we will not shine very much.

I believe the first thing we ought to do before, and especially after, entering the church, is to quit lying, beating debts, getting divorces, and using tobacco, for these are some of the rough places that must be ground off before we can be polished, so that we can reflect or let the true light of heaven shine through us; for those rough places will not let the light shine through. If we do not, we will be in the same condition as the unfinished diamond, only shine now and then when we are turned in such a position that the small polished places may reflect the light.

The question may be asked, Can all men and women shine? Yes, if they

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have the proper qualifications. If they are converted to God's law. The Psalmist David says:

The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.—19: 7.

Job says:

But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.—32: 8.

Paul says:

For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts.—Heb. 8: 10.

Jesus, in the parable of the sower, says:

Now the parable is this: The seed is the word of God. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.—Luke 8: 11, 15.

Those passages plainly teach that man has a spirit in him, and that spirit is enlightened by the inspiration of the Almighty, and that the law of God is perfect; and if received in an honest heart, does convert the soul; and if applied to our everyday lives, does make us "shine," as the Quaker said, "with inward grace."

The Lord and Savior Jesus Christ is recorded as saying:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14: 15, 16, 26.

This teaches that if we keep God's commandments he will send us his Holy Spirit, that will teach us all that we should do to be saved. Of course we all believe that we must repent, be baptized, and have hands laid on us by one who has authority of God for the reception of the Holy Spirit. Then there is a way to retain it, that our lights might shine unto the world.

(Continued.)

DISTRIBUTION OF GOD'S WORD.

I feel impelled to write, and try in the sincerity of my heart to express thoughts that seem oft to burden the mind when in deep solitary musings upon the importance of the "angelic message." The question purporting to be discussed is the distribution of the truth *aside* from preaching. One very wise method is the old English and Welsh system of "tracting." First, laying out of the city, town, or village in districts or wards No. 1, 2, 3, 4, and so forth. Then the appointing of one faithful, interested brother or sister as president over each allotted department; after which comes the call for volunteers, and the procuring by the branch general the pamphlets or tracts that wisdom might dictate for circulation. These volunteers with the president start out in the interest of the work understandingly from house to house, leaving a tract in each dwelling with those that make a promise to read and keep clean the tract, until exchanged for another in a week or so, as circumstances may admit. By so doing, if done in a meek, loving, unmastering spirit, if a debate should ensue, the truth will gain an entrance among families that never would, by reason of prejudice, enter our church edifices to hear the word.

Monthly meetings should be appointed by this class of willing workers to give in their reports, as well as deliberate with each other or how to proceed wisely as these things may open, etc.

Having said so much upon the system of tracting, the writer would call the attention of the brethren, yea the church general, to the sale and final distribution of the record of the seed of Joseph, named the Book of Mormon. And if properly informed from the perusing of its sacred pages, it is to couple itself in this dispensation with the record of the Jews, Holy Bible. First, to convince, or try to convince the Gentile world fully of the divine mission of Christ in all of its merciful bearings upon sin-stricken humanity. Then after having accomplished its object lesson among the Gentiles, it must be carried by way of Gentile to the "seed" of those holy men who inspiringly wrote it, meaning the aborigines of America, and afterwards to "all" the literal descendants of the house of Israel. Let me quote. The Lord is speaking:

For behold, I shall speak unto the Jews, and they shall write it [the Bible]; and I shall also speak unto the Nephites, and they shall write it [Book of Mormon]; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it [we may expect it soon]; and I shall also speak unto all the nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.—Book of Mormon, 2 Nephi 12: 51, 52.

Hence the chief duty of the angelic message before us in that line as the favored Gentile portion of the Gentile race, adopted or grafted into the tame olive tree, becoming the Israel of God, so to speak, is the final distribution of the words of the Nephites—the Book of Mormon—among the tens of thousands of our brother Gentiles. And how shall we make it a success, aside from our former manner of doing?

It is this: Let a prospectus be issued by the Board of Publication, giving an intelligent understanding of what the book purports to be, its message entire, quality of binding, print, paper, price, with size and number of pages; agents appointed everywhere they may be found, becoming wisely skilled in its merits, so enabling them from among the millions of humanity to procure subscribers, and so deliver the peerless treasure at or near a given time, advising them to be ready with the price of the book to prevent delay.

Writing upon this topic, I profess being a little posted, and know by experience of having ofttimes a grand success in the book canvassing field; so I meekly ask, Why cannot we make it a success in that line of distributing the words of the ever living and true God among his creature, man?

Very true, the agent may expect a little up-hill business at times, and especially when he comes in contact with those the Prophet Nephi refers to, who will say: A Bible, a Bible, we have a Bible, and we want no more Bible! But this success is sure and certain, as there are to be found tens of thousands of honest hearts that will in the fear of God investigate our claims. I will repeat, I have had experience in this honorable business for years; and believe there is no business among mortals more honorable and grand than the circulating of good literature among the people. Very true. It is expected that the agent shall have a fair commission, so that he may be self-supporting, as well as encouraged in such labors of love. Indeed, I venture to say, in the fear of God, that if your writer, aged as he is, should engage himself in the line of canvassing the Book of Mormon, more souls would be brought to a knowledge of the truth, eventually, than in any other way. Some may say, Why not take a copy of the book around and canvass? I have found that the prospectus plan is the best, creating a desire, especially in the curious, not only to possess but to see the book, hence subscribe, while some upon seeing a copy of the book, lose their interest.

I wish some of our wiser heads would take this matter up and give it a good sifting in HERALD or *Ensign*, so that under the blessing of the Master good may be done in giving the world to understand that that blessed book is no Spalding Romance, but a message direct from God to Gentile, Jew, and all Israel, scattered in this eventful hour.

To convince those, if there be any, that suppose that the canvassing of good books from house to house is not a praiseworthy avocation,—let me kindly note. George Washington, while surveying Fairfax county, in his youth, prior to the fatal Braddock expedition, was a book agent. The works he canvassed for was, "The

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American Savage; how he may be tamed by the weapons of civilization." He sold over two hundred copies in and around Alexandria, Virginia. Daniel Webster paid his second term of tuition at Dartmouth College by acting as local agent for De Tocqueville's "America." Grant, subsequent to his resignation from the army, before his venture on the Dent farm, took part of the territory of a general agent of Putnams, to sell "Irving's Columbus." Ex-president Hayes footed all over southern Ohio, when a lad, getting subscriptions for "Baxter's Lives of the Saints," I might mention others; but enough to prove that good book canvassers are in rank and file with good company.

Book of Mormon, hid for ages
'Neath Cumorah's sacred sod,
Brought to light it sacred pages,
By that angel sent of God,
To make known to Gentile nation,
And the poor wandering Jew,
That the Christian published mission
Of the Lamb of God is true.

Yours lovingly,
JOHN JONES.

KEWANEE, Illinois, Feb. 20.

WHO CHANGED THE SABBATH?

Mrs. E. G. White, prophetess of the Seventh-day Adventists, says:

The Pope has changed the rest day from the seventh to the first day.—Early Writings, page 26.

Here we find the mark of the beast, etc. (Revelation 14: 9–12) —Mark of the Beast, page 23.

Sunday keeping must be the mark of the beast.—Marvel of Nations, page 183.

The keeping of the counterfeit sabbath is the reception of the mark.—Great Controversy, page 281.

And so in most of their writings. This theory makes them more converts than any other. Convince people that "Sunday keeping is only a Catholic institution," "a rival of the Lord's sabbath," and "hateful to God;" and no one, if they have any conscience, will keep it any longer: It is the main pillar in their whole system; they all accept it as a historical fact, in fulfillment of Daniel 7: 25. Destroy their faith in this, and their whole system totters.

If, as they claim, they are raised up specially to preach against this Pope's sabbath, they should be able to prove the time and place of the change very plainly. If, as they say, "the unmingled wrath of an offended God is soon to be poured out upon all Sunday keepers," they should be able to give us the name of the Pope, and the time and place, when and where he made the change, and the reasons why.

Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob.—Isa. 41: 21.

In more than a dozen debates with them in the last thirty years, never have I had them present even a scrap of authentic history claiming that any Pope even tried to change the sabbath. Jesus says

Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil [teacheth error] hateth the light, neither cometh to the light, lest his deeds should be reproved [or his error be exposed].—John 3: 19, 20.

Why shun investigation if they teach the truth?

I have a debate on hand soon, in which I must affirm that Sunday is the rest day, and nothing but King James' version of the Bible is to be allowed in evidence; yet I have abundant evidence that over half my opponent's preaching was from history.

Mr. Andrews' book on "The Sabbath," of 512 pages, has only 192 from the Bible, and 320 from history. Why exclude history? Because it is against them. When they have no opposition, they invariably use it; otherwise they cry out against it. The only direct proof they offer from history about the change of the sabbath is from Catholic catechisms, and these they explain so as to teach that hundreds of years after Christ the Pope by his own authority changed the sabbath from Saturday to Sunday, when they teach no such thing; but they all state distinctly that the change in the sabbath was made by the church, not by the Pope, in the days of Christ and the apostles, not hundreds of years afterward. Thus:

Question, "What are the days which the church commands to be kept holy?"

Answer, 1. "The Sunday, or our Lord's day, which we observe by apostolic tradition, instead of the sabbath."—Catholic Christian Instructed, page 209.

Question, "What warrant have you for keeping the Sunday, preferable to the ancient sabbath, which was the Saturday?"

Answer, "We have for it the authority of the Catholic Church, and apostolic tradition."

Catholics claim that their church originated in the days of the apostles; hence any change made by the church in the days of the apostles, was made by the Catholic Church. And thus they claim that the sabbath was changed by the Catholic Church in the days of the apostles. Hence we see that even the catechisms, when properly read, teach that Sunday keeping originated with the church of Christ in the days of the apostles, which we shall otherwise prove to be the truth.

That Adventists do misrepresent the teachings of the Catholics, I will show by the testimony of a Catholic priest:

Having lived for years among the Seventh Day Adventists, I am familiar with their claims that the Pope of Rome changed the sabbath from the seventh to the first day of the week. Such assertions are wholly unfounded. Catholics claim no such thing; but maintain that the apostles themselves established the observance of Sunday, and that we received it by tradition from *them*. The councils and Popes afterwards simply confirmed the keeping of the day as received from the apostles.—John Meiler, Rector of St. John's Church, Healdsburg, California.

John Ankotell, A. M., priest of the diocese of New York, in the *Outlook* of July, 1889, says of Sunday, the Lord's day:

We *think* it was given by our Lord, to the apostles, during the great forty days, after his resurrection. But we cannot *prove* this.

The Catholic Dictionary, by Addis and Arnold, after quoting Revelation 1: 10; Acts 20: 7, etc., says:

These texts seem to prove that Sunday was already a sacred day.

Hebrews 10: 25 shows that Christians, when the epistle was written, held regular days of assembly. The scriptural references given above show that the observance of Sunday had begun in the apostolic days; but even were the Scriptures silent, tradition would put this matter beyond all doubt.

These eminent Catholics state their church doctrine exactly; namely, that the change was made by Christ and his apostles; but that the Scriptures are not plain enough on this point to prove it; hence we have to rely on apostolic tradition. All their writings teach the same; why pervert them? Adventists denounce Catholics as cheats, forgers, liars, deceivers, etc.; but when it suits their purpose, turn right around and quote their catechisms about changing the sabbath, as unquestionable truth; and why? Because they have nothing else to base their argument upon. And then instead of teaching it as the catechisms read, that the change was made by the church, and apostolic tradition in the first century, have it that it was changed by the Pope, hundreds of years after, without a shadow of evidence to prove it. If they persist in the claim that some Catholics say the Pope changed the sabbath, why not state their entire claim, that Peter the apostle was their first Pope; and that *he* changed the sabbath from Saturday to Sunday by commandment of Jesus Christ? Because this makes their witness prove too much to suit them. Too near the truth, in respect to the change of the sabbath.

I will now give the testimony of some few of the multitude of witnesses to the truth of the Catholic testimony already given that Sunday was kept as a rest day by, and in the days of, the apostles.

Eusebius, called the father of church history, says, speaking of the patriarchs before the flood:

They did not, therefore, regard circumcision, nor observe the sabbath, neither do we; . . . because such things as these do not belong to Christians.—Eccl. History, book 1, chapter 4.

Speaking of the Jewish Christians in the first century he says:

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They also observe the sabbath, and other discipline of the Jews, just like them, but on the other hand they also celebrate the Lord's days, very much like us, in commemoration of his resurrection.—Page 112.

Even these Jewish Christians kept Sunday. He calls Sunday

the loving Lord's day. . . . On this day we assemble and celebrate holy and spiritual sabbaths, even all nations redeemed by him throughout the world.

Again,

And all things whatsoever it was the duty to do on the sabbath, these we have transferred to the Lord's day, as more honorable than the Jewish sabbath.

Eusebius was born in Palestine, in the very cradle of the early church; was bishop of Cesarea, where Paul lived two years; was one of the most noted men of his age. Lived in A. D. 324. Of him Horne's Introduction says:

A man of extraordinary learning, diligence, and judgment. He delivered the sum of what he found in the writings of the primitive Christians.—Vol. 1, page 42.

Of him Justin Edwards, D. D., says:

He lived in the third century, was a man of vast reading, and was as well acquainted with the history of the church, from the days of the apostles, as any man of his day.

That at Cesarea was

A very extensive library to which Eusebius had constant access. He was a learned and accurate historian, and had the aid of the best helps for acquiring information upon all subjects connected with the Christian Church.—Sabbath Manual, page 124.

He lived right there, knew just what the church did, and wrote the first church history. The epistle of Barnabas, reverenced in the chuch as next to the gospels, written as early as A. D. 80 to 120, shows conclusively what was believed and practiced in the church immediately after the apostles. The Encyclopedia Britannica says:

This work is unanimously ascribed to Barnabas, the companion of St. Paul, by early Christian writers.

In it he says:

Wherefore, also we keep the eighth day, the day also on which Jesus rose again from the dead.—Page 15.

Chapter 14 of the "Teachings of the Apostles," written somewhere from A. D. 80 to 120, says:

But every Lord's day do ye gather yourselves together, and break bread, and give thanksgiving.

This is decisive, that at this early day they met on the first day. Justin Martyr lived A. D. 140. Elder Andrews, Adventist, says:

Justin's apology was written at Rome, about the year 140. . . . And this at only forty-four years after John's vision on Patmos. It does not appear that Justin and those at Rome who held with him in doctrine, paid the slightest regard to the ancient sabbath. He speaks of it as abolished, and treats it with contempt.—Complete Testimony of the Father, page 33.

This is the confession the greatest Advent historian is compelled to make. Proven by Justin Martyr, who lived right there, that the Jewish sabbath was wholly disregarded at Rome only forty years after the death of the apostles. Hear Elder Andrews further:

We must therefore pronounce Justin a man that held to the abrogation of the ten commandments; and that the sabbath was a Jewish institution, which was unknown before Moses, and of no authority since Christ. We held Sunday to be the most suitable day for public worship.—Page 44.

This is the doctrine that the fathers and early church held. Justin in his apology to the emperor, for them, fairly and truly represented the Christians. What was the character of Justin who thus testified? He was a Greek, born in Palestine, and held his debate with Trypho in the church at Ephesus, where St. John lived, in the very center of the eastern church. The American Encyclopedia says of him:

One of the earliest and most learned writers of the Christian church.

Schaff Herzog Encyclopedia says:

In these works Justin presents the system of faith held by all Christians. The only difference he knows exists among Christians concerning the millennium. Thus Justin is an incontrovertible witness of the unity of the church in his day.

Eusebius says he overshadowed all the great men who illuminated the second century by the splendor of his name. His writings are the most important that have come to us from the second century.

Dr. Schaff says of him:

After his conversion, Justin devoted himself wholly to the vindication of the Christian religion, as an itinerant evangelist with no fixed abode.—Church History, vol. 1, page 482.

Not only were his books accepted without dispute, as showing the practice of the church, but his itinerant life, now in Palestine, next in Greece, Rome, Ephesus, and everywhere enabled him to know the faith and practice of the church, and stamps his testimony with force equal to demonstration. An unimpeachable witness of the faith and practice of the saints a few years after the death of the apostles.

Justin says of the first day:

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, . . . then the president verbally instructs, and exhorts to the imitation of these good things.

He then describes "the breaking of bread," thanksgiving, collections, providing for the poor, etc. And further:

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. . . . Having appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration.—Justin's First Apology, chap. 67.

Dyonysius, Bishop of Corinth, in A. D. 170, a church that Paul raised up, and to which he gave the command about collections on Sunday, 1 Corinthians 16: 1, 2, says, speaking of Sunday:

We have passed the Lord's holy day, in which we read your epistle. In reading which we shall always have our minds stored with admonition.—Eusebius, book 4, chapter 23.

Bardesanes, of Edessa, Syria, 180, says:

On one day, the first day of the week, we assembled ourselves together, etc.—Elder Andrews' book, page 53.

Clement, of Egypt, A. D. 194, says:

We in fulfillment of the precept keep the Lord's day, etc.—Book 7, chapter 12

Tertullian, of Africa, wrote in A. D. 200:

He left the Roman Church because of false doctrines taught by them, and bitterly opposed them.

Johnson's Encyclopedia says of him:

One of the greatest men of the early church.

Schaff Herzog Encyclopedia:

One of the greatest characters of the ancient church.

Of his great book they say:

One of the magnificent monuments of the ancient church. . . . He informs us more correctly than any other writer respecting the Christian doctrines of his time.

Of the abolition of the sabbath, he says:

The old law is demonstrated to have been consummated at its specific time, so also the observance of the sabbath is demonstrated to have been temporary. . . . We solemnize the day after Saturday, etc. Do not observe the days held sacred by the Jews, etc.

Origen, of Egypt, A. D. 225, McClintock and Strong's Cyclopedia says of him:

Origen may well be pronounced one of the ablest and worthiest of the church fathers.

He also teaches that the church kept the "Lord's day" resurrection day. (Book 8, chapter 22.)

The Apostolic Constitutions, Elder Andrews, Adventist, admits were written in the third century. Mosheim also indorses this work. It was written about A. D. 250. They teach:

On the day of the Lord's resurrection, assemble yourselves without fail, etc.

Anotolius, Bishop of Laodicea, A. D. 270. A church raised up by Paul himself, says:

The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day.

Also Victorinus, Bishop of Petabium, A. D. 300, and Peter, Bishop of Alexandria, 306, and many others, all testify to Sunday, the Lord's day, the resurrection day, being observed by the early church.

What answer do Adventists make to all these positive testimonies corroborating the truth of the Catholic catechisms, etc., that they obtained Sunday keeping from the early church and apostolic tradition? something

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like Elder Andrews, their great historian. He says:

> If Justin Martin had called Sunday the sabbath, or the Lord's day, it would have been different.

Justin was writing to a heathen emperor, who was perhaps wholly ignorant of the meaning of either of these terms—sabbath, or Lord's day—but was familiar with the term Sunday; so Justin of necessity used that term in order to be understood. Elder Andrews, throughout his great book, is constantly combatting the testimony of those early Christian fathers. The reason is so clear that none need be deceived. They taught one doctrine; he, another. Some of them no doubt talked with the apostles themselves; he lives 1800 years after. Who would be apt to know the best? On page 308 of his book he says:

> The reasons offered by the early fathers for neglecting the observance of the sabbath show conclusively that they had no special light on the subject, by living in the first centuries, which we in this latter age do not possess.

What a confession from their greatest historian; admits that the early fathers, and church in the first centuries, "neglected the observance of the sabbath—kept the first day; but notwithstanding all this, the Pope, several hundred years after this, had to, and did *change* the sabbath from the seventh to the first day. How do the two statements harmonize? If these early Christian fathers were not as able reasoners, as good theologians as Elder Andrews and his colaborers, could they not state whether they did or did not keep Saturday? Surely they knew enough for that, and he admits they kept Sunday.

We do not quote them to prove a doctrine, for that we appeal only to the Bible. We quote them to prove a plain historical fact, that the early Christians *did* keep Sunday, hence it could *not* have been started by the Popes centuries afterwards. Encyclopedias summing up all the evidence of all these Christian fathers are well qualified to form correct conclusions. Smith's Bible Dictionary says:

> The results of our examination of the prinpal writers of the two centuries after the death of St. John are as follows: "The Lord's day existed during these two centuries as a part and parcel of the apostolical, and so of scriptural, christianity." It was never defended, because it was never impugned; or at least only impugned as other things received from the apostles. Religiously regarded it was a day of solemn meeting for the holy eucharist, for united prayer, etc.

So Johnson's Universal Cyclopædia says:

> For a time the Jewish converts observed both the seventh day and the first day, which came to be called the Lord's day. Within a century after the death of the apostles, we find the observance of the first day of the week under the name of the Lord's day established as a universal custom of the church. Its observance was based upon the resurrection of Christ.

Schaff-Herzog, Encyclopedia, says of Sunday:

> In the second century its observance was universal. The Jewish Christians ceased to observe the sabbath after the destruction of Jerusalem.

Dr. Schaff says:

> The universal and uncontradicted observance of the first day of the week in the second century can only be explained by the fact that it has its root in apostolic practice. —Vol. 1, page 478.

The Apostle John, in Revelation 1:10 "was in the Spirit on the Lord's day." Jesus is Lord over all things under the new covenant. The term is applied to him about four hundred and fifty times in the New Testament. All things are commonly spoken of as belonging to him, as "the disciples of the Lord," "the Lord's body," "this cup of the Lord," "blood of the Lord," "Lord's death," "the Lord's table," "the Lord's supper," "the Lord's day." Do not all these refer to Christ? Who will deny it? Under his official jurisdiction all institutions under the gospel become obligatory. Hence "the Lord's day," is Christ's day; and that is the way it is *always* used by the Christian fathers. Then in Acts 20:7:

> On the first day of the week, when the disciples came together to break bread, etc.

Who can deny this being by previous appointment, to commemorate the Lord's death and resurrection by "breaking bread," and preaching on the resurrection day—the "Lord's day." God the Father is *never* mentioned as Lord after the resurrection of Jesus. But made Jesus "both Lord and Christ" (Acts 2:36). Having commanded, "Hear ye him" (Matt. 17:5). "All power is given unto me in heaven and in earth" (Matt. 28:18). Hence "Lord's day" is Christ's day. Adventists tells us the seventh day is called the "Sabbath of the Lord" in Exodus 20:10. "My holy day" in Isaiah 58:13, and Jesus said he was "Lord of the sabbath day." Is not that therefore the Lord's day? By no means; for it was God the Father speaking in Exodus 20:10: "The seventh day is the sabbath of the Lord *thy God.*" Why leave out the two words? So all through the Old Testament. Jesus was never made Lord until after his resurrection. Not as God, or the Lord, but as the "Son of man," he was "Lord of the sabbath;" and this was said in defending his disciples against the charge of breaking the sabbath; as it was "made for man," hence he, a Son of man, was superior to the sabbath. Notice his illustrations in Matthew 12:3-12. David went into the temple and ate the holy bread, which the law forbade to any but the priests. His needs were superior to that law. "The priests in the temple profane the sabbath, and are blameless." Slay cattle all day the sabbath. Their service was superior to the sabbath day. This lesson Jesus, as Lord even of the sabbath, plainly taught, condemning those who make the sabbath of more importance than man for whom "the sabbath was made." Jesus, as its Lord, had a right to dispose of it as he saw proper, which he did by fulfilling all the requirements of that law, including the "sabbath of the Lord thy God," and as Lord of heaven and earth, "spoke of another day," of rest.

> There remaineth *therefore* a rest to the people of God.—Heb. 4:8, 9.

The Lord's day. Hence he said:

> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.—Matt. 5:17.

All Adventists admit, nay more, persist that this included the Sabbath law. Correct. But were they to stand forever, as they claim? Listen!

> The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it.—Luke 16:16.

Or as a better translation has it:

> Every man seeking truth pressing into it.

Under the old covenant, the law and the prophets, or the kingdom of Israel organized under the ten commandments as its constitutional law, and administered by the prophets as God gave command, as Moses, Joshua, etc., had proven a failure, because they had broken that covenant, as stated in Jeremiah 31:31; therefore, a new covenant was promised, and Jesus as mediator of that new covenant had chosen twelve apostles, and restored the prophets again, and presented for their consideration the "gospel of the kingdom," "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20); telling them that old form under the "law and prophets" "was until John." Then, as Paul says, referring to this same matter, quoting Jeremiah 31:31-35; and says:

> In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. —Heb. 8:6-13.

Hence Jesus said it "was until John." Then it "waxed old ready to vanish away," and be superseded by a "better covenant, which was established upon better promises." Temporal blessings, *only*, were promised under the old. Eternal life, under the new. Jesus, "finding fault with them," "old time sayings," the ten commandments included (see Matt. 5:21-48), began at once to teach the better law of the kingdom of God, changing those old time sayings, "Thou shalt not kill" "Thou shalt not commit adultery," etc.; also the sabbath law, as apparent from Hebrews

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4, where Paul, speaking of the seventh day rest, refers to a certain day being limited, and "if Jesus had given them [the Jews] rest," or recognized the continuation of the law and the prophets, "then would he not afterwards have spoken of another day." That this was another day of rest, spoken of or appointed, is evident from the next verse: "There remaineth therefore [because of Jesus "speaking" of, or appointing it] a rest to the people of God." But I was only aiming to give historical evidence, so will refer to some of the Reformers and close.

Mrs. E. G. White, prophetess of the Advent friends, says of Luther:

Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures. Angels of heaven were by his side, and rays of light from the throne of God revealed treasures of truth to his understanding.—Great Controversy, pages 94-97.

Let us hear this truth regarding Carlstadt's Sabbatarian arguments:

Indeed if Carlstadt were to write further about the sabbath, Sunday would have to give way; and the sabbath, that is to say Saturday, must be kept holy. He would truly make us Jews in all things, and we should come to be circumcised; for that is true and cannot be denied, that he who deems it necessary to keep one law of Moses, and keeps it as the law of Moses, must deem all necessary, and keep them all.—History Sabbath, page 447.

Of Bunyan she said:

John Bunyan breathed the very atmosphere of heaven.—Great Controversy, page 174.

Bunyan says:

As for the seventh day sabbath, that, as we see, is gone to its grave, with the signs and shadows of the Old Testament; yea, and it has such a dart left upon it by the apostolical authority, that it is enough to make a Christian fly from it forever. 2 Corinthians 3. Again, the apostles smite the teachers of the law upon the mouth, saying they understand neither what they say nor whereof they affirm.—Complete Works, page 915.

If Mrs. White was right about these men, why not receive their testimony? Jesus refers the Jews to their "own law, that the witness of two men was true." Paul says in the mouth of two or three witnesses shall every word be established;" and by this law we should judge these things in regard to which we have such a cloud of witnesses, and not insist without a shadow of evidence, that Sunday keeping is only an institution of the Popes, determined at all hazards to maintain this delusive theory. And although using over half their time, in preaching, trying to establish it from history, absolutely refuse to hold an investigation of doctrine, allowing anything but King James' translation of the Scriptures to be introduced; other translations, as they know, as well as authentic history, throwing great light upon the subject.

I have quoted from those histories because I feel assured that the great mass of Adventists never read them, or only in their own books, where they are explained away by those who will by no means defend their theories in public investigation, thus placing themselves in the list of those whom Jesus said

loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds [teaching error] should be reproved. But he that doeth [teacheth] truth cometh to the light [seeks investigation], that his deeds may be made manifest, that they are wrought in God.—John 3:19-21.

The fact is, they quote history in all their works and in their preaching, but cry out against it when we follow them there, because it is against them. They call the early Christian fathers "unreliable fools, apostates, forgers, and frauds." Elder Smith says of one:

A fraud, an impostor, a forger—an old forger of the second century, who wrote things too silly to be repeated, and too shameful to quote.—Page 39

Elder Waggoner says:

Surely insanity could not produce any more driveling nonsense than this—such childish nonsense is seldom seen under the heading of reason. It would have been a blessing to the world if they had all been lost.—Fathers of the Church, pages 206 to 217.

Thus they dispose of the early Christian fathers who said a word, as they all did, in favor of Sunday. Far better for those who advocate the keeping of the old covenant sabbath if those testimonies had been lost, and better still if the New Testament Scriptures also had been lost, for they are both alike against them. One thing we know, that however foolish notions some of those fathers might have held regarding some things, they could state the simple fact whether they kept Saturday or Sunday as the rest, or Lord's day; and they *all agree* that Sunday was so "observed universally," and their testimony is decisive, being strictly in harmony with all the Holy Scriptures.

That our kind Father in heaven may inspire all hearts to see the necessity of heeding the injunction given through his servant Paul, to "Prove all things, and hold fast that which is good," and that what few testimonies I have herein presented may create a desire in honest hearts to search further, and above all, ask of God for wisdom, "who giveth to all men liberally, and it shall be given him." D. S. CRAWLEY.

"In filling places in my corps of teachers," writes Mary Louise Graham concerning "My Boarding-School for Girls," in the *Ladies' Home Journal* for August, "I considered personal attractiveness as well as intellectual qualifications. Girls are influenced so much more readily by women whom they admire on the social side. More than anything else I held out for a simple, natural manner."

Selected Articles.

THE COMING ZIONIST CONGRESS.

The fourth annual Convention of the Federation of American Zionists recently held in Philadelphia, revived public interest in the problem of Hebrew Colonization of Palestine, and fixed popular regard on a number of facts which show that the Zionist cause has made notable progress. Coming immediately after the Zionist night at the Maccabæans in London, where Dr. Herzl, the father of the Zionist movement, was greeted with such applause; where Zangwill made his wonderful speech, and Sir Francis Montefiore and other distinguished Hebrews testified to their faith that the Zionist plan was practical as well as righteous, the Philadelphia Convention had strong stimulus for enthusiastic discussions and hopeful outlook. Dr. Herzl's letter of greeting, which was read, directed attention to the growth of the organization as shown in the calling of the several international congresses; the creation in different countries of Zionist societies, and their consolidation into national organizations; the introduction of the shekel tax, followed by the establishment of the Jewish Colonial Bank; and then he spoke of the ground gained in the attitude of the Turkish Government towards Zionist representatives. His utterances in the last respect were the more significant in that Dr. Herzl was was one of a deputation which, on May 17, had an audience with the Sultan, which, it has been said, gave encouragement to the belief that the Zionists can secure of the Porte the guarantees for concessions they have been seeking. In the address of Prof. Richard Gottheil, President of the Federation, note was taken of the fact that Zionist societies in South America have asked affiliation; and that work is being extended to the Philippines, a society having been lately established in Manila. Delegates to the International Convention which meets in London next fall, will be appointed later. A minor resolution, but one of most interesting promise, was that to arrange for an exhibit of farm products of Palestine at future meetings.

The American Federation of Zionists numbers more than one hundred and twenty five societies, where, in 1897, there were merely a handful. In its development, it but repeats the story of the international organization. Before the Congress at Basle, in 1897, there were in the world something over one hundred societies whose aims were more or less Zionistic; at the second Congress, in 1898, there were more than eight hundred.

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Our photograph reproduces the Congress of 1899, one which excited great public interest, because of the dignity of its personnel, the quality of its discussions, and the showing for progress which was made. Here and abroad, a great number of Jewish women are now working to further the movement. Mrs. Richard Gottheil is their recognized leader in this country. It is hardly necessary to remind readers of this journal, who are well posted on the meaning and history of Zionism, that wholesale emigration of the Jews to Palestine has never been contemplated, nor the establishment of a political State there. The purpose is rather to provide a "legally secured home" in the land of their forefathers for Jews living in countries where they are not happy. To this end, the idea has been to obtain guarantees and commercial concessions from the Sultan, securing the future of the Colonies, while promising in return good citizens, who will reclaim the waste places of Palestine; next, to buy lands, and to subsidize poor immigrants in establishing agricultural colonies or factories. At the Maccabæan meeting in London—following the Constantinople interview—it was as good as said that the only thing needed to put this plan under way was two million pounds, a half million of which was already in the Jewish Colonial Trust in London. "What is one and a half million to the Jews?" asked Zangwill. But the millionaires have not yet lent aid to this movement. It is the poor children of Israel who, from the four quarters of the globe, have sent in their shekels.

There are now thirty or more Jewish colonies in Palestine, where, twenty years ago, there were but two. In Judea, Samaria, Galilee, and across the Jordan, we find them. Close to the Mediterranean, and not far from Haifa, is Zikron Yaakob, the largest and finest of them all with about 1,000 people, chiefly engaged in wheat growing, breeding silkworms and bees, and raising vegetables. Near Joppa is Rishon-le-Zion, the first Russian-Jewish Colony, established 1882, now a most prosperous community. And so in various places in Palestine, Jewish refugees, driven from Russia, Roumania, and elsewhere by persecution, have made the desert to blossom like the rose. They had a hard struggle to do this. In some instances they worked the ground with their fingers, because they had no implements. By their industry and peaceableness they have commended themselves to neighbors and rulers. None of these colonies were established by the Zionists. The international association will not plant colonies until their future can be assured.

The coming Zionist Congress will doubtless be the most interesting ever held, and perhaps may inaugurate more active operations in the East than have been undertaken heretofore. It is not out of the range of possibilities that there may be laid before that body a colonization charter, together with guarantees from the Turkish government, and certified articles from all Christian powers, permitting Zionists to make settlements in Palestine according to plans they have laid down. Certain it is that there will be an influential representation of American Hebrews at the international deliberations. Prof. Gottheil will, of course, be present. Dr. Wise, the able Oregonian, who was prominent in the Philadelphia convention, may be a delegate for the West.

Many prominent Hebrews are opposed to Zionism, but intense antagonism seems on the wane. "Had you told me ten years ago," says Rabbi Gottheil, "that today I would be an ardent Zionist, I would not have believed you." But he is such, and it is his son, a professor in Columbia college, who leads Zionism here.

At the 1898 Congress, the souvenir medal struck bore on one side a symbolic figure, recalling wandering Jews to Palestine; on the other was this in Hebrew: "Behold, I will take the children of Israel from the nations and will bring them into their own land." That is the watchword of Zionism.—*Christian Herald, July 10.*

TOBACCO IN EUROPE.

Three hundred and fifty years ago, according to the allegations, Jean Nicot introduced tobacco into Europe. It was from his name that the word "nicotine" was derived. The French government has just made an appropriation for the erection of a bronze statue to Nicot. It is to be set up in front of the main government tobacco factory in Paris. This French claim to the introduction of tobacco into Europe is somewhat at variance with the general supposition that Sir Walter Raleigh first carried the fragrant weed across the water to the old country. Raleigh smoked his Virginia tobacco in the presence of Queen Elizabeth in or about the year 1585. Thirty-four years earlier, however Jean Nicot, while French ambassador to Portugal, purchased some tobacco seeds that had been brought over from Florida and sent some of them to France. A year later he presented some of the plants to Catherine de Medici, and together they smoked the dried leaves in pipes.

It is interesting in this connection to recall that when tobacco smoking was first introduced into Europe, first by Nicot and later by Raleigh, it was extremely unpopular. It was called "the stinking habit," and at least two popes, Urban VIII. and Innocent XI., issued decrees against it. A sultan of Turkey – in which country smoking is now almost universal — made it a crime punishable by the offenders having their pipes thrust through their noses. In Russia the noses of the smokers were cut off. King James I. of England characterized smoking as "a custom loathsome to to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless."—*National Glass Budget, March 30, 1901.*

Letter Department.

AALBORG, Denmark, July 15.

President Joseph Smith:—I stated in my last letter that I intended to remain in Norway and continue operations within the twenty-five mile radius, according to the plan adopted at my first advent in that country, last fall; but I was unexpectedly called to this place, where I arrived two weeks ago. The brother whom I ordained this spring had created quite an interest here, and as many as seventeen had attended meeting. Among the number was a minister (ordained) connected with the Free Mission here in Denmark. He had attended the Mormon Church meeting for some time; but seeing Bro. Anderson's advertisement in the city paper, he came to investigate. He is a regular Apollos; and after hearing my second discourse he acknowledged the superiority of our claims, and at a prayer meeting Tuesday, last week, he demanded baptism. He was made acquainted with the prerequisites of this holy act. He spoke with feeling his determination to live a faithful life, and the next evening we troubled the Sea of the Lümpjord. His noble wife who was a devout Methodist was taken real sick the same morning as a result of his brave resolution; but she attended meeting next day, and the ice was broken. A private conversation next day cleared the mist away, and late Saturday evening she walked into the sea. We had confirmation Sunday; and Axel and self making up the required number, we administered the sacrament to those present, which was a source of joy to those old, noble Saints, Bro. and Sr. Anderson, who have lived exemplary lives and stood firm all these years. Dear Saints, when you live alone, live aright; and in the Lord's own time the fruit will appear.

I have been ill for two weeks with climate fever.

I visited our Bro. Borlin, in Malmï, Sweden, last week; but he is now cold, and will have nothing more to do with the church. It seems that few who have been connected with the Utah faction will stand firm. However, "he that stands, let him take heed lest he fall." If I receive strength enough to cross the Skaggarak, I shall leave this week, and continue to operate in the old field until

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the arrival of the brethren in England. Please remember my son, Bro. Axel, and self to the Saints in general. Trusting that every letter I write in the future may bring news of worthy addition to the church, I am, as ever, your brother and colaborer,

N. C. ENGE.

INDEPENDENCE, Mo., July 29.

Editors Herald:—After such a rain we cannot complain.

The water flowed in *streams* this morning, after everyone has been praying and panting for a cool breath of air for weeks, and weeks, and weeks.

The circle of bean vines which we tried to train up around a big tree in the church yard was drenched by the rain last night; the dry cask at the house corner got brim full, and as we arose the rain was drip, dripping off the roof of the porch over the shriveled, yellow vines that still clung to their wires. Oh how precious were the sweet, cooling drops to our thirsty, famished souls!

But, friends, you have read the papers and know just how the corn leaves, sunburnt and stunted, quivered in the burning air, how the potato vines look as though they had been visited by the all-devouring potato bug, and how the strawberry, raspberry, and blackberry vines all in a few short weeks turned sere and brown as though burned in an oven.

Not much in the way of vegetables and fruits appear on the market, either. Potatoes from this "neck o' the woods" look a little smaller than usual; the few small onions are tough and strong. Now and then you may see a little bunch of beets, and once in a great while you can view a few cucumbers peeping out of a half-peck basket at the store door. They are very pale in color and queer in price,—only one or two for a nickle.

So you see, dear Saints, we are not in *your* town, enjoying low prices; but lest we have to reflect upon the danger of saying too much we will take leave of these perishable matters. We can say this, however, that the rains will bring gratitude to thousands in the ending of a drouth of unprecedented severity; and no doubt in many sections verdure and renewed vegetation will repay our thankfulness for kindly providence, when we most needed it. There is still time for replanting; so the hopeful farmer says.

Although discouragements seem to meet us at many a turn, sad news from abroad, friends, brothers, and sisters under affliction at home, dust and heat to contend with, housework waiting for the "move" of that all-around accessory to the housekeeper's department,—the good housewife who keeps things in place,—all these things and scores of others to attend to, troubles and crosses everywhere; yet we can always see that to every cloud "there is a silver lining." We hear at the close of day a little cheery music, and it is welcome, though it be of the ragtime sort; or perhaps the night breezes bring us snatches of some classic "jubilate" sung by melodious voices of "singing women" practicing their scores for next Sunday's choir work. And then there are the occassonal social functions, luncheons, and lawn parties to relieve the hot afternoons and evenings.

There are the chatting, tittering, fluffy-gowned young sisters, and the laughing, polite young brethren as they gather around the cool church cistern before and after meetings; and there are the happy-faced older saints, coming and going to and from the church services. They *all* greet us with a smile, on Sunday, and Tuesday, and Wednesday, and Thursday, and Friday.

On Mondays and Saturdays we miss all this source of happiness; and did it not conflict with the "silver-lining" thought, *and the warm-hearted janitor*, we would suggest that these nights also be occupied.

The brighter glint appears in the thought that although many have complained, others have pooh-poohed at the people who "couldn't stand a little sunshine," and in their comfortable summer garb have bravely walked "through the furnace, through the heat," to church or Sunday school, prayer or society meeting, feeling sure that there they would be refreshed and recuperated. Brightest of all, to know that since Independence Stake has been organized we have been permitted to realize that the inspiration that comes from a "sincere and consecrated service" of those who are in charge, has been the Saints' to enjoy and profit by; that they have had the best of instruction, as also the younger ones of the flock, all of whom seem to have shared in the general impulse to heed the word, "Go forward!"

The brethren in their ministry who have lately come among us, have been well appreciated. Bro. C. Ed Miller occupied yesterday morning, to our edification, and in the evening Bro. W. A. Smith regaled us with an excellent sermon on "the kingdom." We also rejoiced to see two precious ones enter the baptismal font, the service being in charge of Bishop May. They were Miss Pearl Carpenter, of this place, and Mrs. Hattie M. Vernon from Australia. She will soon return to her home by way of London, England, and seems to be delighted with the thought that she has found the true way, and will, if permitted, rejoice to be the means of pointing it out to her friends at home. We hope the wise and comforting words of Bro. R. May and I. N. White, who confirmed the sisters, will prove to be to them a great blessing.

Your sister in the faith,

ABBIE A. HORTON.

Editors Herald:—I am thankful for the pleasant and constant visits of the HERALD to us for thirty-four years, since we have been acquainted with the latter-day work which has been a great joy to us many times. Though not being able to live as we should, still we hope to endure with the help of God until we shall be called hence to give an account of our stewardship. When we first heard the gospel in '77 or '78 there were many Saints in Nevada, but now nearly all have passed over to the other side. And when thinking it over, comrades, brothers, and sisters, how we rejoiced together at the beginning of the Reorganization, and what a blessing we enjoyed in our meetings when God confirmed and gave us an assurance by many infallible proofs of the gospel of Jesus Christ restored again. We witnessed the death of many of these, and can testify that their faith and hope was firm and immovable, which gave us great comfort for which we thank God.

The church in Nevada is not gaining rapidly, only one here and one there. On the 9th of June we had our conference at Carson City, and had the assurance of God that he was pleased with our work, which has renewed our courage to battle on in the army of the Lord.

The Saints are much scattered. We go twenty miles north and fifteen or twenty south at times and have pleasant chats with the members to encourage each other in the work of the Lord. Bro. Thomas Daley labored faithfully in Nevada until his health failed him. We shall wait with patience for another missionary to come and shall do what we can ourselves. May our heavenly Father bless his people, is my prayer.

D. R. JONES.

KEWANEE, Ill., July 29.

Editors Herald:—It would seem that some of the Kewanee folks should write once in a while at least, as surely all your friendly readers would be pleased to hear how we with others fare in spiritual character building, as well as increase in numbers. Yet we are fully aware that your pearly space is very limited to accommodate all who are anxious to have a dip in the HERALD'S precious dish. First then as to character; it may be hard to determine truthfully; but we are inclined to think we might pass muster as medium, some, if not all, ever keeping room for amends. One thing is certain, and perhaps praiseworthy; if names are not of late increasing upon our branch records, preparations are constantly being made in our little chapel, not only for our convenience, cheer, and comfort in divine worship, but for others that may in future be induced to enter Christ's fold, and take part with us in the great enterprise, for life and salvation, as well as having our sweet little brick church, if possible not only free again from all indebtedness, but free from tainting spots and blemishes, to offer as a pure gift to our heavenly Master at a very near eventual period—dedication. And Providence continuing to favor, we expect a greeting by Bro. Joseph and others of Christ's servants to help as well as witness in the dedicatory services. This will be made known to all interested, I expect, as we hope and pray for a Christ-imbued gathering.

Speaking of our ever gospel exercises in their marching order, we are glad to say our services are held wisely and continually. No lack whatever upon part of branch ruling officials in the performance of those heaven-taught duties — social, prayer, testimony, sacrament, and preaching meetings. These are conducted seemingly to the blessed Master's glory. But the writer is inclined to believe that our most gracious and merciful

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Redeemer will not be pleased with us long, unless we make a united effort, not only to herald the angel's message from the sacred stand, but in our streets, thoroughfares, suburbs, avenues, and parks, laying aside all pomp, pride, show, and useless formalities, and with our sweet singers, and able, enterprising young men tell it, yes, tell it over and over again, "The wonderful words of life," that our ten thousand inhabitants may be privileged to hear the Christ-revealed truths for themselves, and that fearless of molestation and nothing appearingly would be amiss, if the grave, flower-headed elders continue to give vent, adding their pure testimony in the spirit? God said, Christ said, angels, and the spirits of just men made perfect chime in the oft-repeated tale, "He that is warned, let him warn his neighbor." The writer acquiesces with the street-preaching sentiments of Bro. J. C. Crabb.

Touching our Sabbath school, aside from counting the little noses, I think we stand at par with any of the schools in the church. Brn. Alma and Norr'ses, with others of note and great service, make things move in that line.

And so may the most merciful God by his unerring Spirit continue to rule and order all things for his glory, not only here in Kewanee, but everywhere, is the wish and prayer of all good-hearted men and women.

Yours, aged, and still in the siege,

JOHN D. JONES.

WHITE ROCK, S. Dak., July 29.

Editors Herald:—Perhaps some of your readers would like to hear from this part.

Bro. G. W. Thorburn and myself arrived here the 26th, on our way to some of the South Dakota Saints, about sixty miles west of here at a place called Britton. Of late we have been to the Minnesota reunion, at Clitherall, where we had a very enjoyable time meeting with those of like faith. The Spirit of the Master was there to cheer and comfort us all. The meetings were excellent throughout. Twelve were baptized.

From there we went to Bro. John Gibbons' place, about fifty miles northwest, to enjoy the Fourth with him and family. Secured a schoolhouse and held eleven meetings there, and nine in another five miles farther north, near Pelican Lake, with good interest and attention, and request for us to return as soon as convenient. Some expressed themselves as being satisfied with our claims as a church, and will soon obey, we have reason to believe. We were invited to call on both those in and out of the church. One lady, an outsider, after we had spoken on the subject of the laying on of hands, had her baby blessed. A school-teacher there spoke favorably of the same effort. In all we felt the good Lord was there to cheer and comfort us all. The wayward ones seemed encouraged. Bro. Thorburn preached a funeral sermon of a Mr. South, who had died suddenly. The effort was well received, we learn. We believe there can be much good done in Ottertail county if prayerful and humble efforts are made. We hope to return there in the fall or winter, so we take this way of informing the Saints of that county, where we promised to come, and could not. We shall try in the winter, if the Lord wills it so.

We are staying at the present time with Mr. and Mrs. Ezra Prall; he is a brother of Bro. Oscar Prall, of Lamoni. They seem very much interested in this great latter-day work. We had an appointment out for last night, but had to be subject to the weather. A big rain storm raged until after meeting time. We shall try to be contented, notwithstanding the disappointment to us all, and try to make an effort to open the work here some other time.

Bro. Ellis Comstock resides in this vicinity, as well as his daughter-in-law, Sr. James Comstock. They were both pleased to see us, when we informed them we were elders of their church.

We are traveling with horse and buggy this summer, in Minnesota and the Dakotas. Have traveled about 650 miles thus far. Our bronco is quite tired at times, and if we had our way we should like more speed. But patience is one of the requirements of the law; so we must learn to practice what we preach. Bro. Thorburn thinks our broken whip is rather detrimental to us as preachers.

We may go to Minneapolis during the busy times among farmers, as the Saints there have a tent which might be used to good advantage this time of the year. Crops in the Dakotas and Minnesota are very good this year, and it will require a great deal of time and labor to gather all. So if we continue to labor among farmers we expect to move along slowly, for a while at least.

Trusting all will be well in the end; and that we may all stand justified before the Lord, Yours for the truth,

ELI HAYER.

NEBRASKA CITY, Neb., Aug. 1.

Editors Herald:—We are busy in this part of the Lord's vineyard, regardless of the hot weather. The work of the Lord moves along nicely. Six have been buried beneath the waves of the old Missouri river of late. One was Sr. May Smonk, who lives in close to Hanford, Kings county, California. She will return in a few days. Her mother also belongs to the church. The missionaries of California might remember their address.

Brn. Waldsmith and R. O. Self were at Union last Sunday, breaking the bread of life. Uncle Mark Forscutt has been sick for some time, but is better now. Was able to preach Sunday evening. How glad we all were to see and hear him. He gave us such good advice and counsel; we all were strengthened.

We have a very nice Sunday school, presided over by Bro. E. D. Briggs and Herman Higgins, who try to make all feel welcome.

The work in Southern Nebraska district is looking up this conference year, and we hope it may continue to thrive. We look for quite an increase to the church in this district this year; at least we are hopeful. Bro. E. C. Briggs was with us, and preached some very good sermons, and told his experiences in church work and the growth of the church, which gave much joy and comfort in the truth. We were glad he gave us such a visit. Come again, Bro. Briggs.

The Saints at Nebraska City are all well, with one exception, Sr. Perrion, who is very poorly, and this hot weather is very trying. Pray for her that her burdens may be light. In bonds,

W. M. SELF.

PERRY, Iowa, August 1.

Editors Herald:—Since General Conference I have labored at the following places: May 11 to 30, in Madison county, in company with Bro. C. J. Peters. We preached at his home schoolhouse; at Hanley, where we secured the Friends' church; at the Union Chapel, five miles west of Hanley; and at a schoolhouse twelve miles west of Winterset. Hanley and that west of Winterset were new openings.

The 30th found me enroute to Boonesboro, to attend the district conference, which convened June 1. It was very well attended, and passed off very pleasantly, and we believe with profit to all attending. Bro. J. C. Crabb and self continued the meetings there until the 10th when we went north of Boonesboro to Mineral Ridge, where a Mr. Walters had secured the schoolhouse for Saturday and Monday nights, and the schoolhouse two miles south of there for Sunday night. Sunday at eleven Bro. Crabb occupied at Fraser, a mining town near by, where we were on Monday night. The schoolhouse at Mineral Ridge was denied us, so we occupied until Friday night at the other schoolhouse south.

On June 12 we sought the rippling waters of the Des Moines River, when Mr. Walters became Bro. Walters.

Returned Saturday to Boonesboro, holding meetings over Sunday; thence went to Rhodes, to examine the tent. Found it too large to handle for district work, so concluded to leave the tent at Rhodes until after the reunion. Held a few services at Rhodes. Bro. William Pyle, of Rhodes, secured us the Christian church at Melbourn; also a place for us to board. We held forth there until Saturday night, when we went to Vancleve, where Bro. Earhart had secured the M. E. church. We occupied here until July 3, when other things seemed to occupy the attention of the people, so we closed for want of interest.

I forgot to say that we went south of Rhodes six miles and held over one Sunday with the Clear Creek branch, when the interest was such as to warrant a return, so left word we would be back in two weeks.

From Vancleve Bro. Crabb went to Grinnell and the writer to Rhodes, where we spent the glorious Fourth in the usual way. On the fifth returned to Clear Creek; held over Sunday, interest being very good. Made arrangements to have some one occupy there again in two weeks. Thence went to Des Moines and preached once there in the open air chapel. That had been arranged by taking the seats out of the church and putting them in a yard. Had good attention.

Saturday Bro. M. H. Cook and I went to

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Runnells, where the writer remained over two Sundays. Weather too hot for week-day services. At Des Moines I received the welcome news that Bro. George Shimel had been appointed to labor in the Des Moines district, so notified him to fill the appointment at Clear Creek.

July 22, returned to Clear Creek. Met Bro. Shimel, who had held services there Saturday night and Sunday. The interest was enough to warrant him in announcing service for the next Saturday night and Sunday, which he did. A large crowd greeted us on Sunday, and at night or evening, after the close of the meeting, what we were looking for took place. Two ladies expressed a desire to be baptized; so at two o'clock Monday afternoon we met on the banks of Clear Creek, when Bro. Shimel led five precious souls into the water,—all heads of families, and representing five families, among the number being Sr. Elliot's husband.

We are now at Perry and will remain over Sunday, when we shall in all probability go to Rhodes to prepare for reunion.

Your brother,

H. A. McCOY.

CARIBOU, Maine, July 30.

Editors Herald:—I am now in the land of potatoes and buckwheat. It is by far the finest and best part of the state of Maine for potato growing. More than five thousand barrels of the tubers were raised here last season. So large a crop is not expected this season, owing to frost in the early part of June, and the very hot weather later. Farmers here have from ten to one hundred acres planted. They have learned it is not safe to depend upon this one article altogether; therefore many of them raise wheat, buckwheat, and oats. Some very fine large fields of the yellow wheat can now be seen growing.

I reached this place three weeks ago, and at once went to work preaching and visiting the Saints, trying to strengthen their faith and have them unified. Am now holding meetings on Sundays in a fine grove in or near Washburn village; and during the week the most of my time is occupied in Woodland and Caribou. At Woodland I have the use of a fine little church, quite a few regularly attending in each place. At Caribou thus far have been obliged to occupy in the house of Bro. Philbrick. There has been thus far but one dissenting voice to what has been said, so far as I can learn. That was by a lady that chooses to live upon the husks of the ten commandments; or rather upon the fourth commandment (which they do not keep) rather than walk by faith, or live by Christ's law of grace and truth, to which that rigid law was added for a season; and served as a schoolmaster until Christ should come, as seen in Galatians 3: 19–25. It was not sufficient of itself to make the comers thereunto perfect. (Hebrews 10: 1.) And as the Apostle Paul said, we have become dead to the law by the body of Christ that we should be married to another, even to him who is raised from the dead, to whom all power was given in heaven and on earth; who, it is said, is the end of the law. He had the undoubted right to reëstablish that better covenant given to Abraham to which the law was added because of transgressions. Hoping to benefit the lady by turning her feet into the right path, which could best be done by changing the mind and heart, I passed her one of Bro. Haws' little books, asking her to carefully peruse it. It is to be hoped she will derive some light therefrom.

There are now living in this section fifteen members, with no one to lead except as one of the elders comes along; yet so far as I can see they with some exceptions are quite united, and are trying to live their religion.

Am comfortably cared for at the home of Bro. and Sr. Philbrick, in Caribou. At East Washburn with Sr. and Mr. Foote; and while in Washburn village I make my stay with the Sisters Murrey. The young man Charles being at home makes it very pleasant, he having a fine talent for singing. Beside, we make frequent visits to others of the Saints living near and far.

In the faith,

S. O. FOSS.

TITUSVILLE, Pa., July 31.

Editors Herald:—Bro. Baldwin and myself have been sounding the gospel on the streets of this city. For a long time Bro. Childs has been trying to secure a place in which to preach; but being unsuccessful, and determined not to be outdone by those modern Pharisees, got permission to occupy the public square. This being our first attempt at street preaching, at first we felt a little timid; but our adventuresome spirit overruled, and we felt just as bold as at any time in the pulpit. Most the time had large crowds, and all the time had the best of attention. People heard the gospel there who never would have heard in any of the buildings. Our congregations were composed of doctors, lawyers, merchants, preachers, infidels, policemen, Italians, Africans, Jews, Swedes, women, urchins, and street loungers. Amid the rushing of chariots, the clashing of street cars, the yells of the newsboys, the drums and horns of the Salvation Army, we had, at times, to increase our vocal powers to be heard; but being a taxpayer of the county, thought we had as much right to be heard on the street as they.

I am a new convert to street preaching, and believe by it we can reach many whom we could not otherwise. Most street preachers are put down as cranks or fanatics, but a few sound gospel sermons attended by the Spirit of God will soon change their opinion.

We know we interested some, for they came to where we were stopping to inquire further into the strange things they heard. Among them was a very intelligent young Swede, who wants the good news to be taken to his parents across the briny deep. He gave me their names and addresses, and desires our missionaries to call on them. He says they will be well received. His father is a "hemmansegarn" (you brethren over there will know just what this means,—I don't), and through his influence thinks you can get a place to preach. He says the Utah Mormons have preached in his father's house. Has one aunt a member of that church, through whom he became acquainted with the doctrine he heard us preach. He accepted everything but polygamy. Thus he was almost ready for the truth. He goes by the name of A. P. Fredin. When they enter the army in Sweden they are allowed to assume a different name. He chose the above. This will explain why his name is not Peterson. This is his father's address. Herr *Peter Nilson, Karshalm*, railroad station, *Perstarp*. Call on him, Brn. Enge and Muceus, and acquaint us with the results. We shall watch it with a degree of interest. It's just possible that through the humble efforts of our preaching on the streets of Titusville some honest soul in far off Sweden may hear and obey.

Bro. Baldwin, as district president, goes on a scavenger errand, and I open up in a new place. We are longing for the day to come when the elders who are sent out to preach the gospel to dying humanity will be freed from such sweet (?) work.

I am domiciled at the pleasant home of Mr. and Sr. Reed, who with her nice family of girls, and good kind husband makes things agreeable for the missionary. I hope to see them join her, ere long, in the good cause, and be received when Christ comes to accept Zion.

Brn. Smith, Robley, and Etzenhouser are still kindly remembered by the good people here.

We are expecting some more additions to be made on our return next month. How the leaven does work! From the little home of Bro. Parker's, where the brethren first began to sound the gospel tocsin, the echo has gone for twenty miles, and scores have praised the God of Israel. At the present time no less than five churches are open for us to occupy as soon as opportunity permits, in respectable communities where the true gospel has never been preached. Our fame has gone abroad, and they have sent for us that they may learn more about the strange things of which they have heard so much.

On August 18 we begin a grove meeting at the place where I held the debate last March. The interest the people have manifested ever since it has been announced gives us much hope for success.

I spent the entire day Monday, and part of the night, discussing the issues with an inveterate Spiritualist. Surely the time has come when God has sent them strange delusions, that they may believe a lie and be damned who will not seek after the truth.

I truly believe David Smith was divinely inspired when he said the time would come when there would be but two classes, Spiritualists and Latter Day Saints. Some of the brightest minds of the world are wrapped in Spiritualism. The churches are too dead and formal. The world is demanding something more attractive, and the Devil is abundantly meeting the demand. A few miles from here, at Lilly Dale, some of the most wonderful spirit manifestations the world has ever witnessed are going on, inducing thousands to swell their ranks, al-

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ready numbering twelve millions in this country alone. Eminent scholars go there as bitter opponents, to expose, and return confirmed Spiritualists. They see something beyond the explanation of mortals and accept their necromancy as divine tokens. At this rapid rate how long will it take the Devil to conquer the world? In 1840 it began with the innocent rappings of two sisters in New York. Ten years earlier the Church of Jesus Christ began with six fearless defenders of the ancient faith. At the present we number less than fifty thousand. It it any wonder Christ asked the question, "When I come shall I find faith on earth?"

Again: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible they shall deceive the very elect."—Matthew 24: 24.

During the busy haying season, when it is simply a killing of time in these parts to try to do missionary work, I went to work in the hay field at $1.50 a day, and did as much preaching as if otherwise engaged; for it is impossible to get a congregation during the week.

If any of the good Saints should feel disposed to criticise the elder for being at home a month, I wish to say, Rest easy, for I do not take anything from the church while thus engaged at home.

Three more have recently been added to our branch by baptism.

Will Bro. R. M. Maloney, of Oklahoma, please send me his address, as I desire to correspond with him. Address me, at Palmer, Crawford county, Pennsylvania.

Hopefully yours,

F. J. EBELING.

STOCKTON, Cal., July 31.

Editors Herald:—I presume some would like to know how the Tolerant mission at this place is getting along. I commenced paying rent on June 27; but were not ready to receive company until after July 4. From that time to the 30th have given tracts to and talked with 181 visitors. Quite a number of those who have received tracts have come back three and four times, and talked for hours. A few seem a little interested. I also put into people's dooryards 530 *Ensigns*, 95 *Heralds*, and 90 *Autumn Leaves*. We have held meetings every Sunday with from eight to fourteen in attendance; and had my health permitted I could have done more. But I am thankful that I am able to do a little, and feel so much better not to be eating the bread of idleness. The Lord so willing, and health permitting, I hope to build up the work here again; but it may take some time. I shall soon be out of tracts. Who will send some? I am out of *Autumn Leaves* and sermons. Any one wishing to send tracts had best consult me as to what kind I need. California Saints, who will be the first to donate "Presidency and Priesthood," by W. H. Kelly; copies of Voice of Warning, and other church literature that I can loan? Send them right along; *now is the time.*

My health is about as usual. Brethren and sisters, remember this mission with your books, tracts, papers, and means, first; then pray earnestly for me and for the work here; for the effectual, fervent prayer of the righteous man availeth much, provided he has done all he can himself. Then his prayers are a mighty power for good.

Your brother in the gospel covenant,

A. HAWS.

807 East Main Street.

CLARKSDALE, Mo., July 27.

Editors Herald:—As I write this morning the rain for which we have so long prayed is falling. The corn is badly damaged, and it will be very hard for poor people to live; but if they live according to God's word they will be rich in the next world. For, "Blessed are the poor" (D. C. 56: 6); "Woe unto you rich men" (D. C. 56: 5). We find that for many years the crops have been decreasing. That fulfills prophecy. We ought to live as we sing, "Nearer, my God, to Thee," and to do that we must study his word and lay up for ourselves treasures in heaven. O how I do wish that I could do something more than I do to spread the truth.

I thank the Father that I can hear some better than I could some time ago. When I am afraid I will fall I call on the Lord and it seems that he puts forth his hand to help me as he did Peter. Sometimes trials nearly overthrow me, then I cast all my care on Jesus and do not forget to pray. We are told to seek the kingdom of God and establish his righteousness and all things will be added. How many believe that it ought to be as it was when King Benjamin asked how many served God, and it was all but the little children? Think how that people was blessed and was later destroyed for wickedness. The Lord said if the light becomes darkness, how great is the darkness. If we want to be gathered to Zion we must keep the law and let our light shine so others seeing our good works may glorify the Father in heaven. They sing, "Send the sound the world around." How much have we given to send it around if we have slumbered and slept? Let us wake up now and trim our lamps and fill them with oil so they may burn brightly enough to guide our way. May God bless all to do his will.

Your brother,

F. T. DOBIE.

STOCKPORT, Iowa, July 30.

Dear Saints:—It was eight years ago last May since I embraced this glorious gospel. I have never regretted the step taken, and can say that I know this to be the true gospel of Christ.

Dear Saints, I am afflicted with consumption. I have received relief through prayer and administration, but am again failing, and I ask the united prayers of the Saints that if it is God's will I may be restored to health, and may live to raise the three little children intrusted to my care. It is my greatest desire to do God's will; and I know that he does hear and answer prayer. I love to read the Home Column, and have received much instruction. I have been so anxious to bring up my children aright, that as they grow older they may not go astray; but since I have been so afflicted, at times I get discouraged and down-hearted, but put my trust in God and pray that I may be privileged to raise my precious little ones. My heart almost breaks when I study and worry about them; for, dear sisters, I am alone, as my husband does not belong to the church. Once more I ask to be remembered in your prayers.

Your sister,

BERTHA E. DAY.

STANBERRY, Mo., August 1.

Editors Herald:—July 30 Elder Sawley and I closed a very interesting meeting four miles from McFall, Missouri. We put the tent up there July 9, and held just three weeks to a day. Good crowds from the first, sometimes reaching near to three or four hundred. We came here yesterday and have secured the public park, and shall put up the gospel tent this evening. Brn. Peter Anderson and James Schofield will assist us some. We may continue two weeks. We feel well in the work.

D. C. WHITE.

Original Poetry.

DOUBT.

AN ALLEGORY.

A Satyr lurked by the "Wicket gate"
Through which all had to pass who were trying
To reach the goal of "Eternal Bliss;"
And him there was no denying.

He came by stealth and whispered his tale
Right into the hearts of all comers:
*"'Tis no use to go on, you are certain to fail;
I'd cease to be one of the runners."

"The way is rough and stony and hard;
There are many thorns and briars,
And holes, and bogs, and sloughs, and traps,
And a number of deep quagmires.

"Your flesh will be torn, you will stumble and fall,
You are sure to grow sad and weary;
Your cup of sweetness be turned into gall,
And all will become dark and dreary.

"And what is there then, should you struggle quite through?
Naught but a dark stagnant river;
The 'River of Death,' with its fathomless depth,
Where you must lie dormant forever.

"For the story that's told of the streets of pure gold,—
Of a beautiful, heavenly city,
Is a myth and a phanthom for naught such exist,
Ah! poor deceived ones, how I pity."

I saw with sadness that many gave heed
And ceased "revealed truth" to rely on;
Lost faith and lost hope in the promises sure,
And thus missed their portion in Zion.

But some there were who bravely toiled on,
In spite of "Demonic persuasion,"
And reached the "Courts of Celestial joy,"
Bore the cross, won the crown of salvation.

ARCHIBALD T. BRADSHAW.

*Some ran well for a season.—Paul.

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Mothers' Home Column.

EDITED BY FRANCES.

Pray when and where you will, but pray as a habit. The heavenly eye must be kept trained and adjusted to heavenly visions if it would gain anything from them.—Bishop Lawrence.

Dear Readers of the Home Column:—I have not been able to write so much for our periodicals during the last year as formerly; circumstances would not possibly admit it, but O how gladly I would if I could! The last article was "A Boy's Plea," written for the *Hope*. I was pleased to see it again. For more than twenty years I have made it a practice to write, when sight and circumstances would possibly admit, and send my feeble efforts to "Frances," our beloved sister and able worker. I have always felt to submit my work wholly to her judgment, knowing that she fully understands her business, and firmly believing that her thoughts are guided by Him who holds the vast universe in his hand, and folds all of his submissive children in his love. Some of my articles have been gone three years, others longer, before they were ushered into the literary world. No doubt they appeared in the right time, as the works of those who have wished to work for good have done in all ages of the world, not infrequently for six months or so I could not write, and when I could I tried to get all done in my power, then my work could be going on.

Last winter I had some thoughts of going out to the Saints' Home in the spring, but a severe attack of "grip" gripped my hopes and scattered them to the winds of misfortune—with many others. I would be pleased to have a letter from some of the inmates of that beautiful home. 'Tis sweet to know that the church has provided such a place for the unfortunate ones, and best of all are the church privileges. O how gladly would I embrace such a privilege! Food, shelter, and care are all very desirable in our old age, but best of all is sweet communion with Saints.

I have suffered much since the first of February, both in mind and body. Was administered to by Bro. J. Billings, Little Deer Isle, in May, and seemed to gain for a few weeks. The la grippe wore off, then an old trouble, dyspepsia, set me back. It seems as if Satan takes us on the right hand and on the left, and not us only, but many others. "My grace is sufficient for thee," was spoken to Paul, and sometimes to us, yet sometimes during our illness everything in life seemed to be a chaos, a confused mass, and our spiritual progress was no more rapid and successful than a man's race in a crocus-bag. It has been said that we shall be a tried people, and truly the Saints of God are being tried in all manner of ways, and especially those who wish to live godly lives in Christ Jesus. Dear brothers and sisters, how I wish for your society, but circumstances render it impossible. When Bro. J. Billings called on us, his every word seemed sweeter than a honeycomb. He is truly a servant of the living God, and is carrying precious food to every hungry soul he meets. He, too, has had his trials, but has grown more polished by his firm reliance on the Father's love.

If we could tell one another our individual experiences in the buffetings of Satan, it would be a waste of time and a reviving of our trials, which tends to shut out good, pure, heavenly thoughts.

Last fall when terribly hemmed in by perplexing circumstances, I opened an *Ensign* that Sr. Pearce, of Little Compton, sent me, and the following stanza met my eye and strengthened my heart:

> "Be firm and fixed in me your Lord;
> I'll bless you if you keep my word.
> Trials shall all your dross remove,
> Temptations shall love to me prove."

What a world of meaning was opened to my soul! It must have been inspired. God bless the writer. I memorized it, and it does me good every time I repeat it. I have not been so firm as I ought to have been in the love and the promises of the Lord, so have come short of the fullest blessing. Dear Saints, pray that I may be, and that I may have grace and patience to bear all things that may come into my experience. The gospel and the books were never more plain or more precious to me than of late, only when the dark days come to me. I do want to dwell with the redeemed on the purified earth! O how it gladdens my heart to see a Saint! If one comes this way, do call. It has gladdened me to receive letters from some of the dear sisters; hope to receive more. May we all meet where pain, sorrow, and parting can never come.

SR. ALMIRA M. SNOW.

Care of Edw. Brown, SARGENTVILLE, Maine.

WOMAN'S TRUST.

"Good wife, what are you singing for? You know we've lost the hay,
And what we'll do with horse and kye is more than I can say;
While like as not, with storm and rain, we'll lose both corn and wheat."
She looked up with a pleasant face, and answered low and sweet:
"There is a Heart, there is a Hand, we feel, we cannot see;
We've always been provided for, and we shall always be!"

He turned around with sullen gloom. She said: "Love, be at rest;
You cut the grass, worked soon and late, you did your very best.
That was your work; you've naught to do with wind and rain,
And do not doubt but you will reap rich fields of golden grain;
For there's a Heart, and there's a Hand, we feel, we cannot see!
We've always been provided for, and we shall always be!"

"That's like a woman's reasoning—we must because we must."
She softly said: "I reason not; I only work and trust;
The harvest may redeem the hay; keep heart whate'er betide;
When one door's shut I've always found another open wide,
There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be!"

He kissed the calm and trustful face; gone was his restless pain;
She heard him, with a cheerful step, go whistling down the lane,
And went about her household tasks, full of glad content,
Singing to time her busy hands as to and fro she went;
"There is a Heart, there is a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be!"

Days come and go—'twas Christmas-tide, and the great fire burned clear.
The farmer said: "Dear wife, it's been a good and happy year;
The fruit was gain; the surplus corn has bought the hay, you know."
She lifted then a smiling face and said: "I told you so;
For there's a Heart, and there's a Hand, we feel, but cannot see;
We've always been provided for, and we shall always be!" —*Pioneer.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister who is greatly distressed by circumstances calculated to destroy both her happiness and usefulness, earnestly asks your faith and prayers that she may receive such strength, relief, and help as is needful for her.

HAMILTON, Scotland, July 16.

Sister Frances:—I have a sister who is joined to the Roman Catholic faith, and is also a sister in one of their schools. She is now visiting England, and I am leaving to see her. So I write to ask the faith and prayers of the Prayer Union, on her behalf, that she may be led to see the truth and liberty of the gospel.

Yours in gospel bonds,

BEATRICE RUSHTON.

5 Brandon Street.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WORD FROM THE SOUTH SEA ISLANDS.

(Concluded.)

As we pass from island to island we find but few children in the Sunday schools. In some there are none, in others a very few, perhaps one or two, or three. We desired to know the reason for this lack of attendance of the children, and were informed that few of them could read, and that the questions and answers arranged for the adults were too deep for them. They could not understand them, and as a result were not interested in them. We thought of the plan of having

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the teacher commit the lesson so well that she could recast the questions in language that the children could understand and use their own words and simple thoughts in teaching the lesson. We tried the plan for a month; and by the time we left, the teacher was able to do likewise. The girl that lives with us understands the plan and instructs the primary teachers. About the next work of the mission will be to prepare questions and answers for the children to add to the question books. I hope it may be done at the next conference.

To encourage the children to come we have offered them a reward, and have been telling them of the Christmas tree plan. They are pleased with the thought and desire to have one in each school. We hope to thus draw the children into the school and from the streets. We think this will be the first time the tree has been planted in the islands, although Bro. William Newton had a Christmas arch while he was here on the island of Manihi.

Wishing not to be behind America, they desire to have a tree and the exercises by the children on Christmas eve, and the older ones to have their "oaoa" on Christmas day, as is their usual custom. We cannot, of course, have an evergreen tree, Santa Claus, or popcorn, for none of them grow in this warm climate, especially the Santa Claus. But we have plenty trees, and we shall choose a nice one and decorate it with candles, flowers, and red berries, gifts from the school for the children, and gifts for the officers and teachers from the contents of our own purses, for it is more blessed to give than to receive. Each school has agreed to take up a collection each Sunday from the first of October to defray the expenses of the entertainment, gifts, etc. We expect to oversee the one at Arutua, as a number of the branches are gathered there diving for shells. We have prepared a short program consisting of dialogues on the birth of Christ, songs, and one tableau, "Christ and the Shepherds." Have also prepared programs with instructions for each school that is not on this island.

We were asked by the schools who should bring Christmas offerings saying that at first all gave but they had been told that it was for the children only. We corrected this impression, and they seemed very well pleased, saying they all desired to give. They will bring their offerings and present them at the entertainment with appropriate exercises. We showed them the *Hope*, wherein the names of old and young who gave were printed, and they seemed delighted with the thought that it was open to *all*. We expect there will be an increase in the offerings for this year from the Islands. We do not know what the success of the entertainment will be, but we are hopeful. If we fail once we will try again, profiting by our mistakes. We have good young talent here, which only needs developing.

We are also preparing exercises for the "Mahana oaoa," writing dialogues on the gospel for a class of older ones in each school, also for the children. We are teaching them songs, drills, etc. We shall write it up for the "department," so you may read and see that those whom some think are capable of doing but very little are able to do about as well as their white brethren in America.

We find that a great many who take part in the "oaoa" are not members of the schools. To make this the work of the school we have adopted the rule to allow no one to take part whose name is not on the roll of the Sunday school. And they must attend at least twelve of the sessions of the last six months before convention to entitle them to a voice and vote in the convention. This shuts out many who never take any interest in the work except at convention time.

Many are joining the schools who were not members before, because they wish to be in the "oaoa," for that is their great day of rejoicing.

We have been considering the advisability of presenting a resolution at our next conference to the effect that we ask for admission into the General Association in America. They desire to enter, but say they would like support and encouragement from there. They desire letters to be written them from the officers of the General Association, which could be interpreted and read to them at their conferences and conventions. They wish to not be behind, but as far ahead as talent and circumstances will admit.

[It is not necessary to "apply" to the General Association for admittance. All that is necessary to be done is to adopt the Constitution and By-Laws as provided by the General Sunday School Association and report said action, together with the names of the district officers to the secretary of the General Association. See Constitution and By-Laws, Article VIII., Section 1.—ED]

We are preparing a tabulated report of the schools, members, sessions, etc., to send to HERALD with the report of our convention.

We have made some changes in the methods of work in the Sabbath school here, because we thought that the welfare of the school demanded it. It is one thing to start a school and get members; but it is only a part of the work. They must be put into ways of progress. They must get something from their work that will benefit them, that they will retain. And to accomplish these ends we have made the changes we have.

We would like to write you of the good and noble work of Sr. Ella Devore in the islands here; but our pen is not able to even touch its vastness and magnitude. No human hand can do that, for God only knows it all. We do not believe that Sr. Ella herself can nearly realize the good that was done by her faithful and tireless efforts. The seeds dropped here and there are now bringing their fruits. We can see them every day. How she must have toiled to do what she has done! How well she laid the foundation for others to build upon later! How her heart must have ached when it seemed to her that her work was not a success! No one unacquainted with the place and the people can realize what it means to start a work here. We who have come after Bro. and Sr. Devore cannot fully realize what it took to open the way, to lay the foundation for "Uncle Mark," the carpenter of Sunday school building, to build upon. He had a social foundation to build upon, and he builded well and strong. What a beautiful structure to stand there as long as the gospel remains in the islands! But He who guided them in their work there knoweth all these things, and his it is to reward them for all that they have endured and done.

We often think of the remark of Sr. Alice Case: "If I should tell of the one fourth of the writing I have done, my people would not believe me." Though we do not, like she, have the lessons to write, yet we are busy writing every day. People of America do not understand the work of this mission. There are dialogues on the gospel to think up, songs to select and teach, drills to arrange, etc. And all must be different, for no school will use any matter that any other school has ever used, though it be years ago. They must be written for hundreds, must contain directions in detail,—yes, we must be both work and brains for the whole. This too, in a strange land, with strange people, and in a strange tongue. It taxes our nerves and strength to the uttermost. We are in a very hot climate, lack nourishing food, are often exposed to the sea and storm in passing from island to island in small boats, and are subjected to the awful sea sickness while therein. One soon fails in health and ambition; but we must all work, for we are workers in a common cause, working in the sun and rain of this world for the glories of the next.

We should like to present you with the account of a month's work here, but space will not permit.

We hope while here to keep up the building, repair it or add to it as may be possible. Wishing for the success and advancement of the work, we remain,

A colaborer in the cause,

MRS J. W. PETERSON.

TAKAROA, South Sea Islands, Oct. 17, 1900.

CONVENTION NOTICES.

Southern Nebraska will convene with Hebron branch, Thayer county, September 20 and 21. We wish all schools to send delegates, and full reports and bring the Spirit of the Lord with you. W. M. SELF.

Northwestern Kansas will convene at Blue Rapids, Kansas, August 26, Monday, 10:30 a m All schools of the district are requested to send reports to Harvey Sandy, secretary, Linn, Kansas.

Conference Minutes.

SOUTHERN WISCONSIN.

Convened at Wheatville, Wisconsin, at 10:30, June 29; C. H. Burr in the chair, W. A McDowell assistant, A. V. Closson secretary. Branches reporting: East Delavan, Janesville, Oregon, Wheatville, Flora Fountain, and Buckwheat Ridge. Ministers reporting: Elders W. A. McDowell, C. H. Burr, W. P. Robinson, J. W. Whiteaker, and O. N. Dutton; Priest G. Brookover; Teacher J. Anderson; Deacon J. O. Dutton. District treasurer's report read and approved: On hand and received, $45.70; disbursements, $34 65; on hand, $11.05. Bishop's agent's report read and approved: Receipts, $341.51; disbursements, $288; on hand $53.51. The

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following officers were elected for one year: W. A. McDowell president, W. P. Robinson vice president, Jasper O. Dutton secretary and treasurer, C. C. Hoague sustained as Bishop's agent. Upon motion the time and place of the next conference was left to the discretion of the sub-missionary and district presidents. A committee of three was appointed by the conference to arrange for a district reunion to be held this fall. Committee, O N. Dutton, W. A. McDowell, and C. H. Burr. Preaching by A. V. Closson, W. A. McDowell, and C. H. Burr. Two social services were held. A vote of thanks was extended to the Saints and friends for favors rendered during conference. Adjourned according to previous resolution.

Miscellaneous Department.

BISHOPS' NOTICES.

To the Saints in the District of Northern California, Greeting:—I present this to you that you may know the needs of the church. Inasmuch as there are quite a number to be sent to the islands of the sea on the Master's work, it will require quite a sum of money to take them there. I make this appeal to you to aid me in the discharge of my duty and to ask you if any expect to pay tithing or make offerings in the near future, to do it *now*.

Also to ask you to pay your share of the Graceland debt. You may be surprised when I say "your share," but I think you will see that it is correct if you consider the matter. Some say, "Let those who contracted the debt pay it." Well, you had your part in it as a part of the church of God. When you entered the church by the door, you became a part of it and assumed your part of the responsibility, just as much as to share the benefits that are to come to all who abide the conditions upon which benefits are to come. All of us would feel badly if we thought we would fail in obtaining the blessed conditions of the redeemed. The members are a part of the body,—of course they are, not the head,—nevertheless, must abide the decisions of the head. As an integral part, each must aid in the work according to its ability to continue a faithful steward in the house of God. "If we suffer, we shall also reign with him; if we deny him [by becoming unfaithful to our trust], he also will deny us." When we enter the church, we are merged into its interests.

If those in charge should err in any way, we are not responsible for that, but we must keep from error too. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use." Let us perform our duty well and cheerfully. The Lord has spoken, "The college debt should be paid."

Yours in hope of eternal life,

CHAS. A PARKIN,
Bishop for Northern California.

3010 Sixteenth St., SAN FRANCISCO.

APPOINTMENT OF LOCAL HISTORIANS.

Since our last published notice we have issued letters of appointment to the following persons, subject to the ratification of the conferences:

O. J. Tary, Wheeling, West Virginia; for Pittsburg district.

Peter Muceus, V. Porsgrund, Norway; for Norway, Sweden, and Denmark.

George A. Smith, Fremont, Indiana; for Southern Michigan and Northern Indiana district.

All local historians will please take notice that it has been decided that reports made to us by them touching branches and districts need not include any other officers than presidents and secretaries. This change is made to lessen the labor of our local assistants, and for the sake of necessary brevity; as it has been found since entering upon the work that there is much difficulty encountered in finding the necessary particulars to enable the local historians to report other officers; and that were they more easily found and included in the reports they would be too voluminous for the practical purposes for which they are intended.

We wish to request all who write for the church publications to be much more particular about giving dates of important events; as without them it is impossible to make an intelligent record. It would facilitate matters a great deal if those making such reports to the church publications would also report to the local historians in their fields, or directly to us if such local historians are not yet appointed. HEMAN C. SMITH,
Church Historian.

WANTED.

Printer. A first-class book compositor. Must be competent and steady. A brother preferred.

A practical book binder; a brother preferred. Address,

JOHN SMITH, Manager.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

REUNION NOTICES.

The Herald Publishing House will be represented at Dow City, Iowa.

REUNION NOTICES.

SOUTHERN WISCONSIN.

Five miles north of the city of Janesville, Wisconsin, on the farm of Bro. O. N. Dutton, the Latter Day Saints will hold a reunion, beginning September 21, lasting until the 30th. District conference the 28th and 29th. We hope the Saints will make an effort to attend, *and come prepared to care for yourselves, and not be a burden to others.* Tents can be rented cheap. All wanting tents, and all coming on the cars must drop a card to J. O. Dutton, Milton Junction, Wisconsin, R F. D. No. 1, and you will be met with a team at Janesville. All the missionaries of Wisconsin are invited to attend, and all others who can.

W. A. MCDOWELL, Dist. Pres.

Tents for the annual western Iowa reunion, which convenes at Dow City, Iowa, September 20, 1901, can be had at the following prices: 10 x 12, $1 60; 12 x 14, $1 85, and 14 x 16, $2 10, delivered on the ground. Twenty-five cents extra will be charged for setting up. Send all orders early to A. H. Rudd, Dow City, Iowa. 2t

Important to those attending reunion of Northern California, which convenes at Oakland, August 30, and lasts ten days. The Southern Pacific railroad company has discontinued printing rebate certificates for distribution to attendants of conventions. Instead, the attendant must make application to agent at time and place of buying ticket, for rebate return certificate. If fifty are used, one-third will be accepted as fare on return trip. C. A. PARKIN.

NOTICES.

In reading over the report of this mission, I find that the report of money on hand does not give the balance as stated, which is correct by adding the following, which I forgot to put in the report: Sisters' money, $88 90 received; freewill offering received, $3 20; Christmas offering, $77.10 received; paid out, $36; on hand, $41.10. These added to the report in HERALD of money on hand will give the correct balance, $1,212 60. I am sorry the oversight occurred.

MRS J. W. PETERSON, Sec.

PAPEETE, Tahiti, July 17.

CONFERENCE NOTICES.

Pottawattamie will convene at Hazel Dell, at ten a. m., Saturday, August 31. It is requested that all reports, and other business, be sent to the address of the secretary on or before August 26 If any of the priesthood fail to receive blank reports, and will notify the secretary at once, they will be supplied. J. Chas. Jensen, secretary, 102 Broadway, Council Bluffs.

Eastern Maine will convene at Jonesboro, August 31 and September 1. Come all, and let us have a season of refreshing from the presence of the Lord. J. N. AMES, Pres.

REUNION POSTPONED.

Notice is hereby given that the reunion of St. Louis district has been postponed for this year on account of the extreme heat and drought, with other good and sufficient reasons. It has been deemed best for the work to dispense with the reunion for this year.

In bonds,

F. A. SMITH, Sec. Com.

DIED.

JOHNSON.—Sr. Catharine Johnson was born January 24, 1821, in Renfrewshire, Scotland; was baptized into the Reorganized Church at St. Louis, Missouri, February 1, 1868, by Elder John Clark, confirmed by Elder James Anderson; died July 28, 1901, at her home in St. Louis, Missouri. She leaves one son, one daughter, and several grandchildren to mourn. She has lived a long, eventful life, and may her spirit find rest in the paradise of the righteous. Funeral from Rock church.

REMINGTON.—Mary A. Remington, June 26, 1901, at St. Louis, Missouri She was born December 25, 1858, at St. Louis, Missouri, and was a resident of that city all her life. She was baptized into the Reorganized Church May 16, 1878, by Bro. R. D. Cottam. She lived and died firm in her faith in the restored gospel. Mother, four brothers, and two sisters, with other relatives and friends, mourn. May she rest in peace.

LAMBERT.—Sr. Jane Lambert, *nee* Thornbur, wife of Bro. Richard Lambert, at their home near Adrian, Illinois, July 30, 1901. She was born in Lancashire, England, August 2, 1824; when sixteen years old, baptized by Joseph Fielding. Shortly after, came to America, reaching Nauvoo in the spring of 1841. Married to Elder Richard Lambert at Nauvoo, April 10, 1843, by James Smithers. Baptized into the Reorganization by James Burgess, November 5, 1863. The mother of fifteen children, she leaves twelve: Elders John H., Joseph R., William T., Daniel F., George P.; Mesdames Mary Sigfried, Margaret Head, Aness Stevenson, Hattie Redfield, Ellen Pitt, Susie Mapes; and Alexander F.; all, except Alexander, present at the funeral services at Rock Creek chapel, August 1, ten a. m., Elder James McKiernan delivering the sermon to a sympathetic audience of relatives and friends. Interment in Powelton cemetery.

STONE.—In Philadelphia, July 1, 1901, Bro. John N. Stone, in the thirty-sixth year of his age. Wife and three children mourn. Our brother met with a sad accident which caused his death. He was baptized by his father, John Stone, Sr., and ordained a dea-

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The Saints' Herald.

(*Established 1860.*)

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con in October, 1883. He was faithful to his trust, and leaves a good name and a large circle of friends in and out of the church. Funeral services by Elder George W. Robley.

One of the regular departments of the *Critic* is "The Book-Buyer's Guide," which cannot but be highly appreciated by anyone interested in new books. Short, concise opinions and summaries of books recently published are given, together with names of publishers and price. These reviews are classified under such heads as "Belles Lettres," "Biography," "Fiction," "History," etc., and are of great value to the book-buyer.

THE METRIC SYSTEM AND INTERNATIONAL COMMERCE.

In the report made by a committee of the British House of Commons upon the advisability of adopting the metric system, extracts are given from letters received from eighteen different and important consulates. Every writer stated that in his opinion the adoption of the metric system by Great Britain would greatly promote her commerce with those countries, and that the fact of her not having that system was exercising a repressing effect on her commercial intercourse with them. There can be no possible doubt of these facts, and the United States, in its commerce, is today suffering from the same cause. We are out of touch commercially with all the nations of the world except Russia, with which our commerce is small, and England, with which our trade is not growing. The articles we sell England are mainly grain, sold by the bushel, which differs from the English bushel; petroleum, sold by the gallon, which differs from the English gallon; and cotton, sold by the pound, which fortunately corresponds with the English pound.

At the present time we are seeking to enlarge our trade with nations that use the metric system, or in countries where our strongest competitors are nations using that system. The disadvantages in both cases are identical so far as concerns the use of a system of weights and measures differing from that employed by our customers or by our competitors. The American price-lists are unfamiliar, and the amiability of the prospective buyer must be drawn upon before attention can be paid to our goods. Then, too, there is no easy standard of comparison with the products offered by foreign competitors. The difference of monetary systems alone is a source of sufficient trouble. When it is increased by the unlikeness of the units of weight and measure, the problem of making a double conversion possesses difficulties for the would-be buyer equalled only by our youthful perplexities in dealing with the "double rule of three." Owing to the likelihood of making errors as well as the trouble of making such conversions, our price-lists and quotations make but little headway in the introduction of our manufactures into foreign lands.

The adoption of the metric system by this country would undoubtedly aid us in trading with nations that already use it. And if it would aid us in selling, it would also help us to buy, by placing larger means at our disposal. Then our increased prosperity would be accompanied by greater prosperity for the other members in the family of nations, and the circle of exchange would be enlarged.—*By Prof. J. Howard Gore, in the August Forum*

A NEW USE OF COLOR.

We are timid novices in the use of color for exterior effects. We have had white houses and houses in colonial yellow; we have had brown houses, and we have had green blinds all these years of our lives. We have had inharmonious novelties of many kinds. But few men have considered the effects that may be produced by exterior colors when studied with reference to the surroundings—the natural scenery and adjacent buildings. Who paints his house with reference to the color of his neighbor's house or to its natural surroundings? — *Walter H. Page, in the World's Work.*

MID-AUGUST.

August, Sweetheart of the Sun,
Summer work is nearly done.
While the idle days are going
List thy ardent lover's wooing.

Now the year is in its prime
Take thy brief vacation time.
Stubbly fields are brown and yellow,
Pippins ripe are growing mellow.

Ranks on ranks of shining corn,
Jeweled by the dew of morn,
Whisper in the evening airs
Like a legion saying prayers.

Farmer-boys on loaded wains,
Harvest moons on gathered grains;
Tender hearts a bit forlorner,
Summer's turned another corner!

E. C. Tompkins, in Frank Leslie's Popular Monthly for August.

RELIGION IN INDIA.

The *Catholic World Magazine* for August has a beautifully illustrated article descriptive of some of the religious temples in India. The little revelation this article gives us makes us comprehend what a wealth of endeavor and an amount of riches have been expended on religion in a country that is still pagan. There are hundreds of temples whose magnificence and wealth of adornment simply astound the eyes of one from the Occident.

THE AMERICAN YOUTH'S LOVE OF ACTION.

To the American youth the greatest attraction is a life of action and to him the comparatively stagnant life which, in these modern times, the army officer or the university professor must live is not especially attractive. The very essence of the American is his love of action and his dissatisfaction in a life of stagnation. A life of action may take a score of different directions to the young man in our republic who has high ambitions and high intelligence; it is the demands of commerce and industry which offer the greatest attractiveness. These promise to give the greatest power and honor, and these lines of industry have in the recent years been drawing toward themselves more and more the whole energies of the best minds, the most ambitious natures of the youth of the American republic. As a result, the bright American youths are drawn to the lines of intense activity involved in the general term Industrial. It is these active men engaged in affairs that advance the world and make a rising generation. Do we not see here a great reason for the rapid growth of our country?—*The National Magazine for July.*

The Chicago *Record-Herald* makes it a special point to cater to the interests of the younger members of the family, printing every week in its Saturday issue a page entitled "Talks with our Boys and Girls"—a page that is always bright with the sort of entertaining illustrated stories that boys and girls enjoy, curious facts and fancies that appeal to the imagination of young people, condensed items from the world's important news, etc., and also the "Open Window Club" department, which has been instrumental in the organizations of thousands of club "chapters" for mutual improvement and entertainment. Every issue of the Sunday edition contains also a young people's page full of all that is brightest and most attractive to the boys and girls.

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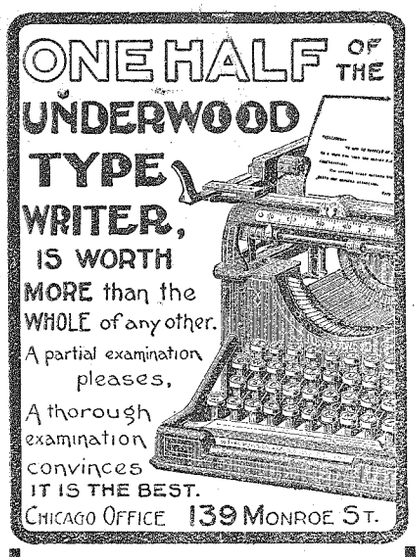

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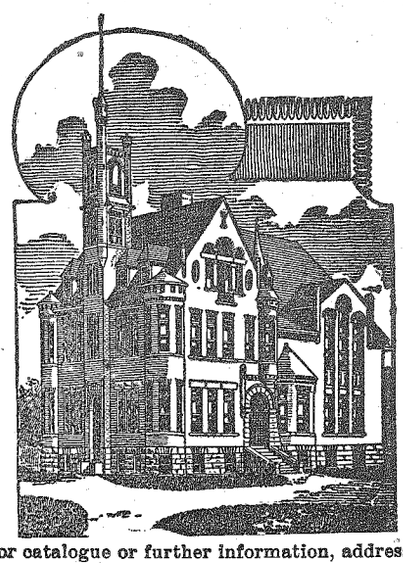

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, AUGUST 14, 1901. NO. 33.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 14, 1901.

THE EDITOR ABROAD.

Upon an urgent request made by the officers of the California districts, north and south, the Editor left his desk on July 9 for the "Land of Sunshine and Flowers," via Independence, Missouri.

At the above-named place the Editor was joined by Bro. Joseph Luff, of the Twelve, and on the 12th the two took train for the far west. The weather was extremely hot. The drought was in the land, but men came and went, as if the seed time must be followed by the harvest in spite of the unpitying burning of the sun's rays, the absence of rain, or the shriveling up of the planted and growing crops.

The Sante Fe route of railway lies through the arid regions of the Republic, and a part of the way gave rise to unpleasant thoughts upon the necessities of men, their helplessness, their dependence upon resources the control of which lie beyond them and out of their reach.

The ride for the first twenty-four hours was dry, dusty, and wearying. The second twenty-four were much pleasanter, and the next bearable, but tiring. A three hours' delay at Williams station, on Sunday, the 14th, lengthened the stay on board, so that our destination, Los Angeles, was reached at 11:30 on the morning of the 15th, instead of 8:30, thus covering a ride of three full days from Kansas City, Missouri, to the City of the Angels, the picturesque name of the metropolis of southern California.

By dint of inquiry and the kindly offices of a billboard we reached the then residence of Bro. T. W. Williams, whence we followed Bro. William Schade (pronounced shade) to his home at 742 East Twelfth street, where we met with the kindliest welcome from Sr. Schade and a Sr. Pickle, from San Diego, visiting and attendant on the reunion on the coming Friday of the week.

An excellent dinner gotten up by Sr. Schade was very welcome to men who for three days had foraged from the lunch baskets provided by Srs. Luff and McCallum; the water urn of the railroad company furnishing the equivalent of drink qualified by the juice of the lemon secured by the thoughtfulness of Bro. Luff, an adept at getting the best out of a situation. But there's a limit to appetite, so in this case. It took but a little while and the heat and the dust, the rush of the engine, the swing of the car, and the weariness were merged in the welcome of Saints and the sight of new things accessory to human habitations in a region of almost perpetual summer.

A visit to the bedside of Sr. Howland, at the home of her son Joseph where the rite of administration to the sick claimed our attention, and was performed; and a run down to the sea coast to witness a phenomenon of the ocean, the display of phosphorescent fire by which the waves were lighted and rolled to the shore a never ending procession of fiery cohorts making the shore a scenic display of beauty beyond any fireworks ever made by man on the land. It was beyond description after the sun went down and the darkness deepened. One long continued sweep of fire-tipped waves ending in fiery foam on the wet sands upon which even the footsteps were illumined as one walked on them. It was hard to quit the shore; but, after walking the distance of the long wharf or quay reaching out over the water, the posts of which seemed to be planted in settings of liquid fire, under the motion of the waters caused by the breeze blowing in from the far out deep sea, the little party composed of Brn. T. W. Williams, Schade, Luff, C. E. Howland, the Editor, and Sisters Schade, McMullen, and Philips separated, Bro. Luff and the Editor to stay the night guests of Bro. Howland who occupied a "cottage by the sea," the rest to return to the city, some eighteen miles inland from Santa Monica the particular spot aptly advertised as the "finest watering place in the world."

The phosphorescent condition of the water is attributed to quantities of minute animal organisms which have been driven into the shore waters with immense drifts of sea weed, loosed from its anchorage to seaward by a late earthquake shock. These organisms when the waters were agitated by motion gave out the light. This lasted but a few days, and then these tiny firemakers died and their remains together with the decaying of the seaweed thrown ashore made the seaside dwellings unpleasant places to stay because of the stench arising therefrom. What was at first a "thing of beauty" became a reminder of "change and decay." On Tuesday, the 14th, Bro. Luff and the Editor, intent on recuperating before engaging in the labors of the reunion to begin the 19th, sought the ever hospitable home of Bro. and Sr. Nelson VanFleet, at Downey, some thirteen miles down the coast from Los Angeles. We were fortunate enough to find Sr. Cora Garner, a daughter of Bro. VanFleet, at the station, and so secured a ride over the dusty mile from the village to the home, the coming of Sr. Garner being anticipated.

What a significance there is in the word home. And what a wide difference in homes, and the qualities of those who occupy them to make the sojourner for the day or night feel at home. Those who enter the home circle of the VanFleet residence are welcome. The atmosphere is homelike, compelling the home feeling to rest a benison of peace upon the visitor. So at least we found it, when tired, dusty, and worn with travel we were met by these old-time Saints.

A stay of two days on the farm of Bro. VanFleet, where we ate oranges and figs direct from the trees, breathed the summer air in the shade of the pepper, the eucalyptus, the palm, the magnolia, the fig, the orange, the lemon, the apple, and the plum trees, and noted the ways of culture so divergent from our Iowa and Missouri homes, gave rest and toned up the body and spirit making ready for after labors.

The farm is of forty acres in area, and was once watered by a flowing well, now by the same well enforced by a gasoline engine. Bro. VanFleet has a herd of twenty-nine cows of the Jersey stock. These are fed the year round, the nature of the soil forbidding pasturing. But the alfalfa clover, a wonderfully productive plant, giving from three to seven crops per year of excellent fodder, makes feeding practicable. A coöperative creamery plant gives a market for milk, and gives an equivalent to

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the raising of corn and wheat and oats of the east. Necessary horses are kept for the work. And a hutch of Belgian hares, and a yard of chickens supply delicacies when needed. Potatoes are not grown but bought, the product of other more suitable soil.

On Thursday, Bro. and Sr. VanFleet sent their camping outfit to the grounds selected by wagon, under convey of their son Nelson, and daughter Roberta, the youngest of the flock; and they with us took train for the city at noon.

Bro. Luff and the Editor by appointment went to the home of Sr. Slotterbeck, for supper, and thence to Sycamore Grove, located in one of the mountain glens east of the city, where we arrived after nine o'clock at night, expecting to find the grounds in possession of the reunion committee; but how fleeting and disappointing the plans of men—but, the rest in our next.

SAN BARNARDINO, Cal., August 1, 1901.

In camp at Sycamore Grove, near Los Angeles, California.

When Bro. Luff and the Editor reached the grove where the reunion was to be held, on the evening of July 18, in company of Bro. William Schade, who convoyed us to camp, we expected to find the committee, Brn. Williams, Penfold, and VanFleet in full charge and occupation. We had made an arrangement with Bro. VanFleet and wife to provide a room for us in the cottage, a large, roomy frame near the pavilion. It was dark when we reached the grounds; the pavilion and vicinity were lighted up by a number of large coal oil lamps, and a crowd of negroes were holding a picnic, with its concommitants, something to eat, beer, lemonade, fruits, cake, etc., and jolly good fellowship prevailed. Some two hundred or more of God's images done in the various shades of black prevalent on the coast had held high carnival since early morn, and were at the hour we reached the place in full possession, and enjoying the passing time as it pleased them. In the pavilion, a music stand where a piano stood, the musicians with violin and guitar played the inspiring strains of the quadrille and the waltz while the dusky beauties and their gallants whirled in the dance, keeping time with their feet. It was a strange welcome to the men who came to preach "Jesus and him crucified."

Bro. Schade succeeded at length in finding and rousing Bro. VanFleet's folks, and we went to our room, but the glare of the lights, the strains of music, the rush of the dancers' feet, rustle of their clothing and the hum of conversation accented now and then by titters and guffaws of laughter did not induce sleep; and it was not till the park was deserted by the merry-makers and the lights turned out that we slumbered.

Queer thoughts pursued each other through our restless minds, one of them being like this: Here were two men, leading minds in a restoration of the gospel economy, who had traversed two thousand miles of mountain, plain, and desert land, by invitation of a committee of associate laborers to witness the revelry of a "Coon Dance," by an assemblage of "Coons" collected from the confines of the pleasure-loving, pleasure-seeking, modern Babel, the City of the Angels. Would it be worth while to stay for developments? Or would it be justifiable for these two men from the east to give way to the calls of dignity, offended by the incongruity of conditions, and pass on to other places seeking other more appropriate surroundings? It was a question for the morrow. So we slept.

When the morrow came it was, like all its predecessors had been, the today of action. The colored man's committee took away the lamps, piano, and other accessories to the yesterday's revelry; and the white man's committee took up its work—"the white man's burden." The things of the day and night of yesterday were a dream of the past, "like a watch in the night when it is past."

It took all day of the 19th, the day for convening, to locate the camp and get the grounds cleaned and in order; and it was not until late afternoon that the call to come to order was made, and an organization effected. Brn. Joseph Luff, Albert Carmichael, and T. W. Williams were put in charge to preside, and the Southern California Reunion was on and in full swing. President Joseph Smith was on the bills as the principal speaker, and he began the role by occupying the first evening.

The band of ministers was a strong one. By fortuituous circumstances Bro. A. H. Smith and his scribe, Leon Gould; Joseph Luff, in charge of mission; Joseph F. Burton; Albert Carmichael, president of district; T. W. Williams, of the Los Angeles mission; R. R. Dana, C. W. Earl, Elbert A. Smith, in the field; Nelson VanFleet, of Downey; A. E. Jones, of San Bernardino; and a goodly sprinkling of brethren and sisters from "all the country round about," formed a phalanx worthy of note.

One circumstance added to the prestige of the occasion: Brn. A. H. Smith and Leon Gould, Bro. Joseph Burton and wife, were en route for the islands of the sea. Their presence was grateful to the Saints because of their own merit, but the fact that they were on their way to the far off islands gave piquant zest to the enjoyment of their company.

The round of meetings beginning at 9:00 o'clock in the morning with prayer and testimony; preaching at 10:30, and at night; afterwards changed to an all-the-forenoon Saints meeting, and preaching at 2:30 and 7:45 p. m., and the usual all day Sunday services for the two Lord's days, occupied the time fully, and we think to good results.

The grove is a pleasant spot of ground lying in a nook between the Salt Lake and Los Angeles road on the one side and the Santa Fe railway and the electric road and the common highway between Los Angeles and Pasadena on the other. The site is a pleasant one, and was once fitted out as a sort of beer garden resort, which has fallen into disuse and consequent decay because the city will not grant further license to sell liquors for reasons unknown to us, but easily guessed at. It is now in litigation with little prospect of early settlement. It is now at the disposal of any company or association that may choose to occupy. Sunday school, and school and class picnics, religious associations, public parties, dancing parties, the "Mormons," as the papers call them, the Spiritualists, or anybody else, who may wish to occupy may for a consideration hire the grounds and possess them for a specified time. The Reorganized Church occupied from July 19 to 29, inclusive. These will be followed by the Spiritualists from August 11 to September 11. They were preceded by the colored company before referred to; which was evidently gathered from the better portion of the colored people, who, to give them the credit due, were orderly and decently behaved, aside from the hilarity of the dance and its surroundings. We saw no drunkenness nor disorderly conduct, heard no profanity or boisterous conversation. We have seen worse conduct in a gathering of white men of equal number and on similar occasions.

We left the grounds on the 29th, satisfied with the efforts made, trusting in God for success.

SAN BERNARDINO, Cal., August 3, 1901.

CONSIDERATION POSTPONED.

Somebody once wrote that one part of true knowledge consisted in remaining ignorant of such things as were not worth knowing; and perhaps all of us have found that the struggle to unlearn or forget unworthy things is at least as hard as that in which we engage to acquire good.

In the days of our early and comparatively careless life, much time is frequently spent in the indulgence or pursuit of that which affords only a temporary gratification—provokes a laugh or feeds the morbid fancy and

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enables us to "hold our own" with the company we keep. The choice of company is usually made, too, with but little regard for substantial or permanent moral and intellectual advantage.

The best rooms in our mental house, furnished with all the youthful elements which make them plastic and receptive, are turned over to the occupancy of what afterwards proves to have been vain, frivolous, profitless, and unworthy tenants. Too often, also, the tracings if not the actual parade of vulgar, obscene, and demoralizing features are evident.

Later on, when life's responsibilities begin to weigh upon us, and as moral agents we rise to face the obligations which awakened sense and the divine Spirit reveal, we determine upon a change. As disciples we have a place to fill and a work to perform. We essay to assume and maintain in holiness the role of sainthood. Before us rise the counsels, admonitions, and restrictions of "the law and the testimony." We must think and act and speak under the new regime. In our zeal, begotten by some gracious manifestation of divine goodness—some miracle of grace or outpouring of the spirit, we pledge all that we have and are upon the altar. Our fealty to God and truth is the one great consideration with us now. We find that we have been "bought with a price," and belong to God. This holds us morally to service of head and heart and tongue according to his rule, and we proceed to make a cheerful assignment.

Right here we are confronted with a protest from the former occupants of our being. They refuse to vacate and we are compelled to invoke the aid of the "law of the Spirit" to eject them. Were it not for the readiness with which the Master responds to our appeals for aid, the struggle to evict would be an uneven one, and as it is we are frequently surprised after believing ourselves to be in undisturbed possession, to find the old tenants intruding upon our privacy of thought and our sacredness of intercourse with God and with Saints. The grovelling thought, the vulgar joke, the vile illustration, and the unseemly habit, will crowd themselves upon us in our unwary moments, and how they do blur the character picture we are trying to exhibit. How they pursue us and dispute every inch of the ground we are trying to reclaim.

Like the vermin in the walls and seams of an old and formerly unkempt house, they resist all efforts at their extermination when the day of reformation and cleansing comes. The crevices of memory are infested with them, and the waters of baptism do not dislodge them always. The fire of the Spirit baptism seems slow in consuming them, and they appear to our mortification, at times and in places when we are trying hardest to enjoy seasons of holy consecration and communion. How often we wish we had never learned them or could at once and forever forget them. To dislodge them and instantly replace with pure, elevating, and ennobling recollections would be a most glorious and desirable change; but they entered by invitation, when access to the choice and roomy places was easy, and have entrenched themselves till they have become almost a perpetual menace. Spasmodic efforts toward their extermination will prove fruitless. Only a steady, watchful, persistent, prayerful application will lead to their final expulsion.

Our new relation binds us to God and Christ, and it is enjoined that we love with all our soul, heart, might, mind, and strength. How readily we might meet this requirement if all our former years had been spent in acquiring only that kind of material which might now be utilized unto rapid advancement and achievement; but alas! too much of the present time and incoming grace must be applied to remove the effects and erase the scars produced by the mistakes of earlier years.

If it is not too late to profit by this discovery and retrospect what practical lesson may we learn and apply? The Psalmist prayed: "So teach us to number our days that we may apply our hearts unto wisdom." We may not be in danger of repeating the exact follies of our earlier days; but have we learned the value of time sufficiently well to economize its passing moments by the study of only that which is profitable for the present and future? Has our present use of time and opportunity a relation to character building within ourselves and others? Or are we frittering away hours each day and months each year in speculating upon abstract questions which can never be settled here, and would confer no practical benefit if they could? Would not better results accrue to us and others from efforts to acquaint ourselves with present duty and a publication of the plain and easily understood principles of life and salvation?

What matters it whether we shall know each other and bear the same relations to one another in the future world? What bearing on our present growth and future glorification has a settlement of the question whether infants who die shall come forth in the resurrection as infants or adults? How far will our salvation work be enhanced by arguing somebody into the belief that revelation, knowledge, Christ, or Peter, or neither is the "rock" spoken of in Matthew 16:18? Is a decision as to who the "man of sin" of 2 Thessalonians 2:3 is, going to make sinners love God and obey his commandments? How much spiritual fatness will the church individually or collectively acquire from discussing the purposes of the millenium, and whether the descent of the city from heaven will occur at its beginning or ending? If all of these and a hundred other similar questions could be answered to our satisfaction, how much nearer to God would the settlement place us or those we have been sent to minister to? Is there not enough in the simple gospel story and the law given to govern our lives within the church to occupy our time, and is not the obscurity that veils the rest suggestive that they belong to the realm of the Infinite alone? Is it not probable that if ever an understanding of them becomes a necessity to our growth in grace, they will be revealed by our heavenly Father? Faith answers in the affirmative, and wisdom advises that we trouble not ourselves about them, but rather give ourselves to the more practical concerns of life.

We have been besieged with questions along the line indicated in the foregoing, and have found ourselves without ability or even inclination to answer. To us it has seemed the better plan to stretch our laboring thought after those things which divine wisdom has placed within our reach and the possession of which means a gain in godliness. Those who prefer some other course have the "right of way" so far as we are concerned; but time is precious and with some unlearning to do and much that is so profitable to learn and do, we find permanent employment of a safe and substantial character without turning our mind open to the invasion of speculative theories which may all have to be unloaded and unlearned when the "sun of righteousness" chases away the mists of obscurity at the dawn of the coming day of bliss and hope's fruition.

If this is the decision of weakness and folly, those who are strong and wise will please extend commiseration to us.

THE editor of the *Biblical World* in issue for July discusses the question of "Bible Study and Religious Interest." After speaking of the influence upon college students and business men of Bible study without the religious spirit, the editor says:

The Sunday school finds here a peculiar opportunity. It is, indeed, its very function to arouse, develop, and make intelligent the religious life of young and old by the study of the Bible, but too often it fails to appreciate this The prevailing temptation for its teachers, as well as for the preacher, is exhortation. Instead of bringing to his pupils the real thought of the biblical writer, the teacher uses the various verses or words

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of the lesson as so many suggestions for "applications." It is inevitable that too little of scriptural truth is sown. Teachers are often too eager to reap to care to sow. And yet we venture to say—though statistics are hard to obtain—that the great majority of those persons who will become active members of the Christian churches will come from the Sunday school, and the ground upon which to base the appeal that will lead to their taking any decisive step will be the Bible itself. Appeal there must be; searching questioning of the pupil's heart; every legitimate pressure brought to bear upon the wills of the young; but back of it all there must be the element of religious teaching to be gained only from the Bible. Will anecdotes, or entertaining exercises, or organizations, or "hustle" take the place of this? Once bring the pupils to study the Bible itself—not what men have said about the Bible, even in the lesson-helps—and it is certain that they will respond to spiritual impulses. At least, this is what is true in cases reported to us. In one church, for instance, out of sixty-six new additions, forty-four were the immediate result of a new Bible-study club.

This is something for our Sunday school workers to think about, and perchance we may profit by the experiences of others.

LET US NOT CAVIL.

In our letter department this week is a letter from Bro. Frank Russell, in which he takes Bro. Elvin to task for language used in speaking of the work of the college. Had Bro. Russell read the appeal carefully, and without a disposition to cavil and find fault, we do not see how he could have found occasion to make so much talk about a little matter; for we think Bro. Elvin's meaning is clear when the letter or appeal is considered as a whole. When he speaks of the "whole work of the church" he of course means the whole work of the church as concerns the establishment of the college. Bro. Russell evidently knew this, for he asks questions and answers them himself in a manner to indicate that he was aware of what Bro. Elvin did really mean.

We deplore the tendency of some of our brethren to cavil through the columns of the HERALD. We do not see why they cannot present their opinions on any subject that may be under discussion without making thrusts at some one else who may have preceded them in the HERALD. Sarcasm, irony, and ridicule, though they may be useful in some places and at some times, are not arguments, and should not be used in discussions among brethren and especially so in the church papers.

There are, and always have been, differences of opinion among the brethren concerning many questions, and we believe that the HERALD is a medium through which these differences should be discussed, so that by a general exchange of thought we might come nearer to a unity. But the way to bring about unity on mooted questions is not by antagonistic measures, nor by cavilling. We are always glad to have the brethren send us their opinions on various questions connected with the subject of religion; but we have been obliged to withhold some otherwise very good articles because they were aimed in a contentious way at some other brother who had taken a position.

When there appears anything in the HERALD with which you cannot agree, and you wish to present your ideas thereon, it is not necessary that you "review" the writer in the same way you would some one with whom you were holding a debate. Present your ideas in a quiet way, and avoid giving thrusts and undercuts. Contention settles few questions, while exchange of thought is a power in bringing about unity. Pointing out weaknesses in some one else's house does not strengthen your own. There is a vast difference between a friendly exchange of thought and a contention of words.

Brethren, let us not be harsh one with another, but let us have free exchange of thought without a clash of swords.

THE following will interest HERALD readers:

THE MONEY IN CHRISTIAN SCIENCE.

Mr. William G. Nixon of Boston, a backslider from Mother Eddy's fold, gives some interesting estimates of the profits of the Christian Science business. Mr. Nixon used to be a bank cashier in South Dakota. He went to Boston and paid Mrs. Eddy $300 for a course of lessons in Christian Science. Subsequently he settled in Boston, and, at Mrs Eddy's request, became her publisher. He asserts that her "Science and Health With Key to the Scriptures," cost 47 cents a copy to produce, and was sold for from $3 to $6 She says that she has sold more than 200,000 copies. Mr. Nixon estimates that she "must have cleared from $300,000 to $400,000 net on the sale of 'Science and Health' alone;" and still the sales go bravely on. Not merely the faithful, but the unbelievers buy the book. It owes its success to curiosity, as well as credulity; and it is tremendously advertised Every death due to the rejection of medical or surgical care and to blind belief in the Eddyite hocus-pocus helps the book in which the Eddyite creed is set down. It is possible that Mrs. Eddy is the best paid author in America, the drawer of the largest royalties.

She has other means of income. She charges $300 for initiating novices into the mysteries of her "science." Doubtless many well-to-do or rich persons have paid her much more in the transports of their absolute faith. She says that she has taught personally more than 4,000 persons. Four thousand pupils at $300 a head. There is a snug little fund of $1,200,000. If her figures and Mr. Nixon's figures are correct she must have made at least from $1,500,000 to $1,600,000, and probably much more, out of her books and her lessons. According to Mr. Nixon, she is "a very matter-of-fact woman in all material matters except her theory that there is no matter, and has invested in land extensively; she can easily be rated now as a very substantial millionaire." Mr. Nixon's knowledge of Mrs. Eddy's publishing business brought him to the conviction that "the whole thing was but one gigantic money-making scheme."

There is no doubt that teaching Christian Science is profitable to the teacher; but certain persons and their money are soon parted and the learners don't complain. Mrs. Eddy doesn't wish to "pauperize" her devotees by giving the Christian Science free of charge. —*New York Sun.*

EDITORIAL ITEMS.

From Wisconsin we receive a copy of *The Madison Democrat*, of July 4, in which we find a communication from Bro. T. W. Chatburn. He briefly and plainly corrects a *Journal* writer and gives a short history of the original and reorganized churches, and invites the "*Journal* quill driver" to attend the gospel tent meetings at Greenbush where erroneous ideas will be corrected and where opportunity will be given to all to ask questions or to offer remarks.

In another column we give space to an article over the signature of "I. A. S.," to which we wish to call attention. Many of our writers can help us materially by observing Mr. Hale's rules; and in helping us they will be helping themselves more, by reason of the increased power it will give them as writers.

A letter dated at Manchester, England, August 1, written to his son Winfred by Bro. E. L. Kelley, indicates that he and his wife were well, and that they had been benefited in health by their voyage.

GRACELAND COLLEGE NOTES.

SPOKANE, Wash., Aug. 6.

E L KELLEY, Lamoni, Iowa,

Dear Brother;—Having a desire to be free, and as Paul the beloved apostle, said, "Owe no man anything," I feel that as long as the college debt is unpaid I owe not only man, but God who will hold every member in his church to an account for that which is not paid. I have no child to educate; but some one else has, and then I have done what is required of me in that line. Please find enclosed $10 00 which you will please receipt for as follows: $5 00 to J. M. Hooker and wife, and $5 00 to Sr. Lettie Clearey.

Your brother in Christ,
J. MONROE HOOKER.

A TOUCHNIG POEM ABOUT A REAL INCIDENT.

Among the "Fresh-Air" children who arrived at a farm near Pittsfield, in the Berkshire hills of Massachusetts, one day last summer, was a poor little tot who, as she was lifted from the wagon, caught sight of a field of daisies. With a cry of delight she darted to the rail fence the moment she was set down, and, scrambling under it, threw herself, face downward, among the beautiful white and gold blossoms, clasping them in her arms and sobbing as if her heart were breaking. She had never before seen flowers growing. During her stay she spent all her time among them, and when the moment came to pack her shabby little bag it was found to be filled with flowers. A touching poem about this pathetic incident. "The Fresh-Air Child," by Elliot Walker, is published in the August number of the *Ladies' Home Journal.*

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Original Articles.

CONVERSION OF THE WORLD.—NO. 2.

BY JAMES W. BURNS.

THE SACRAMENT.

The Lord has instituted the sacrament, that all may eat and be made whole, or be given light from heaven. Jesus is recorded as saying in John:

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.—John 6:53, 54, 56.

In what sense do we abide in the Lord? Jesus says:

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.—D. C. 59:2.

If we want to keep ourselves unspotted from the world, or to keep from doing those things that the world does which is sin, we must offer our sacraments upon the appointed day—that is, a certain appointed time, and it is a commandment of God that we partake of the sacrament. God never commanded us to do anything that did not mean something, or that would not be effectual for good to those who would be obedient thereto. Now listen why the Lord says we should partake of the sacrament, in the prayer used to bless the bread and wine, as recorded in the Doctrine and Covenants:—

O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.—17:22.

And the last part of the prayer to bless the wine reads thus:

That they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.—17:23.

If the partaking of the sacrament is to witness unto God that we do always remember his Son and keep his commandments, and wish to always have his Spirit to be with us, how can we remember his Son and commandments, and always have his Spirit to be with us, if we do not partake of it, and partake of it worthily?

Again the Doctrine and Covenants says:

The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a godly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the Holy Scriptures.—17:18.

Jesus says:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5:23, 24.

Paul says:

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.—1 Cor. 11:27-29.

I do not understand that if we have done anything that is wrong we are not worthy to partake of the sacrament, but only where or when we have injured others and will not make it right, and also when we have sinned against God and do not desire to confess to him or repent of the same.

I believe the evil one can score a point here, if we are not very careful. He may try to make us believe that because of our having done wrong we are not worthy to partake; while in our hearts we know of ourselves that we are sorry, and ashamed, and are willing and probably have done all that the law of God requires to make the wrong right. We should partake and not judge ourselves unworthy of it. So then it is necessary to partake of the sacrament, and that worthily, that we may have the light of heaven.

By this ye may know if a man repenth of his sins. Behold, he will confess them and forsake them.—D. C. 58:9.

That is, leave them, and do them no more. Again:

But remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.—D. C. 59:2.

The question may be asked, "What effect does it have upon the world whether the members partake or not of the sacrament? If in partaking of the sacrament we have life, or obtain a portion of the Holy Spirit, and the Spirit is light, then if we do not partake, or if we partake unworthily, we allow our light to go out, and we become as the five foolish virgins. But if we partake of it and are worthy, then we obtain more light, and our light will shine the brighter, and the world will see our good works and glorify our Father which is in heaven.

PRAYER AND THANKSGIVING.

We are commanded also to pray both secretly and publicly. In a revelation given to Martin Harris, as recorded in Doctrine and Covenants the Lord says:

And again, I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret; in public as well as in private.—18:4.

Remember (if any should take exceptions to applying this passage to us now) that Paul says:

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—2 Tim. 3:16, 17.

Why should we pray? Let Jesus answer:

Watch and pray, that ye enter not into temptation.—Matt. 26:41.

And again in latter day revelations, as recorded in Doctrine and Covenants, Jesus says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments.—59:2.

The foregoing quotations show the necessity of prayer, and if we neglect our prayers in the season thereof, then we fall into temptation, and are not able to keep ourselves unspotted from the world, nor able to resist the wicked influences that are at work in the world.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.—59:3.

The Savior says in Matthew:

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—18:19,20.

The Lord means everything he says, and will fulfill all promises, if we comply with his commandments, thus convening ourselves to offer our prayers and supplications to our heavenly Father. The Lord says that if we meet and agree, and ask in faith, he will grant our requests. Of course if we ask in righteousness.

I believe we should pray at home in the family worship, and also in secret, for Jesus says in Matthew:

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—6:6.

Then when we convene in prayer services we would be blessed with the spirit of supplication, and be able to edify others who might feel weak.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5:16.

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John the Revelator says:—

And when he [Jesus Christ] had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. —Rev. 5:8.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—Rev. 8:3, 4.

We might ask or pray to God in a way that is not pleasing to him, therefore he would not answer us; and if we did not ask or pray to him, we would not receive. Let James 4:2, 3, speak:

Yet ye have not, because ye ask [or pray] not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

This shows that if we do not pray or ask God, we shall not receive; and if we ask amiss, neither shall we receive. The question may be asked, How, then, shall we ask and receive? Let Jesus answer:

If ye shall ask anything in my name, I will do it.

Some may say, I have asked in the name of Jesus and have not received. Well, we quote farther:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15:7.

This shows that if we keep all God's commandments, we may ask what we will and it shall be done unto us, for we shall be asking the things that are the will of God the Father. To prove this point farther we quote from the writings of John:

And this is the confidence that we have in him, that, if we ask any thing according to his wi'l, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him. —1 John 5:14, 15.

Jesus says in Matthew:

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.—21:22.

If we abide in Christ's words, and ask according to his will and in his name, believing we shall receive, then we shall be blessed. We shall be able to keep ourselves unspotted from the world, and have our lights trimmed and burning, that they may give light to all around us, and the world will see the heavenly light that we reflect.

We will try to show further the effect that the prayers of the ministry and members have in the conversion of the world. Those of the ministry are sent to teach the Saints and the world what they must do to be saved, and they shall teach as they are led by the Spirit; and if they receive not the Spirit they shall not teach, and the Spirit is given in answer to the prayer of faith:

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; . . . as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—D. C. 42:5

At first glance it may seem that the laity have no responsibility whether the ministry do or do not receive the Spirit, but we quote Paul:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, and that I may open my mouth boldly, to make known the mystery of the gospel.—Eph. 6:18, 19.

Paul here asks that prayer may be made that he may have sufficient of God's Spirit to enable him to preach the gospel with liberty and in boldness. He would not ask the saints to do something that there was no virtue in. He recognized there was virtue and power in the prayers of the saints, and that is the reason he made the request of them.

Withal praying also for us, that God would open unto us a door of utterance, to speak the mysteries of Christ, for which I am also in bonds —Col. 4:3.

Paul shows that he not only asked the favor for himself, but for some one else, and the favor was asked of the Colossian saints, laity, as well as the ministry.

Paul, . . . and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colosse.—Col. 1:1, 2.

Therefore he requested that that branch petition the God of heaven that they might have liberty by the Spirit. Did the prayer of faith ever set at liberty the captive? Yes. For proof we cite you to the case of Peter. Herod the king was stretching forth his hand and vexing certain of the church; some he killed and others he imprisoned,—Peter and others. The church made supplication for him without ceasing, and he was released, or set free by the hand of an angel, and that because of the prayers of faith that were offered up to God for him. See Acts 12:5–11:

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

As the work of God is and always has been, and always will be, to save all those who will believe and obey, we quote our Savior in John 17:3:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

If it is eternal life, as Jesus says, to know God, How can we know him? Let Jesus answer:

And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

If knowing God is eternal life, and the knowledge is obtained or revealed through Jesus Christ, How is it done? First, we ask, What was the mission of Jesus Christ to the world? Answer, To save men from their sins.

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. 1:21.

Philip on one occasion requested the Savior to show him the Father, and he said unto him, as recorded in John 14:8, 9:

Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father.

As Jesus came to save men from their sins, and that he was like God, as he told Philip, and that he came to do the will of God, he says:

For I came down from heaven, not to do mine own will, but the will of him that sent me. . . . And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.—John 6:38 40.

John 8:29 tells us that Jesus did always the will of God:

The Father hath not left me alone; for I do always those things that please him.

If Jesus always did those things that pleased the Father, then in that sense he was like the Father, as he told Philip; and that God had given him commandments, and those commandments were life.

The Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting.—John 12:49, 50.

Then it is life everlasting to know God, and as Jesus says his commandments are life everlasting, and what Jesus preached was called the gospel.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth [the gospel or the commandments of God] and is baptized, shall be saved —Mark 16:15, 16.

A saved being is one who is in possession of eternal life, or obedient in all things that God commanded his Son. Then it is through the gospel that eternal life is obtained. Jesus told his disciples to be perfect, as their Father in heaven was perfect.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

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That is, be righteous as the heavenly Father is righteous. That would make us like God; and if we know just what God wants us to do and do it, then we shall be righteous as God is righteous.

The question may be asked, How are we to know the righteousness of God? Paul tells how to obtain the knowledge of the righteousness of God, which would make us like God:

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith.—Romans 1: 16, 17.

We have shown that the righteousness of God is revealed to the world through the preaching of the gospel. We will now show that the prayers of the Saints—members and ministry—do have an effect in the conversion of the world.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they [the world] believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Rom. 10: 13-15.

And we might add, How can the minister preach without the Spirit? and how can he receive the Spirit without the prayer of faith by himself and the Saints? Paul asked the saints of Colosse to pay that he might have liberty in preaching, and "where the Spirit of God is there is liberty;" and the Lord has the power to open the understanding of each individual so that he may understand the plan of redemption.

Then he openeth the ears of men.—Job 33: 16.

And the Lord has said in latter-day revelations to his church, about the wrongs that the Saints had to endure:

That they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you.—D. C. 98: 10.

And that the ears of those in authority might be opened to their cries, he commands the Saints to—

Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things [the punishments; see first part of this paragraph] may not come upon them.—D. C. 98: 12.

If God demands his people to pray that the ears of those in authority,—as to the dealing out of justice according to the laws of our land,—may be opened to the cries of his Saints and escape the punishment that was pronounced upon them if they did not hear, then why not the same command be binding, that we pray that the ears of the world be opened that they might hear the message from heaven, and escape the dreadful anathema that is pronounced upon those who will not hear and obey the gospel?

Wherefore the voice of the Lord is unto the ends of the earth; that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.—D. C. 1: 3.

Seeing there is a blessing for those who hear and obey, and a punishment for those who will not hear and obey, then I think the command is to pray that their ears may be opened, so that hearing they may understand and obey, and be blessed and escape those punishments.

We sum up: First, we must go to the house of prayer, that we may keep ourselves unspotted from the world, and be in such a condition that when we ask in the name of Jesus Christ we may ask according to his will, and have our prayers answered by our heavenly Father, for the prayer of a righteous man availeth much.

Second, we may pray the Father that he would send men and give them his Spirit, that they may preach the gospel to the world.

Third, that God would open the hearts and minds of the honest that they may hear and understand, and obey the commands of eternal life.

We see the laity does share part of the responsibility in the conversion of the world, especially in prayer.

(Continued.)

LUTHER AS A REFORMER.

As one who has been brought up under the instruction and taught in the wisdom and learning of those who profess to believe in the teaching of Luther and his colaborers, I think I have the right to speak or write in reference to the things of which I have thus obtained a knowledge, for the benefit of others, who may have been brought up and instructed along the same line and received the same religious training.

It is claimed by the Lutherans that the Catholic Church is an apostate church and the members thereof heretics, teaching doctrines contrary to the scriptures. Having been taught thus from childhood, I accepted that statement as true and still believe it to be true.

Soon after my education according to Lutheran theology was completed, I was led to wonder how it was that Luther, who was a Catholic priest and the product of an apostate church, could reproduce, the old apostolic church in its completeness, in view of the statement of Christ; that a corrupt tree cannot bring forth good fruit. And as this language will apply as well to the church as to individuals, I was as a natural result led to ask myself the question, If Luther was a product (or fruit) of a corrupt church, how in view of the statement of Christ could he produce sound doctrine? In order to answer the query I consulted the standard of evidence, the Bible, which I considered sufficient to determine whether the fruit or doctrine Luther produced was good or evil, by a comparison between the teachings of Christ and his apostles, and the teachings of Luther.

Inasmuch as they claim that the Catholic Church is corrupt and its teaching contrary to the word of God, it may be necessary at this juncture to inquire what the doctrine of the church was at that time. But as space will not permit a lengthy presentation thereof I will simply present the fundamental principles in contradistinction to the principles of the gospel as laid down by the Apostle Paul in Hebrews 6: 1, 2. Catholic principles are as follows: Infant Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. While other things were taught contrary to the words of God, it is not necessary to mention them. The principles of the gospel were as follows: Faith, Repentance, Baptisms, Laying on of Hands, Resurrection of the Dead, and Eternal Judgment. These together with the Lord's Supper, were the doctrines taught by Christ and his apostles, and must forever be the model of the teachings of the servants of God in all the world. They are not subject to change or modification. And as we notice that the teaching of the Catholic Church is out of harmony with these fundamental principles set forth by Paul, we conclude that it has departed from the faith. Paul says:

But though we, or an angel from heaven, teach any other gospel unto you than that which we have preached unto you, let him be accursed.

It might be well here to notice in what position Luther stood to this church, which his followers brand as an apostate church. And in doing so will quote from D' Aubigné's History of the Reformation, one of the best and most reliable histories we have, if not the best. On page 159 is a letter written by Luther to the Pope, dated March 3, 1519, in which he says:

Most Holy Father! I declare in the presence of God and all his creatures, that I have never desired, and that I shall never desire, to weaken, either by force or stratagem, the power of the Roman Church or of your holiness. I confess that nothing on earth or in heaven should be preferred above that church, except Jesus Christ alone the Lord of all.

Continuing Luther says, on the next page:

Although every thing is now in a very wretched state there, this is not sufficient reason for separating from it. On the contrary the worse things are going on within it, the more should we cling to it; for it is not by separation that we shall make it better.

On page 252 Luther says:

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I desire and have ever desired but one thing, a reformation of the church according to Holy Scripture.

Having quoted Luther sufficiently to show his aim and object, namely, to remain with the church and reform it, I shall now quote from his co-laborer, Melancthon, what he says as late as 1530:

There is no doctrine in which we differ from the Roman Church; we venerate the universal authority of the Roman pontiff, and are ready to obey him provided he does not reject us. Alas! nothing draws upon us so much hatred as the unshaken firmness with which we maintain the doctrine of the Roman Church. But with the aid of God we will remain faithful, even unto death, to Christ and to the Roman Church, although you should reject us.

While much more of a similar character could be adduced, if space permitted, this is sufficient to show that these two leaders of the Reformation were in touch with and believed in the Catholic Church until they were excommunicated.

The historian says on page 160:

It was not Luther who separated from Rome, it was Rome that separated from Luther.

Thus we are forced to admit and believe, whether we are willing to or not, that the Lutheran Church is built upon the outcast and rejected material from the Catholic Church. But while we are forced to the conclusion that Luther was honest in his efforts to reform the church of which he was a member, namely, the Catholic Church, and admitting this, the thought is equally enforced upon our mind, that that church which he considered was the Church of Christ, was *not* the Church of Christ; for the reason that had it been Christ's Church it would have needed no reform. Christ organized a perfect church, perfect in organization, perfect in doctrine. James terms the gospel the perfect law of liberty, and how can puny, mortal humanity reform that which the Lord has made perfect? Christ had placed in his church apostles, prophets, evangelists, pastors, and teachers for the work of the ministry, for the perfecting of the saints, until we come to a unity of the faith. Now if the Catholic or Lutheran or any other church is not in harmony with this model, it is not the Church of Christ, neither can it be.

We have already briefly noted that the Catholic Church is not in harmony with the doctrine of Christ, so far as doctrine is concerned, neither in organization; for instead of having apostles and prophets, etc., it has first a pope, then cardinals, bishops, archbishops, etc.

But what about the Lutheran Church? Does it in organization and doctrine come up to the pattern given by Christ? If so, I have failed so far to see it and challenge any one to prove it. If I am wrong in the course I am pursuing I want to know it; but if others are wrong and misled in the course they are pursuing it is my desire to so inform them, for if the Bible is the standard of evidence from which there is no appeal, I contend that it should be the model and pattern by which our religious institutions should be shaped, both in organization and doctrine; if they are not, it is evidence that they are not the Church of Christ, for wherever that is found, if found at all, it will have to answer to the pattern.

While I admire the courage which Luther exibited and the work he did, yet I am forced to the conclusion, in view of profane as well as ecclesiastical history, that Luther did not reëstablish the Church of Christ according to its ancient pattern, for the reasons given and others. I have repudiated and disavowed all allegiance to the Lutheran Church; and as it is my desire and always has been to be right, my desire is equally great that my fellow travelers to eternity may also be right.

S. K. SORENSEN.

RULES FOR WRITING.

Recently there came to our attention some rules for writing as given by Edward Everett Hale, critic and scholar. They are as follows:

1. Know what you want to say.
2. Say it.
3. Use your own language.
4. Leave out all fine passages.
5. A short work is better than a long one.
6. The fewer words, other things being equal, the better.
7. Cut to pieces.

A little consideration of the above would aid many writers who really have ability but not the system necessary to its proper cultivation. This lack of system often means the waste basket and always the editor's blue pencil.

No. 1, at first thought, seems to be quite unnecessary. To the novice, however, it is very important. I have seen communications wherein the writer has started out aimlessly, like a ship with no particular destination, without compass or rudder.

Perhaps the letter begins and nearly ends in an apology and acknowledgment of the valuable space which it is to occupy. Yet, he feels led to write certain things upon certain subjects which have come to him. The writer who comes at once to the subject upon which he has something to say, will have made his argument and presented his conclusions before the unsystematic writer has finished his apology. The first has made his hay and in other fields of labor while the second is getting ready his sickles.

The second rule admonishes action without digression.

"Use your own language." Plagiarism is the greatest crime outside of falsehood and anachronism. If you cannot express an idea in words your own, the idea is not yours and should be further studied.

The fourth rule is one which does not at first appeal to reason; but the "proof of the pudding is the eating," and if you will give your writing the advantage of age you will find what seems very proper and "happy" one day will fall flat the next.

"A short work is better than a long one." The truth of this is evident. No one would prefer the tome to the short work the essential ideas being the same in both; and the fifth rule is but carried further in number six. Too many words spoil meaning and are a waste of energy.

"Cut it to pieces." Many a sentence and many a paragraph are not necessary to the communication and the latter is enhanced by the expunging of the former. When you have finished your article or letter, go carefully over the same and if there is anything you can cut out without injury to thought or its expression, confer a blessing on "ye editor" by doing so, and your communications will be welcomed because "editing" them will have lost its terrors, and publishing them will be a pleasure.

I. A. S.

WHO SHALL BE SAVED?

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

We have here a very particular part of the sermon of Jesus Christ on the Mount of Olives As far as the Christian world is concerned, there are many calling upon the name of the Lord. There are hundreds of different religions each claiming to be of right and divine doctrine. A great many Christian friends have the idea that to believe and call upon the name of the Lord is sufficient to be saved. But such is not the case. The devils believe and tremble. The Lord Jesus knew that there would be different opinions and ways of serving him, therefore the necessity of his speaking the above text.

We are now living in a day of freedom. therefore, we have the more to consider. In Matthew 7th chapter, 22d and 23d verses, Christ says:

Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

There was a time when Christian people could not serve God at their own pleasure, but in this age and dispensation we have our freedom. The Lord knew that the time of freedom would come and that people would have free agency. But people go on

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in their own ways thinking that they do not need apostles, prophets, evangelists, pastors, and teachers. They have the name of deacons and them without any authority. Therefore, the Lord said that they would, in the last or judgment day, say, Lord, have we not prophesied in thy name, and how can they have prophesied when the majority of the world do not believe in prophets? Some are of the idea that the preachers are prophets, but very funny ones. The Lord will profess unto them, "Depart from me, ye that work iniquity, I never knew you." But the most particular part is to draw our attention to the will of the Father. There is something, then, to do. Some Christians say that belief is sufficient, but here it states that there is a will to be performed and the problem is to find or to seek for that will. In the first place we require faith in God and in his Son Jesus Christ. Secondly, repentance, being sorry for our sins and leaving them. Thirdly, baptism by immersion for the remission of sins. Fourthly, laying on of hands to receive the Holy Ghost. Jesus also taught Nicodemus in John 3: 5,

Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Therefore, we can see that it is necessary for every man and woman to be baptized for the remission of sins. We can see that there is a special way and that any way will not do. In Paul's epistle to Timothy, 3d chapter, he said that in the last days perilous times would come, when men would be self-boasters, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away.

The Church of God is likened unto a government with authorities and great authorities, too. A government without authority is of no good, there is no power. Therefore a church without authority is of no good. The gospel is to be preached in power. We know that the laws of the land have policemen with power to do that which is in their calling. But supposing if a man without authority puts on a policeman's clothes, he would be acting contrary to law. He must be called by the law of the land. The same it is with God's law, we must be called to do his will and to preach his word. When our Savior was on earth, he had authority from the Father, because he was doing the will of the Father. Therefore, every servant or officer of the Church of God must have authority from God likewise and be called to perform the different offices that are in his church.

God's ways are not ours. His ways are much higher than ours. In Ephesians 4: 11–14, we find the will of Father is to have apostles in his church; secondly, prophets; thirdly, evangelists and some pastors; fourthly, teachers. What are all these good for in his church? To edify his saints till we all come in the unity of the faith unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive. Unless these officers or authorities are in the church it is not the Church of God. The Lord spoke through the Prophet Amos:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

Therefore if there are no prophets, there is no Church of God. Therefore let us seek for the right and honorable will and way of the Father and let us treasure in our minds that,

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7: 21.

HOWELL JONES.
ABERAMAN, Wales, 144 Brook St.

THE PEARL.

Without controversy or long drawn out argument, it seems self-evident that the moving mainspring of the age—of the world—is the spirit and the aspiration to seek wealth, hence the parable which reads:

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. —Matt. 13:45, 46.

In the time of Christ men were engaged in the hunt after earthly possessions, and would give their all for one precious gem. The Master evidently attempted to impress upon the mind of the people of his time that the salvation promised in the gospel was the "great pearl"—the gift of eternal life. And as the worldly minded would part with all they possessed that they might obtain the one earthly object of their life, so likewise the gospel minded in the integrity and harmony of their profession would yield up their claim and hold upon all earthly possessions rather than forfeit the priceless pearl—the hope of eternal life. And this view seems to be reinforced by the following:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. —Col. 3:1, 2.

Let no one misunderstand me as advocating a habit of idleness or laziness as to the work-a-day necessities of life; but in this light should these things be received, that the heart and soul of the saint should not be solely employed with earthly affairs that we rob ourselves here and hereafter of the atonement and glory of eternal life purchased by the Lord of life, and offered to us in the gospel. Paul, a wise counsellor in spiritual concerns, advised:

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are after the flesh cannot please God.—Rom. 8: 5–8.

Question: Saints, which rule predominates the action of our life, or every day work—to what end are we striving, the accomplishing of the carnal desire, the gratification of the fleshly aspirations? Or do we crucify the carnal and base uprisings of nature, and adopt the divine counsel:

Wherefore, seek not the things of this world; but seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matt. 6: 38.

The plain meaning of the foregoing is this: Instead of our being narrow and selfish, we should be faithful in service, and have as the chief object of life the uplifting of our fellow creatures, and the upbuilding of God's work, that in lieu of a burning thirst to own government bonds, or the holding of a mortgage on our brother's property, with a secret hope that he shall never be able to redeem it, and thereby we may realize an hundred per cent upon our fortunate investment, and his misfortune in not being able to meet his obligations; but the rather that all our gains in worldly things shall be upon the altar, for the increase and exaltation of God's work among men, so that when God shall bring again the ecstatic condition as described:

And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—D. C. 36: 2.

Those who arrive to a state of purity of heart, will be weaned from the cold, cruel, grasping spirit of the world, and prepared in mind to aid in bringing about that condition when there shall be "no poor."

The promises made to this church unless a failure, or prove abortive through our unfaithfulness, are to provide and bring about a condition of greater equality for the household of faith than now prevails, for we read:

And again I say unto you, Let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just. Behold, this I have given unto you a parable, and it is even as I am: I say unto you, Be one; and if ye are not one, ye are not mine.—D. C. 38: 5, 6.

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Those who labor with undivided purpose of heart in the service of God can certainly be one. The time will come, and the omens are aglow with a premonition of the official fulfillment: "Appoint unto this people their portion, every man equal according to their families, according to their circumstances, and their wants and needs." (D. C. 51: 1.)

The rule of righteousness is as follows; who can abide it?

Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God; yea, neither the bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things, he who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed a stewardship, to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit; nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.—D. C. 70: 3.

To obtain this equality in the church, there of necessity must be a unity of action in spirit and labor, it will not be possible for the doubtful hearted, the unbelieving minded, the fault finder, the cavilous, or the constitutional grunter to be at a oneness with those who receive the word of God with a ready and cheerful heart, and will immediately move forward in obedience thereto.

Most poignant and trope was the interogation of the prophet:

Can two walk together, except they be agreed?—Amos 3: 3.

It was no idle tale when the Savior said:

Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.—Matt. 5: 27.

We have thus employed these texts of scripture to point out the importance of acquiring the pearl that shall be unfading in the crown of eternal life, and in our mutual work for the good of the church, and especially in that which has been entrusted to my watchcare — Graceland College — the church institution of learning, let there be a united and an earnest early effort to comply with God's instructions. We fasted and prayed for direction in the duties and labor required at our hands, and in this thing let it not be said of us:

For the children of this world are wiser in their generation than the children of light.—Luke 16: 8.

The wisdom of this world in business acts, would be to shut off interest, for every day that $25,000 college debt, or any part thereof bearing interest, stands unpaid, it only increases the burden the Saints will have to meet, and proves that as a church we are not equal in business to the men of the world. God understood this, and has made a test of our fealty to him, by telling us to "pay the debt." Some may err and thereby lose the "great pearl" by refusing to bear their portion, and comply with this instruction. Be not oversure of your estimate of this revelation.

A year ago it was stated that it would require about $3,500 to run the college for the year, and we did not run over the amount named. Another college year is just about to begin, and unless unforeseen expense be required we shall be able to reduce the expense once more; however, we shall need help, and we are wholly dependent upon the donation of Saints and friends to meet the deficit between the receipts and expenses.

Here is an invitation for your furnishing the needed aid. And may grace and peace be yours to win the pearl. Faithfully yours,

ROBT. M. ELVIN.

Box 244, LAMONI, Iowa.

THOUGHTS FOR THOSE WHO THINK.

Generally speaking, the gospel has been viewed, reviewed, written upon, and preached almost exclusively from its redemptive powers here and hereafter. This is right and good and of great importance to the race, but let us view its deep underlying side in its power to prevent sin; for unless the gospel which "is the power of God unto salvation" can reach, arrest, prevent, and remove the lusts of the flesh, which are the causes of sin, before they take root and become a part of our very being, so much so that the Apostle Paul calls these lusts the carnal mind, through which the very thoughts are made impure, then it is a failure and leaves man no better off than the beasts, for,

the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.—2 Peter 2: 22.

The gospel is not a failure, but this statement of the Apostle is verified in those who make great outward signs of having been washed and converted, but who really never were pricked to the heart by preventive power which purifies the inmost recesses of the soul. This is also beautifully illustrated in the following:

Doth a fountain send forth at the same place sweet water and bitter?—James 3: 11.

No, it cannot do so; neither can a man or woman continue to return to their old sins when the power of the gospel has done its perfect preventive work.

So, my beloved brethren and sisters, let us stand up by this basic law of prevention as follows:

Blessed are the pure in heart: for they shall see God.—Matt. 5: 8.

And every man that hath this hope in him [of becoming like Christ in heirship and character] purifieth himself even as he is pure.—1 John 3: 3.

The Prophet Jeremiah speaks of a law that was to be written in the mind and in the heart: and our Lord most beautifully portrays this law which should be so forcibly stamped upon the mind that it would not only redeem but also prevent the recurrence of willful sin in thought, word, or deed.

For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man.—Mark 7: 21-23

Ye have heard that it hath been said by them of old time that, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment of God. But I say unto you, that whosoever is angry with his brother shall be in danger of his judgment; and whosoever shall say to his brother, Raca, or Rabcah, shall be in danger of the council; and whosoever shall say to his brother, Thou fool, shall be in danger of hell fire. Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift.—Matt. 5: 23-26.

This last quotation is of the utmost importance and should be carefully meditated upon and put into practice by all saints. They should remember that neither their sacrament nor their oblations are acceptable to God unless these commands are complied with beforehand. Also the following which humbles and prepares the soul to discern the Lord's body, that it was pierced and broken for sin:

Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing. Behold, it is written by them of old time, that thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her in his heart already. Behold I give unto you a commandment, that ye suffer none of these things to enter into your heart, for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

Then is given the parable of plucking out the eye, and cutting off the hand, and casting them away, rather than that the whole body be cast into hell.

And now this I speak, a parable concerning your sins; wherefore, cast them from you, that you may not be hewn down and cast into the fire.—Matt. 5: 27-34.

Read the whole Sermon on the Mount, commencing at fifth chapter of Matthew, Inspired Translation, in which much of this basic law of prevention is given. The law of repentance also centers in this law of prevention which the Apostle so

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forcibly describes in 2 Corinthians 7: 9–11.

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner. . . . For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal! In all things ye have approved yourselves to be clear in this matter.

Two kinds of sorrow are here illustrated. The godly sorrow repents and prevents sin and therefore brings salvation, while old-fashioned worldly sorrow cries very loud and long over past offenses and as far as feelings and outward appearances go such a one is really sorry. But in a few hours or days let such a one enter into a most thorough and critical research of the inmost recesses of the soul, the mind, the thoughts, the heart, and see if the sins so long and loudly mourned over are not still there and reinforced by self-deception and hypocrisy. This is the worldly sorrow which the Apostle says must be repented of or it will bring death.

Now let us carefully examine just what saint or sinner should really do when he is overtaken in sin. Should they begin to shed tears and cry aloud acording to education and fashion? Will crying over spilled milk or past sins be of any benefit? Would not a single ounce of real godly preventive repentance weigh more in the balance at the great jugment day than a thousand pounds of ungodly and worldly sorrow?

There is only one true way to get rid of our sins, and that is through a godly sorrow that repents, forsakes, and prevents the doing over and over the same sins. So, my beloved brethren and sisters, instead of crying over past willful derelictions of duty, just look deeply into yourselves and all around you for the stumbling-block or blocks over which you fell, then be sure to put them where it will be impossible for you to fall over them again,

A. HAWS.

SAN FRANCISCO, March 21, 1901.

"UPON THIS ROCK."

Touching the above subject, I wish to introduce a few scriptural evidences, in support of the fact that the church was not built upon "revelation," but upon the "Christ revealed." "Whom do men say that I, the Son of man, am?" was the question propounded by the Master to the disciples. They answered that some said that he was "John the Baptist, some Elias, and others Jeremias or one of the prophets." Here are the opinions of men concerning Christ. But now comes the question direct to the disciples: "Whom say ye that I am?" And Simon Peter answered and said:

Thou art the Christ, the Son of the living God.

And Jesus called him blessed, saying that flesh and blood had not revealed it, but the Father in heaven. Then he said:

And I say unto thee that thou art Peter. And upon this rock I will build my church: and the gates of hell shall not prevail against it.

The question was, Who do men say that I am? We see that men could not come to any definite conclusion unaided, as to who he was; but Peter came in possession of the fact by revelation. What was the thing revealed? That Jesus is the Christ, the son of the living God. It was his divinity or his divine personage that was revealed to the Apostle Peter. That was the rock upon which the Master said he would build his church. Not on "revelation," but the Christ revealed. This personification of the divine personage of Christ seems to have been understood throughout the Scriptures. He was a rock. See 1 Corinthians 10: 4:

And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him [Christ] shall not be ashamed.—Rom. 9: 33.

There is none holy as the Lord, for there is none besides thee, neither is there any Rock like our God.—1 Samuel 2: 2.

See also Deuteronomy 32: 4; Numbers 20: 11; Psalms 18: 15; Isaiah 17: 10. I believe in the divine principle of revelation as a true one, and indispensable as a conductor of intelligence, as a revelator; as the current of electricity conveys our thoughts on wires, so revelation is the conductor of intelligence to fallen man. But the electricity is not the message; neither is revelation the rock; therefore the church was not built on revelation, but on the Christ revealed. Christ the Rock.

Yours in Christ,

M. R SCOTT, Sen.

GALENA, Indiana, August 7.

Letter Department.

HAMILTON, Scotland.

Editors Herald:—I herewith forward you verbatim copies of correspondence between Mr. Platte D. Lyman of the Utah Church, president of the European mission, and myself. This gentleman and some of his colaborers have been publicly claiming that Joseph Smith taught and practiced the doctrine of polygamy and that the mother of the above-named gentleman had been one of Joseph Smith's polygamous consorts. One of the elders of this Utah church told me if I wrote to Mr. Lyman he would tell me so, etc. So, as will be seen, I wrote to Mr. P. D. Lyman on September 14, 1900, and patiently waited for a reply. Up to November 26, 1900, I had received none, so I wrote again enclosing stamped envelope for a reply.

I waited until December 5, 1900, but in vain. Again I wrote and this time my importunities produced a reply which is characteristic. I replied again asking for a reply to my queries, but up to date have not received any.

There cannot be the slightest doubt that this very mean attempt to traduce the dead prophet's character is but a fabrication of Utah Mormonism that was so characteristic (and still seems to be) that Brigham used to boast his elders were so adept in. What a pity these men cannot learn to tell the truth, the whole truth, and nothing but the truth.

Yours in bonds,

J. W. RUSHTON.

September 14, 1900.

MR. PLATTE D. LYMAN.

Dear Sir:—I trust you will pardon my intrusion upon your time, also my apparent presumption in addressing you, seeing I am an entire stranger to you; but being informed you are an authority in that society known as the church of Latter Day Saints, I hope the importance of my inquiries will be ample apology (if any is needed) for my course of procedure.

Will you kindly answer me the following questions?

I had better premise my questions, however, by a short explanation. A short time ago (probably three months) I met a gentleman who claimed to be an elder in your church who stated he had recently come over from Utah, and in our conversation he informed me that the church of Latter Day Saints believed in polygamy. Will you please tell me if this is true?

He also informed me that Joseph Smith was a polygamist. Will you please favor me with particulars so that I can be assured on this point?

He further stated that Mr. Platte D. Lyman, the president of the European mission, his (your I presume) mother was a wife of Joseph Smith. Is this true, that Mrs. Lyman, your mother, was married to Joseph Smith? If so, at what date did the ceremony take place? Can you supply me with the name of the officiating minister and the name of the place or town where the ceremony transpired?

I also was privileged to meet another of your elders who had come from America, and he stated to me that the book called the Book of Mormon taught the practice of polygamy, and he was prepared to prove it. I asked him for some quotations that would prove this, but he did not give me any.

Can I ask you to send me a list of quotations out of the Book of Mormon, which in the opinion of your church, are recognized as being proofs?

Will you also give me the exact date that can be authenticated by the facts of history, when polygamy was first taught in the church of Latter Day Saints?

Further; during a walk I was taking one day

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I had occasion to go into a secondhand book store, and while there I purchased a comparatively good copy of the Book of Mormon. It is the fifth electrotyped edition, printed and published by George Teasdale, 42 Islington, Liverpool, dated 1889. Will this be an authorized edition of the Book of Mormon and endorsed by your church? The reason I ask this question is because I find in this Book of Mormon in my possession these passages, in Book of Jacob, chapter 2, verses 22 to 28, which read thus:

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity; and they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me and hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me; thus saith the Lord of hosts."

Will you please inform me if I am correct in taking that quotation coming from what your people claim is equally as inspired as the Bible to be condemnatory of polygamy? If not, will you please tell me how to reconcile it with your belief?

Lastly; is a belief in the doctrine of polygamy necessary to salvation? If so, how do you account for Jesus Christ not having taught or practiced it, also the Apostle Paul? So far as history will permit us to draw conclusions neither our Lord nor the valiant apostle to the Gentiles were ever married at all?

Dear sir, will you kindly pardon my lengthy inquiry and endeavor by as complete a reply as possible to relieve my doubts and anxieties on these points. Thanking you in anticipation, I am, Yours respectfully,

J. W. RUSHTON.

November 26, 1900.

MR. P. D. LYMAN.

Dear Sir:—Under date of September 14, 1900, I wrote you, making some inquiries which were of great importance to me. Up to date I have not had any response from you. I enclose stamped envelope. If you failed to receive my letter, kindly inform me and I will forward you a copy. Please note change of address.

Very respectfully,

J. W. RUSHTON.

December 5, 1900.

MR. PLATTE D. LYMAN.

Dear Sir:—I have not heard from you yet respecting my two letters, one of September 14, 1900, and one of November 26, 1900, which contained stamped envelope. Kindly give these your earliest consideration and oblige,

Yours respectfully,

J. W. RUSHTON.

On December 7 the following reply reached me:

December 7, 1900.

MR. J. W. RUSHTON, Hamilton, N. B.

Sir:—Your various communications reached me in due time, but I have not felt myself under any obligation to reply to them, because you have approached me under false pretenses; and have sought to appear in a character that however congenial its impersonation may be, is entirely foreign to the position you occupy. In the first place your recent interview with two Mormon elders, from America, from whom you learned that the "Church of Latter Day Saints believed in polygamy" and your incidental purchase of a Book of Mormon, in a secondhand book store, are narrated with an evident intention to create the impression that these events constituted your introduction to the "Mormons" and their belief.

Other parts of your letter also plainly manifest the insincerety of your claim to having "doubts and anxiety on these points," for which you desire relief. It is very apparent that you hoped, by deceiving me as to your true position, to draw forth some statements or claims that might not be made if your actual standing was known.

However, as a regular reader of the SAINTS' HERALD, of Lamoni, I have known of you for some months, as a missionary of the Reorganized Church. Therefore your attempt to pose as a casual investigator of the "Mormon" faith, only caused me to feel contempt for your dishonest and unmanly course; and I cannot but consider your effort at deception, a clumsy insult to my intelligence.

I have no doubt there are honest people in the Reorganized Church who earnestly desire to know the truth concerning the points of difference between their own organization and the Church of Jesus Christ of Latter Day Saints, and to such I would be glad to render any assistance possible, towards leading them to an understanding of the truth, as it is established by a cloud of unimpeachable witnesses; but I am free to admit that in your communication you have not impressed me as being of that class.

Yours respectfully,

PLATTE D. LYMAN.

To this I replied as follows:

December 8, 1900.

MR PLATTE D. LYMAN.

Dear Sir:—Your reply to my three letters is before me. Please observe I have not any answers to my questions. I pass by your unwarranted insinuations and covert insults, deeming them unworthy of notice, save to remark that such a course appears to me to be an unkind, ungentlemanly evasion of the points at issue.

For the sake of truth, I appealed to you for evidence (which you boast of possessing) on this matter which is so interesting and important, not only to myself but to the public at large. In my judgment your position as a professing minister of Christ, makes it obligatory upon you to give the evidence at your disposal, for the vindication of truth. And here permit me to suggest that truth is impervious to the attacks of foe or critic, and hence I ask, why do you condescend to such undignified cavil, when I but ask you for the evidence of your public statement.

Again, I insist that you should supply me with proof irrespective of who or what I am, and so relieve my doubts and anxieties of such grave importance.

Very respectfully,

J. W. RUSHTON.

I have not had any reply from Mr. Platte D. Lyman, nor do I now expect any. Therefore, I have concluded Mr. P. D. Lyman has no reply to make and so do not believe that his mother was a wife of Joseph Smith.

AUBURN, Iowa, August 6.

Editors Herald:—At the Orr schoolhouse I preached one week, staying with Bro. and Sr. Christianson, the only Saints there. Stayed one night with Mr. Phillips and family. Was treated nicely. Though it was so hot, the people attended well, and gave the best of attention. It was in the midst of corn plowing and harvest. Preached for a time at Head Grove church, but the heat and harvest militated against our attendance. Stayed with Bro. C. F. Hayer and family, and was made to feel "at home." The Saints at Head Grove remember that it requires money for a preacher to travel.

It was at the Orr schoolhouse where Bro. D. M. Rudd was challenged to discuss church differences, and after so long a time arrangements have been made to commence such discussion October 1, to last four nights to each proposition. The first four nights the writer affirms our church to be in harmony with the church established by Christ and his apostles, in organization, faith, and practice. The last four nights Elder Will Ellmore, of the Christian Church, affirms same proposition for his church. He claims to have met Bro. Evans of Canada.

At Coalville seven sermons were preached, three on the hottest day of my experience,—110° in the shade! The Saints and friends seemed to vie with each other in kindness to the sojourner, and young Bro. John Jordison saw to it that the preacher visited all the Saints, and after working till three a. m. in the coal pit was up again at five the last night of our stay to get up to Ft. Dodge in time for the train. One day of the stay he conveyed me to a stucco mill, where we saw the manufacture of this useful article of commerce. The Saints and friends here also remembered the preacher with the needful.

Bro. D. M. Rudd would receive a royal welcome at Eagle Grove and vicinity, as would H. O. Smith and George Thorburn at Coalville. It does me good to follow where my brethren are held in such high esteem. May the ministry in general be so loyal to the trust imposed as to merit such confidence!

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Let both ministry and laity preach *deed* sermons and get rid of every semblance of jealousy, and this church will arise and "shine."

Tomorrow night will conclude a nearly two weeks' stay here, with preaching every night and three times each Sunday, save a call to Boone for a funeral. The Sunday night services were largely attended; the others not so good. The Saints have done remarkably well in attending. Bro. and Sr. Carroll's generosity is already known as far as the HERALD reaches. It would be pleasing to see some additions as a reward of their zeal. Anabel's baby girl was dedicated to the service of the Lord last Sunday.

The drought has cast its withering blight and sent gloom into the homes of the tillers of the soil. Yet wickedness seems to flourish while sackcloth and ashes remain undonned.

Hopefully,

J. W. WIGHT.

ELGIN, Ill., August 2.

Dear Herald:—We are trying to get the message of the gospel before the people of Elgin; but like other large cities we find the people seemingly too busy to listen. So we have tried to preach to them on the move.

Bro. J. T. Hackett came here about July 10, and began to preach on the street. A few days later I joined him. We kept on speaking on the street the balance of the week. Our audience would vary from a few to several hundred. In the meantime we sent for our gospel tent which we set up on Douglass Avenue, near the Northwestern R. R. depot. Our audiences in the tent so far have been rather small, but what few have attended are intelligent, thinking men and women. Bro. J. T. has succeeded in getting an article of a half a column length in one of the leading daily papers, setting forth our views in a brief but very concise way, so that by the time we will have finished our tent work here the citizens of Elgin will have a greater knowledge of the latter-day work than they had when we came in their midst.

So far as we know there never had been a sermon preached in this city by one of our faith till we came here three weeks ago. We expect to continue here for some time yet. The brethren here are supporting our efforts by faith and by means. May their noble efforts be not in vain!

In gospel bonds,

E. M. WILDERMUTH.

LINCOLN, Neb., August 3.

Dear Herald:—I have never written you before; not because I have not felt that I wanted to, but, like many others felt my weakness and inability to interest the better writers. I have just finished reading, in the HERALD of July 31, the article "Remission of Sins" written by W. R. Standefer, and it has spoken so much to my heart. I was baptized when I was quite young, and before serious thought had ever come to me, and what sins I have committed have been done since that time, though I hope they are not so bad as I have felt them to be; but had I to live my life over there are some things I should leave undone that I have done, and I have felt very badly, and have asked God many times to forgive my sins, and I have received comfort from him. The article mentioned has also brought comfort, and I see things plainer after having read it. I am in a sense "standing alone" in this work; there is no church here, and but few members, and my family are not members of the church. But I was raised in the church, and have been taught its truths always, and have no inclination to depart from them. The Latter Day Saint work is everything to me, and from now on I want to do my best, though it seems to me very few opportunities present themselves. So I felt that if I wrote to the HERALD it would be one opportunity met that had presented itself.

It has been a long time since I have heard any of our own ministers preach, and I get "hungry" for the truth presented in its fullness. I presume I have said very little of interest to the readers of the HERALD, but my heart feels lighter, just the same, because I have made a start, and I am happy so to do. I ask an interest in the prayers of the Saints, that I may be blessed, and that I may stand ready and willing to serve God in any way he may deem it best. With prayers for the welfare of the Saints, I am,

Sincerely,

SR. PEARLE SWAIN SCOFIELD.

1627 Sycamore Street.

HAMLET, Ky., August 2.

Editors Herald:—As it has been some time since I wrote your valuable paper, and not seeing much from these parts, I thought it not out of order for me to pen a few lines to let all know that I am still among the living and enjoying reasonably good health.

I have been laboring in Kentucky and Tennessee since the 14th of June. Have had fair liberty most of the time.

Our conference at Eagle Creek branch passed off without a jar. Our worthy missionary in charge, Bro. I. N. Roberts, was with us and presided over the conference. All seemed to enjoy the meetings, and I hope that good will reach all parts of the district, as representatives were from every branch in the district. Bro. Roberts continued the meetings another week. I came to this place expecting to hold meetings in this vicinity, but on arriving here found the Campbellites in full blast in a protracted effort. On our way to Bro. Hamilton's we passed where some of the neighbors had met and were raising a barn. After we passed by the burning of the schoolhouse (Davis' chapel) was discussed, and that night it was consigned to the flames. So not willing to be beaten out of a meeting, we decided to build an arbor and try it anyway; so I sent some tracts to the Campbellite meeting and had them distributed, announcing that our meeting would begin August 10. The next day the following notice was tacked up, which will speak for itself:

"Any Mormon elder that is caught at Davis' chapel, or in the neighborhood, or about Briensburg, preaching their infamous doctrine, will be dealt with, as we see people from ambush. We aim to have no Mormon preaching in this county; and if you value your lives anything, stay away.

"KENTUCKY REGULATORS."

So if you hear of us being shot in the back from ambush, please don't think that we are on the run. We are here to stand by the work, let it cost what it may. Although I do not feel anyways uneasy about it, yet we cannot tell what people will do when they are stirred up by the hireling shepherds. If all passes off all right here, we will try and be at Fulton, Kentucky, sometime in August, to hold a meeting there. Let the Saints pray for our protection.

Ever trusting in the living God, I am,

Your colaborer,

W. R. SMITH.

LOUISVILLE, Ky., August 5.

Editors Herald:—I am pushing the work here, and have considerable opposition, because some of the heads of the man-made orders of worship are getting their eyes open. I baptized four yesterday, and one of them was a young man of good talent. He was president of the Epworth League. Another very good exhorter in the Methodist Church has confessed that he cannot find a flaw in the doctrine we preach, and said he could not approve of the Methodist doctrine any more, and that he was going to get out of it. I have loaned him my Book of Mormon to read.

A Brighamite and his wife were at the meeting yesterday, and he got up and said he was sorry that he was not at the water's edge and baptized with the four that were, and said he wanted to come in the church, for he was convinced we are right in every particular. I think I will have to go to the river again about next Sunday.

I am sorry to say that my colaborer, Elder J. M. Scott, lost his daughter Clara, and was called home, and has not been able to be with me since. We miss him him in the work, for he is a power in God's hands, and a true child of God. May God bless him in his afflictions, and enable him to soon return to his field of labor. Your brother,

J. W. METCALF.

1819 Ninth Street.

LEAF RIVER, Ill., Aug. 6.

Editors Herald:—It has not been because of a lack of interest in the work that I have not written to you for so long, but because I had nothing of especial importance to write. I have been trying to labor where good could be accomplished and think some good has been done although I have done no baptizing.

On June 21 Bro. Jerome Wildermuth baptized five at Dekalb, and I confirmed them. From there we came here on the 22d, and on the 25th began meetings in a United Brethren church at Lightsville, a mile and a half from here, and have continued each evening since, with generally increasing attendance. It seems that our preaching is having some effect, as the M. E. preacher has announced that upon next Sunday night he will grapple with the Mormon problem. I believe his subject is "The Mormon Problem." I met him this morning, and asked him if he

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would tell his hearers the difference between us and the Utah church; but he would not promise to do so. I then asked him if he would permit me to reply to him when he had finished his discourse if he presented anything that did not do us justice. To this his answer was a positive "No."

This is a new opening and prejudice runs high; but we are making friends. A number of men heard my conversation with the M. E. preacher today, and I overheard one of them say to another that the Methodist preacher got caught and contradicted himself. I think I will stay and hear him lecture, then move on to Lee, Lee county, which is another new place.

Bro. and Sr. Robinson live here. They are young people, but alive in the work.

For truth,

D. M. RUDD.

KANSAS CITY, Mo., August 6.

Editors Herald:—Having recently passed throught a very severe trial, my heart is filled with a greater desire to help others who may suffer as I have done. I have been in the church over twenty years, and not until recently have I been impressed to write of a dream that I had just before I was baptized.

My dear son died last January, and since that time I have suffered more than I believed it possible for me to suffer and live. During this trial the tempter has tried hard to destroy my hope and faith in a life after death.

Since I was baptized I have tried to live the life of a Saint, and in so doing have been much blessed by God's Spirit. During the darkest moments of my recent trial the memory of this dream has cheered and strengthened me, and others may be strengthened when their faith is weak.

Before my husband and I joined the church some elders came to our home and talked with us about the gospel. They told us to pray earn stly that God might give us a knowledge of the truthfulness of the gospel. That night I prayed, but with very little hope of receiving an answer.

THE DREAM.

That night I dreamed I was walking through a commons, when I saw my husband's brother baptizing some people in a font. Steps cut in the earth led down to the water. When my brother-in-law saw me, he said, "Come and be baptized;" but I said "No, I have already been baptized." (I had been sprinkled when an infant.) But he argued with me saying, "But that was muddy water." After talking a little while, I went down into the water and was baptized. After coming up out of the water I went westward a little way till I came to a road that went directly north. It seemed to be composed of white gravel, was higher than the ground on either side, and was perfectly straight.

When I started to walk along this road I was joined by a spirit guide; the guide seemed to be a man, but was like a vapor, or a shadow. The road was called the "King's Highway," and led to heaven.

After we had walked several miles we came to the gates of heaven, which were like two high, wide, folding doors. In front of the gates was assembled a great multitude of people. Everything seemed to be of a worldly character. Some of the people were seated around tables drinking liquor, while others were playing cards. The same brother that had baptized me was in a booth, and selling something to eat. He said to me, "Don't go in there, that is hell, not heaven. There is thunder and lightning in there."

I felt very sad to think that after walking so far expecting to find heaven I had been disappointed. But I halted for only a few moments, then clasping my hands and looking upward I said, "Hitherto the Lord hath led me, and I *will* go in." I spoke the word *will* in a determined tone, and hardly had the words left my lips when the gates opened wide, and as soon as I entered they closed again, and without the aid of hands.

On looking around I saw a sister-in-law of mine, who seemed to have entered at the same time although not with me. We heard the rumbling of thunder and saw what appeared to be a quivering, red fog. Filled with a joy I cannot express, and singing hymns of praise to God, we walked westward.

When we had gone a little way, a beautiful angel went swiftly past us and spoke to a monk who was standing by the gate, his head bowed, and muttering prayers. The angel said, "That is not the way to serve the Lord your God, with a hanging head and a drooping countenance. Lift up your head, and, with a joyful countenance serve the Lord your God." Then he returned as swiftly as he came.

I said to my sister, "Oh, how I would like to go out and tell them to come in, that this *is* heaven after all."

She said, "Yes, but you know that you cannot go out to tell them; those who come in here can never go out again."

So we walked on, rejoicing; and as we walked the red mist receded before us and the thunder grew fainter and fainter, until we saw through the mist a beautiful city. At this point I awoke.

Your sister in Christ,

MRS. ELSIE SLOCUM.

2210 Wabash Ave.

EAST SAN JOSE, Cal., Aug. 3.

Dear Editors:—I will write you some incidents of one rainy day in New York which are strictly true. One dull cold morning in November I left my pleasant home in Flushing, Long Island, and took an early train for New York City, a distance of about eight miles. My object in going was to meet a friend from Boston who intended coming that morning on the steamboat from Newport, Rhode Island. After crossing East River I wended my way across the city to the North River, and arrived at the wharf just as the boat was coming in, but was disappointed to learn that my friend had not come.

Not wishing to return directly home I decided to go up to Grand street and do some shopping. On reaching that locality I soon became absorbed in the fascinating display of millinery that delights the hearts of weak women. All the morning the sky had been gray and lowering, and a disagreeable southeast wind was blowing, which betokened a coming storm. Still I did not think it would rain before night. But I had not been on the avenue long till I discovered to my dismay that it was raining. So, reluctantly yet resolutely, I turned my face towards home, and ascended the stairs to the Second avenue elevated cars, bought my ticket, and passed out to the track. Chancing to glance across to the station for the down town trains, I saw my son who had left home soon after I did. He was dressed in hunting outfit, and was on his way to join a party of friends in Brooklyn who were to accompany him on gunning expedition to the south side of Long Island. But as he needed some extra articles for the occasion he had stopped in New York to procure them. The party was to be gone a week, and I wished to say good-bye to him again, as he was so near. I did my best to attract his attention, but he was looking up the track and did not see me. So thinking I would have time to go to him I went down the stairs, crossed the street, and up the stairs on the other side. At the ticket window were a party of women and children who delayed me some, but I bought a ticket and hurried out to the track just as my son had boarded his car, and the train was moving off from the station without his even seeing me. For a moment I stood in silence, feeling completely disgusted with the ill luck that had attended ever since morning. I then retraced my steps to the street; and not wishing to ascend the stairs again I took a Fourth Avenue surface car for Thirty-fourth street ferry, East River, and arrived there a few seconds after the boat had left her slip for Long Island City. There were others as well as myself that seemed greatly annoyed at missing the boat, probably because they might miss a train on the other side of the river. One excited and grim visaged man rushed down from the elevated train at break-neck speed and down the pier, and tried to jump on the boat after she was several feet from the wharf, but was prevented by a policeman, who caught and held him back. But instead of being thankful that a disaster had been averted, the man snarled his displeasure in a very disagreeable way.

As it was then raining very hard we all went into the ferry house to wait for the next boat, which was done in about fifteen minutes. Soon after being seated I was made aware of a struggling, resisting sound from the opposite side of the room. It was a young mother trying to keep a little atom of humanity from getting off the seat. But the baby won the battle, and soon he was running around the room. First he went to the sour-faced man who was standing by a window looking at the falling rain; and, catching him by the skirt of his coat, called out, "You one." The man did not deign him even a turn of his head; but, nothing daunted, the little fellow passed on to the next, saying, "You is two;" then to the next, "Fre, fo, fi." Five seemed to be as high as he could count, for when he got that far he would commence again. He went from one to another, never missing any. To a boy he

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said: "You are—how many are you?" The boy answered, "Fourteen," probably referring to his own age. The child looked into his face with a grieved, reproving look and said: "No, you only fo'; you know you is only fo'."

But he soon grew tired of that amusement, and commenced whirling around on his heels, and singing, "I dot fiftea dollos in my inside pottet. I dot fiftea stitches in my outside tippet." And in five minutes after the disappointed crowd had entered the room, all faces were wreathed in smiles. Even the grim man by the window turned and laughed with the rest as he watched the antics of the child. I thought, Truly, "a little child shall lead them." What was rain and disappointment to the child? His sunshine was from within, and he scattered it broadcast all around him.

Then our boat arrived, and we all made a rush for it.

Just then I met a friend, Mrs. E, from Flushing; and together we went on board. As soon as the boat had reached the other side there was the same hurrying to get off. The men did not wait for her to be made fast to the pier, but jumped over the chain before it was let down. Decorum restrained the ladies from doing likewise; but as soon as possible we hurried off, and across to the railroad station near by. As we entered we glanced at the indicator to see how soon the train would leave for Flushing, and found we had ten minutes to wait. When we were seated we recognized several acquaintances. One lady, whom I will call Mrs. H., smiled and bowed cordially to me. Her companion, whom I will call Mrs. C., noticed it and said: "That, I think, is Mrs. S. of Bagside Avenue. I have known her by sight for some time and would like to be introduced to her. I believe she is a member of my own church."

Mrs. H. replied, "She used to be a Methodist, but she withdrew from them recently, and has joined the Latter Day Saints." This remark was like a slap in the face to Mrs. C. She actually sprang to her feet, and her face assuming an expression of horror; but gradually settling back in her seat she exclaimed in a surprised and contemptuous tone of voice: "And you speak to her!"

Then the station master came through with his keys and unlocked the door leading to the cars, and called out, "Show your tickets," at the same time taking his stand just outside the brass railing. And as we passed through the narrow passage, in single file, he clipped our tickets. Then we went on out, and selected our especial car. We all took the Flushing train, but different cars, Mrs. H. took the car for Murrey Hill; Mrs. C.'s destination is Main Street, Mrs. S. leaves the car at Bridge street; Mrs. E. goes on to College Point. Perhaps I ought to explain that before reaching Flushing the train divides, part of it going to the north side of the town, the rest of it keeping on towards the east, but all arrived safely there. And I wondered if it would be the same at the end of life's journey, whether we shall all reach the desired haven of rest; Mrs. H. as a Baptist, Mrs. C. as a Methodist, Mrs. E. as an Episcopalian, and Mrs. S. as a Latter Day Saint.

I. B. STILLWAGON.

DAVENPORT, Iowa, August 9.

Editors Herald:—Our silence regarding the tent and its whereabouts may have caused some to wonder. Well, we, ourselves, began to wonder whether we would get our new top this summer in time to do any work. To be brief, we are located on corner of Locust and Main streets in this city, having begun July 31. Our attendance is good, and some seem interested, while others "know it all" and seem almost proof against the truth. From some of the arguments produced we are of the opinion that Babylon's children are in a serious condition. One old gentleman told me last night that "it was impossible for a man not to believe in God and the Bible." "The Bible is God's word, written entirely by inspiration, and we cannot avoid believing it." If reading the Bible will convert everybody to it, then there is nothing for the ministry to do. But he convinced me, by his own argument, that at least some preaching might be beneficial to some.

The Saints are doing well in supporting the meetings. A movement was inaugurated a short time ago for the purpose of buying a small tent to go with the large one. And for the past week Bro. Bailey and the writer have been domiciled in a 10x12 tent furnished by the Saints of the "tri-cities." Part of the time we have been "batching;" but as my wife seemed to think a taste of missionary fare would be appreciated, she is now with us, and we are only too glad to place the cooking department in her charge. She will also afford material aid in the line of music, and good music is a very necessary feature in tent work.

Just prior to coming to this place we held a series of meetings at Carbon Cliff, Illinois, in the school yard. Here, also, we had good attendance; but if any were specially interested they succeeded well in keeping that fact hidden. We sowed the seed as best we knew, and trust and pray that others may reap. We were kindly cared for while here, at the home of Bro. and Sr. I. C. Willis. Just at the close of this series Bro. Bailey was called to DeWitt on account of sickness of relatives, but, returned in a few days. Bro. E. A. Stedman labored with us for some time, but the extreme heat was almost too much for him.

Our tent had been stored in the barn belonging to Mr. Sam'l Suman, of Moline. Though not a member of the church yet he seems to understand something regarding the brotherhood of man and is willing to help a friend in need. The remainder of the family know how to care for the missionary, and they do not hesitate in doing it. Yet we would not mention one family to the exclusion of others; for wherever we have gone we have been welcomed. Bro. Stedman is home for a short visit with his family, but expects to return soon. Bro. Davis was also called home some time ago owing to sickness of one of his children.

We have been made to wonder not a little, in reading some of the many urgent appeals "for Graceland" which have appeared in the HERALD. And whether it be possible to obtain space for a friendly criticism we will not know till we try. The climax came a few days ago when we read an "appeal" in which were some words addressed to the missionary. As we happen to be one of them, may we speak?

We have not access to the copy now, but as we remember the statement, it was like this: "That unless that college debt is paid the whole work of the church is lost and the college will stand as a monument of folly and unbelief." [Bro. Elvin's language is as follows: "The payment of the debt is all-important, and God commanded; but if the Saints stop there, then is the whole work of the church a failure, and the college building would only be a monument of folly and unbelief."—ED] Now, brother, please tell us what the "work" of the church is? Is the "whole work" of this church of Jesus Christ to build colleges? I have never preached nor do I yet believe the church has quit the soul-saving work and gone into the college business exclusively. Nor do I think the author of the statement believes it! Then why this argument, please? I have never refused to take whatever has been offered for Graceland and I have no desire to keep anyone from assisting. But as one I do protest against such statements going to the world. Why, it makes my salvation depend upon Graceland! Some of the work of the church in the past was to initiate me into the kingdom. If the "college debt" is not paid then I get no salvation, is that it? Surely not. Well, then, brother, tell us what you *do* mean.

I understand the ministry of this church are commissioned to preach the gospel! And for one I cannot yet see that the gospel of Christ needs any appendages. So, according as I may be able I expect to continue to preach the gospel; but these side issues will have to take a back seat with me. We need more missionaries! The families of those already now at work could be far more comfortable! We have many, very many poor amongst us. And so long as these three conditions exist, brethren, you may expect my appeals to be in that direction.

Lest we be condemned by some for what we have written we will close. We expect to continue here for ten days or two weeks yet.

In the work,

F. A. RUSSELL.

BELLEVILLE, Kan., Aug. 7.

Editors Herald:—Only three missionaries for this large field, more than one third of the state! We sometimes think we have all we can do to convert them all, or even gather the few.

While at Concordia an aged man talking to us claimed to have had the Spalding Story Manuscript. He knew all about the Book of Mormon. He, however, changed his mind. I talked very plainly to him, and I feel he will not be so free to attack the Book of Mormon and "old Joe Smith" when talking to strangers. After I had preached on the street one man wanted to know if we really believed in Jesus Christ. He thought we had passed that stage. Said we were a back number. He knew we had recently received a revelation, he said. Then stated there is

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to be a much greater revelation given to the world in a short time through the spiritualists; and also that Robert Ingersoll, Brigham Young, Henry Ward Beecher, and others are now forming an association with power enough to change the atmospheric conditions and send the heat six hundred miles farther north than it has heretofore been. I thought, Is not Satan preparing to deceive many men, when the time arrives for the fulfillment of God's word, "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence."—D. C. 108:6. No doubt Satan will have many minds prepared to believe it was departed ones, such as Mr. Ingersoll, who manifested the power. "If it were possible" he will "deceive the very elect."

We just closed an interesting meeting east of here. Four were baptized, and we hope "such as shall be saved." Are now opening the work at this place, a schoolhouse northwest of Belleville.

We are glad that our reunion committee did not call off the reunion. Though the weather has been dry in Kansas, yet with a good crop of wheat, alfalfa, considerable of corn, and plenty of corn fodder for stock, the state is far from suffering, and I see no need to make great complaint. If the Saints are faithful, God will bless them with sufficient; and those who do not live faithful will soon realize the chastening of the Lord is upon them causing "shame and reproach." The priesthood who are active and humble will realize theirs is "glory and honor." We labor for God's glory,—the rebuilding of the "old waste places."

In bonds,

L. G. GURWELL.

MANCHESTER, Eng., July 29.

Dear Saints: — At last we are in the "mother country"—England—having been on the ocean eight and one half days. Bro. and Sr. E. L. Kelley, husband and I started on the Saxonia from Boston Harbor at one o'clock, Saturday, July 20. Some of the dear Saints were at the wharf to see us off, and even came a little way out on one of the tugboats. We were loth to see them go back to the shore again, and were sad indeed when we could no longer see the flutter of a handkerchief indicating their presence.

The day was beautiful, and the ocean seemed perfect, being so smooth and placid. Before evening we saw land fade away, and ere nightfall we were on the "trackless deep."

That evening we saw the whales as they spouted, some distance from us. They made me think of huge fountains of our own land.

That first half day was to me by far the most pleasant of all succeeding days. The others of the party remarked that the next day was indeed grand; but as for me—I cared not for the day—I was "feeding fishes" ere nightfall, and continued to do so intermittently during the entire journey. Let it be said, though, that I was not alone in this, for even "the brethren" participated. Sunday morning, being persuaded to go on deck, I was amply repaid for the effort it cost by seeing the rocky shores of Ireland. I was indeed glad to see land again, and equally glad to see the large flocks of gulls which followed us. They are beautiful birds, with their plump, white bodies, large gray wings lined with the snowy white, yellow beaks and feet and their ever bright, watchful eyes. They followed us constantly for the remainder of our journey, and were a source of enjoyment.

We passed many points of interest on the Irish coast, and I gradually began to feel as if life were really worth living; though meals were hardly worth eating, though ever so tempting.

Monday morning we steamed into the harbor of Liverpool, and were all quite anxious to be on English soil. God had indeed blessed us with a beautiful voyage, and we are grateful to him for his loving kindness unto us.

Arriving at Liverpool we soon made our way to Manchester on the "express." We passed many cozy, quaint English homes in coming here, and enjoyed the ride very much.

We are now all comfortably settled at the home of Bro. Clark, where we are being nicely entertained. We are looking forward with anticipation to the conference which convenes here shortly, and hope for a feast of "good things."

To the dear Saints of Wisconsin, my love and greetings to you all.

Your sister in His cause,

EMMA MUCEUS.

LONDON, Ont., Aug. 9.

Editors Herald:—Our branch and Sunday school and Religio meetings are all regularly attended by the Saints, and once in a while some not of the faith. Our Sunday evening services find some outsiders; but as I read the letters of the missionaries I think they are more successful in the country than the city, for London has been well covered by some of our missionary force, especially Bro. Evans.

We all enjoyed a visit from Bro. Geo. Harrington two Sundays ago. He was returning from a visit to the Pan-American. He preached for us twice,—very able sermons. Bro. George was baptized at the early experiences of the London branch. He regretted very much at not seeing Sr. Quick, who has recently died, July 3. Sr. Quick was a member of the church for twenty-five years, being baptized by Bro. Newton, and was a faithful, good member but for the last two and one half years was a great sufferer. Towards the last she was administered to again and again, and would receive ease for a time; but, surrounded by her children and some of the Saints, she quietly and peacefully passed away—a good mother and a good Saint. Elder Howlett conducted the funeral services at the house, with good effect. She leaves three daughters, Sr. Lurcot of New York, Sr. J. W. Logan of Detroit, and Sr. Wm. Fligg of this city.

I was very much encouraged with my visit to the General Conference. Bro. Evans told me if I would keep my eyes and ears open I would learn lots; and I can say that verily was true, for my thoughts of it now are even pleasant. I was somewhat disappointed but not discouraged at not receiving my blessing; but I guess Bro. A. Smith was too busy, and being of a hopeful disposition I await the next time.

We receive a visit from Bro. Evans once in awhile; but at present he is away north of here, and I guess will not strike London for some time. When he is here he is so full of fresh victories that he encourages us all. He has appointed me here to collect money for the college debt. I have obtained some names, and some have promised; but hope to see London help in the great debt. With prayers and good wishes for all the brethren and sisters, Your brother,

WM. FLIGG.

634 Dufferin Avenue.

Out in Mid Ocean, on board Steamer "Lucania" July 31.

Editors Herald:—The serious illness of my aged mother hindered me from sailing in company with Bishop Kelley from Boston on the 20th inst., hence I was transferred to the "Lucania," which sailed on the 27th, at one o'clock p. m., with about one thousand passengers on board. It was a sight that one seldom sees, as the grand old ship moved out in the harbor. Hundreds of people had gathered on the piers to wave good-bye to their friends, and it seemed that nearly every one, both on the piers and the vessel, was in tears. I could not keep the tears back from my own eyes as I thought of loved ones whom I was leaving so far behind, and my aged mother who was so very ill. However, I sincerely pray that our heavenly Father will prolong her life a few years and bless the dear ones at home. Of all the people on the piers and the ship, there was not one that the writer knew; hence it was that I felt very lonely for a short time, but rejoiced in the fact that I had a Friend who was ever near to those who put their entire trust in him, perchance they be upon land or the deep blue sea.

We are now four days and nights out from port, and as yet not one of the passengers has been seasick. This a. m. the sea is as smooth as glass; and our magnificent, floating palace is speeding along as grandly and as dignified as our beautiful swans move on the waters of the ponds and lakes in the parks of our great cities.

Perhaps a few details concerning the "Lucania" will be read with interest by some of the readers of the HERALD. She is a twin-screw steamer; length 625 feet; breadth 65.3; depth 41; gross tonnage 12,950; while the displacement is 20,000; horse power 26,000; speed about twenty-five miles an hour in fair weather. Can carry from 1,800 to 2,000 passengers, and a crew of 432 men. Consumes between four and five hundred tons of coal a day. She is lighted by electricity. There are about 1,350 lights, and these require an output on the part of dynamos of 42,000 watts. The current is distributed throughout the ship by about fifty miles of

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wire. All the lamps together would give a light equal to about 22,000 candles, absorbing 135 horse power.

The accommodations are very good, especially the first class. The officers and men are very cheerful and considerate of the wants of the passengers. The state rooms are fine, but the finest are found on the promenade and upper decks. The dining saloon on the main deck is very handsome, with rich, dark mahogany paneling, mouldings, and grand furniture to match, finely carved and finished, and with a high and beautiful dome.

I wish to impress upon the minds of those who write me the fact that if you only put a two cent stamp on your letter it will cost me six cents in Europe. Also letters over weight will cost me six cents.

August 2.—We are nearing Queenstown, where they will put off mail and passengers for old Ireland; and there are quite a number of Irish on board. We have had four entertainments so far. Ministers and sinners join hands to amuse the people until late in the night. The ship has been rocking quite considerably the last day and night; but the people got their sea legs on during the four days of smooth sailing, hence none of the passengers have paid tribute to the mother of waters as yet. The officers say that we have had a remarkable voyage this trip, and that it has been a long time since they crossed the ocean with such ease and comfort. We will arrive in Liverpool early Saturday forenoon in time for me to be present at the opening session of the mission conference, which is to be held at Manchester, August 3 to 5. Love to all. G. T. GRIFFITHS.

WELLSTON, O., August 9.

Editors Herald:—On June 1 I left home as a missionary, and for a time I labored with Bro. H. E. Moler,—a worthy companion.

Little did I think six years ago when I obeyed the gospel at the hands of Bro. Moler that I would ever preach the faith that was "everywhere spoken against." The very idea of preaching was so repulsive that I would not allow it to enter my mind. But time brings many changes for which we are not responsible.

Since entering the active ministry I have learned a few things that I never expected to know, and the old axiom "we are never too old to learn" had been more strongly impressed upon my mind than ever. Among other things, I have learned that a Latter Day Saint *can* exist without taking the church papers or having the Book of Mormon or Doctrine and Covenants, a thing I had always thought to be impossible. I can now begin to realize why the Savior said the kingdom of heaven is like ten virgins, five of whom are wise and five of whom were foolish. Some seem to be sitting still while others have "forsaken the right way" and have set about to establish their own righteousness. We feel for them, but they seem to be beyond our reach Were it not for the "sure word of prophecy" and a knowledge of the truth, we might be caused to waver; but we read that the faithful unto death will be crowned. So we take courage and press on, leaving the results with Him who doeth all things well.

Since July 10 I have been laboring in company with Bro. L. R. Devore. On the 27th we began a series of meetings at the Union schoolhouse, near Dounardsville, with the Saints of the Milton branch. Attendance small, but interest fairly good.

Sunday, the 4th, Bro. A. B. Kirkendall, of Creola, came down and gave us a soul-stirring sermon on the different dispensations, with a warning to the Saints to be up and doing.

At present writing we are domiciled with Bro. Williams and family, where we will hold meeting this evening. From here we will go to Gallia county, till the reunion at Columbus, which we wish to attend. We anticipate a good time provided we go for that purpose.

Yours in hope of final triumph,

ELMER E. LONG.

Mothers' Home Column.

EDITED BY FRANCES.

SELECT READING FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

In our last, the question of our future readings was discussed, and pending the results of that discussion, we take up the question which ought to be near the heart of every mother, namely, Our Boys. It is a question which is forcing itself upon many thoughtful minds and one which must sooner or later be met, if we are not willing to allow the adversary of all righteousness to make of our homes his most prolific recruiting grounds. We trust that the mothers will supplement these readings with the discussion of many vital points not touched upon in them, and that thought may be awakened and good be accomplished.

We had hoped to be able at this time to report in regard to the feasibility of "Kitchen Garden" work, but will be compelled to defer it until our next meetings.

"'Oh my head! I am so nervous, it seems as though I should fly! And Sammy acts so; I can't make him mind or do anything with him. Just you wait till your father gets home, young man. You'll mind him, I guess.'

"The author of the above complaint was one of my dearest friends, yet, strange to say, I felt very little sympathy for her, notwithstanding the 'headache' and the 'nerves,' therefore I attempted no consoling remarks but sat quietly by and allowed matters to take their own course.

"The 'young man' in question had just passed his fifth birthday and his mother declares (much to his delight no doubt) that she cannot make him mind,—can do nothing with him.

"What child, or even grown person, would not insist on following his own sweet will, after being deliberately and emphatically informed that the one in authority has no power to enforce that authority?

"Children, even those of tender years, understand and realize much more than most people suppose, and many a busy mother entails upon herself many a needless step, many a nervous headache, yes and many a future heartache also, by just such thoughtless, ill-chosen remarks as I have quoted.

"The 'Sammy' above mentioned is a smart, bright, sturdy little fellow who is being rapidly spoiled by his mother's lack of government. Of course, after being told that he must 'wait until his father came,' before he would be expected to obey, he took the reins in his own hands for the remainder of the afternoon, and between the pandemonium which he raised and the semi-occasional fretful ejaculations and complaints from the poor weak-willed mother my visit was far from pleasant. Now to all such mothers I wish to say a few words.

"Home is, or should be, the pleasantest place on earth, but do you find it so? Does your husband find it so? Haven't you noticed that when Sunday comes, he generally manages to get away from the house for some hours on one excuse or another? How you used to enjoy those quiet Sundays together,—so did he, but now all is changed. There are no quiet Sundays, there is a constant turmoil and confusion: 'Sammy, let that alone,' 'Sammy, get down from there,' 'Don't you go out doors; oh dear, now I've got to go out in the hot sun after him,' etc., etc.

"What shall you do? Let him go on and never say a word to him? Oh no, but your ceasless nagging at him does no good whatever. You must have learned that long ago. He knows you don't mean anything by it, so he pays no more attention to it than he does to the ticking of the kitchen clock.

"Don't issue a command unless you mean to enforce it! Keep this one idea firmly fixed in your mind every time you speak to him. If you tell him not to touch a certain article see that he obeys you, even though you are obliged to let your pan of biscuits burn in the oven while you attend to him. Your child comes first, and he must be taught that in all households there must be some one in authority and that such authority is absolute. You can do this without being 'cross,' or even stern; you can accomplish it without whipping or otherwise inflicting injury on the tender little flesh, but—you must begin in the cradle; when your baby is old enough to understand if you say 'No, no,'—then is the time to begin, and I am quite sure you will never in that case be obliged to go through the heartrending ordeal known as 'breaking his will.'

"A child with a 'broken will' is of no earthly account. Either his self-respect is gone forever, or his temper is liable to sudden fluctuations which render him anything but agreeable to those around him.

"There are many ways of letting a child learn from sad experience that 'Mamma knows best,' and after he has once learned that when you have issued a command or announced a decision, there can be no other way,—no possible retraction, or deviation, then will your child have learned the most valuable lesson of his life,—then will you have done much towards solving the problem of 'how to make home happy,' and,

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believe me when I assure you that your child will respect you far more and love you with a greater and more abiding love than if conditions were reversed, and he were the ruler of the household, as was the young autocrat who inspired the writing of this article."—*Adella F. Veazie, in the American Mother, by Kind Permission of its Editor.*

"KEEPING HOLD OF THE BOYS.

"There were once two boys in a home I know, and after a few happy years one was taken into the Shepherd's arms.

"The two boys and their mother had always knelt together for the bedtime prayer, and each had offered a simple petition. The first night there were only two to kneel, the sobbing voice of the lonely brother uttered but one sentence: 'Dear Lord, keep mother and me intimate.'

"Said the mother, years after: 'I consecrated my life to answer that prayer.'

"Did she have to give up anything? Yes; receptions and calls were secondary matters when the boy's friends needed entertaining.

"Embroidered doilies and hand-painted screens were of no account whatever beside the cultivation of intimacy with her boy and the answering of his prayer. 'Always give me the first chance to help you, dear,' she would say; and he did. Whatever was dear to his boyish heart found glad sympathy in her.

"Perhaps mothers do not always realize how soon a boy begins to think toward manhood, and so they treat him like a child to be watched and scolded instead of helped and trusted.

"This mother's boy was just as active and self-willed as you often find. But she had a few rules that helped wonderfully. Shall I copy them for you?

"1. I shall pray and work to be patient.

"2. I will strive to 'grow in grace and in the knowledge of God.'

"3. No matter what happens, I will try to hold my temper and my tongue.

"4. I will try never to scold and never to reprove or punish in anger.

"5. I will listen patiently and tenderly to my boy's side of a grievance.

"You will notice that these rules are to govern the mother instead of the boy; and is not that the secret of success? Mother, do you want to keep your boy? Then control yourself. Not the fashionable attempt at stoicism that says it is not 'good form' to display emotion, but the real holding of one's self in hand.

"Fashion would tie the mettlesome steed fast. Control harnesses him to life and lets Christ hold the reins.

"This mother's boy made many a blunder; he had his days of waywardness and times of unreasonableness, but never a time when he was not sure that his mother was ready to listen, advise, and help. There were times when his impulsiveness made him sore trouble, but the first place he turned for help was to the tender, loyal 'mother-friend,' and he was sure of comfort.

"Do you think it paid? When she reads in the papers the theories on 'How to get hold of the boys' she thanks God she has never lost her hold on hers. And in the answering of the boyish prayer the mother has not only grown more and more intimate with him, but both have grown intimate with Christ. Mother, you have no 'charge to keep' half so sacred as the heart of your boy. Are you true to your trust?"—*Christian Work.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. George Edwards, of the Second Kansas City branch, requests the prayers of the Prayer Union, that if it is the Lord's will she may be restored to health. Sr. Edwards has suffered greatly and is the mother of quite a large family, which needs her care.

Conference Minutes.

NORTHEASTERN MISSOURI.

Conference convened at Higbee, June 8 and 9; J. A. Tanner president, assisted by I. N. White; George A. Tryon secretary, William Chapman assistant. Branches reported: Higbee, Bevier, Pollock, Salt River, and Huntsville. Ministerial reports read from Elders J. T. Williams, F. J. Chatburn, W. W. Smith, W. Vaughn, W. Chapman, J. A. Tanner, F. Palfrey, F. T. Mussell, J. F. Petre, R. R Jones; Priests E Corthell, G. Essig, T. Broad, D. L Morgan, R Thrutchley; Teacher E. E. Petre. Bishop's agent's report was read, audited, found correct, and approved, as follows: Receipts since last conference, $276.48; on hand last report, $112.76; expenditures, $292 09; balance due church, $97 15. Also treasurer's report, as follows: Balance last report, $5 39; receipts to date, $9 71; expenditures, $14 07; balance June 6, $1.03 Bills of expense allowed of president, $2.78, and secretary, $1.68 The appointment of Bro. Joseph A. Tanner as district historian was ratified. The request of Higbee branch for ordination of Bro. Thomas Broad to the office of elder was granted and ordination provided for. Chairman of tent committee reported: "We have now $120 50 on hand. We shall need about $30 more than we have to buy the tent, seat and light it. I will therefore suggest that the conference make and adopt such measures as will enable us to procure the balance needed of not less than $30. As soon as this is done we are ready to purchase the tent and equip it with seats and lights. F. Palfrey." The report was approved and the tent committee dissolved and a vote of thanks tendered the committee for past labor done. A new committee was chosen of F. Palfrey, Walter W. Smith, and Earle Corthell. The following resolution was passed: Be it resolved, That this district authorize and instruct the tent committee to purchase and equip a tent during the next ten or fifteen days; for the use of this district, and if there is not enough tent funds to meet the expense of the purchase, to borrow the balance necessary of Elder John T. Williams, Bishop's agent, the amount not to exceed $30. And we as a conference obligate this district to refund to Bro. J. T. Williams, the Bishop's agent, the amount so borrowed as soon as is practical after being notified of same by the president of tent committee and Bishop's agent. And be it further resolved, That after the tent is purchased and equipped, it be under the supervision, management, and watchcare of the aforesaid tent committee and the missionary in charge, or their successors. A request was read from the Huntsville branch asking for the rescinding of certain motions on the district record, and the following preamble and resolution was adopted. Whereas, The necessity for issuing letters of removal to members of the Huntsville branch by the district officers no longer exists, therefore be it resolved, That the resolution authorizing said officers to issue such letters be hereby rescinded. A report of the district delegation to General Conference was read. The election of district officers resulted in the choice of Bro. Joseph A. Tanner as president, F. T. Mussell vice president, George A. Tyron secretary and treasurer, Bro. John T. Williams sustained Bishop's agent. Preaching by Brn. Frank J. Chatburn, Earle Corthell, and I. N. White. At the social and sacrament services, Bro. Thomas Broad was ordained an elder. Adjourned to meet at Bevier, October 5 and 6.

Miscellaneous Department.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope.*
E L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDEN'S BANNER.

An effort is being put forth to again issue the *Sandheden's Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

REUNION NOTICES.

The Herald Publishing House will be represented at Dow City, Iowa.

WANTED.

Printer. A first-class book compositor. Must be competent and steady. A brother preferred.

A practical book binder; a brother preferred. Address,

JOHN SMITH, Manager.

BEWARE OF HIM.

There is a man in this mission passing himself as a Saint. From what I have learned since coming to this place, he is not. He claims to be a member of the Denver branch. His name is Stien, of Jewish descent, and is a small man. He has been borrowing money from the Saints in Castle Rock and Tacoma. JOHN DAVIS.

TACOMA, Wash., August 1.

SCATTERED MEMBERS.

In Chatham branch notice, HERALD for July 31, name of Mary Ann Sifton is spelled wrong. HERALD says "Lipton." Please correct to Sifton. J. H. TYRRELL.

REUNION NOTICES.

TABOR.

Our reunion committee is doing all that can be done for the comfort of the Saints coming to the reunion. Saints coming via C. B. & Q will change at Malvern and take the T. & N. to Tabor where they will be met by the committee if notice be sent to Bro. M. W. Gaylord, Tabor, beforehand. Those coming on the K. C., St. Joe, & C. B. may be

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The Saints' Herald.

(*Established 1860.*)

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Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to business manager.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

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met at McPaul by notifying J. F. Greene, Tabor, Iowa, a week ahead. In view of the many temporal blessings received by us above many other parts of the country, the Saints should not be slow to acknowledge God's hand, and should make a special effort to come and devote the week to the special service of him who has not forgotten them. Tents may be rented from $1.35 up, according to size by notifying J. F. Greene at above address before August 20. Reunion begins August 24. CHARLES FRY.

Dear Saints and Readers of the HERALD in Oklahoma:—As you have placed upon us the duty of locating time and place of reunion, we feel to urge upon you the necessity of coöperating with us, by your attendance, to make this reunion a success. Remember time and place, August 16 to 26, at Dover. Those who were in attendance last year were more than pleased with the results of our coöperative boarding tent. You as a people have voted for this, and it is your duty to help support it. Arrangements are being made to carry out instructions of conference at last reunion. As this latter-day work is progressive and we need teaching, come and take lessons. Geo. M. Hiles, H. K. Rowland, committee.

CONVENTION NOTICES.

Eastern Iowa will convene August 23, at ten o'clock, at Green Valley church, seven miles northeast of Onslow, Jones county, Iowa. Come all, and let us have a full representation of the schools in district. Send your reports *early*, to district secretary, Florence Green, Onslow, Iowa.

Pottawattamie will convene at Hazel Dell, August 30, at two p. m. The superintendents are especially requested to report the condition their schools. A welcome invitation to all. JENNIE SCOTT, Sec.

CONFERENCE NOTICES.

Little Sioux will convene at Moorhead, August 24, 25, at 10:30 a. m. Will branch clerks kindly send branch reports and such other business as may need arranging before conference, to district clerk, James D. Stuart, Magnolia, Iowa.

Northeastern Illinois district convenes at Central Chicago branch, 3411 Cottage Grove avenue, Chicago, Illinois, September 7, 1901. Branch clerks who cannot send their reports to the conference by one of their officers, will please mail same to James F. Keir, 702 Washington boulevard, Chicago. It is expected that Elders R. C. Evans and Scott will be present, together with other good speakers, and we trust that we will have a large delegation from the district.

JOHN MIDGORDEN, Pres.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting held with the Pigeon River branch, August 17, 18, at Grant, near Canboro, Huron county, Michigan. Also one at Buel Center, Sanilac county, Michigan, August 24, 25. All are cordially invited to attend to make them a success. A. BARR, Dist. Pres.

A two-days' meeting will be held at Inland, Michigan, Saturday and Sunday, August 24, 25. All invited. J. H. PETERS

NOTICES.

By instruction of branch I send you this notice that James Keating is cut off from Taylorville branch for causes.

MRS ALICE M. SIMPSON, Sec.

DIED.

Elizabeth Herkes was born in Newton Grange, New Battle Parrish, Scotland, May 26, 1844; died August 1, 1901. She was married to James Flockhart, 1862. Twelve children resulted from this union, nine of whom survive. Beside these, she leaves a husband and grandchildren to mourn their loss. She was baptized June 22, 1884, and died in full faith of the gospel. Funeral sermon by J. W. Wight in the schoolhouse, Incline, Iowa. Services in charge of S. McBirnie. House could not hold all in attendance, and a large concourse followed her to her resting place in the Boone cemetery.

KNAPP.—At the home of his son-in-law, Bro. Orvis Grout, near Beloit Kansas, July 25, 1901, Elder E W. Knapp. He was born in Orleans county, New York, June 3, 1823. Married to Melissa C. Otto, at Nauvoo, Illinois, September 11, 1845. Eight children were born to them. Wife, three sons, and three daughters mourn. He was baptized into the old organization near Kalamazoo, Michigan, 1844, by Elder David Savage; later ordained an elder. In 1862 joined the Reorganization. At time of death, was president of Beloit branch, and was much loved by the Saints. Interment in Elmwood cemetery.

CONYERS.—At the home of his son, J. J. Conyers, in Moorhead, Iowa, of cancer of the stomach, Grandpa Conyers, better known as Uncle Jack. Born in Tennessee, April 25, 1815, died July 8, 1901. He was married to Priscillia Akes, December 27, 1838. To them were born twelve children, five of whom survive him. United with the church in '41, remaining faithful to the end. Funeral was preached by Elder Mark Jensen. A large *cortege* of friends followed his remains to their last resting place in Preparation cemetery.

HANSEN.—Johannie, wife of Hemming Hansen, and mother of Elder H. N. Hansen, was born in Denmark, June 5, 1819; died July 31, 1901. She was baptized by Elder C. Anderson, and confirmed by M. Fyrando in 1868 Husband, two children, seven grandchildren, one great-grandchild, and a host of friends mourn. She was beloved by all and fully prepared for the change. Service conducted by Elder R. Wight at the Hazel Dell church, assisted by Elders James Christianson and Joshua Carlisle. Interment in Grange cemetery, Boomer township, Pottawattamie county, Iowa.

LOOK—Abbie C. Look, born March 9, 1808, at Columbia, Maine. Baptized May 12, 1872, at Addison. Died at her own residence, July 8, 1901. Funeral services attended by Elder U. M. Kelly.

SHIELDS.—Sr. Isabella Shields (formerly the wife of Bro. John Burlington, deceased,) at her home in Wathena, Kansas, Monday, August 5, 1901, aged 68 years, 8 months, 4 days. Husband and five children lament the loss of a loving mother. Her living children are Brn. James and John Burlington, Srs. Robert Winning, D. H. Blair, and Robert Jackson, four of whom were present at her funeral. Interment in beautiful Mt. Mora cemetery, St. Joseph, near loved ones who had passed on before. Services at the church, in charge of Bro. Swen Swensen. Sermon by Elder J. M. Terry.

DOBBIN.—Rebecca Sawyer Dobbin, at her home in West Jonesport, Maine, December 1, 1900, age 67 years, 11 months. She was buried the 31 from Union chapel; sermon by W. W. Blanchard. Sr. Dobbin was baptized April 13, 1873, by Elder Joseph Lakeman. She leaves a husband, five children, and sixteen grandchildren, who have the tenderest sympathy of Saints and friends. Sr. Dobbin's life has been consistent and beautiful, and her rest well earned. While we keenly sense our loss, we resignedly say, Sleep well, sister, until the morn of the first resurrection, when we hope to meet again.

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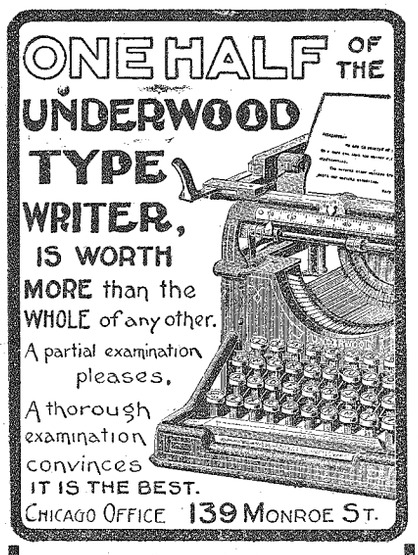

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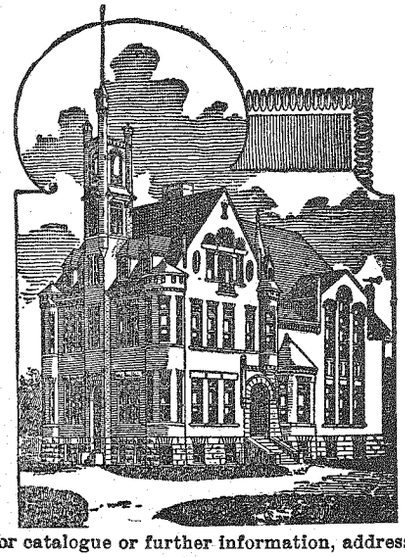

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, AUGUST 21, 1901. NO. 34.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 21, 1901.

IMPRESSIONS AFTER THE REUNION.

One characteristic of the citizens of the Golden State is the habit of saving wear of the vocal organs by shortening long words and names of places, hence San Bernardino, the place whence we write at this date, August 6, is shortened to "San Berdoo." Another is putting playful changes upon the names of towns and cities. Under this San Diego, a coast rival to Los Angeles (the angels) becomes "Sandy Ague." Another is a persistent and prevalent habit of praising and extolling California, and everything appertaining in and to the state that falls under the notice of a visitor from the East, who is by nickname the "tenderfoot." For instance; when asked of a visitor by a resident, he remarked, How are you standing this hot weather? the visitor replied, "O, it is much the same as I experience in Iowa." To this the resident replied, "It is much hotter back East than it is here." The visitor smiled and said: "I have just come from the East and find the heat as unbearable here as there."

It is noticeable that many of the residents keep indoors between the hours of 10:30 a. m., and 3:00 and 4:00 p. m. "It is too hot to be out in the sun," is the comment. And of those who by choice or necessity go into the sunlight on business or pleasure, many wear glasses of a dark color to guard the eyes from the glare of the sun upon the pavement, dusty road, and sandy spots alongside.

The question, What are we going to do for water? is beginning to assume an air of serious consideration. All over the country about Los Angeles, San Bernardino, and other places the flowing wells, a few years since a surprise and marvel to the visitor, are dry, or giving supply at intervals in the season of rain; and lands once verdant and prolific are burning areas of dry and arid sand and gravel. In some instances the pump moved by the windmill or the gasoline engine continues to draw from the deep well a supply for partial needs of the house and irrigation of garden and orchard. Some shallower wells do not respond to this means, and the rancher has to trust to the winter rains and possible summer showers. The latter are very rare and unusual. There is still a plentiful supply of climate, but water is an object of serious consideration. A failure in the snow and rainfall in the mountains and on the desert means a lack of supply in the valleys and loss is sure. The increase in the area of cultivated lands means a further division of the apparent supply of water, and some parts must inevitably suffer. Already there is a system of husbanding the supply which is quite effective, so far as it is applicable. An aqueduct of cement carries the main stream to the lands to be watered. From this pipes of cement closely connected by cemented joints laid underground are run through the fields. Cement heads with regulating taps of metal rise to the surface of the ground at intervals and from these the water is turned on the land where it will reach the crops, whether in orchard, garden, field, or meadow, with the least possible loss of the vigor-imparting, life-continuing water. Those portions not planted are left to the annual winter rainfall for supply to their vegetation; which in places is quite dense and luxuriant. Some of the cereals are raised from suitable lands without irrigation, the winter rains being sufficient to mature the grain.

But,— what a wealth of meaning in the word,—but, Southern California is a wonderful land. Fruits of almost every kind; trees of every sort, from the cottonwood to the pepper and the umbrella and Australian gum line the streets and orchard boundaries; at first for ornament, second, for fuel; flowers and flowers, many of them gorgeous, most of them beautiful, some absolutely without fragrance are found in endless variety, giving their wealth of cheer to the eye and heart in return for the most meager care and attention. The facilities for ornamentation of the grounds make it possible for the citizens to make the public buildings places of attractive appearance, an almost paradise so far as looks may go.

Wealth may here surround itself with an almost infinite variety of things of beauty in themselves and arrange them with their congeners and contrasts in such a way as to give pleasure and delight to the looker on and passer by, and foster pride in the possessor. Can paradise be more beautiful to the eye, may be a pardonable query in the mind of him who cannot, or will not, see the evidences of "change and decay" in all that attaches to mortal life in all its phazes, and in every place.

What of the spiritual situation?

California is to a great extent the pleasure grounds of the United States. To provide for the needs of life, in California, as elsewhere, there is a ceaseless activity of many, but there are apparently many more whose business it seems to be to get the most out of the life in mortality of ease and human pleasure and are "out to have a good time." The needs of life are easily summarized, but human desires do not stop at the mere necessities.

To prosecute the mission of saving souls in the flowery state requires a persistence not needed in some other less favored region. Life, the mere continuance in existence, is so nearly a condition of ideal contentment that one is almost led to think that in so sunny a clime a striving after paradise is of little use; so, let the preachers and the churchmen have their swing, we are content with our earthly existence, the rest may take care of itself.

Such a condition was long since foreseen and foretold. The apostle wrote that men would be idle, vain, heady, high minded, despisers of them that are good, lovers of pleasure more than lovers of God. And in no place is the writing of the apostle more aptly seen than in this state.

The remedy which may secure the attention of the average man of the mass and rouse him to the development of his better self, is not yet discovered; unless it may be the Spirit of the Master, but it is to be feared that it is decreed that his Spirit shall not longer strive with man, so heedless has man become.

Bro. T. W. Williams had been using extreme diligence in getting all things prepared for the reunion. With his fellow committeemen he had tried to carry into effect well-considered plans to make the meeting a success, and, so far as the enjoyment of the Saints in

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association goes, it was a success. Bro. Williams was quarantined by the health officers for some three weeks just prior to the meeting, and so was hindered in getting so wide an advertisement of the affair as he desired, but that may not have helped the matter much so far as attendance is concerned. Sycamore Grove was a pleasure ground. A religious meeting such as the Saints hold is not the sort of pleasure gathering to attract "the crowd." Only those who have some sort of laudable interest in the Saints or the faith they present were going to take the pains to take the car ride and spend the time "just to hear the latter-day preachers" descant on the faith and doctrine of the sect. The scene was not a sensational one, nor was the spiritual program an attractive one. And so the crowd stayed away.

However, while the attendance was by no means large, there were some strangers and inquirers at nearly every meeting, and on Sunday a fair audience was present. We write "fair" for the reason that those present were respectful in demeanor and gave attention to what was done and said. There was less disturbance from conversation about the edges of the congregation than at any meeting we have attended of late years. There was absolutely no disturbance on the ground at any time—a very pleasant thing to notice.

There is much earnestness among the Saints, both ministry and laity; and there is some lethargy and neglect; too much to permit full enjoyment for all. It would seem that nothing but the coming of the Master with the effective forces of both the priesthood of love and the priesthood of power can rouse the dull and flagging energies of some.

There was much of spiritual comfort and enjoyment experienced at the reunion. The association of those of like faith, long separated, but reunited; the more than usually excellent preaching, so far as spiritual help is concerned, the love of the cause, all combined to add to the satisfaction of the Saints.

The brethren of the mission have been doing what was in their power to present the gospel way; nor are they to be blamed for the indifference of the great mass, they can only stand and plead, and so scarce the means, and so hard the opportunities to reach the people that it is quite discouraging. They have only to "watch and fight and pray," and leave the result with God.

We were pleased with the most that we saw and heard. The peculiar introduction to the ground had no apparent influence over preacher or people, and was not referred to in any way by those occupying the pulpit. It was best that way.

As a whole the situation so far is promising. There is strong determination to do all that can be done by those in the field. And though it may seem that results are poor, the seed is being sown, many are hearing the word, and the harvest time will come.

There are good Saints at Los Angeles, and they have an excellent building well situated and are getting it paid for in good shape.

Bro. Williams is doing nobly, and is a "rustler," in western parlance. His personal influence is good. His motto, Is it right, commends him to the thoughtful. He is a busy man, and tries to neglect no duty demanded of him. May he live forever.

ELDERS WARNED AT BENTON, KENTUCKY.

In the *Chicago Tribune* for August 10 appeared the following:

Benton, Ky., Aug. 10.—Davis Chapel, five miles east of this city, has been burned by incendiaries, and threatening letters have been sent to Clark Hamilton and Lee Clark, prominent citizens, who have recently become converts of the Mormon faith.

Recently the Mormons have been holding meetings in the building. They succeeded in making six converts, among them Hamilton and Clark. This aroused much feeling in the community.

On Thursday night the church was destroyed by fire, while a placard nailed to a tree close by warned Hamilton and Clark that their lives would be in danger if they continued to advocate Mormon theories.

Warnings were also issued to all Mormon elders, advising them to keep out of the neighborhood.

The following is the account as given by the *Daily Register*, of Paducah, Kentucky, August 10:

BENTON, Ky., Aug. 9 —There is great excitement in the Davis Chapel neighborhood of this county, five miles east of this place. Thursday night the Davis Chapel church was burned to the ground, the torch, without doubt, being applied by an incendiary to the beautiful house of religious worship.

Several years ago William B. Davis, a wealthy and eccentric old gentleman of that neighborhood, dedicated a parcel of ground to the Davis Chapel school district and to all religious societies. He provided in the deed of conveyance that the doors of the church to be erected on the ground should always be open to all religious denominations of whatsoever creed or kind.

For several weeks past the Mormons or "Latter Day Saints" have been conducting services in that church. In fact, a protracted meeting was being conducted there by some preachers of the Mormon faith, which had resulted in six converts to their religion.

Apparently the Mormons were gaining ground in that region and this fact engendered a very bitter feeling toward them in the hearts of some of the citizens of that neighborhood.

Clark Hamilton and Lee Cox, two prosperous and well known citizens of that vicinity, had become converted to the Mormon faith and were enthusiastic in promulgating the doctrines and teachings of the Latter Day Saints. This incensed some of their former friends very greatly. A few of the enraged citizens are said to have indulged in much talk of an incendiary nature and on Thursday night about eight o'clock the church was discovered to be on fire. It was in ashes in a very short time.

This morning a placard was found posted on a tree near the ashes of the burned church, which contained the following:

"CLARK HAMILTON.

"Any Mormon elder that is caught at Davis chapel or in the neighborhood, or about Briensburg preaching their infamous doctrines will be dealt with as we see proper, from ambush. We aim to have no more Mormon preaching in this county and if you value your lives anything stay away.

"KENTUCKY REGULATORS."

On the same day of the fire Mr. Hamilton received a threatening letter through the mails which was postmarked Hamlet, Kentucky. The letter was as follows:

"Clark Hamilton: We the people of this county don't intend to have any more of your Mormon Latter Day Saints stuff in this county. If we catch any of your preachers in this county they will be dealt with roughly, shot down like dogs, while they are preaching, and if you and Lee Cox want to live in this county, you must behave yourselves and stop your stuff."

"REGULATORS"

It is useless to say that the foregoing events have created great excitement in what has always heretofore been a peaceable and law-abiding community. Many arguments are being indulged in by the citizens of that section over the unfortunate occurrences and much bitter feeling is being engendered that is liable to break out into serious trouble at any time.

Those who espouse the cause of the Mormons, although few in number, say they propose to worship God according to the dictates of their conscience and will congregate for that purpose with their arms stacked near to defend themselves in case an assault is made upon them.

Serious trouble is expected over the matter.

Bro. I. N. Roberts sent us the above clipping and says:

This is the affair that I alluded to in my letter to the HERALD a few days ago. Brn. Snow and W. R. Smith are the preachers referred to. I met Brn. Hamilton and Cox at conference. They are nice men. I am having an interesting time here; the Saints are rejoicing over what they hear.

In a recent letter Bro. W. R. Smith also refers to this trouble.

It appears strange to us that in this country of boasted enlightenment and liberality persons should resort to such measures to fight a people because their religious belief is somewhat peculiar. It is still stranger that Christians should thus persecute a people that believes firmly in Jesus Christ and the Bible. No people base their religion more squarely on the Bible than do Latter Day Saints; yet we meet persecution as though we were dangerously heretical. What means it? It means a fulfillment of prophecy. Christ's church in the last days is to be no more popular than in the early days.

Such treatment as was accorded our elders at Benton does not discourage our workers. They rejoice that they are deemed worthy to suffer for the Master's sake. They go, they come, they act, and they speak in sacred name of Calvary's Crucified One, and meet at the hands of others professing Christ the same treatment ac-

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corded the messengers of truth in the days when the Master himself met persecution and violence with divine meekness. We gain strength in the face of such opposition; for we see the work rolling on, gathering gems here and there from out the world. The few to whom the latter day work brings so much joy, peace, and comfort are content to abide the day when the Creator's power shall gather us from all quarters and place us in the land of safety—Zion. Until then we shall continue to sound the warning cry, and tell the glad news of the gospel restored, counting ourselves honored that we are called on to suffer in the name of Israel's Holy One.

Onward, brethren!

SANDHEDEN'S BANNER.

The Business Manager has made a call for subscriptions for *Sandheden's Banner*. Those interested in that paper, please take notice. It will be necessary that the friends of the *Banner* rally to its support. The notice concerning it will be found in the miscellaneous department on the last pages of the HERALD. Let those who desire to see *Sandheden's Banner* published again give attention to Bro. Smith's call.

LOW-PRICED BOOK OF MORMON.

The Board of Publication has made an effort to get out an edition of the Book of Mormon to meet the demands for a lower priced book. Business Manager John Smith informs us that such a low priced Book of Mormon is now ready for distribution, and will be sold at the remarkably low figure of thirty five cents per copy. How many do you want? Let those who have been asking for such an edition generously support the Board of Publication in this move.

BRO. WALTER J. HAWORTH sends us the following clipping from Newcastle, Australia. He says it has been going the rounds of the press, and he took it from the *Newcastle Herald* for May 30:

From advices to hand we learn that Alexander H. Smith, second son of the murdered founder of the Latter Day Saints, is to visit Australia shortly. He was appointed by the general conference of the Reorganized Church of Jesus Christ of Latter Day Saints, recently held at Independence, Jackson county, Missouri, U. S. A., to come to Australia to perform special service in connection with that organization here. This will be the first opportunity afforded the people of Australia of seeing a son of the notorious Mormon Prophet. Mr. Smith is said to be an able platform speaker, and it is no doubt his intention to afford the people an opportunity of hearing him. He does not come as a representative of "Utah Mormonism." He and his brothers have always been opposed to polygamy and the other undesirable doctrines advocated in Utah; in fact, they have each served as missionaries to Utah for the "Reorganized Church." Mr. Smith denies that his father ever believed in, or taught, polygamy. He says that the laws of the Church founded by his father were the most powerful opposition to polygamy known to man. He claims that the "Reorganized Church" is recognized by the Civil Courts of America as the legal continuation of the church founded by his father. In accordance with this verdict the Reorganized Church is in possession of the only Temple completed by the original church members.

PECULIAR POISONING CASE.

The following from the *Nonpareil*, of Council Bluffs, Iowa, describes a queer case of poisoning, indeed:

Boone, July 18 —Joseph Jugger, a workman employed in the new round house, is suffering from a case of poisoning that puzzles the doctors. For a day or two he had noticed a peculiar black spot on one of his hands, but as he was in his usual good health thought nothing of it. Later a fly lit on the finger and bit the spot, causing a noticeable stinging sensation. At once his arm began swelling, accompanied by the most intense pain. Physicians were called, who cut away a portion of the flesh and otherwise ministered to him and he became somewhat easier, though still in a serious condition.

EXTRACTS FROM LETTERS.

Bro. J. W. Waldsmith writes from Nebraska City, Nebraska, August 12:

I have just returned from Cass county, where I held two services yesterday, with fair interest. I agreed to return again in two weeks. Several have been baptized in this district this summer.

W. D. McKnight, of Blackwell, Oklahoma, August 12, writes:

We had a big wheat harvest; corn will be about one third crop. We have a full crop of saloons this year.

Bro. Michael Wagner recently wrote from Fort Morgan, Colorado:

My joy in the work is great. I cannot write English, but can read English. Probably some one among the brethren in Lamoni can write and read German. I was baptized by Bro. O B. Thomas, April 23, 1899. I have the Book of Mormon in German, and read it. My whole heart is in this work; I cannot express how well I like to read of it. I thank my God for all his holy works and ways. Still my joy might be much greater if I could meet with more of my brethren every Sunday. I was in Denver a year ago, and also in February this year, to conference, and enjoyed myself with the brethren in the works of God and Christ.

Bro. Joseph Ward writes from Bald Knob, Arkansas, August 14:

I have a discussion pending with Campbellite, set to begin Sept. 23. Closed a fine meeting last night at Saltillo. Two were baptized and two reclaimed, and many more near the kingdom. We begin a ten-days' meeting here tonight. Brn. H. O. Smith and W. S. Macrae are here to help. Bro. J. W. Jackson was also with us at Saltillo. We go to Martin Creek branch from here for another ten days' meeting beginning August 28.

Bro. F. C. Keck, writing from Joplin, Missouri, August 17, says:

I baptized a fine man last Sunday. Several more almost ready for the water. The work is progressing over all the district. The Spirit has attended our administrations to the sick to a marked degree. Some instantly healed.

EDITORIAL ITEMS.

In another place Bro. Elbert A. Smith gives quite a full account of the peculiar phosporescent phenomenon in the Pacific Ocean, which was spoken of by the Editor last week.

Under date of August 4, Sr. M. Anway writes from Deadwood, South Dakota, describing her trip from her home to Deadwood. She stopped enroute at Springfield and Omaha, meeting Saints in both places, and expresses gratitude for the hospitality shown herself and companion.

Bro. J. F. Grimm states that he would be pleased to have Bro. W. R. Standefer give some scriptural proof why remission and forgiveness of sins have not the same specific meaning.

Bro. Peter Anderson writes, on August 13, that he will be with the Saints of the Rocky Mountain mission in a few days, and his field address will be 1509 Washington Avenue, Ogden, Utah. He will be pleased to hear from the Saints respecting the work in their localities.

The Women's Sanitarium Company, of Des Moines, Iowa, have closed a contract for the large, finely equipped Sanitarium plant formerly known as Hyde Park Sanitarium, which has accommodations for one hundred patients, and they hope to have an institution in a short time with at least two hundred patients. This is a women's enterprise, and the Sanitarium will be run by women for women patients only—a benevolent corporation—no dividends, except in the restoring to health mothers, wives, and daughters. They ask all women to come and be treated and when necessary they will furnish both medical and surgical treatment without money and without price.

A coincidence occurred here Sunday which is worthy of note and thought. The Sunday school lesson in the *Quarterly* for that day was on the subject of consecration, and the morning sermon by Bishop G. H. Hilliard, who was in town over Sunday, was on the same subject. We believe there was direction in this coincidence, and we also believe much good to the work will result. The Saints are awakening to the demands of the times, and doing some earnest thinking and studying on the question of consecration and the financial law of the church; and it is time they were, for the hastening time is upon us in its earnestness, and our responsibilities have increased by the organization of stakes. Added blessings bring added responsibilities. Let us be alive to the work before us.

Sunday evening at Lamoni Bro. Heman C. Smith began a series of historical lectures, which will be continued weekly. We expect to give them in the HERALD.

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Original Articles.

CONVERSION OF THE WORLD.—NO. 3.

BY JAMES W. BURNS.

TESTIMONIES.

We are also commanded to bear our testimonies before men. We might ask the question, If we are commanded to bear our testimonies, what effect will it have on us and the world? For proof that we are commanded to bear our testimonies, or confess Jesus Christ before men, we quote his words:

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.—Matt. 10: 32.

Again, Romans 10: 9:

That if thou shalt confess with thy mouth the Lord Jesus.

Some people seem to think that all they have to do is to bear a verbal testimony in the meetings that they know this work is of God, and that Joseph Smith was a prophet of God, and the Book of Mormon of divine origin. While I believe such is essential, I also believe that we can bear our testimonies to the world in as strong if not stronger ways.

And they [the brethren] overcame him [the Devil] by the blood of the Lamb, and by the word of their testimony.—Rev. 12: 11.

The above quotation shows two points: By our testimonies we will be able to overcome the evil one if we keep all of God's commandments, and that it is also a verbal one. An old adage is, "Actions speak louder than words." Jesus, our Savior, is quoted as saying:

Let your light [good deeds, righteousness, testimonies] so shine before men, that they may see your good works [obedience to God] and glorify your Father which is in heaven.—Matt. 5: 16.

Thus we can bear to the world the strongest testimonies. To get the real meaning of *testimony*, I quote:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.—Rev. 1: 1.

By this we learn that testimony means to reveal, make known, or show to others things that they do not know. If we have a testimony of the work of God, and desire to bear it to the world, we should show our faith by our works. Jesus defines the meaning of the word *testimony* thus, while speaking to his disciples of the future works of darkness, and telling them that the acts of the people should be a testimony to them:

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it [the actions or evil deeds of the people] shall turn to you for a testimony.—Luke 21: 12, 13.

If the evil deeds of the people were to be a testimony to Christ's disciples of the works of darkness, then would not our good actions be a testimony to the world that of a truth God is in us?

Our Savior, speaking of false prophets, and showing how to discern them, says:

Wherefore by their fruits ye shall know them.—Matt. 7: 20.

Then by our fruits,—if they are in harmony with that which has been revealed to us through the spirit of prophecy, which is the commandments of God,—the world may know us, and therefore we are testifying to the world the righteousness of God. To impress the meaning of testimony, we farther quote:

I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.—Rev. 19: 10.

And the spirit of prophecy reveals the commandments of God to man, and is the Spirit of God. Paul's instructions to the saints at Corinth, concerning the Spirit of God, says:

Now there are diversities of gifts, but the same Spirit. . . . To another prophecy. . . . But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.—1 Cor. 12: 4, 10, 11.

This shows that the spirit of prophecy is a gift of God by his Holy Spirit. Then if we have the Spirit of God we will understand the things of God.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—John 15: 26.

If the Spirit of God will testify of Jesus, what will it show or reveal unto us? Let our Savior answer:

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: . . . for he shall receive of mine and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Spirit of God will testify of Jesus, and will guide us into all truth, and we find the word of God is truth.

Sanctify them through thy truth; thy word is truth.

Jesus prayed thus to his Father for his disciples. One of God's holy prophets has said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.—Amos 3: 7.

We believe that Joseph Smith was a prophet of God, and exercised the spirit of that office in giving commandments to the church, and also revealing the true meaning of those that are written in the Bible. The Spirit of God will guide us into all truth, and testify of Jesus Christ, which means to reveal to us what we must do to be saved. Then are we abiding in that truth, that our lights may shine before men? and are we bearing our testimony to the world if we are not applying those commandments to our everday life, that our "actions may speak louder than words" to the world? I believe that bearing testimony means more than arising in a meeting and saying, "I know that the work is of God." It means, I believe, that we should testify or show to the world by our every day actions and deeds that we are taught of God. I believe that it means that we should live by every word of God. Thereby we may "let our lights shine before men, that they may see our good works and glorify our Father which is in heaven."

Dear Saints, are we so living that we are bearing our testimonies to the world in such a way that the God of heaven and angels are pleased with our conduct, and are rejoicing over us?

We will now collect the points that we have made, that we may more fully understand them.

First, that we must bear our testimonies before men, a verbal testimony, and also a living testimony.

Second, that the spirit of prophecy is the testimony of Jesus Christ, and that Spirit does reveal the commandments of eternal life, and if we have the Spirit of God it will guide us into all truth; will show us the meaning of the commandments; and if we abide in the commandments of the spirit of prophecy, then we are abiding in the spirit of prophecy, and will have the testimony of Jesus; and that actions speak louder than words, and that we should let our lights shine before men, which is obedience to God, and thereby bearing our testimony to the world that this is the true work of God.

Third, that through our testimonies and the blood of the Lamb, we are able to overcome the Devil.

Fourth, that through our testimonies the world is convinced that this work is of God, and that some are converted by the same.

Fifth, that the testimony means to reveal, or to make known to others things that they do not know, and if we live by every word of God we will be revealing or making known to the world what they should do to be saved.

TITHES AND OFFERINGS.

The Lord has commanded us to pay our tithes and bring our offerings into his storehouse, that there might be meat in the house for all that should draw from it. Through Malachi, one of his inspired prophets, he says:

Bring ye all the tithes into the storehouse, that there may be meat in mine house.—3: 10.

James 1: 27 says:

Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction.

To visit those above named in their affliction means, I believe, sickness and want of the necessities of life.

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

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The Lord, speaking through Moses, says.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.—Deut. 15: 11.

When the rich young man came to Jesus and asked him what he should do to inherit eternal life, Jesus said unto him:

If thou wilt be perfect, go and sell that thou hast, and give to the poor.—Matt. 19: 21.

And again, in Acts 4: 35, the writer speaking of the offerings and what was done with them, says:

And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily administration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.—Acts 6: 1-4.

This shows that the widows and poor should be assisted in such as they need, and that men were appointed to see to that part of the work.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?—James 2: 15, 16.

The Lord has said in latter-day revelations, as recorded in Doctrine and Covenants:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—101:2.

We now cite the reader to Lazarus and the rich man:

And in hell he [the rich man] lifted up his eyes, being in torment.—Luke 16: 23.

Why was the rich man in torment? For what is hell, or this punishment? You will answer, For correction or reformation. Then the rich man was undergoing a correction, or punishment, that he may not do so again, if he has a chance; as Abraham says:

Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things.

The rich man had good things and would not impart a portion to Lazarus, who was in want.

The missionaries are sent to preach to the world; they have to leave their families at home without their labor to support them. Now those dear ones left at home by the missionaries must be provided for, and that shall be done by the church.

And, again, thus saith the Lord unto you, O ye elders of my church, who have given your names that you might know his will concerning you: Behold, I say unto you, that it is the duty of the church to assist in supporting the families of those who are called and must needs be sent unto the world to proclaim the gospel unto the world.—D. C. 75: 4.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple.—83: 16.

So we must, if we want to be in harmony with God's commandments, pay our tithes and freewill offerings for the poor, and for sustaining the families of men who are sent to preach the gospel to the world. If we do this, whether we be of laity or ministry, we shall be helping to convert the world by helping provide for some one that is preaching the gospel.

Thus the laity share a great responsibility with the ministry in the conversion and saving of the world.

I feel I have only slightly touched upon the different points, and trust that the Holy Spirit of God will enlighten where my pen is not qualified.

DOES IT FULFILL PROPHECY?

The peculiar condition of the sea along the entire coast of Southern California during several weeks past, calls our mind to the prophecy in Revelation 16: 3:

And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

Now all along the coast, as will be seen by the inclosed quotations, the sea suddenly became red by day and like a sheet of fire by night. I saw it in the day time; and the line where the red water and the blue met, far off shore, could be distinctly traced, the red being next the shore.

The stench from it and the dirty red color were well described by the words of the prophecy, "It became as the blood of a dead man."

Moreover, this red water was fatal to the fish of the sea. They escaped from it when possible; when they could not they died. Even the shell fish suffered, and when caught were unfit for use.

If this is not the beginning of the fulfillment of this prophecy it at least illustrates how easily God can fulfill it when the time comes, and how truly it will be that "every living soul died in the sea."

No satisfactory explanation of the phenomenon has yet been given. Probably it is from causes that *might* be explained; but rest assured God is back of those causes.

The Revelator continues by declaring that next the rivers and fountains of waters were turned to blood, and the angel of the waters cried out,

They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

The extreme heat all over the country, exceeding anything known in the past, also calls our attention to the next few lines of the same chapter:

And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat.

MARINE PHENOMENON AT SANTA MONICA.
OCEAN WATER DISCOLORED FOR MILES.

Santa Monica, July 14. — The peculiar muddy appearance of the water, which was so noticeable yesterday, became more marked today, and for a quarter of a mile from shore the water was of a reddish brown color. The same condition prevailed about three weeks ago and lasted only a few days. The appearance today was much more marked, however, and old residents say they have never seen anything similar to it. A gallon glass jar of the reddish water was experimented with today. When it was first dipped up it had the colored appearance; but soon the red began to roll away, as in a cloud, and the water gradually became clearer until it was perfectly colorless. The jar was air tight, and the remarkable result was that no sediment formed on the bottom.—*Los Angeles Times*, July 15, 1901.

STRANGE SEA GLEAMS AT REDONDO.

Redondo, Cal., July 13. — The peculiar phosphorescent condition of the sea which has been noted here for several nights is attracting a good deal of attention. People who have lived by the seaside many years say they have never seen anything of the kind equal to it before.

The marvelous light seems to be emitted from the water, which has become turbid a mile or more out from shore. . . .

One of the most wonderful tests of the lighting power of the turbid water has been made by partly filling a quart jar and shaking it in a dark place. In a room so destitute of light that two persons could not see each other in it the shaking of the water causes sufficient rays to be thrown out that each person may distinguish the other's features plainly.—*Los Angeles Times*, July 14, 1901.

GRAND SPECTACLE.

Long Beach, Cal., July 16.—The phosphorescent sea was more beautiful and more brilliant than ever tonight, and until early morning throngs stood on the wharf and tarried by the beach watching the wondrous spectacle.

A southwest breeze caused the waves to break far out, and they came rushing in like myriad lanterns of weird blue and shimmering yellow, presenting a marvelous moving picture. So bright was the light of the waters and sand that people could readily recognize each others faces on the wharf, though the moon was not visible. It was an awed and silent throng that admired the strange phenomenon.—*Los Angeles Times*, July 17, 1901.

CLOUDED THE BAY.

San Pedro, Cal., July 18.—The clouded condition of the sea, which has produced a curious illumination at various places along the coast, was observed in the inner harbor here this morning. The waters of the bay were rendered turbid by the inflowing tide. Some of those who observed the phenomenon observed a strong and disagreeable odor.—*Los Angeles Times*, July 19, 1901.

RED SURF A MYSTERY.

Santa Monica, Cal., July 17.—The water still retains its molasses hue, and is proving a mystery of problems that only a scientist could solve. It has been demonstrated beyond question, however, that tiny organisms, in appearance something like jelly fish, have caused the phenomenon. They seem to train in schools much as small fish do, and must be the enemies of the finny tribe, as most of the surf fish have fled from the territory occu-

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pied by the animalculæ. Yesterday the vast strip of reddish brown ruled by these diminutive tyrants had moved well out from shore, leaving a clear strip near shore; but today, the host moved in again, leaving the sands well filled with their dead.—*Los Angeles Times*, July 18, 1901.

UNFRAGRANT PERIDINIUM.

San Pedro, Cal., July 23.—A great stench, supposedly due to the peridinium, the minute animal which makes the sea red by day and phosphorescent by night, is noted all along the inner harbor water front. The odor seems to be at its worst at low tide.—*Los Angeles Times*, July 24, 1901.

NEW PROTOZOA STORY AT LONG BEACH.

Long Beach, Cal., July 29.—A fact which may have an explanatory bearing on the presence of the great number of animalculæ which make the sea red by day and phosphorescent by night, is reported by Capt. D. Donahue, of the launch Donahue.

At about the time the presence of the protozoa was first discovered off shore, Capt. Donahue made a trip up the coast to Santa Monica. He reports that at a point several miles from, and about midway between Santa Monica and Redondo the sea seemed to be boiling as if mightily disturbed by a subterranean cauldron. From the disturbed locality poured a dense volume of red water like that which has since been observed at various places along the coast.—*Los Angeles Times*, July 30, 1901.

One of the numerous explanations of the phenomenon, coming from various sources, is that given by Prof. H. B. Torrey, late of Columbia University, now of the California State University, quoted in *Los Angeles Times* for July 20, 1901:

The ocean phosphorescence which has recently attracted so much attention is caused by a little animal known to science as the peridinium. The presence of that animal, or one very much like it, has been noticed in a number of cases. Probably the plague of blood in Egypt, when the water turned red at the command of Moses, was due to the presence of these animals which, in certain stages of their development, are blood red.

ELBERT A. SMITH.

Selected Articles.

HISTORY OF HAWAII'S FLAG.

The flag which had floated over the Hawaiian Islands for nearly a century is a combination of the "Union Jack" and stripes rather than the "Stars and Stripes," to which it now gives precedence. The Union Jack fills the upper or "halyard" corner, and eight stripes, red, white and blue, constitute the "fly" of the old flag of Hawaii.

This flag has a story worth hearing. Vancouver visited "the Sandwich Islands" with Captain Cook. Nearly fifteen years later he returned in command of an expedition. February 21, 1794, he entered into an agreement with Kamehameha I. and his council of chiefs to receive the Islands under the protection of Great Britain. February 25, with great ceremony, the English flag was raised over Kamehameha's royal home on the Island of Hawaii. Probably this flag was the first "Union Jack" adopted by King James, 1603-1625, on the political union of England and Scotland. The English annals state that "on the union of the two crowns James I. issued the proclamation that 'all ships subject to this isle and the Kingdom of Great Britain should bear in the main top the red cross commonly called St. George's cross, and the white cross commonly called St. Andrew's cross, joined together according to the form made by our own heralds.'"

This flag was succeeded in 1801 by the present Union Jack, which is made by placing three crosses upon a blue field—St. George's of England, a red cross; St. Andrew's of Scotland, a white cross, and St. Patrick's of Ireland. The Irish addition to the flag consisted of St. Patrick's red cross laid upon St. Andrew's white cross, and half covering it. This was the second Union Jack. The name "Jack" is said to have come from the red cross on the "jacque"—the coat of mail or outer coat of the soldiers of England.

The second Union Jack was the second flag to float authoritatively over the Hawaiian Islands. The action of Kamehameha in placing the English flag over his government has sometimes been construed as a technical "cession of the Islands to the English crown." But the astute Kamehameha, while looking for English protection from the greed of other nations, stipulated that the Hawaiians should "govern themselves in their own way and according to such laws as they themselves might impose." This action of Vancouver was not ratified in England, owing to more important European questions, and a real protectorate was never established. Nevertheless, there was a nominal guardianship afforded by the presence of the English flag floating over the Hawaiian grass houses and fleets of boats.

It should be said that during preceding centuries each high chief had carried a pennant of colored native cloth at the masthead of his double war canoe, but these were individual and family rather than national banners.

At first the English flag was established only upon the Island of Hawaii. Then it passed with Kamehameha from Island to Island as he conquered the high chiefs and became the sole ruler of the group. When the king made Honolulu his chief royal residence the flag floated over his house near the seashore. On Kauai, the Island farthest north of all the group, there was a strong Russian influence. The Russians built a fort at the mouth of one of the rivers. Against their armed possession of any part of the Islands King Kamehameha made strong objection, but, according to the statements of sailors, the Russian flag was used by the high chief of the Island until finally displaced by the Hawaiian flag.

The English flag over Honolulu was a warning to other nations, and also to lawless individuals. No man could tell exactly how far to go in the presence of that flag. The sailors of those days unquestionably ran riot in wickedness, and the early influences of white civilization were absolutely awful. But there was a limit beyond which the lawless element did not dare to pass. The flag would permit England to advance whatever claim might be desired in case of any great trouble.

This continued from 1794 to 1812. Then war broke out between England and the United States. Alexander, in a report to the Hawaiian Historical Society, says that upon the outbreak of this war a friendly American persuaded Kamehameha I. "to have a flag of his own."

An English Captain (George C. Beckley) some time near the beginning of the century brought a small ship to the Islands and sold it to the chiefs. He then settled in Honolulu and became a friend of the king, who made him a "tabu-chief." He married an Hawaiian woman of high priestly family. Nevertheless "she had to kolo-kolo or crawl on her hands and knees whenever she entered the house of her husband, the tabu-chief."

To Captain Beckley was entrusted the task of probably designing and making the first Hawaiian flag. The pattern flag, the first one made, was afterward "fashioned into a child's frock and worn on special occasions by each one of the children in succession, and was long preserved as an heirloom in the family."

This was apparently a compromise between the flags of the two antagonistic English-speaking nations. The Jack was retained to show the king's friendship for England. The stripes were said to represent the red, white and blue of the American flag. They were eight in number, to represent the eight principal Islands of the group. It was a combination of Hawaiian with European and American interests.

The old king was very proud of his beautiful new flag, and displayed it from his palace and over the royal homes in other Islands. It superceded the Russian flag on Kauai. He built a new coral rock fort, 300x400 feet dimensions, with walls twelve feet high and twenty feet thick. In it he placed forty guns, six, eight and twelve pounders, from which thundering salutes were fired on every possible occasion. He gave command of this fort to Captain Beckley, and over it probably flung his new flag to the breeze.

He sent his flag to China at the

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masthead of a ship he had purchased for the sandal wood trade. The captain of this ship, Alexander Adams, found trouble waiting for him at Canton, "because the Chinese authorities refused to recognize the Hawaiian flag, which had never before been seen in that port." We have the statement on good authority that Captain Adams had to pay such heavy harbor dues that the report thereof to Kamehameha taught the Hawaiian king one of the principles of civilized business, i. e., to charge fees for every boat entering his harbor. He lost about $3,000 in this voyage to China, "chiefly owing to the new flag." The lesson learned concerning the harbor dues was probably worth all that was lost, although the king lived less than two years afterwards to enjoy his new source of income.

The flag has figured prominently in several international episodes.

The Hawaiian Islands were fertile fields to greedy land-loving rovers of the seas. In 1842 and 1843 Mr. Charlton, an English consul, made trouble for the Hawaiian chiefs by laying claim to a very valuable piece of land in Honolulu, which the chiefs claimed could not possibly have been given to him by the rightful owners. This was the foundation of a series of disagreements. The consul was an open advocate of English annexation, and reported a dangerous state of affairs to England. Finally, leaving his consulate in the hands of a friend, he went to England to present his own claims. Meanwhile, a captain of an English frigate, Lord George Paulet, was sent to Honolulu. He seized upon every pretext for advancing his intention of seizing the Islands in the name of the English crown. The king, Kamehameha III., meanwhile made earnest protest and planned resistance, but his wise counselors persuaded him not to give Lord Paulet any pretext for seizing the Islands, but to forestall him by making a provisonal cession of the kingdom pending the appeal to the protection of the United States and England. On February 25, 1843, the Hawaiian flag was hauled down and the Union Jack was once more raised over a part of the Islands. On February 25, 1794, forty-nine years before, Vancouver's flag-raising ceremony had taken place. Like Vancouver, Lord Paulet evidently had little doubt about England's glad welcome of a new colonial possession.

Kamehameha III. made a short speech of protest, closing with the words: "I have hope that the life of the land will be restored when my conduct shall be justified." Lord Paulet then took possession of the fort, confiscated Hawaiian ships, compelled natives to enlist to form an English army, and began to increase taxes to meet the expenses of his new government. The king withdrew to another Island, and, with his cabinet, disclaimed the authority of Lord Paulet, and continued to appeal to England.

This triumphal flight of the English flag was not at all permanent. In the first part of July, about four months and a half after Lord Paulet's seizure of the Islands, Commodore Kearney, in the old U. S. frigate Constitution, entered Honolulu harbor. The native chiefs visited his ship. He raised the Hawaiian flag over them and fired a salute in its honor, to Lord Paulet's helpless indignation.

A few days later Admiral Thomas, commander of the English navy in the Pacific, arrived in Honolulu, and "in most courteous terms solicited a personal interview with the king." In a few hours it became known that he had come to restore the independence of the Islands.

On Monday, July 31, 1843, the admiral issued a proclamation restoring the Islands to their king, and incidentally mentioned in high terms the work of the American missionaries. Monday afternoon "a parade of several hundred English marines appeared on the plain of Honolulu (now known as Thomas Square), with their officers, their banners waving proudly and their arms glittering in the sunbeams. Admiral Thomas and the suspended king proceeded thither in a carriage, attended by the chiefs and a vast multitude of people. The English standard bearers advanced towards his majesty, their flags bowed gracefully, and a broad, beautiful Hawaiian banner exhibiting a crown and olive branch, was unfurled over the heads of the king and his attending chieftains. This was saluted by the English troops with field pieces, then by the guns of Lord Paulet's ship, whose yards were manned in homage to the restored sovereign. Then succeeded the roar of the guns of the fort, Punchbowl battery, the admiral's ship, the United States ships and others."

"Thomas Square" was so named and set apart as a perpetual park near the heart of the city, in honor of this action of Admiral Thomas. Monday afternoon the king and chiefs and several thousand people gathered in the new native stone church, Kawaiahao, and held an enthusiastic praise meeting. The king in an eloquent speech uttered a motto worthy of the highest statesmanship. This was later adopted as the national motto and inscribed on all Hawaiian coins: *Ua mau ke ea o ka aina i ka pono.* "Perpetuated is the life of the land by its righteousness," or "The perpetuation of the life of the land depends upon the righteousness thereof." The church was beautifully decorated and on the pulpit was the restored Hawaiian flag. The "army" enlisted by Lord Paulet gladly renounced allegiance to England. The ships were restored and the king's cabinet again took the reins of government. It was not long before word came that Europe and America had, as early as April, recognized the independence of the Hawaiian Kingdom.

Undeterred by this English experience, a Frenchman thought it worth his while to secure the little kingdom. In 1849 Admiral Tromelin sailed into Honolulu harbor and made some emphatic demands, alleging that the king had unlawfully fined a French ship. The king replied that the ship had violated his laws and was necessarily held responsible. The admiral at once landed an armed force with field pieces and scaling ladders and captured the fort. The king, however, had withdrawn his troops, leaving an empty fort with the Hawaiian flag flying from its staff. The Frenchman did not quite dare to pull that flag down in the face of very earnest protests from both the English and American consuls. The French smashed calabashes, spiked the guns, poured powder into the harbor, wrote on the walls of the fort that they were "*Le Braves*" and then withdrew, turning their trouble over to their home government. For nearly two years the French made trouble. At last the king, Kamehameha III., became tired and placed his kingdom "provisionally under the protection of the United States," declaring that the protectorate should be "perpetual" if the relations with France were not placed on a better footing. The Frenchmen soon discovered that the difficulties could be easily settled, and the long list of grievances "were reduced to two points, viz., the liberty of Catholic worship and the trade in spirits." This last meant the abundant entrance of French brandy. "Nothing more was heard of the rest of the demands."

Flag episodes after these experiences were limited to ordinary affairs of government. Sometimes it floated proudly over fort and palace, while salutes were fired from men-of-war entering the harbor. Sometimes it hung at half mast over the palace while the body of some member of the royal family or some one of high chief blood lay in state. Sometimes its absence from the palace marked the king's departure for some other Island. Its reappearance was the signal of the king's return. It floated over ministers' and consuls' offices in different parts of the world and fulfilled its modest duty as the representative of one of "the little kings."

Then came the turbulent times of internal dissensions through the reign of Kalakaua and that of his sister,

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Liliuokalani, resulting in the overthrow of the monarchy in 1893. January 14, 1893, the queen thought herself strong enough to abrogate the constitution of the Islands and promulgate a new constitution suited to her own wishes. She found that she had opened a volcano under her feet. She prorogued the Legislature in the forenoon and attempted to install her new constitution. Her cabinet objected. A group of prominent citizens gathered in W. O. Smith's office and strengthened the cabinet. An impromptu mass meeting was held in the afternoon and a committee of public safety of thirteen was appointed. This was Saturday. Sunday was a day of suppressed excitement. Monday, January 16, over 1,300 citizens gathered in the armory and authorized this committee of public safety to take such steps as might be necessary. That afternoon at 5 o'clock 300 United States marines and sailors were landed. The marines were stationed at the American legation and the sailors at Arion Hall.

The next day, January 17, the committee of public safety issued the folfowing proclamation:

"First—The Hawaiian monarchial system of government is hereby abrogated.

"Second—A provisional Government for the control and management of public affairs and the protection of public peace is hereby established, to exist until terms of union with the United States of America have been negotiated and agreed upon."

This Provisional Government, with President Dole at its head, under the old Hawaiian flag, was at once recognized, under date of January 17, as the "de facto government of the Hawaiian Islands," by Minister Stevens of the United States. January 18 ministers and consul generals from several nations hastened to hand in their recognition of the new government, and on the 19th English and Japanese ministers practically completed the list.

This continued until February 1, when negotiations had progressed so far that United States Minister Stevens felt safe in raising the Stars and Stripes over the government buildings and declaring a protectorate. This was the fourth time that a faraway representative of a foreign power had felt certain that his annexation of Hawaii would be joyfully received by his home government. And this fourth act was subject to reversal. Five prominent men went to Washington, empowered to make a treaty of annexation with the United States. March 4, 1893, President Cleveland was inaugurated. He withdrew the treaty from consideration by the Senate. Then came the visit of "Paramount Blount," who arrived in Honolulu March 29.

The Provisional Government was strongly entrenched, and Mr. Blount found that the only thing he could do was to withdraw United States protection.

April 1st the announcement was made in the morning papers that the United States flag would be lowered at 11 o'clock, and the Hawaiian flag restored as the emblem, the second time, of the Provisional Government. For the brief space of almost two months the Stars and Stripes had floated over Hawaii.

Hundreds of people flocked to the spacious grounds around the government buildings. It was a curious crowd, nations—Oriental, Europeans, Africans and Americans—mingling together. The Stars and Stripes slipped down the rattling lines from the flagstaff when the bugle call was sounded. "There was another gleam of color and the Hawaiian flag crawled up the now taut ropes and shook itself free, its blue, white and crimson bars floating in their acustomed place. The silence was undisturbed. The troops of the Provisional Government presented arms, but the American men-of-war in the harbor did not salute the restored flag."

As time passed President Cleveland's desire to restore the monarchy became more and more apparent, and under the same old Hawaiian colors, "on July 4, 1894, the Constitution of the Republic of Hawaii was promulgated," and all designs for United States interference were thwarted. The beautiful and loved flag of Hawaii, the royal flag from the times of Kamehameha I., the ensign of the Provisional Government, unchanged, became the banner of the first Republic of the Pacific Ocean.

It remained the flag of the Republic until the news reached Honolulu that President McKinley on July 7, 1898, had signed the joint resolution of annexation adopted by both houses of Congress.

It was necessary that the officials of the newly annexed Islands should take the oath of allegiance to the United States, and that the final change of government should be marked by a new and authorized flag-raising ceremony. Great preparations were made for the solemn exercises attending the transfer of the Republic of Hawaii to the Republic of the United States. On August 12, 1898, thousands of people again crowded into the government grounds. The National Guard of Hawaii and companies of United States marines were drawn up around the former palace. In front of the palace, now the Capitol Building, was a grandstand, about which the Hawaiian and United States colors were intertwined.

The Hawaiian and United States officials, the diplomatic corps and a few friends filled the grand stand. After prayers came the formal transfer of sovereignty.

The final salute to the Hawaiian emblem of an independent nation was fired. As the last report died away in echoes among the surrounding hills, the Hawaiian national anthem "Hawaii Ponoi," in solemn grandeur, stirred the hearts of the multitude. Mrs. Garland, an eye-witness, said: "The music ceased and for one instant the Hawaiian flag still floated, then as it was slowly lowered, utter stillness held everyone mute. A great wave of intense feeling seemed to flow over the people. For the moment we were in a country without a flag. There were few who did not weep. Then a clear sounding call from the bugles of the Philadelphia, a sudden stir through all the throng, and then with the triumphant ringing strains of the Star Spangled Banner, up rose majestically our own dear flag, reaching the truck with the last grand chord. Three mighty cheers burst forth. Men grasped each other by the hand, and hats and handkerchiefs waved. A group of Hawaiian young women stood behind us. As the Stars and Stripes went up, from one came the repressed exclamation, 'O, you beautiful thing.'"

Then President Dole and his cabinet took the oath of allegiance to the United States. The soldiers marched to their barracks to be sworn into their new service. The crowd dispersed, while salutes were fired from the ships in the harbor. The American flag floats in its own influential place over the palace, not as a kingly, but as a republican flag. The Hawaiian flag still floats over many a home in the Islands. Ardent annexationists as well as loving royalists keep the Hawaiian colors flying from the tall poles in their yards.

The Hawaiian flag is surrounded by many historical memories which mean much to residents of both native and foreign descent, and they are not yet willing that the dear old flag shall be lost from the nation's history. As one writer says, this feeling shows that "the flag does not represent so much a particular form of government as it does the great heart of the people which throbs beneath."

There is no reason why it should not remain perpetually as the Territorial or State flag, filling its own honored place in the Islands of its birth—*Paradise of the Pacific.*

Robert Grant, the clever writer of short stories and the wise critic of American life, contributes one of his strongest character-studies to the *Woman's Home Companion* for September. It is entitled "The Romance of a Soul."

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Letter Department.

INDIAN VALLEY, Idaho, Aug. 4.

Dear Saints:—After a stay of a week at Caldwell, Idaho, on the Oregon Short Line, during which Bro. D. W. Wight did his best (I suppose) to attract the people of that (spiritually) sleepy town of about fifteen hundred people to hear the message we were so anxious they should hear and heed, we concluded it was not a seasonable time to get the people out, or we lacked the magnetism to attract them. On July 8, we boarded the cars and went to Weiser, about fifty miles west. Here Bro. D. W. secured a permit over the Pacific and Idaho Northern, and we walked out to Sister Ross' about three miles northwest. Stopped over night, and at 8:30 a. m. on the 9th we were in the cars ready to follow the Weiser river up to Middle Valley.

This is where I was challenged by G. W. Williams last November to discuss in debate the divine calling of Joseph Smith and the divine authenticity of the Book of Mormon. I wrote Bro. Wight of this, he being in charge of the Rocky Mountain mission last year. He and Mr. Williams finally arranged for the discussion of three propositions, Bro. D. W. affirming the first and third: 1. The church Bro. Wight represented was in fact the church of Christ, and in harmony in faith, teaching, and organization with the church represented in the New Testament. 2. G. W. Williams affirmed the same for his (the Christian) church except at latter part of his proposition he added, "when the last apostle feel asleep in Jesus." 3. The Book of Mormon is of divine origin, and its teachings entitled to the respect of all Christian people.

When we stopped at the station in Middle Valley at 10:30 a. m., thirty-two miles from Weiser, we walked out to William Shaw's place, two miles east, where we stayed most of the time of our sojourn in the valley. Bro. Wight was anxious to find his friend, the enemy, as soon as possible, so we went to Mr. Williams' home, about a mile north. Here we learned Mr. Williams was up in the mountains and would not be down until Saturday. Having four days to spare for some good work, William Shaw kindly agreed to take us up to his nephew, Bro. Ben Shaw's, on Middle Fork of Weiser, about thirty miles northward. Bro. D. W. had some good healthful exercise on foot on the 11th, arranging for meeting in evening at the Cottonwood schoolhouse. Those who should know, say he was the first to preach in the house. Two nights here we preached Christ to the people who came out to listen. Have not yet learned whether any "gladly received the word." Saturday morning Bro. Henry Shaw took us to Council in time for the train for Middle Valley. Arriving there we soon met a church brother of Mr. Williams, who took us up, and Bro. Wight soon faced the man who ached to show up the deceptions of the false prophet, Joe Smith, for twelve evenings.

Arrangements were soon made for four sessions of two half-hour speeches a night for each proposition. Discussion began at five p. m. in a nice grove along the Weiser River. Near by was a fine spring of about as nice water as the heart could desire. This was clear, sweet, and cold. Had our (Christian) enemy been in possession of a fountain of wisdom as pure, mankind to bless, it had been far better for him and his hearers. It is written, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." If this be an index to the heart, Mr. Williams is well supplied. The heart of man is indeed a fountain of contradictions of what we find in nature. James says a fountain cannot send forth both sweet water and bitter. Man is an unknown and greatly mixed quantity. A mass of contradictions.

The effect of this, the first joint discussion I ever listened to on religious topics, is to convince me that it is a very good way to get our work—the gospel—before the people. Many will come to hear a public discussion who would be indifferent to attend preaching. We found the people of Middle Valley (especially the Christian people) eager for the debate, and considering the season and labors of the people, I think they came out well. I am pleased with the result of this little clash. Of course, I am a deeply interested party. We have gained friends as a result, and more strongly confirmed what we already had. Last fall while in these parts, after taking the challenge to the Lord in prayer, the Holy Ghost said, "Encourage the discussion, for much good shall result, and the sowing of the gospel seed in these regions shall be advanced. I have precious treasures, in earthen vessels in these valleys, therefore be courageous and strong, and I will bless the defense which shall be made of my truth by the mouth of whom I will send, and doors shall open for the preaching of the word of truth, and fruitage season shall come."

I am, if possible, more convinced than before that a kind criticism and comparison of the different creeds with the scriptures, contending for the faith once delivered to the saints, is fraught with good for the Saints as well as for all who desire to know the truth. Bro. Wight conducted himself wisely, and stood by his position like a good soldier. I am not "patting him on the back" with flattery. I believe a few kind words duly spoken are good as we journey along. A certain meed of praise is due the living, as well as the dead. Some may need words of cheer more than others; but as for me, I would like all my associates, in the church or out, when I meet them or they be far away, to rest in the assurance that I deeply feel, in every pulsation of the heart, God be with you, and bless you and your efforts to maintain and defend the royal banner of the cross, in thought, word, and deed. When one member is honored, I want to rejoice with him or "weep with those who weep."

I have not expected to write much in detail of this debate. I believe as far as possible it is wisdom to give each disputant as much latitude as possible, that the hearers may have the best chance to weigh and consider all that both parties have to offer, for or against each question. I believe the enemies of the restored "gospel of the kingdom" are prone to hang themselves with their own cable. When men oppose the Book of Mormon with nothing better than what the enemies of its translator Joseph Smith, such as Braden and Neil, have said against him, some one has said, It seems a mass of rot that would turn the stomachs of any except human vultures. Whatever had been my opinion of Mr. Williams as neighbor, friend, Christian, or minister, after listening twelve nights to an effort to show Joseph Smith a villain, charlatan, criminal, deceiver of deepest dye, for no other reason, than that no other means is available to blacken what his opponent affirms, it seems I could never reinstate him to the standard of a follower of Him who suffered such contradiction of sinners against himself. If Mr. Williams has not stepped below the level of a Christian minister in the eyes of his people, they feed on food I have no relish for. May the Lord grant him repentance unto salvation, is my prayer.

Bro. D. W. left us on the 30th for Hagerman and thence to Malad City, Idaho, enroute to Pleasant Grove. On the 31st Bro. Henry Shaw and I turned our faces westward for Mann Creek about twelve miles, where meeting had been announced for evening. Had a very good hearing two nights. Then we considered it best to return toward Bro. Shaw's home, as he was uneasy about his place on Middle Fork. Bidding new friends good-bye, we reached Salubria about seven p. m., where we found good quarters over night with Bro. Ben Shaw, brother to Henry and William of Middle Valley.

Yesterday about three p. m., we reached Charles Barbour's at Upper Indian Valley. In these regions I expect to sojourn for a season and try to sow what gospel seed I may. It is not a good season for week night meetings, as by the time the people get home from meeting it is eleven to twelve o'clock. I thought best to stay in these parts while I am here, as railroad fare is five cents per mile, and that is expensive going to and fro. It is not fashionable to strap knapsacks and tramp over hill and vale, long distances.

Yours for Zion's weal,

CHARLES ALBERTSON.

PURYEAR, Tenn., August 8.

Editors Herald:—I bade my wife adieu on July 20 and was off for my mission in the sunny South. I spent Sunday, the 21st, in St. Joseph, Missouri, with my daughter and her family. Spoke twice on Sunday in the city chapel. Felt quite well in doing so, but the extreme heat nearly overcame me.

Monday night, at 9:35, I left St. Joseph for St. Louis, arriving there the next morning at 7:15. On entering the gate at the union station my eyes met the face of Bro. F. A. Smith, and we had a visit for an hour or something over that, which I enjoyed much. Bro. Fred showed the effect of exposure in the extreme heat, but was cheerful as usual. With a pleasant smile and cheerful look we separated at 8:35, he going back to his work and the writer off for Paducah, Kentucky. After a very hot and dusty ride I arrived in Paducah at three p. m., tired, hungry, and

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dirty from head to foot. Here I had to stop over night. I went to a hotel and washed and scrubbed until I was a little more presentable. Then I registered as Elder I. N. Roberts, of Lamoni, Iowa. It was not long until I was called upon to tell what church I was of, and then the fun began. After considerable talk in explaining my faith, one man said: "Well, Parson, you are right smart better posted than I am, but darned if I believe in your religion." He proved to be a good Baptist; and as I had not had a tilt with the Baptists for a long time, I was glad now to get a shot at one. So at him I went. I was not long in hushing him up, and then I gave the entire crowd a good plain talk on the latter-day work, not failing to bring the mission of our prophet and brother who had died for Jesus' sake. The Book of Mormon was also brought up, and I at once exhibited the book, and told of its origin and its relation to the Bible. Next came the Book of Covenants in like manner; and, it was defended by the power and Spirit of him who does all things well. God be praised for his love and the fulfilling of his promise that his servants should not be confounded.

I spent the night in the most restless manner I ever spent a night. The heat was immense to me, and the bedbugs came in for a share of the torment I endured. At 7:15 a. m., I was off for Puryear, arriving there at 9:00 a. m. the same morning. I looked around me and saw no one that I could say was a Saint; so I approached the post master who was the first one I spoke to. I asked for Bro. P. B. Seaton. He told me he knew the man, and that he was dead and buried. I felt a sad but calm and peaceful feeling, realizing by the Spirit that a worthy soul had gone to its rest. Soon his kind wife and children came with team, and we were soon on the road, though very rough, to her sister's, where a little girl was very sick with fever. Soon after arriving there I administered to the child. God was there, and our hearts were cheered by a blessing from his loving hands.

From there I went to Bro. William Seaton's, where I rested for two days, and then we were all off for conference at the Eagle Creek branch. We arrived in time for the opening of the meeting, and by vote was made president of the conference. I was glad to meet a number of my associate missionaries, and counsel with them. The conference was a success; large attendance, and spiritual from start to finish. When the separating time came many tears were shed on giving the handshake. My mind went back to my old field and friends in Minnesota, when we separated at our reunion there. What a work this is! What love it brings to the true worshipers of God!

While my brethren went to their different fields, the writer remained with the Saints at Eagle Creek, and preached each night during the week, and some during the day. There was soon a good interest awakened in both Saints and others. Some of the Devil's aides-de-camp perceived that there was too much good being done, hence he thought to disturb us by cutting up some of his shines, which are too low to mention here. On Sunday night, just as we were closing, a shower of stones came rattling on the church, which informed us that he was still around. But I do not think he will do so again, as the parties were caught and the matter settled, and we believe permanently so. I closed there on Monday night, leaving the Saints in much better shape than I found them.

I was much pleased with the reception I got on my arrival in the mission. I came here Tuesday, and found Brother Sory sick in bed. At night I administered to him, the good Lord blessing him as prayed for in the administration. He is now convalescent, and thinks he will soon be able to resume his labors in the field.

The heat is almost unbearable for me, and am sure nothing but the care of God over me has enabled me to stand. Crops of all kinds are in bad shape here. This makes three years in succession that they have been cut short.

With love to all, I ask your prayers in my behalf. Yours in the faith,

I. N. ROBERTS.

P. S.—Since writing the above I have a card from Brother C. L. Snow, of Kirksey, Kentucky, stating that the house where he and Bro. W. R. Smith are laboring was burned down, and mob violence was threatened them. Onward, my brethren; good will come out of it soon. He also states that the Utah elders had notified him they would debate. May the Lord bless you, is my prayer.

HUMBER BAY, Ont., August 6.

Dear Herald:—I last wrote to you from Cedar Valley. After spending a very pleasant time at home, I was sent to Kincardine, Ontario. Elder G. Tomlinson was laboring there alone, and felt he needed help. He called for Bro. R. C. Evans, but he was otherwise engaged; so I went on May 14, and stayed till June 14. Before I went Bro. Tomlinson had baptized a Mr. Thomas Ferguson, who had been a member of the Methodist Church for over twenty years, and a class leader for a long time. After I reached there and had preached a few sermons, on the 18th Bro. Tomlinson baptized John Tomlinson, and on the 19th Mrs. T. Ferguson, and Mr. and Mrs. Thomas Tomlinson, five in all. The Holy Spirit was richly enjoyed at the confirmation, testifying to the divinity of this work. Soon after the baptisms we posted some large bills, with notice for meetings in a large hall in the town of Kincardine. On the second night of our meetings, Bro. Tomlinson was called to Straford to conduct funeral services over remains of Elder Lindsey's mother. This left me alone; but before I left I was permitted to baptize two more, and organize a Sunday school of fourteen members. The Saints so young in the work showed their love and zeal for the Master's work by raising money enough to send me to conference at Arthur. I left them feeling that much good had been done in the name of the Lord.

The conference was one of the best ever held in Canada since I have been in the church which is over nineteen years. The writer was sent from this conference to Humber Bay, with the understanding that I should reach Toronto, Hamilton, Lyndon, and Welland, before the fall conference which meets at Rostock, Ontario, September 28 to 30.

I came to Humber Bay on the 17th, in company with the many saints who came from there for conference—a good sign that they love the work. The Saints here are trying to advance the Master's cause. They have a full corps of officers, and all seem to be willing to work. Besides their branch meetings they have a splendid Sunday school. One of the young converts of a little better than one year was called to the office of teacher, and is now the superintendent of the Sunday school. They have a very interesting Religio society, presided over by Bro. Earnest Rowett, assisted by Bro. James Pycock. It is doing much in the interest of the work of God. The chances are not so favorable for preaching now as it is a very busy time. Most of the members are market gardeners. But I have visited and preached as wisdom directed.

On July 5 I received a telegram from Elder W. Fligg, of London, that his mother-in-law, Sr. Quick, known as "Aunty Quick," was dead. So I took train for London. Reached there 7:20 p. m. Met Elder Fligg, and made arrangements for the services, which took place at the home. Many Saints and friends were present. The sister was for many years a member of the church and an active worker in church and Sunday school. She died strong in the faith.

I staid in London till the 16th, laboring in mission work and seeing the loved ones of home. I returned to Humber Bay, preaching and visiting, and on August 3, in the font of the Toronto church, I was permitted to baptize Mr. Thomas Sandy, from Hamilton. He was confirmed by myself and Elder T. A. Seaton, president of the Toronto branch.

On the same evening, in the Latter Day Saints' church, I solemnized the marriage ceremony of Mr. Thomas Sandy, and Sr. Beatrice Steed, both of Hamilton. After the two were made one in wedlock, and brother and sister in Christ, they returned to their new home in Hamilton.

After attending to the wants of the sick, in four administrations, I reached Humber Bay at an early hour Sunday morning, but was up again early to get ready for the many duties of the day. We met at the church with Bible class and Sunday school 9:30 a. m., after which prayer and sacrament meeting with a goodly portion of the Spirit of God, making us to feel it's good to be a Saint in latter days. Met again at three p. m. at the lake, when Charles J. Grigsby a brother to Bro. and Sr. William Grigsby, was baptized. Preaching and confirmation services at four p. m. The brother was confirmed by myself and Elder G. Whitworth, president of branch.

This ended the church meetings for that day; but I found a good chance to talk again to the wife of the brother baptized, and the evening was put in very profitably till a late hour. The next day was a holiday, and this gave me another chance to talk to Mrs.

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Grigsby, and with good results. She made the admission that she believed the work, and I asked if she was ready to obey. She did not then desire. I was led to go alone and pray, which I did, and a little while after she informed me she wanted to obey. And as I had been talking of tithing and blessing of children, she with her husband asked that their child might be blessed. So I went to a place where six had been baptized some two years ago. A little repairing was done on the property of Elder G. Whitworth, where we drove to perform the rite. It was a beautiful day, and all went well. After the rejoicing time at the water we went to the house of Bro. and Sr. Whitworth, and confirmed, and the child was blessed under the hands of Elder George Whitworth and the writer.

Thus the work is rolling on. Before leaving Humber Bay the Religio and the branch gave me financial aid as a token of love to the work and the writer. At a late hour I was called through the dark night and rain to Toronto to attend to the wants of the sick; and thus far I have administered some five times.

While I find the pathway of life has its thorns, yet there are some sweet-scented flowers. Trusting to be faithful as a missionary for Christ and the church, I ask your prayers that our work may ever be blessed.

Your brother in gospel love,

R. B. HOWLETT.

ROCKWELL CITY, Iowa, Aug. 9.

Editors Herald:—Although the HERALD is always a welcome guest to our home, I think there has been no contribution from us. We are among the scattered members, and about all we get is from the HERALD and the *Ensign*. Sister Wallace is the closest Saint to us. We are expecting the tent in here in a few weeks, and are looking forward to having a series of good meetings.

I have been impressed very forcibly with some dreams I have had. They may mean nothing but I have concluded to write of them and let the reader judge for himself.

Sometime last fall (I do not remember the date) I had a dream. I looked to the west and saw a large sun—no more dazzling than the sun at sunset—about five degrees above the horizon. About half way between the sun and the horizon I saw three stars, of different sizes, the one to the north being the largest, the middle one next, and the south one small and almost invisible. The sun stood still, but the stars seemed to move. The star at the north moved above and south. When it passed the sun it seemed to cause a dark corner in the sun. Then it passed down and south of the smallest star, when it ceased moving. In a short time the second star, or the middle one, began to move south. It passed across the small one and obscured it.

At this point I awakened, but in a short time I went to sleep again and I thought I was telling this to a few people. They listened very attentively until I got to the place where the smallest star had been overcome or destroyed, then no one would listen. This seemed to trouble me, because I thought this the most important part of my dream, and I awakened to meditate over it.

Another dream came to me while I was at conference at Deloit, in February, I do not remember the dream now, but the words that came to me the next morning I could apply to the dream very easily. The substance of the words was that I should be strengthened and grow in grace. I hope this will be so.

A little over a week ago I had a third dream that was made very plain to me, although I know no meaning of it. A large white cloud was in the southeast, and moving very rapidly northwest. There were other clouds in the sky, but my attention seemed to be drawn to this one particularly. It seemed to come very close; and all at once it seemed to unfold, and a very large army ready for battle burst upon my sight. They seemed to be hastening in the same direction the cloud appeared to move. It seemed grand to watch them, with their bayonets gleaming in the sun. Then all at once the scene changed. The cloud with its army disappeared, but a new and larger army from the same quarter and going in the same direction appeared upon the earth. They seemed to be hastening to meet some unknown foe to the northwest. The army seemed almost overcome by fatigue. Some stopped for a drink, but my mother seemed afraid to let them get it, for fear they would get so far back they never could enter the lines again. A drink was secured, however, and they hastened on to overtake the army. My brother joined them. I then awakened and wondered what this could have meant. I wonder yet if it could have any meaning.

Some one may be able to interpret the two dreams, if they mean anything.

Your sister in Christ,

EVA REYNOLDS.

GUY, Oklahoma, July 29.

Editors Herald:—Since last writing I have been laboring nearly twenty miles northwest and southeast of this. Visited Seventh-day settlement eight miles north of place where debate was held with them last spring and created good interest, some giving up the seventh day. Wife was with me assisting nobly, scattering tracts and teaching the women.

The Baptist brethren were terribly alarmed because of the numerous Saints gathering around Guy, and Seiling seven miles northwest, the many baptisms, and organization of a branch there, and brought up their heavy artillery, D. B. Ray, formerly of St. Louis, Missouri, but now of Oklahoma City, here, being "robbed," as he publicly says, "of $100,000 at St. Louis by false (Baptist) brethren; impoverished; hence coming here to recuperate." Quite a puff for his Baptist Church! His coming to annihilate "Mormonism" was trumpeted throughout the land by his faithful adherents. I had been challenged by them to meet him; had reported to missionary in charge, who advised so to do if none other was obtained. I also wrote to Bro. I. N. White, as they said they would "meet no common man." He sent me propositions for Rev. Ray to sign and return.

On July 5, at ten a. m., their champion arrived and opened fire at Seiling, on "Mormonism." Said he had met and vanquished E. L. Kelley, I. N. White and others, I. N. trembling like an aspen leaf in his mighty grasp. I then presented Bro. White's propositions, each to affirm his respective church in harmony with the Bible. He said he would sign no such propositions; neither could he remain to meet Bro. White, as he was "billed" to meet another man, and must leave here by the 14th; but if the "Mormons" had a man there then who "could by any means screw up his courage sufficiently to meet him on proper questions," he was at their service until the 14th. He finally came to Bro. White's propositions, virtually; he affirming "the Baptist Church to possess the Bible characteristics which entitle it to be regarded as the organic kingdom and Church of Christ." Would not affirm the Missionary Baptist Church. I affirmed that the Reorganized Church of Jesus Christ of Latter Day Saints has the Bible characteristics which entitle it to be recognized as the Church of Jesus Christ. Each affirmative was to have what time he wanted upon his question; each to choose a moderator, and they a chairman. They could agree upon no one for chairman, so he had things his own way.

His first speech was on salvation by grace without works. Baptism nonessential, as all must be saved before that by faith; spent nearly half his time in giving definitions of church of Christ and kingdom. I utterly routed him by reading the Bible definition of Christ's church in 1 Corinthians 12: 28; Ephesians 4: 11-16; and Ecclesiastes 3: 14, 15, showing that "God requireth that which is past." Must be the same in all ages, etc. His second speech mentioned only two scriptures, Matthew 16: 18 and Daniel 2: 44. "Just as well shake his fist in the face of Jesus Christ and call him a liar as to teach an apostasy." Then "Jo Smith—forty wives, and he believed a hundred; book swindler, church robber, counterfeiter; low down, dirty, stinking Book of Mormon; teaching polygamy on page 116. Babies fit, and fit, and fit, with helmets and battle axes," etc. "The stinking Jo took his pencil and scratched out numerous words from our grand old perfect Bible, making the terrible, lying, contradictory Inspired Translation; Brigham Young; Mountain Meadow massacre; Mormons cutting their first wives' throats when they objected to their taking more wives," etc. I arose to a point of order when he first left his proposition; he raved, and said we should walk over his dead body before we could deprive him of liberty of speech; was a Kentuckian.

I then showed that the "gates of hell" never did prevail against the rock of revelation, etc., upon which Christ's church was built; neither the church; neither did the earthly powers prevail against the church only for a specified time. This Jesus declared they should do. (Matt. 11: 12.) Were "the violent" to "take it by force?" Did they do it? Or did the word of the Lord fail? With this agree all the prophets and apostles. In Daniel 7: 21 a certain power "made war with the

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saints [church] and prevailed against them;" but not forever, but "until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom" (verse 22). In verse 25 it was to "wear out the saints of the Most High," until a certain "time," same as in verse 22. In chapter 8, verse 12, this same power was to "cast down the truth to the ground; and it practiced, and prospered." Did it do it? Or was the prophet wrong? In verse 24 this same power was to "destroy the mighty and the holy people." Ask Amos 8: 11 if the truth was cast down, as Daniel said: "Behold; the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Compare this testimony of Daniel and Amos with that of the Baptist Church, which declares a succession of preachers from Christ's time till now, speaking the "words of the Lord," and we are forced to confess that somebody is wrong, either the prophets or the Baptists. Which shall we believe? The New Testament church could not hear without preachers, and they could not preach acceptably to God "except they be sent" (Rom. 10: 15). "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. 5: 4. Even Christ himself could be called no other way than God's eternal law demanded (verses 5, 6). And that immutable law required a living prophet, through whom God called them (Ex. 4: 13–16). Yet this Baptist Church need only to take a vote of the members, choosing whom they prefer as their preachers. As Paul said, they "shall heap to themselves teachers, having itching ears; and shall turn away their ears from the truth [as I have presented it to you from the Bible], and shall be turned unto fables" (2 Tim. 4: 3); such as you have heard today about Brigham Young, forty wives, etc., etc., in his affirmative proof that the "Baptist Church possesses the Bible characteristics of the church of Christ," by the great exponent of their faith, imported here for this special occasion, just as Paul said these man-made teachers would do "in the last days" (2 Tim. 3: 1). Paul spoke of this apostasy in Acts 20: 29, 30; 2 Thessalonians 2: 3, 4; 1 Timothy 4: 1.

Paul said in 2 Timothy 1:15: "All they which are in Asia be turned away from me." This in A. D. 66. Then read chapter 3; 1–7 and see the terrible condition of the church. And in A. D 96, only seven small churches or branches in Asia were considered worthy of a word of revelation from Christ, and they were warned to repent or they should be removed out of their place (Rev. 2: 5). Of some the Lord said, "I will spew thee out of my mouth" (Rev. 3: 16) And in chapter 12 the church, under the type of a woman, is seen fleeing into the wilderness. Who can wonder at this after all Asia had turned from Paul, all from the Lord but the seven places mentioned, and they had become so corrupt that without speedy repentance Christ threatened to spew them out of his mouth. It was to remain in the wilderness 1260 prophetic days, or years (Rev. 12: 6; also verse 14). Then the same power spoken of by Daniel, by the Lord, and by Paul is seen by John arising, making war with the saints, "and to overcome them," having power given him over all "kindreds, tongues, and nations." "And power was given unto him to continue forty and two months," 1260 years, the same time the church was to remain in the wilderness (Rev. 13: 1–8). In chapter 17 this church and state power is explained to John in all its hideous deformity, the kings of the earth sustaining it "until the words of God shall be fulfilled" (verse 17). That is, for 1260 years (see chapter 13: 5). Thus we see there was to be an apostasy; saints prevailed against. Not forever, but until 1260 years expired. I then exposed his sophistry that "in the days of these kings shall the God of heaven set up a kingdom," which "shall stand forever," meaning the days of the four universal kingdoms, Babylon, Medo-Persia, Grecia, and Rome. Daniel in 2: 39 said to Nebuchadnezzar, "And *after* thee shall arise another kingdom inferior to thee"—Medo-Persia. And of course, *after* Medo-Persia another kingdom, Grecia. And *after* Grecia, Rome, the only kingdom in the known world when Christ set up his kingdom in the first century. And "there went out a decree from Cæsar Augustus, that all the world should be taxed" (Luke 2: 1). This was in the beginning of the iron legs or kingdom. It had broken in pieces, bruised, subdued, consumed all other kingdoms, (Dan. 2: 40). Then came in the clay and iron divisions of feet and ten toes, which Daniel was told in 7: 24 were the same four universal kingdoms symbolized by four great beasts; that the ten horns on the fourth beast, or kingdom, Rome, where ten kings that should arise out of that kingdom, the same as the ten toes of the image in chapter 2. These divisions or kingdoms should strive to unite again in one universal kingdom, "but they shall not cleave to one another" (Dan. 2: 43). "And in the days of these kings [divisions, horns, toes, that did not come into existence until the fifth century] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people," but always continue with those with whom it is first set up. The kingdom set up in the days of Christ was taken from those where first set up, and "left to other people" (Matt. 21: 43). It was as Daniel said to Nebuchadnezzar, that God "maketh known to the king Nebuchadnezzar what shall be in the latter days" (verse 28). As Jesus said when the signs of his second coming were given: "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Luke 21: 29–31. A latter-day event. It was here when Jesus spoke this. How could it then be near at hand again in latter days, if not upon the earth for a season and then removed? At his first advent he preached, "The kingdom of heaven is at hand." Not here, but soon to be. He afterwards said, "I will build my church," or kingdom, and did so. The same was to be done again "in the latter days" by sending an angel with "the everlasting gospel" (Rev. 14: 6); "This gospel of the kingdom" (Matt. 24: 14); that it was again near at hand, ready to be again set up.

I then showed the grandeur and superiority of the Inspired Translation over all others. He never mentioned it again. I showed the evidences of the Book of Mormon, its purpose, etc. All his raving was "Jo Smith. Young Jo Smith had a late revelation in April last; was a tyrant; and we 'Mormons' all feared and served him. Would all practice polygamy only for fear of the law," etc. Three sessions finished his affirmative. Began mine Monday; and Tuesday, at close of my next to last speech, he announced that "this session will close the debate." Had to leave at daylight next morning and meet another man. I offered to go to his home and debate the same questions; travel and debate with him all the year. But no; if we would get a man who knew something he would return and debate with him. I proposed to him again to sign Bro. I. N. White's propositions and set his time to return, but could get nothing more out of him. He remained till near noon next day in Seiling, and three or four days in Taloga, so I heard before departing. I was challenged by Rev. Adams, Baptist, last fall, through Bro. Frank Vrooman, after preaching at Independence schoolhouse near his home. It was referred to missionary in charge, and has been under negotiation, I hear, ever since; and Rev. Adams, some two months ago, announced it to come off August 12, with Tony, Baptist, and Bro. H. O. Smith. Bro. Smith says he has heard nothing of it. It seems it will be another D. B. Ray affair.

Having charge of our gospel tent, I have moved it to the seat of war, the Independence schoolhouse, or near it, in Rev. Adams' neighborhood. Am having very good interest, wife assisting me, visiting the neighbor women, teaching and giving out tracts. I preached three times yesterday. Am looking for Bro. Vrooman (who put up the tent, then went home) to return and assist me; otherwise will try to hold the fort alone, with wife's assistance.

Very hot and dry here. As ever, in gospel bonds, D. S. CRAWLEY.

CHILLICOTHE, Mo., August 12.

Editors Herald:—We are still on duty. Have preached here forty-two times, baptized five more yesterday, making fourteen in all. Of the last one was a member of the Presbyterian, one of the Methodist, and one of Christian Church. We have success in getting some of the other churches to start revivals. Will move the tent to another part of the city and start in again. Much prejudice has been removed, but there is still plenty left. Others are believing, and I think will come in soon. Some of the people imagine vain things, and others rage, but still the work moves on.

I find to make a success in this work it is necessary to stay some time in a place. Bro.

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Dice has been with me for a few days. I will likely stay here most of the tent season, as there are nine thousand people here that need to hear the gospel. We confirmed those in the last night that were baptized. Had a large crowd out, I had splendid liberty in my closing sermon. Will move to the west side today, and open fire on them from there. Expect to bombard the city before we leave. Hope to raise up a branch.

Yours in gospel bonds,

J. W. ADAMS.

BEVIER, Mo., August 14.

Editor Herald:—I imagine that a sound is ringing in my ears from Israel's camp with the question, What are they doing at Bevier; we have not heard from them for a long time. This moves me to write that we are not altogether dead in a spiritual sense, but are still moving along with courage, having our chief object in view to win the crown.

Our branch is in good working order, with gallant young officers prosecuting their calling to the satisfaction of the Saints under their charge. The question in the past concerning the future condition of the Bevier branch agitated my mind more or less as to who would take hold of the work and push it forward, for the young were not interested then as they are now. The older ones were passing away to the beyond, one by one, and today there are only a few remaining. Not so active, perhaps, as in former years, but equally as strong in the faith. The young brethren and sisters mostly all have been born in the church and taught by their parents, as the Scriptures direct, are taking the burden off the older ones, and by and through their diligence and faithfulness in the discharge of their duties, the old ship of Zion is sailing along through rough and smooth, and will ultimately anchor in Zion, the home of the blest.

Perhaps it would be interesting to some to speak a word or two concerning an organization effected about three months ago in this town, called the "Preachers Alliance," and it might be surprising to some to learn that the Latter Day Saint preachers have been asked to take an active part with them. The following brethren are members of the above named society: F. T. Mussell, our branch president, and D. L. Morgan, the presiding priest of our branch, and our worthy district president and missionary, J. A. Tanner, including also the writer. We meet from house to house in rotation, and discuss Bible questions; and each is privileged to give his views on Bible doctrine, notwithstanding that the alliance is made up of Methodist, Congregationalist, Baptist, Campbellite or Christians, and Latter Day Saints. These meetings are getting interesting, and our discussions on doctrinal principles are getting hot; but what surprises me a little is that at the close of our meetings we are so friendly one towards the other. We are somewhat like the lawyers after fighting each other on the case, becoming heated in their arguments, each one defending his idea of the question. Seemingly they are mad at each other, but at the adjournment of the court they seem to be the best of friends. And so with the alliance, whether it is a formality or a true, friendly, Christian spirit I am not a judge. We have held two open preaching meetings: one at the Welsh Congregational church, Rev. T. D. Rees the pastor, Rev. J. Scarborough the Methodist pastor, and Elder F. T. Mussell, L. D. S., speakers. Congregation not as strong as we wished it to be. I suppose the excessive heat is a big part of the cause. The meeting was interesting and a goodly attention manifested. Another open meeting was held in the grove of the Methodist church. Congregation small, but good attention paid to that was spoken by the speakers. Rev. T. D. Rees spoke on the subject, What is Man, followed by Rev. S. C. Snodgrass, of the Baptist, and Elder J. A. Tanner followed, connecting his thoughts with the two former speakers. Much interest seemed to occupy the minds of the congregation, consisting of the different churches. These open meetings will continue. What the result will be time will tell; but one thing is certain, that our church, or rather the church of Christ, will not suffer loss, as I am confident that already the local ministry of Bevier has not been slothful nor slow to express our belief and claims, irrespective of what our associate preachers' views are, on the principles and doctrine of the Bible. The writer seemed to be the speckled bird at one of our late meetings, as all the other birds, (preachers) pecked at me. This thought came fresh to my mind, from a sermon I heard delivered by Elder T. W. Chatburn some years ago while in this mission, which to my mind is an appropriate application, as all the preachers, with some exceptions, jump on the "Mormons" so called.

So much on the Alliance at this time.

Another movement which is worthy of our attention: The tent work at Macon City. About the middle part of July our new tent arrived at Macon City, with all the modern style in its make up, with its genuine waterproof canvass, fine seats, and beautiful bright light. In fact, it is up to date; and in behalf of the Saints of this district I wish to express my appreciation of our tent. We ought to feel proud of it. Since its erection in the City Park, some man made himself servicable (?) by getting the people of Macon City to sign a petition to oust us from the city, on the grounds we were annoying the peace of the community. Failing in this, he filed an injunction to be settled by the action of the court. This also failed. Town board is in our favor, and stand by us; and some of the lawyers were prepared to defeat this injunction should it ever come before the court. So you can see when the people of God are trying to build up his work, the Devil on the other hand is doing all he can to tear it down; but in this case we are proud to say the victory is ours, and peace is restored, and three Maconites baptizing one intelligent young lady, and a married lady, and little daughter ten years old. This has always been a strong testimony in favor of the truth when the Devil rages, the truth is triumphant.

Our young missionaries W. W. Smith and E. Corthell have been busily engaged preaching every night, and Elder J. A. Tanner came to the rescue at the request of Elder I. N. White, as Bro. White was taken sick, preventing him from responding as he promised. We feel grateful to our heavenly Father that under the circumstances governing in this case, he has accomplished some good and the seed sown has created a spirit of investigation among a few honest seekers for truth, and bye and bye will be gathered into the fold of Christ. Our young and faithful Bro. E. L. Morgan acted as chorister during these tent services, and did his work well, and Sr. Annie Williams acted as organist, and in her absence Miss Edith Jones, a former resident of Bevier, acted in her stead. Quite a number from Bevier Saints and Salt River attended the meetings occasionally, and Bro. F. Palfrey and his respected family of Saints showed signs of encouragement to them as well as the missionaries. We wish the tent work God-speed to the accomplishment of their mission work.

Yours in the faith,

J. T. WILLIAMS.

COVE, Ark., August 13.

Dear Herald:—I wish to call attention through your columns of some of the missionaries who are in Northern Michigan to my brother, Charles T. Babcock, who lives about one and a half miles south of Rapid City. He is wanting some one of the elders to visit him and open up the work in his vicinity. He is in the faith, but has not been inducted into the church. He is ready for baptism. I called attention to him in the columns of the *Ensign* last spring, but no one has visited him yet, or had not a short time ago. Any one of the elders visiting him will find a home with him while in that neighborhood. His address is Rapid City, Michigan. By writing to him any one of the elders can find out his wants. Hope he may be visited soon.

The work is onward here in Arkansas, although in some places prejudice runs quite high. Houses are shut against us, and sometimes threats are made; but no bodily injury has reached us yet. But that does not stop us telling the gospel story, which is growing grander every day.

The writer has been quite busy through all the heated term doing as best he could. Is at home for a short stay, but will be out soon again. Having been south and east, expect to go north, where we hear of an opening where preaching is wanted.

It was our good fortune to attend the Northeast Texas and Choctaw district conference. One of the best, we think, if not much the best, it has been our good fortune to attend. There was such a unity in every way, and the Spirit of the Master was with the conference in great power. The preaching was grand, and the social meetings were greatly enjoyed.

There were no prophecy, no unknown tongue; but the tongues of the Saints were loosened so that the goodness of God was expressed in the mother English to the edification of all present. Many people attended who were strangers to the latter-day work,

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and we believe much prejudice was allayed. Have just heard from College Hill schoolhouse, a place somewhere about one hundred and fifty miles to the southeast, where we had been holding meetings about a month since. A couple of Utah elders had come in; held two meetings only, and got cheered. What kind of cheering I did not hear. I held nine services and had to quit without any cheering, and was told if I held my tenth meeting, which was announced, I would be in danger of bodily injury. A Methodist preacher was in there trying to do something, after I was there, but gave up without accomplishing anything. This was quite a new place. No one there had ever heard our doctrine.

Also heard there was a debate on between one Spurlock (did not learn of what faith) and Bro. J. W. Jackson, of Euclid, Arkansas, to begin September 16 Did not learn any other particulars about the debate.

We think J. W. will stay with his opponent until the finish. Yours in the work,

D. D. BABCOCK.

PROVIDENCE, R. I., August 17.

Editors Herald:—Elder M. H. Bond preached two able sermons in the local chapel Sunday, August 11, on the subject "Hell; what and where is it?"

Better conditions prevail here than for some time back. Prospects are good for effective work under Bro. Bond's pastorate.

We are pleased to note the return of Sr. Florrie Smith from Philadelphia, Pensylvania.

Religio discussed the question at its last session as to "When is man strongest; before he is tempted or after he has practiced an evil?" It had the result of stirring up practical thought and considerable interest in the problem. UNCLE BURNSIDE.

FORD, Iowa, August 16.

Editors Herald:—I see by the last HERALD that an effort is being made to again publish *Sandheden's Banner* and hope that the effort may not prove in vain nor result in a failure, hence as a starter you may put me down for two yearly subscriptions. Would like to see every Scandinavian family of Saints in America support this effort; and many could subscribe for friends or relatives and never miss the amount thus laid out. You know that a great many Scandinavians in this country are not able to read the English language or else very imperfectly, not enough to get the sense out of it. Now if we love this work as dearly as we profess, and desire to make our fellow countrymen acquainted with this glorious work, let us place such reading matter before them, which will be a means of preparing the way for the preaching of the gospel. You Scandinavians know better than anyone else, how prejudiced this people are against anything which savors of "Mormonism," and to some extent they are not to be blamed, when we consider that the Scandinavian countries have been one of the best fields the Utah Church has had. And after immigrating to the Salt land and have there seen the corruption and evil perpetrated, which they were not made acquainted with when they in their native country in good faith accepted the plain principles of the gospel of Christ; thus having their confidence betrayed, and made shipwreck of their faith, who can blame them?

Now while we who are members of the church may possibly be able, at least most of us, to read the English language, that should be no excuse by which we should seek to justify ourselves in not sending in our subscription for the *Banner* which may be the means of bringing some honest soul to the knowledge of the truth, and that one in turn bring others, and so on in succession. Let us not consider our earthly substance of greater worth than the saving of souls, but use it in every ligitimate way possible to bring mankind to a knowledge of the truth. And this can sometimes better be accomplished through literature than any other way, or at least pave the way for the preaching of it. Let us therefore not wait for one another in subscribing, nor be content with our own subscription, but solicit subscriptions among friends to the cause, and subscribe for the enemies to the cause, that they may become our friends and fellow laborers in the gospel of Christ, and thus let everyone thrust in his sickle and reap while the day lasts, as the "night cometh when no man can work."

In gospel bonds,

S. K. SORENSEN.

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125 Stockport Road,

MANCHESTER, Eng., Aug. 7.

Editors Herald:—I arrived in Liverpool early on Saturday morning, after a very pleasant voyage, indeed, the best I have ever experienced on the ocean. I was, however, very glad to place my feet upon terra firma once more for I would much prefer a life upon land to a "life on the ocean wave." England to me looks very natural after an absence of nearly six years.

The railway trains look very odd to us after traveling upon our trains. Over here the carriages are small and inconvenient compared with our modern comfortable cars. The third class cars are divided into compartments of which there are several. They are about six feet by ten feet and are built to accommodate ten passengers. All sit straight up and very tightly packed together, so that if the train is crowded and the journey lengthy, it is far from being comfortable. Two doors give the means of ingress and egress, containing also sliding windows. But I confess that one has a consciousness of safety traveling upon them, as the tracks are very solidly built and rails together with the points are more firmly fixed than are our tracks, and all bridges are built of solid masonry and massive iron girders; as a rule the trains travel between forty and fifty miles an hour and keep good time. Hence I enjoy traveling on the trains here for the reason that I feel safe.

On my arrival at Manchester, I met with Bishop Kelley and his wife, Bro. and Sr. P. Muceus, also Bro. J. Rushton, one of our missionaries, at the home of Bro. and Sr. Clarke, where I was given a very hearty welcome.

The first session of the European conference began at six o'clock the same evening. The conference was a success, and I believe that much good will accrue to the church hereafter. The quorum of elders and quorum of priests was organized. Bro. Thomas Taylor was ordained bishop, and Brn. C. H. Caton and J. Dewsnup, Sen., were chosen by him as counselors. Brn. Joseph Greenwood and James Baty were ordained to the office of evangelical ministers; Bro. J. W. Rushton to the office of seventy. Bro. Henry Greenwood ordained as president; and Brn. J. Austin and Archibald Bradshaw as his counselors of the quorum of elders. Bro. John Foden was ordained president; Brn. J. W. Green and J. Schofield counselors of the priests' quorum.

The Bishop has adapted himself to the customs of this land in a very graceful manner, and his presence in the conference, also the manner in which he acquitted himself in the duties of the same, seemed to give evidence that the Lord had made a wise selection in sending him here. The spirit of peace and brotherly love prevailed throughout the entire sessions. All business was transacted unanimously and harmoniously.

The brethren of this land received the Bishop and myself with every manifestation of esteem and confidence, and I can assure you we appreciated their kindness, and hope to comport ourselves in such a manner as to be worthy of their continued confidence.

The Bishop and myself expect to visit all the branches comprised in this mission; we shall be in this place over the ensuing Sabbath; thence to London, Birmingham, and South Wales; thence to Scotland, Leeds, Sheffield, Clay Cross, Leicester, and Stafford. We hope the brethren in the respective branches will be patient, as it will take some time to make the rounds.

There was a very large representation at the conference, and the Saints of Manchester provided the necessary hospitality in a very creditable manner.

The Presidency and the Presiding Bishop and the rest of the officers of the church were all represented in this land for the first time in the history of the church.

Will the presidents of branches and Saints living isolated from branches please forward me their addresses to the above address.

We were very pleased to again greet our aged and worthy Bro. Thomas Taylor, whom we thought looked exceedingly well for one in his seventy-seventh year. At present there are strong indications that our brother will render good service to the church in his new and responsible calling for some years to come. Bro. J. Dewsnup, Sen., looks natural; but we notice that age is creeping on, but trust he has many years of continued usefulness before him. Bro. C. H. Caton, one of the late secretaries of the mission, is as cheerful and active as in days of yore. Brn. Bradshaws, Meredith, Walton, Armstrong, Mather, Platts, J. Dewsnup, Jun., and many others are alive to the interests of the work. Bro. John Rushton, our young missionary in Scotland, has reported very favorably of the work there. Any financial help that could

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be rendered by any of our Scotch brethren in America would be of great service for the work there, as the members of the church in Scotland are not rich.

Bro. Enge reports having baptized some of late, and having effected openings in his mission from which he expects to reap some good results in the near future. Bro. Muceus and wife are on their way there, and we wish them Godspeed in their new field of labor.

Love to all.

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

RHODES, Iowa, August 17.

Editors Herald:—The reunion and conference at this place convened on Thursday. The committee on arrangement had everything in readiness for the opening, the camp ground occupying a portion of the fair ground here, a most delightful location in every way. The Religio work occupied Thursday, and the Sunday school work Friday. Much interest was manifested in both of these departments, especially the Sunday school work, of which we will have more to say. The reunion starts out as well as any which have been held in the district, and it is expected that the interest will increase, though the continued drought has had a tendency to make the attendance small. The committee in charge of the meeting consists of H. A. McCoy, W. C. Nirk, and Charles Richeson. Religio district officers present are, Vice President H. A. McCoy, Secretary Mattie Hughes, and Treasurer Elsie Russell. Sunday School Association officers present are, Assistant Superintendent C. J. Peters, and Treasurer Elsie Russell. Of the elders present there are: J. W. Wight, D. C. White, J. D. White, and a good representation of the elders of the district.

The district quarterly conference convened on Saturday, continuing over Sunday, and the meeting is expected to continue over Sunday the 25th inst. Yours truly,

A. A. REAMS.

ATTLEBORO, Mass., August 17.

Editors Herald:—Mrs. Henrietta Humphrey, of New Bedford, Massachusetts, was baptized in Plainville recently and also Grace Munro, daughter of Bro. and Sr. C. L. Munro, of Attleboro, by Elder Charles A. Coombs. The work is in fair condition here, and bright and prospering at Attleboro. The Religio is doing good work under the presidency of Bro. John Siddall. They average nearly twenty-five, weekly at their services. The regular church services are crowded much of the time, meetings being held in the houses of the Saints. A recent prayer and testimony meeting at Attleboro at the home of Bro. and Sr. John Marchington was one of the best held in years. The spirit of prophecy was present in a marked degree. The last session of the Religio was held with Bro. Marchington.

UNCLE BURNSIDE.

Solid qualities of integrity, of thoroughness, should outweigh in a girl's estimate of a man mere superficial cleverness and brilliancy.—*August Ladies' Home Journal.*

Mothers' Home Column.

EDITED BY FRANCES.

Fall, gentle rain, on the rejoicing land!
The incense rises from the dusty plain;
The valley's violets, for a moment blurred,
Twinkle for joy! and where the live oaks stand,
There rings a glad thanksgiving for the rain
In the wild music of the mocking bird!

--Selected.

HIRAM HURD'S FIVE-DOLLAR BILL.

Mrs. Underwood was tired out. All day long she had been looking over boxes and bundles, cleaning out chests and bureau drawers preparatory to the inevitable spring cleaning. Her work was nearly completed save for a huge pile of motley rags heaped up in the middle of the room, giving it a general air of confusion and untidiness. These still remained to be sorted before her day's work would be satisfactorily accomplished, but she was far too weary to apply herself to the task, slight as it seemed to be in itself considered. It was, therefore, with a sigh of relief she heard the voice of her son Archie, just returned from school, in the hall below followed by himself as he ran gaily over the stairs into the room where she was at work. Mrs. Underwood was one of those delightful wives and mothers who seek to conceal from their family all petty annoyances in the domestic machinery, or any personal worriment, so it was a very cheerful voice and pleasant smile, although a very tired mamma, that greeted her son's return.

"Well, Archie, I am very glad to see you. I had hoped to have this room all to rights before you came, but I found so much else to do, it was quite impossible. Are you willing to do it for me, dear, so I may rest a few minutes before getting tea?" If a slight shade of disappointment came over Archie's face it was only for a moment, and was not, perhaps, to be wondered at. He had hurried home from school to engage in a game of baseball with his companions, who were waiting for him in the street below. But he answered: "All right, mother! Just let me go and tell the boys, so they can get some one else in my place." In a moment he returned and set himself about the task awaiting him. His mother explained what she wished done—the white and colored rags each put in separate piles and then tied up in bags ready for the ragman when he should make his customary rounds. For some time he worked on in silence, his mother resting quietly on the lounge and regarding him with fond affection.

"You shall have all the money they bring, Archie, for your unselfishness in giving up your play to help me," said the mother, and the boy felt more than repaid for his brief disappointment. He was saving up all his earnings for a greatly desired object, and had already more than half the amount required. He worked away with a will and was very nearly through his task when he came across something that caused him to pause in his labors. He glanced up at his mother and seeing she was not asleep came and placed in her hand a loose page from the holy Bible.

"I found it among the rags," he said, "and you have told me never to destroy or throw away even a leaf from the scriptures, and here is a whole chapter. What shall I do with it?"

Mrs. Underwood regarded it thoughtfully for a few moments. It was from that most precious of Christ's teachings — the fifth chapter from Matthew, printed in small but clear type.

"It is far too valuable a portion of God's word to be lightly thrown aside, my son," she said at length. "I will tell you what we will do with it. Fold it carefully and enclose it in a piece of clean, white paper, then put it in with the colored rags where it will be more likely to attract attention. Then send a little prayer along with it, asking God to take care of it and bless it to some poor, needy soul."

Archie did as his mother advised, not forgetting the prayer, and soon the rags were all neatly sorted and tied up ready for the rag-peddler. In a few days he came and Archie's heart was made glad by the bright, new half-dollar he received in exchange for the rags and other cast-off articles of merchandise. The peddler transferred them all to the bags on the back of his cart which were already nearly full, so that after receiving this consignment, it was impossible to tie the bags up tightly. So it came to pass, as the wagon jolted down the street and turned a sharp curve at the corner, some of the top rags fell out and were borne along by the light breeze in different directions. Among them was the Bible leaf, which being somewhat heavier than the others on account of its wrapping, remained where it fell in the gutter, on the side of the road. There it lay for a couple of days and had Archie Underwood seen it at the end of that time, perhaps he would have thought God had paid little heed to his whispered prayer.

But as poor, half-drunken Hiram Hurd came staggering along the street that second afternoon, his eye fell upon the soiled little parcel and he eagerly seized it, though how he accomplished the act without himself falling into the gutter was a marvel. As he unrolled the outer covering, its contents, dampened by the night's moisture and sort of run together, took on the shape of a bank note to his distorted imagination, while the "V" at the head of the chapter designated its value.

"Ha! I'm in luck, I am, to find a five-dollar bill right on the street. Mollie and the young 'uns haven't had much to eat for a week past. Guess I'll fill up with a drink and then get 'em a good square meal for once —say a turkey and all the fixin's. Won't they be shurprised?"

So he gloated to himself over his new-found treasure. "But shtay!" he reflected for a moment seriously. "Guess I'd better get the dinner first and fill up afterwards." Full of this praiseworthy thought he hastened rapidly as his deplorable condition would permit to the nearest market and demanded of the dealer in loud, peremptory tones, "What's turkey fetchin' today, Mr. Wells?"

Mr. Wells, the provision dealer, glanced

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contemptuously at his customer as he recognized him and his condition, and curtly replied: "More than you can afford to pay, Hi, so be off with you!"

"Hey, what's that you shay?" exclaimed the drunkard in a threatening tone. "Can't pay for it, hey?" Then suddenly lowering his voice to a confidential whisper, he came close to the dealer and informed him, "You are mistaken this time, my friend. I've got money enough to pay for the turkey and all its fixins', and I want 'em sent up to my house right off, I do."

"I'd rather see your money than hear you talk about it, Hi," was the dealer's response. "Our terms are cash."

"Look a here," exclaimed Hiram pulling the dirty piece of paper out of his pocket and flaunting it triumphantly in the face of the storekeeper. "How's that for Hi!" laughing in a maudlin way at his own silly joke.

The astonished Mr. Wells, deceived for a moment by its dark, soiled appearance into thinking it a genuine bill, took it from Hiram and unfolded it, immediately bursting into a loud, harsh laugh.

"That'll hardly pass for a five-er here, Hi," he said, tendering it back, "though it'll be worth as much to you, maybe, if you'll mind what it says. Now get out of here! You're in the way of more profitable customers," he added, turning to Archie Underwood, who had just entered the store on an errand. Dazed and angry, but almost sobered by his great disappointment, Hiram turned to obey, but as Archie, his errand accomplished, attempted to pass him on his way out, Hiram caught him by the arm and exclaimed: "Did he tell me the truth, boy? Isn't this a five-dollar bill? I mistrust he's a-foolin' of me! What is it, anyway?"

Archie took the proffered paper and gave a start as he recognized the Bible leaf which he himself had so carefully enclosed. And then he began to wonder how it could possibly have fallen into "old Hurd's" hands (as the village boys called him).

"It is a leaf from the Bible, Mr. Hurd," replied Archie, courteously.

Hiram cast it contemptuously on the ground, then, seeming to reconsider the matter, stooped and picked it up, saying with a grating laugh, "Guess I'll take it home to Mollie and show her how near I came to buying a turkey dinner with a piece of the Bible;" and as he turned away with unsteady step Archie mustered up courage to say, timidly: "Perhaps it will buy the turkey dinner yet, Mr. Hurd, if you will only read it and do what it says."

But he could not be sure the half-intoxicated man even heard him, so he went home to tell his mother of the singular occurrence, and of the complete failure of their little experiment, notwithstanding the secret prayer that sanctified it. But Archie's mother said: "Wait! Nothing is ever lost that is done for God. Wait his time, my son." And Archie waited all through his school-days and college life, till the swift, busy years drove the incident entirely from his mind.

. . . . . .

Thirty years passed by. Mr. Archibald Underwood, now a middle-aged man and a prosperous lawyer in a far western city, came back for a few days to visit his boyhood's home. His parents had passed on to their reward, together with many whom he had known in his youthful days.

Many of the old landmarks, too, were gone. The market where his father used to trade had been long since torn down, giving place to an imposing structure built of granite and freestone. The entire building was occupied as a provision store and gave employment to a large number of clerks who were busily hurrying to and fro, executing the orders of the constantly arriving customers. In one of the entrances stood a large, portly man, with white hair and beard, who from evident signs was the proprietor of the immense establishment. Mr. Archibald Underwood drew near and engaged him in conversation, introducing himself as a former resident of the now flourishing town. As the provision dealer responded courteously to the stranger's interested inquiries concerning the growth of the place, it seemed to Mr. Underwood that he must have met the man before. There was something wondrously familiar about him, though there was nothing in his face or general appearance to mark his identity. On returning to the house of his friend with whom he was stopping, Mr. Underwood inquired who was the proprietor of the fine market in the square.

"Don't you remember Hiram Hurd?" was the reply. "'Old Hurd,' as we boys used to call him, though he was not by any means an old man, who used to go staggering round the streets?"

"Is it possible?" exclaimed Mr. Underwood in amazement. "How did the change come about?"

"He reformed very suddenly about thirty years ago," replied his friend. "He went to Wells, the old provision-dealer, one day and told him that if he would give him a job he would quit drinking. Nobody believed he'd hold out, but Wells employed him in his slaughter-house for a spell, then as he grew more trusty and continued sober, he put him on one of his wagons. Finally he grew to be such a good judge of cattle Wells intrusted him largely with the buying of his stock and at last he gave him an interest in his business. When Wells retired a few years ago, Hurd bought out the concern, and with the rapidly-growing town, his business has increased to the proportions you see today. He is a fine Christian man, too, and has a lovely family, but he is a bit eccentric. He always carries around in his wallet a folded, soiled, and almost worn-out bit of paper, which he claims is the foundation of all his prosperity. It is a leaf from the New Testament, but years ago Hurd mistook it for a five-dollar bill—a mistake which he affirms proved his salvation."

So he went on expatiating on the merits and benevolence of the reformed inebriate. But Mr. Underwood was lost in profound reverie. As if a sudden flash-light had been thrown on the scenes of his youth, there stood forth in startling reality all the details of that incident in his boyhood, while from out the echoes of the dim past he seemed to hear a loved voice saying as plainly as though it had just spoken: "Wait, Archie! Nothing is ever lost that is done for God. Wait his time, my son!"—*Sarah L. Tenny, in Christian Intelligencer.*

PROGRAM FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp No. 963. Prayer. Scripture reading, fifteenth Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 232. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister asks the Prayer Union to plead with God for the salvation of her husband's soul; that he may be turned from his intemperate habits; and that she may be reconciled to God's will.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WEEK DAY INFLUENCE OF SUNDAY SCHOOL TEACHERS.

From the time teachers arise from their peaceful sleep Monday morning till they retire for rest Saturday night their minds should be more or less upon their pupils and the lesson for the following Sunday. When a person's mind is occupied with high and noble things for such long intervals of time their influence is very great. As they show by their actions and talk where their thoughts are, the influence of such elevating thoughts will certainly come to the surface in the way of kind and loving words. Indeed, I think the teacher's influence is even greater during the week than on Sunday. As they come in contact with the little children they have more chance to put forth their influence in many ways.

I once knew a young lady who taught in a large class of primary scholars. She was no professor of religion; but on Sunday she would talk to the little ones on the lessons about Jesus, and during the week would indulge in the pleasures of the world, and the thought often came to me, Can she have much influence for good over her pupils? I thought not: as my idea of a Sunday school teacher is that he or she be just as good during the week as on Sunday.

Our teachers are so zealous in their work they are able to teach many things during the week by example that they could not possibly teach on Sunday by precept. They believe so strongly in the efficacy of prayer, and have squared their lives by it, that even in their dealing are noticeable to all whom they come in touch with.

They don't believe in scheming to get the temporal things of this life. God will take care of all who trust him.

We read in God's word, Ask what you will and it shall be given you. This I think to

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mean the temporal things here, as well as the spiritual things.

The ravens did not toil, neither did they spin, and God took care of them. So also will he take care of us.

Now having these glorious thoughts first and foremost in our hearts all through the week, Why shouldn't our influence be great and good? DELLA FISH.

For the Galland's Grove, Iowa, district convention.

OFFICERS AND INTEREST IN THE SUNDAY SCHOOL.

When asked the definition of *home* the little boy first looked surprised, then puzzled; then he said, "Home? Why, home is where mother is." A very good answer; but why, let me ask, does mother make it home? Your mother is probably not beautiful nor extremely witty; may not even be the best woman in the world, though I would not like to hear any little boy or girl admit that fact. Maybe there are hundreds of smarter women than your mother; yet the child cares more for her than for anyone else, because she is the one person on whom he can rely, the one who works for, sympathizes with, and *loves him.*

Some one wrote a pretty poem and divided all the people into two classes, "those who lift, and those who lean." The mothers are the ones on whom the children learn to lean until they are old enough to help lift the burden of life.

This may seem like getting a long way from the subject; but the officers of the Sunday school—if they would be successful—must be to the school what the mother is to the home. They must be those on whom the weak ones can lean. They must love the work they are engaged in, must be slow to resent a slight, and not take offense or stay away because some one finds fault with them.

The children must feel that they are there for love of the work. They must

BE ON TIME,

to greet the children who come early—and encourage all to do the same. Nothing will kill the interest of any meeting like having people coming in at all times. This is rather a threadbare subject, but in the *Advertiser* lately a merchant says: "The first time an 'ad' appears maybe no one really reads it. The next time people remember having seen it and glance over it. When they see it day after day they say, I believe I'll try that, it's advertised so much." Now we want to advertise this idea of being on time, until you all decide to try it.

TO HAVE SPECIAL EXERCISES

every quarter or oftener, and invite the parents, would tend to increase the interest in the school. Perhaps those fathers who sit around reading the paper Sunday morning could be induced to put on their "Sunday suits" and attend one session of Sunday school. Once, when I was a little girl, a man came to visit our school, and I heard some one say, in tones of such evident pride, and pleasure, "That's my father," that I took another look at him. "Such an *ugly* man," I thought; "how can she be proud of him?" I see now. He was *her father.* I believe there are not many fathers who could not be induced to come, just once, if he knew his child's face would light up with pride as she pointed him out to her classmates.

Then, too, there are not many men who are not somewhat conversant with the Bible. They would probably enjoy a Sunday morning in the Bible class, expressing their opinions among the others. Most men have opinions.

But the first requisite to successful work in Sunday school is

TO LIVE ONE'S RELIGION.

Things not absolutely wrong in themselves must be avoided by one who is a leader in Sunday school work. Children are so quick to notice, so apt to imitate, you cannot afford to be a stumbling block to even one of these "little ones."

We want to bring souls to the kingdom, we must have

"SUNDAY SCHOOL ON THE BRAIN."

We must try to win the love and confidence of those in our charge until they will want to come, because, like home, it is the dearest place on earth—the officers like the mothers can be relied on.

TALK SUNDAY SCHOOL TO EVERYONE

you know until they will see the advertisement so often they will decide to "try it once anyhow." Make it so pleasant they will want to come again.

One Friday morning, not long ago, there was a crowd at 7:45 in front of a big Broadway store, waiting to be first at the bargain counter. Why? Because calico was to be sold at two and one half cents a yard—only ten yards to a customer—a clear saving of twenty-five cents. A big jewelry house had a "sale" the same day. Where is the crowd? Why, don't you know there are not many people who have money enough to buy jewels even at a bargain?

Well, let me say that for one hour every Sunday morning we are giving away the only jewel you can take with you to your eternal home. Come and get one. "The pearl of great price," the gospel, free to all for the asking. "Only one to a customer." Each must come and get it for himself. Then when you leave your home here and stand at the bar waiting to be assigned a home over there, you can point with joy and pride to the Great Judge and say, like the little girl—"There is my Father!"

MRS. E. BURGESS.

For the St. Louis district convention.

CENTRAL NEBRASKA.

Met at Meadow Grove, August 2; T. S. Rutledge superintendent, Sr. E X. Gamet secretary pro tem. Sunday schools reporting: Bethel, Evanelia, Meadow Grove, and Meadville. District officers reported. Report of district treasurer: On hand last report, $4.23; paid for postage, 60 cents; on hand, $3.63. An interesting program was rendered. A peaceable time was enjoyed by all present. Adjourned to meet the day previous to the next district conference at two p. m.

CONVENTION NOTICES.

New York association will convene Saturday, August 31, at one p. m., in the Saints' hall, 199 Saratoga avenue, Brooklyn, New York. We hope all interested in Sunday school work will make a special effort to attend so that this part of the work may be advanced. As September 2 is a holiday in this state, we have decided to hold our annual Sunday school picnic on that date, so that we can hope for a good social time. Let all come prepared to stay over September 2. Ephraim Squire, superintendent, 17 Sherlock place, Brooklyn; Violet Squire, secretary, 227 McDougal street.

Northeastern Illinois will convene at Chicago, September 6. Prayer meeting, 10:30 a. m.; business and institute work at 2:30 p. m.; entertainment at 8:00 p. m. Sunday at 1:30 p. m. a model Sunday school session will be held, in charge of the district officers. Secretaries, please send reports to Mamie C. Williamson, district secretary, Norway, Illinois.

TWO-DAYS MEETING.

There will be a two-days meeting of the Decatur Sunday school and Religio associations, August 31, to Sept. 1, at Greenville, Iowa. Also one at Pawnee, Missouri, September 7 and 8. Important subjects will be considered. Come, all, and enjoy a profitable time.

J. P. ANDERSON, S. S. Sec.
ALLIE THORBURN, Religio Sec.

Conference Minutes.

TEXAS CENTRAL.

Met at Pipe Creek, Texas, July 13. O. D. Johnson, president, being absent, H. O Smith was called to preside, W. H. Davenport secretary. No branch reports present. Elders reporting: H. O. Smith, J. Harp, T. J. Jett, J. A. Currie, Sen., L. L. Wight, W. H. Davenport, O. D. Johnson; Priest C. N. Powell. The report of O. D. Johnson, Bishop's agent, was read and approved. Bro. O. D. Johnson, as president of the district, was by motion invited to make a short talk on the condition of the work, and responded with a ten-minute speech. One prayer meeting and three preaching services were held. Elder H. O. Smith did the preaching. Conference adjourned to meet in San Antonio, Texas, on Friday, September 13.

Miscellaneous Department.

MASSACHUSETTS REUNION.

The Massachusetts district reunion has just closed. The attendance was not as large this year as was anticipated; probably owing to the fact that the "big guns" from afar were not to be with us, as had been advertised. No doubt it would have been a drawing card had they been there, but we made just about as much noise if they had been. Our home "guns" kept firing with an earnestness which showed they meant business. There were no blank cartridges used; every shot seemed to hit the mark. There was a fair interest maintained throughout the entire reunion.

The officers elected for the sessions were: Presidents, F. M. Sheehy, R. Bullard, M. H. Bond; secretaries, E. H. Fisher, W. A. Sinclair; chorister, R. Bullard; organist, L. S. Ashton; police, James Cowen, E. L. Travers, O. L Newcomb. The speakers of the reunion were: Of the missionary force, F. M. Sheehy, R. Bullard, M. H. Bond, C. H. Rich; of our home talent, district president F. O. Coombs, Dr. J. Gilbert.

Our social services were especially interesting. The Spirit was with us in an intelligent manner at least, if not in the gifts of the

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gospel, nor were we entirely forgotten in this respect. The Lord spoke to us through his servants in warning, counsel, and blessing, calling some to labor for him in different offices: Bro. C. H. Rich, of the missionary force, laboring now as a priest, was called to the office of elder, and Bro. Fred Roberts, of Providence, to the ministry.

The Sunday school held a session Wednesday afternoon. It was in charge of G. H. Gates, of the General Sunday School Association, and M. C. Fisher, district superintendent. The program was quite interesting. There was a paper on "Reviews" and a review conducted by W. A. Sinclair, and the introduction of kindergarten work: Sandbox exercises, by Susie E Gilbert. Probably the latter exercise was the most interesting of any feature ever introduced into the Sunday school work in the Massachusetts district. The class was composed of four little children, and the lesson was made so interesting that the little ones could see nothing but the principles working before them. The lesson illustrated was Peter's baptism on the day of Pentecost. Firstly they had a tin full of water placed in the center of the box of sand, sunken sufficiently to make it level, then there were trees to be planted, and as the grove where the reunion was held is pine and oak, these were the best to work upon. The teacher had each child plant a pine cone, then water it, explaining the process necessary to perform to make it grow. Then not having time to wait for the growth of the seed, a branch of the pine tree to represent the tree was placed over each seed, and likewise the acorn was planted and the oak branch to represent the oak tree. Then they placed pegs to represent men, and a more conspicuous one to represent Peter. Then came the baptism, the teacher performing the act with Peter and another. To show the impression the children got as to the mode of baptism, we will use one question asked of them: "What does the elder do when he gets to the water?" Answer, "He goes in to see if it is deep enough." Many other bright remarks were given by them.

Saturday afternoon was given to the Religians. A committee composed of R M. Sheehy, Boston; M. H. Bond, Providence; and S. E. Hargraves, Fall River, was chosen to prepare a program, which, when rendered, was very interesting. Elder F. M. Sheehy exhibited a chart illustrating that all science was united in proving the authenticity of the Book of Mormon. Sr. Florence Fisher, of Boston, read a paper on "How to study the Book of Mormon in classes." It was very interesting. The lesson conducted by C. H. Rich and chart exercise in lesson work was especially worthy of note. We believe our workers in Religio have proven themselves equal to the task of dissecting the truths contained in the book, producing an argument not to be overcome by the learned-ignorant people who assail them.

The reunion closed Monday a. m. and a great many returned home. But the beautiful grove, the cool waters of the lake, and the huckleberries proved too great a temptation for some, so they lingered awhile longer. Held meetings Monday and Tuesday evenings, but had to bid good-bye to the beautiful, Wednesday morning. The reunion has been a success, and much good will come from it. Some are near the kingdom in that place, and we hope ere another reunion time comes they may be one with us. May God prosper his work in the Massachusetts district, is our prayer. W. A. SINCLAIR.

CAMP-MEETING NOTICE.

To Saints in Spring River District:—There will be a camp-meeting held in the Cherokee Nation, beginning Sept. 13, on the ground where the reunion was to be, at Berry's Ferry on the Neosho River, four miles from Fairland, two miles east and two miles north and south of Baxter Springs, Kansas; follow red posts south. Two hundred acres of pasture will be furnished free. Corn and hay will be on the ground at the price it is in that country. All must go prepared to take care of themselves. Should any want tents or any other information, write Bro. J. T. Riley, Fairland, Indian Territory, right away. Apostle I. N. White and J. D. Erwin and F. C. Keck of the seventy, and other good speakers will be there. Come and meet with our Lamanite brethren and have a spiritual feast.

F. C. KECK,
Sub-Missionary in Charge.

THE GOSPEL STANDARD.

AUSTRALIA'S MISSION PAPER.

We desire to intimate to all who have promised to subscribe for the *Australian Ensign*, that we have decided to make a start with the publication of the paper in January, 1902. As there is already one church paper known as the *Ensign*, we have decided to call ours the *Gospel Standard*, to avoid confusion. We take this means of requesting all who have promised to subscribe to send along their cash between now and the end of the year. We are building upon your promise; do not disappoint us. Send all money for subscriptions by *International Postoffice Order*, made payable to Walter J. Haworth, Wallsend, New South Wales, Australia, and do not neglect to send us the order, as we cannot get the money without the order, as they can in some countries where an order is given by the postal authorities upon receipt of the advice. Some have already sent along their money, for which we thank them. If there are any others who feel like helping us, we will be thankful to receive their subscriptions. It is our intention to buy a small printing plant and print the paper ourselves. At our last conference a fund was started for that purpose. If there are any who do not wish to subscribe for the paper and who desire to help us buy the plant, they may send along their mites, however small, to John Kaler, 128 Evans St., Rozelle, N. S. W., Australia. If every reader of the HERALD would send along a few stamps to Brother Kaler, we would have a handsome sum. We can exchange stamps or paper money with the HERALD Office when paying accounts. Large sums should, however, be sent by money order. Help us build up the work in this far off land, and we are sure God will bless you. Yours in the fight,

WALTER J. HAWORTH,
District President.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held in Southern Michigan and Northern Indiana district as follows: Hall Corners, Michigan, August 24 and 25; South Scott, Indiana, August 31 and September 1; Clear Lake, Indiana, September 7 and 8; Flint, Indiana, September 28 and 29; Knox, Indiana, October 5 and 6.

G. A. SMITH, Pres.

CONFERENCE NOTICES.

Pittsburg convenes at Fayette City, August 31. Train leaves Pittsburg, over the Lake Erie road, at ten minutes before eight, city time; and arrives at Fayette City at five minutes past ten. Sunday school convention opens at half past ten. The afternoon train leaves Pittsburg at twenty minutes before one, and does not reach Fayette City till five minutes before three. Conference convenes at half past two. It will be best, therefore, for all who can, to take the morning train. A round trip ticket from Pittsburg, good for thirty days, costs $2.02. A company of ten or more, 95 cents each, or $1.80 for the round trip. Conference will be held in the opera house. Strangers may inquire for Elder Robert Perrie, 80 Second street, who is burgess of the town. All are welcome.

F. G. PITT, Pres.

Southern Nebraska will be held with Hebron branch, September 22 and 23, at the Duncan schoolhouse, five miles south of Hebron. We would like to have a good representation of both priesthood and members. Branches and ministry are expected to report. Bring the good Spirit with you and let us have a good refreshing time.

J. W. WALDSMITH, Pres.

Northeastern Kansas will convene at Atchison, Kansas, September 7 and 8. Let us be in possession of the Spirit of the Master, and we shall be repaid for our service. We wish reports from all the priesthood. Samuel Twombly, president, Netawaka, Kansas.

Kewanee will convene September 7, at Rock Island, Illinois. F. A. Russell, acting sub-missionary in charge; Clarence J. Clark, district president.

Spring River will convene September 14, at Berry's Ferry, Indian Territory, by order of the district president and missionary in charge. Branches, have reports ready as soon as possible after September 1, and mail to T. S. Hayton, secretary, 1102 Bellevue street, Galena, Kansas, or in care of Elder John T. Riley, Fairland, Indian Territory. The Indian camp-meeting begins on September 13, in charge of missionary F. C. Keck, assisted by the attending and local ministry.

NOTICES.

To the Scattered Saints of Southern Michigan and Northern Indiana District:—Having been appointed secretary of the district, by request of our Church Recorder I hereby request all scattered Saints to send me the items of identification with the church. Give name, birth, town, county, and state born in, when and where baptized, by whom baptized and by whom confirmed, giving the one who is mouth first, also if holding any priesthood, what office, where ordained, by whom, and date.

WM. F. SHAUB.

FREMONT, Indiana.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDEN'S BANNER.

An effort is being put forth to again issue the *Sandheden's Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

REUNION NOTICES.

The Herald Publishing House will be represented at Dow City, Iowa.

REUNION NOTICES.

Tents for the annual western Iowa reunion, which convenes at Dow City, Iowa, September 20, 1901, can be had at the following prices: 10 x 12, $1.60; 12 x 14, $1.85, and 14 x 16, $2 10, delivered on the ground. Twenty-five cents extra will be charged for setting up. Send all orders early to A. H. Rudd, Dow City, Iowa. 2t

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MARRIED.

CHICK—DONALSON.—At the home of the bride's parents, Mr. and Sr. Clark, of Atchison, Kansas, at three p. m., August 10, 1901, Mr. George Chick, of Kansas City, Missouri, to Sr. Phebe Donalson, of Atchison, Kansas. We trust that the blessings of God will be with them through life. Elder J. Arthur Davis officiating.

IOWA STATE FAIR, AUGUST 23-31.

The new buildings are nearly complete and the final arrangements well under way for the coming State Fair. The number of entries received indicates that all departments will be full, except possibly the Agricultural and Horticultural departments, which, owing to the unfavorable season, may not be up to the average, and yet this should prompt the farmers of Iowa to make special effort to show what Iowa can do in a drouth year, and if they do this, as they can do it, there will be a good display even in those departments.

There are times when I have to lash myself to a desk to write. The luxury of it all is in the planning, dreaming, revery, but to transmit all these etheral ideas to paper and do it to my own satisfaction, I confess, is sometimes a task. At other times the pen skips along rapidly and manscript piles up like a haycock, and alas! much of it is left in the stubble. Perhaps not enough; but the belief forces itself upon me that about one half that an ordinary person like myself writes is superfluous. In reading over a proof, under the necessity of pruning to make even pages and compress six into one, it is astonishing how many sentences and paragraphs may be lifted without disturbing even the symmetry of the article. How refreshing it is under these circumstances to come upon a profligate paragraph or a surplus sentence and make things fit.

Notes or sketches from an article are one thing, written manuscript another; when type written it looks different. In galley proofs the bulging comes; seems to stick out more than ever. Page proofs further reveal how differently you could have said it. When I read of those authors who never change a line or syllable, after writing—having it "all thought out"—I either think that truth is strained, or the writing is of little value, or the author is a prodigy. It is only by testing, trying and re-trying that the painter obtains his best color effects, why not the same be true of a writer? We aim at perfection, but the bullseye is not always hit even with most careful sighting along the barrel.—Joe Mitchell Chapple in the August number of "The National Magazine."

ALLERTON CHAUTAUQUA.

The K. & W. railway will sell tickets at any station for one fare going and one third returning to and from Corydon when properly certified by the Allerton Chautauqua Secretary. The Rock Island will sell at one and one third fare round trip from points 150 miles distance. Ask your agent for particulars. Come, enjoy 8 days on our beautiful Chautauqua grounds, water, and shade for all, tents for rent. 3,000 booklets will be mailed Saturday 10th, a little late, but we hope you will come and share the good things on our program.

J. B. RANKIN, Sec.

Do you know Madame Qui Vive? Probably you do, for Mme. Qui Vive has a national reputation as an inspiring friend to every woman with a beauty woe. Her "Woman Beautiful" department in the daily and Sunday issues of *The Chicago Record-Herald* is a perennial source of joyous helpfulness to womankind. Her instructions on complexion ills are interlarded here and there with snappy little epigrams as "cheerers." The weapons she suggests to beauty seekers for the complete annihilation of beauty grievances do not include artificial methods—"factory" frizzes, rouge and other horrors being barred. She gives instructions on correct breathing, what to eat, how to bathe—in brief, how to become a healthy, wholesome woman. No wonder she is popularly known to many thousands of women.

A very practical article regarding Home and Family Life, by Professor Ellen M. Richards, appears in the September number of *The Delineator*. The first sentence is "The house is but the shell of the home, a shell meant to inclose and protect, not to crush it." These few words give an idea of the breadth and sympathy with which Professor Richards discusses the subject.

Now as a woman, with two little girls to supply with outdoor summer amusement, and with all my own childish pleasure in what has been described as vividly before me as though it had been but yesterday, I built and laid out for my children a miniature house and grounds. The trees and flowers are all growing, and by planting and watching the children have taken into their minds and hearts a knowledge of botany and a love for nature which will remain with them always. The illustration is inserted to give ideas which may help others, and to show what can be done with a common wooden starch-box when a little time and ingenuity are expended upon it. The house is fourteen inches long, is painted yellow and sanded, to represent stucco; the roof is a dull, dark green, and all the trimmings are white. Any suitably proportioned box will answer the purpose.—Gertrude Okie Gaskill in the September *Woman's Home Companion.*

Can you afford to miss the eight days delightful summer outing, with all the advantages to be derived from the splendid instruction and entertainment provided, a magnificent array of talent offered at the Allerton Chautauqua Assembly, Aug. 20-27, 1901? Send for that beautiful program-booklet to J. B. Rankin or Wm. Murchie, Allerton, Iowa.

A Kings' Daughters' circle of ten girls chose for its motto these three words, "Guard the Tongue." Their special promise to each other was to speak no evil, and to listen to no evil reports or remarks about any one, and to discourage all gossip, scandal and adverse criticism. They were all very nice girls; no one would have suspected them of the vulgar habit of gossiping or of saying unkind things of their companions or neighbors. Yet after one month under the new rule of restraining the tongue, these girls, every one of them, confessed that they had been compelled to exercise great self-denial in order to carry out their promises.—Ada C. Sweet in the September *Woman's Home Companion.*

The much abused word "LADY," is modified direct from the early Anglo-Saxon, and means "loaf giver;" for the highest ideal of woman in those days was to be a good manager of her household in every particular; bread was then the real staff of life. *The Delineator* for September devotes its illustrated cookery article to the subject of bread in its various forms and every "LADY" should study the article.

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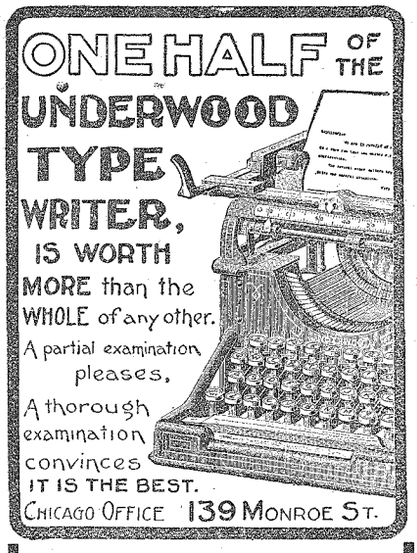

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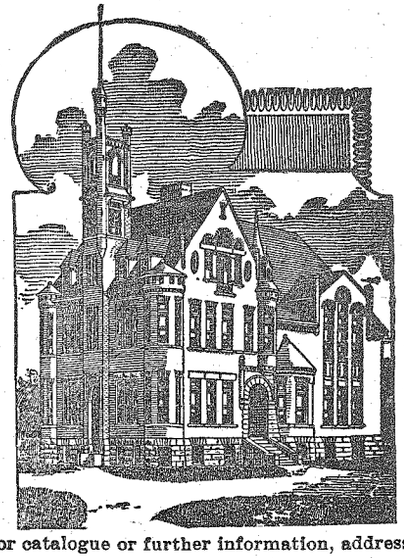

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, AUGUST 28, 1901. NO. 35.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, AUG. 28, 1901.

EDITOR ABROAD.

Two sermons at San Bernardino, on Sunday, August 4, and attendance at the usual prayer service the Wednesday evening before, were all that were attempted at the city in the deep valley watched over by the "eternal hills."

It was hot, humiliatingly hot weather, oppressed everyone and quenched the enthusiasm of all. Many of the dwellers in the city had sought the mountains and the seaside in an endeavor to secure comfort during the "heated term;" so that the audiences were small, so it was said, though there appeared to be a spirit of appreciation with them, as we tried to interest them in themes of gospel significance and correlative subjects.

It was very hot; and we thought that the change from our home in the central west was not worse for the heat than we had so far experienced in the "Land of Sunshine and Flowers." Bro. Joseph Luff suffered more from the enervating heat than the Editor did, for the cause only, the heat got nearer to his bones. He only stood it until Monday the 5th, when he, also, left for the coast at Santa Ana. We stayed visiting from house to house among the Saints, Wise, Wixom, Matthews, Pool, Rabel, Harris, Roberts, Smith, kindly conducted by Bro. Wm. Gibson, veteran, pioneer, soldier of the Cross and genial comrade in bonds. At the home of Bro. and Sr. W. Cave we were cared for during our stay in the valley.

We found appointments for Wednesday and Thursday evenings, the 7th and 8th of August, on our arrival late on Wednesday afternoon, delay caused by an accident to the engine. We had a dinner at the Orange Villa Hotel, in the precincts of the lovely village of orange three miles from Santa Ana. The meetings were for gospel "services conducted by Pres. Joseph Smith and Apostle Joseph Luff." "No collection" to be held in Spurgeon's Hall, a big room fronting on the main street whence the various noises incident to city traffic came up through the windows open to give air to the audience. A band of the Salvation Army with drum and tambourine, and rattling songs added to the din so that it was doubtful if the preacher was heard to good effect. It is certain that the Editor's effort the first evening was but poor, the audience, attentive but small, seemed lost in the large hall, and so was the preacher. The effort of Bro. Luff the second night was much better, though the audience was smaller by twenty. It was pleasant to think, however, that the audience was mostly composed of those having hope of the gospel as seen by the Saints under the angel's message.

The hospitable home of Bro. H. W. Pankey and family received us, where we enjoyed the stay in the midst of the groves, orchards, fields, and gardens of southern California. Truly it is a wonderland; sand, gravel, dust, with soil, all the detritus from the mountains borne into the valleys and slopes from the mountains by winter's rains, rushing rivers, and raging floods, by which vegetation is made to crown the land in beauty with abundance.

Two meetings at the chapel at Garden Grove, one in the morning of the 11th of August, by Bro. Luff; one, at night by President Joseph Smith, as announced by Bro. Albert Carmichael; the confirmation of three at the morning service; the baptism of one Sr. Levi Sparks, the wife of the son of Bro. G. W. Sparks, and her confirmation at night gave variety and zest to one of the pleasantest and most delightful days of the visit thus far. Bro. Carmichael took care of the editor, while Bro. Luff traversed the road to and from the chapel with Bro. Pankey's folks, a matter of four miles.

What a dusty ride that was when, after the evening sermon was done, and the loving good-byes said the preachers riding together followed a phanto-like carriage through a whitish cloud of California soil on the wings of an evening breeze. What a relief it was to turn away from the dusty road into the harder ways which led to the quiet home where dwells Bro. Pankey's family of gospel adherents and workers.

We met here a number of the old time Saints of Gospel Swamp, Sr. Mills, widow of Bro. Daniel S. Mills, Bro. G. W. Sparks, now past eighty years of age, Sr. Walker, Bro. P. Betts, Remington, Stephen Penfold, Damron, Best, and some whose names we do not recall. We were glad to see their honest faces again and feel that the old fire still burned in the midst. Long may the Saints of Garden Grove and Santa Ana dwell in the peace of the truth!

Time waits for neither time nor the purposes of men. So on the 12th, we left our friends for Los Angeles, the Tehachapi Pass, and San Francisco. At Los Angeles we were met by Brn. VanFleet, Purfürst, T. W. Williams, and William Schade. The wait soon passed and the close of the day saw us over the mountains and out on the plains north of the range. Bro. Robert T. Cooper, a conductor on tourist trains between Chicago and Los Angeles, invited us into his car, kindly pointed out the sites of note along the line, including the now famous loop where the iron road turns and crosses under itself after skirting completely around a hill which interposed itself against the grade. It is said to have been the conception and work of a young engineer who by this feat of engineering overcame the difficulty of the way and made himself a name at the same time. It is a fair instance of what audacity and skill can do. By the kindness of Bro. Cooper the preachers enjoyed a berth in a tourist car in which they passed the night in a degree of comfort. Those of the Saints who may desire to adopt the tourist style of travel between Chicago and Southern California will do well to secure passage with Bro. Cooper. He leaves Chicago and Los Angeles on alternate Sundays, over the Burlington system. For particulars he may be addressed at No. 211 Clark street, Chicago, Illinois.

We arrived at San Francisco on the 13th, to find the city in the throes of an industrial strike, the issue of which at present writing, August 22, is doubtful.

Bro. Luff went on to Oregon to be at a reunion at or near Bandon; the Editor remained in the city.

Our impressions of the stay in Southern California are pleasant. What good we did we do not know.

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PRESS REPORTS.

Of late our attention has been called to a number of instances where the work of the Reorganization has been discussed in the press of the country.

Elders U. W. Greene and D. A. Anderson have been holding services in Connecticut, and on August 14 the *Stamford Telegram* devoted about one and one third columns to a description of the work of Brn. Greene and Anderson. The *Telegram's* reporter was favorably impressed with what he saw and heard at the services. He was surprised to learn that there was so marked a difference between the Reorganization and the Utah church. After giving the epitome of our faith, the *Telegram* states:

> The ministers are not working under cover but fearlessly come out and invite the ministers of any other organization to occupy their tabernacle one half of the time to expose their errors if they can find them.
>
> These people report excellent attendance and interest at every meeting. And on Sunday night their tabernacle would not accommodate all who came to hear.

In the *Des Moines Daily News* of August 12, Bro. S. K. Sorensen has an article which forcefully sets forth the difference between the Reorganized Church and the Utah one. A clear statement of our position on the marriage question is made, as well as a short summary of our belief in general. Bro. Sorensen's article closes thus:

> We thus publicly and on behalf of the Reorganized Church of the Latter Day Saints of Des Moines and on behalf of our fellow believers throughout the world, disavow any affiliation or denominational relation with what is termed the Utah Mormon Church, and pledge ourselves duty bound by the law of God and the law of the land to teach nothing but the pure and unadulterated principles of the doctrine of Christ and to use our utmost endeavors to see that our church members make a practical application of the same to their lives.

On August 16 the *Philadelphia Record* devotes about one third of a column to a description of our new church building on Front and Ontario streets and giving the substance of an interview had by the *Record's* reporter and Bro. W. E. LaRue. Bro. LaRue quite forcefully emphasized the fact that there was a vast difference between the Reorganized Church and the Utah institution. Among other things he is reported as saying:

> "We have been grossly misrepresented even here in Philadelphia. My first duty will be to convince all fair-minded persons of all churches that we, the 'reorganized Latter-day Saints,' have no sympathy with the polygamists of the Brigham Young church. We have connected with our church in this city some eminently respectable business men. It is only fair to them to put this church right before the public."

On August 17 the *Philadelphia Press* speaks of our people, gives a cut of the building and a portrait of Bro. LaRue. And on the 19th the *Inquirer*, of the same city, devotes about one-half column to a short description of the new church building, and an interview with Bro. LaRue, part of which is as follows:

> The opening question put to the elder was "How do Philadelphia women take to Mormonism?"
>
> For an instant the elder almost allowed himself to become enraged. "Mormonism! Mormonism!" he exclaimed. "Don't use that word, for it is associated in the minds of people with polygamy. The Book of Mormon does not teach polygamy. Plural marriages form no part of the faith of the Latter Day Saints. Polygamy was introduced into the Mormon church by Brigham Young in August, 1852, eight years after the death of Joseph Smith.
>
> "Eight years later the church was reorganized and the Latter Day Saints now have 50,000 members in all parts of the world. We have nothing in common with Utah Mormons more than any other denomination. That is, we do as the other churches do, send missionaries among them to convert them from their evil ways. In justice to the honorable men and women who follow the teachings of Joseph Smith and reject the false doctrines of Brigham Young this distinction should be made."
>
> "Again, I want to emphasize that the Book of Mormon does not teach polygamy. I can summarize our faith in six short principles:
>
> "1. Faith in God and in his Son, Jesus Christ.
>
> "2. Repentance from sin.
>
> "3 Baptism by immersion for the remission of sins.
>
> "4 The laying on of hands for the gift of the Holy Ghost.
>
> "5. The literal resurrection of the body.
>
> "6 Eternal judgment.
>
> "When that is said it is all said. In fact, we claim to represent primitive Christianity."
>
> "Is the church growing?"
>
> "Yes, rapidly; but the word Mormon is the hardest word we have to contend with. People associate it with polygamy, and all the evils that followed the false teachings of Brigham Young. This church has never been officially known as the Mormon Church, but is called such in derision, just as the early Christians were called Nazarenes."

MORMON DEFINED BY A CHICAGO EDITOR.

The follow by Rev. C. F. Eltzholtz, editor *Den Christelige Talsmand*, Chicago, Illinois, appeared in the *Northwestern Christian Advocate* for April 17, 1901:

MORMON—A FEMALE DEMON.

Joseph Smith was the founder of Mormonism. As he is represented as an illiterate person, he could never have organized this crafty system alone. But "early in the summer of 1827 a 'mysterious stranger' seeks admittance to Joseph Smith's cabin. The conferences of the two are most private! This person, whose coming immediately preceded a new departure in the faith, was Sidney Rigdon, a back-sliding clergyman, at this time a Campbellite preacher in Mentor, Ohio. Now we have 'a literary genius behind the screen.'" It is supposed that Rigdon changed Spaulding's manuscript romance, called "The Manuscript Found," and adapted it to Smith's and his own ideas and the result was the "Book of Mormon."

Sidney Rigdon is described as a literary genius; he was "gifted with fluency of speech and pleasing address;" he was "versatile in his gifts, had a taste for theological and scientific discussions;" he was eloquent, shrewd, wily and unprincipled. "Soon after his appearance on the stage, Mormonism begins to assume a local habitation and a name."

As the new system was organized and named shortly after Rigdon's visit to Smith, it is most likely that this educated but unprincipled man suggested "Mormon," a Greek name, for the hero of the book which they claimed had been translated from the golden plates. The whole system is called Mormonism after him. Knowing the meaning of "Mormon," Mr. Rigdon must have proposed this shocking name as a joke on the illiterate Joseph Smith. I call it a shocking name because a literal translation of "Mormon" is: A female demon, a scarecrow, a phantom, an illusion. But I ought not to find fault with that significant name. It is a very suggestive name. The founders of this system must have been of the opinion that this was the most appropriate name they could find for their hero. The "Book of Mormon" must therefore, be translated: The "Book of a Female Demon." The reader will please translate Mormonism.

How hard it seems to be for our Christian friends to drop the "Spalding Romance" theory of the origin of the Book of Mormon. It has been clearly proven that Rigdon did not meet Joseph Smith until after the Book of Mormon was in print; yet despite this fact those who are wont to prove the book a fraud try to make the Spalding-Rigdon-Smith combination account for the book's appearance. Here is a Chicago editor displaying his ignorance of the real facts of the case. He probably has not yet learned that Spalding's "Manuscript Found" has been in the library of Oberlin College, Ohio, for some years, and that it bears no resemblance to the matter in the Book of Mormon.

Mr. Eltzholtz in his efforts to throw mud even mixes himself on the origin of the word *Mormon*. But we presume he is perfectly satisfied with his disposal of the matter, and has dropped all farther investigation. Nevertheless, the believers in the Book of Mormon continue to grow in numbers, and will in spite of such opposition and mud throwing.

We have not the least doubt that the Chicago editor believes that the Book of Mormon really teaches the doctrine of polygamy. Of course he has not read the work; yet he gives information as glibly as you please.

SCHROEDER THROWS MORE MUD.

The ninth number of *Lucifer's Lantern*, a spasmodic periodical published by A. T. Schroeder, of Salt Lake City, Utah, has made its appearance, laden with its usual load of filth and dirt to besmirch the character of Joseph Smith the Martyr. He first tries to show by a letter dated August 3, 1887, and signed by E. E. Baldwin, that "Mormonism" really originated in a scheme of a "crowd of young men under the leadership of Smith" to perpetrate a "practical joke to test the gullibility of the people." Mr. Baldwin's uncle was "in it as big as any of them," and it was through this channel that the whole story comes out.

The boys dug a pit on the side of a

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nearby hill, and "fixed stones in it." This was at the place where Smith claimed to have dug up the golden plates. "The book itself," according to Mr. Baldwin, was a box, made by one of the boys who was a cabinet maker, which was made exactly in the shape of a large Bible, with a sliding door in one end, and covered with cloth after being tightly filled with sand. Smith gave out that it could be handled by common people without harm, but looked upon only by himself, because of its sacredness. Smith continued in this way for some time, then began to solicit "money and material aid." Some of the "boys" then told him it was meant only for a joke; but Smith informed them he saw money in the scheme and was going to make some money out of it, and if they wished to withdraw, to do so and "keep their mouths shut, which they did."

This "uncle" died some years previous to 1867; but Mr. Baldwin states that his uncle and Smith "were good friends until the death of the latter."

The second article in the *Lantern* has for its object to prove Joseph Smith to have been an abortionist. The article states Smith had at least eighty wives, then says:

Notwithstanding this (and here is the remarkable feature) there never has been a single known child of the Prophet by any of his scores of polygamous wives.

The writer then endeavors to prove that Joseph Smith was a "wholesale abortionist."

The third and last article is an attempt to show that the leaders of the church from before the beginning of "Mormonism until the death of Brigham Young" were "reproached with complicity in the crime of counterfeiting the money of the realm."

ANOTHER VERSION OF THE BOOK OF MORMON ORIGIN.

The following appeared in the *Denver Times* for August 18:

SHE SAYS JOE SMITH REALLY "SWIPED" HIS MORMON BIBLE.

According to Mrs. Diadama Chittenden of Utica, Mo., Joseph Smith "swiped" the Mormon "bible," which, he claimed, was "revealed" to him. While this is not a new charge by any means, Mrs. Chittenden tells an interesting story in connection with it.

Mrs. Chittenden is now 87 years old. She was born in Canada and her maiden name was Whitney. In 1852 she was married to R M. Chittenden, and in 1860 the couple went to Utica, Mo., where she ever since has resided. Her husband engaged in the mercantile business, and she did much of the buying, making long trips on horseback to Lexington, Quincy and other points.

Mrs. Chittenden is hale and hearty and of sound mind today. One of her most vivid memories of the early 60s is of the origin of the Mormon "Bible," which she declares was never revealed to Joseph Smith nor written by him, but which he stole from a millwright named Spafford, of Salem (now Conneaut), Ashtabula county, Ohio. Smith was in the employ of Spafford, who was a sort of overseer or superintendent for Squire Wright of Salem. One of Spafford's hobbies was to descant upon the Bible. He contended that he could compose chapters and read them alternately with chapters from the Good Book and that none who heard them could tell the original from the imitation.

On a wager, Spafford, so Mrs. Chittenden says, prepared a number of chapters of his own composition in imitation of the Bible and they were read to a select party of his acquaintances. None of these was able to distinguish the imitation from the real, or to tell which had been written by Spafford and which had not. Joseph Smith was among those present at the test, Mrs. Chittenden says, and he was an attentive listener at the reading and at others given afterward by Spafford to exercise his hobby.

Spafford preserved the characters he wrote with the idea of one day publishing a treatise on his hobby. Death prevented the carrying out of this plan, and when his executors came to search for his manuscripts they had each and every one of them disappeared.

It was some years after Spafford's death that the Mormon "bible," said to have been "revealed" to Joseph Smith, appeared. A copy of the work found its way to Salem and into the possession of Squire Wright, Spafford's employer. Surprised at its contents, he called two other friends of Spafford, a Dr. Hart and one Zaph Lake, into consultation on "Smith's bible," and after a thorough examination they made an affidavit to the effect that the greater part of the Mormon book was made up of chapters written for his own amusement by Millwright Spafford. Mrs. Chittenden is of the impression that the affidavit was either published by or offered for publication to the Salem Reporter, a paper long since out of print.

THE following from the Painesville, Ohio, *Republican* for August 15 will be of interest to many of our readers:

Elder James Kelley left Tuesday for his mission. Mr. Kelley is a former Kirtland boy, having been reared here until three years ago he entered Graceland College in Lamoni, Iowa, having also had some experience in the Philippine Islands, in that time. He starts on his ministerial work with the very best wishes of his friends, who all hope for his success.

HERE is something which will be of interest to Sunday school workers. It is from the *Union Gospel News*, issue of August 22:

FROM A PROMINENT DAILY PAPER.

New York, April 20.—A break seems at last to have come in the Sunday school international lesson scheme. Since Tuesday of this week Sunday school experts representing all religious bodies in the United States and Canada and all lesson experts have been in conference in this city.

For many years the demands upon the international committee to change the scheme have been many, but since 1872 the universality of the lessons has been continuous, and now about 12,000,000 pupils and teachers study these lessons weekly. The break came recently, when the international committee considered favorably two propositions made by the Sunday School Editorial Association, as follows:

First—We favor a separate course of lessons for one year for beginners in Bible study, of six years old and under, and we will heartily coöperate with your committee in making a success of such series as you may propose.

Second—From our knowledge of the field and the demands of many Bible students we believe that there should be prepared a two years' course of study at least, that should be topical and historical, for adult or senior classes. We think the times ripe for such a course, and request your committee to provide the same in such way as will not interfere with the present international plan.

EXTRACTS FROM LETTERS.

Bro. R. C. Evans writes from London, Canada, August 19:

Just arrived home. Was away twenty-one days and preached twenty-eight sermons and organized one branch. Baptized several, and oth rs will obey soon. Brn. Shields and Mortimer and others have done splendid work in Bruce county, and their steady, wise, and prudent work gives good fruit.

Bro. W. H. Kelley, under date of August 18, writes from Temple, Ohio:

I am booked for Collinwood for Sunday. Probably here in the evening.

Bro. Abner Lloyd writes from Eldorado Springs, Missouri, August 8:

The work in this part of the heritage of God is still alive. Some are investigating the claims of the church, and have expressed desire to unite with us. Some sickness, and quite a number of deaths. We hold regular services now in our own chapel at Eldorado Springs, and would give a cordial invitation to the elders passing on the Missouri, Kansas and Texas railroad to stop and render us assistance. May God bless the HERALD, which is a welcome guest in our home. How any family of Saints can do without it is a mystery.

Bro. Levi Gamet writes from Battle Creek, Nebraska, August 19:

I am operating the district tent at this place at present with but moderate interest; yet I hope some good is being done by letting the people know we are not identical with Utah "Mormons." Some of the Utah elders have been laboring hereabout, having their headquarters in town. Both of the papers here kindly gave notice of my meetings. I want to remain through this week, and possibly longer. Last night my talk was on the marriage relation, in which I showed the attitude of the church books on the question of polygamy. The talk was well received by those present. One of the Utah elders was present, and I offered him an opportunity to reply at the close, but he did not choose to accept.

Bro. E. F. Shupe writes from Denver, Colorado, August 19:

Our concert for the piano fund for the Religio, Thursday, the 8th inst., was fairly successful in a financial way. At the close Bro. J. W. Gilbert was presented with a beautiful gold watch and chain, the gift of the Denver Saints in appreciation of his untiring efforts to improve on the music for our services. It was a complete surprise to him. Bro. and Sr. Gilbert left on Thursday for their mission field, the South Sea Islands. We shall miss them very much, especially in our song service.

Bro. J. B. Roush was called on to preach the funeral sermon of Bro. Leonard Parsons at Haigler, Nebraska, Sunday, the 18th. He died quite suddenly. He was formerly from Rock Creek branch, Illinois.

EDITORIAL ITEMS.

On August 19 four boys, none over ten years years old, were arrested at Kokomo, Indiana, for stoning Eddie McKee to death. Only one of the boys was old enough to write his name to the bond.

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Original Articles.

PERFECTION.

Perfection or personal righteousness should be one of the characteristics attributable to the Saints of God: hence the apostle says, "Let us go on to perfection." Whether this condition is attainable or not in this life, in view of present conditions, is perhaps a question to be solved by future developments, pending our own individual doings.

It is evident from the statement of Paul in Hebrews 7: 11 that perfection could not be reached under the Levitical priesthood; hence the priesthood was changed, which change also necessitated a change in the law.

> For the law [the Mosaic law] having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.—Heb. 10: 1.

And again:

> For if the first covenant had been faultless, then should no place have been sought for a second.—Heb. 8: 7.

It is evident from the foregoing that the Lord intended perfection should be reached by the people, otherwise there would have been no use of changing the priesthood and the law in order to bring in a more perfect system through which "the comers thereunto" might be made perfect. Now inasmuch as an imperfect law could not bring about perfection to the people of God, it is but natural to infer that a perfect law would. But the question arises, in view of the fact that so many of the present generation do not recognize any priesthood authority, Can perfection or righteousness be attained to without the priesthood? The world answers, Yes. And I am sometimes inclined to believe that the people of God answer yes also, if not just in words then in their actions. We understand that priesthood authority is delegated authority from God to officiate in his name among men, and that it behooves each one thus delegated to learn his duty and so act and speak before God and men that he may prove himself a wise and acceptable minister for Christ and entitled to the respect and confidence of God's people, that he might win souls to Christ and seek to bring the Saints to a state of perfection, as we so often quote to the world from the words of Paul, that God gave certain officers to the church for the perfecting of the saints for the work of the ministry, etc.

If God has thus placed in his church certain officers through whose ministrations perfection should be obtained by the Saints, how then can perfection be obtained without them any more than the physical organism of man could remain in a state of perfection by taking away the most essential members of the body, through which it is nourished and supplied with that degree of vitality necessary to bring about a perfectly healthy condition and growth?

If God has inaugurated a perfect law, by which the comers thereunto *might* be made perfect, is it any fault of his if the comers thereunto are not made perfect? If his ministers whom he has placed in his church are in line of their duty, teaching both by precept and example the words of eternal life, is it any fault of theirs that perfection is not attained?

Perfection or personal righteousness can never be obtained without close application of the pure principles of the doctrine of Christ to our daily lives; and if his word is thus reflected in our lives it will bring about the condition of perfection, without which no one can see God.

It is an easy matter, or at least seems so, for the people of God to lose sight of their individual responsibilities and duties toward God, thinking that when they have once mastered the first principles of the gospel that is all there is to it, not considering the deeper significance attached thereto of a godly and holy life. Not understanding that once dead to sin and buried with Christ in baptism, means always dead to sin, sin no more to be resuscitated, but must walk in newness of life, taking the Holy Spirit for their guide. Not understanding that the acceptance of the gospel requires a sanctification or a setting apart of one's self to the service of God and an entire separation from all worldly sins and pleasures. Hence the apostle says:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. —1 John 2: 15–17.

By not giving heed to these instructions, but allowing ourselves to be carried with the stream, the giddy and the gay, and not separating ourselves from such we lose the Spirit of God, if we ever had it, and allow ourselves to be overcome by the spirit of indifference and fault-finding, which is so prevalent in the world now, and is one of the most dangerous conditions that mankind can enter into, to the happiness and progress of human success; and what is true in the world is also true in the church. And if the writer is not greatly mistaken, that same spirit has also found lodgment in the church among the people of God; and wherever it finds a welcome there it will accomplish its disastrous results, and should be carefully guarded against, that we enter not into that sleepy condition which is spoken of in the parable of the ten virgins in which His church will be found when he comes. It begets within the individual who cherishes it a condition of indifference and carelessness in respect to our duties toward our heavenly Father. It causes us to neglect our family worship to call together our household at regular appointed times for a season of prayer and thanksgiving for his manifold blessings and kind watchcare over us from day to day, not realizing that it is in him we live and move and have our being, thus neglecting to set an example before the young which would in after years prove an anchor to them, and keep them from the evils of the world when they are made to reflect on the happy hours of childhood's days, when father and mother with their little ones would bow the knee around the family altar, in praise and thanksgiving to him who has given us life and preserves it. But not having this example placed before them, nor acquired the habit themselves, they go out into the world and mingle with the influences abroad in the world, which are often enticing and contaminating in their character, and calculated to lead the young astray from the path of virtue and true holiness; and who is responsible? If we manifested more perfection in this direction, many a sad mistake might be averted in life, caused by a neglect of duty. The home is or should be the fountain and source of all present as well as future happiness and progress in this latter-day work and from it, it should radiate to others, that the home religion may be felt in all social and public life, and the sins and corruption which exist today in social as well as in public life would then not be found. No amount of excuse or faultfinding that others are not doing their duty or doing as they ought to will in any sense justify us and license us to do likewise, thus neglecting our duties on which so much depends. We need more home religion, more devotion, more of a godly zeal to stimulate us to greater activity, to unity of action, and to shun all contention and strife for mastery and position, which are foreign and contrary to the Spirit of God, but rather in honor preferring one another. We need a religion that will prompt us to do good to all men, but more especially the household of faith; one which will prompt us to think right, have pure thoughts, speak right, and do right.

The Master says:

> Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall inherit the earth.

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These are conditions which must precede and lead up to the gathering of God's people and prepare the way for the establishment of Zion, which is the pure in heart; and the sooner this condition is brought about by individuals in regard to their own personal self the sooner we will be in a condition as a body to be gathered home to Zion. But before this individual work is accomplished to me it seems folly to talk about gathering.

This condition, I believe, is one which will be brought about through home influences, which is the source from which that which is pure and good should proceed, to be a blessing to others; and inasmuch as we comply with the law of God in this direction, we become perfect to that extent, and enter, as it were, upon the first stepping stone to perfection.

The Lord has commanded to cease from all laughter, from all lustful desires, from all pride and lightmindedness, and from all wicked doings; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early that your bodies and minds may be invigorated.

These are instructions which God's people ought not to ignore. How can we ever expect to become perfect unless we apply to our lives those things which are written, and manifest in our lives that perfection which will come to us as a natural result of yielding obedience to a perfect law.

We are commanded not to use tobacco, as it is not good for man. If that commandment is fully complied with, does it not make the one who to the fullest extent complies with it a perfect man in that respect? Certainly. Let us practice perfection in all things, and thus from step to step go on to perfection. It may not be reached in a day, nor a month, nor a year; but it takes a lifetime to overcome and conquer the evils set before us, and a daily study of the direction which our frail bark must take over the tempestuous sea of life, until we shall finally enter that perfect condition, where nothing imperfect shall enter. But if we allow ourselves to grow cold and indifferent, and thus neglect to discipline ourselves in right doings, we shall never be able to reach perfection, as it can only be attained by a close adherence and application of God's perfect law to our lives.

Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.—Heb. 10: 23-25.

S. K. SORENSEN.

THE CHURCH IN THE WILDERNESS.

Reading and appreciating Bro. Chase's article in a late HERALD under the above caption, I thought perhaps I might be permitted to express my views on the same subject. There can certainly be no harm in exchanging opinions regarding various subjects mentioned in the word of God.

I have hitherto believed that the woman of Revelation 12th chapter represented the church of Jesus Christ, and the man child the kingdom or authority, found in that church. The reason why it was represented by a man child, I have understood to be that it was not present in the fullness of divine power.

The Doctrine and Covenants defines "kingdom" as "the keys of the church:"

Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given.—42: 18.

The woman is represented as being with child and ready to be delivered.

She is delivered of the man child which is taken to God. The kingdom, or keys of the church, is removed from the earth. This delivery or separation, then, has reference not to the time of the establishing of the church and kingdom of God upon the earth, but to the time when they separated, the one going to God, the other into the wilderness—became disorganized, dissolved, and mixed with the world. John was told to write the things which he had seen, "and the things which are, and the things which shall be hereafter." (Rev. 1: 19.)

In my opinion the woman of Revelation 17th chapter has no connection with the woman of Revelation 12th chapter.

The "remnant of her seed," in my opinion, refers to those honest ones, in the past and the present, who are found among all parties, and who have worshiped God according to the best light possessed. Such may in a sense be considered the wheat, and also the church.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4: 35.

I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of.—D. and C., sec. 49, par. 2.

Bro. Chase truly says that the priesthood or authority brought forth the church. When the separation of the kingdom and the church took place, as foreshadowed in Revelation 12: 5, the church dissolved and went into the wilderness. In the latter days, when the church shall be separated from the world—come out of the wilderness (Rev. 18: 4), and become an organized body (Rev. 19: 7, 8), it will be the work of the kingdom, recommitted to men on the earth, to effect this (Dan. 2: 44).

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.—D. C. sec. 65, par. 1.

In this, the beginning of the rising up, and the coming forth of my church out of the wilderness.—5: 3.

And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; . . . the field is white already to harvest.—32: 2.

The church is coming out of the wilderness; and may she soon become "clear as the moon and fair as the sun and terrible as an army with banners."

PETER ANDERSON.

A FEW THOUGHTS ON DANIEL 2:44.

So much has been written about Daniel and his prophetic kingdom that I feel a little hesitant in approaching the subject. However, I shall do so for no other desire than to elicit truth.

In HERALD for July 31 the position is taken that the kingdom referred to in Daniel 2: 44 is the United States government; and not only by the author of the article, but by some of the prominent men of the church. They may be correct in their views, but I shall need stronger proof than has been hitherto offered for such a weighty subject before I can accept it.

That the "God of heaven" had something to do with the formation of this government, and through its influence many nations have changed and modified their laws, we have nothing to offer to the contrary; but that the United States is the kingdom destined to break in pieces all other nations we shall offer a few points in rebuttal.

In order to more fully understand verse 44 let us carefully read verses 34 and 35:

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

It will be observed that the stone was to smite the iron (Roman Empire), the brass (Grecian Empire), the silver (Medo-Persian Empire), the gold (Babylonian Empire). It would be utterly impossible for the United States government to attack these empires, for they have ceased to exist long ago as such. And furthermore the little stone is to fill "the whole earth." The 34th and 35th verses are a key to the 44th verse.

In a grand panoramic view Nebuchadnezzar beheld the rise and fall of

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the nations of the world. In his dream he was shown how weak and frail the work of man is, how great we are in our own estimation, but how very little we are in the sight of God. After the rise and fall of all these nations the God of heaven (in contrast with the frail works of man) is going to set up a kingdom which is destined to rule the whole earth.

I am unable to find a scintilla of proof that the United States, or any other secular kingdom or government is going to fill the whole earth; but I find abundant proof that the kingdom of Jesus Christ is. In evidence of this read the seventh chapter. This should do away with the idea that the kingdom referred to in 2:44 is any earthly government.

You will notice here that Daniel is permitted to see the same changes in the world's history as Nebuchadnezzar, only under different symbols; and at the end of this prophetic history of unfolded events he beheld the "saints of the Most High" in full possession of a kingdom. Now the query, Is this the government of the United States, or Christ's triumphant kingdom? For proof of the latter read the following:

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.—Daniel 7:18

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.—Daniel 7:22.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Daniel 7:27.

Does not the kingdom of the seventh chapter agree precisely with the one in the second? "Last for ever;" "Never be destroyed;" "All other nations serve and obey." This does not seem to be an earthly government. The "everlasting kingdom" referred to in the seventh chapter is the same as the one in the second, because it is the culmination of the same prophetic view, only one view is of metallics and the other of quadrupeds.

The position we take beautifully harmonizes with the following scriptures:

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—Hab. 2:14.

And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one.—Zech. 14:9.

And hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5:10.

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation 11:15.

Remember the rule laid down by Wm. Blackstone:

Whenever any document, clause, sentence, or paragraph is ambiguous or capable of contrary meaning, we are to ascertain whether the same matter is clearly mentioned in other places of said document and explain what seems doubtful by what is clear.

This is an excellent rule by which we can determine the correctness of obscure passages by those which are clearly stated. Daniel 2:44 may be a little ambiguous, but by turning on the light gleaned from chapter 7 and many others we see more clearly. A stone, in prophecy, often refers to Christ and his work, but in no instance can I find where it refers to earthly governments.

Christ is called the "tried stone and precious:"

The stone which the builders rejected, the same is become the head of the corner.—Matt. 21:42.

Jesus Christ himself being the chief corner stone.—Eph. 2:20.

And whosoever shall fall on this stone shall be broken.—Matt. 21:44.

Some have labored to prove that the stone in verse 45 was a different thing than the kingdom in verse 44; but by comparing the dream in verse 34, with the interpretation in verse 44 it will plainly be seen they are the selfsame thing. One says, "shall break in pieces," the other, "and brake them to pieces." The only difference is in the grammatical construction.

Much importance is attached to the word *forasmuch*. It is a conjunction, and connects very closely the 44th and 45th verses and continues the same thought introduced in verse 44. Daniel is simply giving the literal interpretation of the figure in Nebuchadnezzar's dream.

As proof that the little stone was only a figure of the kingdom of Christ to be established in the last days, read in Doctrine and Covenants section 65:

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

This is evidence that instead of the United States going to fill the whole earth, it is the kingdom of Jesus Christ, as typified by the "little stone."

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen.

The last part of this revelation proves conclusively that it is the kingdom of God that is to "break in pieces" or "subdue" all other powers.

Subdue. To conquer by force or the exertion of superior power, and bring into permanent subjection, to reduce under dominion, to crush, to sink, to overpower.—Webster.

With this definition and the object of the kingdom of God, as declared in the revelation just quoted, before us it is quite clear as to the kind of a kingdom Daniel referred to.

Section 98, paragraph 12 is often quoted in support of the theory that this government is destined to subdue all other governments of the earth, but there is not a single phrase to warrant such a conclusion. It is telling those who were scattered by their enemies to "importune for redress," encouraging them to take this step because the Constitution had been established with divine favor,

and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

I sum up these thoughts or follows: God' great work in the last days, the establishing of his kingdom, universal dominion and greatness, is presented to Nebuchadnezzar in the figure of the little stone. This is in keeping with God's method of dealing with great events. The kingdom set up in the days of Christ was symbolized by a grain of corn and a little grain of mustard seed. The lesson Christ intends to teach in these symbols is, The great works of God have small beginnings, and we should not get discouraged because there are only a handful to commence the great works, but be patient and work on, trusting God, and finally that small beginning, like the "little stone," will fill the whole earth.

A stone was a very common figure employed by the writers in those days to illustrate the solidity and firmness of the works of God, hence the kingdom to be set up in these last days was presented to Nebuchednezzar.

Kindly, hopefully, cheerfully yours,

F. J. EBELING.

PALMER, Pa., Aug. 6, 1901.

THIRTY-FOUR DAYS IN THE SAND-HILLS OF NEBRASKA.

On the evening of the 6th ultimo, as per reference in my last letter, in a western buggy (lumber wagon), we left North Platte at 6:30 p. m. for a forty mile journey through Nebraska sand-hills, prefering night travel in view of the intensity of the heat,—with the setting of the sun a desirable contrast to the heat of the day, as the thermometer was past 90°, with, to speak mildly, not a freezing wind. Then, too, with the shades of evening the quantity of flies was diminished compared with the numbers that con-

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front one during the day. But another intrusive, pestilential (to my finite mind useless) animal, known as the mosquito, was making ready for an attack on myself and traveling companions who, I venture to say, never injured one of these offensive creatures. The pestiferous animals made an unprovoked, uncivil attack, and we had to submit to their intrusion, bites, etc. Whether borne with Christian fortitude and patience,—well, I do not pause to say; but we stood our ground. I might, however, claim the exhibition of some, especially so as there sprung up a delightful breeze and drove these unceremonious brutes away, so that we could neither hear their hum nor feel their touch; and with the cool breeze we felt joyous, like some other folks you know, O. K., when matters develop to please them. The pale rays of the moon were cheering.

At 2 a. m. halted, releasing horses from the buggy so that they were free, save that one of the two had a pair of hobbles at tached to his ankles. I asked Bro. John Godfrey why he hobbled one and not the other. He said that one did not need hobbling, it would be content to feed in close proximity to the buggy, was docile and easily caught; but were he not to hobble this one it would start towards home, in which event this otherwise docile creature would be decoyed to follow the bad example, and we should be left in the lurch. I asked him if it was not possible to slip those hobbles, and if so, how should we fare if that horse slipped his hobbles and both scampered off. "Why, we should be left" he replied, "but the hobbles fit well, no danger." So I thought the hobbled horse acted decent because he had to, therefore was not entitled to credit for the exhibition of decency. If I should be orderly, after I had resorted to every known deceptive scheme to be disorderly, which schemes had proved futile, then I submit perforce of circumstances, would that be creditable?

But while the animals were safely feeding, we availed ourselves of the opportunity of consuming a little lunch, under the pale rays of the moon, our cheeks being made cool by the refreshing breeze sweeping from behind and between the sand-hills. It seemed a coveted rest from the moving and fatigue in fighting flies and sweltering under a scorching sun. Thus in life we find one position more trying than another. To meet these vicissitudes am I evincing a resignation commensurate with a spiritual rectitude, attributable to a love of righteousness, truth, and equality? is to me a question of questions. For if in the strictest sense of the word we fail to make religion a matter of conscience, we may find ourselves, ere we are aware of it, drifting from the God-given mooring.

But after a needed rest and refreshment for man and beast we were again moving toward the objective point, reaching Father Godfrey's residence on July 7, seven a. m. I had the pleasure of baptizing Father Godfrey and wife, four or five of his sons, a daughter and her husband, in 1893, at Cottonwood, Nebraska, from which point they emigrated to Missouri, thence to their present home in McPherson county, Nebraska, in the sand-hills.

At Father Godfrey's, Tryon, South Tryon, and Father Bassett's preached thirty-one sermons, tarrying in the sand-hills of Nebraska thirty-five days. Baptized one at South Tryon, July 21. August 11, baptized Father Bassett, his youngest son and wife. Sr. Bassett was baptized years ago at Fremont, Iowa, and has retained her integrity. Father Bassett moved to the sand hills thirteen years ago, four of his sons with their families in the same locality. Father Bassett read the Book of Mormon before migrating to the sand-hills. He is a reader and thinker, quite willing to exchange views, opportunity offering, but he is not an intrusionist. I held thirteen meetings at his private residence; attendance on Sunday quite fair; but is a busy time with them, putting up hay, for the sand-hills is a stock country and hay is made and put up by the hundreds and thousands of tons, and some go off a distance ten or twelve miles, so there is no possible show for week night meetings for a month to come.

The effects of the drought are visible on potatoes and other vegetables. Corn is almost a total failure in some parts, but the grass survives the drouth quite well. The water in those parts I visited was bountiful and good, very good. I never dreamed of riding over land owned by one company of cattle dealers to the extent of ten miles square in the home of the brave and the land of the free; but it is said to be the case in the sand-hills.

I was driven on August 12 by a grandson of Father Bassett, son of John Bassett, a distance of thirty miles to Whitman, a railroad point, and we passed through twelve gates, so that indicates a distance of thirty miles in length held as pastures by a dozen parties. Our course from Father Bassett's was north and a little west, so how far this thirty miles of land in length extended east and west, deponent saith not.

Well, it is a cattle country, and those settling in these sand-hills to get an honest living deserve all they get.

For the benefit of some of the young elders I wish to state that from Whitman depot on the B. & M. to Father Bassett's is thirty miles overland through the sand-hills, passing through some very pleasant valleys, up a steep grade, then down sometimes a steeper grade, then a curve along the foot of a sand-hill, etc., so that one is kept pretty well shook up with sometimes a shake down, if the wind is hushed and the sun shines bright it is kind of warm; if the wind is brisk the nostrils, ears, mouth, and eyes get a very liberal supply of sand, the finest kind. From Bro. Bassett's house to Father Godfrey's is a good thirty miles overland, sand-hills all the way, no cable or electric street railroad tracks, the facilities for conveyance are western buggies (lumber wagons,) possibly a spring wagon, and if young and spry some of the young men might teach you lessons on horseback, riding young lively colts raised in the sandhills.

Four miles from Father Godfrey's you will find another preaching place. Eleven miles further you will strike South Tryon, another preaching place. So you see there are four preaching places within the limits of the beautiful sand-hills of Nebraska. And from South Tryon to Father Bassett's will be perhaps a little less than fifty miles. Now who among our brave and unterrified young elders will consent to labor in the sand-hills of Nebraska one year on trial, for the good of souls? Who among them can sacrifice home, the pleasure of attending four district conferences in the year, and as many reunions, for the sake of perishing souls in the sand-hills of Nebraska?

The Bassett family think after haying work is done fair congregations might be had. Then when sufficient labor had been done here, there is Whitman and Hyannis that might be visited. But do not cultivate a love of roaming over too much territory. A forty acres of land well cultivated will give better results than a larger area skipped over. Ah yes, form a nucleus. And you may rest assured if you are faithfully prosecuting your mission in a new locality no district conferences, nor reunion will suffer because of your nonattendance. The work receiving the Lord's recognition is that which is authoritatively performed, bringing justification; while sins of omission and commission will bring condemnation, as sure as just deeds bring justification God is not mocked.

The souls of men and women living in the sand-hills are as precious in the sight of God, as those living in marble palaces; and though begrimed with dust in attending to honest employment six days in the week, they can appear as comely and presentable on the seventh day as other folks. I believe it is quite healthy in the sand-hills and the water is excellent.

No, there are no sidewalks, paved

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streets, no glaring gas or electric lights to dazzle the eye, but then it is generally clear enough after the setting of the sun to see the North Star.

Now do not send in too many applications for this attractive field of labor or think of coming if you think it not possible to stay a year without getting homesick. A peep at the map will show you that McPherson county, Nebraska is but sparsely settled. This will account for points for preaching places being few and far between. In bonds,

JAS CAFFALL.

August, 1901.

Selected Articles.

THINGS WHICH SEEM ODD.

[The following appeared in the editorial column of the *Idaho Enterprise*, of Malad City, Idaho, August 17.]

We know the people of Malad will excuse us for not understanding some things, and will not take offense if we remark, without thought of criticism, on the things which seem odd. They have built here a place of worship—a tabernacle dedicated to holy things—and it is a splendid monument to the piety and zeal of the people. To us it seems odd that such an edifice, erected for such a purpose, should be turned into a dance hall. We do not mean to say there is anything wrong about it, or anything impious about it, but it seems odd. Some time ago we attended divine service in the tabernacle and were interested and instructed. An atmosphere of sanctity pervaded the place. The congregation was reverential and deeply earnest. Everything tended to make one feel the grandeur and solemnity and mystery of religion. All the surroundings impelled the mind, to higher, purer and nobler thoughts. We believe we felt something of the spirit which possesses the religious in heart when they sit in a consecrated tabernacle and engage in sincere devotions.

Shortly afterwards we returned to the same place, but everything was changed. The tabernacle was dimly lighted, and the stand where sat the elders was occupied by a fiddler and an organist. The pulpit was also occupied, but not by a disciple of the Nazarine. The man in the pulpit cried out: "From 1 to 12 lead on the floor." There was a general stampede across the room, and such scampering and rolicking of heels that we involuntarily shuddered in contemplation of what the outcome of the riot would be. But our fears were put to rest when we observed the beaming good nature on the faces of the rioters. We afterwards learned it was only a joyous "rush" for partners for the dance. Having belonged to a college football team, and knowing something of the advantages of the "flying wedge," we expect some day to become an expert in the "rush" ourself. The dance was performed with uncommon enthusiasm, which led us to infer that the young people had "read" Roosevelt, and were practicing for "the strenuous life." The enthusiasm having reached what we considered a very alarming stage, we withdrew to an alcove just outside the door. In this district it seemed all the young men who were not dancing had gathered to hold a council of war or smoke the pipe of peace, we could not tell which. Albeit, there was a great deal of smoke which was not unmixed with elegant profanity. In a few minutes we were able to add a good many new attractions to our somewhat meagre stock of strong language. We think these little councils afford unrivaled opportunities for acquiring a profane education. Here, too, a quite remarkable sort of commerce is carried on, and it interested us more than any other feature of the entertainment. There seemed to be about twenty small boys on the outskirts of the council who spent most of their time flitting in and out of dark corners. Usually they were preceded by three or four members of the council who withdrew for the purpose of holding, as we thought, a caucus or making a committee report. But the only report we heard was a grateful smacking of lips. We determined to make a closer investigation and to that end approached one of the small boys, and inquired as to his functions and official responsibilities. He informed us that he held no office connected with the tabernacle and seldom visited it in the day time, but he was a regular and necessary attendant on dance nights. His duties were that of a trustee for one or several members of the general council, according to his popularity and integrity. We inquired concerning the nature of his trust, when he courteously drew from the depths of his bosom a large black bottle. We thanked him but prosecuted the inquiry no farther. We were afterinformed that the bottle contained a lotion which members of the council immediately apply to their heels after each dance, to cure stone bruise. We thought this a wise provision but were somewhat surprised to learn of the peculiar method by which the lotion is applied. The sufferer from stone bruise puts the mouth of the bottle to his lips, throws his head back, then elevates the bottle until he can draw a bead on the solar system with it. He holds it in that position as long as he can hold his breath. In the meantime the lotion gurgles through the neck of the bottle into the patient's mouth and percolates down through his anatomy until it reaches the stone bruise on his heel. The stone bruise promptly yields to the treatment and the patient smacks his lips and is ready for another dance as soon as his number is called. We never knew before that stone bruise was as prevalent in Malad as it is. It would be a great misfortune if the antidote had remained undiscovered. It seemed odd to us, though, to see much things going on in and about the tabernacle. We cannot say that there is a thing wrong about it, but it looks so odd to one who has seen so little of the world.

DENIES INDIANS ARE FROM ASIA.

The theory that the American continent was entirely populated by way of Bering Strait within the last thousand years, by migrations through a zone of ice, is strongly attacked by Frederick S. Dellenbaugh in his book, "The North Americans of Yesterday" (Putnam's). He offers powerful arguments against that theory and expresses the belief that all the tribes of the Northwest migrated there from the south and southwest, and not within recent geological times from Asia.

Many of his arguments are comparatively new and his theories frequently are at variance with the theories heretofore advanced by archæologists, anthropologists and geologists. The author considers an immigration by way of the Bering Strait improbable. He remarks that peoples do not willingly migrate into frozen regions, and the Bering Strait and Alaska, down to Dixon Entrance were, not many centuries ago, buried under ice and snow. He even doubts that there were Eskimos in Alaska 500 years ago. He considers it absurd to assume that a population came over and passed south to Mexico and Yucatan and even South America, carrying with them their arts, but not exercising them on their long journey. The latter supposition is based upon the fact that no pottery has yet been found between the Yukon and the Humboldt, or even farther south.

NO TRACE OF ASIATIC LANGUAGES.

No authentic trace of any old world language has thus far been found on this continent. The only Asiatic language now known to be allied to an American is that of a branch of the Eskimo family which crossed from the American side within the last 300 years. Judging from the character of the languages of the American Indians, an enormous time must have elapsed since their separation from the rest of the world.

The author disposes of the theory that the American continent was populated by shipwrecked Japanese cast

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upon the western shores, by pointing to the improbability of the proposition that Japanese ships, which were too fragile to be used for anything but coast trade, should have succeeded to cross the Pacific ocean in any considerable number. A few shipwrecked Japanese, admits the author, may have come in contact with the Indians and given rise to legends of "white and bearded strangers." He admits that the Northmen made the voyage to the American coast, but does not believe that the continent was populated from that source. Of the Lost-Tribes-of-Israel theory he says that it does not deserve a second thought, being too problematical.

DIVERSE LANGUAGES, SIMILAR CUSTOMS.

"A multitude of stock languages," says the author, differing from each other, yet forming a world group by themselves, are found here. The people who speak them, from Panama to the Arctic, are in their habits, customs and physical characteristics wonderfully homogenous, yet they appear to exhibit several types that have been molded into a family resemblance by some strange circumstance. Toward Panama some of them attained a considerable degree of progress, but these were not of one special stock, but of diverse stocks. Farther north there was another group attaining to a less but similar kind of progress, and they also were, and are, of diverse stocks. In the Mississippi Valley are evidences of another similar culture group, probably also of diverse stocks, because some of them were allied to or were part of the stocks found there when the whites came. The same general conditions prevailed farther east and a center of development was rapidly forming in New York when it was destroyed by our coming. One of the most widespread stocks, the Shoshonean, or Uto-Aztecan, is composite, containing within it tribes of the highest culture and tribes of the least culture, tribes that were peaceful and tribes that were warlike."

"It is evident," argues the author, "that culture was no evidence of relationship or the reverse among the Amerind people. By some powerful influence and long association they had, whatever their origin, been molded into one race."

DRIVEN SOUTH BY ICE.

Regarding the nature of that powerful influence the author offers the theory that by the encroachments of the ice and snow during the glacial period on this continent the tribes of North America were gradually driven south towards the isthmus, where, owing to the narrow limits of available territory a congestion of population occurred. The author argues that "civilization is crowding" is "man's effort at self-preservation," and explains the remarkably high degree of culture found in Central America by the congested condition of the population near the isthmus.

Mr. Dellenbaugh is of the opinion that man existed upon the American continent long before the beginning of the glacial period, although he admits that as yet scientific evidence is perhaps not sufficient to prove it. He thinks that the differentiation between the paleolithic and neolithic periods, perhaps applicable and scientifically justified in Europe, does not apply to this country and maintains that stone weapons and implements of the oldest and most primitive type may have been used by one tribe or people, while at the same time some other more advanced tribe or people used more perfect and polished stone weapons and other implements.

"The material evidences concerning the antiquity of man in America," says Mr. Dellenbaugh, "are many, but few are entirely satisfactory. The Calaveras skull and other remains in the auriferous California gravels seem to place him here as early as the tertiary, and this, says Holmes, would make man older on this continent than anywhere else in the world according to present evidence. A rudely chipped arrow head has also been found in another region under some elephant bones. A primitive hearth was discovered in well digging in an old beach of Lake Ontario which dates back to the glacial time. Many specimens of stone implements have been found throughout the land in deposits which appear to be of great age.

HIGHEST CIVILIZATION IN ISTHMUS.

Starting upon the theory that the ice period lasted from ten to twenty thousand years, the author argues that the people most favorably situated—meaning those already living in the temperate lowlands of southern Mexico and Central America, or near enough to fight their way to them—reached the highest development of culture. According to the author's estimate the great pre-Columbian development took place between the twenty-third degree of northern and the twenty-third degree of southern latitude. The highest civilization was reached by the people between the Isthmus of Tehuantepec and the present upper frontier of Honduras, principally in the crowded lowlands. There, the author says, the tribes developed their chief characteristics, so that by the time the ice began its last recession they had become a homogenous people, with the greatest advancement and the greatest similarities in the region where the population had been densest, with a diminishing scale outward, the tribes farthest from the culture center varying most from the highest culture attained. The tribe on the extreme edge was and is now represented by the Eskimo.

The author expresses the belief that not more than 5,000 years have passed since the ice left the vicinity of the Niagara gorge, and that it is probably not more than a thousand years since its influence was powerful in affecting the climate of all the region southward.—*Chicago Tribune*, Feb. 3, 1901.

Letter Department.

LOUISVILLE, Ky., August 14.

Editors Herald:—We are pushing the work to the front; but the battle is very hot here now. The Methodists had an LL. D. come out last night and lecture on the street to a vast crowd on "Mormonism," and he greatly misrepresented the church. So we will hold a meeting tonight and Bro. J. M. Scott will correct the errors and show up the differences between us and the Utah "Mormons."

I have baptized seven in the last two weeks, and five or six more are nearly ready. On last Sunday I baptized one man from the Utah church; I think more of them will follow soon, for he will be a power. We have some good members who will help this branch very much.

Bro. J. M. Scott is again able to be with me. He is a beloved and faithful servant of God. He is like a father to us all here.

I am sure we are making friends through all the strife that the Methodists and Baptists are raising. I have been warned that my life was threatened, that I must not lie down at night near the open door, and I was in danger while preaching on the street; but none of these things move me. I expect to preach this glorious truth all over this city and country, by the help of God. Interest is increasing all the time. Your brother for the defense of the truth, J. W. METCALF.

LYDIA, Texas, August 15.

Editors Herald:—I left home July 25 bound for Douglas, Texas, where the Northeast Texas and Choctaw Nation district conference commenced on the 26th. Had a good conference indeed; large attendance, and we enjoyed the Spirit of the Master.

Since conference I have been laboring with Bro. E. A. Erwin. Plenty of places in which to preach in this country. I returned yesterday from Dolby Springs, in Bowie county, a health resort, where I spent one day and night. The Holiness people have a large tent there, and have been holding meetings three weeks. Sometimes in their meetings they will shout and halloo; and again they will shout and laugh; and then they will cry and shout. It is a very common thing for them to go off in a trance; and while in that condition see visions. And they always see the Holiness going right into heaven. Paul instructs us to try the spirits. Many spirits have gone forth, and many people are being

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deceived; but if we keep close to the word of God we need not be deceived. The Lord God has been making himself manifest to the people for six thousand years at intervals, and he has never manifested himself in a way to conflict with the written word; and when a spirit manifests contrary to the written word you may know that it is not of God. The Holiness are vigorously attacking the churches in this part, sanctifying their preachers and getting their members. The Saints have attended their meetings considerably, but not one of them has been shaken. They know how to try the spirits.

Corn crops very short in this part; cotton fairly good. I hope the Lord will bless the people that they may have the necessaries of life and something to help roll the work of God on. Saints of the great Lone Star state (especially), lay aside your bad habits that cost you money and are not profitable to you, and cleanse your bodies as dwelling places for God's Spirit, and subscribe for the church papers, and keep in touch with the work. Let us pray and labor together for the advancement of the work.

Yours for advancement,

E. L. HENSON.

ST. JOSEPH, Mo., August 21.

Editors Herald:—We are now in the midst of a very interesting protracted meeting. The eighteenth sermon was preached last night with good interest. The interest in the mission work is growing nicely, and some excellent people are investigating very closely. It delights our hearts to see the children of men coming into the ark of safety.

Yours, J. M. TERRY.

ROCKWELL CITY, Iowa, August 20.

Editors Herald:—Perhaps some would like to know what we are doing in the Galland's Grove district. My report now cannot be a full one, for some of the local brethren have not reported to me yet this conference year. So far as I know the most of the seemingly available brethren are doing all they can; such as J. L. Butterworth, A. R Crippen, T. F. Jones, and the various branch presidents and officers as far as I have heard.

Those of the missionary force of the district all have been busy, as they have found opportunity. Bro. Kephart is laboring mostly in the extreme north part; and his frequent reports to me show that he is not sleeping, but has opened up the work in a number of new places, which he says he expects to visit again. Look out, Bro. Kephart, or the conference year will be too short.

Bro. C. J. Hunt, our bishop, is looking after the poor, and the widows and orphans of the missionaries, in a financial way, quite frequently reminding the Saints of their duty along this line. In connection with this he assisted N. V. Sheldon in tent meetings at Washta. Bro. Sheldon has been constantly engaged in tent work since the tent was started, and I find him a pleasant colaborer. He feels his weakness in trying to tell the gospel story, and sometimes when it is his turn to preach, especially on Sunday nights, he says: "Bro. Baker, I guess you had better take your Bible tonight." But I have tried to have him to know that he was not along to hold my hat; but that God would stand by us when we feel our weakness. And I never have had to take his place yet. One evening after he had preached perhaps thirty minutes he became very hoarse from a cold, and I filled the time for him.

I have visited Coalville, Mallard, and Deloit in the interests of church and Religio work, and helped what I could in Sunday school work. The rest of the time I have been with the tent. We have just closed a series of tent meetings at Aurelia which lasted over five weeks. Brn. Whiting and Hunt held tent meetings there I think five years ago. I am glad to tell these brethren that they still have warm friends there who speak kindly of them. There is but one member of the church there, whose name is Sr. Pomeroy; but in all my experience I never met with such a warm parting with friends as I did there. The many expressions, such as "God bless you in your work," and "We are so sorry that you are going away," and "I wish you people had an organization here," and "You ought to stay another month," were encouraging. We rented a house, and my wife was with me and we kept house. This provided a place for ye missionaries, and gave us some one to preside at the organ and lead the singing. I am still of the opinion this is the only successful way to run a tent in this district. As a rule where the tent is most needed there are no Saints, or else they are few, and conditions such that they cannot take care of the elders.

At the Pilot Rock branch, the Saints, while they lived from twelve to fifteen miles from the tent, did not forget that the missionaries had to eat; so that they not only prayed but brought an abundance of this world's goods to supply the outer man. May God bless them for their acts of kindness.

Well, we are making our home at Sister Walla's fine home, the only Saint here in a town of a thousand or more. Only one sermon has ever been preached here by our elders, so I am told, and that was by Bro. C. Derry,—the funeral sermon of Sister Walla's husband. What the results of our meetings will be remains to be seen. Sister Walla is doing her part. She has turned her house over to Sister Baker, Daughter Glen, Master Foster, and ye missionaries, while she is waiting on the sick.

The time of the Dow City reunion is near—one month from today. I hope the good Saints and friends are making arrangements to attend. Our grounds and accommodations need no advertising this year; but our grounds are always in the best of condition. Please notice Bro. A. H. Rudd's notice in HERALD of August 7, concerning tents. Do not forget this until it is too late; if you want springs or cots, correspond with him before you get there, and make arrangements ahead. Bro. C. E. Butterworth has a notice in HERALD of July 31 about railroad rates. Concerning board or lodging write either to Clair Butterworth or J. M. Baker, Dow City. Look out for notice in church papers.

J. M. BAKER.

WHARTON, Ont., August 19.

Editors Herald:—Having just returned last evening from a trip with our mission president, Apostle R. C. Evans, through what is known as the Sauble Falls district, I will try to write you a "brief" of our trip and historical sketch of some of the places visited. And if any of the brethren who have labored in this region (or any Saints who have assisted to make openings) do not get proper credit for their work they will please attribute it to my lack of information, or space, rather than partiality; as I am better acquainted with the circumstances under which some have labored than others. Bro. Evans and I met at Port Elgin July 28. where about twenty-five members are building a neat and commodious church. Elder J. L. Mortimer, who I understand made the opening there, and did an effectual work in connection with Elders S. W. Tomlinson, Daniel MacGregor, and others, is working on the building made with hands. Here the Spirit designated N. E. Leeder to the office of priest and James Phillips teacher, and a branch was organized. Good audiences listened to Bro. Evans' stirring sermons all the week. Before leaving he troubled the waters of Lake Huron by baptizing Miss Leeder, who has been a school teacher for a number of years: also baptized a daughter of Bro. and Sr. Mather.

Saturday we journeyed with "Blind Billie" to Sauble Falls, the driver being often told, "If the blind lead the blind, both will fall into the ditch." Howbeit, ye president was the first to get out and write his name on the sand. Bro. Edwin Humphries some three years ago took Bro. Daniel MacGregor to Sauble Falls, where an excellent work was done by Daniel, aided by the severe castigation Bro. R C. Evans gave the Rev. Thompson, who attempted to destroy Dan's name and place among that people. The sound of that victory has gone all over this peninsula. Three years ago there were scarce half a dozen Saints, and now there are some two hundred. Elders Compton, A. E. and J. L. Mortimer, S. W. Tomlimson, R. B. Howlett, and others, have done good work in Sauble region.

From August 4 to August 10 Bro. R. C. spoke at Sauble, Hepworth, and Oliphant. Sunday, 11th, at Colpoy's Bay. A crowded house greeted their mission president for the first time, whose grand counsel will surely benefit all who follow it. This opening was made by Elder Frederick Gregory, whose memory is cherished by all because of his godly walk and conversation among them. He will be glad to learn that Bro. Ralph Waters (the first fruits of his labor there) has been designated by the spirit and now holds the office of elder.

Clavering was visited last Tuesday and the three Saints there. Last evening two men from there awaited our arrival here for baptism. One was the general merchant and postmaster there. The other, Mr. Geo. Lambkin, who first heard this gospel about thirty years ago at Osborne. For years he had not heard a sermon, but always confessed this work to be true according to the Bible.

Friday, 16th, we journeyed to the furthest branch north, Stokes Bay. Two years

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ago Elder St. John made an opening there and baptized fourteen as the result of his effort. When the writer visited there a year ago Rev. Seiveright lectured against us. We replied for two evenings. Since that time the magistrate and several of the best citizens have been our warm friends, and some of them we believe are near the kingdom. Here again large audiences greeted Bro. R. C., and powerful sermons with logical arguments greeted their ears.

In order that the Saints may comprehend the extent of Bro. Evan's vacation among us, permit me to say that in twenty-one days he delivered twenty-eight discourses in eleven different places and traveled with horse and rig over two hundred miles. Eight were baptized and others have requested baptism later on. We had good weather, no accident, and were kindly treated by Saints and friends all along the line.

I was forgetting to mention the physical labor of Elder William Gerrie and others of Sauble Saints in building enclosed stand and seating grove for August 4. Colpoy's Bay Saints seated grove for August 11. Stokes Bay Saints fitted up Bro. Fletcher's Mill for yesterday. Large audiences in above places listened to our brother. He left for home this morning. Owen Sound will be visited later on.

To all Saints wishing my address: Colpoy's Bay P. O will find me, as that is central for my field, and mail will be forwarded to me. Yours in bonds,

JOHN SHIELDS.

MOORHEAD, Iowa, August 11.

Editors Herald:—Through your columns we are ofttimes confirmed in this latter day work by reading the testimonies of our brothers and sisters whom God has favored with his blessings. It is encouraging to know that God is the same always; that he will bless his children the same now as in the past, if we come humbly before him.

We have had some experience of this in this part of God's vineyard. On July 24 the Saints fasted and prayed for rain, and the same evening we met at the church for prayer and testimony meeting, and it pleased God to hear our prayers, and the same night we had a fine rain, and up to the present time have received two showers a week, for which we feel thankful to our heavenly Father, and trust that we may prove worthy of the same.

Saints, let us go on in the work, for it is a good work, one that is worthy of our support.

On July 8 God called our aged Bro. J. J. Conyers to his rest. He had passed the age of eighty-two, and had lived the most of his time in the church. He passed through the persecutions of the Saints at Nauvoo. He had always a strong testimony for this work. While he lived at Nauvoo he was well acquainted with Joseph the Seer. At one time while visiting with him and his wife I asked them the following questions: "Do you believe that Joseph lived in polygamy?"

"No."

"Did he teach it?"

"No, for we never heard him do so, and we attended his meetings right along, and had just as good a chance to know of these things as any body else. He was a gentleman, a good husband, and a kind father. We heard him tell from the stand that if Brigham Young ever got the lead of the people that he would lead them to hell. We further heard him say that his son Joseph (little Joseph they called him) was to be his successor."

I think that the evils that Brigham Young led the people into, prove that he fulfilled the prophecy, and that 'little' Joseph has taken his father's place in the church and has proven himself an honorable man in filling that place.

After a lingering spell of sickness Uncle Jack, as we called him, passed to his rest bearing a strong testimony to the truthfulness of this work and bidding his son, J. J. Confers, good-bye and telling him to be faithful that this work was true. He then called his wife to his side; and as a loving husband he bade her good-bye, telling her not to mourn for him, for she would soon follow him. In his dying moments he expressed himself as being very happy.

This, Saints, is another evidence of God's love to his children. We read that he has promised to be with them to the end, and that death should not be bitter unto them. May this be the happy lot of each of us, is is the humble prayer of

Your brother in Christ,

MARK JENSEN.

CHICAGO, Illinois, Aug. 20.

Editor Saints' Herald:—I am laid up from the effects of a dislocated ankle, caused by a fall from my wheel. I pressed the bones back into place, and came home in an ambulance. It is pretty hard to be laid up, and I suffer some.

I love to read the church papers very much. The SAINTS' HERALD is food for the weary. I would like to say a few things concerning the work in Chicago; but I might offend some one, so I will only say that we are very much in need of an able man to talk and tell the gospel story to the people on the West Side.

I do not let my papers and books lie idle when I can get some one to read them. I do some talking when I get any one to listen, for he that heareth let him speak.

Not long since I had a dream which was beautiful to me. I will tell it:

I was standing on the ice over the east bank of a river that had overflowed its banks, and had frozen over. The ice extended through the forest as far as I could see. There were no leaves on the trees. While viewing the scenery I looked up the river and saw a horse and rider coming on a trot. They passed by, the rider looking neither to the right nor the left. Directly behind the horse and rider, about three hundred feet back, was a steamer with a sharp bow, plowing through the ice, breaking it and throwing it to each side, and leaving a clear stream of water about fifty feet wide. The horse, rider, and steamer were white as snow. Their whiteness made the ice look rather dark. They were coming from the north and going in a southerly direction. He that hath the Spirit, let him interpret. Your brother in the work,

SIMON TOWNSEND.

47 South May Street.

PHILADELPHIA, Pa., August 20.

Editors Herald:—When last I wrote I was at Palermo, New York. From there I went to Greenwood, New York, to act as moderator in the Sheldon-Copeland debate. For nine evenings I sat and listened to the "nastiest, most foul-mouthed" tirade of abuse I ever heard from a pulpit. I never heard anything more blasphemous fall from the lips of mortal man. With other Saints and friends we tried to endure it for Christ's sake; and if you will allow me the expression, I almost caught myself thinking it was fortunate for our opponent that it was for Christ's sake. The world, it seems, will not be satisfied with the act of requiring the innocent life of Joseph Smith; nor will they let his body rest in peace. But his stainless testimony is a "stickler" to them all; for behold, he hath "endangered our craft." He hath shown up our man-made doctrines, and where are we? And, as in former times, they withstand it by hiding in a refuge of lies. The Son of man says we are blessed when men shall revile us and shall say "all manner of evil" against us falsely for his sake. And may God help us to endure it for his sake, so that in the "sweet by and by" we may all be vindicated and glorified together with him.

One objection urged against us was that we had no "colleges," etc. It did me good to see Bro. Sheldon bring out a brand new catalogue of our Graceland and flash it before his eyes.

I think the college a worthy institution, and that it should meet the hearty support of all Latter Day Saints.

Long will I remember the good Saints of Greenwood! Brn. I. M. and F. C. Smith, also Bro. R. Etzenhouser, have labored here, and a report of their good works follow them.

On the morning of July 25 we reluctantly extended the parting hand and started on a day's journey for this famous city of "Brotherly Love." And as I walked into the hospitable home of Bro. John Zimermann, of 610 Lehigh avenue, and later as I grasped the hand and beheld the smiling face of Bro. John, I was made to realize that some of that "brotherly love" exists here yet. And this was strengthened indeed by the universal greeting as we met for worship with the Saints among whom we are to labor for the year. We felt encouraged when we saw such a nice Sunday school, which is so ably and orderly conducted by our good Bro. E. B. Hull. The Religio is also doing well under the presidency of Bro. Henry Carr.

I next attended district conference at Baldwin, Maryland. Quite a good time was had by all. I also assisted Bro. Robley in holding a few grove meetings while there. Interest is not very brisk there at present.

I returned for duty in the city on Sunday, where I spoke in our hall, morning and evening; and in the afternoon, accompanied by half a dozen good brethren and sisters, went to Germantown and held service at the home Sr. Engle. This is about the spot where occurred the battle of Germantown during the Revolutionary war, where our forefathers struggled that we might enjoy the blessings of life, liberty, and the pursuits of happiness.

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"Lest you forget we say it yet"—our new church is being completed rapidly, and promises to be a building of which we can all be proud. The basement will be fitted up especially for Sunday school and Religio work, while the main part will seat near three hundred. A great number of people have promised to attend when we get it completed. We expect it to be done sometime in October. Our people gave a very successful supper in Hunting park on last Saturday eve for the benefit of the chapel fund. They have raised nearly a thousand dollars in this way.

I am at present stopping at the hospitable home of Bro. and Sr. Willard Hetterick, 2954 Rosehill street, where mail will reach me.

May the Lord bless and prosper his people, and keep us united in our works of faith and labors of love.

For unity and success,

WILL E. LARUE.

LOUISVILLE, Neb., Aug. 22.

Editors Herald:—I have been very busy this conference year thus far. Have labored in tent work most of the time. Considering the busy season, have had quite good interest. Six were baptized near Waterloo, Nebraska, as a result of our meetings there. The great latter-day work has been demonstrated to me this last year in such a plain, practical way that I feel much encouraged to continue the battle until victory is won. I have had to sacrifice a great deal for the gospel's sake, but I feel glad as a result, for it has been the means of strengthening my faith, and will perhaps be a credit to me in the end, if I continue.

Our interest here is not what we would like to have it. Bro. James Huff is laboring with me at present. May we all work in harmony until we shall see as we are seen, which I trust will not be very long, is the prayer of your brother,

OSCAR CASE.

WESTON, Iowa, August 22.

Editors Herald:—On Sunday, August 11, I went to visit the Boomer branch, and on my arrival was told that Bro. Joshua Carlile was expected to occupy the stand that afternoon. I was indeed glad to hear that I would get to listen to him. But for some cause Bro. Carlile did not come, so poor I had to do the preaching. I was disappointed, as well as lots of others.

The Boomer Saints are building a nice little church, 24x40. They expect to complete the building sometime in September. They are all working together as one man, and the neighbors and friends are doing what they can towards completing the building. They are all doing nobly, and I pray that God will bless their efforts.

Bro. R. Wight joined me at Boomer on the 13th and we labored together there till over Sunday, the 18th, and God blessed us with his Spirit. On Sunday night, after meeting, we said good-bye to the Boomer Saints. We went home with Elder D. Parish, and on Monday morning he took us to Weston.

At present Bro. R. Wight and I are holding forth in a schoolhouse two and one half miles northeast of the old brick schoolhouse where the Saints used to meet thirty-five years ago. There are a few of the old Saints still living around here, and are alive in the work. The turnout here is not large, but very attentive. We will stay here the remainder of this week. I find Bro. R. Wight a very agreeable companion and a good worker for the Lord.

I understand that the work at Council Bluffs is moving along nicely under the direction of Bro. Cooper. I am well pleased with the outlook of the work in this district, believing that the laborers are doing all they can to get the gospel before the people. Praying for the good of all,

Your brother in Christ,

D. R. CHAMBERS.

ARLINGTON, Iowa, Aug. 19.

Editors Herald:—Notwithstanding the intense heat and drought of the summer, I kept right on with my meetings. I closed the tent meeting at Strawberry Point, July 16. On the 17th Bro. Miller took his team from the binder and we went after the tent, about thirteen miles. On the 18th Bro. Spencer and I set it up here. On the 19th I opened siege on the city, having a goodly number out to hear.

After a week Bro. Sutton came and assisted me about two weeks, then he had to go home to look after his farm, so I was alone again. I continued for a month. The crowd increased in numbers, so that some nights it was estimated to be about three hundred, most all old people. Some came two miles every night, though the weather was intensely hot. Several infidels were heard to say they believed I had the truth.

Quite a number are convinced of the truth and some are talking of baptism. One old M. E. man told me this month's meeting has been the greatest school for him he ever attended; he had learned more Bible than he ever knew before, and he knows now that his preacher did not preach the Bible. One man, an infidel, said he would head a subscription paper with one hundred dollars to build a Latter Day Saint church here, and fifty dollars a year after for support of it. Some six or seven others of different classes have also offered money to build us a church. The people are all astir. What will the harvest be?

The Lord blessed me wonderfully while preaching. I spoke four nights on the coming forth of the Book of Mormon, in which I was signally blessed. A prediction given in my patriarchal blessing was certainly fulfilled, That I should speak under influence of the inspiration of the Spirit. One lawyer (infidel) said he never heard such strong, grand, and logical arguments made on any subject as those on the Book of Mormon. May the Lord bless the word spoken. The Saints, though few in number, did well. I made my home with Bro. and Sr. Frank Crawford, the only Saints right in town. I spoke to some of the attendants about the expense of running a tent. They advised me to take up a collection, so we did, and got over six dollars. That alone shows the sympathy of the people for us. Some of the most prejudiced became our friends. One man said to me, "Elder I used to lie about you folks. I want to confess it. I will never do so again, and I have told others to quit lying about you and go to hear for themselves." I wish more would do so. I will box the tent today, then wend my way towards Green Valley to conference the last of the week. May the Lord prosper his work.

Still in the conflict,

J. S. ROTH.

LOUISVILLE, Ky., August 19.

Editor Herald:—On July 20 I was called home on account of the serious illness of my daughter, Clara O. Scott Endwright. I arrived at Borden, Indiana, where she lived, at 3:30 p. m., and found her unconscious. She was confined and had been chloroformed by the doctor; and he was unable to arouse her from the effects of it. It was one of the hardest trials I ever experienced to give up our loved one. Paul said in relation to women, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." That passage of scripture was like a mountain. I was sure if any child lived aright she did, and when trouble came, our understanding failed, and it seemed that our hopes were almost gone. I remained in that horrible condition for over two weeks, when one morning about three o'clock a messenger from above appeared unto me and said that no man had received greater merits than I had, for the Lord had promised that all of my family should be gathered with the Saints, and related to me many other things connected with the work; and that I had been faithful, and that my council at home and in my field of labor had been good. That gave a great deal of courage and relieved me of my severe trial. No one knows what these trials are but those who have passed through them.

On returning to my field I found Bro. James W. Metcalf and my son, Samuel M. Scott, whom I had sent to help Bro. Metcalf conduct meetings on the streets of Louisville, had created a great of excitement and some of the people had threatened to break the meetings up. They were the Methodists and Baptists, and on last Tuesday night the Methodists sent for one of their big guns, who was pastor of one of their large churches on Walnut street, Doctor Lloyd, to come out where we were holding meetings and expose the Mormons. So Bro. John Resch and I went to hear him lecture against the Mormons and to take notes. Of course he made the fight against the Utah church. I had no objections, only he tried to connect us with the Utah Mormons. When he got through I asked the reverend to grant me a favor. He asked me what it was, and I told him to tell his congregation the difference between the Reorganized Church of Jesus Christ of Latter Day Saints and the church in Utah. He paused a moment and said there were no others, and a moment later he said he believed there were a few Saints out in Iowa who rejected the claims

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of Brigham Young, but in the beginning they were all the same. So I asked permission to announce my meeting the next evening on the street. It was granted. I announced that I would show the difference between the Reorganized Church and the Utah Church, and I would correct some misrepresentations made that evening and asked the minister to attend my meeting, as I did not want to misrepresent any one, but treat them with Christian courtesy, only we wanted to stand before the public correct.

I will now give his false representations. He had somebody's criticisms, I believe Clark Braden's. He did not state the author of them, but I had heard of them before. 1. The Mormons claim that the Book of Mormon is superior to the Bible. I told them our people believed no such thing. The Bible went before, but we claimed that the Book of Mormon was the law of God to the people of ancient America, and it was a part of the new covenant. 2. The three witnesses to the Book of Mormon left the church and denied their testimony, and no man saw the plates but three. I proved that false. I gave their last dying testimony reaffirming their testimony, the month and day when they died; also referred to the eight witnesses in the preface of Book of Mormon. 3. Joseph Smith and Sidney Rigdon organized the church. I proved that Joseph Smith and Oliver Cowdery organized the church, April 6, 1830. (D. and C. 17: 1; 1835 edition 19: 3.) 4. The Saints moved to Kirtland and set up a bank, then to Independence, and then to Nauvoo, where Joseph Smith taught spiritual wifery and polygamy. Joseph Smith had ruined hundreds of young girls, had one hundred offspring, became the husband of many wives, eighty or more. I proved that false by the Decision of Judge Philips, pages 22, 25. 5. Another man connected with Smith was Sidney Rigdon and he got hold of Solomon Spalding's romance, and they wrote the Book of Mormon. I proved that false by Presidency and Priesthood and showed that was a dead issue more than sixteen years ago. He criticised the grammar of the Book of Mormon and said a great deal not worth mention here.

All the Saints rejoiced when they saw that the truth was defended and the enemy met at every point. The Lord was with us, and the chief of police sent a man to keep order. During our meeting we had a large crowd, three hundred or more, and the policeman congratulated me and said I converted him, and the city could afford to protect us, and would. There have been, I believe, nine persons baptized since the first of May; and others are almost ready. So the good work goes on. The branch here now numbers fifty. It has been very hot and dry; hard times for the poor people.

Respectfully,

JAMES M. SCOTT.

625 Myrtle Street.

There are more murders committed than are ever published in the papers—murders committed by the tongue. The power of deadly poison is in it.—*August Ladies' Home Journal.*

TEMPLE, Ohio, Aug. 23.

Editors Herald:—We are now more than three months removed from General Conference, and none can consistently hold it to be an intrusion to claim a little space in the HERALD.

Work has been going steadily on in the Eastern mission. The laborers are deployed to advantage, and are doing effective work, so that encouraging reports come in from nearly all parts of the mission. Some are doing excellently. Big events, as all are aware, have been and are happening very fast, along various lines, some puzzling and troublesome. But these do not harm our work; Saints believe in the coming of startling events in the political, social, and physical world, in "perilous times;" and what if they are at our doors? The faithful will not be moved by them, but confirmed rather than dismayed. Happenings will sometime eventuate in conditions. "As with the people, so with the priest; as with the servant, so with his master; . . . as with the buyer, so with the seller; as with the lender, so with the borrower," etc., etc.—Isa. 24: 2.

So that the mingling of strange events and happenings must go on until the prophecies are all fulfilled, whether people are looking and preparing for them in these last days or not. They confirm the spirit and genius of the platform of faith upon which we stand, and which we feel sure will outride all storms.

The severe drouth in the farther West has not been so discouraging here. The East has been kindly dealt by. Some extreme conditions have obtained, but measurably conditions in most places have approximated the normal, so that crops are fair, wheat, hay, oats, good. Corn bids fair for a good yield. Fruit, some kinds, plentiful; apples scarce. There are a good many "small potatoes." The late planting looks well and promising. So there are provisions for the outward man in view.

Brn. A. H. Parsons and D. L. Allen have been taking the lead in Cleveland, Ohio, in tent work, with some success. They are now located at Collinwood, with encouraging attendance. The writer has been sharing in their labors the last two Sabbaths. They are booked for Akron, Ohio, this week. Anyway, they are testing the success to be achieved by tent service. Brn. Francis Ebeling and R. Baldwin have been laboring successfully in the eastern part of district, and in Pennsylvania. Bro. U. W. Greene and wife and Bro. David Anderson and wife have been doing effective tent work in the states of New York and Connecticut. The outlook with them is encouraging. Bro. G. W. Robley is pushing grove meeting in Maryland and Pennsylvania now, being aided by the presence of Bro. Wm. E. LaRue. Bro. LaRue is advertising himself and the Saints in the Philadelphia papers quite well. The reporters are inclined to treat him fairly, and he is correcting some errors in the popular mind. Philadelphians seem to be a little surprised to see a seven thousand dollar church erected in that city by the few Saints banded together there. However, the church is on the way to completion—a most commendable work wrought by the enterprising ones of that place. Even Philadelphia is willing to accord credit and stand for fairness.

Tent work has also been carried on in the Massachusetts district by Brn. R. Bullard and C. E. Rich, but the writer is not informed as to their success. Just now they are at Fall River, and meeting with encouragement. Massachusetts and Rhode Island Saints have just had their annual outing, and held their reunion at Silver Lake, which was well attended and made successful, and without the aid of outside help. That is encouraging. Massachusetts district usually rounds up all right, and no doubt success will crown the efforts of the faithful there this season.

Brn. H. J. Davison and I. M. Smith have been enlivening the Saints in Nova Scotia. Bro. Smith writes that he is glad that he visited there. Isaac has had a little leaning towards Nova Scotia for some time, so surmised. What if we should have some foreign notions introduced among us to deal with! Why, we would just take the tariff off their potatoes these dry times, and let them come in free, and so become reconciled. Brn. I. M. Smith, S. O Foss, J. Ames, S. G. Cunningham, William W. Blanchard, and C. E. Rich are sustaining the work in Maine, with nothing discouraging reported. Brn. G. H. Godbey, D. L. Shinn, W. R. Odell, H. R. Harder, are pushing the work in West Virginia. Bro. J. L. Goodrich may be there also. Brn. T. J. Beatty, S. J. Jeffers, H. E. Moler, V. M. Goodrich, L. R. Devore, J. F. McDowell, and E. E. Long are doing excellently in the Ohio district. Bro. F. G. Pitt has matters well in hand in the Pittsburg district, aided by Brn. L. D. Ullom, Robert Perrie, James Craig, and others. The Pittsburg Saints are very hopeful of securing a place of worship of their own at an early day. Bro. Pitt found so much at home to claim his attention that he did not attend the reunion in Massachusetts, as he had desired to do; neither did Brn. Greene and Anderson go. That is right, when it is necessary stick right to the work intrusted to you, and make it a success, if possible. Sacrifice pleasure where duty calls. Bro. E. A. Davis, who was laboring in West Virginia district, was compelled to return home to look after personal affairs on account of the drought. He resides in Kansas, but hopes soon to return to his field of labor.

A Methodist divine down about Greenwood, New York, concluded that he would have an easy prey by attacking Bro. T. J. Sheldon. They met in public debate, and the Methodist found the little Englishman in the ring ready for the fray. The Methodist had the advantage in the wording of the proposition, refusing to affirm a similar one for his own cause, or any other of fairness or merit. He risked his case on the prejudice and ignorance of the people, so tried to support his side with foul slander and falsehood, "the Devil's old stale rot." Bro. Sheldon, with odds against him, more than maintained himself, made friends, and is now following up his advantages gained by answering calls as they come in. A Baptist divine appeared at Palermo, New York, wearing a

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rather lofty and confident air. The faith of the Saints had but little or no support in his mind. Said he, "I would like for some of them to point out to me where it says in Isaiah that the Book of Mormon should come out of the Hill Cumorah!" He believed the Baptist Church, or authority, had come right down from John the Baptist. We dropped Brn. S. W. L Scott and Wm. E. LaRue down there. Bro. Scott and the Baptist "locked horns," and before the week was out the Baptist found he had run on to something "amazing." Probably concluded that it would not be difficult for Saints to get Records out of Hills after all. Anyway, he was forced into a corner, and was manly enough to admit that he could not answer for his side. He does not seem to have been a vicious and bad opponent, but doubtless was honestly misled in his views about the Saints. The brethren did a good work for the cause there, and the wave is still circling around. If this opponent was not convinced of his errors no doubt he will go a little slowly after this in speaking lightly of things of which he knows little or nothing just because it pleases silly people.

Yes, Bro. M. H. Bond is forging ahead in Massachusetts, trying to get people to think alike down about Fall River, with just about the same success that crowned the efforts of the man who tried to get two time pieces to run alike. The work of unifying goes on, however.

Bro. S. F. Cushman was holding out faithfully at Toledo the last account, though out of sorts physically.

The missionary in charge, for cause, has been in Ohio most of the time during the spring and summer months; busy, however, endeavoring to do what was at hand and keep others active.

Encouraged and hopeful of success,

In the faith,

WM. H. KELLEY.

HOOD RIVER, Oregon, August 22.

Editors Herald:—Perhaps it might be well to send in some news from far away Oregon. We are far away from the church center, and in rather a scattered condition and isolated from privileges that we could enjoy; yet we have not had to endure the hot weather and drought. When I read the account as given by Sr. Harton, of Independence, thoughts came to me as to why these things should be on God's choicest land; and the only answer that comes to me is that it may bring about conditions for which we are hoping. Our minds are not equal to the infinite; so we can but say, "Father, thy will be done!" I rejoice with my brethren in the thought that sometime we shall be gathered on that land, when the plagues and enemies cannot molest.

We have been blessed of late with the gospel sound. Elders A. M. Chase and W. A. Goodwin have been here with the gospel tent, and our hearts have been made glad to see those that are honest in heart and seeking for truth and light own that this is the true gospel of Christ according to what is written. We look forward to the time when the good sheaves will be gathered in with the proper amount of care and instruction in all righteousness, which we believe the brethren before named are fully capable of doing. One thing we can say to the Saints of eastern Oregon: If you need a pair of rustlers, who will be found at their post of duty every hour of the day, just drop a line to our worthy missionaries Chase and Goodwin. They expect to labor in this valley the most of September. The enemies of truth are raging; but we expect to continue the fight, and be found faithful to the end.

Praying for the final triumph of the gospel, I am, Yours in gospel bonds,

THOMAS CHAPMAN.

SWEETWATER, Texas, August 22.

Dear Herald:—The last time I wrote for your columns I was at Beeville, some five hundred miles from this place. While there we enjoyed the home and association of our daughter, Mrs. W. H. Ferguson, and family. She is a zealous member of the church. Her husband is not a member, but is kind hearted and charitable. They have a model family, and it was hard for us to part from them.

Stopping a few days in San Antonio, we met with Bro. H. O Smith, and many friends who were making preparations to go to the Pipe Creek conference, some fifty miles away. It fell to our lot to repeat some of our former experiences in that country. It had been raining nearly twenty-four hours. H. O. Smith, wife and I made a rush for the train for a run of thirty-two miles, and took our chances for the remaining eighteen miles necessary to reach the grounds where conference was to convene the next day. Fortunately we found a man who would convey us to the end of our journey for the sum of one dollar per head. We thought him very reasonable, and mounting his hack went off through the mud, arriving at five in the evening of the same day of our departure from San Antonio, landing one day early. We occupied the schoolhouse as quarters, at first consulting as to the propriety of walking to a near farmhouse to get lodging for the night; but as we had a trunk, with other baggage, we thought it too much to carry, so we decided that wife and I would seek shelter in the farm house and Bro. Smith would remain. So while we walked away we felt sad that we had to leave Bro. Smith alone in the lonely schoolhouse. But he is very conscientious in his religious deportment, and reconciled to his lot, so long as he can realize that the all-seeing Eye sees his situation; and he is ever willing to trust in the power of Him who doeth all things well.

In the meantime Bro. Joseph Calahan, who lived five miles away, passed by and promised to bring us some provision, and was faithful to his promise. God answered our petition and nothing occurred to harm or molest us that night.

The next day we looked for a congregation until night came on before any one came. All day we wondered what was the matter; but as the sun went down and the night shades set in, one by one they came in, relating what the recent rains had done. We learned that the old Medina had heaved itself beyond its bounds and swept the valleys, taking cattle, hogs, sheep, goats, fences, and crops. However, before nine o'clock the house was full, when we spoke to them as best we could of the glad tidings of salvation. This was continued during the time set apart for our conference. At the close we proceeded up the river in company with Bro. O. D. Johnson, stopping a few days with our daughter, Sr. J. W. Minear. Then to Bro. Johnson's in company with Robt. Chipman, thence went back to Bro. Minear's in company with Bro. Johnson, where our stay for about two weeks was extremely pleasant. Then away to Cleburne, Texas, where we stopped for ten days with Henry Wight, our son, and family, dividing some of the time with Bro. and Sr. Riley, and holding meetings at Bro. Riley's house with some interest. Here Bro. John Hawley came in, who did us much good rehearsing his experiences and knowledge of the work, seasoned with some good sermons by which we were strengthened and cheered. Notwithstanding he was having chills and fever his usual pluck and energy with zeal for the Master was not diminished.

We moved on to Ft. Worth, where Bro. Sheppard met us. We had not seen him for about three years, and certainly enjoyed a few hours with him talking of the good work, seasoning it with our old-time merriment. At ten p. m. we reluctantly took the parting hand of Brn. Sheppard and Hawley and Sr. Jenet McFarland who had kindly brought Sr. Wight to the depot. The McFarland family are good Christians and know how to make the missionary feel at home. The brethren and Sr. Jenet returned to quarters and we mounted train for a run of two hundred miles in the dead of the night, which was accomplished in safety.

So after a missionary journey of over one thousand miles, preaching thirty-five times, administering to sick a number of times and doing such other missionary work as came in our way, wife and I are safe at home again. So on for the conflict with error, with a lively faith that truth will gain the victory. If I shall in the end prove to be a success in this great and glorious work all the honor will be to a loving, patient, heavenly Father, and the prayers of a noble, Christian wife. God bless the work! God bless the faithful army of elders engaged in it, to the upbuilding of the kingdom of God on earth, that the speedy accomplishment of the work may be brought about, even to the redemption of Zion, is the prayer of,

Your companion in the labor of love,

L. L. WIGHT.

RHODES, Iowa, August 26.

Editors Herald:—The Des Moines district reunion closed sessions of ten days here yesterday. The reunion committee consisting of Brn. McCoy, Nirk, and Richeson did their work faithfully and well. The reunion organization was perfected on Saturday, 17th inst., Bro. J. W. Wight being chosen to preside and H. A. McCoy and D. C. White to assist. The quarterly conference session on

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Saturday was quite well attended, and the usual routine business transacted in peace.

The reunion continued during the week following, and was pronounced the best held in the district. The attendance of the Saints was about as large as could be expected and the most of them remained during the session, and a goodly number came in during the week. The daily prayer service at nine a. m. was one of the best series of prayer services yet held in the district. Such a unity prevailed that was to be noticed by all, and promises were made to several by the elders, and one young man designated for greater use in the ministry. The sermons throughout were excellent, and one sister who has grown gray in the church said that the two sermons on the Book of Mormon were the strongest she had ever heard.

The best of feeling prevailed between the Saints and the townspeople until the close. At all the services on Sunday and each evening service large crowds of people were in attendance, and the best of attention was given to each speaker. The music of the reunion was in charge of Bro. J. D. White, of Independence, Missouri, and all appreciated his efforts, and the singing was excellent.

The reunion closed on Sunday, 25th inst., with sermon in the morning by J. D White, in the afternoon by J. C. Crabb, and the closing in the evening by J. W. Wight.

The district conference adjourned to meet at Grinnell, December 28. The sentiment was unanimous in favor of another reunion, and selection of time and place was left in the hands of a committee.

The district tent was remodeled at the close of the meeting, and goes to Eagle Grove, October 1, to be used for a public discussion there. Yours truly,

A. A. REAMS.

Original Poetry.

FAIR ZION.

The following lines were given me by the Spirit, when upon my bed in meditation and prayer for Zion.

Fair Zion, awake from your slumber,
The Master is calling; arise
And burst every fetter asunder,
That brought the sad tear to your eyes.
Your harps have hung long on the willow,
You've sat by the rivers and wept
In sorrow, a stone for your pillow,
And on the damp ground you have slept.

Your Seer and your Prophets, departed,
You would not give heed to their call;
They left you in grief, broken-hearted,
And wrote your sad doom on the wall.
Upon you came sudden destruction,
Your temples the joy of your soul,
Your cities, denoting perfection,
All razed to the dust as foretold.

Your lands became futile and barren,
The spoiler rejoiced to behold,
Yourselves so rejected and barren,
From Christ your Redeemer and fold;
But now the sunbeams of the morning,
Poor Zion, is dawning on you,
Rejoicing, give heed to the warning,
Your Lord in his promise still true.

The Gentiles their fullness have entered,
The *last* is now *first* on the list;
The first shall be last, as predicted,
So justice in wisdom insist.
Then awake, thou beloved, from thy slumber—
The Master is calling; come, rise,
And burst every fetter asunder
That brought the sad tear to your eyes.

JOHN D. JONES.

KEWANEE, ILL., March 1, 1899.

Mothers' Home Column.

EDITED BY FRANCES.

"God sets some souls in shade alone,
They have no daylight of their own:
Only in lives of happier ones
They see the shine of distant suns."

QUEER PEOPLE.

"My wife has a weakness for choosing queer people for friends," remarked Mr. Clark, giving that lady a mischievous glance.

"You mean those she has invited for dinner?" asked Judge Hill, quickly.

"You are the exception that proves the rule—a sort of reward for the deaf people who come to dinner and want to listen to me while I carve, and the homeless old women, and students who cannot possibly get along in college, yet want to have money and sympathy. Our last guest was a woman who considers that everyone is against her. I felt when I last dined in her presence I had eaten in a cemetery vault, for she had brought her family skeletons out in plain sight."

"Papa," cried Mrs. Clark, in the tone that makes a man understand retreat is valorous, "you know Mrs. Mason has lost four beautiful children under such distressing circumstances that her mind is hardly right. She has a depressing, incurable disease, and she has become estranged from some old friends, and her husband is not a Christian, not even a church member, so she gets desperate for sympathy."

"You may be glad you have a wife who has a heart at leisure from itself to 'soothe and sympathize,' these days when women are absorbed in society or clubs," remarked the judge.

"Especially as she is a model housekeeper," added Mrs. Hill.

"Oh, I don't want to change my St. Elizabeth," spoke up the husband, quickly. "It is strange how many queer people there are. Of course, in the business world we have to steer clear of the tramps and the bores. I confess I enjoy nice-looking people around me. I always hire well-groomed men, and compliment my wife when she finds a neat, attractive maid."

"Which is better than complimenting the maid," remarked Mrs. Hill.

The conversation was not what the hostess had planned for these choice friends, and she was somewhat relieved when little Fred upset his glass of milk and was borne away dripping like a merman, which turned the conversation to the delights of childhood.

"Bess, I didn't mean to be hard on you, old girl," the husband whispered, as he put on his overcoat after a pleasant hour with the family and guests. "But there comes that old woman with a paralyzed husband, and she will take you from Mrs. Hill. You lay yourself open to all kinds of disagreeable people by being ready to help everyone. Shall I tell that old crone that you are busy?"

"Hardly, when she is trying to keep her helpless husband and two afflicted children out of the poorhouse," replied Mrs. Clark, with some warmth.

"See that you don't send yours there, helping all kinds of freaks," said the husband with a laugh; but he slipped a half dollar in the old woman's hand as he ran down the steps. After Mrs. Clark had gotten through with this caller, a young girl came hunting work. She might sew if everything was cut and basted and she was not made to feel any responsibility, as that made her nervous. She could do housework if she did not have to sweep or scrub or wash or iron. These things were too hard. She could not stand on her feet to clerk and had tried to learn stenography, but that was too difficult. The girl was destitute of common sense, as well as of money and physical strength, so Mrs. Clark found it hard to suggest any help.

"There now, Elizabeth," said her guest at last. "We must talk over our girlhood days. Do you always have so many queer people after you?"

"You remember at our old home mother welcomed all the discouraged folks," answered Mrs. Clark. "They seem to come to me. I cannot always give money but often I find people work. Sometimes I can lend a book that suits a case and, often, getting an opportunity to tell their troubles does good. No one wondered at mother's doing these things, but people seem to think I had better be reading or sewing. Sometimes I wonder myself if it pays for many of these people are selfish, or lazy, or bring on their own troubles at home. But mother had the old-fashioned idea that it were better for each Christian family to help the unfortunate than to turn all this over to institutions. But what my husband laughs at is the fact that people who are neglected because they have extreme religious views, or are trying to reform, turn to me. I can't help but see good in them, even when I know they are cranks."

The next day Mrs. Clark was very busy preparing for Easter. The children were to color eggs for some poor families, as well as for themselves, and flowers must go to an invalid who was so disagreeable many of her supposed friends had deserted her. Mrs. Clark was surprised to find how many of her plans were for "queer" people. "They belong to Christ and he died for me," she thought, but still she wondered if she was not casting pearls before swine. Mrs. Clark had many of the failings of her kind, but she desired as earnestly to find the Holy Grail as ever Sir Launfal of old. That evening she felt tired and a little despondent, thinking her husband

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did not see the motive that led her to have so many unattractive friends and she fell asleep with less than her usual happiness of heart, with the subject still in her mind she hardly knew when reality became dreaming and soon found herself surrounded by a large gathering of people. One she recognized as an old school-mate whom she had befriended when in disgrace. They were all such radiant, happy beings it was hard to tell where she had seen them before, but she soon discovered each was standing by an open grave. In one near her she saw an old cart and the wheel-chair that belonged to her old woman's husband. At that moment a beautiful being said to her: "You encouraged me to work for my helpless husband and through you I have gotten to heaven and brought my family too."

"You kept me from taking my life while I was so unbalanced about losing my children. I had more troubles than anyone knew," said another.

Mrs. Clark looked in the grave near her troublesome old friend and then said: "If I had had all of those burdens I would not have been as agreeable as you were."

As Elizabeth looked into the graves where all the deformities, diseases and life-burdens had dropped, she cried: "The only wonder is that any of you struggled through your hard circumstances into the beautiful life that has made you such happy beings."

"You helped us forget our burdens and taught us to cling to the heavenly Father's hand," came from the joyful company.

"And I was often discouraged and ashamed, and might have chosen more agreeable people if I had not been anxious to please the Master," confessed Elizabeth.

Then a sweet voice said: "When you did good unto these, my little ones, you did it unto me," and Elizabeth knew the Master was in their midst.

Mrs. Clark sat in the family pew with her husband and children and listened to the Easter music and the sermon with a glowing face. A beautiful new hope had been resurrected in her heart. She might be one of God's ministering angels to keep hearts from despair, and to encourage the weak and neglected ones. She did not see the gorgeous decorations, or even the smart new bonnets, but the hidden Christ in each soul that bore a cross through life. She was recalled back to ordinary duties by hearing her husband whisper: "I invited old Bro. Gray and his wife over to dinner as I came in."

"I thought he tired you with his criticisms of the church," returned Elizabeth in surprise.

"He's a perfect bore and he'll stay till five o'clock, but he's old and neglected and it does him good to tell how badly he has been used by the church, when it was his liver that located him," said the husband.

Elizabeth smiled up in her husband's face, though her eyes were a little misty.

"I guess you are right, Bess. Perhaps more of us ought to open hospitals for afflicted souls," was the answer that completed Mrs. Clark's Easter happiness.—*Myra G. Plantz, in Northwestern Christian Advocate.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

We are requested to ask that the sisters of the Prayer Union (and as many of the Saints as will join them in so doing) will keep Thursday, September 11, as a day of fasting and prayer for Sr. Jane Heaton, of Blackfoot, Idaho, that if it be God's will she may be healed of deafness and all bodily infirmities, and that her family may be brought into the church. Also for Bro. Columbus Scott, of Lamoni, Iowa, that he may be healed of his severe bodily afflictions and be enabled to prosecute his missionary labors. Bro. Scott desires to acknowledge having received benefit at two separate times in the past through the faith and prayers of the Prayer Union.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor; Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WEEK DAY INFLUENCE OF SUNDAY SCHOOL TEACHERS.

The most important and gravest question a Sunday school teacher can ask himself is, Does my week day influence so correspond with my teaching on the Sabbath that I am worthy of meriting help from God? It is certainly the desire of every faithful and earnest teacher that it does, and that his influence is for good at all times.

OUR INFLUENCE FOR GOOD

should be so great that those with whom we are associated will feel its power and have a desire to lead a higher and nobler life. We as teachers should not only point to that higher and nobler life, but strive to walk in that life ourselves. We should not only teach religion, but practice it in our daily walks of life. We need to examine ourselves, to see whether our works and teachings are characteristic of that Spirit, whose fruits are love, joy, peace, and long suffering, gentleness, goodness, faith, meekness, temperance. If every teacher could show by example that he possessed these fruits, how much more worthy would he be of the name of teacher.

It is not altogether a good name or the great deeds that we may do that gives us an influence over others; but it is the

LOVE AND SYMPATHY

we have for others; always ready to lend a helping hand to those who are in trouble or need.

There never was a day that did not bring opportunities for doing good that never could have been done before and never can be done again. It was not only the doctrine taught by our Savior, and the wonderful miracles performed, that had such a power to draw men's hearts to him, but it was the loving sympathy and kindness he had for others and the example he set before the world under the most trying circumstances.

Every teacher realizes how important the Sunday school work is, and the

MANY RESPONSIBILITIES.

Our responsibilities are so great that the strongest-hearted teacher well may tremble and ask the question, Who can stand within my holy place? But as an echo from the soul's profoundest depths comes back the answer from the lips of him who uttered it so many centuries ago, He that hath clean hands and a pure heart. Then it is necessary for us to be pure in heart, loving and obedient to God's laws and commandments before we can enter into his holy place. Our teaching and personal example, then, should have such an influence that we would lead others to a better life.

We are all aware that the

IMPRESSIONS MADE IN YOUTH

are for good or evil. Our every act, no matter how insignificant, affects the whole after life either for good or for evil. Not our own lives only, but all life, and all the world.

THE PERSONAL EXAMPLE

of the teacher influences more by what he is six days in the week than what he teaches on the seventh. One little mistake, one wrong act or false step may undo the faithful work of many years. We must be what we teach. Our example through the week must correspond with our teaching on the sabbath. We must practice what we teach or else we will be looked upon as a deceiver, doing more harm than good.

The teacher's influence over his pupils may not be so lasting and strong as their parents' influence, as the teacher many times does not have the opportunity of being with his pupils only one short hour on the sabbath. In this case it is all the more necessary that their week day influence is applicable to their teaching.

CHILDREN GENERALLY THINK

that teachers and grown people never do wrong. It is only the small child like themselves that is weak and tempted to do things that are wrong. How careful we should be, then, in our personal example and conduct that we do not step aside and uproot and destroy the good seed we have sown.

The teacher, to have an influnce over his pupils, must get near them; must be always ready to share in all their joys and sorrows, and to have that love and sympathy for them that will assure them that he is their friend.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

NO TRUE SUNDAY SCHOOL TEACHER WILL BE

found partaking of the evils of the ball-room, card-room, and many other places where the evil one is lurking around to destroy the soul and drag it down to degradation. Surely no teacher will be so weak as to visit such places of evil. May we always have fortitude and courage to say "no" when we are tempted or invited to visit places that we could not ask God for his blessing and divine protection over us while there, not caring what the world would say, but what would Jesus say? O, I pray that our heavenly Father will throw such a strong shield around us that we will not be led astray, and by our influence lead souls into the wide path of the world which will eventually lead to destruction, but allow our influence to lead people to the gospel.

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We must keep ourselves unspotted from the world.

THE WORLD IS WATCHING

our every act; so let us set such an example that the world may say we are certainly living the lives of Christians.

We may have great influence over our associates for good in our conversation, being careful to use good and pure language, free from all "slang phrases," which is so prevalent in this age. The use of good and pure language is highly complimentary to all teachers.

It is very important that the Sunday school teacher does not absent himself from the Religio, teachers' and prayer meetings during the week, for it is at these meetings we receive spiritual aid and strength. We must not allow the cares and pleasures of life to keep us from attending, for by our influence and attendance we will encourage others to attend and be the means of bringing many into the kingdom of God.

By our works we are known; so let us labor with a purpose and a desire that our influence and teaching be so in harmony with God's work that we may be worthy to appear before him arrayed in the fine linen of righteousness. NELLIE HALL.

For the Galland's Grove, Iowa, district convention.

RURAL SUNDAY SCHOOLS.

As we enter the rural Sunday school on a bright sunny morning, and see the sweet-faced, happy children, who are the very pictures of health, anxiously waiting once more to hear the story of the baby Jesus, the carpenter's son, or the Father's message of love, we feel to thank the Holy One of Israel for the privilege. And as we glance about, our eyes rest upon the many lovely flowers the little hands have plucked from the roadside to decorate and cheer the house of God, which once more brings joy to our souls that we can worship with the rural children. And in this blessed condition we proceed with the lesson. Doubtless the pupils have had exercise enough from their walk in the bracing morning air so that it will be an easy matter to hold their attention. All seem so interested in answering questions and anxious to hear what the teacher has to say that only too soon the school must close and we feel that we have had a profitable meeting indeed. The spirit of love was present while we were together and it does not depart when we separate, for as we go to our several homes we do not see over one door, "Saloon," over another "Pool Hall," etc, which are enemies to God, but rather we enjoy the beauties of nature.

Rural children are, to a great extent, protected from the many evils of the city. They are not thrown in such close proximity with the worldly, the wicked, and the vicious element, those who are aside from all that is good, pure, or elevating. The theatre, the ballroom, the gambling den, and the grog-shop all play their part to lure the youth to that which is worldly, low, vile, and degrading; and if home and church influences are not very strong, many will be drawn from the path of duty, and will be "lovers of pleasures more than lovers of God," losing sight of the reward in the future life for the vain and fleeting pleasures of this life.

But in picturing the bright side of this Sunday school we shall not draw the curtain over the dark which comes but too vividly to our minds when we once more wend our way to the church. The roads are muddy, the clouds low and threatening; and as we open the door what a discouraging sight meets our eyes. The empty building, the vacant seats, and the absent children all seem to be trying to explain to us that we live in the country. And their explanation is readily comprehended; for as we make our exit we almost wish that we lived in the city where our shoes would be protected by the sidewalks and our hats by an umbrella.

Again, we find in the country, in order to keep all lines of work going, it is necessary—the greater part of the year—to hold as many as four church services on Sunday, which often causes the Sunday school lesson to be cut short or condensed that the time allotted for another session may not be intruded upon Committee work is also hindered. Many might be induced to attend the school were they called upon oftener by the visiting committee, but our scattered condition once more comes in view.

Thus we might continue to enumerate the advantages and disadvantages of the rural Sunday school; but we refrain, knowing that if we are steadfast in this work of love—it matters not under what circumstances we are placed—that God will bless and reward the effort. MRS FLOY HOLCOMB.

For the Galland's Grove, Iowa, district convention.

DES MOINES.

Convention was held on the camp ground at Rhodes, August 16; assistant superintendent, C. J. Peters, presided over the convention in the absence of the superintendent, J. R. Epperson. The following Sunday schools reported: Clear Creek, Boonesboro, Des Moines Valley, Des Moines, Eden, Head Grove, Grinnell, and Oskaloosa. The district treasurer reported $12 17 on hand. The afternoon session was devoted to the discussion of Sunday school questions, and several papers which had been sent in were read. A general interest was taken in these discussions, the one of grading the Sunday school being of the most interest, and the following motion prevailed: "That the district favors the grading of the Sunday schools and the issuing of text-books to supply the place of the present *Quarterlies* as soon as possible. A lively interest was shown by all the Sunday school workers present, and the sentiment of the above resolution was unanimous and created a new interest in the work. The convention adjourned and will meet in Grinnell, December 27. The literary program rendered in the evening consisted of music, recitations, and papers, and was full of interest throughout, and several pronounced it the best entertainment yet given in the district.

CONVENTION NOTICES.

Kewanee association will convene at Rock Island, Friday, September 6, at ten a. m. Come all, and help make it a profitable one. Officers, please see that your reports are all in. MRS. ED LAMB, Sec.

722 N. Walnut St., KEWANEE, Illinois.

Conference Minutes.

KENTUCKY AND TENNESSEE.

Convened with the Eagle Creek branch, July 27, at ten o'clock, called to order by district secretary, no other district officer being present. I. N. Roberts was chosen to preside at this conference, A. J. Myers secretary. Branch reports: Sedalia 107, gain 1; Eagle Creek 32, loss 1; High Hill, erroneous; Foundry Hill, erroneous. Elders reporting: C. L. Snow, G. T. Chute baptized 3, M. L. Sory, D. W. Cook; Priests C. W. Haws, R. N. Warren; Teachers W. J. Seaton, W. Oliver. Bishop's agent's report read and a committee appointed to audit books. Appointment of A. J. Myers as local historian for Kentucky and Tennessee ratified by conference. D. W. Cook elected to fill out unexpired time of P. B. Seaton, deceased. Resignation of E. P. Cook as vice president given in and accepted. I. N. Roberts elected in his stead. Voted to declare Memphis branch disorganized and that district president give to remaining members letters of removal. Moved that reunion committee be asked to make reunion self-sustaining. Carried. Preaching by W. R. Smith. Report of auditing committee read and received. Adjourned to meet at Oakland, near Swan, Kentucky, September 28.

DES MOINES.

Assembled at Rhodes, August 17; district president, H. A. McCoy, presiding, assisted by J. W. Wight; A. A. Reams was chosen secretary. Branch reports received as follows: Boonesboro, 64; Oskaloosa, 43; Perry, 75; Des Moines, 147; Grinnell, 15; Des Moines Valley, 124; Richland, 91. The following elders reported: J. W. Wight, G. Shimel, H. A. McCoy, E. J. Clarke, C. J. Peters, W. C. Nirk, W. C. Earhart, N. Stamm, and S K. Sorensen. Bishop's agent, W. C. Nirk, reported: Receipts, $273 23; expenditures $263, of which $125 was sent to the Bishop; on hand, $10 23. The tent fund committee reported $12 54 received and $3.83 expended; balance, $8 75. J. W. Wight asked for the district tent at Eagle Grove for October 1. Elder C. J. Peters was continued as district missionary. Elder J. W. Wight delivered the discourse on Saturday evening, Elder D. C. White spoke at eleven a. m. on Sunday, Elder J. D. White at 2:30 p. m. on Sunday, and Elder Wight on Sunday evening. The conference adjourned to meet at Grinnell, December 28.

CONFERENCE NOTICES.

London conference will meet with Ellice branch at Rostock, Ontario, commencing Saturday, September 28, at ten a. m., and continuing throughout Saturday, Sunday, and Monday. All branch and district officers kindly take notice and have your reports sent in early. Sunday school convention will meet at Rostock, September 27, commencing at two p. m. Sunday school officers will please have their reports forwarded in good time. Address all communications and reports for conference and convention to John L Burger, secretary, G. T. R. Shops, St. Thomas, Ontario. After September 23, address all letters for me to Rostock, Ontario.

Nodaway will convene with Ross Grove branch, Holt county, Missouri, October 5, 6 Branch officers, see that all reports are sent in good time. All in the district, try to attend and make this a good conference.

E S. FANNON, Pres.

FOURTH QUORUM ELDERS.

July 24 I mailed a circular to each member. Those addressed to Brn. Charles Albertson, John N. Ames, Wm. Chapman, and Elias N.

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Webster have been returned, uncalled for. Any one who can, please tell me present addresses of these brethren. If any member has failed to receive circular, please advise the secretary. F. E. COCHRAN.

Lock Box 345, LAMONI, Iowa.

FOURTH QUORUM OF PRIESTS.

I have sent out copy of constitution and rules, list of names, and blank reports. If any have missed getting them, please let me know at once and I will send. Keep a diary of all work done and report in full annually. Brethren, we wish to make the best report the quorum has ever made. Let us be diligent. By order of president.

In bonds,

FRANK PARKER, Rec. Sec.

ARGENTINE, Kansas.

NAUVOO REUNION DECLARED OFF.

Reunion of Nauvoo district at Bluff Park will not be held this year. The committee, after deliberate council, considered it unwise to make the attempt in the face of the crop conditions and slight promise of attendance.

JAMES MCKIERNAN,
In Behalf of Committee.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held as follows: Buchanan, August 24 and 25; Clearlake, September 7 and 8; Summerville, September 14 and 15; Nicholsville, September 28 and 29; Lansing, October 5 and 6; Hartford, October 19 and 20. Dear Saints, we will endeavor to have competent preachers to attend these meetings, and it will be necessary to do the best you can to defray their expenses. May success attend the efforts.

G. A. SMITH.

The Saints of Valley branch, Nebraska, will hold a two-days' meeting September 7 and 8, commencing at eleven a. m. on Saturday. All are cordially invited.

C. E. BUTTERWORTH, Dist. Pres.

NOTICES.

The Central Chicago branch cordially invites the missionaries of the Northeastern Illinois district to assist in a ten-day's meeting to begin at the close of the district conference held in Chicago, September 7, 8. As these meetings are purely an effort put forth by the "Central" branch, it will be distinctly understood that the district will not be in anywise responsible for any expense connected with these meetings. We have secured the promise that Brn. R C. Evans and S. W. L. Scott will be with us to help proclaim the glorious gospel. There are more places than one to occupy in this large city, and we desire to stir up those who seek to know the truth.

PHILEMON PEMENT, Branch Pres.

3411 Cottage Grove Avenue.

Elder James E Kelley is appointed to labor in the Eastern mission for the ensuing conference year, or until changed to some other field. WM. H. KELLEY,

Missionary in Charge.

TEMPLE, Lake Co., Ohio, Aug. 17, 1901.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDEN'S BANNER.

An effort is being put forth to again issue the *Sandheden's Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

REUNION NOTICES.

The Herald Publishing House will be represented at Dow City, Iowa.

DIED.

CLARK.—Norval Clarence Clark, July 28, 1901, at Atchison Kansas. Born September 28, 1900, at Atchison; blessed May 28, 1901, by Elder R. Warnock and J. C. Foss. Laid to rest in Mount Vernon cemetery. Sermon by Elder J. Arthur Davis, at Saints' church, assisted by Bro. Steward.

HAMME.—In St. Joseph, Missouri, August 8, 1901, Mrs. Hermena Louise Hamme, after much suffering from a severe burn, aged 23 years, 5 months. A sorrowing husband, two small children, a mother, and other relatives mourn. She was a good wife, a loving mother, and a moral-loving upright woman. During the solemn services held at the church Saturday morning, the sorrow of the husband was augmented, if possible, by the receipt of a telegram announcing the death of his mother in Milwaukee. The sermon was by Elder J. M. Terry from Luke 2: 10. Peace to the troubled soul.

COOK —Sr. Cora Woodcock Cook, wife of James K. Cook, was baptized May 31, 1896, by Elder F. G. Pitt, at Dahinda, Illinois, and died firm in the faith July 19, 1901. Funeral services were held at the home July 20, at 3 p. m , conducted by Elder D. C. Smith; sermon by Elder J. S. Patterson, to a large and attentive audience.

MCMULLEN.—At Crescent, Iowa, July 10, Mrs. Sol McMullen. Deceased was born in Fayette county, Ohio, March 10, 1835. With her parents, removed to Missouri in 1847, and to Iowa in 1852. Married to Sol McMullen, at Crescent, December 2, 1852. To them were born three sons and three daughters. Since her baptism, October 18, 1892, Sr. McMullen has lived the life of a consistent Saint. She leaves a husband and two children, twenty-four grandchildren, and twenty-two great-grandchildren. Funeral sermon in Saints' chapel, Crescent, July 12, at two p. m., by Elder F. M. Cooper.

PARSONS —Leonard M. Parsons was born at Galesburg, Illinois, August 10, 1850; died at his home near Max, Nebraska, August 16, 1901. November 23, 1871, he was married to Jennie A. Redfield. To this union were born nine children, seven of whom, with his faithful companion, survive him. Funeral conducted and sermon preached by Elder J. B. Roush, in the Methodist church at Benkleman; interment under auspices of A. O. U. W. lodge. Deceased was a member of the Reorganized Church. The esteem of his fellow citizens was testified to by one of the largest funerals ever held in Dundy county.

ROBINSON.—At Eldorado Springs, Missouri, August 8, Bro. J. L. Robinson, after a lingering and severe illness. He was 65 years old, and had been a faithful, consistent member of the church for fifteen years, and loved and esteemed by all. Wife and two children mourn, while five have preceded him to the spirit land. He bore his affliction with meekness, willing to depart when the summons came. Buried at Coal Hill. Funeral sermon at Eldorado, August 11th, by Elder A. Lloyd. "Blessed are they who die in the Lord."

CONSTANCE.—At the home of his grandfather, Bro. J. S. Constance, near Cameron, Missouri, Ernest L., the infant and motherless child of Bro. Charles Constance, was taken back home to be with its mother, on August 19, 1901, at the age of 4 months, 18 days. The little bud was laid to rest beside its mother in the churchyard of Delano chapel, where the last service was held on the 20th of August, in charge of Bro. Jay C. Elvert; sermon by Elder J. M. Terry.

LANE.—Cleveland Lane, aged 16 years, 8 months, 27 days, was accidentally drowned while bathing in the Missouri river, at St. Joseph, Missouri, August 19, 1901. Services were held at the undertaker's by Elder J. M. Terry, from whence he was buried on August 22. As a moral young man he passes into the hands of a triumphant Redeemer from an unpleasant earthly home.

SMITH.—Sr. Anna E Smith was born May 28, 1850, in Morgan county, Alabama About thirty years ago, with her husband, heard the gospel as preached by Utah elders; went west, and was baptized. Learning afterward of the corrupt additions there, she stood aloof from the church for twenty-six years, never entirely losing faith in the principles of the gospel as first heard. Heard elders of the Reorganization in 1898, and accepted with gladness, remaining firm in faith until death, at Springville, Utah, August 11, 1901. Funeral in charge of Elder D L. Harris, sermon by D. W. Wight.

Lord Balfour, of Burleigh, Secretary for Scotland, and Lord Rector of the University of Edinburgh, will contribute to an early number of *The Saturday Evening Post*, of Philadelphia, a paper of official significance on Carnegie's Gift to Scotland. Lord Balfour is one of the trustees of the millions Mr. Carnegie has given to the Scotch universties.

One of the most widely known of the popular preachers of the day is Reverend Geo. H. Hepworth, whose parish embraces the great constituencies of the Sunday Chicago *Record-Herald* and the Sunday New York *Herald*. A simple religion is that of this eminent clerical writer who preaches every Sunday to a congregation vastly greater than any ever accommodated in any temple of worship. Downright earnestness and sincerety, and a spirit of the broadest tolerance characterize this famous newspaper preacher. Read his editorial sermons in the Sunday issue of the Chicago *Record-Herald* and judge for yourself.

The Inter - Denominational Council of Women for Christian and Patriotic Service, 156 Fifth Avenue, New York City, N. Y., has prepared petitions in sets of three, to be used in petitioning Senators and Representatives to work and vote for the proposed Anti - Polygamy Constitutional Amendment. All friends of this movement can secure these petitions, postage prepaid, price, 25 cents for 10 sets; $1.25 for 100 sets; $12 00 for 1,000 sets. Address all orders to The Willett Press, 142 Fifth Avenue, New York City, N. Y.

Walter Wellman, telling "The Wonderful Story of the Census of 1901" in the September *McClure's*, says: "There should be some way of setting forth the marvelous facts without choking all the heroics out of them with the dry dust of statistics." Unconsciously, Mr. Wellman has "found a way." His article, "Rise of the American City," could not be made more entertaining for Americans who are justly proud of the remarkable growth of their country. It is indeed a "wonderful story" which the last census has to tell. This "rise of the American city," as most people view it, is at the expense of the rural districts. Mr. Wellman explains how it is that "the cities of America can multiply by ten in the same half century that the farming community is multiplying by two, and that without any false proportions or insecure foundations for the great industrial structure to stand upon."

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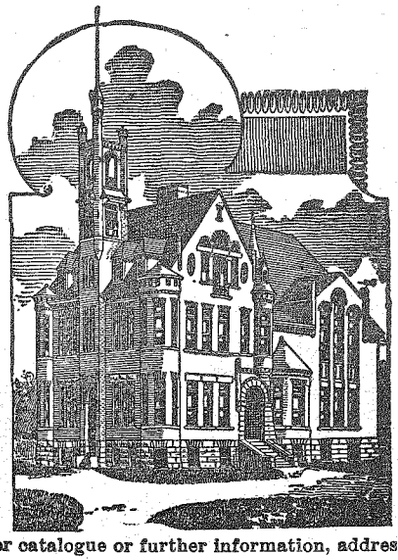

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, SEPTEMBER 4, 1901. NO. 36.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 4, 1901.

THE WORD OF WISDOM.

I desire to ask a question for the benefit of many Saints. In the Word of Wisdom it is stated that hot drinks are not good. Does this mean the Saints are not to drink tea, or coffee, or cocoa?

It would seem from the heading of section 86 of the Doctrine and Covenants that the meaning of the wording of what follows should be plain to all who may choose to follow its instructions. It was given as is stated:

A Word of Wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle, with promise; *adapted to the capacity of the weak, and the weakest of all saints*, who are or can be *called saints*.

There are three points in this heading consideration of which should help even very weak Saints to understand what follows:

1. The things named are matters of revelation.

2. The things stated are not enforced by command, or by constraint.

3. The things named are for all Saints; and adapted to the weakest.

The things referred to are: First, the use of wine and strong drinks as a beverage, whereby drunkenness is fostered and indulged in. There is no question as to the meaning of this portion.

Second, the wine to be used in the sacrament is to be made by the Saints. There is no dubiety about this part. Strong drink, strong liquor, may be used for washing the body, in cases of weakness, sickness, or debility.

Third, tobacco is not good, neither as a food nor as a habit; this means tobacco in all its forms, snuffing, chewing, or smoking. This is also plain. It may be used to apply to bruises, cuts, on both man and beast; and is recommended especially for use in cases of sickness among cattle.

Fourth, "Hot drinks are not for the body, or belly." What does this mean? It ought to be plain enough that all drinks taken hot are not good. This will now include tea, coffee, cocoa, any and all decoctions and infusions used as beverages which are taken hot. This is what it means to us as we write.

But it is not given by command, or by restraint, in the intention, or by word, Thou shalt not drink thereof. If you do drink of them you cannot consistently ask for, or expect to receive of the benefits to be otherwise possibly enjoyed by abstaining from them.

It may be urged that at the time the revelation was given the prevailing beverages used at the table were tea and coffee; and hence, that tea and coffee only were meant. Of this we cannot say; but so far as we know at present, there is no official statement that these two drinks, tea and coffee, were the only ones pronounced not good.

In the word itself there is nothing by which so specific meaning as this is intended; but there is that all hot drinks were stated to be not good for the body, or for the belly. This is to say that the body does not require hot drinks, and that the acquired taste for them to gratify the belly is not good also.

Pure tea and coffee, that is, genuine tea and coffee obtained from the plants that bear them are obtainable in nearly all the markets where the Saints live; but the best are high priced; the poorer qualities are possibly adulterated in some sort, so that the beverages made from them are unhealthful and possibly dangerous to life; especially is coffee susceptible to such adulterations, in the various compounds sold as ground and prepared coffee. We do not write that they are so adulterated, but they may be.

Fifth, "All wholesome herbs" are good and "ordained for the use of man;" every fruit and herb in its season. All to be used "with prudence and thanksgiving." This should be plain enough. Proper use may be made of every herb that is wholesome, to be taken as food or drink as the prudence, knowledge, and wisdom of man may decree.

Sixth. "Flesh, also, of beasts and of the fowls of the air," has been ordained, that is, appointed or set apart, intended "for the use of man." The use of flesh is to be sparingly, not in wantonness, or in gluttony, merely to gratify appetite. Or, in cold, or time of famine.

Seventh. "All grain is ordained for the use of man and beasts, to be the staff of life." That is, grain of the various kinds is to be the main, staple article of food for man; vegetables, roots, herbs are to give variety to the necessaries used as food, all to be received with thanksgiving and be used with prudent judgment at all times. So also is the fruit of the vine, "whether in the ground or above the ground." So that here again liberty is given to man to use the manifold creations of God to his benefit and sustenance, and no one ought to say that this is not plain enough, if any one wants to understand it.

And now, in order that Saints might know, without caviling over it, a statement is made as to what particular grains are most desirable, or suitable as food for the man and man's dependent beasts, all of which are given to him for his use and the domain of his labor, the earth.

"Nevertheless," that is to say, the most profitable and best grains to be used for the man and the beasts are as follows: "Wheat for man." This wheat may be and is used in all parts of the world for bread, unleavened or leavened, baked in the oven or on the coals of fire as necessity demands. It may be eaten raw, boiled, bruised, rolled, or ground, or prepared in an infinite number of ways, as condition or caprice may dictate. It is, however, still wheat, and is good for man.

"Corn for the ox." This is equivalent to saying, that while other grains may be fed to the ox and will be beneficial, the best food for this beast of burden is corn. Oats, rye, barley, millet, corn fodder, pumpkins, squashes, beets, turnips, hay, or any other life-saving and flesh-making food may be fed, but corn is the staple.

"Oats for the horse." It is not by this commanded that oats and nothing else is to be fed to the horse; but it is that of the foods which man may feed his horse oats is the best, most suited to his nature, most conducive to his continued usefulness to man. As in the case of the ox, when conditions demand the horse may be fed whatever is available in the place where he is used.

"Rye for fowls and for swine and

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all beasts of the field, and barley for all useful animals." Here again, it is pointed out that rye is the best food for fowls and swine. But other grains may be fed, if conditions may require, or needs demand.

"Barley for mild drinks, as also other grain." There is here a wide margin left for choice. Barley, or other grain may be steeped, dried, browned, or burnt, and used as the basis of a beverage for the table. It may be malted and brewed into mild drink, as may be other grains; but none of them must be stilled into strong drinks, for these are not good for man, neither for the body nor the belly, that is, neither for the sustaining of the body, nor for the gratifying of the appetite. But even when grains are made into mild drinks these drinks must be used with prudence and wisdom.

While the man who essays to keep this word of wisdom is justified in so doing, to be consistent and entitled to the promise made in it he must keep it in its several parts. If he keeps it so far as his own person is concerned he will receive personal benefit; but if he breaks it in other requirements, as for instance, those parts pertaining to his beasts, he is still not keeping it in its moral essence, and is not entitled to the reward for morality in the observance of.

True, man may feed his ox with anything the beast will eat, keep him lean and half starved, and give him no corn. The wisdom of the word is that he should feed his ox, cow, and other animals of the kine sort, corn. If he fails to do this he fails of keeping the word of wisdom.

Again; a man may avoid tea, coffee, cocoa, and other hot drinks, and by so much keep the word; but if he makes no provision for his horse that he may feed him oats, he fails to observe the word, the wise word which says that oats is the best food for the horse, the grain best adapted by divine prescience to the well-being and continued usefulness of the horse, the noblest, truest, and most useful of the beasts subject to the dominion of man. The horse whose staple food is oats, judiciously varied with other grains, other than corn, will live longer, be freer from illness, last longer in a serviceable condition, than if fed on any other grain to the exclusion of oats. Try it, you sticklers for the word of wisdom.

Swine and fowls fed on rye will be likely to be more healthy, and give better results than if fed on corn or other grains, other conditions being equal.

The swine of modern times are unhealthy and filthy because man wills it to be so. Kept in clean surroundings he will be no more unclean than other animals. Fed on proper food his flesh will not be necessarily either unclean or unhealthy. All flesh should be eaten very sparingly, or not at all.

Every fruit may be eaten in its time; and its season is that in which it ripens and is succulent and healthful. Any fruit eaten in an unripe or rotten condition is unhealthful and should be avoided. Certain kinds of fruit may be kept for use in its season by proper preserving processes by which its natural qualities are not injured but preserved.

The above is eminently true of the temperate zone in which many fruits flourish, but have to be kept for winter use by the exercise of preservative care. If any one objects to this we remind him that there is no restriction in the term "in the season thereof." That season is as long as the fruit is in suitable condition to be eaten. We house our potatoes, and other vegetables, apples and other hard and well keeping fruits for the winter's uses. This is permissible and so is the keeping of other things which may be kept in suitable condition by care.

Every man is to be left to the exercise of his own will and discretion in this matter of the word of wisdom. If the word were given not "by command or by constraint," then the church is not justified in enforcing it by edict, or constraint. Those who may choose to observe it strictly may do so without let or hindrance, and may expect reward therefor in temporal blessing. Those who choose not to observe it must not be forced by church edict, or by the reproach of their fellows, or the sneers and jibes of those who ostensibly are keeping it, and must be contented to suffer the consequences of their failure, whatever those consequences may be.

The strictures of those who may be keeping the word of wisdom are not justified by what is found in the word itself, and are frequently much out of place and productive of evil rather than of good.

ONE PHASE OF THE GATHERING.

It is quite natural for us to have a theory in mind, without a thorough consideration of the means necessary to make it practical. A theory, however, is one thing, and practical realization another; and theory, however beautiful, is useless unless put into operation.

In different ages of the world, saints have had in view what is termed the gathering. It is represented as a work to be accomplished by which all of a like faith shall be associated together. In fact, we are told it is to be a highly developed social condition, a holy city, a community of saints. Such a condition of things is well worth consideration.

But is it feasible; and if so, what are the prerequisites to its accomplishment? To the first part of the question we unhesitatingly answer yes; but as to the latter part, it may require more study, prayer, self-denial, and saintly development than we have sometimes thought to be necessary before we find ourselves actually enjoying such a life.

All organization is based upon law, and the association of the Lord's people certainly can be no exception to this rule. Indeed, it must require the very highest type of organization. A brief observation of Nature and her laws reveals the fact that there is but one known force by which organization is brought about and maintained. It is known in common language as the principle of cohesion, by virtue of which particles of a like kind cleave to each other. It is upon this law of assimilation of like material that all permanent association is based. It is the principle of growth, and finds illustration in every physical product of Nature. In a wider sense, too, it may be traced in the social realm. Harmony cannot exist where affinity of spirit is not found. People of different desires and opposite tendencies do not readily assimilate and find satisfaction in each other's association.

Like cleaves to like, element supports element; and carry the application of this principle so far as we may, we shall still find it the universal law of organization. It is upon this very hypothesis that Alma renders his beautiful explanation of the restoration. Note his language:

> And now behold, is the meaning of the word restoration, to take a thing of a natural state, and place it in an unnatural state, or to place it in a state opposite to its nature? O, my son, this is not the case; but the meaning of the word restoration, is to bring back again evil for evil, or carnal for carnal, or devilish for devilish; good for that which is good; righteous for that which is righteous; just for that which is just; merciful for that which is merciful; therefore, my son, see that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things, then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again; for that which ye do send out, shall return unto you again, and be restored. —Alma 19: 9.

In view of the above, it appears to the mind of the writer that the gathering and association of God's people is a natural sequence of the law governing. Being such it must be accomplished naturally, and in harmony with the demands of the developing nucleus. It must be a growth, as sure and systematic as the growth of a tree.

But the assimilation which results in growth cannot take place without the preparation of material; and here

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evidently lies the vital part of the entire matter.

There cannot be a city of saints without saints. There cannot be a divine government administered without the characteristics of divinity to carry it on. Men and women are baptized into the church from various grades of society, and many different nationalities. They are accustomed to different modes of life, have different traits of character, different methods, and are peculiar to each other in many respects. Along with these peculiarities and differences are the weaknesses of humanity, the proneness to sin, the evil tendencies and habits which prevent harmony, and mar the peace of those who would desire to live together in one common society.

To expect a sudden intermingling of this varied material without friction would be inconsistent. To attempt to force it would be disastrous. The Lord has wisely instructed on this point not to be in haste, "but let all things be prepared before you." The preparation spoken of here certainly cannot be limited in application to financial matters alone. In its complete sense it evidently has reference to that thorough preparation of mind and heart which will enable the individual to feel that he is really a part of the body, and to enter in and occupy his niche in moving forward the "work intrusted to all."

There ought to be developed that binding affinity manifest in parts having the "same care one for another." The entire matter resolves itself into a question of personal preparation,—individual righteousness.

Are we making ourselves ready? Are we getting in touch with the real demands of the hour? If we are we need be in no anxiety about results. God will take care of his own, and in his good time will move upon them to gather with his people.

Whatever the experiences of others may have been, the writer has been repeatedly impressed of late to exhort the Saints to occupy higher ground. The burden of the message has been to move on and up, to be awake and diligent. More wisdom, more zeal, more faith in God, more self-examination, and a greater willingness to sacrifice, are some of the duties of the hour, as we view matters.

In these days of deception, haste, and carelessness, discernment of principle should be sought with the greatest care, and all the prerequisites to our chosen work should receive most earnest thought. Personalities should be pushed aside, and purity and judgment placed in the ascendency.

The theme is an interesting one. It ought to elicit sober consideration. Never a problem of greater interest confronted any people than that which now meets the Saints for solution. Can we accomplish the work? We certainly can if we rest our faith in God, and with prayerful study of his commandments move forward with humility of mind in the fearless discharge of duties enjoined.

STANDARDS.

In character men and women are on a level with their affections. In real worth we stand neither above nor below this plane. The standards of living we possess are merely our inmost desires, and to their level we inevitably tend. It is impossible for one to rise above a given point, so long as that point remains the guiding star of conduct.

In the light of this self-evident truth the selection of a standard is of the greatest importance. In making our selection, however, we ought not deceive ourselves with the thought that a standard can be erected beyond the sphere of the mind's desires, trusting to outside forces alone to elevate us to its level. High though such a plane of life might be, it cannot be ours until it represents our real desires. We may look upon it, and admire it, but beyond that upon which the soul centers its energies we can never progress.

We sometimes wonder why it is that some are constantly ascending in the scale of life. They are not loud in profession. They do not seem boastful or pretentious; and yet they constantly improve. Could we penetrate the inmost recesses of their beings, we should find that they are anxious for something better. They are looking upward, and no amount of trial, disappointment, or opposition will prevent their steady progress towards the end they seek.

Again we observe others who claim a love for the right. They profess an admiration for the gospel, and the hope it brings to them of better things. Yet their lives do not respond. They do not seem to be able to get out of the ruts in which the gospel light first found them. They cling tenaciously to evil habits, and manifest but little if any change toward a higher condition of life.

Why is it? The answer is apparent. The fact is, their standards are unchanged. They may not think this to be true, but it certainly cannot be otherwise. They may admire briefly the truths presented to them, but the mind's affections are not severed from other things. The atmosphere of former surroundings hovers around them, and they are not disposed to remove themselves from it.

While such conditions obtain, all the effort and influence which men may use, nor all the power that God may exert, can ever bring them to a higher plane of life. They are wedded to their desires, and until they are willing to be divorced from them and direct their attention to better things, they cannot consistently expect to approach nearer to God.

The redemption of an individual is a hopeless task unless a desire for something better can be awakened in the mind. When this is really accomplished results for good are sure.

As we view it, it is a grave mistake to teach men that salvation is arbitrary. That outside of our own efforts the hand of God will be stretched forth to redeem upon the mere expression of a nominal belief in his power. This is contrary to the natural order of things. The efforts of the mind must be enlisted, and its energies directed toward the end to be accomplished, before personal benefit can accrue to the individual in any undertaking.

Jesus proclaimed the secret of the whole question of development when he said to the Jews:

> If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Truth, then, is the real and only correct standard for perfection of life. It is the rule of Divinity. But even truth is of no utility to us unless we make it our standard. We must know the truth before we can experience the freedom which it brings. In other words, we must have personal comprehension of its power. Its virtue must be ours. Let men once realize this fact, and much will have been accomplished for their redemption. That the world might be so instructed, Jesus evidently came as an educator. He subscribed to the law of truth himself, and recommended its observance by others. In so coming and teaching he presented but one plan. "I am the way, the truth, and the life," were his words.

It is a sad reflection upon our present state of society that we are taught to believe in a multiplicity of standards for the regulation of conduct. We recognize one in one profession, and another in another. There is one for the merchant, another for the lawyer, still another for the politician, and a widely different one for the minister. We are expected to applaud in one sex what we condemn in the other. It is not an uncommon thing to manifest one kind of religion Sundays, and another kind during the week. Our manner of life at home and abroad is widely different. We are even told from the pulpit that there are numerous methods of salvation, and that men are allowed a large degree of liberty in selecting that which appeals to their present ideas as a means for their redemption.

And so on almost without limit we are continually endeavoring to adjust our conceptions of right and wrong in

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the balances of men. Do we forget that we are no higher than our standards, whatever our sex, age, birth, or profession? Let us remember that with God there is but one standard. Time cannot alter it. Wealth nor power may change it. The philosophy of men can never detract one grain from its just measure. It is the standard of Right. Eternal in its character, it must ultimately rule, though sadly below par among men at the present time.

In the mad scramble for wealth and power, in the supreme effort to excel others, in the routine of business life, the din of battle, or even the quietude of home, how seldom indeed is the pure, white banner of righteousness raised as a standard for the people to follow. By righteousness we do not mean mere outward show, but right doing for the sake of its own inherent virtue. What a happy social condition must that be where all conduct is based strictly on the rule of Right! What peace, what purity, what perfect harmony must prevail under such conditions!

How many, even among those who profess to be Saints, are earnestly endeavoring to measure their lives by this rule? How many would more willingly part with wealth, pleasure, or the world's approval, than a little of their own integrity?

We should learn that there is not, nor can be, a righteous excuse for wrong doing. No price ought to be placed upon purity of character.

The standard of a true life must be inflexible. Planting our feet firmly upon this rock, though we may be met with storm, opposition, and trial for a time, success, in its supreme sense, is assured us at last.

EXTRACTS FROM LETTERS.

Bro. J. H. Tyrrell writes from Chatham, Ontario, August 24:

Elder T. A. Phillips is holding services in the city park and Saints' auditorium. Also did some good work on Tailor avenue, near here. Some talk of uniting. We have moved our services in a very nice place on King street, West, called the Saints' auditorium. Bro. Phillips gave us much aid in this direction. August 12, the Chatham and Cedar Springs Sunday schools had their picnic. Swinging, boating, bathing, and plenty of refreshments, passed the day off very pleasantly.

Bro. Geo. S. Lincoln writes from San Francisco, California, August 22:

Brn. Joseph and Alexander Smith are both here. Both preached for us Sunday to full houses. Two fine sermons and attentive congregations. Our branch was never in better condition. The future looks bright.

EDITORIAL ITEMS.

By a handbill sent us we note that Clark Braden will "unmask Mormonism" on September 3, on "Davis Chapel grounds, near Briensburg, Marshall county, Kentucky," when he begins a series of lectures. His subjects will be: "What is Mormonism? The Mormon Bible. The Creed of Mormonism. The Book of Mormon. Joseph Smith Taught and Practiced Polygamy. Joseph Smith was an Illiterate, Ignoramus, Villainous Impostor."

Bro. John A. Reise, M. D., Chicago, has written a tract, "Bible Sanctification," which he offers free of cost, except postage, one cent per dozen. Address him, No. 563 West Chicago Avenue.

Napoleon Pierre Guicheveau died at Breaux Bridge, Louisiana, August 19, at the age of 113 years. He was born in France in 1788, moving to New York at the age of 65 years.

Original Articles.

WHAT OF THE TIMES?

Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them —Isaiah 42: 9.

The mission of the Reorganized Church of Jesus Christ of Latter Day Saints, is one which is greatly misunderstood and misrepresented among all classes of mankind, among the learned and scholarly as well as among the unlearned and ignorant. Why should its mission work be thus misunderstood? Why thus misrepresented? Why thus despised and slandered? Why should men of all classes choose to remain in ignorance in regard to such an important message as we bring? Yes, Why? Echo answers, Why? Why should the mission work of Christ have been so misunderstood, misrepresented, and slandered as finally to lodge him on the cruel cross, there to die a martyr's death, while a very few, compared to the masses, believed his message? Why should the apostles of Christ have suffered as they did in the most cruel and horrible manner, as well as other believers in Christ during the first centuries? Why all this? Why were the prophets of old made to suffer as they did, being stoned to death, cast among wild beasts, into dungeons, into a fiery furnace, and every other imaginable way of torture? Why such cruel, inhuman treatment? Why has this people, called Latter Day Saints, been subjected to such cruelties and barbarities as have been perpetrated on them ever since 1823? Why should one human being thus persecute and molest another for entertaining opinions suitable and satisfactory to himself, so long as those opinions and beliefs do not infringe upon the rights of others? Yes, echo answers, Why? Are we not all created alike? Have we not all one Creator? Are we not all brethren, originated from the same first cause? Have we not all partaken of God's likeness, the image of his person? Are we not all subject to his dominion? He it was who said, "Let there be light," and "Let us make man in our own image, after our likeness." He also said to those whom he thus created:

Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

This, so far as the record tells us, is the first communication committed by the Creator to the creature; and from that time on continued these communications from time to time as circumstances rendered them necessary, either to give instruction, advice, or counsel; reprove or rebuke, just as any earthly parent would act towards his children.

But there came a time when those children whom he had thus created in his image transgressed the laws which had been given them, and thus lost their inheritance where they had been placed, but still the Lord continued to communicate with them and informed them in regard to the conditions, by obedience to which he would again accept them as sons and daughters; and from time to time prophets and holy men were raised up that spoke comfort to their troubled souls or reproved them for their iniquity and rebellion as they were moved upon by the Holy Ghost. While some received the advice and counsel of those men, others scorned and laughed, as, for instance, when Noah, a man sent of God, was sent to reprove them of their wickedness and cry repentance, instead of giving heed to his admonition they laughed him to scorn, thinking that he was just silly enough to believe that there would come a flood and drown the whole world, and just silly enough to go to work and manufacture such a structure of a ship, and that right on the dry land. The record tells us that there were only eight souls saved in the ark, and they were of his own family. That, in itself, would indicate to our minds that they must have considered him very foolish, as no one was willing to believe his testimony outside of his own family. Thus we see at that early period of the world's history, only about sixteen hundred years after the creation, men wandered away from their Creator to the extent that they were not willing to accept the message that their Creator sent them, and their minds had become so darkened that they were not able to perceive nor understand the voice of inspiration as it came through this man of God.

Christ the great teacher of the human race, who spake as never man spake, informs us that as it was in

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the days of Noah so shall it be in the days of the Son of man.

We have already noticed how it was in the days of Noah. They were in darkness; they were in rebellion to God; were not willing to listen to the voice of inspiration; they rejected the message that would have brought them life and salvation in a temporal sense. They scorned those who desired their welfare and safety, and hence all except eight were drowned in the flood.

How is it, my friends? Will you concede Christ to be a true prophet? If so, you must admit that this will be the condition in which he will find the people at his coming. But, says one, there will be no prophets, no voice of inspiration prior to Christ's coming, so they cannot reject nor rebel against that which does not exist. Well, if that is so, you simply assert that Noah did not speak by inspiration; and if he did not speak by inspiration, how could he tell about the flood and prepare to meet it beforehand? If Noah was a prophet of God, sent out to warn the inhabitants of the earth of the coming calamity, so will God send a prophet before the coming of Christ, to warn the people of the calamity that shall then come upon the earth. And as in the days of Noah the people failed to give heed to the voice of warning, and were busy with the things of this life, eating, drinking, marrying and giving in marriage, until the flood came and destroyed them all, so shall it be in the day of the coming of the Son of man to those whose minds have become darkened through the cares and anxieties of this life, and who fail to listen to those whom God has sent to warn the people of the things that are coming upon the earth. Listen, oh ye people, what the voice of inspiration says:

> And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made the heaven, and the earth, and the sea, and the fountains of waters.

The language just quoted is what John the Revelator said should take place in the hour of God's judgment, just prior to the coming of the Son of man, when a desolating scourge should be poured out upon the nation, and when—

> there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. — Luke 21:25, 26.

In this peculiar epoch of time, an angel is to bring this message, and as God always acts in harmony with himself, he will send this angel to some one chosen for the purpose of carrying out the details contained in this message, just as he did in days of old, when the prophets received angelic ministration in order to be made acquainted with the purposes of God in dealing with mankind. Those men, called prophets, were the instrumentality in God's hands to carry out his purposes; and inasmuch as it appears from the revelation that a certain message is to be delivered just before Christ's coming, we will expect this message to be delivered through some human instrumentality. If not so, God must have changed. He has positively declared, not once, or twice, but many times that he does not change, not even to a shadow of turning, hence, we are warranted in the conclusion that God will choose some one to bring this message of warning to the nations of the earth. This is our faith, what others have hoped for, what Charles Wesley, the reformer of the eighteenth century, looked for, and hence gave expression to the following language:

> Almighty God of love,
> Set up the attracting sign
> And summon whom thou dost approve
> As messengers divine.
>
> From favored Abram's seed
> The new apostles choose,
> In isles and continents to spread
> The soul reviving news.

In harmony with the foregoing, I shall call your attention to language found in Isaiah 11: 10, 11, 12. The reader is requested to read it. It will be observed from that scripture that at the time when the Lord shall "set his hand the second time" to gather his people, Israel, from all the countries where they were scattered at the time when Jerusalem was destroyed by the forces of Titus the Roman General and afterwards Emperor, the Lord shall set up an "ensign," and to it shall the Gentiles or nations seek. *Ensign* means, a standard, a banner, that which is established by authority to be used as a rule to govern. Hence it is necessary in determining what this "ensign" is, which God is going to set up, to find out first what God's "standard" or rule of action is toward the human race; second, what this standard or rule of action is to accomplish for humanity. I believe it will be conceded by all Bible believers that Christ came to establish a rule by the authority of his father, which was to govern members of the human family in their actions in life; in other words, it was to be a standard by which men should shape their lives, so that when the great and last change shall come they shall not be measured by this measurement (God's word, his standard) and be found wanting. This word or standard is also termed the gospel, or the everlasting gospel. We have thus established the fact that the gospel of Christ is his standard which he raised for the human family, when he was here on earth, and which his followers after him continued to hold aloft, that people might come to it.

Now the question, What shall this standard accomplish for humanity? Paul says:

> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation.—Romans 1: 16

That is, of course, on the condition of obedience to that gospel, if not so, Christ says:

> The word that I have spoken, the same shall judge him in the last day.

Thus you will see, my friends, this statement of Christ's is in harmony with what has already been presented, that our acts in life will be measured by that standard, and if not found in harmony with it we shall be found wanting. The question might here be asked, Why the necessity of raising a standard at the time of the gathering of the Jews back to their own country when Christ himself set it up when here on earth? To this we reply that the standard that Christ set up at that time was, in the process of time, rejected, and the creeds of men substituted in lieu thereof, so that it was no longer the bright and shining light that lighted our spiritual pathway and by which mankind was to be guided and directed throughout life, according to the promise made by Christ that when the Spirit of truth is come, it shall guide you into all truth, and will show you things to come. But there came a time when, by reason of transgression and departure from the word of God, this spirit did not reveal the will of Christ to men. Paul foresaw and foretold this time in unmistakable terms, when he said:

> For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock.—Acts 20: 29.
>
> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Timothy 4: 3, 4.

Read also 2 Thessalonians 2, and 2 Peter 2: 1-4. But, that you may know how this once beautiful bride of Christ (his church) looked, see Revelation 12: 1, and compare it with the description given of her in Revelation 17; then, possibly, you will be able to understand why the Spirit no longer guided, why it no longer revealed the will of Christ in regard to directing the affairs of his church. Paul says that Christ bears the same relation to the church as the husband does to the wife, and as it was unlawful for a man to be separated from his wife, save for the cause of fornication, the same rule will apply to Christ and the church; and as we find in the seventeenth chapter of

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Revelation that this woman (the church of Christ) had committed fornication with the kings of the earth (church and state united) and had a golden cup in her hand, full of abomination and filthiness of her fornication (false and corrupt doctrines, precepts of men) which she presented to the kings and the nations of the earth, of which they also partook and became drunk. And in this drunken condition they became unconscious to the truth (the standard of God). Thus we see how the standard was taken down, hence a necessity for a setting up again (restoration) of the same old standard. That is what the Prophet Isaiah says shall be done in the period of time when the Jews, the covenanted people of God, shall again return to their own country, Palestine. While this standard was afloat and held aloft by representative men, they were persecuted, scorned, put to death by those who were not willing to come to this standard, nor that others should come to it, because it was not in harmony with their preconceived opinions. They placed themselves in opposition to the work of God, and that would be sufficient proof that they were in the dark, and did not see when good cometh, and thus rejected the counsel of God against themselves. "For he that is of God, heareth God's word." The negative of this would be: He that will not hear (and to hear means to obey) God's word, is not of God.

My friends, to which class do you belong? Are you among those who will hear (that is give heed to and obey) the warning voice, which shall be brought to the nations of the earth before the coming of the Son of man, just as it was before the flood overtook the people in Noah's time, and this shall be done as a witness against those nations and people, so they shall have no excuse in the day of judgment? We have presented to you the fact that such a warning voice shall go forth; also, that when it shall go forth it will be in the day when the Jews shall be gathered back, when the judgments of God are to be poured out upon the nations, when all things shall be in commotion and men's hearts fail them for fear, when there shall be wars and rumors of wars, when nations shall be distressed and perplexed, and as it was in the days of Noah, so shall it be in the coming of the Son of man.

A very important statement concerning the great fruitfulness of Palestine is as follows:

I arrived in Indiana a few days since, from the Eastern Continent. I stopped at Joppa nearly the whole winter. For my part I was well pleased with the country. It is certainly a land of most wonderful fruitfulness, with a delightsome climate, producing everything, if properly cultivated, and from two to three crops in a year. They have grain, fruit, and vegetables all the year round; in fact I was never in such a country before. I have seen much good country in Europe and America, but none to compare with Palestine; its fruitfulness is uncommon, and the climate the most delightsome; even in winter I did not see the least sort of frost, and vegetables of every sort were growing in perfection in gardens. *It is a fact that the rain and dew are restored;* recently in 1853, *the former and latter rain were restored, to the astonishment of the natives.* The Jews have been returning to the Holy Land for some time, and are increasing, going to their beloved Canaan from many parts of Europe, Asia, and Africa. They are making preparations to rebuild cities, and build railroads. The fruit in Palestine is better than in Europe and America. They have camels, mules, horses, asses, cattle, sheep, and goats; but saw no hogs. The natives are generally friendly.—Louis Van Buren, Sen., November 14, A. D., 1867.

Thus writes a traveler from that country which for centuries has been a barren waste. See Joel chapter 1 what the condition should be. From the years 337 to 361 an attempt was made to rebuild Jerusalem, of which the historian writes as follows:

Then came Julian, called "the Apostate," a nephew of Constantine the Great. He was brought up as a Christian, but turned against it, and tried to rebuild polytheism. Undoubtedly the church would have suffered greatly, but after the reign of only twenty months he was killed in battle with the Persians. He gave the Jews permission to rebuild the temple at Jerusalem. When they tried it, even before they laid the foundation stones, they were compelled to stop the work because balls of fire miraculously issued from the ruins and there was an earthquake and dreadful noise.

Mosheim says that these things are attested by such credible evidence that their truth cannot be doubted. By many it was taken as an evidence of the truth of Christ's prophecy that Jerusalem should lie waste and desolate.

From the foregoing we see plainly that the time for rebuilding Jerusalem had not then come; but from the former statement we see that since the year 1853, when the "former and latter rain" were restored, the population is gradually increasing and rebuilding the cities, and it is said that there are more Jews in Jerusalem today than there ever were before. Thus we see the fulfillment of the prophecy made by Joel 2: 21–23.

Now let me call your attention to a prophecy made in Isaiah 29: 9–24, wherein the statement is made that just a little while before Lebanon (Palestine) is to become a fruitful field, a book is to come forth, and in that day the Lord will proceed to do a marvelous work and a wonder. And yet we are told that there are no such things as miracles, and that the Lord will work among mankind no more. We are just living in the time when Palestine is again becoming fruitful, when the Jews are being gathered and the judgments of God are being poured out upon the nations, and the Lord positively says that in that time he will do a "marvelous work and a wonder," he will "set up an ensign to the nations," he will send "his angel with the everlasting gospel." What more evidence do you want, my dear reader? Is it not plain enough? Is it not positive enough? And is the word of God not authority enough? What more do you want?

Well, says one, God would not reveal it to Joseph Smith, you cannot make me believe that. If such a work was to come forth, God would not reveal himself to an illiterate boy as he was, but to some one of more influence and prominence.

My dear reader, we will concede that such an argument may look very plausible; but when we consider, as we have formerly, that God always works in harmony with himself, so he will do in this instance. He says his ways are not our ways; neither his thoughts our thoughts. When choosing his apostles he did not choose them from among the wise of that age, from among the scribes and Pharisees; but from among the unlearned, humble fishermen, that he might show forth his power and strength, through the weak and foolish things of the world to confound the wise and learned. We should, however, have had no objection to accepting the "restored gospel" through some other channel, if God should have so directed; but I believe that if God had directed or called some one else to bring about the restoration of the ancient standard, we would have heard from them, and the fact that no one has made any such claim, except Joseph Smith, is evidence that he has called none others, and as God does not light a lamp and put it in a hiding place but on a candlestick, where others may see it, hence we believe that none other has received this calling, for the language is that this ensign should be raised, and the Gentile nations should seek to it, hence must be able to see it. If others have received it, it has never come to light.

As Joseph Smith is the only one who has made any such claim as that, why not investigate his claim? According to the prophecies his claims are made at the right time, just a little while before "Lebanon (Palestine) should be turned into a fruitful field," which was in 1853, and he made his claim in 1830. He also made the statement that all their creeds (religious tenets) were wrong. This they have virtually admitted, by continually tinkering with them, changing or adding to them to suit themselves. If not wrong, why change? I have before me a statement taken from the *Kansas City Journal*, May 14, 1900, as follows:

Several Presbyterians have asked specifically that the assembly should appoint a committee to consider the whole question of creed revision, while others desire simply that a new creed should be ordered, leaving the old one untouched to be preserved intact as an historical document, while the new

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version shall be the working creed of the church.

Now this is only one out of the many that are being changed and revised. Is that not an evidence, my friends, that they are wrong, thus simply admitting what the young man stated was the case, namely, that they were all wrong and an abomination in the sight of God. While it is not the intent to enter into a discussion relative to the details of his teaching, this much can be said, that what he presented at the first as the teaching of Christ and his apostles has never needed any revision, and never will, but is in perfect harmony with the teachings of the Bible, and others have, since the organization of the church in 1830, been adopting some things taught by us, or in other words, put on the sheep's clothing.

A word or two in reference to the church, which went out west to the Salt Lake Valley. Some seem to be still under the impression, that is, where we are not known, that the church which went west is a continuation of the one organized by Joseph Smith in 1830, and that he was the originator of this abominable doctrine of polygamy. This is not so, my friends. Joseph was not the originator of that doctrine, any more than John the Revelator was in his time, when it was then entering into the church as is recorded in Rev. 2:14, 15. It is true that the leaders of the Utah church claim that Joseph Smith was the originator of that "so-called" revelation on polygamy; but all the writings of Joseph Smith were strictly opposed to it, which history shows. The Utah leaders themselves acknowledged under oath, in a law suit some years ago between the Reorganized Church and the Hedrickite Church, that Joseph neither taught nor practiced it and that they (the Utah leaders) did not know anything about that doctrine at that time. I have the abstract of their evidence before me as taken at the time. This bold assertion that Joseph Smith was the author of polygamy, was not made until eight years and two months after his death, when upon the 29th day of August, 1852, this dogma for the first time was publicly proclaimed to the world, and that contrary to the standard books of the church, which were the Bible, Book of Mormon, and Doctrine and Covenants. The Book of Mormon is a history of the ancient inhabitants that lived on the American Continent of which the American Indians are descendants, and it says on page 116:

> Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus said the Lord of hosts.

Now those who think that Joseph Smith was the manufacturer of that book, and that it is the foundation of polygamy and everything that is bad, please tell me, why did Joseph put that clause in there, that condemns the practice in stronger terms than anything that can be found in the Bible?

The Doctrine and Covenants contains the revelations given to the church since its organization in 1830. It condemns polygamy. Hear what it says:

> For marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 49:3.

Many similar passages could be adduced from both books but this is sufficient to show the tenor of the books. Thus the unprejudiced mind will be able to see at a glance that these books condemn and oppose it.

In addition to this, I will present his own words relative to certain corrupt doctrines, which a certain elder had been guilty of teaching. The following is taken from *Times and Seasons*, vol. 5, p. 423, published February 1, 1844, a few months before his death.

> NOTICE
>
> As we have lately been credibly informed, that an Elder of the Church of Jesus Christ, of Latter-day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.
>
> This is to notify him and the Church in general, that he has been cut off from the church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges. JOSEPH SMITH,
> HYRUM SMITH,
> Presidents of said Church.

It was thought necessary by Brigham Young and his followers to attach the name of Joseph Smith to polygamy in order to give it prestige and pass it off for genuine doctrine; but that was not all that Brigham invented. He also taught that Adam was our God, and the only God with whom we have to do, and also the doctrine of blood atonement, that is, that if a man was about to apostatize, his blood should be spilled in order to save his soul. And he taught other corrupt doctrines after they went west. But the idea that he became the leader of of the whole church and the successor of Joseph Smith is a miserable mistake, to say the least. Because Joseph Smith had already appointed his oldest son to be his successor, and Brigham Young led only a small portion of the church away, somewhere between ten and twenty thousand, and the church numbered, at Joseph Smith's death, between one hundred and fifty and two hundred thousand. The remainder of the church remained in the east, true to the teachings which they had received since the organization of the church, and while the church was in somewhat of a disorganized state for some years, yet they remained loyal and true to the pure doctrine of the gospel, and in the year 1852 a reorganization movement was effected, but not fully organized until 1860. This is what is now termed the Reorganized Church of Jesus Christ of Latter Day Saints, the true continuation of the one organized in 1830.

This is a true account of the work which God was to set up in the last days, and which should not be left to another people. See Daniel 2:44. The work which he set up while on earth was left to other people. Because the Jews would not receive it, it was taken away from them and given to the Gentiles, as also Christ foretold, when he said:

> Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.—Matt. 21:43.

And Paul says:

> Seeing ye have put it [the word of God] from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.—Acts 13:46.

There you see, my friends, the fulfillment of the word of Christ, that the kingdom was taken from them and given to another people [the Gentiles], even in the days of Paul. Thus we see plainly, that this was not the one spoken of by the Prophet Daniel, which should not be left to another people, but should stand forever.

But as mere assertion is not proof, and never will be, we will offer some additional proofs. The language of Daniel is:

> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people.—Daniel 2:44.

If we can find out who these kings are, who are here referred to, we have the key which unlocks the mystery as to the time when this kingdom should be set up, which should not be left to other people.

The reader is kindly requested to read the whole of the 2d chapter of Daniel and by doing so you will discover that the king Nebuchadnezzar had seen in his dream an image of a man, whose head was of gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay.

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This image is to represent four kingdoms which should arise, one inferior to the other, which you will discover by reading the interpretation in verses 37 to 43. The kingdom over which Nebuchadnezzar was king was the kingdom represented by the head of gold. After the days of Nebuchadnezzar, his son Belshazzar became king; but like his father, he became lifted up in the pride of his heart, and humbled not himself before the Lord, and his kingdom was given to the Medes and the Persians, which is the second kingdom, the one presented by the breast and arms of silver. See Daniel 5: 28. This kingdom was finally overcome by Alexander the Great, who when he had conquered the world, it is said, sat down and cried, because there was nothing more to conquer. This is the third kingdom, the one represented by the belly and thighs, of brass, which should rule over all the earth. But that was succeeded by still a fourth kingdom, represented by the legs of iron, forasmuch as iron breaketh in pieces and subdueth all things, so shall it break in pieces and bruise. This is the Roman Empire, and during the consolidated existence of this empire, our Lord and Savior made his appearance and set up his kingdom of which he said, "The kingdom of heaven shall be taken from you and given to a nation bringing forth the fruit thereof."

But this Roman Empire was not always to remain intact, but there came a time when it was divided and subdivided, as represented by the feet and toes of the image, first into two divisions, the Eastern and Western Empires, as represented by the two feet, these were again to be subdivided into ten kingdoms, as represented by the ten toes of the image. Of this fact history bears record and says:

> In 456 the Vandals sacked Rome, and in 476 the Heruli from Germany again took the city. That was the fall of the Western Empire. From that time is counted its division into ten kingdoms.

Scott in his Commentary says that these ten kingdoms were: Rome itself, Lombardy, Ravenna, the Huns in Hungary, the Alemanes in Germany, the Franks in France, the Goths, the Bergundians, the Britons, the Saxons. From this we discover that the kingdoms represented by the ten toes of the image had their origin about the year 476 A. D. As these kingdoms were never again consolidated into one universal kingdom, as the four previous kingdoms had been, we then look for the setting up of the kingdom of God during the existence of these kingdoms, and as these kingdoms are still in existence, perhaps not by the same names, we see no reason why anyone should object to the claim that we make, that it was set up in the days of these kings, or during the existence of the kingdoms, represented by the toes, which were to come from the two feet of the image (the Eastern and Western Empires). The kingdom referred to, which God would set up, could not possibly have been the one set up by Christ, firstly, because the Roman Empire or fourth kingdom was not then divided nor subdivided into the ten kingdoms, and we have already noticed that Christ appeared, while this Roman Empire existed as a unit; secondly, the kingdom that Christ established while here, he said should be given to another people, while the one which he would set up in the days of these kings "should not be left to another people." Hence we have found the key which solves the mystery, when this kingdom should be set up, namely, after the year 476, when these kingdoms had their origin. And we are not aware, as we have said before, that anyone from that time to this had laid claims to divine revelation, which is the only means by which God could again re-establish his kingdom, except Joseph Smith. Why not investigate his claims? Why turn the deaf ear to the warning cry, which he made, that Christ is coming personally to reign on the earth, and as the apostle says,

> In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord.—2 Thess. 1: 8, 9.

Reader, are you willing to admit that we are living in the last days? Do you believe that Christ is coming to receive his bride which is his church, and his church is composed of saints? The Psalmist says:

> Gather my saints together unto me; those who have made a covenant with me by sacrifice.—Psalm 50: 5.

Not only should those on earth be gathered, but they should be gathered together with those in heaven, and a general gathering of all things in heaven and on earth shall take place. (Ephesians 1: 10.) Jude in his epistle, 14th verse, says:

> Behold, the Lord cometh with ten thousand of his saints.

Thus we see that there will be saints on earth and saints in heaven, who shall be united together. Where are the saints on earth? Who are they? They are those whom he has called to the marriage supper of the Lamb. Are you one of them? Have you obeyed the call at the end of the day, at supper time, when the Lord is sending out his servants along the highways, to invite you to come unto the marriage supper? Or are you among that class who were like those in the days of Noah, eating, drinking, marrying and giving in marriage, and are so much taken up with the cares and anxieties of this world that you have neither time nor disposition to give heed to the warning voice, which God again has caused to be proclaimed on the earth, for the salvation of mankind and of warning the inhabitants of the judgments of God to be poured out upon the earth, thus fulfilling the prophecy of our Savior, "that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man"?

In conclusion, will quote the language of John Wesley, the founder of the Methodist Church, which is very significant, as it presents to our mind the thought that God had to some extent inspired others with a hope that his work would again be established on the earth, as much so as he inspired Simeon and Anna of old, by which they had hope of seeing Christ the Lord before they should close their eyes in death. Wesley says:

> The times which we have reason to believe are at hand—if not already begun—are what many pious men have termed the time of the latter-day glory; meaning the time wherein God would gloriously display his power and love in fulfillment of the promise that "the knowledge of the Lord shall cover the earth as the waters covers the sea." The generality of Christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can now "discern the face of the sky," who are not only great philosophers, but great divines, as eminent as ever the Sadducees or Pharisees were, do not discern the signs of the glorious times, which if not begun are nigh even at the door? And yet the wise men of the world, men of learning and renown, cannot understand what we mean by talking of an extraordinary work of God. They cannot discern the signs of these times. They see no signs at all of God arising to maintain his own cause, and set up his kingdom over all the earth. What could God have done which he hath not done to convince you that the day is coming, that the time is at hand when he will fulfill his glorious promise, and will arise to maintain his own cause and set up his kingdom?—Sermon 71, On the Signs of the Times, by John Wesley.

Thus we see that Mr. Wesley understood the promises of God spoken of in Daniel 2: 44; Isaiah 11: 12; 49: 22; Revelation 14: 6 and many other places which speak of the establishment of God's kingdom or church again on the earth. Why is it men cannot see it or will not see it?

May the Lord help us to stand in the way and see, and ask for the old paths, where is the good old way, that we may walk therein, and find rest to our souls, for whoso seeketh shall find, is the promise. Dear reader, do not overlook the day of your visitation. The Lord is coming, he has sent his messenger to prepare the way before him, and as he sent a prophet before the flood and before his first coming to earth, so will he send a prophet before the great and dreadful day of the Lord:

> And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.—Malachi 4: 6.

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He will thus make the days of the coming of the Son of man like unto the days of Noah, when he destroyed the people for not listening and giving heed to the prophet whom the Lord had sent. Will you listen to God's servants now? If not, will you be able to stand when he shall appear? May the Lord of life and glory help you so to do.

S. K. SORENSEN.

Selected Articles.

RECORD OF THE CENTURY.

The nineteenth century has made an ineffaceable mark upon the world. The march of progress in civilization, in invention and in science has been rapid, and future generations will yield acknowledgment to the fact. The age of romance has not left greater impression upon the literary and military history of the globe than will the century just closing upon the general advancement of the human race. This very advancement has, however, multiplied the dangers which accrue to humanity, since greater civilization has added perils peculiarly its own to those which already existed.

The nineteenth century has been particularly unfortunate in disasters which in their very magnitude have appalled the entire human race. Earthquakes have cost the lives of thousands in various countries of the civilized globe, and famine, tidal waves, fires and floods have added horrors to the smaller disasters, while death by shipwreck or railway accident has become a familiar terror.

Some of the most disastrous earthquakes of the century have been the one which befell India in 1819, when 2,000 persons were killed; the one which caused a loss of 6,000 lives in Canton, China, in 1830, that which buried 1,000 persons in Calabria in the year 1835, and the one in 1842, when 5,000 were killed in San Domingo. More frightful still was the earthquake in southern Italy, when 14,000 perished, and the one in which 10,000 residents of Calabria lost their lives in 1857. Two years later, in Quito, there were 5,000 deaths from the same cause; in 1860 there were 7,000 in South America, and in Manila, in 1863, 1,000.

Indeed, the '60s were particularly prolific in deaths by earthquakes, for in '67 1,000 lives were lost in Mitylene, and in 1868, in Arequipa and that district, there was a total of 25,000. The next appalling disaster of the kind was in San Jose, Colombia, in 1875, when no less than 14,000 died.

In Icio there were 4,000 deaths in 1881, and in 1883, in Cassamicciola, 9,990 were killed. With 1887 came in the well-remembered horror in Charleston, S. C., when only forty-five lives were lost, but $5,000,000 worth of property was destroyed. In Japan, in 1891, 5,000 died and 5,000 were injured.

In 1837 came the first great famine of the century, that of India. It was followed by the great famine which devastated Ireland nine years later, while in 1860, '65, '68, '76, '97 and '99 respectively India was again laid waste by far-reaching famine.

Nor did these vast tragedies finish the list of wide-spread disaster in the century. In 1871 the great fire almost wiped out the Chicago of that day, and in 1889 the breaking of the Conemaugh dam destroyed the flourishing municipality of Johnstown. In the same year a tidal wave in Japan swept away 50,000 houses and killed 2,419 persons, while the similar disaster in Galveston in September, 1900, is too fresh in the public mind to require mention.—*Philadelphia North American.*

SOME THINGS THAT CATHOLICS DON'T BELIEVE.

FATHER MORGAN SHEEDY ON THE CHURCH'S FAITH.

Sunday evening Father Morgan Sheedy of Altoona concluded the Advent series of sermons in St. John's church in that city. There was present an unusually large audience. The subject was "Some Things That Catholics Do Not Believe."

After some introductory remarks to the effect that we ought to judge others as we ourselves would wish to be judged; to know their views, opinions, or forms of belief we should inquire concerning them either of the persons holding such views or doctrines, or examine their authorized statements of belief. "This is surely the only fair and safe way to proceed. Perhaps there has been more misrepresentation in matters of religion than aught else. The sectarian partisan has done far more mischief in the world than the most bitter political partisan. Let us be just always with those from whom we differ. There is surely room for the application of the Golden Rule in religious discussion," he said.

"Now let me notice some few things which we Catholics are said to believe, but which we know we do not believe.

"1. Catholics do not believe that there is any other mediator of redemption than our Savior Jesus Christ, 'for there is no other name under heaven given to men, whereby we must be saved' than that of Jesus. (Acts of Apostles 4: 12).

"2. Catholics do not believe that the Virgin Mary is in any way equal or comparable to God; for she being a creature though highly favored—'full of grace'—is infinitely less than God. Nor do we claim for her any power beyond that which she derives from him; for she is entirely dependent on God for her existence, her privileges, her grace, and her glory. The strong and tender expressions in frequent use among us arise quite naturally from the warmth of our devotion to the mother of our Savior. It is a common practice in all things to use expressions that are only true in a secondary and limited sense. For instance, a great poet or artist is spoken of as 'divine;' mothers often call their children 'little angels,' and lovers are said to use sometimes very extravagant terms of endearment. No one takes offense at these expressions; indeed it would be captious to do so, especially when the speaker declares his meaning.

"3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to commit sin, even the very least; or that a sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not repent and truly purpose to lead a Christian life.

"4. Catholics do not believe that 'the end justifies the means.' This false and pernicious principle which means that one may do evil if good comes of it is reprobated and utterly condemned by the Catholic church.

"5. Catholics do not believe that the pope is sinless; that he cannot err when teaching the Christian world in matters of faith and morals we do believe; but this is quite different from saying he cannot sin; the one is infallibility; the latter impeccability, something quite distinct.

"6. Catholics do not believe that one religion is as good as another; because the proposition is absurd. There can be only one true religion; no other can be as good as that, no matter how closely it may resemble it. Christ did not give a hundred forms of belief; he gave us one and that is the best. It is our duty to find it, and having found it to accept it; no other will do.

"7. Catholics do not believe the common saying 'that it does not matter to what church you belong, or whether you belong to any; if you are a good, honest man or woman you will be saved; it is deeds, not creeds, that count.' No one who reads the New Testament can hold this view. Christ insists that, under pain of eternal loss, 'we must hear the church;' 'we must be of his kingdom.'

"8. Catholics do not believe that all non-Catholics will be lost. On the contrary, we hold that all baptized persons who lead a good life, love God and their neighbor, are in 'good faith,' knowing nothing of the just claims of the true religion, and if they truly repent of their sins—all such will enter the kingdom of heaven.

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"These are some of the things that Catholics do not believe. It may help others as well as ourselves to have them clearly understood. Fairness, as well as sound sense, demands that one really knows his neighbor's religious views and beliefs before condemning them. To put the Catholic teaching in its proper light has been the purpose of these advent instructions. If you desire to know more on the matters touched upon read any authorized Catholic book, such as 'Catholic Belief,' 'Plain Facts for Fair Minds,' or Cardinal Gibbons' little work, 'The Faith of Our Fathers.'"—*Johnstown, Pa., Daily Democrat, Dec. 25, '00.*

Letter Department.

PLEASANT AND PROFITABLE.

Editors Herald:—On the 15th of this month the writer had the good fortune to form a brief acquaintance with C. C. Bacon, of Imboden, Arkansas, and was pleased to accept his invitation to dine and to spend a few minutes in his museum. Mr. Bacon is a single man, thirty years of age; well versed in law; he possesses a broad general knowledge, especially of geology, minerology, ornithology, etc. His intelligence and sociability are seldom met in this vicinity. Is employed in the People's Bank; and having but a few minutes to spend, I was escorted direct from the table to what may be called Bacon's Labyrinth, not on account of its numerous, winding passages, but for the complex intricacy of the voluminous collections he has gathered. I had been introduced to his magazine containing a fine equipment of best modern fire-arms, which Mr. Bacon handles dextrously. His skill as an artist is shown by an array of sceneries from his numerous hunting expeditions. Trophies from these expeditions form a stack of horns, antlers, stuffed birds and animals, representing his own taxidermy; and he can tell where, when, and how each bird, animal, or antler was secured. At the right of the door is a spacious showcase, containing eggs, arranged in sets, from the egg of the great ostrich, fifteen inches in circumference, to the egg of the diminutive humming-bird, one fourth of an inch in diameter. Eggs of the emu as black as night; eggs as white as snow; eggs of all intermediate sizes, and of nearly every conceivable tint and hue; eggs which nature has artistically penciled; eggs laid by nearly every specie of bird to be found on the American continent, arranged in over two hundred separate sets, and the owner is so well acquainted with his vast collection that he not only knows the name and habits of each bird, but can give even the date and place from whence each egg was obtained.

The writer, not being a quick thinker, can only mention a mere outline of what he saw. The resurrection plant; an electric stone; odd and queer sea animals; singular sea plants; ferns, fans, and lichens; old documents, among which I saw a promissory note of Thomas Jefferson for $370, in favor of Edmund Bacon, with several indorsements on the back.

THE PEARL-BEARING MUSSEL.

Thousands of people are now engaged with various implements, dredging the bottoms of our streams in quest of mussels, and many are being found containing pearls, ranging in value from twenty cents up to thousands of dollars, and not many of the best informed hunters are aware that there are many varieties, but Mr. Bacon has actually secured a collection of over forty varieties; many shells from which valuable pearls have been taken; shells with pearls attached; also many pearls taken from various fresh water mussels; sea shells without number, of various forms and sizes, of most exquisite beauty; five hundred old coins, from nearly every nation on earth; old bills, from the ten-cent "shinplaster" to a twelve-hundred-dollar Confederate bond; eight or ten coins over two thousand years old; superannuated firearms. A great display of alcoholics; minerals profusely and beautifully arranged, specimens from our various Ozark mines.

Antiquities form another department of this young man's collections, and it naturally interested me, and shows him to be an antiquarian of no mean repute. Unsatisfied with things from the heavens above, from the surface of the earth, and from the depths of the sea, representing things of the present and immediate past, he has with pick and spade taken with his own hands and otherwise secured a wonderful collection of the remote past. Over two thousand flint implements; spear-heads from the tiny bird point, less than one half inch, of the finest agate, up to the great lance-head over ten inches in length; flint skinning implements, flint scrapers and dressers, flint knives, etc., of various colors. Stone implements, hatchets, hammers, plates, mortars, pestles, dressing stones, etc. One hundred and fifty vessels of pottery, all taken from various mounds in Arkansas; vases, mugs, tureens, censers. One of these pots stands as when unearthed by Mr. Bacon, furnished with a prehistoric couch for a cover.

A wonderful collection of fossils. Fine specimens of unmixed paints. A prehistoric horse tooth, black, and much larger than a corresponding tooth from a modern horse which lies by its side. Also bones and skulls of a long extinct, but once proud race of America. As I glanced at these hard old heads with snaggly teeth, I wondered if they might not be some of the fierce, renowned warriors of the armies of Lib or Coriantumr, but their receding foreheads, with marks of sensuality, made me conclude that they might probably be descendants of the priests of Noah, who went north from the land of Zarahemla with the people of Ammon and afterwards joined Gadianton's band.

I next pondered upon the bright, sparkling eyes of Mr. Bacon, his indomitable, persistent manhood; and it seemed to me that he must have a deep, well-defined desire to know more of these prehistoric races than he can with pick and spade extract from the moldy mound relics, so I decided to present to him the Book of Mormon, and Report of Committee on American Archæology, as soon as by any means I can secure them.

The combined efforts of Brn. Smith, Macrae, Jackson, and Ward seem to be telling for good at Bald Knob and other points, and we are fondly anticipating a feast at Martin's Creek in the near future.

Elders Ward and Black are to hold a debate at Williford next month. This country has long stood in need of a well-arranged, persistent effort. Time alone will reveal the sequel. Respectfully,

D. R. BALDWIN.

RAVENDEN SPRINGS, Ark., Aug. 24.

BROOKLYN, N. Y., August 24.

Dear Readers:—Many times I have been edified by reading the letters in the HERALD from those who have experienced the matchless care of the Infinite One, and I feel like writing of some of the experiences of this conference year, hoping that others may have, as I have had, their trust and confidence increased thereby.

Those in charge of appointments assigned me to labor in the Eastern mission. The missionary in charge of the mission directed me to work with Bro. U. W. Greene in the New York district.

Under the sanction and direction of the authorities, I spent some time in the Lamoni Stake, laboring in Lucas, Cleveland, and Norwood, mostly in Cleveland. At Lucas the Saints had just finished some excellent improvements in their chapel, and at Norwood they were completing arrangements and plans for a new church. I found at Cleveland a most cordial welcome from a band of Saints, who were, in the unity of Christ and with a devotion which should everywhere characterize the Saints, working steadfastly in the Master's cause.

Just following this pleasant service I was in attendance at the conference of the Northeastern Illinois district at Mission. Here they have built one of the finest chapels in the church. The accustomed good will and free-heartedness of these Mission Saints was manifested as usual. The conference was a good one. Here I was joined by Mrs. Anderson. It was necessary for us to stop in Chicago, and while there we were privileged to meet with the Saints in their evening prayer service. We found the spirit of peace pervading their midst. Continuing our journey we arrived in Niagara Falls, Ontario, Sunday afternoon. At the station we were cheered by seeing the familiar faces of Bro. Robert Winning and his family, who were returning to their home at Niagara Falls, New York, from the afternoon service. Bro. Winning very kindly directed us to the Saints' chapel and the home of Bro. William Place, the branch president. We preached to the Saints in the evening and the next morning after feasting our eyes on the grandeur of the falls, we crossed over to the Pan-American. A very short stop here, and we completed our journey, Brooklyn being our destination. Here we found Bro. Greene and several of the local brethren busy getting our tenting outfit in readiness for the summer's campaign. I

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was glad to assist in the work, and when completed Bro. Greene with his family and I with my wife were immediately off for our assigned duties. At the Sunday prayer service, just previous to our leaving, the word of the Lord came to the missionaries through one of the sisters of the branch, wherein we were told that the work we were about to begin was pleasing to God, and that though we would be called upon to endure trials and hardships, the angels of the Lord would go before us and pave the way to a successful work and the winning of souls unto Christ. Also that our families would be cared for and all necessaries provided.

Now to our experiences which show its fulfillment. Our first point was Broad River, Connecticut, just at the outskirts of the city of Norwalk. The few Saints living here were extremely kind to us, doing all they could to make the work a success. Some were not so considerate, however, and brought to us some of the trials. Here, too, we had an encounter with the wind and rain that was not as pleasant as it might have been. I have lived all my life in southern Iowa where some, even among the people here, think it the most dreadful of all places for storms, but never in my life have I experienced or seen such a storm. Many houses were damaged and many large trees were simply uprooted or broken square in two by the wind. Our tabernacle was blown flat to the ground, but none of us received injury. With the exceptions of a few rents in the large tent and a little dampening of our groceries, we experienced no loss. In a short while, with the help of a number of friends and brethren, we had our tent up and were again ready for operations. A few nights after this we had some trouble with a young man who tried to loosen our ropes which would, of course, have let down our tent. Repeated threats had been made before that our tent would be lowered to the ground, but it was not accomplished. This young man whom we caught attempting it we delivered over to the police. When tried the next day he was fined, costs and fine amounting to almost $20. Since then we have had no trouble in this way. But all this within ten days made the trials and hardships spoken of apparent. We shall ever remember the kindness of the Broad River Saints, and we feel that the Father of all will care for them.

We next moved our tent to Scott Corners, New York, where the work had been introduced by Bro. Greene some months before. The interest here was excellent and we found many anxious to hear the gospel, some ready to receive. Seven were baptized here, this making twenty-six baptisms in this district since General Conference.

We helped organize a Sunday school here and start the use of the *Quarterlies* with the teachers and pupils. With persistent effort and a little patience on the part of those engaged in the work we believe a good school can be built up.

The Saints and workers at Scott Corners are young in the work but they seem very earnest and have the true spirit with them. My prayer is that the Lord will strengthen them all along the way, and that in time a branch organization may be effected there.

Our next move was to High Ridge, Connecticut, where the tent is now located. The interest here is much more than we expected. We have good crowds every night and sometimes the tent cannot accommodate all. We have tried all along to make the song services a special feature, and it has drawn many. We have with us a Bilhorn telescope organ, purchased by the district especially for our use, and with this, the help of Sr. Greene, little daughters, and Mrs. Anderson we have been able to have some good music. Outsiders have readily joined in our singing.

All through the summer we have been amply provided for and have realized to the fullest extent God's promise to care for his laborers.

The work in this part is promising in the extreme and we feel that many who have heard the word will yield obedience to the same.

At present we are in Brooklyn at the home of Bro. Squire (truly a missionary's resting place) until after Sunday, when Mrs. Anderson returns west to her school work and I to the tent with Bro. Greene. During my few days' absence, Bro. James E. Kelley has been helping in the tent services. He is on his way to the east to engage in active missionary work.

Conference of the New York district convenes in Brooklyn on the 1st and 2d of September. I trust that the Lord will graciously remember his people assembled at that time.

I feel courageous in the work and pray to be faithful that I may rejoice in its triumph.

Hopefully your brother,

D. A. ANDERSON.

227 McDougal Street.

UNDERWOOD, Iowa, Aug. 26.

Editors Herald:—This district comprises three counties; viz., Pottawattamie, Cass, and Adair, including seven branches, all of which I have visited with two exceptions, and I find a great many large-hearted Saints anxious to see the work move on, and they do not stop at trifles. As an illustration of their zeal, we mention the effort of the branch at Boomer to build a church. Sometime last spring the idea was conceived, and at present writing they have the frame erected and inclosed, and it will be ready for occupancy by the first of October. The site was donated by one who does not belong to the church, and the money is all in sight to complete the building. However, the credit does not belong to the members alone, as there has been much of the money subscribed and labor donated by those who do not belong to the church. In all our experience we have never seen their determination equaled. Ye missionaries, Chambers and Wight, put in three long, hot days working on the frame and preaching at night. We are in hopes that there will no hard feelings arise through misunderstanding or otherwise, as is so often the case when churches are built.

Bro. Chambers and I have been holding meetings two miles south of Weston and had quite a good hearing. At present am at Underwood, where I will remain until conference, which convenes at Hazel Dell branch, August 31. The missionaries have been considerably handicapped this season because they have had no tabernacle to hold meetings in. We think the Saints made a mistake last spring when they decided not to purchase a tent, and the only way to get out of the dilemma is to rectify the mistake and make a purchase.

We are expecting Bro. F. M. Cooper here tonight. How long he will stay we have not been apprised. Bro. Cooper's labors at the Bluffs and Crescent are highly appreciated, and he seems to be peculiarly adapted for this western mission. Our aged Bro. Strain is always found at his post, regardless of the severe heated term that has prevailed during the entire summer. I expect to return home about the 15th of September and be in attendance at the reunion held at Dow City.

Yours,

R. WIGHT.

FAIRLAND, I. T., Aug. 24.

Editors Herald:—We are battling away the best we can to hold up this great latter-day flag before the people. Bro. W. M. Aylor and I are laboring together, and the good Lord is blessing us with good success, so far, wherever we go. We have fairly good crowds and good interest. The work is onward in this part of the field. More calls for preaching than can be filled. I hope they will give us more missionaries next year. The Lord is causing the people to see the light of the gospel down here as well as elsewhere, or at least some of them are accepting it. Since the first of May Bro. Aylor and I together have buried twenty-five in the waters of baptism, and quite a number of others are almost persuaded. Ever praying for the up-building of this great latter-day work, I remain,

Your brother in gospel bonds,

J. T. RILEY.

NECEDAH, Wis., Aug. 13.

Editors Herald:—There are but few of us here, but where there are even a few of the children of light living near each other, there seems to be a desire for meetings. So it was with us, and accordingly Elder A. L. Whiteaker, assistant president of the district, came over here about the middle of last February and organized us into a prayer meeting. We met, and still continue to meet at private houses on each Wednesday evening.

Sometime in March Elder J. B. Wildermuth organized us into a Religio, which still exists with Sr. Ivy Fisher president, Sr. Rillie Moore assistant president, Sr. Jane Barnes secretary and treasurer. We are studying the lessons as mapped out in *Autumn Leaves*, and although behind the present programs, we are in hopes of soon coming up with them by using review lessons.

Shortly after organizing our Religio, we organized a Sunday school with Bro. John Moore superintendent; Sr. Jane Barnes assistant superintendent; Sr. Ivy Fisher secretary and treasurer; Sr. Freda Fisher librarian. We met at first in our houses, but the

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school directors, although hitherto antagonistic, sent us word that the schoolhouse was open for us. We now meet there at two o'clock each Sunday afternoon.

On June 9, Elder C. H. Burr, missionary in sub-charge, and Elder A. V. Closson, president of district, came over from Valley Junction and organized a branch with A. J. Fisher presiding priest, Lester O. Wildermuth teacher, John Moore deacon, and Sr. Jane Barnes secretary. We have sacrament with prayer and testimony meeting the first Sunday in each month. Since being organized in a branch we have been much edified by three sermons by Bro. Burr, three by Bro. Whiteaker, and one by Bro. G. H. Hilliard. These sermons have had an excellent effect upon the people, removing prejudice to such an extent that some who most bitterly opposed at first are now ready to attend all meetings, and beg the elder to come home with them. Since meeting in the schoolhouse we have not had a meeting there without some outsiders. May the Lord still advance his work.

MRS IVY FISHER.

SHARON, Pa., August 27.

Editors Herald:—Although heretofore silent in the HERALD, I have not been idle since entering the general ministry in 1900. I have been very busy since conference last spring, for I went into the field of labor in a few days after returning home, and since that time I have not lost much time. Bro. Ebeling and I have labored together nearly all summer. We have opened up some new places where the gospel has never been heard.

Last winter I went up to Titusville, in company with Bro. Hollibaugh, to make an opening there if possible. We tried every place we knew of, or every place we could hear of to preach in, but our efforts proved vain because the other preachers worked their influence against us. My brethren, the servants of God, can realize what that is. Last July I returned to that city to try to present the gospel, and behold, I had the same obstacle to meet. I did not feel discouraged, for I was blessed with the Holy Spirit in the time of need, and I was impressed that a work should be done in that city, so I went to the mayor and got permission to hold forth on the street corner. It was a new experience, but I was glad I made the effort. The crowd averaged from one to three hundred every night, and good order prevailed throughout the two weeks' meeting. We also distributed almost three hundred HERALDS and *Ensigns* and almost that many tracts. Bro. Childs, who lives in that city, worked very faithfully with me.

When I asked the mayor for privilege to preach on the corner, he wanted to know what church I represented, and I told him the Church of Jesus Christ of Latter Day Saints, he said, "Mormons?" I said, "No sir, we are in no way connected with those people." I explained the difference, and he said, "If that is the case, you go ahead." Many are interested there, and I had many callers during the day who wanted to know more about the gospel. Bro. Ebeling came the second week and gave valuable help. I believe the Lord has a gathering there before long. The Saints and friends in Warren and Forest counties have not forgotten the work of Brn. R. Etzenhouser, I. M. Smith, G. W. Robley, and F. C. Smith. The lady at Fagundus who thought the pond was not large enough, and made Brn. I. M. Smith and G. W. Robley walk two miles to the Allegheny river to baptize her, ought to have taken a journey to the lake, because she has returned to the Methodists.

Bro. Ebeling and I have just closed our grove meeting, at Blystone, Pennsylvania, where Bro. Ebeling held his debate last spring. Although the weather was not so favorable, we had good meetings, for when it rained we held meeting in the schoolhouse, near by. Although baptized none, we left some near the fold. The discussion held between Bro. Ebeling and Elder Riggle, of the Church of God, is now on sale. This book will prove valuable to all those who may invest in it, and especially to the ministry. The book contains over five hundred pages. [See advertisement on another page.—ED.]

Yours in the faith,

RICHARD BALDWIN.

Steamship MOANA, Enroute, Aug. 24.

Editors Herald:—We have just left Vancouver and will mail you a few lines at our next stop, Victoria.

We left Deer Lodge with two sick children, and traveled to the coast with the same, and not until we are aboard ship do they both seem all right again. I never got ready for such a trip under such trying circumstances and never in such a hurry. Added to the leave-taking of parents and relatives at Bozeman, we have had quite enough for the present. A doctor was called in and though the cases were not so dangerous as to prohibit traveling, yet something fatal could develop. I felt I must go forward as per appointment. And now that the priest's feet have touched the waters, all trouble and obstacles seem to be moving back. We hope for a safe passage and landing in Sydney, as per time-table.

After leaving Bozeman and home folks (which seemed to me like a funeral occasion), we stopped off at our last winter's home (Deer Lodge), where on the 19th, by special request from Professor Cline, I played with the Elite Orchestra in the finest concert it has ever been my privilege to play in—the second one in Deer Lodge. Played clarinet solo and received a rousing encore. Scores of Deer Lodge residents came to me before leaving and expressed regret at losing the "pastor of the Latter Day Saints' Church" (was always regarded as such). On boarding the train Professor Cline and another friend silently put each a five-dollar goldpiece in my hand, a pleasant surprise from "outsiders" (not outsiders with me, however, as far as friendship is concerned). Our experience has not *all* been unpleasant. We have the sweet with the bitter.

While in Deer Lodge we were the invited guests of Mr. and Mrs. Joseph Whitworth, who have proven fast friends of the writer and family, notwithstanding they hold religious connections with the Utah church. And while pausing at Deer Lodge, it is proper to mention that we have never met a more loyal few than there. Our family allowance had not been rated according to western conditions of living, not knowing where we would be sent; but all through the year these brethren and families stood by us and made up the deficiency in a way that deepened our love and gratitude toward them and to God for creating such instruments. We believe that their little chapel will soon be free of debt, as the Bitter Root valley brethren sent in about seventeen dollars just before I left. I hope to read by Christmas time of a church dedication at that place with missionary in charge and district president as masters of ceremony.

Subscriptions to our Australian mission paper continued to arrive up to my departure, and some have been forwarded since. My future address will appear at bottom of this letter. We are very hopeful of buying a small press and getting the venture on a lasting basis. If our work don't make some improvement then, it will not be the fault of the brethren in America who are so nobly responding to our call.

We did not expect to meet anyone we knew in Vancouver. Imagine our surprise and delight when arranging for a hotel, to have the negotiations suddenly interrupted by Elder Daniel MacGregor, the stalwart pioneer preacher of the unwashed northwest territory, who has battled against the most discouraging conditions for over a year and a half. (The hotel porter looked sad.) We accepted kind invitation to stay with Bro. and Sr. MacGregor till boat sailed. Our sick children were at once administered to and we had the first night's rest for this part of our trip. This hospitality seemed very precious. We met several other Saints, and now have some new faces to remember in this spiritual desert (for such the northwest seems to be).

My brother Perry and family came out from St. Louis for vacation and to say good-bye to us at Bozeman. We had a rare family reunion and the relatives took particular pains to make our visits pleasant. A camping trip with trout fishing in the mountains was recuperative and long to be remembered. It was my pleasure to baptize my brother's wife before leaving.

Bro. Editors, and readers, good-bye!

My future address is 65 Nelson street, Rozelle, Sydney, New South Wales, Australia.

GOMER R. WELLS.

REED CITY, Mich., Aug. 26.

Bro. Joseph: — Everything is moving on fairly well in Michigan. Here and there occasionally some are being baptized into the church. The ministers are all alive to the work. At our two-days' meetings we are having pretty good times. All of the members who can attend do so, and many who are not of the faith; I have been wonderfully blessed in defending the "Seer." Prejudice is falling and we are being better understood by the people. In all I feel safe in saying the work is advancing.

J. J. CORNISH.

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OMAHA, Neb., August 30.

Editor Herald:—The work of God is moving along in this city and district fairly well, though this part of the world is not yet turned upside down by the messengers of the gospel. The earnest, faithful efforts of the spiritually-minded Saints are being felt for good both in and outside the fold; and through them, by precept and example, the Lord by his Spirit is bearing testimony to the truthfulness of the restored gospel. The signs follow the believer and the church is strengthened and the members encouraged. Of late six have been baptized here in the city by Brn. A. W. Ballard and John Weston, and others are near the door of the kingdom.

However, it should be remembered that "the enemy is still combined" and does not fail to take advantage of every opportunity afforded to frustrate the purposes of God and lead the unwatchful ones into sin, shame, and disgrace. Because of this, every member of the church should be a loyal soldier for Christ with his armor bright and girded on, and prepared, in his own position, to do service for God and his truth. It is pleasant for the loyal soldier to stand and fight when and where the ranks are full and the strains of inspiring music reach the soul as it is touched and enlivened by the quickening power of the Holy Spirit; but I believe God admires the valiant ones who are not afraid to stand in the strength of the Lord and do battle for the right where the numbers are few and the ranks thin, even though one should be found in the sand-hills. Of course I am not volunteering my services for the sand-hills for reasons not necssary to express here.

The Sunday school here is doing an excellent work under the directions and care of Bro. Charles Kennedy and Sr. Alice Schwartz and their excellent helpers. The Sunday school picnic held in River View park not long since was a success and was appreciated by all who attended it.

The Sisters' Aid Society organized here but recently is doing nicely and helping to supply the financial arm of the branch. They gave an ice-cream and cake social in the Hanscom park on the evening of the 26th instant, which, I am told, netted them about thirty dollars above expenses. In my opinion the social feature of the entertainment is as valuable to the Saints as the financial gain. Those who are engaged in this work need the willing help of more of the young and middle-aged sisters.

Branch officers here are doing what they can, and Elders Oscar Case and James Huff are doing a good work with the district tent.

The clouds before us disappear;
The sun shines now more bright and clear;
All doubt is gone; why should we fear
When God and glory seem so near?

Though thunders roll and lightnings flash;
Though billows roar, and vessels crash;
God's smile is seen amid the storm,
And by his strength we're kept from harm.

The path before us may be dark,
Or waters rage about our bark;
Yet up above we see a hand
That brings us safe unto the land.

The earth may tremble, and may shake,
And cause each human heart to quake;
Yet at God's touch our fears are gone,
And hope comes to us from beyond.

Though foes may hate, and friends disown;
Though to the world we are unknown;
Yet while God's presence still is near,
We still look up and have no fear.

Though Satan rage, and cast his darts,
To strike with fear each human heart;
A whisper low and sweet from Thee,
Destroys his power and keeps us free.

Though Satan's hosts may rage and foam,
And try to lead the pure from home;
The Holy Spirit in that hour,
Gives help that overcomes his power.

Then let us to our God prove true,
And by his help each duty do;
For though we stand sometimes alone,
We know God reigns on yonder throne.

C. E. BUTTERWORTH.

WHEELING, W. Va., August 30.

Editors Herald:—I forward to you the letter of Rev. Treat in answer to mine of June 19, as published in HERALD of June 26. I also send you an exact copy of my reply mailed to him. Your brother,

O. J. TARY.

INDIANAPOLIS, Ind., August 20.

O. J. TARY;

Dear Sir:—About two months have elapsed since I received your last communication. It was then laid away for a convenient season, if indeed, I should be moved to reply at all.

It transpires that instead of a sincere inquirer after truth the author of those letters is himself a rabid disputant. In this I am not at all surprised.

But there are one or two points to which I will make a brief reply. [Premising however that I do not expect any possible good from this correspondence, unless it should lead to an open discussion where there was a public demand for such an investigation.]

1. The insinuation that the standard books of original Mormonism have been corrupted in the Utah editions. I have compared them and find no difference.

2. In your *own quotation*, the doctrine of your church on the marriage question is given in these words: "One man should have one wife, and one woman but one wife" [husband.—ED]

This language is calculated to deceive the incautious; but it really makes provision for polygamy. Why did they not say, "One man should have BUT ONE woman"? Then they would have placed man and woman on an equality. But this they did not do. The language makes it *obligatory* for a man to have "*one woman*," but does not say he shall not have more! The men who wrote it understood language well enough to *limit the woman* to *one man* by saying she shall have BUT ONE man!! Why did they not say, "one man shall have but one woman"?

3 In regard to the property of the Gentiles your authority says this: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take *when he please*, and pay as seemeth to him good: wherefore as *ye are* AGENTS"—etc., and so on. The plain English of which is that as *God's Agents* Mormons can take from their enemies when they think it pleases him, and pay in that way which seemeth to them to be good. No doubt this corrupt doctrine was largely responsible for the severe punishment which the Gentiles inflicted on the Josephites in Missouri and Illinois.

I could quote the authority for the Danites, and for blood atonement, etc., etc., but I refrain.

Incidentally, you seem to have a gleam of the truth in regard to the fact that Christ's apostles abide, in their office, in the church till the end of the world. This is wholesome doctrine.

With charity for all honest men, and with malice toward none, I am yours for the "truth as it is in Jesus."

W. B. F. TREAT.

1414 Pleasant Street.

P. S.—Your quotation from your marriage ceremony is plausible. But it is easy to know that the polygamous Mormons have but one *legal* or *state* wife, at the same time spiritual wifery is being practiced. Don't think for a moment that I do not understand Mormon delusions. W. B. F. T.

WHEELING, W. Va., August 30.

REV. W. B. F. TREAT, Indianapolis, Ind.;

Dear Sir:—Your letter of the 20th inst. replying to mine of June 19 was duly received. Whether you should, as you say, "be moved to reply at all," was a matter for you to settle with your own conscience. I have all along been acting on the defensive and shall continue to do so whenever the truth is attacked and I have opportunity to defend it. Your premise that no good will come from your correspondence, it seems to me, would better have been formed when you penned for publication your vicious attacks on Mormonism, and failed therein to make any discrimination between the true and the false, asserting as you did, that "Mormonism itself is wrong in everything." So, now, if you have concluded no good will result from your correspondence on the subject, why not admit that you are wrong and that truth is too strong for you to resist successfully? I am quite sure no good can come to any one by taking the position you have, in your zeal to pose as an annihilator of Mormonism, and especially in your last letter, as I shall proceed to show. As to this leading to a public discussion, that, I presume, depends largely upon yourself. I never held a discussion with any one, nor never attended one, and my work prevents me from engaging in one, if the opportunity was otherwise favorable. But I have no doubt you could be accommodated by some of our ministers, if you desire to publicly discuss the differences between the two churches represented. Their work is to preach the gospel, but they are not afraid of public investigation of their faith when they have the privilege to defend it.

Did you compare the Doctrine and Covenants of the Utah church with that of the original church on the marriage question? Can you find the purported revelation on polygamy in any edition of the Reorganized

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Church, or in any one published before the death of Joseph Smith? Can you then truthfully say you have compared them and found no difference? If you can it will not be so hard to understand why you cannot see any difference in a church organized after the pattern of Christ, with apostles, prophets, evangelists, pastors, teachers, helps, governments, spiritual gifts, and blessings, and the one you represent that has only elders and deacons. If you can get along with all the other officers dead that God set in the church, what is the use of having live elders and deacons? If the major part of them are dead, of what use is a live minority? I have digressed a little here, but I want to give you a chance to defend your own faith as well as to overthrow Mormonism.

But to return to your letter, where you criticise the quotation I made in a previous one, in which the position of the church on the marriage question is stated in the words, "One man should have one wife: and one woman but one husband, except in case of death, when either is at liberty to marry again," I am surprised indeed that a man with any degree of intelligence could make the statement that "That language is calculated to deceive and really provides for polygamy," because it does not say one man shall have *but* one wife. You carefully left out the latter clause, "except in case of death, when either is at liberty to marry again." Does that not place them on an equality? Neither of them being at liberty to marry except in case of death. What could be plainer? Your assertion that that language makes it obligatory for a man to have one wife is simply ridiculous. The term "should have" does not mean, he *shall* or *must* have. Your perversion of the truth to carry your point excels that of Brigham Young. What an able associate you would have made for him! For by your reasoning you could just as easily prove that the New Testament provides for polygamy. Jesus said: "For this cause shall a man leave father and mother and shall cleave unto his wife: and they twain shall be one flesh." —Matt. 19: 5. Now if Brigham Young had had your help you could just have said, Because Christ did not say they shall have *but* one, provision was made for polygamy, and that would have obviated the necessity for Brigham's false revelation. How unfortunate for Brigham that he did not have your assistance! But to satisfy you I can cite you to just the language you say should have been used. In the Book of Mormon the monogamous system of marriage is taught in these words: "Wherefore, my brethren, hear me, and harken to the words of the Lord: For there shall not any man among you have SAVE it be ONE wife: and concubines he shall have none." Is that plain enough language to be understood by you? That is endorsed by true Latter Day Saints equally with the quotation you say provides for polygamy. If you want to still charge the church with sanctioning polygamy you had better join Brigham Young's church and argue it from the Bible. While I do not admit that the Bible teaches or sanctions polygamy, yet you can make out a better case in favor of it from the Bible than you can from the Doctrine and Covenants or the Book of Mormon.

Your quotation from section 64, Doctrine and Covenants, to sustain your position that it provides for taking of the goods of the Gentiles, will also prove to be a "boomerang" to your argument. The first part you quoted all right; but when you got to "wherefore as ye are agents," you must have become frightened at what followed and suddenly closed the book. If you had quoted a little further you would have found a modifying clause that sets at rest any fears of this authorizing the Saints to take goods not belonging to them: "Wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do *according to the will of the Lord*, is the Lord's business." Nothing is sanctioned except it be *according to the will of the Lord.* And they were not left free to interpret what the Lord's will might be, but it is made plain to them. One provision was that they should not get in debt to their enemies. On page 142 the will or commandment of the Lord is thus expressed (and like himself it is in harmony with a'l previous revealments on the subject). "Thou shalt not steal; and he that stealeth and will not repent shall be cast out." Again in section 59: "Thou shalt love the Lord thy God, with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. Thou *shalt not steal;* neither commit adultery, nor kill nor do anything like unto it."

I suppose you would be afraid to live near people keeping such commandments because they provided for the taking of the goods of their neighbors! Shame on such sophistry, coming from a professed minister of Christ! It was not their corrupt doctrines that were responsible for the inhuman treatment the Saints received in Missouri and Illinois; but it was malicious misrepresentation of their doctrine by many persons professing to be ministers of the gospel, who, unable to meet them from a scriptural standpoint and sound reasoning, resorted to calumniation and vile misrepresentation, appealing to the evil propensities of the lower class of society, and urged them on to deeds of violence that will always be a dark page on the history of those two states. But the Lord says: "Vengeance is mine, I will repay;" so it is not our place to seek revenge or retaliate, but leave all in the hands of a just God. However, there are people now who would profit more by heeding Paul's advice to "Prove all things and hold fast that which is good," than in misrepresenting and maligning a people who are contending for all of God's revealed will and commandments in all ages.

When you quote your authority for Danites and blood atonement, then I am ready to answer you. And the fear that you will do so does not worry me at all. If I adhered to Brigham Young's apostasy I might be afraid of that; but the true Latter Day Saints are more against the evils introduced by that church than you seem to be. The crimes of the Utah church do not seem to worry you nearly so much as the sound doctrine of the true church. That is what you are laboring to destroy.

You do not seem to understand my position on the apostles abiding in their office. I believe according to the New Testament that God set those offices with others named in the church. And not only was the office to abide; but whenever he has a church on earth he will have those offices occupied by *living* apostles. If not, show me your authority for discontinuing a part and continuing the least important ones. What would you think of a man claiming that George Washington is still president of the United States, and that the constitution and the record of Washington's administration was all we need now? And hence the only living officers we need are constable and justice of the peace!

If you are anxious that I shall not think you do not understand Mormon delusions, you will have to produce some argument supported by facts to show that there is such a thing as Mormon delusion. But I can readily believe you do not understand the hallucination or delusion of which you have been made the victim, by which your theological vision is so impaired that everything pertaining to the doctrine and teachings of the Latter Day Saints appears a delusion to you. Even when it is proven to be in harmony with the Bible, you do not seem to give up your opposition to it; representing as you do a church that claims to "speak where the Bible speaks and to be silent where the Bible is silent." In your letters you do not quote much from the Bible. May be you are like the man who had tried to overthrow the faith with Bible argument, and afterward told a friend, "The Bible is a poor thing to knock a Mormon down with."

As an advocate of all God's revealed truth I submit the foregoing for your consideration.

Respectfully,

O. J. TARY.

HILLS, Minn., August 27.

Editors Herald:—Bro. Hayer and I have been associated together all summer, and have traveled mostly with horse and buggy, mostly among strangers. And while we did not make very many openings, nor did we do much public preaching, yet we distributed lots of tracts, talked gospel wherever we stopped, and we believe paved the way for future work. We met people who treated us with kindness and told us to come again and we would have a stopping place, and they would also get us a place to preach.

I will just relate one of our experiences: We had been traveling all day and our horse was tired. About six o'clock I began to hunt a place to stop all night. The first place, the people were not at home. The next, the lady was willing, but she would rather wait and see her husband, who would soon be home from town. But we thought best to push on, as it might be late before he got home. Our next stop was at a German's. He consented. Putting our horse in the stable went to the house. On entering, my eyes fell upon an organ, and I soon had Bro. Hayer introduced to the same. We began to sing the songs of Zion, and the good Lord blessed us

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in our song service, and it was not long till all in the house were on our side. They said they never heard such singing in all their lives. We talked gospel and sang till eleven o'clock at night. In the morning, after breakfast, I asked him the charges. He said nothing, only we must sing him two more of those songs. So we left them with the invitation to come again, and we went on our way rejoicing and thanking God for the angel's message.

We have been holding meetings here with some interested.

I was in Luverne on the 19th. Met some of the Christian people, and found out from them that they had shut up their church and do not hold meetings there any more. This is where Bro. Wight held a discussion last with one of their men named Walker.

May God bless Zion, is my prayer. Your brother in Christ,

GEO. W. THORBURN.

Mothers' Home Column.

EDITED BY FRANCES.

So let us still e'er work and pray,
And right will surely win,
Though ere we reach the haven bright
Come many days of sin;
But still a brighter day shall dawn
When we the storms have passed,
For sunshine always is beyond
And clouds can never last.

LORD, KEEP ME.

Lord, keep me in the narrow path;
My Savior went that way;
It leads straight to that glorious light
Of never ending day.

Though oft I may be weary
With struggling in the strife,
Lord, keep me near the iron rod
Straight to the tree of life.

And when I reach the golden gate,
Lord, help me enter in
The city where the angels wait,
The palace of our King. J. H.

ONLY A BABY.

Something to live for came to the place,
Something to die for, maybe.
Something to give even sorrow a grace,
And yet it was only a baby.

Last year, like all years, the rose and the thorn
This year a wilderness, maybe;
But heaven stooped under the roof on the morn
That it brought to us only a baby.

Yes, a baby again in our home. Since it pleased our heavenly Father to recall unto himself our sweet baby boy who had stayed with us but nine short, happy months, at times our home seemed very lonely, and although there were other children and each appreciated in his respective place, yet none could fill the place of a baby.

Surely no child of wealth or station ever received a truer, warmer welcome than did baby Grace when she came to our home. And yet we realize each babe intrusted to our care adds new responsibilities, and as the poet has said, "something to live for." Yes, something more to live for, and as we look upon the wee form, launched like a tiny craft upon the ocean of life, we think, What may the future have in store for her? The beginning of the voyage has been a pleasant one, never having been ill enough to cause her to be fretful, and watched over by parents, tenderly nursed by sisters and brothers, who are ever ready to clasp her in their arms at the least display of wakefulness, kissed, loved, and talked to as though she were very wise. Will there come a time when there is no paternal hand to guide, no friend to love? When sickness, sorrows, trials, or persecutions, may beset the pathway? Or perchance may the little craft, like many others, soon be launched upon the ocean of eternity? We cannot know. Only as we drift along down the stream of time we can reflect upon the past. We live in the present, and we shall trust for the future. If we are called from earth, we commend our darling into divine care. If she be taken from us, we know that the weakest are safe with him who doeth all things well. If both continue here many years, we shall pray for wisdom and understanding, that will enable us to bring up our little one in such a manner that when she shall grow older she may be prepared to meet the trials as they come with a faith that is fixed upon him who is a succor unto all who trust in him.

ADRIA ELLEN.

Dear Sisters:—I am very much pleased with the suggestion that we take up the work by Jacob Abbott, "Gentle measures in the management of the young." While, as Sr. Stebbins says, there may be other subjects equal, I think this subject a fine one. Words fail me when I try to tell the good I have derived from the subjects already discussed in the Home Column. And as I am one of those who never have the pleasure of spending an hour with the Daughters of Zion, I fully appreciate the articles as they are published in the HERALD. I have two bright little girls who need much care. While I feel the responsibility resting upon me to train them up in the way they should go, I am trusting in my heavenly Father for the much needed help and strength, and also patience. As has been said before, Obedience comes first. While I am alone as to the spiritual teaching of my little ones, I gather them around my knee every morning while I read out of the Bible. Then we ask God to guide and direct us day by day. I have been blessed by so doing, and the little ones seem to think it is a part of the day's work. The six-year-old will repeat with me the Lord's prayer while the three-year-old is just beginning to learn. My companion, while not in the work, is a believer, and takes just as much interest in training his children as one can who is not a Christian.

The sister's request that "Watch and pray" be discussed is worthy our attention. I, too, think that we cannot watch our little ones too closely, and I have made it a rule to keep mine close at home, not allowing them out on the street unless with some one older to watch over them. And I have noticed that whenever they hear a word that does not sound just right to them they will come right in to tell mamma. How thankful we mothers should be when we have the confidence of our children.

I am living in hopes of some day being where I can have my little ones in constant attendance at Sunday school. They both like to go to church and Sunday school, but while I am away from the Sunday school I can teach them at home, which I do. I so much like to read the letters from the different sisters, and wish more would write than do. Ever praying for the welfare of Zion and her cause, I remain,

Your sister in the one faith,

MAY.

CHICAGO, Ill.

[IF the editor of the Home Column was not persuaded that many others, like Sister May, appreciate the work the Column has been for years trying to do, our courage would long since have failed us. But while we are fully satisfied of this, it would be both cheering and encouraging if many others could be heard from, that their interest in the work might be known.—ED]

NEGLECTING DUTY.

There are a great many people deprived of the Spirit of Christ, because they are living day by day neglecting certain things which they know they should do. There is a man who knows it is his duty to have family worship in his house, but still he neglects it. There is another who knows he should study his Bible more faithfully and enrich his mind with divine truth, and yet he takes more pleasure in reading other books (and I often find this the trouble with myself). There are many other things which we neglect to do, when if we were more faithful we would receive more blessings from our heavenly Father.

Yonder is a man to whom God has given riches, and he feels as though he should use them to the good of God's people and to help spread the gospel. But still he holds them with a tight grasp. These professors of religion are sometimes surprised that God does not answer their prayers, but if they were more free they would be greatly blessed.

I will tell the Saints a small part of my experience in giving to God. I belonged to a sectarian church before I became a Saint, and I always did my part as best I could, and God blessed me wonderfully. I was never satisfied with the way the church did things, but I lived up to the light I had, and at last I met the Saints. At first I would not have much to do with them, although I was not then satisfied with my life. I would not humble myself. But at last the Spirit of God would not let me rest until I performed that which was my duty, and I have been blessed from that day, and I am so happy in it.

I had paid my tithing more than a year before I became a Saint, and God proved to me that he would pay back a hundredfold. God in the last year has more than tripled my income, and I know he is still blessing me more than I can tell you, dear Saints, and now if

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there is a Saint who reads this who does not pay his or her tithing, I ask them to try it for a month and see if what I say is not true.

Your loving sister,

MADOLINE.

PROVIDENCE branch.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE SUNDAY SCHOOL A FACTOR IN TEACHING TEMPERANCE.

Our subject is of a dual nature and may be treated under two main heads. A Sunday school and a temperance school. And if we would discover wherein the one is a factor in teaching the other, we must examine the work of each and compare their work. Since our subject has the most to do with the Sunday school we will give our attention to that first, and discuss its origin and mission. Judging from what is being done by the Sunday school we would say its mission is to teach God's word and save from the sins and follies of a worldly life those precious souls intrusted to its care. It was originally for the young, but its doors have widened until all ages are enfolded within its embrace. It was founded on a love for God and a desire to save poor, sinful, intemperate humanity.

Cardinal Borromeo founded one of the first (if not the first) Sunday schools in the city of Milan. Seeing the children thronging the streets on Sunday, dirty and ragged, passing the time in idle merriment and coarse sport, he conceived the idea of gathering them together on Sunday to teach them. Accordingly we find him in the cathedral surrounded by the neglected little souls hungering after the knowledge he was there to supply. He taught them to read and write as well as to be clean and good and avoid the evils of their surroundings. Such desecration of the Sabbath as stirred his righteous soul to action and gave birth to the Sabbath school at Milan existed in other cities, and we find Robert Raikes' soul burning with love for the children of the poor and intemperate of the city of Gloucester again bursting forth in the organization of a Sunday school consisting of the children gathered from the streets. His life-work was to save from the fallen condition those who were groveling in sin, as well as to train up the children to avoid the stains of their environments. He was also a constant visitor at both city and county jails, and testifies that of the three thousand children who attended his Sunday school not one ever entered these places.

Likewise in the bosom of Mary Anne Clough, the divine flame was smouldering to burst forth in her love for the ragged urchins whom she noticed spending their Sabbath days in coarse merriment and profane language. Securing a room in the factory in which she labored for her daily bread, calling the neglected, dirty, and ragged foundry boys from the back court of the foundry whither they had congregated for their Sunday's pleasure, she gathered them around her regardless of their smut and rags and taught them to read, and write, to be clean, good, and religious. So great was her influence over these boys, that they were distinguished from the other boys in the foundry where they labored by their freedom from profane language, their superior industry and good conduct, and soon became known as Mary Anne's boys.

Out of this little Sunday school grew the Glasgow Foundry Boys' Religious Society, which in six years enrolled fourteen thousand boys and girls saved from street society. This "society" did every thing possible to draw the minds of the young from carelessness, ignorance, wickedness, and vice, and engage them in social elevation. Of this society Samuel Smiles says, "Temperance was the keynote to the institution."

We have noticed that originally the Sunday school was founded on a love for the poor, neglected children, most of whom had intemperate and impious parents. That it was for public as well as individual improvement. That it was a means for rescuing from intemperance and crime those whose surroundings tended to a downward course.

The most widely known agency in the temperance cause, the W. C. T. U., embraces in its methods the preventive, educational, evangelistic, social, and legal; all of which, except the legal, may be found within the Sabbath school. The work of this organization is surely founded on the principles of love and is carried on by means of workers whose aim is the uplifting and rescuing of the fallen.

A certain divine has said that "Temperance is but a love which no pleasure seduceth." Are we, fellow workers, a factor in the temperance cause? Is our love that love which no pleasure seduceth? Do we put pleasure aside as did each of our worthy examples in the inception of the Sunday school cause? Did Mary Anne Clough put on her Sunday best and repair to the nicely warmed church, there to await her foundry boys? Did she meet no discouragements, surmount no difficulties? A poor working girl earning her own livelihood as a mill hand had time to do such a noble work. Can we find time to labor likewise? Cardinal Borromeo not only gathered the children from the streets, but he did it in the face of strong opposition from his brethren who said it was scandalous to bring the dirty children into the cathedral, and called him a desecrator of the Sabbath, the sanctuary, and the priesthood.

By the efforts of these Sunday school workers thousands have been saved from intemperance, ignorance, and vice simply by collecting the neglected from the streets, teaching them to overcome self and their environment. Prof. Drummond says: "The master influences of the organic world are heredity and environment." With the heredity of these unfortunates we have nothing to do, but with the "environment" we may have much. In our Sunday schools we teach the Bible, that it is of God the author of all good. Of Bible teaching Chancellor Kent says:

"The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life."

"Temperance, a love which no pleasure seduceth." How many of us have that love? Practical temperance and practical Sunday school work go hand in hand. A teachers' meeting and a social gathering the same evening, which shall I attend? An unprepared lesson and a musical entertainment Saturday night. Which, my lesson or the entertainment? A glass of wine proffered by the hand of a friend or my temperance principles, which? A love which no pleasure seduceth! So tired Sunday morning, another little nap, or be on time at the Sunday school hour?

Is our Sunday school a factor in teaching temperance? If not, why not? There is surely opportunity for work. It was a power in its very incipiency, and why not now in this age of progression? It is surely a work of love since to those who attend, the instruction given is without money and without price. Mrs. Ballington Booth says: "There will be no evangelizing the slums and wicked of the streets except through the change of the individual." And where is there greater opportunity than through the mission schools in the cities? Oh for a thousand hearts like Mary Anne Clough's, to aid this work along. Could we gather in the children as she did, we would undoubtedly be a factor in the temperance cause and a promoter of our country's redemption from intemperance and crime.

Let us keep the love of temperance in our hearts and let not pleasure seduce, but in the language of Principal Tullock, "In all your enjoyments therefore be moderate." Set your heart right in the love of God and faith in Christ and difficulties will disappear. The inner life in you will assimilate to the divine everywhere, and return its own blessed and consecrating influence to all your work and all your amusements.

MRS. T. A. HOUGAS.

Read before a Fremont district convention.

WHY HAVE SUNDAY SCHOOLS?

As well might we ask, why have secular schools? The one is for the development of the mind in worldly wisdom and learning, while the other is for the training of the soul or spirit of man. We read in the book of Job that "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Through the Sunday school we are brought in close touch with the Almighty, for there we are taught concerning his ways, and his dealings with man, the creature. Paul wrote, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Upon the strength of this statement please learn what the

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PROPHETS HAVE WRITTEN

concerning the responsibility of caring and providing for children. They should attend religious services (Deut. 31:12). Should early seek the Lord (Eccl. 12:1). Children are to be trained (Prov. 22:6). Are known by their works (Prov. 20:11). Jesus loves them (Matt. 19:14, 15; John 21:15).

Now in the last days also has God spoken with no uncertain sound, as the following will show: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord."—D. C. 68:4. "But I have commanded you to bring up your children in light and truth."—D. C. 90:6. From these revelations we may learn: 1. That fathers and mothers in Israel have a solemn duty to perform which they owe to the church of the living God. 2. That parents should see to it that their children are taught the principles of the doctrine of Christ. 3. That they be taught to pray and walk uprightly before God. 4. Parents should provide their families with spiritual truths in order to properly sustain the inner man.

The Sunday school is

AN INVALUABLE AID

to this end—to bring all into lives that will count the most for the cause of Christ. What an inviting field for us to "thrust in our sickle and reap" while the day lasts. By teaching others we are benefited in a way that often surprises us. I would that all could realize the inestimable worth of a diligent study of God's word. For therein is found a healing balm for every wound, a comfort for every sorrow; a solace for every grief; and above all, eternal life by obedience thereto.

To me

THE SUNDAY SCHOOL MEANS MORE

than the passing away the time. In a sense it is life or death to all of us. We need to be a thankful people indeed for the superior light we have and therefore should not "hide it under a bushel," but let it shine out at the home through the study of the *Quarterlies*, and again in the reciting of the lesson at the school where all may be mutually benefited. Shall we, brothers and sisters, avail ourselves of these golden opportunities that we may be able to give a reasonable answer for the hope within us? The Master is still calling for us to work in his vineyard today. Shall we respond with a hearty good will, and help gather the lambs of the flock safe into the arms of Jesus, that they may have a protection from the many snares, temptations, and allurements of this present wicked world?

'Tis a war that calls for valor,
'Tis a conflict with the world
. . . . .
We have all for life enlisted
In the army of the Lord.

And as "soldiers in the army of the Lord" let us not forget to make the song service an interesting part of our program each Sunday, that all may feel stimulated to activity in so worthy a cause. May God bless and help his people in their endeavors to build up the kingdom of God, and establish his righteousness, and not our own.

FRANCIS J. PIERCE.

FANNING, Kansas.

CONVENTION NOTICES.

Kewanee will convene at Rock Island, Illinois, September 6.

MRS. ALICE JAMES, Supt.

Northeastern Missouri will convene with Bevier school, October 4, at ten a. m. for business; at two for discussion of Sunday school topics, and in evening a literary program will be given by the children. Superintendents, please send reports to district secretary, Sr. Nydia Thomas, of Bevier, one week before convening of convention and also reports of your schools.

MARY RUDKIN, Supt.

Independence association will convene September 20, ten a. m., at Holden, Missouri, and it is urgently requested that the reports of superintendents and secretaries of schools be sent to the stake Sunday school secretary three days prior to convention. The program will consist of routine and new business in the forenoon to be continued at two p. m., with discussions on the following subjects: namely, "Benefits to be derived from a Sunday school circulating library," to be introduced by Mrs. Lucina Etzenhouser, stake Sunday school librarian, and "Kindergarten work," to be illustrated by Miss Eva M. Bailey, superintendent. Sunday school workers, let us be prompt in our attendance, and in order to effect this and also to enjoy the proceedings of the Religio convention, would it not be well to be on hand on Thursday, the 19th. Let us put forth an effort to make our work effectual and bring with us the Spirit of the Master.

ABBIE A. HORTON, Sec.

Conference Minutes.

ENGLISH MISSION.

Annual conference met in the Saints' meeting room, Elvington street, Hulme, Manchester, at 6:15 p. m., on the 3d August, 1901. High Priest Thomas Taylor, mission president (pro tem.), took the chair. Brn. E. L Kelley of the Presidency, Apostle G. T. Griffiths, and High Priest Thomas Taylor were then chosen to preside. Wm. R. Armstrong secretary, S. F. Mather assistant. Bro. Kelley thanked the meeting for its support. He said, however, that he could work better in the ranks. He showed the necessity for working by the aid of the Divine Spirit. He said he had often wished to worship with the Saints in the British Isles. Bro. Griffiths said, "I am glad to meet you after an absence of six years." He said he always had a kindly feeling for his English brethren. His voyage across the Atlantic was the best he ever had, he said, and God was concerned in this mission. He hoped we would be prayerful and humble and then God would be near us. Bro. Taylor said he thanked God that his life had been spared so long and that he had done a little for the Master. God had given him a goodly portion of his Spirit, and considering his age enjoyed pretty good health. Elder Kelley said in answer to a question that "A conference of elders is one where the elders have charge. It does not mean a conference composed of elders only." His was Bro. Joseph Smith's understanding. Elder P. Muceus, missionary to Norway, was accorded voice and vote by resolution. The report of Bro. Thomas Taylor, mission president (pro tem.), was presented. It stated that his work was mainly in connection with the Birmingham branch, over which he had presided for about thirty-six years. According to his strength and ability he had performed every duty. Considering his advanced age, he was blessed with a fair share of health and strength. With advancing years, his desire for continued usefulness grew stronger. He had also fully attended to his duty as Bishop's agent, and was still willing to labor for the Lord according to his ability and strength. The missionary report of Bro. J. W. Rushton showed that he had labored in Scotland, principally at Glasgow, Hamilton, and Carlake. He had preached to large gatherings in the open air at these places, where the interest was continuous. He had visited Aberdeen twice and made friends for the work. He hoped with the help of the General Conference appointee to do good work there. He had held cottage meetings for preaching, fellowship, and administering the Lord's supper at Hamilton and Glasgow. He asked that our forces in Scotland be increased at least by one, as he found the strain on his voice and other powers too great, being alone. Labor had been performed by him in the Sheffield district at the request of Bro. Joseph Smith. He had preached at Sheffield, Claycross, and Sutton-in-Ashfield. At Claycross he baptized thirteen persons. On March 7 he was called to Cardiff to preach the funeral sermon of Bro. A. N. Bishop, and whilst in that place labored at Cardiff, Nantyglo, and Porth. He said that the work in the principality needed help. Several times Bro. Rushton preached in Leeds, too. He reverently acknowledged the care, love, and protection of our heavenly Father in his mission work.

District presidents' reports were read from Birmingham, Eastern Wales, Sheffield, and Manchester. The Birmingham district was reported by Elder C. H. Caton, president, who showed the condition of the branches as mainly satisfactory. Labor had been performed faithfully by the ministry. The outlook was hopeful. Elder Thomas Griffiths reported Eastern Wales in a fair spiritual condition. They needed missionary help both inside their branches and outside. Elder S. Platts reported the Sheffield district as unsatisfactory. Some were laboring faithfully. The work in Claycross was shown to be alive. A chapel had been built there to seat one hundred, with font and other conveniences. Sheffield was just holding its own. They were trying to establish the work at Sutton-in-Ashfield and were hopeful of success. Elder Joseph Dewsnup, Sen., reported the Manchester district, which consists of nine branches. The ministry had striven to build up the work in these places by preaching, teaching, and advising. Several branches have increased their membership. Some spiritual progress had been made in the district, but it was not yet satisfactory. In all places lack of interest was shown by some of the officers and members, which affected the others. There was a majority of fearless and able men and women, however, to testify to and defend the work intelligently when required, and who sacrificed their time and means for its establishment. The local ministry are used in connection with the branches. Many of the elders act as assistants to the presiding elders of the branches when not being used as planned preachers in the district. A purely district campaign outside the branches was not prosecuted on account of deleterious internal influences. This necessitated the shepherding of the flock so as to maintain the peace and unity of the local churches. A change for the better has now taken place, and we can justly report the outlook as somewhat brighter than it has been for some time past. We believe it to be distinctly encouraging. London, an isolated branch, was reported by Bro. Worth as doing its best

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Meetings were held at Enfield in Bro. Kemp's house and at our church in Bow Common lane. The average attendance was about twenty-five and the spiritual condition very fair. They have some earnest workers and there is still room for improvement.

Bishop's agents' reports were presented by Thomas Taylor for England, and Thomas Gould for Eastern Wales. Resolved, That Elders J. Dewsnup, Jun., J. W. Worth, and C. H. Caton be appointed a committee to audit the bishop's agents' reports. Western Wales was not reported owing to a misunderstanding. Whereas, The notice of motion given by Elder Meredith twelve months ago was informal and therefore debarred from the decison of the conference, be it resolved, That under the exceptional conditions Elder Meredith be permitted to place his motion before the house as though proper formal notice had been given. The following motion was then put and lost: That the time of holding the mission conference be changed from August to Whitsuntide. Resolved, That the appointments of Elder W. R. Armstrong as assistant historian to the British Isles and Elder P. Muceus to Scandinavia be confirmed by this conference. Bro. Kelley stated that he had been appointed to see to the ordination of Elder J. W. Rushton to the office of seventy. The part of the late revelation affecting the European mission was next read to the assembly. By resolution, it was agreed that we fast from the morning meal on Sunday, August 4. Resolved, That the ordination of Bro. J. W. Rushton to the office of seventy be attended to at this conference. Resolved, That the standing rules referring to voice and vote be suspended during the business sessions on Monday. The meeting now adjourned until 10:30 a. m., the 4th inst.

On Monday, the 5th August, conference business sessions were resumed at 9:15 a. m. The following report of the auditors on Bishop's agents' accounts was read: "We the undersigned auditing committee have examined the books, vouchers, and balance sheet of Elder Thomas Taylor, the Bishop's agent for England, and find all correct except the balance sheet which shows a deficit of sixpence postage. The item has been corrected and the whole of his accounts are now right. We have also examined the balance sheet of Elder Thomas Gould, Bishop's agent for Wales, which is correct, but we have not had access to his books and vouchers, which have not been presented." Signed, C. H. Caton, J. W. Worth, Jos. Dewsnup, Jun. Report from Bro. N C. Enge, missionary to Denmark and Scandinavia, was read. He had preached 36 sermons, baptized 2, confirmed 2; led 1 prayer meeting, administered to 3 sick, attended several funeral services; traveled by rail 200 miles, steamship 656, on foot 397 Had used every opportunity privately and publicly to present the word. Distributed 700 copies of "What we Believe." Bro. Anderson had held 21 services, assisted 5 times; administered to the sick 5 times, assisted once, led one prayer and testimony meeting. He had baptized a minister of the Danish Free Church at Aalborg, Denmark, and his wife, who had been a Methodist. He had fallen sick at Malmo, Sweden, where he found Bro. Borlin had left the church. He was still very sick and in need of financial help. He still desired to remain in the field until the work was permanently established in his mission field. Resolved, That we now proceed to the organization of the Elders' Quorum. By vote Elder Henry Greenwood was chosen president, with Elders C. H. Caton and A. Bradshaw as his first and second counselors. Adjourned until two p. m.

On the resumption of business, it was resolved, That it is desirable that we proceed to the organization of the Priest's Quorum. Bro. John Foden was elected president, with Bro. J. W. Green and James Schofield as counselors. Resolved, That the officers selected by the Elders' Quorum be sustained and their ordination be ordered to take place. Resolved, That the officers chosen by the Priests' Quorum be approved and their ordination be effected. Bro. E. L Kelley here presented the name of High Priest Thomas Taylor for ordination to the office of bishop. It was heartily and unanimously resolved, That we assent to this nomination. Resolved, That Elders E. R Dewsnup, C. H Caton, and George Baty form a committee to consider and revise the rules of representation governing the European mission. Bro. Griffiths here called attention to sec. 122, par. 8, Doctrine and Covenants, also sec. 125, bearing upon the duties of evangelical ministers. Suitable remarks were then made, after which he said he had pleasure in presenting two names which had been given to him, viz: Elders Joseph Greenwood and James Baty, for the office of evangelical ministers. In answer to a question it was stated that these brethren were presented for work in their own districts. Resolved, That the nominations be confirmed. The names of Elder C. H. Caton and High Priest Joseph Dewsnup were presented by Elder Thomas Taylor as his first and second counselors and confirmed by resolution. The time of holding the next annual conference being considered, it was resolved, That when this conference adjourns, it does so to meet at Birmingham at the usual time; viz, Saturday before Bank Holiday, August, 1902. An interval of ten minutes occurred here, when Sr. A. Green (Manchester) sang as a solo, "Moment by Moment."

The ordinations to extended offices now took place; viz: High Priest Thomas Taylor to the office of bishop by Bishop E. L Kelley and Apostle G. T. Griffiths; Elder Chas. H. Caton as first counselor to Bishop Taylor by Brn. Kelley and Griffiths; High Priest Joseph Dewsnup, Sen., being ill, his ordination to the office of second counselor to Bishop Taylor was deferred; Elder H. Greenwood was ordained President of the Seventh Quorum of Elders by Brn. G. T. Griffiths and J. W. Rushton; Bro. John Austin was ordained first counselor to Elder H. Greenwood by Brn. E. L Kelley, G. T. Griffiths, and J. W. Rushton; Bro. Archibald Bradshaw to the office of second counselor by Brn. J. W. Rushton and P. Muceus; Bro. Joseph Greenwood to the office of evangelical minister by Brn. Griffiths and Kelley; Bro. James Baty to the office of evangelical minister by Brn. G. T. Griffiths and E. L. Kelley; Bro. John Foden to the office of president of the Priests' Quorum by Brn. Kelley and Griffiths; Bro. J W. Green was ordained first counselor to Bro. Foden by Brn. P. Muceus and J. W. Rushton, and Bro. James Schofield as second counselor by Brn. J. W. Rushton and P. Muceus. By resolution Elder S F Mather was chosen secretary of the Elders' Quorum and Bro. Elliott of Priest's Quorum. Resolved, That Elder S. F. Mather be appointed assistant secretary of the mission. Resolved, That a hearty vote of thanks be awarded our presidents. Resolved, that the general and local authorities of the church be sustained. Resolved, That we hold a social service at 7:30 p. m. Resolved, that a hearty vote of thanks be extended to the Manchester brethren and sisters for their kindness to the visitors and attention to our wants.

At this juncture Elder Kelley foretold a great ingathering if the saints were faithful, and it was likely that Bro. Joseph Smith would pay us a visit. He believed our prophet would like to come. Bro. Griffiths stated that the Spirit indicated to him before attending General Conference that he would come to Europe. He was glad that Bro. Kelley had been associated with him in this mission for a time, for the reason that they had been acquainted with each other for many years, having been neighbors in the same town and associated together in gospel work for many years. At a later stage of the conference the following report of the catering and locating committee was presented. Receipts £16. 1s. 1d. Expenditures £14. 11s. 10½d. Balance in hand £1. 9s. 2½d. Signed, Elders H. Greenwood, James Baty. Report received and committee discharged. Resolved, That the surplus of £1. 9s. 2½d. be handed over to Bishop Taylor. The business sessions of the conference closed with singing and prayer.

The Sunday services were held in the Hulme Vestry hall. August 4, at 10:30 a. m., the meeting was in charge of Apostle G. T. Griffiths and High Priest Thomas Taylor, the speaker being Bro. E. L Kelley. The attendance was good and the order and attention excellent. A solo was sweetly rendered by Elder Mather, after which Bro. Griffiths remarked that every quorum except that of the Patriarch's is represented here this morning. Such a thing has never occurred in Europe since the church was organized in 1830. A verbatim report of Elder Kelley's address will follow at a later date.

At 2:30 p. m. a social meeting in charge of Brn. Joseph Dewsnup, Sen., and Peter Muceus. Four confirmations took place, Brn. Kelley and Griffiths blessed a child, several sick were administered to, then Bro. J. W. Rushton was ordained a seventy by Brn. Griffiths and Kelley. The sacrament was next administered to the Saints, after which a number of inspiring testimonies were borne.

At 6:30 p. m. the meeting was in charge of Elders J. W. Rushton and E. R. Dewsnup. The speaker of the evening was Apostle G. T. Griffiths, who dealt methodically and in detail with the subject of the priesthood, illustrating his discourse with charts. He spoke to a crowded hall, a number having to stand throughout the service. The congregation was an orderly, attentive, and appreciative one. The subject was especially interesting to the ministry. At the close Sr. S. J. Greene, of Wigan, sang a solo. She was accompanied on the violin by Bro. George Spargo, also of Wigan. Hymn 1110 Saints' Harp was heartily sung at the conclusion, and the benediction was offered by J. W. Rushton. Thus closed the most momentous conference ever held in the British Islands.

Miscellaneous Department.

CARD OF THANKS.

I desire to thank those who assisted me in getting subscriptions for the *Ladies' Home Journal* in the late contest. Including the double count on the *Post*, there were sent to me 514 names, commissions on which were $128 50, the prize for same $26, making a total of $154.50, which has been handed to Sr. M. Walker.

LUCY LYONS RESSEGUIE.

LAMONI, Iowa, Aug. 26, 1901.

I trust the friends to whom the above card is addressed will permit me also to express my gratitude to them and my assurance of full appreciation. I know that Sister Lucy was disappointed in the result of her earnest and faithful labors, as doubtless others will be also. She aimed at much larger results and her labor truly merited such. But let me say that the Lord knows best, and as for myself, my gratitude could not be deeper, and I cannot find words in which more truly to express it than in saying that I believe it is commensurate with your effort in my behalf. Faithfully yours,

M. WALKER.

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Previously reported	$190 84
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E. B. Morgan, Iowa	50
Mary A. Warren, Colo	1 00
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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa

Entered at post office, Lamoni, Iowa, as second class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

Madison, Me., Saints,	1 10
Mrs. Samuel Richardson, Iowa	20
Wm. Cummings, Ill	50
Mrs S. B. Hopkins, N. J	1 00
Jane Wilkin, Utah	50
Mrs. E. V. Graybeal, Mont.	2 50
Mrs. R. C. Moody, Minn	1 00
Mary A. Rood, Iowa	25
Wm. Crumley, Cal	2 00
Jesse Erwin, Neb	1 25
Emma Woolsey, Neb	1 00
M. P Thompson, Neb	25
P. G. Hager, Mich	50
H. J. Hudson, Neb	50
Sarah Hudson, Neb	50
Robert Dungan, Cal	1 00
Lois Graham, N. S	25
R. and A. Matthews, Cal	50

From England as per letter as follows:

August 10, 1901.

The undermentioned subscriptions have been collected by me from members of some of the branches in the Manchester district (England) towards the fund for raising a memorial over the tomb of the Martyrs.

In bonds,

JOSEPH DEWSNUP, Jr.,
Financial Secretary, Manchester district.

North Manchester Branch.

Elder Thomas Hughes,	1 22
Martha Hughes,	1 22
Sarah Hughes,	1 22
Addie Hughes,	1 01
Jessie Hughes,	36
Perla Hughes,	36
Elder W. H Greenwood,	49
Sr. W. H. Greenwood,	36
Ethel Greenwood,	12
Henry Greenwood, Jr.,	12
Maud Greenwood	12
Elder Joseph Dewsnup, Jr.,	49
Florence Dewsnup	12

South Manchester Branch.

Collection from branch members,	87
Priest William Maddock (second donation),	12

Farnsworth Branch.

Elder Joseph Harper,	49
Alice Harper,	12
Annie Harper,	06
John Harper.	04
Martha Lowe	12
Sarah Jane Walsh,	24
Elder David Hope,	24
Betsy Hope,	24
William Hope	24
Annetta Hope	06
Samuel H Hope	06
Sarah Hope,	06
David Hope, Jr	06
Thomas Coulson	12
Margaret Coulson,	12

Leeds Branch.

Elder Tom Roberts,	16
Elder William R Roberts,	24
Sister Daily,	61
T. Warren,	12
Maud Terry,	02
Mrs. Mitecroft,	06

Burley Branch.

Brother Aveyard,	24
" Sharp,	24
" Moir,	24
" Abbott,	12
" Horton,	12
A. Mandefield,	12
F. Harper,	24
J. F. Girdham,	24
Total,	$ 13 24
Total receipts to date,	$221 98

E. L. KELLEY, Presiding Bishop.

August 29, 1901.

TWO-DAYS MEETINGS.

Two-days meeting will be held at South Boardman, Michigan, September 21 and 22 This notice by request of the branch. Also by request of Bro. J. Kaplinger and his branch officers, there will be a two-days meeting held at Freesoil, Michigan, September 28 and 29. A sufficient number of ministers will be on hand to do the speaking. Every one living near those two branches who can, expects to attend, and hopes to see others from a distance present.

J. J. CORNISH.

TABOR REUNION.

Editors Herald:—Reunion began last night by holding a social service. Nine tents and two covered wagons, with several families waiting for rented tents, are on the ground. Forty tents have been ordered by those who are coming.

Large tent is nicely prepared with a large platform, in the front of which are two mottoes, "Preach the Gospel," and "Sing Praises to God," in gold letters; with comfortable seats, and plenty of lights.

Saints assemble with cheerful spirits, and with an assurance of God's blessings. Service for organization is held this morning at nine o'clock, followed by preaching at 10:45 a. m., 2:30 and 7:45 p. m.

Father Hunt, living three miles west of Tabor, will be buried today. His death resulted from a fall. Funeral service at the home at two p. m., by the writer.

At Saturday morning's session J. F. Mintun was chosen to preside with Brn. Daniel Hougas and J. W. Wight to assist; and Charles Fry chosen as secretary.

Up to the present time, Thursday at five p. m., there have been four prayer services, four regular sessions of Sunday school, two sessions of normal work, and seventeen preaching services, all of which have been very satisfactory, the Spirit being present to assist, in some instances quite marvelously made manifest.

Fifteen have been baptized, and three other names given for baptism.

Very little sickness has been experienced. There are now fifty tents and ten covered wagons on the ground. Of the general ministry there are present Elders J. W. Wight, M. H. Forscutt, Henry Kemp, J. F. Mintun, and Charles Fry. Dust was making it very unpleasant until this morning, when a shower visited us, since which time it has been very pleasant.

J. F. MINTUN.

CONFERENCE NOTICES.

Southern Indiana will convene with the Union branch, near Wirt, October 12 We hope to have a report from each branch in the district and we trust branch officials will provide themselves with blanks, which can be had from the HERALD Publishing House to make their report upon. And we hope that all the presbytery, local and general, will have their reports present. We are expecting present at this conference the President of the church, the president of the mission, the field missionary in charge, and the General Sunday School Superintendent. Also a good representation of missionaries in the district. Let all come praying that the Spirit of God may be with us.

M R SCOTT, JR, Pres.

Nauvoo will convene at Rock Creek, Illinois, three and one half miles west of Adrian, October 5 and 6 Mark H. Seigfreid, clerk; M. M. Turpen, president.

Kirtland will convene in Kirtland Temple, October 5 and 6. Presidents of branches, please see that business meetings are held and full and correct reports made out. Reporting of branches is made obligatory. See Rules of Order, pages 152-154 Come and let us have a spiritual feast in the Old Temple. Invitation is extended to ministry and all Saints of the Pittsburg and Wheeling districts. Ministry and branch reports should be sent to W. J. Baldwin, secretary, 95 Elm street, Sharon, Pennsylvania

Massachusetts will convene October 5, 2: 30 p. m, 54 Broadway, East Somerville, Massachusetts. Take elevated cars to Sullivan square, then take any Broadway car, getting off at Lincoln street. Branch clerks will please have reports to me by September 25. We expect an unusually good, spiritual time. Will you do your best to make it a success? Come with this idea in view and you will be rewarded. F. O. COOMBS, President.
M. C. FISHER, Clerk.

Idaho conference will convene at Malad City, September 21, at ten a. m. Bro. Peter Anderson and others of the missionary force will be in attendance. Let us see or hear from every member in the district, at, or before, this conference, making such report of your labor or willingness to labor as you can, and of the opportunities for, and demands of, the work in your localities. The work is advancing, and all Saints ought to see to it, that their parts of the field are being worked. To succeed we must be united and in order, so come or report to conference. Idaho and Utah, as far south as Brigham City, are included in the district.

S. D. CONDIT, President.

LOGAN CITY, Utah.

Prof. George D. Herron, late of Grinnell College, Iowa, has first place in the September *Arena*. His contribution is entitled "The Recovery of Jesus from Christianity," and is a vigorous attack on what he calls the "commercialism of theology." Prof. Thomas E. Will, of Ruskin College, finds "a menace to freedom" in "The College Trust," the title of a paper in which independence of thought and teaching is declared to be abridged in our leading institutions of learning. The third article of Prof. Frank Parson's valuable series is devoted to "Political Movement of the Nineteenth Century"—a condensed review of democratic progress the world over. It contains four pointed pictorial illustrations—a new feature of *The Arena*.

DIED.

WILLIS.—At Lamoni, Iowa, August 28, 1901, of cholera infantum and teething, the infant daughter of Bro. G. T. and Sr. Carrie P. Willis, aged 4 months and 16 days. Appropriate funeral service conducted at the home and the grave by Pres. John Smith.

ADDRESSES.

Alma C. Barmore, Chatham, Ontario.
F. M. McDonald, Montrose, Iowa.

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IT CURED HIM. NO DESIRE FOR TOBACCO.

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It cannot be recommended high enough.—THOMAS J. SHELLY, Box 92.

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Four nights on the nature and object of the punishment of the wicked, and the final redemption of the human race. Some important statistics showing the rapid increase of deaths among the heathen over their conversions to Christianity were used in this proposition, and which will be found invaluable evidence of God's redemptive work beyond this life.

Two nights on the authority and origin of the so-called Church of God. Under this proposition Elder Riggle labored hard to trace his church back to Pentecost, but by their own history we proved they could trace their beginning no further back than 1870.

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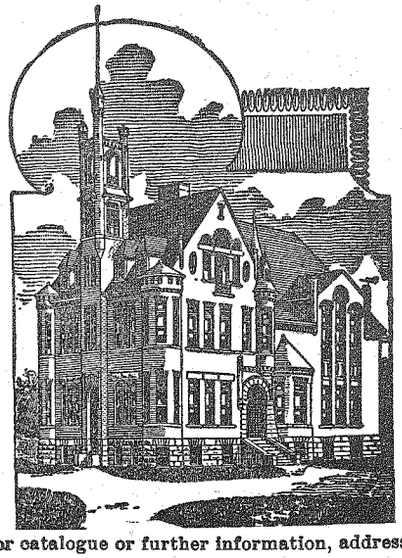

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, SEPTEMBER 11, 1901. NO. 37.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 11, 1901.

EDITOR ABROAD.

There's a chiel among ye takin' notes; an' faith he'll print 'em.

We learn by observation as well as by experience, and it is expected that we will profit by what we see and hear.

All are interested in the efforts to reach a successful scheme of coöperation, or social, economic existence. By the kindness of Bro. J. A. Anthony, of 231 Castro street, San Francisco, California, a student of social economy and local coöperation of some years standing, we are furnished with some data that we give for the examination of those interested.

The system is known as the Rochdale Plan.

Coöperation dates from the middle ages, when groups of men gathered together to protect themselves and to carry on industries of all kinds on the avowed principle of association. It progressed under various forms until in 1844, twenty-eight weavers in the town of Rochdale, England, having collected $140.00, began a store on the principle of dividing profits on the amount of purchases, and making all the purchasing members shareholders with a fixed interest on capital. The movement has rapidly and steadily grown in England until the membership is now more than 1,730,000, with an annual trade of $349,000,000 and profits of $39,000,000.

The principle of coöperation has been successfully adopted also in France, Germany, Italy, Sweden, Norway, Switzerland, Australia, and the United States.

There is a store in operation at No. 1896, Mission street, San Francisco, California. Of this association Bro. Anthony is a member. From the leaflet circulated by it, page 2, we quote the portion of history above, and leading features of association as follows:

1. Application for membership is open to all.
2. An admission fee of one dollar and a payment of five dollars upon a share constitutes a membership.
3. Profits and interest may be applied on the unpaid share.
4. Shares are $100 each, and each member can hold only one share.
5. Each member has only one vote.
6. Each member is eligible to office.
7. Shares are all transferable. (With the consent of the Board of Directors.)
8. Interest is allowed on all share capital. At 8 per cent.
9. All members of the store hold regular meetings for the election of officers, reports of manager and auditing of accounts.
10. The manager is employed by the Board of Directors, and is under bonds.
11. The net profits are divided among the members in proportion to the purchases of each.
12. All trade is done on a strictly cash basis.
13. Goods are sold at market rates.
14. Only pure and reliable goods are handled.

From the same leaflet we quote a series of statements used in the form of argument in behalf of coöperation in mercantile affairs:

1. It prevents the waste of labor, now caused by unregulated competition.
2. It conciliates the conflicting interests of the capitalist, the worker and the purchaser, through an equitable division among them of the profits of trade.
3. It teaches the members the power of union.
4. It insures honesty in trade.
5. It spreads knowledge of matters of trade.
6. It avoids the evils of the credit system.
7. It encourages the members to save. It creates capital by saving.
8. It stimulates the individual to self-help and self-improvement.
9. It creates a spirit of self-reliance and independence in its members.
10. It guarantees equality among the members. All are equal in voting power. No one makes a profit upon the trade of others.
11. Coöperation encourages effort towards excellence by assuring reward according to the value of the services rendered to society.

There is in connection a sort of exchange arranged with other branches of merchandise traffic, by which it is claimed benefits are secured to the members of the association not enjoyed by those not belonging to it.

The association issuing the leaflet from which we quote has been carrying on the store some seven months; and though the incumbent of the office of local manager has been twice changed, one having been removed for peculation and one for incompetency, and the third one is now in occupation and on trial, Bro. Anthony believes the experiment will be a success. He admits, however, that there is opportunity for dishonest peculation if a man is chosen and trusted who is not true to his fellows. It may be that this is not the fault of the system, and we do not mention it to suggest that it is; for the reason that so far as our observation goes no plan has yet been devised so perfect but what dishonesty has found a way to peculate and enrich itself, temporarily at least, by a betrayal of the principles of honor and rules of fairness in dealing with the things of the unrighteous mammon. So, if the plan presented should be found of worth and practicable in other respects, the fact that the man necessarily to be trusted may betray such trust and injure the interests of the association and the credit of the system, this should not vitiate the parts of the plan found to be effective. We think Bro. Anthony told us that there were several other stores in the state, one of which has been in operation for five and another for three years, and showing good prospects for continuity, as he believes.

We believe that coöperation is practicable among the Saints in any place where there is any considerable number of them together. But it must be borne in mind that any association established for mutual benefit is in its principles in the nature of a trust. No necessity exists for any to take exceptions to this statement, for the reason that the first beneficiaries of the association are its members, the chief benefits accrue to them. Those not in the association are not entitled to receive of the beneficial results, unless they are bestowed by actual consent of the association itself as a direct gift.

The support of the whole church would be small if it were practicable to turn it all into active operation in the one direction. This is manifestly impossible. It is an equally visible fact that any smaller number of the whole would afford a more restricted field of operation for any of the varied branches of trade, or industry, providing that patronage was confined to the Saints alone. Hence, unless there is an element of success found in the venture, whatever it may be that is chosen, that is by its nature commended to them who are without from whom patronage is solicited, there is added reason to fear failure. This ought to be taken into the account.

There are features in this Rochdale system that are to be commended. Whether they are all essential to permanent success remains to be tested by time. It must, also, be left to time to determine whether complete safeguards against peculation from the inside are desirable or possible.

The giving of bonds by the manager, as required by feature No. 10, suggests that there must be monetary

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responsibility in the association itself, beyond that supposed to be guaranteed by success, limited or extended; for should a manager fall into liability, he must be made to answer in the courts and he could not be made to do that except by a responsible corporation. How far the Rochdale plan makes its corporators liable as individuals does not appear.

If coöperative associations are to be instituted in conformity to the laws of the land those establishing them must safeguard the interests of its stockholders and those who may be affected by their operation, or they come short of what the law requires.

PRESIDENT M'KINLEY SHOT.

On Friday last the people of the United States were shocked by the sad news that President McKinley was shot while attending the Pan-American Exposition. The sad details were speedily flashed over the country, and the people were thrown into a peculiar state of excitement. They were grief-stricken that their beloved President had been shot down while in the midst of his people greeting them and receiving their greetings and salutations. They were humiliated to think such dastardly work can be culminated in their midst. They were indignant and horrified to think such characters as the cowardly assassin are being developed in our midst, and that the class is growing.

The assassin is Leon F. Czolgosz, an avowed anarchist, fired, as he states, by the speeches of Emma Goldman, an active and bold anarchist. What motive impelled the cowardly Pole to perpetrate his bloody deed cannot be conjectured except that the anarchistic principle of annihilation of law and order impelled him to destroy what he pleases to call a "ruler." It is firmly believed that Czolgosz was the instrument used by anarchists in a plot to destroy President McKinley. The assassin deems himself a martyr to a good cause, and is satisfied that he has done humanity a service in ridding the world of a "ruler."

It is really deplorable that such characters as Czolgosz develop in America. They do, and are numerous,—a sad state of affairs indeed.

Last reports before going to press state that the chances for President McKinley's recovery are bright. We sincerely trust that we as a nation are not for the third time called upon to mourn for an assassinated President. He has received every care that skilled physicians can give, and a saddened and horrified nation anxiously and hopefully watches for the glad news that he is out of danger.

THE *Review*, of Rhodes, Iowa, has been giving some very fair and extended notices of the camp meeting held there. In the issue for August 15, about three quarters of a column is devoted to telling of the opening, giving a description of Zion's Religio, also Sunday school work, and then announces program for conference. In the issue for August 22 about the same amount of space is devoted to telling of the meetings. Among other things the *Review* says:

The meetings have continued during the week, three and four sessions being held daily. The best of feeling has prevailed between the campers and the good people of Rhodes and we expect to see it continue to the close. It can be said that the sermons preached have brought the people to a fuller discussion of the scriptures and friendly discussions of the themes delivered from the stand have been repeatedly discussed after the sermons.

SAVE CORN FODDER WHEN MATURE.

The following issued from the Iowa Experiment Station, at Ames, Iowa, is, we think, well worthy the careful consideration of our readers interested in agriculture:

The corn crop area of Iowa is estimated at over eight million acres. Notwithstanding the drought, the crop will yield about a ton of fodder per acre and some of it considerable more. At present prices of hay and other farm feeds, this product is easily worth $2 50 to $3 00 per ton when properly cured. The corn fodder product of the state therefore represents $20,000,000 to $25,000,000 worth of feed at prevailing prices. The corn fodder that reaches maturity this season will be richer in nutrients and will have a higher feeding value per ton than fodder of more luxuriant growth such as ordinarily takes place.

The value of this product depends largely on the time of cutting, as well as the manner of keeping and feeding. Early cutting should be avoided as it means loss of nutrients and unsatisfactory feed. It ordinarily requires from 115 to 130 days to mature a good crop of corn in Iowa, but practically all of the real nutritive or feeding value of a crop is made and stored in the plant during the last six weeks between what is known as the milk and the well dented stages of the grain, and over 50 per cent of the feeding value of the crop is made during the last 30 days.

The increase of nutrients in the corn crop during the ripening process has been quite carefully studied at the experiment stations, and some decidedly interesting and practical information has been gathered that should serve as a guide to the farmer in utilizing the corn crop which will be of so much importance during the coming winter. At the Geneva, New York, Experiment Station, it was found that the following increase in yield took place in an acre of corn between the tasseling stage July 30, and the fully ripe condition September 23.

INCREASE IN YIELD OF AN ACRE OF CORN BETWEEN TASSELING AND RIPENING.

Date of cutting.	Stage of Growth.	Corn per acre.	Water per acre.	Dry matter per acre.
		Tons	Tons	Tons
July 30	Tasseled ...	9.0	8.2	.8
Aug. 9	Silked.....	12 9	11.3	1.5
Aug.21	Milk.....	16 3	14.0	2 3
Sep. 7	Glazed.....	16.1	12 5	3 6
Sep. 23	Ripe.....	14.2	10.2	4 0

This table shows that an acre of corn cut July 30 yielded 9 tons of fodder, more than 8 tons or over 91 per cent of which was water. By leaving the corn stand until September 7, the yield was increased to 16 tons and the water reduced to 71 per cent. The total yield of dry matter per acre, which represents all that has any feeding value, was increased from 4 5 of a ton per acre at the tasseling stage to 4 tons per acre, or five times the original amount, at the fully ripe stage. By a study of the ch mical composition of the corn fodder at the different stages of growth, it was found that the principal nutrients, albuminoids, nitrogen free extract, or starch and sugar, and ether extract or fat, in an acre of corn was even greater between the period of tasseling and ripening than the difference in yield. This is shown in the following table:

INCREASE IN YIELD OF NUTRIENTS PER ACRE BETWEEN TASSELING AND RIPENING.

Yield per Acre.

	Albuminoids	Nitrogen free extract	Ether Extract	Total
July 30 Tasseled.	240	654	72	966
Aug. 9 Silked...	437	1399	168	2004
Aug. 21 Milk....	479	2441	229	3149
Sep. 7 Glazed ...	634	4240	260	5134
Sep. 23 Ripe	678	4828	314	5820

These figures make it clear that an acre of corn at maturity is worth fully four times as much as it is when in tassel, and that an acre of corn when in the glazed or dented stage of the ears is worth about twice as much as when in milk.

The time for cutting corn, to secure the highest returns and value of fodder and grain combined is comparatively short. As a rule, it does not exceed ten days at the outside, although it may vary more than this with early and late varieties. These facts make it clear that the condition should be carefully studied and the crop secured when it will yield the highest returns in feeding value and quality of product. The corn situation in this state has materially improved during the last half of August, and if the weather conditions are favorable it will make still greater improvement during the first ten or fifteen days of September. Practically all of the corn fodder of the state should be saved, but the crop should be allowed to mature and the product secured in the best possible condition. At the Iowa Experiment Station an increase of ten bushels per acre has taken place in the corn crop in ten days to two weeks, between the beginning of the denting stage and the fully dented condition. The exact condition of the crop in which it will give the best returns, all things considered, cannot be clearly described in all cases and under all conditions, but ordinarily it is found when the ears are fully dented and the lower leaves of the stalk have turned brown. Sometimes the corn crop ripens very quickly, owing to a period of heat and dry weather in September. The cornfields should be watched closely and when the plant is in the right condition the corn binders or cutters should be started and kept at work continuously until the crop is secured. Unless cornfields are very badly "fired" and the stalks entirely dry and withered, the plant will gather considerable nutrient during the last 30 days of the season. Dry and brown leaves do not by any means indicate that the plant is destroyed, so far as the growth and elaboration of nutriment in the stalk is concerned, even though the ears may be entirely lacking. Some of the worst fired corn in the vicinity of Ames has been analyzed by Dr. Weems, Station Chemist, and found to contain over 79 per cent of water, which is more than was found in green corn in normal con-

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dition where it had not suffered from the drought. Both practical experience and observation in feeding and a careful chemical study demonstrate that the corn plant makes and stores most of its nutriment during the latter stages of growth, and this should be kept in mind in securing the present season's crop.

THE *San Francisco Examiner* for August 19, contains the following:

SON OF PROPHET IS IN THE CITY.

The local Reorganized Mormon Colony mustered its full strength in the Druid Temple, Fourteenth and Folsom streets last night to accord President Joseph Smith a welcome worthy of the son of the prophet and the present head of their church. He has returned to California after an absence of fourteen years to examine the conditions of the Reorganized Church of the Latter Day Saints and to preside at the reunion in Oakland, which, beginning August 30, will continue ten days.

An old man, with a full flowing white beard, President Smith has a decidedly patriarchal appearance. He is the son of that Joseph Smith that an enraged Illinois mob shot to death in Carthage fifty-seven years ago. He was named by the Prophet Joseph as his successor, and has since remained at the head of that branch of the Mormons that repudiate Brigham Young as an impostor. As the editor of his father's works, he is charged by the followers of Brigham Young with altering the Revelations, and publishing the "Book of Mormon" and "Doctrine and Covenants" in such form as to further his own interests.

The main difference between the two branches of the church is the doctrine of polygamy. The "original" branch, as Mr. Smith's followers term it, teaches: "No man among you shall have save it be one wife, and concubines he shall have none, for I the Lord God delight in the chastity of woman." It also calls polygamy "a grosser crime than pride." The Smith, or reorganized, branch of the church points out that whereas the Utah Mormons claim that the Prophet Joseph received the revelation authorizing polygamy in 1843, they did not publish it until 1852 The defense of the disciples of Brigham Young is that the people were not prepared to receive the doctrine prior to that time and further that the present Joseph Smith eliminated it when arranging the works of the prophet, his father, for publication.

President Smith in very dramatic fashion denied this charge last night.

President Smith lives in Iowa, and devotes his entire attention to the church, which now has a membership of 50,000. He is accompanied by his brother, A. H. Smith, who is Patriarch of the church, and Joseph Luff, one of the twelve apostles. He preached yesterday morning in the church of the Latter Day Saints in Oakland, which is under the pastorate of Elder Frederick B. Blair.

THE following news item has gone the rounds of the press recently:

"AUNT ZINA" IS DEAD.

Salt Lake, Utah, August 28—Mrs. Zina D. H. Young died today, aged 80 years. She was born in Watertown, New York, in 1821, and was one of the pioneers in the Mormon movement. She was married to Joseph Smith at Nauvoo, Illinois, and after his death she became the wife of Brigham Young. There are now but four surviving wives of the famous Mormon leader.

About all that is necessary to reply to the statement that Zina D. H. Young was a wife of Joseph Smith is to quote from our tract, "Was Joseph Smith a Polygamist," written by Bro. Heman C. Smith. On pages 2 and 3 is the following:

We will take the case of Mrs. Zina D. Huntington Young, as given in her own publications. In "Representative Women of Deseret," page 12, the following statement is found:

"Sr. Zina was married in Nauvoo, and had two sons; but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet for time and all eternity, after the order of the new and everlasting covenant."

Neither the date of her marriage to Mr. Jacobs nor that of her sealing to Joseph Smith is given in this extract; but fortunately we have the required data at hand. In the Record of Marriages in Hancock county, Illinois, Book A, page 40, is the record of the marriage of Henry B. Jacobs and Zina D Huntington, March 7, 1841, by John C. Bennett, Mayor of Nauvoo.

A careful search of the records discloses no divorce of these parties.

In the "Historical Record," published by Andrew Jenson, of the Utah church, volume 6, page 233, is found the following:

"Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet October 27, 1841, Dimick B. Huntington officiating."

According to these statements, taken from official records, and the publications of the Utah people themselves, it was just *seven months and twenty days* after her marriage to Jacobs that she was sealed to Joseph Smith. During this *seven months and twenty days* she bore two sons to Jacobs, separated from him, obtained a divorce (of which there is no record), received instruction from Joseph Smith on the "principle of marriage for eternity, and was sealed to him. To suggest that further refutation is necessary would be an insult to the intelligence of the reader.

THE *St. Louis Post-Dispatch* for July 7 contained an article concerning the work of some Utah elders in that city. The article states that the elders state frankly that they believe in polygamy, and state that polygamy is a "very little thing in comparison with the greater tenets of the Mormon church." The paper states that

They call themselves Mormons, though appreciating the popular hostility toward the term.

They say they are Brigham Young Mormons, thus differentiating themselves from the Josephites of the Reorganized Church, the more popular church of the two with the whole American people.

One of the elders, Albert M. Olson, is reported as saying:

We have had few converts here in the city, and equally few in Illinois. We have not expected many. We are not so foolish as to suppose that we can make anything but slow progress with our faith when there is so much prejudice against it. This prejudice we regard as unjust and highly regrettable. But it exists, and we must reckon with it in our work.

We come here to do this work because we are called of God. We are assigned by the superior officers of our church, and go where we are sent. We work as missionaries three years. We are then released, and are privileged to return to our homes and do what we will. The aggregate missionary force of the Mormon church in the United States is two thousand. The whole work is just what it is here.

We are bachelors. We live alone here, employing a housekeeper.

We do our own cooking.

Our individual expenses range from $10 to $15 a month. I came here in May, 1899. My entire expenses since that time have been $430.

We pay our own expenses. We get no money from our church, and take up no collections. We do not preach the gospel for money. We use our own money, and that sent us by our families, our parents, brothers, and sisters.

THE *Benkelman News*, of Colorado, August 23, contains the following paragraph commendatory of Bro. J. B. Roush's effort in that place.

The funeral of Leonard U. Parsons on last Sunday was one of the largest ever seen in Dundy county, and the funeral sermon preached by J. B. Roush, of Denver, is pronounced by many the best ever delivered in Benkelman. It is to be hoped that he will again preach in our city on some occasion in the near future.

EXTRACTS FROM LETTERS.

Writing from Corydon Junction, Indiana, August 23, Bro. T. J. Bell says:

I am still in the fight. Just closed a series of meetings at Oak hill, in Crawford county, and at Sigler creek, in Perry county. A week ago last Tuesday night some of the toughs had arranged to egg me. So I was informed by three different men. The Saturday night prior to this, after we had closed our meeting and the crowd was gone, some one shot three balls through the door, striking the back of the seat and blackboard just where I had stood while preaching. Two stones were thrown through the windows, and were found lying near the stand. Of course several panes of glass were broken. I am laboring for the cause, and will still move on in the work, as I believe all things will work for good to those that love our God and his Christ. The work in some parts of this mission field is looking up, and prospects better. May God speed the work.

President Smith writes from Oakland, California:

We are in camp. A large assembly of Saints present. Weather cool and damp yesterday, and this a. m., August 31; but now at 2:12 a little warmer.

Bro. J. M. Baker writes from Rockwell City, Iowa, September 3:

Everything moving very well here. Wife and I go home today to make preparations for the reunion. Bro. Kephart has come to help in the tent work here, which will continue over the 15th.

In a letter of recent date, Sr. E. L. Kelley writes the following to her son E. L. Kelley, Jr.:

As you see from the heading of this we are in Hamilton, Scotland, about thirteen miles from Glasgow. We are going there today to attend the International Exhibition in progress at that place. Want to see how it compares with such shows in America.

Bro. J. W. Rushton, at whose house we are stopping, is a young elder, working mostly alone here in Scotland, and he seemed very anxious for your papa to come and help him out a little. They held an outdoor meeting Sunday evening, the first I ever attended, and had an audience of about five hundred, with excellent order and attention. Last evening they walked twelve miles from Hamilton to a place called Carluke and held another outdoor meeting. They report a very good time. Tonight they are to hold a meet-

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ing in Glasgow; then every night some place while we stay, which will likely be about a week longer.

We are feeling well. The air up here is quite bracing.

Bro. D. S. Crawley writes the following from Kiel, Oklahoma, under date of September 1:

I am sixteen miles west of Dover where our reunion was held. I have preached here the last week and baptized four today. Go to Guy tomorrow, fifty miles away, to fill appointments. Will write you from there next week.

EDITORIAL ITEMS.

Bro. J. W. Wight reports that at the Tabor reunion twenty-five had been baptized up to Sunday, the 1st, and another had requested baptism.

Brn. H. N. and Paul M. Hanson appeared in print in the Sioux City, Iowa, *Journal* for August 28. They briefly explain our belief, and clearly make the distinction that we are in no way connected with the Utah church. An epitome of the faith is given.

The August number of the *Paradise of the Pacific* comes to our desk. It is an excellently printed journal, and speaks much for the enterprise of its publisher. In our selected article column this week we give from it an article on Hawaiian Genealogy.

"A Sister" writes us that she has been a member of the church for nine years, but has not added her testimony to those which have appeared in the HERALD. Her husband and sons are not members of the church, and she asks the Saints to pray that she may live to see them brought into the fold.

Bro. L. W. Pate writes from Redmoon, Oklahoma, telling of how a Christian minister took Bro. Hancock's hour and appointment on August 18. At the evening meeting the minister occupied again, and at the close Bro. James Baggerly called the house to order again and reviewed the minister's positions. Negotiations were begun for debate, which may result in some of their men meeting us.

Bro. Green Cloyd, who lost his wife by death last March, writes that he is now living with his children in Omaha. He says he is trying to live to be worthy to meet her in the happy future. He loves this work. He and his son are sick, and he asks the prayers of the Saints.

The *Fremont County Herald* for August 29, contains about one column devoted to a report of the Tabor reunion. A clear distinction is made in the report between us and the Utah people. Short biographical sketches of J. W. Wight and J. F. Mintun are given.

GRACELAND COLLEGE NOTES.

The following letter was received by Bro. J. A. Gunsolley:

SHENANDOAH, Iowa, August 30.

Friend Jerry:—After the word received at the April conference I should fell under condemnation did I not put forth somewhat of an effort to help pay the college debt; for I am one of the membership, and therefore the part of the message, "the debt should be paid," is as much directed to me as to any other one member. Therefore I inclose my check for twenty-five dollars, and you will please turn it over to the proper one.

We are doing fairly well this extremely dry hot summer, and the most of the Saints are reasonably well.

Bro. C. P. Faul, of Clarksdale, Miseouri, Bishop's agent for Far West district, Missouri, sends in a contribution for a young sister who is employed with the daily house duties and for which she receives a small compensation. This sister from her small earnings gets in line with the late revelation and shows her love for her Master by keeping his command, "If ye love me keep my commandments."

Our Bro. A. H. Rudd, of the Dow City, Iowa, *Enterprise*, sends in a remittance and list of ten names, among which is the name of Sr. Almira Field, of whom he writes:

Sr. Almira Field is a blind woman and earned her offering by taking in washing. Wish others had the same spirit of sacrifice and Graceland debt would soon be paid.

Original Articles.

LECTURES ON CHURCH HISTORY. NO. I.

BY HEMAN C SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, August 18, 1901.

Reported for HERALD by Sr. Anna Allen.

It may not be necessary in a discourse or lecture of this character to take a text, but I desire to refer you to the instruction given to Moses by the Lord, at the time of the writing of the law, found in Exodus 34: 27:

And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

I simply refer you to this for the purpose of inviting your minds to the thought that God has given his sanction, yea more, his commandment that events that have transpired should be recorded. I think you will agree with me, when you think the matter over carefully, that of all studies that we can be engaged in, the study of history is the study of studies. In fact, it is impossible for us to study any other subject matter without history entering in. I care not where you turn your mind, if you undertake to become conversant with any of the sciences, astronomy for instance, if you wish to become acquainted with astronomy, one of the first things you must meet is the history of astronomy. If you want to know anything of geology, or archæology, or botany, or any of the studies that go to finish an education, the history of the particular study in which you are engaged is very essential. In fact, it is impossible for you to make any advancement without the history of the thing you are engaged in.

It will occur to you that history is an important thing. One of the most important subjects in which history has its part is the dealing of God with his people, the study of what God has done and what he has said to his people in ages that are past; and among the best possible ways we can get information in regard to his will is through history.

Too much importance cannot be attached to this subject, and I regret that the church has neglected it to the extent it has. The more experience we have with men, the more I insist that the church has robbed herself of the defense she might have made had she given more attention to the recording of history. It has been so neglected that it is extremely difficult to get at the exact truth in regard to the history of the church, and many events must now remain untold that would be interesting to us all, and instructive, too, simply because the matter has been neglected so long.

I wish to say, at this juncture, a word in regard to the utility of history. Now, in my way of thinking, it does no good to know that certain characters once lived. It does no good to know that such men once lived as Plato, as Socrates, as Cato, or any of the worthy philosophers of ages gone by; to know that such men lived on this continent as George Washington, Thomas Jefferson, and John Adams would not profit us; it would be of no particular utility to know that such men as Peter, and James, and John, and Andrew once lived; it would be of no particular good to know that (bringing it down nearer our own time) such men as Joseph Smith, David Whitmer, and Oliver Cowdery lived. The good that comes to us is in this, that in reading the history of those times, and the history of those men, inseparably connected one with the other, we notice the steps by which they rose, or we notice the obstacles that they stumbled over or failed to surmount. We notice what it was that made them an immortal name, or covered their life with shame.

There passes before us a review of the kingdoms and empires of the world, all their environments and conditions, and, as the light of history reflects upon their acts, we see them moving, and see where they achieved

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their success and where they made their failures; we see what has contributed to their success and what to their failures, and as we look upon these things as reflected in the light of history, we learn lessons that are of incalculable benefit to us. As I said before, to simply know that these men existed would do us no good, but we can see *now* better than they saw *then*, because they are writing for our benefit in the face of the undiscovered future as we are writing *now* for the benefit of those who may follow us. The curtain was drawn before their eyes, but what it obscured is opened before us, and as history reflects these events, we see how every act of theirs terminated, what principles were of benefit, what acts were good for them and what acts were not. We see how evils were brought on by taking a certain course in life, and that success was obtained by an opposite course, and we can square our lives by the lessons thus learned.

We might sit down and read history and yet not get the benefits spoken of, if our minds are resting upon the incidents only. I might be able to relate incident upon incident, but I have received no good from history unless I have noticed the effect of these acts upon the men who did them or upon the community where they were done. History, in fact, is a reflection of God's dealings with humanity. It reflects the work of God largely, but while it reflects the work of God, it reflects also the work of man. Man has his character stamped upon this work of history, and while there is an overruling hand that controls the destiny of man, yet the lessons that are to be learned from it are not all wholesome, I would say rather, that the examples that are set by men of historic character are not all wholesome, they should be investigated. Truthful history means useful history. History that will do good to humanity is not the kind of history that takes of good deeds and virtues only, and holds them up to the light and points you to them and them alone. Truthful history, history that is correct, does not spare the character of which it speaks. Mistakes have been made, and these mistakes must be pictured too; if they are not, then veracity is violated. You read the history of conquest and glory only, and you receive not the great benefit of historic mistakes; you simply see the one side and the flowery side, while the other side is kept in the dark and you cannot get the warning and admonition you ought to get from the reading of history.

History is immutable, it is impossible to change it. An act does not become history until that act is performed, and when once performed it always remains a fact that the act was done. If a mistake is made, history must record it for the lesson it gives to others, lest they make the same mistake. You and I are making history tonight, we are making history every day of our lives. It may not be written history, and yet it is written history, it is written upon our minds and upon our developments, as the acts of our lives to be read, so that when we shall stand before the bar of God to be judged it shall be written upon us to add to the record of our development or retrogression. It is recorded there. God's eye can read and his understanding can follow the mind of man in its development and he will know just what we have done and how we have done it from the effect that is written upon us, for a thing once done is done forever.

There is another thing I want to call your attention to, and that is, if God has seemed to favor some individuals in his overruling, and we have noticed in history that some men and some nations have been the especial objects of God's goodness, if these nations have seemed to be especially favored and cared for, their lines laid in pleasant places, it is not because God loved them better than others, but, as in the days of Israel, God had a chosen people, not because he cared more for the salvation of Israel than he cared for other people, but he chose them as the recipients of his divine law that others may be blessed by his law as well as they. Any nation or any man who shall receive the blessing of light and superior wisdom from God, and then reserve the blessings accruing therefrom to themselves, and in their superior knowledge impart not the light they have received, nor the blessings God has bestowed upon them, if they let not their light shine forth, then woe be to that nation or that man, for as certain as God is good, he will not permit you or me or any other person to receive of his bounty and refuse when we have an opportunity to distribute that bounty, whether it be in light, liberty, education, or other things that this world can furnish. So bear in mind when you read in history of God's favors bestowed upon any man, it has been for the purpose of blessing, through that man, other men as well. When he has bestowed favors upon any people, it has been for the purpose of disseminating to other people as well as they.

I wish to say to you tonight, if you receive especial favors from God (and in the examination of history we are convinced that God has had a care for this people and has overruled in their behalf), remember, he is doing it not for your good alone, he is doing it that you might be a light unto the nations of the earth. He does it that through you he may disseminate light and truth to the world, and that they through you might be lifted to greater heights. If, in your selfishness, you refuse to let the light shine, it will be to your loss in time to come.

I believe, as I remarked before, that God's hand is in the ruling of events in the world; and when we read history, we must recognize the hand of God in distributing blessings, in the overruling of nations and events for the good of all. In speaking of history (and it is our purpose, during the course of these lectures, to speak of the history of the latter-day work) it becomes necessary, as in all other history, to speak of the individuals that are connected with it. I cannot separate history from the acts of the persons that performed their work as God worked upon them, as he inspired their minds, as he has lifted them above their fellow men. Only in the acts of man can we read the wonderful work of God in history, and therefore it becomes necessary in speaking of the history of this latter-day work to speak of individuals. We trust we shall not be guilty of presenting them as heroes to be unduly honored or of picturing their acts greater than they deserve. I trust we shall not try to cover up any mistakes they have made. If we cover up the mistakes we lose an important lesson. Their mistakes as well as their successes are for our instruction.

There is, however, a difference, or I would say two extremes. One is hero worship, which worships an individual because of the work he did, and the other extreme is to deny the meed of praise due him, and not give him credit for the work done, but ignore his part in the work. The proper mean between the two extremes is to give every man and every woman engaged in history their proper place and to give them proper praise and credit for the work they did. But while doing this we must necessarily recognize that if the work be of God, they are only instruments in the hand of God for performing the work.

I do not think that those who know me best will accuse me of being a hero-worshiper, or of giving to man more credit than is his due, if I know what it is; and I do not wish on the other hand to go to the other extreme and deny him the proper meed of praise for his integrity in, and devotion to, the right.

Tonight, I want to go a little farther back than the immediate characters that began this latter-day work, and try to show you, if I can, how God was preparing for this work before it began among men, before the instruments used knew what they were being used for, before those

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whom God chose to be strong warriors in the beginning of the work were born. And if it should be that in my praise of individuals, I should be accused of worshiping the instrument, I believe that I would prefer to be accused of worshiping a heroine than a hero, and I will commence with a woman.

It is written, or has been said by somebody, that "God could not be everywhere and so he made mothers." But I do not altogether agree with the sentiment. I think it conveys the idea that God created mothers to do what he would do if he were there, that God could not be everywhere and so he made mothers. It conveys the idea, to my mind, that he has created mothers to do what he would do if he were present. I believe if God be not there, the mother cannot do her work, if God be there she will still have her work to do. A better way of stating the proposition is, that God *could* be everywhere to take cognizance of every need or demand, so he gave to woman the functions to become mothers.

I want to invite your attention to the fact that on the 8th day of July, 1776,—do you recognize the date, or any date that was very near to it? Four days after the Declaration of Independence was adopted by the Continental Congress,—that immortal document that has inspired more souls with the love of liberty than anything else ever written,—four days after the Declaration of Independence, a girl baby was born in the little town of Gilsum, Cheshire county, New Hampshire. Do you not think, when you reflect upon the fact that the whole country was intensely interested before the Declaration of Independence was adopted, that this whole land was wrought up with enthusiasm, and every hour men and women listened for the next news that should come to them by the slow processes then in vogue, to know how things were moving between this country and the mother country, anxious to know what the next development would be, that if there is anything in prenatal influence (and I believe there is), that child was inspired with courage, with the love of principle, with the love of truth, with a hatred of tyranny, and with every virtue that would go to make up a character of independence, of strong will in resisting the wrong and standing for the right? Four days after the Declaration of Independence the child came into the world. She grew to womanhood, and in her early womanhood, when a young lady, events were so arranged, whether by the overruling providence of God or otherwise, that this young lady left her home in New Hampshire and went to Tunbridge, Vermont, to visit an elder brother. There she met (you may think I am superstitious, you may think I am putting more in these events than belong there, but I believe God chose that girl, that young lady, and had overruled events in the family, that these things should take place as they did, because of the preparation that was being made for a future work that you and I have seen developing) a young man who afterwards became her husband. The marriage took place June 24, 1796, while she was not yet twenty years old. At the time of the marriage, the young man owned a comfortable farm in that neighborhood. To use the language of history, he owned a "handsome farm." So far as we have been able to understand he held it clear of incumbrance. And upon that farm they began their married life. But to them, as to many others, came the desire for an increase of worldly goods, a desire to make their situation better. It occurred to them that perhaps they might make more money in the mercantile business; and so they left the farm and removed to Randolph, where they entered into the mercantile business. The spirit of speculation is honorable, perhaps, but sometimes deceptive. Subsequently they thought they saw an opportunity to increase their profits, and they entered the business of crystallizing and shipping ginseng to China. To make a long story short, they were defrauded of all the proceeds of this business, getting simply a chest of tea out of the venture. Somebody else got the money. Now came a trial. They were one thousand eight hundred dollars in debt for goods bought in the city of Boston while in the mercantile business. They had made arrangements so that this one thousand eight hundred dollars would not fall due until the time they expected to get returns from this venture. They got nothing from China and the debt became due. What did they do? They had their farm yet, and had returned to it. At that time, we are told, the farm was estimated to be worth about one thousand five hundred dollars. Quite a valuable farm in those days. Land was not worth so much then as now. This man, rather than fail to meet his obligations, sold the one thousand five hundred dollar farm for eight hundred dollars, and what did the wife do?

We will go back a little and remind you that at the time of her marriage there was a wedding present made to her of a check for one thousand dollars from her brother and his partner. They were not in circumstances to need the one thousand dollars at that time, and she laid the check away thinking sometime to use it to her advantage. The check was still unused when the debt became due, and the wife laid her one thousand dollars on the eight hundred dollars of her husband, and thus paid the debt, while they walked out of their home, homeless. Was not that an indication of honesty? Think you that these people had any disposition to try to defraud men? Was it not an act that ought to receive proper credit? Honesty is stamped on the transaction. This woman had kept this check for years, and no doubt built air-castles, as most women do when they have money, and men, too, for that matter (and not altogether air-castles either, for there was something substantial about it), planning what use she could put it too and the comfort it would bring her. But she said: We owe that money and we will pay it if necessary at the sacrifice of everything, even our home. They had three children depending upon them at this time. If past events should be written, the record of this should not be destroyed from the earth. Such people would, I believe, act properly under all circumstances so far as they knew what right was.

But there is more connected with the transaction. About the time they were thus sacrificing for principle's sake, soon after they resolved to go out without a shelter, their fourth child, their third son, was born on the 23d day of December, 1805. Taking into consideration these circumstances and these environments, you who believe in prenatal influences will not be surprised, you will not wonder when you recognize that that boy inherited the strength of character that came to his mother during those revolutionary times, that he inherited that courage, that liberty-loving disposition, that determination to stand for the right; and at the same time consider that at his conception and birth his parents were sacrificing their all for principle's sake, making themselves homeless and penniless that they might meet their honest debts,—when you realize, I say, that he inherited the prenatal disposition stamped upon his mother during the days of the Revolution, and then inherited the disposition to sacrifice his all for truth and right, you will not be surprised, if in after years you find him hurling defiance at the powers of evil while he lays his all upon the altar of truth.

This couple that made such heroic sacrifice for the right commenced life anew. Right here permit me to say a word or two to parents. It is very natural for us as parents, that in the hour of trial we wish more than anything else to leave something to secure the comfort of our children. We want to accumulate something so they will not have as hard a time to

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meet the world as we have had. Think you not those people had the same desire? But they gave to their children, and especially to this boy boy born right at that time, a legacy that was worth more than untold millions. There is no comparison between the legacy bequeathed to him and the millions that may have been inherited by others. Sometimes for the sake of saving property for yourself and your children you cover up a little, and sometimes, perhaps, will not be true to conscience, you crucify it a little, you get a little deceptive about your manner of doing business, and stamp upon your child a disposition to be deceptive also, and you have made him a culprit for the sake of leaving him a few paltry dollars. You make a mistake! Give him the legacy of honesty, a disposition to do right, and stand for the right whatever it may cost! Go out of your pleasant home, leave the shelter you have, rather than contaminate your child with one single thought or one single trait that will lead him to destruction!

This is the history of this case, and it proved to be a thing of worth. The husband then rented a farm and cultivated it during the summer season, and taught school during the fall and winter. They prospered to an extent and became a little more comfortable as time passed, and had hopes of the recovery of their fortune. But, shall I say again that God did not intend it to be so; they were not at the place where God designed that their work should begin. They were not located where God intended that their life-work should lie. And hence, while prosperity was promised and they were in a measure succeeding, there came to them sickness and consequent adverse conditions. The boy born in those troublous times had a severe affliction by which he lost from one of his limbs a part of the bone, and doctor's bills drained their reserve and they were again left without any resources upon which to depend. In this extremity the husband said to his wife, "I would go farther west and look for a home upon the frontier where land would be cheaper and prospects better, but I have some bills to pay before I go," and the woman, full of resources, as women generally are, suggested that if he got his debtors and creditors together, he might get the one to take the other for the debt. He acted upon the suggestion, got his creditors and debtors together and talked the matter over, and they agreed to settle the matter between them and leave him free. He went west into the wilds of New York, as it was then called, stopping at Palmyra, New York.

After being there for a time and thinking his fortunes would be better served there, he sent for his family. They were in very poor circumstances, and a journey of a few hundred miles then meant a great deal more than it does now. There were no such opportunities as we have to go quickly upon the cars. And when they got the word that the husband wanted them to come, they began to make preparations. Some of those individuals with whom he had settled came forward, and not having given a receipt, they claimed the debt again. That was, of course, a great detriment; but she thought it better to pay the debt if possible, than to stay and litigate the matter when her husband was expecting her; and so she, by an extra exertion, raised the money and paid them, again leaving her almost without means.

She had a team, and got a man to drive it. On the way one of her boys came to her and said: "Mother, Mr. Howard has thrown the goods out of the wagon, and is about starting off with the team." She went immediately to the man and asked him what he meant. He said he had expended all the money given him and could go no farther. She informed parties that were present that the team belonged to her husband, and the man was trying to rob her. Then turning to Mr. Howard, said: "Sir, I now forbid you touching the team, or driving it one step farther. You can go about your own business; I have no use for you. I shall take charge of the team myself and hereafter attend to my own affairs." There was a cropping out of the old revolutionary spirit that said, "We will unload your cargo in Boston Harbor, and run this institution ourselves." She took the team and moved on to Palmyra, arriving there with barely two cents in money and a few household goods. And when she found her husband busily trying to make a home for them, she thought of some way to help him. A council of the family was held, and the wife who had had some experience in painting oilcloths, etc., went into that business and thus provided provisions for that family of ten persons, herself, her husband, and eight children, while the husband and boys went to work to try to pay for one hundred acres of land.

To my mind, there was a connection of events which we will see more clearly as we proceed, that showed the overruling power of God. It showed that God was preparing this family for a work he was intending for them to perform, endowing them with those particular traits of character that would make them fit instruments to do that work for him, a work where courage was needed, a work where sacrifice would be required, where individuals would not count the cost when they found it necessary to do a thing, but would be willing to lay their all upon the altar of truth, to sacrifice every earthly prospect for the purpose of doing right. Honesty is stamped upon their acts when they would pay their obligations at the sacrifice of their home and all they had.

I need not tell some of you, but I will tell for the benefit of some who may not know, who these characters were. The first, the girl that was born the 8th of July, 1776, was Lucy Smith, the mother of Joseph Smith, the Seer. I need not go farther back than her, though I might go back generation after generation and show you the history of the family. The man we have mentioned who sacrificed his home and went out into the cold world, to meet his honest debt, was Joseph Smith, father of the prophet. This is evidence that that man was an honest man. The boy born under these trying circumstances is the man known to us as Joseph Smith, the prophet of God. We have no disposition to say that this man was infallible. No, we do not believe it; we believe he made mistakes, and these mistakes, as well as his successes, have been recorded for our benefit. We believe he did a great work, and a noble one. The traits of character that he inherited from his mother, and those born in him, because of the environments of his conception and birth, made him a man fit to do God's work. We do not say he was infallible. We recognize in him a weak and fallible creature, but we do say he was a prophet of God.

We leave this family at Palmyra struggling against poverty for subsistence. Whoever shall take up this subject in the future, will, of course, follow the history of this family in the work they brought forth.

POINTS ON THE WAY OF TRAVEL.

BY BISHOP E. L. KELLEY.

At eight o'clock p. m. July 8, 1901, we bade farewell to a large number of Saints and friends who had kindly gathered at the railroad station, Lamoni, Iowa, to extend the parting hand as we entered upon a distant journey across the sea, and soon were aboard the train bearing the way eastward. We were far out from home and its comforts and pleasures when night had gathered her darkest folds around and slumber had fallen upon the occupants of the popular reclining chairs of the C. B. & Q. railway, while the iron steed like a fiery stream bore us rapidly through the nightly shades towards the wonderful city at the foot of the great lakes.

The party of travelers was small in number but a very pleasant one. It just lacked five months of twenty

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years of constant work and travel by the writer in church duties, during which time Sister Kelley had never left the care of home and children for a missionary trip, but in the last hours of preparation for this journey she consented to risk the care of family to other hands for a season, and share the perils and pleasures of a foreign tour, trusting thereby to reap some reward for the effort by the restoration of health and regaining of wasted energies.

Sister W. H. Kelley and daughter Loneta, were also of the party as far as Kirtland, Ohio, making up the number to four; and notwithstanding the gains and losses on the way the number was just the same when we landed upon the dock at Liverpool, England.

At 7:30 a. m., the morning after our departure the train bore us safely into the depot in Chicago, but the want of time and the listing of engagements ahead, prevented any call upon the Saints, or stay in the city, so we hurried on reaching Kirtland, Ohio, by carriage from Willoughby, early the next morning.

Elders W. H. Kelley and Gomer T. Griffiths of the Twelve were met here, the former arranging his work for the year's labors and making efforts to recruit his health by sandwiching in a little manual labor; and the latter, making preparation for his trip with us to his distant field of gospel labor. Elder Henry C. Smith was also at his post of duty looking after the Temple and its many visitors, the work of which seemed to keep him as busy as any person in the town.

Elder J. H. Lake was absent from home but in his field of labor. We examined the Temple from dome to basement and found it in good repair with few exceptions, and kept clean and neat, which reflected credit both upon the labors of Bro. Henry C. Smith and the church which has made proper provision for its care and protection.

The Saints' meeting in the Temple in the evening was a very pleasant one and brought to mind the busy scenes in our meetings there with a little band of Saints fifteen years before. The time permitted for a stay here was very short and the visit but a skirmishing one. We called upon as many of the old neighbors and friends as possible in a twenty hours' stay, enjoying the hospitality of Bro. G. T. Griffiths and family, and were aided on the way by the arrangement of Bro. W. H. Kelley and sons, James and George, the former now being duly enlisted in the Lord's work as did his father in the early prime of life before him; and we trust that his labors may be as earnest, honest, and faithful.

We sincerely hope that the brothers and sisters in Kirtland shall not grow weary in well doing because of the hindrances and obstacles in the way of gospel work. These clogs by the evil one are to be met with everywhere that good can be accomplished among the people. It seems true that the old opposer of the truth from the beginning is still industrious; and knowing this, no brother or sister who has enlisted for the battle in the Master's cause can afford to slacken their energies while the conflict is on, neither permit jealousies nor false ambitious to destroy our hope in the final triumph of Zion's cause. He who fails of duty, or permits himself to become entangled in sin, in such an hour, can never be awarded the crown of a valiant soldier of the cross.

Our next stop was at Buffalo, New York, where we expected to visit extensively the Pan-American Exposition, well under way there; but failing to become very greatly interested, proceeded upon our journey the evening of the second day. The arrangement for the exposition was upon an extensive plan, and the preparations in the highest degree commendable; but the too liberal mixing in of small side shows, and the crowding together of small merchants who were over solicitous of vending their wares, were such unwelcome things to the visitors that we could hardly see how the word "success" could ever be appropriately written over the undertaking. The American people expect to be liberal in and on their attendance upon commendable exhibits and displays of the work and genius of their nations; but they do not take kindly to efforts which seem to open up a short road to the storage of their hard earnings for people to filch therefrom with a ghoulish conscience, and who seem to never reflect that appropriateness of things demands a return in approximate values. We hope St. Louis will take warning before unfurling her great "world exhibit" to the people of the nations, and enact such measures as shall curb the work of the common fakir, and strike down the hands that are put forward in efforts to furnish amusements that only result in leading our young men and women nearer the whirlpool of shame and vice.

Quitting the Pan-American exhibit the next morning found us at Albany, the capital of the great Empire State, and ready for a trip by water down the beautiful Hudson, to pass the coming Sabbath in Brooklyn long renowned as the "City of Churches." We were here pleasantly entertained at the home of our tried friends, Bro. and Sr. Joseph Squire, Sen. Sister Squire was absent the greater part of the time waiting upon the sick daughter Ellen; but Violet and Mary directed affairs in the happiest manner, and showed that they were not only interested and pleased in the beautiful and good things belonging to this temporal life, but what was better than all, faithful Saints, seeking first of all in their work the "interests of the kingdom of God." The Lord bless and lead to final triumph these, and all others who sacrifice and labor for the establishment of the divine order.

Bro. Thomas Lester, the Bishop's agent for New York district, and wife were called to mourn the loss of their little son eight months old the previous day, and on Sunday morning at ten o'clock we attended the funeral, assisting Bro. George Potts in the services, Sister Kelley going to the Sabbath school. At the cemetery we could not but observe the difference in the manner of burial where land is at a premium, and where there is plenty, as in the west. Here they inter by placing one body upon another to the number of three layers. This is done by digging quite deep for the first; and for the second unearthing to within a few inches of the first; and so for the third. This method is also common in England and doubtless in all the old and populous centers.

The Brooklyn cemeteries furnish a very beautiful resting-place for the departed, forcing upon the mind the thought, that after all this last sleep is a proper rest from the wearisome labors and the disappointments and ills of man's transitory state.

We dined with the pleasant family of Bro. and Sr. Potts and attended a good social or Saints' meeting in the afternoon, and at night preached to the people.

Having received an urgent call from Bro. U. W. Greene to visit him and Bro. David A. Anderson in their tent mission work, lately opened up in the edge of New York state, on Monday, in company with Bro. and Sr. Stephen Stone of New Canaan, Connecticut, we called upon them and found them well engaged, doing much good in publishing the gospel faith, and with the excellent help of Sisters Greene and Anderson in the song and social work, found they had made a large part of the community their friends, and friends of the truth. The evening services were enjoyable, after which our company returned to the home of Bro. Stone in New Canaan, with the addition of Sr. David A. Anderson, who was ready to extend her journey eastward, and in the afternoon of the succeding day we left New York with Sr. Anderson in company, for Providence, Rhode Island. The trip was made in one of the Providence steamers through Long Island Sound and by the ocean, and proved to be very pleasant and interesting along the course of the East River, where so much of an attractive feature

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was observable from either shore. Srs. Kelley and Anderson enjoyed the sea so well they began to pride themselves on being good sailors. During the night we were awakened by the noise of whistles and the tones of the megaphone and arose to find not a few excited over the lowering of life-boats; some said to convey our passengers to other vessels, and others to aid in rescuing unfortunates from a sinking ship. The latter proved to be true, and soon a lady appeared aboard as she had hastily left a sinking steamer, clinging to a few things which doubtless were specially prized by her and snatched up at a moment's warning, and for a few minutes she sat on a rug in the cabin, disconsolate looking enough, although rescued from a watery grave. Some half dozen large vessels stood by to aid, and soon the circle of water was lashed into a rocking sea. As our life-boat approached and was preparing to be hoisted to the upper deck Srs. Kelley and Anderson, our new sailors, were called to the windows of their rooms to witness another scene in sea experiences. Their lights were turned on and their faces appeared in cheerful mood at once; but scarcely had a half dozen turns been taken on the pulleys before their lights were suddenly extinguished and windows closed tightly. We again rapped as the boat slowly raised from the sea below, but no answer came from them, and after waiting for the safe landing of the life-boat we proceeded to exploit the reasons of the strange phenomena of these new sailors only to find that both had determined to ignore any and all attractions on the outside of their staterooms for the evening, and with faces buried deep in their pillows, declined all interviews and entreaties. It would perhaps be unfair to state here the character of the difficulty, and it shall be sufficient to say that on the next morning they were observed to be happy and brilliant in Providence after they had reached the pleasant home of Elder Myron H. Bond, our faithful missionary in this part of New England. The day was enjoyed in company with Bro. and Sr. Bond in a ride to Newport, and we tried on the way to call up Dr. John Gilbert by telephone for additional help, but the train would not wait long and we dropped our ten cents in the slot in a vain endeavor. At the shore dinner meal it was the surprise of the company that Srs. Kelley and Anderson, who had been reared among the cornfields of the wild west, should so heartily enjoy a dinner of clams steamed, clam fritters, and Rhode Island blue fish; but we simply suggested it was another evidence of "good sailorship," forgetting all other occurrences of the early morning.

In the evening we met with the Providence Saints in their neat new church building, and enjoyed an hour in talking about privileges and duties of Saints. It was also a pleasure to meet with old friends and new, in the work, and but for the sailing of our steamer on the Saturday following, would have been glad to have spent a Sabbath in Providence. At Boston the time for a summer vacation had arrived and we soon learned that a number of the Saints were out of the city to enjoy the cooling breezes of a watering place. But we had few hours to stop at best, during which time we met with the Brn. Fisher and wives at Silver Lake, and on the eve of departure, Brn. R. Bullard and F. P. Busiel, of Boston. At the wharf we also met Elder Peter Muceus and his good wife, who were to share our troubles across the waters, and these with Bro. M. H. Bond and Sr. David A. Anderson formed, according to my memory, the company of Saints to the good ship Saxonia. The presence of these brothers and sisters at this time was indeed gratifying and we hope and trust that Sr. Anderson had an interesting and pleasant stay with her New England friends, and finally in her return to her work in Lamoni, where she has rendered such efficient and valuable work so long in the public schools.

Well, the good-bye was said and our vessel was soon past plowing through the great deep toward the wonderful shores of Britain.

The voyage was pleasant; the usual incidents of a voyage attracting the attention; and we often enjoyed the spouting of water by huge whales, and the hurried galloping of the schools of porpoises from the track of the ship.

At ten o'clock a. m. on the 28th of July we passed Fast Net Rock and light tower, and early in the afternoon were met by a lighter at Queenstown inlet where our vessel received and landed many passengers. All day Sunday we could observe the celebrated Irish coast with its rugged hills and Druidish castles, or as we advanced, a fine landscape of evenly laid out and rich appearing fields. The reputation of Emerald Isle was certainly maintained, for everywhere we could observe its glorious lines, and even the old ocean as it lapped its shores, changed her color, as if to honor the land, which notwithstanding the many objectionable things raised against it has given to the world such a long line of great men, in statesmanship, oratory, and generalship. As the evening dawned we moved into the placid waters of St. George's channel, and when another sun rose drew slowly up to the great wharf off to our starboard, while the stewards and porters made the welcome announcement, "Liverpool."

(To be continued.)

Selected Articles.

HAWAIIAN GENEALOGY.

The origin of the inhabitants of these Islands has never been definitely solved. The botanical affinities of the plants and the ethnological resemblances of the animals, including the people, all point to the islands of the south and southwest. Professor Alexander, in his History of the Hawaiian People, states that "the inhabitants of all the groups of islands in the eastern Pacific from New Zealand to Hawaii, and also to Easter Island, scattered over a distance of 4,000 miles, may be considered as one race, which is commonly called the Polynesian race, for they all speak dialects of the same language, have the same physical features, the same manners and customs, the same general system of 'tabus,' and similar traditions and religious rites." They have in common the names of the principal gods, stories of the origin of fire, about the deluge, etc. The Polynesian language is a member of a large and widely spread family, including those spoken in Micronesia, the Philippine Islands, the Malay Archipelago and Madagascar. It is thought the Polynesians originally came from southwestern Asia, but it is positively known that their progenitors were emigrants from the Indian Archipelago.

It is fairly well determined that the Island of Savaii, in the Samoan group, is the point of departure for all of the Polynesians of the eastern Pacific. The Maoris of New Zealand, closely resembling the Hawaiians, have a tradition that their ancestors came from Hawaiki. The Marquesians claim that their ancestors came from Hawaii in the west, stopping at Fiji, Vavau and Tonga. The dialects of all of these islands are similar to the Hawaiian.

The first settlement of the Hawaiian Islands was made long ago, since human bones are found under coral reefs and ancient lava flows. Judge Fornander thinks the Islands were inhabited as early as 500 years A. D. Whether the earlier settlers were driven from other islands in war or left them designedly, whether they were seeking new islands or were driven out of their course by storms to known ones, will never be known. The original Hawaiians were great navigators, performing voyages of many months' duration in large canoes, sailing with outriggers to the windward, well provisioned, etc.

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They sailed by the stars at night and by the sun in the day. Thus the settlement of all of the islands of the Pacific may be accounted for.

After separation from the world for many generations intercourse with the South Pacific islands was established, and many of these famous voyages have been celebrated both in song and story. Most of these voyages were made to Kahiki (Tahiti), but the intercourse ceasing over 500 years ago, the Hawaiians lost definite ideas of the locality of these islands, and so in time Kahiki came to mean any foreign country.

The Hawaiians were divided formerly into three classes, with wide permanent distinctions between them: (1) The nobility, consisting of the kings and chiefs; (2) the priests, sorcerers, doctors; and (3) the common or laboring class. The first class were the sole owners of the land and all that grew upon it. They were also owners of the fish of the sea, and of the time and labor of the people. The latter owned absolutely nothing. The feudal system was practiced here in an intensified form, the common laborers not receiving more than one third of the products of their toil. The second class were the learned men and kept alive the knowledge of astronomy, history, medicine, etc. Wars were common and very destructive. The vanquished were either destroyed or branded on the forehead as slaves and made to serve the remainder of their lives. Marriage was practiced by all, but the tie was not strong, the husband dismissing his wife at pleasure. Polygamy was practiced by all who could afford it. Descent came through the mother only, hence every king and chief sought a wife of noble birth. This custom lent dignity and respect to womanhood. Infanticide was universally practiced, the girls being more frequently destroyed than the boys.

Cannibalism, formerly so freely and frequently charged against the people, was unknown, and was looked upon by all with horror and detestation. They lived upon taro, sweet potatoes, yams, bananas and fish. Cereal grains, as well as cotton, flax and wool, were unknown to them. Cloth (kapa) was made from the bark of the mulberry tree, beaten out with heavy wooden mallets elaborately carved. This kapa was of different quality and thickness, and frequently dyed and varnished. Its uses were manifold. No such thing as a loom was known. There was an entire absence of metals; no beasts of burden; in fact no domestic animal save the dog and the pig. The Hawaiians therefore remained unduly long in the "stone age." The absence of domestic animals and the lack of extensive tracts of fertile land prevented them from being a pastoral people. They were obliged, therefore, to confine their efforts to such work as could be performed by their hands and to such burdens as could be carried on the backs of men and women. Considering their environment, the early Hawaiians made remarkable industrial progress, evidences of which are everywhere to be seen on the Islands.

Terraces, artificial fish ponds, ditches for irrigation, large trenches for their sports, and temples are everywhere to be seen, memorials of the ingenuity, thought and industrial activity of these ancient people. In the magnificent Polynesian museum in Honolulu, dedicated in memory of his wife (a descendant of the line of Kamehameha I.) by Mr. Bishop, are found stone and lava hatchets, knives, and fishhooks of sharks' teeth. Kapa cloth of endless qualities and colors, mats, fans, fish nets, ropes, baskets, numerous domestic implements made of hard wood or stone, calabashes of large size and beautiful finish made from the hard wood of the Islands, pans for the evaporating of salt from sea water, spears, javelins, daggers, slings made from the fiber of the cocoanut husk or of human hair, long and deep canoes of wonderful carrying capacity and extremely seaworthy when lashed together, and with masts carrying sails made of bark, all testified to the skill, enterprise and industry of these wonderful people, isolated for over five hundred years from the world.—*Dr. Wm. C. Stubbs in Paradise of the Pacific.*

Letter Department.

BALDWIN, Wis., Aug. 27.

Editors Herald:—I wrote last from William's Bay, where by way of an introduction to the Wisconsin mission field I held meetings in the Saints' church in association with Bro. W. A. McDowell. After a few days thus spent, and not unpleasantly among the Saints, I directed my course per advice of those in charge northward to Valley Junction for the district conference convening June 1 and 2. I stopped along the route at Janesville, Evansville, and Madison, visiting Saints in and around these places.

The conference at Valley Junction was no disappointment to me; realization exceeded anticipation. Brn. C. H. Burr, A. V. Closson, A. L. Whiteaker, W. P. Robinson, T. W. Chatburn, and P. Muceus, of the missionary force, were present.

The Porcupine branch, one hundred and twenty-five miles distant, was well represented by Saints who came, some by wheel, some by train, but the greater number by wagon.

My first campaigning after the conference was with Bro. A. L. Whiteaker, well up in the northern pine country, near Chetek. We finished the month of June holding meetings in schoolhouses under some disadvantages, not the least of which was the mosquitoes. The preachers might have endured them, but the hearers had a constant fight of it.

One source of encouragement to us ere we left was in seeing young Bro. James Mair go down into the baptismal waters, Bro. Whiteaker officiating.

Taking leave of my colaborer for a time, July 4 found me at Porcupine celebrating in a quiet way with a few of the Saints at Bro. Will Edwards' place. Held meetings over Sunday in the church, and enjoyed liberty in presenting the word. Bro. G. H. Hilliard dropped down on us later in the week, and after hearing him preach one good gospel sermon, I left him holding the fort and went to Ono. Found the place as big as its name, and occupied there two Sundays, but could not on account of the busy time hold meetings every night.

I put in a few days haying and harvesting, however, for Bro. Hutchinson, which was quite a variation for me, considering the hot weather and all. If I fail as a preacher, do not think I will succeed as a farmer.

On July 28 I began meetings near Spring Valley, in a German and Norwegian settlement. I held on a week and had all I wanted, whether the people did or not. The Spirit of the gospel is not material enough for people accustomed to other kind of spirit.

After this I made an effort to represent the work in Woodville; left town with the expectation of getting the M. E. church for a series of meetings, but later got word of the trustees' refusal.

August 7 I crossed over the line into Minnesota to visit relatives in Minneapolis and offer them the gospel. Though received as a relative, otherwise I was reminded of what is written regarding the Savior's mission, he came to his own and his own received him not.

I held meetings in the Saints' hall, acceptably I believe to the Saints, and tried the experiment of street preaching on Nicollet avenue and Fourth street, in close proximity to, and in competition with, the Salvation Army, where also the Utah elders had held forth from night to night.

I paid special attention in one talk to some of the differences between the Mormon church in Utah and the Reorganized Church. Had something of a crowd and at the close a vigorous demand for our antipolygamy tracts which some of the brethren handed out; also had an interesting conversation with a seeming seeker after truth who had been exploring nearly everything religious.

I attended one session of a Brighamite conference while in Minneapolis. Twenty-one Utah elders are operating in Minnesota, and I think the whole contingent and some besides were present at this conference. Those I heard, told what they believed. I did not call it preaching. They lacked the spirit of argument, but bore testimony quite recklessly of what they knew (not). They were very thankful for the good spirit that had prevailed at their conference, but I could not discern it in the meeting I attended.

Having become somewhat interested in the work in Minneapolis during my twelve day

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sojourn, and feeling thankful for kind treatment by the Saints, I regretted to leave, but did so the 20th, going to Baldwin, Wisconsin. Commenced meetings in a schoolhouse near there the same night, as previously arranged. Here my labors were among Hollanders, Norwegians, and Germans; but Hollanders, mainly, composed my audiences.

I suspected a Norwegian, half farmer, half preacher, of influencing his countrymen to stay from our meetings. I was very kindly and well cared for by a Holland family (Presbyterian in faith) and I trust they may in no wise lose their reward for what they did. Had good attention and increasing interest to the close of the week of meetings, and hope for good to develop in the future.

I have been led to think of the revelation given given at last General Conference numerous times of late, while among people of other tongues than my own, and to wish for tracts and books in the different languages according to the specifications of the revelation. We certainly need them.

The outlook seems to me to be favorable for the spread of the gospel truth in the world; but when will the necessary unity be realized in the church?

Must the missionary go clear away from the influence of the church to be successful in his work? Such almost seems to be the necessity in some places. But can the missionary successfully labor to *build up* the church, except as he works *with* the church? The writer thinks not.

The church must be brought up to a righteous standard, iniquity must be purged from it, order and unity must obtain, or paralysis of missionary work result.

Desiring to hasten the day of power,

Your co-worker,

M. F. GOWELL.

P. S.—Valley Junction, Wisconsin, is my field address.

LIMERICK, Ohio, August 29.

Editors Herald:—I have been busy since I left home May 16. I find the condition of many in this field to be as those in the "Seven churches" of long ago, "neither cold nor hot;" a sad condition indeed. Satan holds the "balance of power" over many. Numbers are seldom seen at the regular meetings; they have lost the spirit of the work. What a great reaction must take place if these, cold indifferent Saints (?) ever attain to a worthiness to abide in Zion. There are a few who are making every laudable effort to obtain the crown.

Bro. Elmer Long, who has been my colaborer for some weeks, is a congenial, earnest, talented young man, and can be trusted with the work anywhere. I trust ere long Bro. A. B. Kirkendall, of Creola, Ohio, will be numbered with the traveling missionary force. His ability is such as to be of great service to the church.

When I call to mind numbers of our young men who are coming to the front, such as Brn. A. B. Kirkendall, Elmer Long, Earle Corthell, Walter Smith, C. Ed. Miller, and a host of others, it inspires me with a heart of thankfulness to God that we have such an army of young banner bearers able, willing, and ready to lead forward into the fiercest conflicts with the enemy. May the Lord send more such! And may we old, gray-headed elders in Israel never stoop under the influence of jealousy to hinder or stand in the way of the onward advance of these younger officers in the Lord's army. Move on, my young brethren, wherever the Master leads; and may great success attend your labors! Keep humble, for the Lord is not able to do much with a man who is proud of his own head, "but he that humbleth himself shall be exalted." Never aspire to office in the church: it will ruin those who do.

Yours in the conflict,

L. R. DEVORE.

CHICAGO, Ill., August 24.

Editors Herald:—I have been busy this season. Plenty to do in this field and great excitement at the street meetings. The most of my preaching this year has been on the street. Large crowds of all kinds of people listen to me preach, and after preaching is over, such shaking hands. Sometimes about thirty in one evening, asking all kinds of questions, and of course I have to answer them.

Last night Bro. W. H. Fuller preached to a large crowd, and after preaching questions were asked till a very late hour.

The work here is onward, and things look very much like we may reap a large harvest before long. May God give us the increase! Last night we had about six ministers in the crowd who seemed to be very well pleased and said the preaching was all right and that we must keep on preaching the truth. One of them followed me home and stayed over an hour, talking over the gospel. So the good work goes on.

On July 6 I was invited by Brn. Leon Snow and J. Lamb, both of Ladd, Illinois, to come there and preach a few times, which I did. I had a good visit with the Saints at Ladd and made other friends. Bro. Frank Izatt, the elder of the Ladd branch, secured the colored Baptist church four miles out from Ladd and I preached seven times, baptized one of the Baptist preachers and left others believing in our faith. At the baptism there gathered about one hundred people to see the minister baptized. The same evening he was confirmed by Elder Izatt and the writer. He is the next coming colored minister if he keeps faithful to God. I am glad to have this honor. His name is George F. Crawley. I received a letter from him the other day; he tells me that he is strong in the faith. I also received a letter from J. Lamb, telling me that he meets with the Ladd Saints and is strong in the faith.

I found some Saints in the Ladd branch noble people for Christ. Quite a number of them accompanied me to Seatonville each night I preached there. Sister Sadie J. Smith led the singing, assisted by Sisters Ada Walker, Philip Turner, and Annie Lamb, and Bro. Philip Turner. Bro. Johnny Lamb and Elder F. Izatt assisted the writer with the preaching. Priest Leon Snow and his wife took part. I went from there to Streator, Illinois, but did no labor there. Then on to Kewanee, Illinois. I arrived there Saturday, July 20, and made my way to Bro. James Norris' house at 630 North Walnut street, where I received a hearty welcome. The next day at eleven a. m. I met the Saints at their beautiful new church. Elder John Chisnall opened the meeting and Elder Whitehouse preached. After preaching came the Sabbath school, which was very fine. Bro. Whitehouse, the superintendent, called on the writer to address the school which afforded me much pleasure. At six o'clock the young people met, and at 7:30. The writer was invited to the stand and addressed a good turnout of Saints and perhaps some outsiders. The few days I stayed there I visited the colored peoples' houses, took the gospel to them and told them where to find the Saints' church. I preached once for them, then boarded the iron traveler and headed for my field, Chicago, where I have been in the fight ever since. I baptized two.

Bro. W. H. Fuller, the bold preacher, is with me now. Sister Annie Graves is improving in health every day. We feel very thankful to God and to all the Saints who prayed for her recovery. May the good Lord bless all his sick Saints is my prayer. Pray for us, dear Saints. We are in the battle of the Lord and want to fight the good fight of faith.

Yours in the one faith,

G. H. GRAVES.

2458 State Street.

GATEWOOD, Mo., August 21.

Editors Herald:—Bro. Harry Thomas and myself are yet in southeastern Missouri, and are striving to get the people to believe and obey the truth. But few here are willing to hear and accept the gospel. They are bound by the creeds and precepts of men.

There are about twenty-five Saints in Southeastern Missouri; but some are lukewarm, and all are so scattered that it is a hard matter to get a half dozen together. I am glad to say that some of these Saints are trying to do right and let their light shine before men.

It is a hard matter to get churches or schoolhouses in this country. We have had fair interest in two places this summer; baptized one, and some others are interested. At most of the places where we go but few come out to hear.

I preached once on the streets of Bloomfield to a number of attentive listeners; also once on the streets of Molden, and once at Dexter. At the old soldier's reunion at Dexter we both did some preaching, and I exhibited and explained my chart containing the plan of church organization to a very great number of people. One man who heard me said that he believed the preaching, and desired us to come to his neighborhood and do some preaching. Think we shall go to his place and see what we can do.

You may think we are discouraged; but we are not. My health is better than it was last year, and my eyes are better also. We are receiving blessings in many ways, for which we praise the Lord. We expect to keep

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right along in the line of duty, trusting God from day to day. We hope to be subject to the powers that be, and that God will direct in His work both here and elsewhere. It would be no new thing to say that in a new field there are many trials to endure; but we hope to endure them patiently believing our blessings shall be greater.

Brethren and sisters in Christ, let us go on in the cause of truth. Let us not falter or waver, but let us have on the whole armor of God, and fight valiantly to the end; and our reward will be sure. C. J. SPURLOCK.

NEBO, Ill., August 24.

Editors Herald:—Perhaps a few of your readers have heard of this place in a county without a mile of railroad or telegraph wire, joining Pike county on the south, and lying between the Illinois river and Mississippi river. A little branch was organized a few years ago near here by Elder Frank Weld. It has feebly lived along between life and death to the present time. We have had the assistance of conference appointees from Nauvoo and St. Louis districts in times past. Elder Arthur Allen was with us last winter, and created quite an interest. He came back in the latter part of May or the first of June, and after some consideration on the part of a few of us we decided to begin the erection of a church building in Houl Hollow. A deed to a small spot of ground was procured, and Bro. Arthur and two hands began the work. Some additional help was procured; but Bro. Allen's skillful hand played no small part till a building 22 x 40 feet was erected in the semi-civilized wilds of Houl Hollow. Whatever may be the outcome, we are compelled to give great credit to Bro. Allen. His work from start to finish was donated. His assistance in purchasing the lumber saved quite a little money. We could mention others who have assisted in the work of building the church; but I must not forget to mention Bro. and Sr. Burgess, of St. Louis, who sent us $5 00 on our building fund; also some literature for our Sunday school which Bro. Allen organized. We hold Sunday school every Sunday at 9:30 a. m., and preaching at night by the writer.

We have had some experience in the recent past that reminds one of the church in the 'thirties. For some time we have been annoyed by drunken men who have no respect for civilization, let alone Christianity. We dealt kindly with them, hoping to be able to show them the beauty of morality, if not the gospel in its fullness; but all pleadings were in vain. One thing will be remembered, they do not forget to turn out each Sunday night; we are greeted with quite an audience. We hear, "They ought to tear that church down;" "some one'll burn it down;" "they ought to stop the meeting," etc. After untold disturbances, on the night of the 11th inst. we were greeted by some drunken lads who got bold, talked out in church, and talked from the window on the outside. They continued to make disturbances until I entered complaint and had three of them fined. But this did not seem to satisfy one of them, for the next day he passed me on the road, flourishing a pistol. I again made complaint, and he is now dodging the officer. I expect at the coming term of circuit court to prosecute those who have disturbed our meetings. There is quite a rowdy element in these parts, and some bitter prejudice; but all the better class of people advise us to go ahead and prosecute until we do have order. One prominent farmer told me that I would have all the best citizens behind me. Some say I am in danger and ought to go armed; others that we ought to close our night meetings, as there was danger; but last Sunday night, although it was rumored there was coming a mob to "break it up," quite a crowd came, and some to my surprise came ready to assist us if necessary. Peace reigned. Whatever the outcome, we shall continue to meet them on gospel propositions, and risk the result in the hands of the One whom we seek to represent. Pray for us.

W. A. GUTHRIE.

VINTON, Louisiana, August 27.

Editors Herald:—I desire to contribute my mite to your dear paper, which is the best publication in the length and breadth of the land. My wife and I have lately taken up our abode in the sunny south. We arrived here Sunday night, at twelve o'clock; and finding ourselves in a strange land, among strangers, and in the dead of night, we made our way to the Vinton House. Upon reaching the hotel we found no room. We then asked for Mr. Potter, whose wife is a Saint in very deed, and were shown where we could find his home. We wound our way through grass, weeds, and other small growths of vegetation, which was sparkling in the moonlight with dew, until we reached the house. Then, dear Saints, can you not imagine the happy meetings we enjoyed for the few minutes to follow?

Sr. Potter was until our arrival the only Saint in this part of the state of Louisiana. We are having a very enjoyable time, to be sure. I think we can get a place to preach in here, as there are two church buildings and no one to preach. So we are very hopeful and prayerful that we may be permitted to present the gospel of Christ in this place, and that many may be brought to the light of God ere it is too late. Vinton is a saw-mill town located on the Southern Pacific railroad. To my surprise Vinton is not in the swamps, but almost out of sight of timber. The logs are brought to mill on cars built for that purpose.

We like it very well here. It is not so hot as farther north. We get the Gulf breeze here, as it is only about eighteen miles from the Gulf. Rice harvest will commence in earnest in a few days. Some is now in the shock. Such fine pears as are grown here! I am told they grow from cutlings, as we sometimes see grapes grown in the north. We see figs or fig trees growing. Figs are about gone, so have not seen any of them. Bananas are grown here to some little extent. Oranges also do well in this climate.

There is quite an excitement here over oil; but it has not yet been found in paying quantities. From Vinton we can see several places where oil wells are being put down.

Vinton has two artesian wells which are able to furnish more water than is needed to supply the town.

We did not like to leave our dear brethren and sisters at Greenleaf, Kansas, but we remember them in our prayers. Our sojourn with them was very pleasant; and the spiritual times we enjoyed together will long be bright gems in our memory.

I would be very well pleased to correspond with any Saints in Louisiana or eastern Texas. If at times I am idle I would be well pleased to preach.

If any of the elders can come this way, we should be very well pleased to have them stop with us in Vinton. They will be well cared for. So come, brethren, when you can, and know you have a home here as long as there is a Saint here.

Your brother,

W. S. HODSON.

FREESOIL, Michigan, Aug. 29.

Editors Herald:—This coming fall it will be eight years since my wife and I obeyed the gospel. We have had many times of rejoicing when living in such a way that we could receive the Spirit.

I was called last June conference to the office of priest, and ordained the 30th of June. I have been trying in my weakness to fulfill my calling nearly every Sunday. God has been with me.

Last Sunday I preached to my countrymen in Swedish. Some of them seemed interested, and I am going to try to talk to them again.

I can realize the similarity in our times and the first century of Christ. At that time the apostles were commanded time and again not to teach in the name of the Lord; and now we see the same today. And it is mostly done by those "having a form of godliness, but denying the power thereof." A few of those people, when they heard that I was going to proclaim "the gospel" to the Swedes, begged me with tears in their eyes not to preach in Swedish. Now if they had dared they would have used different means. I told them I ought to obey God rather than man. In gospel bonds,

JOHN A. LARSON.

BEAVER, Texas, August 24.

Editors Herald:—I spent the most of the first quarter, in the central part of the state. Opened several new places, and made lots of friends to the cause. Have received letters asking me to come again.

I visited the Philadelphia branch, and was kindly treated by the Saints and friends; and best of all, the Spirit of the blessed Master was present, and I baptized three precious souls.

My faith and confidence in the gospel is brighter and stronger than ever. I have a greater desire to do more for the cause.

I have been home for a few weeks, to try to get me a home in the Oklahoma country; and so I did, and am ready to take my field again, and shall endeavor to discharge my duty, trusting the Lord for divine help. There are calls for preaching, and very few mis-

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sionaries to fill them. I feel our prayers ought to be to the Lord to send more laborers into this big field, and we ought to strive to live by every word that proceedeth out of the mouth of God. I ask the Saints to remember us in their prayers.

Your brother in gospel bonds,

B. F. RENFROE.

MOBILE, Ala., Sept. 2.

Editors Herald:—Saturday, August 31, at noon, taking my samples of flour with me, I boarded the train for Bay Minette, Alabama, with the hope of placing in the stores there, for sale, some of the good flour shipped to me from the borders of the Independence Stake, and also listening to one or more sermons from our beloved brother and missionary, Elder Allen, whom I had been informed was to preach there Sunday. In the flour matter I was not disappointed; but in the place of hearing Bro. Allen, I listened to myself, as that good brother had wisely concluded not to leave an opening where there was a good interest, for a while, and had so notified the president of the Bay Minette branch, requesting that he, Bro. Ed Bankster, fill his appointment for him; and this brother shifted the burden onto my shoulders. So, arrayed as a business man, the regulation clerical black being conspicuous by its absence, I endeavored to occupy as best I could.

Bay Minette is about twenty-five miles from Mobile. The branch of the church there numbers about seventy-five members. They have one of the largest and best church edifices in the South. Its erection is due in a large measure to the untiring efforts of Elder G. T. Chute, who lives there, and Bro. John Lee Booker, since removed to Oklahoma Territory, together with the hearty coöperation of the other members of the branch, and in the face of bitter opposition of many of the citizens of the town and surrounding country, who had declared that it should not be built. They have also a nice organ; but it did not assist at our services for lack of an organist.

Bro. W. J. Booker, another missionary who lives here, was off doing duty, writing that he had just baptized nine, but was meeting with opposition, having had the house where he and Bro. Chute had been preaching locked against them. Brn. W. L. Booker and Allen had a similar experience, seventy-five or one hundred miles southwest of them, but private houses were opened to them all and the good work went on. Brn. W. J. Booker and Allen some time back traveled nearly two days without getting anything to eat from the kind (?) people, though they thought one day during this time that they had secured the coveted and much needed morsel, having their horse unhitched, when the lady took the trouble to inquire whether they were "Mormon" preachers; and as the special business of these brethren was to tell the truth and the whole truth they were obliged to confess that they were called such, though their vision of something to eat fled with their answer, as the lady informed them that her husband had given her positive orders not to feed such preachers. One brother laughed good-naturedly; but the other felt very sad, not so much for the lengthening of his fast for Jesus' sake, but he sorrowed for those who could find it in their hearts to be so unkind. A similar sorrow was his later on when he assayed in another locality to visit the home of a Christian (?) preacher, hoping to tell him something that would greatly benefit his soul, and was told by this gentleman (?) to "get away from there, he was not wanted there." He turned sadly away, and could feel same as the Savior did when he wept over Jerusalem and exclaimed, "How oft would I have gathered you as a hen gathered her chickens, but ye would not."

Your brother in Christ,

FRANK P. SCARCLIFF.

DENVER, Colo., August 31.

Editors Herald:—The 17th inst. I was called to Benkelman, Nebraska, by telegram, to attend the funeral of Bro. Leonard U. Parsons. He was well and favorably known and his funeral brought out a very large concourse of people who listened very attentively while I presented the hope of the Saints as touching the resurrection and the future life. The effort set some of the people to thinking, for a few days later I received a lengthy letter from the county attorney, saying my discourse had been the subject of considerable comment in the town, and he desired further information from me in regard to our faith, which of course was cheerfully furnished. I hope the brethren in Nebraska will find it convenient to visit that locality and do some gospel work. They will find a pleasant home with Sr. Parsons and family at Max, and I believe good results will follow a wise effort made there.

I returned to Denver on Monday to make preparations for conference the following Sunday.

Wednesday evening the 21st, Bro. George F. Bullard and Sr. Mamie L. Weller came up from Wray, armed with the necessary papers to set sail on the sea of matrimony. After warning them of almost certain squalls and curtain lectures, I fixed up their contract and started them on their voyage. May all the experiences in their journey be as peaceful and serene as the embarking. This was the fourth wedding at which I have officiated since the opening of the new century, and I have brilliant hopes for the remainder of the year.

Our district conference at Colorado Springs the 24th and 25th with the Sunday school convention the 23d was a season of refreshing to the Saints who were privileged to attend. The branches were all represented by delegates except one, and some of them by several delegates. The extreme eastern part of the state came with a delegation fifty strong, most of whom came in wagons across the country. They formed a very pleasant company and no doubt enjoyed the trip to the full extent. There were several from other parts of the state, Denver, Cripple Creek, Victor, Florence, etc. A spirit of peace and harmony characterized all of the meetings. A considerable amount of business was transacted in a spirited way, but distinguished by the absence of anything savoring of discord or friction. One candidate was baptized during the conference, and one brother ordained to the office of elder. The Lord graciously spoke to us by His Spirit, giving comfort and encouragement to the Saints, and admonishing the ministry to be of good cheer and renew their diligence in the gospel field and greater success would follow their efforts in the future than in the past.

The reports from the branches and ministry were encouraging, showing a considerable amount of work done and several additions to the church. Missionary work in this field is rather discouraging, but the brethren have stood at their posts manfully and labored on against discouragements with a zeal commendable. People do not fall over each other in an effort to get to hear the truth out here. It is hard to get a fair sized congregation to talk to. Other denominations meet with difficulties in this line, too. Religion does not seem to be particularly indigenous to this climate. This high altitude and rarified air do not seem to contribute much to rapid growth in heavenly things; humanity is about the same and newspapers about as untruthful here as in the low valleys of the Mississippi. Tourists do not need to remain long in this country to conclude that this is a land of high mountains, high collars, and high taxes. Big crooked rivers and big crooked statesmen. Silver streams that gambol in the mountains and pious politicians who gamble in the night time. Roaring cataracts and roaring orators. Fast trains, fast horses, and fast young men. Fertile plains that lie like a sheet of water, and hundreds of newspapers that lie like Beelzebub.

If the world is really getting better it is not very apparent here. The number of murders and hold-ups of various kinds in this city of late is something appalling. The efforts to suppress crime and corporate greed have been fruitless, for the hands of justice have been tied by injunctions, our juries bribed, and our courts prostituted. Expectancy and doubt as to what will come next seems to be the evil genius of the hour. People are perplexed over existing conditions at home and abroad, but as these conditions are but the fulfillment of prophecy with an exactness that only Divinity could locate with it, we know that these things portend the dawning of a brighter day, so we lift up our heads and take courage.

Just at the present the Seventh Day Adventists of this state are in camp in this city near us. They have most too many "hoofs and horns" in their spiritual menu for my digestion; however, they are having quite large crowds, and it may be that some natures will thrive better on "hoofs and horns" than they would on meat.

Our district tent did good service at the conference and was well filled at all of the meetings. Brn. Hanson and Wildermuth will continue the tent meetings at Colorado Springs, probably till the close of the season, and I hope some of those who are interested in our work there will yield obedience to the gospel requirements.

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I feel confident of the divinity of the work which I am striving to build up, hopeful for the future, and resolved to press on to the end.

Yours in bonds,

JOHN B. ROUSH.

2942 California Street.

OSMAN, Ont., Sept. 2.

Dear Herald:—Our little branch, the Longwood branch, was organized a number of years ago, when preaching services were held in the different homes of the Saints. After the branch had a fairly good start, Bro. Ben St. John, of Ridgetown, came and organized a Sunday school. This was held in our house for about three years. Then a small church was erected, and was dedicated October, 1899. We had an enrollment then of about twenty-five or thirty members; but since then about fourteen have embraced this work.

Quite a number of elders were present at the dedication, and three sermons were preached. Elder Will Fligg, of London, conducted the morning service, Elder R. C. Evans the afternoon service, which was the dedicatory sermon, and Bro. John Shields took charge of the evening service. A large crowd attended these meetings, and many went away, not sorry they had come. Since then many have embraced this glorious gospel, as I said before.

Glad to hear that Bro. Alma Barmore, and Bro. Alvin Knisley are doing tent work in Glencoe, and hope the good seed sown will result in an abundant harvest. I trust God will be with them while preaching this gospel. Brn. Alvin Knisley and Levi Annett visited our branch on Sunday, September 1. They assisted with anything they could in the afternoon service, and had preaching service over at Bro. William Nevils' house at night. Some outsiders were there, and hope some good was done.

Though young in the work I have no desire to turn back, but rather to press my way onward, ever holding fast to the rod of iron, till I see the end of a praying life.

Ever praying for the advancement of the truth, In gospel bonds,

ANNIE KETTLEWELL.

MARENGO, Illinois, Aug. 26.

Editors Herald:—There is something that looks rather strange to me; that is, the talk about gathering, building up Zion, and the hastening time. When I read the ninth chapter of Nephi where the Lord is telling of the trouble that will come on the Gentiles if they will not repent, and in the tenth chapter, "But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem," it seems wrong to me that the Saints should try to build without the remnants, as they are only to assist them, according to the book. I am glad to hear that some of the remnants have come into the fold, for I have been considerably among that people.

Well, I will say, May the Lord bless the whole household of faith. David Brand is in his eighty-seventh year, and wife is eighty tomorrow. I was the first to open house for preaching the gospel in the county of Essex, England, in the spring of 1849.

DAVID BRAND.

REA, Mo., Aug. 27.

Editors Herald:—Since writing to the *Ensign* concerning the tent meeting at this place, the elders continued the meeting over three weeks, with the best of interest all through. They held the crowd all the time. The people of this vicinity have surely been warned in time, because this is the place where Bro. James Thomas held a discussion with Mr. Hoar, now deceased. Also I. N. Roberts, Peter Anderson, M. F. Gowell, D. C. White, J. Arthur Davis, and the writer, have held up the standard of truth. We are pleased to note that through the medium of preaching a vast amount of prejudice has been removed, and friends have been made for the cause. Outsiders have said, You prove by the Bible that Joseph Smith was a prophet, but I can't believe it. Some cling tenaciously to the Sabbath theory; Others say the elders preached more Bible than they ever heard before. Without a word of flattery, the elders acquitted themselves creditably. The Spirit of the Master accompanied their efforts in presenting the gospel ordinances, the coming forth of the Book of Mormon, and the divine calling of Joseph Smith. I hope the good seed sown in this place will spring up and bear fruit.

At the close of our services the M. E. people commenced a protracted effort in the church at this place. Our people are debarred from using the church because the trustees say we are not orthodox. In justice to the people of this place I want to say if it were left to a vote we would get the use of the church. The last episode that took place was a little tilt between the M. E. preacher and Bro. Snively, arising from a statement made by the M. E preacher. Those personally acquainted with Bro. Snively can ask him about it.

Yours hopeful for the truth,

R. F. HILL.

MAITLAND, Mo., August 31.

Editors Herald:—We have a good field of labor in the Nodaway district, and have operated two tents this summer; Brn. D. C. White and Sawley with the new tent, and Bro. J. S. Snively and I the old one.

After returning home from the General Conference my mother-in-law was taken down with the small pox, so we were quarantined, and I did not reach my mission field until the middle of June. Bro. Snively joined me at Rosendale, and we got the Christian church; but the crowds were small, and the weather so hot we closed after being there about a week. Then we started out to find a place to pitch the tent, and met with some discouragement, such as small-pox, busy times, and hot weather; but we finally pitched the tent at Rea, and opened the battle with a large crowd to commence with. The crowd and interest increased until the tent would not hold the people. We continued our meetings for about a month, and had excellent liberty in telling the gospel story. Of course some said, They are preaching the Bible; but watch them, they will commence on old Joe Smith. And sure enough, they were not disappointed, for we did, and gave them the mission work of Joseph in full.

We were cared for nobly by the two families of Saints there, Brn. Hill and Haley. We found a home also with Brn. Wiats and Jordens, at Rosendale.

We have been here about a week. Crowds not as large as at Rea, but the largest ever had here to commence with, and they seem to be interested.

Bro. Snively will return home in a few days, as business calls him there, and I shall miss him, as he is a congenial companion. A person will not get lonesome in his company.

There is a noble band of Saints about six miles from here, the Ross Grove branch, with Bro. R. K Ross as their shepherd.

Yours in the warfare,

D. A. HUTCHINGS.

BRUSH CREEK, Idaho, Aug. 18.

Editors Herald:—It has been some time since I wrote to your dear pages; not that I am less interested in this glorious work or in the final triumph of Zion, but I have been quite sick all summer and real busy too, so this accounts for it I think. Brn. S. D. Condit and A. J. Layland have been with us for a while this summer and have given us some excellent sermons and good advice. Three precious lambs were added to our fold for which we thank God and pray his watchcare over them that they may grow up useful instruments in his hands to accomplish much good in Zion. We expect the brethren back to labor with us for a while this winter. May God be with them in accomplishing good here and elsewhere in this mission field. As I read how the good work prospers in other parts of the Lord's vineyard I feel encouraged and strengthened, and when I think how far behind we are I feel discouraged and so unworthy of his blessings, but I pray God that we as Saints may awake to a sense of our duty, gird our armor on and be earnest workers in his cause. For as the poet says,

We want no cowards in our band
Who will our colors fly
We call for valiant-hearted men
Who are not afraid to die.

Not only do we need valiant-hearted men, but women too, for this is the hastening time and every Latter Day Saint has a work to do. This is something that every Saint should realize. I wish every Saint would realize that they had a work to do and then do it. Then I know Zion would speedily be redeemed, the honest in heart be gathered in and we could enjoy his blessings in full. But I hush my thoughts for I know I

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do not do all I desire to do, yet I try to do the best I can and if God will grant me health I mean to do a great deal more for him with his aid. There could be a nice little Sunday school here and I mean to do all I can to get one started and I ask your faith and prayers that God will aid me in my feeble efforts to assist in his work. Ever praying for the welfare of Zion and her final triumph, I remain, your sister in Christ,

FRANCES HEATON.

TABOR, Iowa, Sept. 3.

Editors Herald:—Our reunion closed last Sunday night, and was truly one among the best held in the Fremont district for the last seventeen years. We had a large attendance, especially on Sundays, and the very best of order, the best of preaching, by J. W. Wight, J. F. Mintun, Charles Fry, D. Hougas, T. A. Hougas, Mark H. Forscutt, and the writer. Thirty were baptized; and six the week before at Bartlett, the fruits of our tent meetings. So the good work moves along. Everyone seemed to be well pleased. The committee labored with untiring zeal, and cheerfully, too, for the comfort of all the campers. There was no grumbling, but all expressed themselves well satisfied. And all hearts were made to rejoice. The preaching was excellent, the prayer meetings grand, and the Sunday school work up to date. We are thankful to be a colaborer, with such a noble band of energetic members of the church as is found in this district.

We are now going to put up the district tent in this neighborhood, three miles west and north of Tabor, where we hope to do some good in the behalf of the faithful little band of Saints here, and through their influence reach a few others to rejoice with them in the hope of eternal life.

Oh! that God's blessings may continue to be with us, and all of his servants and Saints, who are laboring for the advancement of this grand work, is our earnest prayer.

Yours in bonds,

HENRY KEMP.

BATTLE CREEK, Iowa, August 15.

Editors Herald:—Since I last wrote I have been laboring in the northeastern part of the Galland's Grove district, with Mallard as headquarters. I have spent the most of two months in new fields. This part of the country has not had much labor done in it yet. This is a large district, and needs more laborers.

I have made five very promising new openings this summer. It is easy for me to make new openings here, as I have over fifty relatives and a host of old friends in the district, and not one of them ever heard of the church until I came among them. They all gave me a hearty welcome, but were a little shy of my religion, as they heard I was a "Mormon." One of my old acquaintances told me they had concluded to treat me kindly, but would not encourage me in preaching. There were a number of Mormon elders through this country three years ago, and while they claimed that they were from Salt Lake and that polygamy was not a crime in the sight of God, they called themselves Latter Day Saints. But I think I have successfully shown the difference, and will have no more trouble outside of the usual persecution by the preachers of some of the so-called Christian churches.

At present I am engaged in a series of meetings two and one half miles east of Battle Creek and three miles southwest of Ida Grove, Ida county. The interest is good and I think this will be a good, permanent opening. There is not a Saint in the county that I know of. I think that Dolliver in Emmet county, and Ledyard and another place four and one half miles north of Algona, Kossuth county, will be good permanent openings also.

Mallard has one of the liveliest, up to date branches it has been my fortune to visit, and its Religio work is grand. The town is small but the people around the country are all interested in the work, and the last meeting I attended I think there were at least seventy-five outsiders in attendance. This is the result of faithfulness on the part of the Saints.

In bonds,

W. H. KEPHART.

GEARY, Okla., Sept. 4.

Editors Herald:—We finished our labors with the gospel tent near Independence schoolhouse, Dewey county, August 10. We had a very good interest, and have promised to return there soon and preach a week in the schoolhouse.

We went to our district reunion at Dover, sixty miles east, beginning August 16. Attendance was not large because of the hot, dry season, no doubt; but had a very good meeting. It is a beautiful grove and plenty of good water. Very gentlemanly proprietor. Reunion is to be held there again in August, 1902.

Sr. Crawley and I went sixteen miles west of camp ground and I began preaching the day after close of reunion, and preached a week in a schoolhouse where our faith had never been presented. Bro. George Cheney, his wife, son of twenty-two years, and daughter of thirteen, were baptized Sunday, September 1. Bro. Cheney had belonged to the church at Pleasant View branch, Kansas, twenty-five years ago, but had been out west since. Has lost his first wife since then, but is married again; has six children and a good farm. Good place for missionaries to call, as they are very welcome. Found two families near there; Brn. Warren and Jeffries, who formerly belonged to the church in Kansas, but who removed from there nine years ago, and the branch has since been disorganized, so that they belong to no branch. Families of Bro. Staley and Elder T. J. Smith live ten miles from there, so with proper labor it seems a branch should be organized there soon.

Came to Geary, forty miles southwest, Monday. Met Elder Powell, who is very much respected here, but he is so busily engaged as practicing physician that he has given up public preaching. Went yesterday to try to get the Baptist church to preach in, but failed to see the directors, they being absent, so began preaching on the street last night to a good and attentive audience. Will likely preach here over Sunday, and will then start for home, some seventy miles northwest. Some seem very much interested wherever we go. Have baptized seven in the last month, and think some others will obey soon.

My health is better than last year, and my wife travels with me and greatly assists me in my labors.

As ever, in gospel bonds,

D. S. CRAWLEY.

Mothers' Home Column.

EDITED BY FRANCES.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right;
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is—is best.

FOR some time past requests have come to us that more time and thought be given to the boys. We commend the following reading to a very careful study, because it is full of suggestive thoughts, needing careful digestion. It may be followed by others bearing upon the same subject.—ED.

PREPARED READING FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

A PLEA FOR THE BAD BOY.

MINA COOK-HART.

Introduction.

I. Some causes for the Bad Boy's existence.
  1. Left to bad companions.
  2. No place at home for him.
  3. Failure on part of parents and teachers to manage him.
    (a) Strong will and temper.

II. How to change his present condition.
  1. Enter with him into his amusements.
  2. Understand his traits of character and direct them in good ways.
  3. Should not sow wild oats.

Conclusion.

What is a bad boy? One woman answers, "A bad boy is one who will *not* be managed." Another, "One whose thoughts and acts are bad." Well, let us see: Is he willful? Yes, decidedly willful. Has he a temper? Almost always, a violent one. Is he unmoral? Yes. And why should he not be, for what is to hinder or to better this condition? He is repulsive, unlovable, unbearable to the vast throng of respectable Christian people, who pass him by on the other side, and consequently he is left to his own kind for companionship. They are as bad, ofttimes worse than he, and it being easier to slide than to climb, he slides. But whence this condition, and what are the reasons for its existence? "Who has sinned? This man, or his parents?"

A little fellow of three years while playing hurt himself and ran crying to his mother. She had on similar occasions taken him on her lap and caressed away all his troubles,

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But now there were two other little ones to demand her care, and when he found her she had a babe on each knee trying to soothe their cries. He felt with his little hands for a place on her lap, and finding none he thoughtfully surveyed her troubled countenance and the helpless, crying little ones, then with twitching lips and heaving breast sobbed: "There's no place for Willie Johnson." He but put into words the cry of so many child hearts, "There's no place for Willie Johnson."

In too many homes the sitting-room is arranged for company and cannot be strewed with his strings and tops. He is a real nuisance—teases his sister, wakes the baby, and causes his mother's head to ache—"There's no room for Willie Johnson."

In our cities and towns the "Willie Johnsons" form in groups and societies. They meet on the corner at dark to plan and execute their campaigns. If a new boy comes into the neighborhood, he is subjected to all kinds of torture, and if he comes up to their standard of manliness he is admitted to their circle; but should he happen to be one of those "good" weak boys, life is made miserable for him and nothing is too mean for them to do to him. Their *standard* consists of definiteness of purpose, strong decision, prompt action, and a willingness to do and dare all that is necessary to accomplish the end determined upon. An excellent standard, consisting as we see it does of many of the essentials of manhood, yet lacking that most indispensable essential—a high ideal. They slip in at the back door and steal the refreshments, should they not be invited to the party. They line the sidewalk to say smart things to passers-by. Could their homes be boys' homes—homes for the rollicking, noisy, noble boy, there would be no "Willie Johnsons."

But you claim the boy cannot be managed. His sister readily yields to your requirements and suggestions, but you simply cannot break his strong, obstinate will. This should be cause for rejoicing, not complaint. There's nothing bad, but everything good in having a will—a strong will—a will all his own. Why then should you charge this against him? Help him to direct that will into the right channels, and he will be one of earth's noble men. What carried our forefathers through their struggle for independence? In the free, unhampered air of the new world, their wills had grown strong and they resolved to be free because they felt the resistless power of will and they could and would be free. True, indeed, is the adage, "Where there's a will there's a way." Show me a boy without a strong will and twenty years from now you can see a worthless nobody of a man, a jest, and a byword.

That the bad boy is unmoral all admit, but *why* is he? When he comes into our homes he is as pure as his sister, but being a boy he is permitted to mingle unattended with children on the street and at school. Here he learns his first lessons of immorality and vice which, because he is trustful and confident, he readily makes a part of himself. Our duty, painful though it be, demands in unmistakable terms that we acquaint the child, while he is yet innocent, with the evils of the world, and *why* they are evil, and then he is prepared to resist them. "Forewarned is forearmed." This, however, is only the beginning of our duty. It is the continual watchfulness that makes our work effectual.

But the bad boy is here and will be as long as time lasts, and the great problem for us is how to deal with him. The inexperienced eye when searching for gold picks the shining yellow rock, "the fool's gold," and casts aside the rough, angular, unattractive quartz, never thinking that the valued treasure is contained therein. Likewise do we in hunting the boy, little supposing that within the rough exterior is the most valuable gold, waiting only to be liberated and polished.

A young teacher entered a school from which in each of the three preceding years a number of the boys had been expelled, several of whom refused to start again. But one by one they came to her and stayed. Somehow they found out that she kept a large corner of her heart for the bad boy. They worked in school time because she wanted them to do so and had made their work interesting.

At recess they played as hard as they had worked. With no opposition, she led them into good games—such as growing active boys delight to play. Instead of suppressing the romping youngsters, she provided them with fun by every means that lay in her power. A spring board, football and baseball grounds were provided. They worked harder because they played harder, and in consequence lived better lives. Although bending to take their hand, she steadily, gently lifted them upon a higher, purer plain of living, and today exists as their ideal of purity and womanliness.

The bad boy has in his nature all the elements necessary to make a stalwart, manly man if only a master hand will guide him into the right kinds of combinations. He has the latent power, the potential energy, and it *will* be liberated. If not directed along useful channels, then the result is evil. The boy nature is not understood as it should be, not even by himself, and therefore he needs our help in building up his life, his character.

Help him to discover his true self, and then provide means whereby he can realize himself, and our bad boy is lost in the noble man.

How often we hear it said: "He is just sowing his wild oats now—he'll settle down in a few years." We forget that we do not gather grapes of thorns or figs of thistles; that the harvest is just as sure as the sowing; that "That which we gather is that which we sow." If wild oats, then such will be the harvest.

Make it easy for the boy to do right, and he will do it every time, and since each time he performs an act it is easier to do it the next time, the result will be a strengthening of the good and a weakening of the bad. Let the boy grow unhampered by "don'ts" and scolding, but given every opportunity to choose the best, and he will by his own efforts smother and stamp out whatever of evil is in his nature.

The admonition of our Master given to one of his hesitating servants so many years ago, "What God hath cleansed, that call thou not common" "or unclean." "Go, . . . doubting nothing," comes with as great a force to us today. The boy, no matter how bad, is one of His. "Go, doubting nothing."

Let the father esteem the welfare of his son above all worldly considerations. Let the mother realize what a high and holy charge is given to her in her boy and that his purity and confidence are worth more to her than club life or immaculate housekeeping. Let the teacher know that she stands *in loco parentis* and that she must answer to the Great Judge for the influence she brings to bear upon the boy. Let society remember that God will not hold it guiltless if it permit a polluted atmosphere to contaminate the boy for whom trusting parents implore his guidance and watchcare. Let us remember that we are in partnership with God, helping him to fashion an immortal soul—that our influence makes or mars for eternity.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Maud L. Fletcher, Ainsworth, Nebraska, writes: "It is my earnest heart's desire that the Saints and Prayer Union pray for me. God knows my affliction. If it is his will, I shall be healed and receive strength. How glad I shall be. I was administered to once and received strength. Praise to his holy name."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HOW CAN I SECURE AND MAINTAIN AN INTEREST IN MY SCHOOL?

There is a great field of labor before us, so we should strive, as faithful servants of the Lord, to advance this work, knowing as we do, that God is back of us, ready to give any assistance. First I must ask God to assist me in every undertaking, and show to my school that I take a great interest in them. Be ever on the alert to invite my young acquaintances to Sabbath school. And when they come take them by the hand and give them a hearty welcome. Put them in a class and have the bread of life broken to them. Sparingly at first, and they will become interested. I must set

AN EXAMPLE

before my school for the children want models and not critics. Now we must get the people interested in our Sabbath schools and how are we going to do it? I wish to relate an incident which happened down in our little town. A certain man was talking one day to a member of the Latter Day Saint Church. In their conversation they drifted to Sabbath school work and the man said, "Who is your superintendent? Does he go

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to saloons and play cards?" The answer was, "No." "Well," he said, "ours does, and I believe that is a drawback to our Sunday school, for none seem to take an interest at all, but to lose all they had." This was a benefit to me.

We must impress this thought upon each one that their

PRESENCE AT SUNDAY SCHOOL

is needed, and that we cannot get along without them. Put the little ones to work and encourage them. Supply them with song books and teach them to sing. Be ever ready to answer all their questions.

An entertainment is a good thing. I have noticed in my experience in Sunday school work that the children get tired of class work and stay away. Then announce that we are going to have an entertainment on a certain date and watch their little faces light up with joy and the happy laugh that rings from their lips when they talk of the coming event among themselves. Now I have experienced this. I remember one time I asked a little girl if she went to Sunday school and she said, "Yes, but I am coming down to your Sunday school because they don't have any entertainments up there." I find that an entertainment does help to secure and maintain an interest in my Sunday school.

Be thoughtful for the young members, the timid ones. They need to be encouraged to know that some one appreciates their efforts. Speak kindly to them. Give them a word of cheer. . . .

My heart is in the work and I want to see it advance in every respect. Let us not forget that God is at the head and will lead us to victory if we are faithful to him by being faithful to his cause.

CHARLES CRAMER.

For the Kirtland, Ohio, district convention.

CONVENTION NOTICES.

Far West association will meet with Stewartsville school, September 27, ten a. m. Secretaries of schools, please send reports and credentials. Grace Constance, secretary, Cameron, Missouri.

Northern Michigan association will meet at Whittemore, Michigan, Friday, October 11, at ten a. m. Reports are requested from all schools and district officials. We especially urge district officers, delegates, and visiting Saints to arrive at the convention early enough to participate in the morning session. The election of officers is one of the events of the convention. Let local schools instruct their delegates for whom to vote, as the present superintendent will not be a candidate for office.

The Whittemore school is preparing for an elaborate entertainment to be given on Friday evening. Persons coming over D. and M. R. R. from Bay City and intermediate points will come on Thursday, the 10th, on train leaving Bay City at one p. m., in order to reach Whittemore for the convention Friday morning. Those starting on Friday will arrive at Whittemore at five p. m. and thus miss the convention entirely. Ample accommodations for all. Those from Alpena and points north must come Thursday. Preaching Thursday evening. E. A. GOODWIN.

Clinton association will convene at Nevada, Missouri, September 27. Resolution was passed at last convention for superintendents to make a summarized report to convention of the teachers' work, instead of the teachers' report. Also please report how many pupils have been enrolled since last convention. Officers, please see that reports are sent in early. Iva Keck, secretary, 700 North Ash street, Nevada, Missouri.

Nodaway will convene with Ross Grove branch, October 4. T. A. IVIE, Supt.

Conference Minutes.

NORTHEASTERN TEXAS AND CHOCTAW.

Convened at Douglass, Texas, July 26–29 inclusive, in an arbor prepared for the purpose; Presidents Earl D. Bailey and E. A. Erwin in charge, Effie Peacock secretary pro tempore. The time and character of services were placed in the hands of presidents. On account of rain there were no afternoon services, but during the afternoon, those in charge tendered us the use of the M. E church, which was gladly accepted. A. Z. Rudd was chosen district secretary for balance of term. The following elders reported: E. A. Erwin baptized 6, J. W. Jackson, E. D. Bailey, A. L. Newton baptized 2, A. Z. Rudd baptized 2, D D. Babcock, J. F. Grimes, J. A. Phillips, P. B. Bussell; Priests J. I. Spencer, J. P. Brannon, H. A. Rudd baptized 2, J. E Towne, Bro. Rathbun, W. Dalby, and B. F. Pollard; Deacons C. Clement and Bro. Lancaster. Conference authorized the clerk to issue a license to Bro. P. B. Bussell. Branch reports: Shawnee 79, Cove 109, Jacksonville 31, Wilburton 68, Manchester 87, Grannis 41, Stanley 52 No report from Coalgate. Bishop Ellis Short presented the financial report, which was read and approved. By request Bishop Short spoke regarding stakes of Zion, purposes, temporal law, surplus, redemption of Zion, and duties. By request Bro. E. D Bailey spoke in regard to all things common. The clerk was authorized to procure blank reports for those of the priesthood and send to each branch sufficient number prior to next conference. Preaching during conference by elders E D Bailey, E. A. Erwin, J. W. Jackson, E. L. Henson, and Ellis Short. Two prayer services and one priesthood meeting were held, four were baptized and confirmed, and one child was blessed. Vote of thanks was tendered the M. E. people for use of the church, also to Saints of Douglass for entertaining conference visitors. Adjourned to meet at Wilburton, Indian Territory, Friday, November 22 Thus closed one of the best conferences ever held in this district. The preaching was excellent, the business passed off without a jar, and a good spirit prevailed throughout. Surely that part of the field is ripe for the harvest. A. Z. Rudd, district clerk, box 29, Cove, Arkansas.

OKLAHOMA.

Convened at the reunion at Dover, August 23; George Montague in charge, S. S. Smith clerk. District officers reporting: G. Montague, president; W. P. Pickering, vice president; S. S. Smith, secretary; sub-missionary in charge, Hubert Case. Report of Bishop's agent read: Received, $900 15; paid out, $895 52; on hand, $4 63. Audited and found correct. Elders reporting: I. P. Baggerly, W. P. Pickering, H. Case, G. Montague, F. F. Vrooman, D. S. Crawley, S. J. Hinkle, D. E. Tucker, and T. J. Smith; Priests J. Scott, J. Yates, W. H. Rhoads, H. K. Rowland, T. N. Berry, and S. S. Smith; Deacon J. M. Volgamore. Committee reported that $4 50 was yet lacking to pay for horse and buggy for district president, so a motion obtained to meet same by collection. The following motions passed: That the next conference meet at Oak Grove branch on the Saturday on or before the full moon in February, 1902, at ten a. m. That the petition of the Saints at Redmoon, Oklahoma, to have a branch organized there, be granted, and that the matter of organization be referred to the missionary in charge and president of the district. That this conference require all the priesthood to make their reports in writing, and that they itemize their reports as near as possible after the order or manner published in SAINTS' HERALD and adopted by General Conference. That should any who live within the boundary of the Oklahoma district who hold the priesthood, fail to report for two years, they shall forfeit their license. That the district president be requested to arrange for a series of two-days' meetings at various places as he may see fit. Branches reporting: Oak Grove, Canadian Center, Oklahoma, and Seiling. Seiling branch report referred back for correction. A request was considered from the Canadian Center branch for the ordination of Brn. James Yates, J. Scott, Andrew Voth, and J. W. Hughes to the office of elder. It was referred to a committee, which recommended that James Yates, J. Scott, and J. W. Hughes be ordained, but Andrew Voth's ordination be deferred. Bro. J. W. Hughes not being present, R. M. Maloney was appointed to ordain him. Adjourned to time and place appointed. Conference passed off peacefully, agreeably, and, we trust, profitably to all.

Miscellaneous Department.

WHEATLAND REUNION.

Clinton, Missouri, district reunion began its sessions at Wheatland on the morning of August 23, the meeting being called to order by Elder James Moler, president of district and sub-missionary in charge. After singing and prayer, Elder James Moler, in connection with I. N. White, was chosen to preside; F. L. Sawley chosen secretary and chorister; Pearl Kennicut organist; Henry Wilgus marshal; Jessie, Oliver, and Harry Paxton ushers.

The order of services was: Prayer service at 9:00 a. m.; preaching at 10:45; Sunday school in charge of Sr Kearney at 2:30 p. m., and preaching at 8:00 p. m. Apostle I. N. White, High Priests A. White and James Moler, and Elders T. R. White, F. L Sawley, W. H. Maunering, J. N. Stephenson, and Bro. Williams, of the missionary force, were in attendance as speakers.

The reunion closed Sunday night, September 2. Nine were baptized, seven by James Moler and two by F. L. Sawley. The meetings have been largely attended from the surrounding neighborhood, not many of the Saints being present from a distance.

The best of order prevailed through the entire meetings. The prayer services were very spiritual, the preaching excellent. This reunion is considered a grand success by all in attendance. While several were administered to, there was no serious sickness in the camp, and those administered to were comforted and more or less benefited in seeking relief from the Lord.

This morning the camp broke with the usual hearty hand-shaking, intermingled with tears and a "God bless you," some going by wagons to their homes, while two large loads were hauled to Gerster, the station on the Frisco line, twelve or fifteen miles away, to take the train to their respective homes, I. N. White going to old Kentucky to engage in a debate once more with Clark Braden.

It was decided to hold another reunion next year, and the president of the district and missionary in charge, with Jacob Andes, Bro. Sharrock, T. R. White, and Joseph N. Stevenson were elected a committee to de-

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cide on time and place of holding, and make arrangements for the same; the missionary in charge to be president of said committee.

The Sunday schools each day were enjoyed and well attended. Thursday afternoon was given for special work in this department. A very pleasant and profitable time was spent in the reading of papers and a round-table discussion.

Elder F. L. Sawley was requested to make a talk in behalf of the Religio work. We selected as our theme, "The object of the Religio, and what it is doing for our young people." This was listened to and much interest was manifested for this line of work.

May the Lord bless the noble Saints and friends who labored, sacrificed, and prayed so earnestly for the success of this, the Wheatland reunion.

Respectfully submitted,
F. L. SAWLEY, Sec.

WHEATLAND, Mo., Sept. 2.

TABOR REUNION.

Since the close of the reunion, the verdict of all is that it was the best ever held in our district. Absolute peace prevailed, and though disappointment faced many of the Saints at first, there was no murmuring. The committee in preparing the grounds began with a season of prayer, and by a unity of action accomplished all they intended.

Friday at nine a. m. the interests of the Religio and Sunday school were presented, the three other services being devoted to preaching. A business session was held at four p. m., when it was decided to hold another reunion next year, and J. F. Green, F. Becksted, and P. Frederickson were appointed a committee on location. J. W. Wight made a few remarks relative to the ordination of Henry Kemp to the office of patriarch and evangelical minister and desired an expression from the Saints as to their approval or disapproval. It was "moved, That we approve of the ordination and that it be provided for," which motion was carried by unanimous vote. On Sunday, September 1, at the nine o'clock prayer service, Bro. Kemp was so ordained by Apostle J. W. Wight, assisted by J. F. Mintun. A. J. Davidson was also ordained first counselor and Samuel Orton second counselor to Bishop Leeka by Apostle J. W. Wight and Bishop William Leeka, these brethren having been chosen by the bishop and approved by the last district conference.

Much of the preaching was attended with remarkable spiritual power and was well received by the people generally, scarcely a word being heard in opposition, but favorable comment being often heard from non-members. Twenty-nine were added by baptism during the reunion, about half of which were adults, and many others believe.

Bro. Wight moved on to Lamoni Monday, and Bro. Mintun to Magnolia. Bro. Kemp and the writer expect to commence services in the gospel tent near Tabor on Thursday of this week, and later at Glenwood, where Bro. Mintun will join us.

CHARLES FRY.

TABOR, Iowa, Sept. 3.

APPOINTMENT OF CHURCH HISTORIANS.

In consequence of the resignations of M. H Forscutt, local historian for Nebraska; and C. J. Clark for Kewanee district, Illinois, appointments have been made since our last published notice covering these localities. Other appointments as they appear below have also been made, all of which are subject to the ratification of the conferences:

C. H. Porter, Wilber, Nebraska; Southern Nebraska district.

James Huff, 1818 North Twenty-first street, Omaha, Nebraska; Northern Nebraska district.

J. J. Cornish, Reed City, Michigan; Northern and Eastern Michigan districts.

Sr. E. X. Gamet, Inman, Nebraska; Central Nebraska district.

Thomas J. Martin, Detroit, Minnesota; state of Minnesota.

Harriet Grim, Canton, Illinois; Kewanee, Illinois, district.

All local historians will please take notice that it has been decided that reports made to us by them touching branches and districts need not include any other officers than presidents and secretaries. This change is made to lessen the labor of our local assistants, and for the sake of necessary brevity; as it has been found since entering upon the work that there is much difficulty encountered in finding the necessary particulars to enable the local historians to report other officers; and that were they more easily found and included in the reports they would be too voluminous for the practical purposes for which they are intended.

We wish again to request all who write for the church publications to be more particular about giving dates of important events. This office desires to make full record of all important events, and especially of those transpiring among us; and hence it is quite disappointing to read an account of a debate without being able to fix the exact date on which it was held; or the trip of a foreign missionary without being able to ascertain the date on which he sailed. All should know that without dates it is impossible to make an intelligent record. Please be very careful to give all particulars that you know will enter into an intelligent record.

HEMAN C. SMITH,
Church Historian.

SECOND QUORUM OF SEVENTY.

Having been required by you, at our last session, to write a history of the quorum, I now appeal to you for assistance. Will each one write me telling of extraordinary blessings received during their ministrations, and of any special miraculous manifestations in your work as seventies, if any such have occurred. Also if any debates have been held, state how many, and with whom, and of what faith. The regular work done by the brethren is shown by the quorum record. Shall I hear from you, brethren? Address me at Radcliff, Ohio.

H. E. MOLER, Secretary.

REUNIONS RECALLED.

Notice is hereby given that for good and sufficient reasons, and on account of the drought, the reunion of the Southeastern Illinois district has been recalled for this year. F. M. Slover, David Hoover, F. M. Davis, Committee.

The reunion at Columbus, Ohio, is declared off for that place, and time and place are not yet decided on. By order of committee,

S. J. JEFFERS.

A CARD.

FROM THE BISHOP OF THE INDEPENDENCE STAKE.

Those corresponding with me for advice, etc., we wish to remind to be brief, state plainly what information you want, avoiding as much as possible giving pedigree or travels, giving name and address in full, and your communication will receive prompt attention.

RODERICK MAY.

INDEPENDENCE, Mo., Sept. 7, 1901.

REUNION NOTICES.

Those wishing springs or cots during the Dow City reunion can have same by ordering them as soon as you see this notice. Address A. H. Rudd, Dow City, Iowa.

Board can be had at the following prices: Board with lodging, $3.50 to $4 per week. Board without lodging, $3 to $3 50. For teams, 50c per day at boarding barns. Anyone wishing information concerning board write J. M. Baker or Clair Butterworth, Dow City, Iowa.

SUNDAY SCHOOL AND RELIGIO WORK.

Organization and instruction, 4:30 p. m., September 21.

Regular sessions of Sunday school, September 23, 24, 25, and 26, at 4:30 p. m., and Sunday, 29th, at 7:45 a. m.

Officers' and teachers' business meeting, 27th, at 4:30 p. m. Lessons 2, 3, 5, 10, and 13 of present *Quarterly* to be used.

Special normal work, September 23, 25, and 26, at 2:30 p. m.

Subjects to be treated:

1. The nature and importance of the Sunday school and Religio, and their necessity for spiritual development in the church.

2. Home Department of Religio and Sunday school.

3. The needs of, and benefits to be derived from, institute and normal work.

These subjects to be treated by experienced workers, to be followed by general discussion.

It is expected that the Dow City local of Daughters of Zion will arrange to occupy a portion of time.

Officers and teachers to be announced at organization.

Bring Bibles, *Quarterlies*, and Winnowed Songs with a disposition to *do*, that this part of the reunion may add its share to make the reunion a success. It is expected that the General Association of both the Sunday school and Religio will be represented by some one of the General Officials. Subject to change. J. F. Mintun, Chairman of Program Committee.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER. Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

CONFERENCE NOTICES.

Northeastern Missouri will convene October 5, at ten a. m., continuing over the 6th, at Bevier, Missouri. Branch clerks and ministers, please forward reports one week ahead to district clerk, George A. Tryon, Huntsville, Missouri. J. A. TANNER, Pres.

Clinton will convene at Nevada, Missouri, Saturday, September 28. Prayer service 8:45; business session at 10:00 a. m. All are cordially invited to attend. James Moler, president, Vina H. Goff, clerk.

Far West will convene with Stewartsville branch, September 29, ten a. m. Will the ministry and branch secretaries send their reports, together with delegate credentials, to the assistant secretary, Bro. A. Leaverton, Clarksdale, Missouri, one week prior to convening of conference, so that the reports and credentials can be properly arranged beforehand in order to expedite business. Charles P. Faul, secretary, Clarksdale, Missouri.

Southeastern Illinois will convene with Tunnel Hill branch, Johnson county, Illinois, Saturday, September 28, at ten a. m. Branch presidents and clerks, please send your reports to Bro. P. G. McMahan, Tunnel Hill, Illinois. This will be the time to elect district officers for one year. Hope there will be a good attendance.

The reunion at Brush Creek has been declared off by committee, but we will have a protracted meeting at Saints' chapel in

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The Saints' Herald.

(*Established 1860*)

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

Brush Creek branch, commencing Saturday eve, October 5, to hold over the 13th. Everybody invited. ISAAC A. MORRIS,
Asst. Pres.

To the Saints of London, Ontario, District:—Elder R. C. Evans has made arrangements with the Grand Trunk, Michigan Central, and Canadian Pacific railroads for cheap rates to the Rostock conference. Those going to conference will purchase tickets to Gads Hill station, and when purchasing ticket from agent ask for a railroad certificate. If two railroads are traveled over, get a certificate from each road. If fifty Saints have certificates, all return for one third fare, and if three hundred have certificates, all return free of charge. Those intending to go to conference will please send a card to David Smith, Rostock, Ontario, and he will make arrangements to have conveyances meet all trains at Gads Hill station. For further information apply to John L. Burger, G. T. R. Shops, St. Thomas, Ontario, Secretary of London District.

DIED.

EVENOUS.—Evan D. Evenous, born September 5, 1869, in Malad, Idaho; died July 16, 1901. United with the church when a child and died in hopes of a glorious resurrection. Funeral from the chapel, conducted by D. L. Harris. May he rest in peace.

WILLETT.—At Plano, Illinois, August 26, 1901, of age and a severe affliction, Thomas Willett. He was born in Dalmillington, Scotland, June 2, 1827. Emigrated to Canada, then to the United States, and settled in Plano, Illinois, which has since been his home. On March 17 married Miss Annie Hally. To them six children were born. Bro. Willett united with the Reorganized Church at Plano, Illinois, December 10, 1865. Wife, one son, two daughters, one grandson, and one granddaughter mourn. Funeral sermon at the Stone church by Elder C. H. Burr, assisted by Elder E. M. Wildermuth.

JOHNSON.—Maria C. Hallin was born in Hallinsburg, Sweden, November 15, 1843. October 30, 1871, she married Eric Johnson, in Chicago, Illinois, where she resided as a consistent and faithful housewife, mother, and Saint, till death took her away, August 25, 1901. She was gentle in life, a keeper at home, and a fervent admirer of the Lord's work. A devoted husband, Eric Johnson, a son, Elmer E, and a loving daughter, Amy, mourn. Thursday, August 29, she was gently and appropriately laid to rest in a beautiful spot in noted Graceland cemetery. Funeral sermon by Elder J. M. Terry.

One of the leading articles of the August *Journal of Microscopy*, published by Bausch and Lomb, is "Laboratory Photography," in which is described some interesting photomicrographs. The article is by D. W. Dennis, of Earlham College.

While the September *Chautauquan* contains a number of articles suitable for summer reading, it also looks forward to the reading course for the coming year. Hence fiction, history, and description receive almost equal attention.

Among the practical papers are the illustrated nature study for September, entitled "The Hearing Ear and the Seeing Eye," by F. Hudson Moore, and "Indian Basketry in House Decoration," by George Wharton James.

Under the title "A Black Hussar at Waterloo" is reproduced the diary of an officer in Blücher's army during the famous campaign against Napoleon. It contains many bits of interesting description from the soldier's point of view, and gives a better idea of the actual operations than is to be found in historical articles treating of the same period.

"A Pestalozzian Pilgrimage," by S. Louise Patteson, furnishes an account of the life and work of this great pioneer educator. The article is fully illustrated.

"Mission Schools in China" are described by Mary H. Krout. She tells of the work that is done in these schools and of the wonderful results which have been accomplished in the uplifting of the Chinese, and turns the white light on some of the evils which have been condoned by many English and French writers.

The editorial discussion in "Highways and Byways" treats of the Great Steel Strike, Blacklisting and Boycotting, Municipal Taxation Problems, Taxation of Franchises, Trade with Porto Rico, United States Foreign Trade, American Cotton Goods in China, The Political Situation in France, Movement for Public Libraries, Regulating the Book Trade, The National Council of Women, Woman Suffrage in Norway, Death of Horatio J. Sprague, The Largest Ship Afloat.

ADDRESSES.

J. F. Mintun, Box 384, Woodbine, Iowa.

H. E. Moler, permanent address, Radcliff, Ohio.

The need of technical education in the schools in this country is exhaustively treated of by Carina Eaglesfield in the September issue of the *Catholic World Magazine*.

"As a nation," she writes, "we Americans pay less attention to technical education than any other people in the world, and the success we have heretofore achieved in manufacturing has been, not so much the result of our expert work as of the skilled labor which has come to us from Europe.

"We show the greatest executive ability in organizing our factories and in putting the right men in the right place, but if we had been obliged to draw workmen from native Americans alone it would have taken many more years to attain the present results.

"We have, however, now reached the point in our industrial development when it is necessary and most advisable to make use of our own sons, and in order to educate them we must have the opportunities and the schools. There must be adequate means of educating the workers of any country before its manufacturing interests can be fully developed, and the manufacturers of the United States have found from experience that in many departments they must look to Germany when they wish the best of skilled workmen. We have certainly fine technical schools in the United States, and the last ten years have seen an immense growth in public interest; but the number is still very small compared to our population, and the best workers in the higher trades still come from Germany, where the schools are the finest in the world.

"If we wish to compete successfully with Germany, we must give more attention to technical and industrial education, for their interest in such schools is constantly on the increase, and the ambition and energy of the entire nation are directed towards making them more perfect."

The September number of the Trans-Missouri Official Railway Guide has reached us. The Guide is published monthly by the T. M. Official Ry. Guide Co., Omaha.

The discourse of the Rev. George Thomas Dowling, D D, delivered a few weeks ago, in Christ Episcopal Church, Los Angeles, California, of which he is Rector, and which is published by his Vestry, on "Romanizing Tendencies in the Episcopal Church," has reached its ninth thousand."

The *American Journal of Sociology* for July contains the following articles: "The Kentucky Mountains and Their Feuds;" "City Administration in Germany;" "Social Assimilation;" "A Dutch Co-operative Experiment;" "The Culture Agencies of a Typical Manufacturing Group, South Chicago."

In an early edition of the *Saturday Evening Post*, Dr. Nansen, the eminent Arctic explorer, will describe the various pole-seeking expeditions of the year. The importance of this paper lies in the author's comments, and his predictions as to the success of the different parties.

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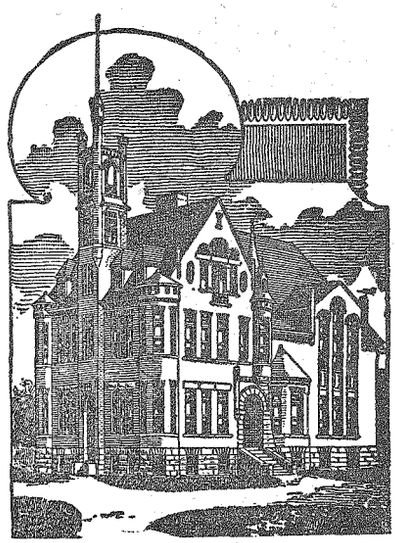

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, SEPTEMBER 18, 1901. NO. 38.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 18, 1901.

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Graceland College opened on schedule time, with very fair prospects for the year. Those in charge of the work this year are: Herbert S. Salisbury, B. S., French, German, and Natural Sciences; Mina Cook Hart, Principal of the Normal Department; D. L. Callison, Principal of Commercial Department; Esther Reimer, Shorthand and Typewriting; Ruth L. Smith, B. E., B. O., Elocution and Physical Culture; Audentia Anderson, Instrumental Music. Mina Cook Hart has been placed in charge of the library, and H. S. Salisbury has the care of the museum and collections of geological specimens, etc. Ruth L. Smith is in California recuperating, and in her absence Miss Mabel Horner, of Lamoni, has charge of the work in elocution. All the members of the faculty are enthusiastic, and look forward to a year of good work. The attendance is fair, and the class of students good.

Bishop Hilliard gave the Saints of Lamoni another talk on consecration Sunday morning.

PRESIDENT WM. M'KINLEY IS DEAD.

It is with saddened heart that we record in our pages the fact of the death of William McKinley, of Canton, Ohio, lately chosen by the people of the Republic for the second time to be the President of the United States.

He was shot by Leon Czolgosz, a young and ardent Anarchist, while standing in the Temple of Music at the Pan-American Exposition, Buffalo, New York, on the afternoon of Friday, September 6, just passed. The wounds inflicted by the shot proved to be fatal, in spite of the care, tender solicitude, and professional skill of some of the ablest surgeons and physicians known to the public; and on the morning of Saturday, September 14, he passed out of life, leaving as a heritage to the wife of his youth the words, "It is God's way; his will, not ours, be done."

This nation, and all other nations where the flag of the United States has carried its commerce and borne its arms, are moved with profound grief; and with face and hearts turned toward America anxiously await the arbitrament of time in the crisis in her governmental affairs.

In view of the fact that the now dead statesman was at the time of his assassination the nation's chosen chief executive, the HERALD, on behalf of a people who have suffered much from the acts of misguided and lawless men, joins the press of the nation and the world in according to William McKinley the meed of respect and esteem due him as a man, a citizen, a soldier, and a statesman ruler of a great Republic.

Language at our command is too poor in which to express the feelings we have toward the misguided creature assassin by whose hand this loss to the American nation has been inflicted, and who now lies in a felon's cell guarded by officers of the state where his murderous deed was done, awaiting the processes of lawful procedure under which the fiat of Deity, "Whoso sheddeth man's blood, by man shall his blood be shed," will have its dread fulfillment, in this case too pitiful and utterly inadequate to the measureless turpitude of the deed; a deed so dark that the lips of the earthly judge must tremble and his speech falter, when in passing sentence upon him, he shall attempt to say, "And may God have mercy on your soul."

William McKinley is the third president of the United States to be stricken to death by assassination while an incumbent in office. Abraham Lincoln, James A. Garfield, William McKinley; three men of the people, chosen from the people, by the people, to be the administrative officer for the people for the brief periods to which they were respectively chosen, have been murdered while striving to discharge the duties of their office, as they understood them.

Neither of these men was a rich man; neither came from the wealthy classes. Each was the architect of his own fortune, and rose by his own efforts and won a place among men by dint of his own merit. It was not by fortuitous circumstance that either rose to eminence, or achieved place, or renown. Each fell at his post, in the line of duty while in touch with the people, unsurrounded by the paraphernalia of courts or the pomp of kings, and trusting in the sentiments of esteem for law and order, the personal safety guaranteed to the average American citizen for safety in public and in private. What a sad comment upon the fallacy of human ambition and human trust in the integrity of citizenship do the deaths of these three noted American representative men afford.

Who can be accounted as safe? Will murder never cease?

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DEBTORS TO GRACE.

Acknowledgment of a debt is not payment. At least in our business relations we so hold. We carefully preserve the evidences of acknowledgment, however, considering them to be important factors in securing judgment, should legal processes be found necessary to enforce collection. They are accepted as being offered in good faith so long as the debtor is without means of payment, or while he is known to be trying honorably to meet the obligations confessed by him; beyond this they are an annoyance to the eye and ear of the creditor, and the oftener they are repeated the more irksome they become, in that they bear the imprint of untruth or dishonesty in proportion as they are accompanied with professions of anxiety to pay. They are accounted as the feignings of hypocrisy and are far more distasteful to the creditor than perpetual silence would be. This is but natural, and we do not blame the creditor when he invokes the aid of the law in an attempt to secure his own from such a debtor.

Some things recently occurring turned our thoughts along this line. What they were we will set forth in a three-act presentation as follows:

Act 1.—A number of Saints were holding a social meeting. The surroundings were pleasant and all seemed happy. Testimony and song and prayer were the order. Everybody seemed joyful. Conspicuous among them was one, more voiceful than the rest, who led forth in the song:

> Praise ye the Lord, 'tis good to raise
> Your hearts and voices in his praise;
> His nature and his works invite
> To make this duty your delight.

His face was aglow with what appeared to us a holy fervor and he seemed to be enjoying a rapturous vision of the "nature" and "works" of which he sang. The service of praise was surely to him a "delight," if external indications count for anything.

A feeling of heaviness had for a time oppressed us, but when the singer reached his climax, and poured forth his soul in the sudden outburst,

> Sing to the Lord, extol him high,

we answered the appeal and joined in the recital that followed, believing that there was abundant cause shown therein for the joy and thankfulness he seemed to exhibit. So we sang:

> Who spreads his clouds along the sky;
> There he prepares the fruitful rain,
> Nor lets the drops descend in vain.
>
> He makes the grass the hills adorn,
> And clothes the smiling fields with corn;
> The beasts with food his hands supply,
> And the young ravens, when they cry.
>
> His Saints are lovely in his sight;
> He views his children with delight;
> He sees their hope, he knows their fear,
> He looks and loves his image there.

This contemplation put us in a happier mood. The company sat down, and hardly had the echoes of their voices in the above testimony of divine bounty died away till the brother who had attracted our attention rose and related some remarkable instances of miraculous interference in behalf of himself and family, by which he was confirmed in the belief that the church was of God. He said that the song just sung had brought them to his mind and he always felt happy in singing it as it voiced his feelings and sentiments exactly. After one other had spoken he led off in song again, confessing God as the "Fount of Every Blessing," and sang *so* loudly and fervidly,

> O, to grace how great a debtor
> Daily I'm constrained to be,

that we admired the frank acknowledgment. Surely, we reflected, we are "debtors to grace;" and if all could but feel the enormity of the debt as that brother does, how unitedly we would apply ourselves in an effort to pay.

Scene 2.—A preaching service, attended by the same persons so far as we could judge. The elder from the stand was preaching a forceful and scriptural sermon on Saintly duty, enjoining the performance of such services as would make the means intrusted to us as stewards a blessing to our less fortunate fellows, and a factor in spreading the gospel. Tithing was dwelt upon as a debt, of which payment was asked. The obligation was revealed beyond dispute. Free will contributions as tributes of love were advised. Our indebtedness under the law, and its reasonableness were shown in the fact of our absolute dependence upon God for life, health, ability to accumulate, rain, sunshine, warmth, seasons — everything. The divine generosity in empowering us thus to coöperate with him was pleasingly presented. It was an excellent effort.

In the audience sat the brother whose conduct had inspired us at a former meeting, his head leaning forward and resting on a staff held in his hand. Occasionally he would look up; but we noticed that his face lacked the expression that had attracted us on the other occasion. There was an indication of impatience, and he drew his watch from his pocket three or four times and looked at it, then at the preacher. We missed his voice when the congregation sang at the close,

> Praise God from whom all blessings flow.

Scene 3. — Walking over to the brother referred to, we extended a hand and remarked: "Wasn't that a grand sermon?"

He replied: "It might have suited some present; but it didn't strike me favorably at all. This everlasting money preaching don't belong to the gospel, and it makes me tired."

We had scarcely time to reply when the preacher caught up with us and was soon set upon by our dissatisfied brother, whereupon both sat down and engaged in a dialogue of an hour's length. In the course of it the brother took from his pocket a ten-dollar bill, and holding it in his hand remarked:

"That money is mine. It is not God's, nor is any part of it his, unless I make him a present of it. I earned it with my own hands, by hard work, and intend to do as I please with it, and you may preach tithing till you are tired, without convincing me to the contrary."

There was quite a contrast between the expression upon his face now and the time when he had attracted us by his singing. What had wrought the change? Skies, fields, sunshine, rain, health, gifts, miracles, all seemed to have passed from memory, and the man who had appealed to us almost mandatorily in song to

> Sing to the Lord, extol him high,

for all things, and who had vociferously confessed himself "so great a debtor" to grace was refusing to honor the first draft that his God was making upon him for part payment. The money within the flaps of his pocket book was *his own* and God had no claim upon it. It did not represent to him the sun, rain, seasons, health, and ability to earn and accumulate. All these were his own and their product was held under title in his own name. What a terrible mistake!

We did not intrude but listened and quietly reflected upon the three scenes. Taking the statements we heard this man make during the first meeting, to be true, there must be a host of entries on the side of the heavenly record above, showing credits to God in his dealings with said man, who was over sixty years of age. If all of those entries to God's credit represent corresponding debit entries against that man, who kept the gains on earth locked against the legal claims presented in God's name to him, what will be the outcome when a final presentation of the account is made at the court which is to render irrevocable decision as to inheritance by right of divine law and provision? Death will have separated the man from his wealth, and with what will he then square the account? Will the oft-repeated *acknowledgements* of indebtedness be taken as settlement? The items confessed in song and in testimony as having been furnished by Him "From whom all blessings flow,"

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fill out the debit side of the man's account, with his receipts, given therefor in the testimony meetings, attached. Will they not be evidence sufficient? If so, who shall dispute the legal right to confiscate the inheritance which he urges claim upon under the gospel? The man who ignored the law has not been sanctified by the law. Unsanctified he is without claim upon inheritance among the sanctified. By the article of death his plethoric pocketbook and bank account and property title all passed to his earthly survivors. By that same article he himself was transferred to the accounting bar. Bereft of all he had boasted and appropriated as *his own.* Dependent now upon the God whom he declared had no claim upon what he had earned. What is his portion *by right?*

THE following is taken from the Denison, Iowa, *Review* of September 3, 1901:

STATEMENT AND CHALLENGE TO THE UTAH MORMON CHURCH.

Mr. Editor:—When I learned that the so-called Latter Day Saints of Utah had ministers preaching in Denison, I called on them challenging their theology and asked them to demonstrate their sincerity by meeting me in public debate upon the great differences that exist between their church and the Reorganized Church of Jesus Christ of Latter Day Saints of which I am a legal representative.

Now that those Utah elders, Joseph Ross and G. M. Ward have refused to bebate, I give notice to the people of Crawford county that I will give $500 to any man who will persuade the presidency of the Utah church to appoint an apostle or elder of their church to meet an apostle or elder of the Reorganized Church of Latter Day Saints in a public debate of twenty sessions to be held in the tabernacle in Salt Lake City, then the contest to be repeated in Lamoni, Iowa.

The Reorganization stoutly affirms that Brigham Young was the author of the infamous document on polygamy, and that it cannot be proven that Joseph Smith, the Seer, ever taught, practiced, or even sanctioned plural marriage.

C. J. HUNT, D loit, Iowa.

SUGGESTIVE FIGURES.

The late United States census gives the following suggestive figures. Utah has an enumerated population of 276,749, of this number 141,687 are males and 135,062 are females, an excess of 6,625 males.

Of those native born 114,014 are males, 108,958 females. This shows pretty plainly that conditions being equal the male population of the church in Utah is largely in excess of the females, conclusively showing that nature has set its dissent to plural marriage in the facts of physical creation.

If the claim that woman is by the fiat of Deity in creation entitled to the privilege of wifehood and motherhood, and this constitutes a plea for the practice of polygamy, it is equally true that by the same fiat of Deity man is entitled to the right and privilege of being husband and father; so the plea made for the woman is equally of force for the man.

Were the numbers exactly equal and so kept by the coincidence of an equal number of births, the opportunity for the exercise of the rights and privileges as stated above would be equal also. But, the wear and tear of life inflicts the larger percentage of loss upon the male half of humanity; and to remedy this constant depletion of marriageable men nature has provided that there should be an excess of men over women born into the world, as given in this instance in the state of Utah.

This is an argument of fact against plural marriage made patent by creation. Who is prepared to dispute it?

JAPAN OPPOSES MORMONISM.

Vancouver, B. C., Sept. 12.—The steamer "Tartar," from the Orient, reports that the Mormon missionaries in Japan are meeting with popular animosity as well as interference by the authorities. Three Mormons who were holding open-air meetings were mobbed and driven from the village. Another town meeting was stopped by the police. The missionaries have been notified to leave. Long manifestos are appearing in the Japanese papers calling upon the people to publicly meet the missionaries and drive them out of the country.

By the same token any form of Christian propagandism will find adverse conditions in Japan and other oriental countries.

IN "Who's Who in America," a biographical dictionary of notable living men and women of the United States, issued and copyrighted in 1901 by A. N. Marquis and Company, of Chicago, the biography of President Joseph Smith is given as follows:

SMITH, Joseph, pres. Reorganized Church of Jesus Christ of Latter-Day Saints; *b.* Kirtland, Lake Co., O, Nov. 6, 1832; *s.* Joseph S. (founder of the Mormon ch.) and Emma (Hale) S; common school ed'n at Nauvoo, Hancock Co, Ill.; *m.* Ada Rachel Clark. After removal of the main body of Mormons to Utah, remained with his mother's family; kept hotel and farmed until manhood; studied law, but not liking the practice, did not seek admission to bar. In 1860 became pres., as above, of—"Reorganized Church" being opposed to polygamy and not affiliating with the ch. in Utah. Since 1863 editor Saints' Herald, organ of his denomination. *Address:* Lamoni, Decatur Co., Iowa.

EXTRACTS FROM LETTERS.

Bro. E. L. Kelley writes from Hamilton, Scotland, August 28:

We have had the finest of hearing in Scotland. Since arriving have preached to more than one thousand two hundred outsiders in this place, Glasgow, and Carluke. Bro. Rushton is a fine worker. Mrs. Kelley and I are both quite well and enjoying this Scottish clime, which is now quite cool, being about eight hundred and forty miles farther north than Lamoni. We go to Glasgow for meetings tonight, and to Edinburgh tomorrow. Have appointments here for over Sunday. Good feeling among the people, and I find they have exhibited no prejudices against me because I am an American. From here I return to England to finish up work and then go to Wales. Trust all is moving well with all Saints.

EDITORIAL ITEMS.

We have received a program of the Independence Religio Society for Friday evening, August 30. There are fourteen numbers in the program and indicate that our Independence young people are as wide-awake as usual.

President Smith writes that the Oakland reunion was a great success.

We have received so many requests to resume publishing the "table of contents" that this week we begin again. It will be found at the head of the first column. To know it is appreciated by HERALD readers pays us for the extra work.

The Daughters of Zion some time ago appointed a committee to write a book suitable to place in the hands of the maidens of the church, and along the line of work being done by the society. It has been written and is in press now. It is entitled "Fireside Talks With Our Girls," and as is indicated by the title is written in conversational style, "Aunt Kate" being the pleasing medium through which the ideas of the book are presented to the reader. We believe the book is calculated to do much good, and parents cannot make a mistake in placing it in the hands of their daughters. It cannot but do good, and the Daughters of Zion deserve a deal of credit for their energy and enterprise.

Bro. W. E. Peak has written a concordance to the Book of Mormon, and it has been published by the *Ensign,* where it is on sale at fifteen cents per copy.

Last week we began the publication of the series of lectures being delivered in Lamoni on Sunday evenings by the Historical department of the church. Bro. Heman C. Smith, Church Historian, has delivered them so far, and the reporting is being done for the HERALD by Sr. Annie E. Allen. Each lecture will appear as soon after being delivered as is possible. Our readers will find them to be valuable and interesting.

Tomorrow memorial services will be held in the L. D. S. church in Lamoni, as an expression of grief for our departed President McKinley. President Joseph Smith will deliver the address, he having returned Sunday from California. Persons of all denominations have been asked to participate.

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Original Articles.

LECTURES ON CHURCH HISTORY. NO. 2.

BY HEMAN C SMITH, CHURCH HISTORIAN.
Delivered at Lamoni, Iowa, August 25, 1901.
Reported for HERALD by Sr. Annie Allen.

I feel very much encouraged tonight in consequence of the attendance, believing it indicates an interest in the work that we have undertaken, and I trust it may be of continued interest to all. In our last effort we only had time to make an introduction, and undertake to show you how God had been moving and preparing for the events of importance that transpired in the coming forth of this latter-day work, and that it will be our principal effort to show the working of God in history. While we shall undertake to show that the history has simply been the reflection of God's dealing, we must speak of the work of men, for God has used instruments in performing his work, not only in this dispensation, but in every dispensation where he has dealt with mortality, and the instruments that he has used have necessarily been imperfect ones. He has never yet, except in the person of his Son Jesus Christ, had a perfect instrument through which to do his work. And while he deals with imperfect men we must expect some imperfect work, we must expect that the individuality of the persons shall be manifested to some extent; and as I look over the history of the past and read the events that have transpired in this latter-day work, I am not surprised at the weaknesses that have been made manifest, but I am surprised to find that men have done as well as they have. I am convinced that it would have been impossible for them to do as well as has been done if God had not been with them.

There are those who claim that this great work has been accomplished through the instrumentality of men alone. They give more credit to man than we do; they give more credit to the ability of man than we do; they see more in man than we see. From our standpoint it is impossible to account for the work from the presence of man alone; and if we are weaker in the faith when we see the mistakes of man; when we see that they did that which was erroneous and sometimes that which was sinful; if our faith is shaken, we have not used good judgment. I will tell you the effect it has had on me of late years. When I see the weakness of man manifested in the history of his work, I say, Surely that man never did this work; surely such a man never could have accomplished the work that has been accomplished; it is not in him, there has been some other power besides his at work or it would never have been done.

In our last effort we brought the family whom God used as instruments in the beginning of this latter-day work from the Eastern country to Palmyra, New York, and left them striving to make a home. We shall not mention their successes and reverses particularly; suffice it to say that while they were making every effort to obtain that which would make them comfortable, in a large measure they failed; they never accumulated anything of importance; they continued in indigent circumstances, and while doing what they did for this latter-day work they had to face poverty, as did many others who shortly became associated with them.

When they had been in Palmyra about four years, they moved into the neighboring town of Manchester and made their home there. In the second year after they located at Manchester, there was a great religious revival in that neighborhood. Some of you have had experience in those things and know what a wonderful influence they have in a neighborhood, and how the people become interested, and how they sometimes, to use the common phrase, "get religion," get converted, and are made happy under the influences obtained there. This revival began with the Methodists, and the influence spread through the entire community, and other churches were drawn into it, all the churches joining. They were making converts very rapidly, and almost the entire community professed religion. Excitement ran very high; and among others who were converted was this Smith family. Four of them, I believe, united with the Presbyterian Church. They gave the converts, as is usual on those occasions, the privilege of uniting with any church they wished, and Mrs. Smith, Hyrum, Sophronia, and Samuel united with the Presbyterian Church, thinking that was nearest their idea of right. I do not know whether any others of the family joined any church or not, but Joseph was inclined to the Methodist Church. He favored it and seemed to have a desire to unite with it. However, he was not entirely satisfied. There was much confusion among the different denominations when they were dividing up the converts, and rivalry took place between the ministers, each one trying to get the most converts into his church. They now became enemies, as each was contending against the other, and trying to expose the errors of one another, and each one claimed his particular denomination was right. This confused Joseph to some extent; and though partial to the Methodists, yet he was not satisfied. While in this condition, he was reading in the epistle of James to get what light he could in regard to the subject, when he came to this passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

He tells us in his history, that never did a passage of scripture have greater effect upon the mind of man than did this upon his, and he in the innocency of his soul believed it, believed that that was the proper thing to do, and accordingly concluded that he would go by himself and pray and ask God in regard to this matter as to which of these denominations was right, and with which he should cast his lot, for he wanted to belong to some church. He came to the place where he had before determined in his mind to go, knelt down and began supplicating the throne of God; and he tells us in his history, that he had no sooner begun to pray (and by the way, that was the first effort he had ever made to pray vocally. He may have had the spirit of prayer before, he does not say) than some power seized upon him and he could not utter what he desired to—darkness seemed to be around him. That is a very hard condition to be in. You have all felt it, no doubt, to some extent. Whether to the extent this young man did or not, I feel safe in saying that every one that has tried to pray has felt the powers of darkness close over him, and at times it has been almost impossible to utter a word. That was the condition this young man found himself in. He probably felt it to a greater extreme than people usually do. There was something held him fast, body and mind. But right here one of his peculiar characteristics manifested itself, and you will notice it all through his life, and that is, that he was not discouraged by adversity, but though this power of darkness took hold of him and seemed to hold him fast, he continued to make the effort. He did that all through his life; no matter what the occasion, no matter how much sacrifice had to be made, he persistently went ahead and took the consequences. That was one of the traits of character that the man possessed. He possessed it because of environments, environments that were prenatal in their influence, that gave him courage and gave him devotion to the right, a determination to stand by his convictions. God had prepared him for the work and it is manifested in his first effort to pray, notwithstanding the powers of darkness which resisted him, and he tells us that he continued to pray to God to release him; and just as he was ready to give up, he saw a light above him and it began to descend. So bright

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was this light that it made the impression upon his mind that when it came in contact with the trees that were above him they would be consumed. It appeared to him like fire, and he expected the result that would naturally follow fire coming in contact with the shrubbery.

Right here I want to digress a little and call your attention to the similarity that existed between this manifestation and other manifestations that have been seen by men in days that are past. You remember, no doubt, when the Lord appeared to Moses, that Moses saw a burning bush. He thought it was a burning bush. There was the same light that Joseph saw. And the Lord spoke to him, and Moses described it as the Lord appearing in a burning bush. Another of these instances is at the time of Paul's conversion, where we have the same idea conveyed that there was a beautiful and bright light that attended the personage of Jesus Christ when he appeared to the apostle. In Acts 9: 3-6 is an account of this particular manifestation of divine power. There the Evangelist Luke in telling of this young man, says he saw a light from heaven. We have another account of it in Paul's own language. Allow me to invite your attention to Acts 26: 13, 14, which reads:

> At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

We point this out to you as the experience of Paul told in his own language, and you will see that his experience was very much like that of this young man back in the state of New York. Paul was brought before King Agrippa for examination. There he related an experience very much like the experience of Joseph Smith. I have no idea that Joseph knew much of these passages if he ever read them at all. He was just beginning to examine the word of God and get an impression of religion. Now remember that when Moses saw the light, God was there. When Paul saw the light, the Lord Jesus Christ was there; the light attended the presence of the Divine One shining brighter than the noonday sun. The following indicates that the time will come when men will live in that light. I read in Revelation where John on the Isle of Patmos, in vision, saw the New Jerusalem come down from God out of heaven, and he said "the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." It was the presence of the Son of God that was to be the light of the New Jerusalem. He said in the next chapter, I believe:

> And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

So light is to be the heritage of every child of God who shall finally dwell in his presence. It is reasonable; there is nothing marvelous about it. Philosophers tell us the moon and the stars receive their light from the sun, they reflect the light of the sun; and we come to the conclusion that the sun is the greatest light in the universe. If anybody talks about any light greater than that, we think it is absurd. Is it not reasonable to suppose that God, who placed the sun in the heavens, gives it its light, and that not only the moon and stars, but also the sun shine with a borrowed light? It receives its light and power from the hand that made it; and when the vail shall be rent in twain and we shall stand in the presence of God and Jesus Christ, we shall need the light of the sun no more than we need the light of the moon and stars when the sun shines in his strength. We shall stand in the presence of all light, and the light and beauty that shall be reflected from the radiance of the glory of God and his Son, and from the ransomed ones, shall take away the necessity of even the light of the sun, and will fulfill the prediction made by the Prophet Isaiah (60: 19, 20):

> The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

Here is a prediction made by a prophet long years ago, that sometime in the future the people of God shall be in that condition that the sun shall be no more their light, neither for brightness shall the moon give light unto them: but the Lord shall be unto them an everlasting light, and their God their glory. When the sun shall no more go down, neither shall the moon withdraw itself, for the Lord shall be an everlasting light, and the days of mourning shall be ended.

What a glorious thought that is! We cannot grasp it fully, but it conveys the idea that where the presence of God is there will not only be light in a spiritual and mental sense, but in a physical sense as well. The light of God's presence shall be the brightest light when we stand in the full rays of God's glory. As God's presence was there when Moses saw the burning bush; as God's presence was there when a light above the brightness of the noonday sun shone on Paul; when a man relates that while praying in the woods alone there shone a light so bright that it appeared to consume the treetops above him, I am not surprised. It is in harmony with what I read of those lights that attended divine personages in the days gone by. Joseph tells us in his history:

> I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other,) "This is my beloved Son, hear him."

This is in perfect harmony with manifestations and powers that came to the world through ministers of light to mankind.

This young man had gone there to ask what he should do. He was confused in regard to the many different opinions, and with which one of the churches it was best to cast his lot. He read the word of God, and felt in his soul if he asked God he would tell him. Whether it was a vision, or whether God was there in person, it is the same, for the vision would not misrepresent the fact. He asked this personage which was pointed out to him by the other, which of the many churches he should unite with, for it never entered his soul that they were all wrong; it never entered his mind that every one of them was wrong in its position. He was surprised, no doubt, when the personage said, You shall not unite yourself with any of them, they are all wrong, and their creeds are an abomination in my sight." He felt that he must heed this instruction and refuse to unite with any of the churches that were in existence at that time. He held aloof from all of them and went on his way and waited for further developments. In the meantime, he told some of his friends about the vision, and among them a Methodist preacher, and he was very much surprised when this Methodist preacher made light of it, and not only made light of it but manifested the spirit of persecution towards the young man. The policy that was manifested by that preacher at that time is the policy that has been pursued by the opposers of this latter-day work ever since. They are telling us that we are dishonest, that we have no other motive in view except to deceive the people. We know better; we know they are telling what is not so. They cannot make us believe we are trying to deceive the people, when in our souls we know that we are trying to do them good.

The proper thing for that Methodist preacher was not to tell the young man he never saw anything. The young man knew that he had. He tells us he felt like Paul did before King Agrippa, when the manifestation he had received was ridiculed.

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Paul knew he had seen a vision, and all the persecution that was heaped upon him could not convince him that he had not. No one can ever make an honest man believe he is a hypocrite—it is foolishness to try.

I want to call your attention to the vindication that has been made manifest since this young man told this minister of what had been told him in vision by the personages he saw in the light. Mark you, he did not say the professors were all corrupt; he said they were all wrong and their creeds were an abomination, and *those* professors were corrupt. This has been misquoted and made to appear that Joseph condemned every man that professed religion. This statement was made with reference to those in that neighborhood, those were all Joseph knew anything about, and all he asked about. "Their creeds were an abomination," that was received with a great deal of adverse criticism. Men said, Our creeds are not an abomination, and they are all right. How has it been since? Since that time there is not a creed represented at that time in Manchester, New York, but has been revised by its devotees. They themselves have concluded that the creeds were wrong, and have had some very serious times and a great deal of discussion and a great deal of bad feeling in trying to revise those creeds. They have discarded a large portion of them. They have acknowledged that these creeds are wrong and have tried to make them right by revising them. So far, the vision received by the young man is admitted to be correct. He tells us that being forbidden to join any of the denominations, he was left alone amid persecution, and, as young men naturally do, gave way to things that were not right. Of this he felt very sorry, and repentant, and humbly sought favor with God. He says:

> During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me, I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God.

That is what he confesses. He does not definitely say what he is guilty of. That gave the enemy an opportunity, and they made the most of it. As he did not tell just what he had done, they undertook to tell what he had been guilty of, and in after years it became necessary to define more clearly what he had reference to; and in 1834, when the *Messenger and Advocate* was published at Kirtland, Joseph Smith wrote a letter and it was published in that paper, and in that he tells us:

> During this time, as is common to most, or all youths, I fell into many vices and follies; but as my accusers are, and have been forward to accuse me of being guilty of gross and outrageous violations of the peace and good order of the community, I take the occasion to remark, that, though, as I have said above, "as is common to most, or all, youths, I fell into many vices and follies," I have not, neither can it be sustained, in truth, been guilty of wronging or injuring any man or society of men; and those imperfections to which I allude, and for which I have often had occasion to lament, were a light, and too often, vain mind, exhibiting a foolish and trifling conversation.

He says that is all that can be proved against him. He did not try to cover up anything. The language he used would really lead us to expect he had done something seriously wrong, when the thing he really did was that he had simply given way to light-mindedness and foolishness, and he felt that these things were wrong and this led him to humble himself before God, asking for forgiveness for the wrong thus committed before God. While engaged in prayer on the night of September 21, 1823, he says he saw a light begin to gather round him in the room, and presently there was a messenger standing by his bedside. He described it, and in that description he gives another statement to which I want to call your attention. He says the countenance of the angel shone like lightning. That reminds me of a statement made by John the Revelator, on the Isle of Patmos. He said: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet," and then turning to see from whence the voice came that spoke to him, he says:

> I saw seven golden candlesticks; and in the midst of the seven candlesicks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

And again he says when the Lord appeared to him his countenance shone like the sun in his strength. That is what Joseph said, his countenance was like the lightning.

This individual told him that the Lord had a great work for him to do, and if he was faithful, he should be permitted to do that work. I want to emphasize that. I want to say that though the Lord had chosen him to do that work, he said that he should perform that work if faithful. I want you to remember, that no man, I care not who he is, holds a birthright to perform any work for God unless he is faithful. Joseph did not possess it nor can any other man possess it; and though God may have called you or me to stand in a certain position and accomplish a work for him, if we are not faithful we shall never do the work.

Joseph was told the Lord had a work for him to do, and if faithful he should succeed. He told that young man (and the young man related it) that his name should "be had for good and evil among all nations, and kindreds, and tongues," "be both good and evil spoken of among all people." That was quite a statement for an obscure boy to make. It would be considered ridiculous to us. He was about eighteen years old. What would you think if some of these boys eighteen years old would say, "Now, my name is going to be spoken evil and good of all over the world. Everybody is going to have some kind of an opinion of me." Everybody would laugh at him, would they not? That is about what they thought of Joseph, there was no probability of the world knowing anything about Joseph Smith.

There is not a man in the world, perhaps, that ever read the English language, but what knows something of the history of Joseph Smith; and nearly every man or woman that ever read of him has formed some opinion of him, and some of them speak evil of him and some good. Some speak of him as the prophet of God and reverence his name. There may be those that reverence him more than he is entitled to be reverenced. And on the other hand, there are those who will say he is a bad man. The prediction made when that boy was only eighteen years old has been fulfilled. What caused him to know this? How did he know? There must have been some information obtained by the young man that he was able to know these facts; know that all men were going to talk about him. I presume there are those here tonight who have a very high opinion of Joseph Smith, and there are those holding the opposite view. Both are fulfilling the prediction that he would be both "good and evil spoken of" in all the world. It seems they cannot help it. We will not dwell long upon this, but I want you to think about it.

This angel told him that there were plates hidden in the earth, and he saw a vision of the place where the plates were hidden; and when the opportunity came to go to it, he recognized the place because he had seen it in a vision, and knew right where to find the plates, recognizing the particular rock under which they were hidden. This angel appeared to him three times during that night and repeated the same thing to him. In the morning he arose and went to his occupation, laboring in the field. Having lost his sleep the night before, he was weak and unable to perform his task,

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and his father told him to go home. He started for the house, and while on the way this messenger appeared to him again and told him to return to the field and tell his father of the vision he had seen. It is a wonder he had not told his father before. Many a boy, if he had seen such a vision, would tell it to the first person he met. He had seen this manifestation and was told there were gold plates hid in the earth. He was told that if faithful he would get the plates. About all this he kept quiet, not mentioning it to any one until he was commanded to do so. He did not do anything until he was sure the time had come and it was his duty to do it.

The father received it immediately, and said "It is of God; you go to the place where the plates are hidden." The young man went to the place, and he recognized it and knew it as soon as he arrived there. He saw the rock he had seen in the vision. The rock was a rounding one, a little higher in the middle, and bare. All around the edges there was still loose dirt. He took a lever and raised the rock, and there he saw what he had been told would be found there. He undertook to take them, but was forbidden to do it by the messenger, and was told to leave them there until he would be commanded to take them, which would be four years from that time. This was September 23, 1823, and the messenger said, "You come back each year and I will meet you here;" and for four years that young man kept the appointment with the angel. I want to read you what he says:

> Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do and how and in what manner his kingdom was to be conducted in the last days.

What a wonderful thing that was! That boy was instructed once each year how the Lord was going to conduct his kingdom in the last days; and I presume right there and then the history of the church was mapped out before that boy so he knew just what steps to take afterwards and when to organize the church, when the particular quorums of the church were to be organized, for this angel told him in these interviews what the Lord was going to do and in what manner his kingdom was to be conducted in the last days. This young man never went to school very much; but some of our better educated men would be in a better condition if they had received such schooling as that boy did.

Now this young man was under the necessity of working by the day for his daily sustenance because of the condition that he and his father's house were in financially. He was employed by a man by the name of Stoal, and this man took him with others to work in a silver mine he thought he had some information of in the state of Pennsylvania. That is where he got his reputation as a money-digger. The man told him to dig, and he dug. And while some talk of Joseph Smith digging money as a reproach, I think we would all be money-diggers, if we knew where to dig. I think there was no disgrace in it.

I want to relate one incident that occurred while he was down there with this Mr. Stoal that will be of particular importance in the things to come, for you all, no doubt, have heard that Joseph Smith was guilty of stealing. There was a case while here in which the circumstantial evidence was quite strong against him, for there was an article missing and it was found in Joseph Smith's possession. He has been accused time and again of stealing it, and I heard the President of the Reorganization say, "I am glad he did do it, for it gave me the best mother I ever had." It was the daughter of Isaac Hale he took. Mr. Hale did not like the stories of Joseph Smith, and was very much opposed to taking him into the family. He no doubt believed the false stories told about him and did not want to have anything to do with him. Joseph did not say much. This is what he says:

> Owing to my still continuing to assert that I had seen a vision persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York.

He said his wife's father's family were opposed to the marriage, so he was under the necessity of taking her elsewhere. That was the way with him; when he thought it was his duty to do anything, he did it. If opposition stood in his way, still he was under the necessity of doing it. He manifested the same trait of character in this as in all his work. He had an idea, and future events showed it was a good one, too, a conviction that the daughter of Isaac Hale should be his wife; and when they said, "No," he was under the necessity of taking her elsewhere, and I do not blame him. As a rule the judgment of the parents is the best, and hence their opinions should have careful consideration, but there are cases in which the judgment of the old folks should be set aside, and this is one of them.

This woman proved to be a help-meet to Joseph Smith, and I believe that if God raised up a Joseph as an instrument to do his work, that he raised up an Emma as his helpmeet, and Joseph recognized her as such. She was his counselor, and a faithful one she was, too. In all the work that he did, and in all the trying scenes through which he passed, and in all that he was called upon to do, he confided in her; and he confided wisely, too, for by his side she stood through all the circumstances and trials through which he passed. There were no secrets between Joseph and Emma. He trusted her, and it was wise he did so. She stood by his side through all those persecutions; and when they brought her murdered husband and laid him in the home where they had seen a few days of peace, as she gathered her children around her and brought them to look upon his face, she said: "Oh, my husband, have they taken you from me at last!"

I do not know much about the environments of her birth; but I say that she was qualified for the station she filled; the choice was wise and God ordained it, and I am glad that Joseph Smith went down to Pennsylvania to dig for money, because he found Emma there. If Emma's name were not written the history would not be complete. She is a part of it, and may God help us to understand our places as well as Emma occupied hers. Like her husband's, her name has gone out for good and evil. She has been evilly spoken of by those who pretended to be her husband's friends. She is condemned simply because her very existence was a rebuke to the corruption of those who condemn her, and may God bless her memory evermore.

I leave this subject for the present, and trust that it has been interesting and entertaining to you.

POINTS ON THE WAY OF TRAVEL.—NO. 2

We recognized at once a new order of things in arrangement, the conduct of passengers, the manner of unloading the vessel; and even the fine, noble horses as they trundled the curious carts to position were peculiarly attractive and we were compelled at once to admit that our free America could well pattern after England in many things.

The stay in Liverpool was brief and we soon hurried on to Manchester in the odd-shaped railway carriages, passing over a delightful country dotted everywhere with towns and villages. While the railway carriages were less pretentious and commodious than the American, yet for a short journey they were equally adapted in some regards to the wants of travel. The many doors that open on either side of the coach permit a very hasty emptying and filling of the train, and this is a great advantage in the populous districts of England.

Manchester is a large manufactur-

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ing and trade center. A population of eight hundred thousand; yet, in many respects it is not up to the average American city of fifty thousand inhabitants. But a few weeks have passed since it started its first line of electric street cars, and even now it is easy to see that there is a prejudice in favor of the horse train. The poor horses greatly suffer at these two-story trams and buses, carrying as they do from twenty to twenty-five passengers.

Our first dinner on English soil was with Bro. and Sr. Joseph Dewsnup, Sr. We found them pleasant and interesting. They are the parents of Ex-President E. R. Dewsnup, of Graceland College. We have also had the pleasure of a meeting with the latter, and under his guidance visited his Alma Mater, formerly Owen's College, but now Victoria University, and in some regards the leading educational institute of Great Britain. Having been founded and built in more modern times it has the improvements and compliment of furnishings that are in keeping with the present enlightenment. Its vast museum, chemical laboratory, engineering department, and library are wonderfully fine in capacity and arrangement.

The first evening in Manchester we attended baptismal services, where Bro. Dewsnup performed the Christian rite, taking four precious souls down into the water one by one and immersing them, according to the ancient order, in the water, then coming up out of the water as Jesus did when baptized in Jordan. We also attended meeting in the East Manchester branch, presided over by Bro Nathan J. Weate, on Wednesday, and at the North Manchester branch, presided over by Joseph Dewsnup, Jr., on Thursday evening. At the latter branch enjoyed also the session of their business meeting; the young Bro. Dewsnup showing good presiding abilities and hastening the dispatch of business. On Friday we went to the station to witness the welcome of the Lord Mayor of London who was to appear in full civic display with great retinue. As usual for Americans, we selected our place conveniently in the great depot so as to be in handy position to welcome the Lord Mayor with a hearty handshake, if need be, to have him feel at home, but ere the signal announced his train a platoon of police formed across the broad landing place and proceeded to drive all before them toward the outer entrance. Bro. Muceus and the writer had little perplexity over it, but our American wives contested every inch of the ground and only moved as the long line with elevated batons menacingly approached their position. We thought how amusing it would have been to their American friends could they have seen them marching defiantly along before this great body of police. On the outer edge we were permitted to stop, and soon the London train arrived, and the Lord Mayor in his carriage of state, green and gold, forwarded from London for the occasion, together with the High Sheriff of London in his carriage of blue and gold, and the High Secretary with his carriage of chocolate and gold, all decked in knightly order with coachmen with curled wig and emblazoned dress, and javelin throwers in gorgeous gold and silk, passed down the line preceded by horsemen and followed by dozens of attendant carriages. It was not an American reception, however,—we did not hear a cheer and saw few hats raised. The Lord Mayor bowed at the occasional recognized smiles of the people; but there was no outburst of feeling, or glorious reception as I have witnessed when a man who has been elevated by the people has visited an American city, without the least effort of tapestry display, or costly *entourage*.

But we were glad to see the Lord Mayor and witness the special cortege.

Saturday morning, August 3, Elder G. T. Griffiths, president of the European mission, arrived, having been detained a week later in America than he had at first expected, and at six o'clock, p. m., the time having arrived for the opening of the European conference, we repaired to the meeting place of the South Manchester branch, where arrangements had been made for the gathering. So far as we were able to determine there was a good representation in the conference. The constant missionaries present were Elders Griffiths, Peter Muceus, and J. W. Rushton, Thomas Taylor of the bishopric, and a large number of local workers, all of whom could not well be named here. The conference was a good and very important one, lasting through the following Monday. New work was accomplished and the old better understood. Elder Thomas Taylor was ordained a bishop, and Elder C. H. Caton a counselor to the bishop. Elder J. W. Rushton was by due ceremony ordained a seventy. Elders James Baty and Joseph Greenwood were by Apostle G. T. Griffiths ordained and set apart to the work of evangelists. Elders' and priests' quorums were organized, and presidents and counselors selected and ordained to preside over them as provided in the law. The Saints' meetings and preaching services were well attended, and a goodly portion of the Spirit of the Lord present at all the exercises; and considering the work done, the advancement made, the encouragement given to the Saints, and the good fellowship prevailing throughout, it is safe to state that the gathering was pleasing in many ways to the Lord. We enjoyed the association of our European Saints, and have found them excellent men and women, many able, humble, and courageous representatives, and to this time have seen no good reason why the gospel work cannot be as successfully prosecuted and with as hopeful results, in England, Scotland, and Wales, as in America. My time is limited, however, as also the HERALD space, so the experiences in Birmingham, London, Hamilton, and Glasgow must be deferred.

E. L KELLEY.

HAMILTON, N. B., August 28.

AN OPINION.

Without cherishing a remote wish to be intrusive or boorish, but in noticing the item under the caption of the *Gospel Standard*, Australia's mission paper, I thought I would venture to offer an opinion. Should it prove to the HERALD readers a foolish one, I trust no harm may accrue to any one thereby.

The minutes of conference for 1901 is found in the literary market, written, as it were, across the sky, that all who run may read. I have read and marked, essaying to learn; but the power for the inward digestive arrangements appears sluggish, possibly attributable to my peculiar makeup, you know. But to the opinion.

Firstly. I think the appeal for help from the brethren in the far-off land of Australia timely and proper, and I was sorry to see this last appeal in HERALD for August 21, 1901, having fondly anticipated that in view of the length of time since the first appeal in the HERALD columns, thousands of copies of the *Gospel Standard*, ere this, were being circulated, radiating gospel light among the tens of thousands who are, as it were, wallowing in uncertainty relative to the vital question of religion. But alas! for human expectations.

Secondly. The average of two cents from the entire membership of the church, forty-five thousand, would have been more than enough to have met the financial help asked for by the brethren who, it must be admitted, have labored with a commendable zeal and perseverance in the advocacy and defense of the gospel among the millions of perishing souls in that far-off land. Moreover, this appeal was made, as I understand, with a view to more fully carry out the solemn injunction, which is always imperative; namely, "Go ye into all the world and preach the gospel," etc.

Thirdly. Since the first appeal,

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thousands of dollars have doubtless been spent for the realization of the gratification attributable to holding reunions, for which there is no command, while that which the Lord has commanded is hindered because of a lack of financial aid which the church is abundantly able to furnish. Is that proper? It is right? Is it evidence of a proper utilization of money? Answer, who may. I think it a proper interrogation. But if evidence is available to disprove the propriety thereof, it should not be withholden.

Fourthly. I have before me a notice of a reunion which states: "Tents can be had at the following prices: 10x12, $1.60; 12x14, $1.85, etc. Twenty-five cents extra will be charged for setting up." Now who the setter up of tents may be, deponent saith not, nor is it mattered. Suffice it to say, It's business, you know. But if it please the reader, wouldn't it be possible for those going to reunion, hiring tents, to pitch their own tents, and send the cost, twenty-five cents, to the struggling brethren in Australia? Think of it! A few gallant men, in a country nearly as big as the United States of America. Suppose we were in a similar position and they were the United States of America. Wouldn't we like help from them?

Read the appeal found in HERALD for August 21. It is plain, but consistent and dignified.

In bonds,

JAMES CAFFALL.

HEBRON, Nebraska, August 27.

FALSE PROPHECIES.

FROM WHAT SOURCE?

It sometimes occurs in the social services of the church that predictions are made in the name of the Lord that do not come to pass, and the writer presumes from observation that a majority of Saints, after seeing the promises fail, unhesitatingly pronounce them from the Devil.

It is a serious matter indeed to be deceived by the adversary of all righteousness. The faith of Saints has been tried to the uttermost along this line, and that of some badly shaken; while non-members, watching every move and sifting every word, have found herein a fruitful excuse for rejecting the work.

These facts naturally cause some to be unduly timid, until they "quench the Spirit of the Lord" when given. This ought not to be, for we need all the Lord sends us. He never gives a message to any soul but for a purpose, and that purpose is not fulfilled when the message is not received. It is not easy to calculate the loss that may be sustained by hungry souls in this way.

The writer was thus confronted years ago, but considering the fact that the first to receive a visit and message from the risen Lord was she out of whom he had cast seven devils, and that all . nations, kindreds, tongues, and people, whose names are not written in the book of life are to be deceived by the Devil, therefore, I concluded I would rather wrestle with his satanic majesty in the church, with Jesus to help me, than to do so in the cold world, single-handed and alone. And thirty years experience has furnished no occasion for changing my mind.

It would seem that since we are commanded to "try the spirits," and are informed that there are "foul spirits," "unclean spirits" in the world, and since some rules are given by which to apply the tests, there should be no danger of faithful souls being deceived by such false and delusive spirits. Still the experiences of the past show that occasionally prophecies uttered by thoughtful, model members fail to be fulfilled.

These predictions are of an order that cannot be called bad; they recognize the Christ, seem to be fraught with love, promise restored health to some dear one, or some advanced movement of the work that all Saints would rejoice to see. There is no element of viciousness in them, they can hardly be branded lies, so the receiver delivers them with a "Thus saith the Spirit."

The writer has always been inclined to dispose of these things as simple human errors or mistakes, with which the Devil has nothing whatever to do. And the longer I study the mechanism of the human mind the more strongly am I inclined to that decision. I therefore conclude that false prophecies are of two distinct classes: first, those actually from the Devil; second, those from a purely human source.

HOW DO THEY COME?

They usually come to the sensitive mind by way of intuition, sometimes faintly, but at other times strongly and vividly impressed on the mind. These impressions come from various sources. Divine inspirations sometimes come in this way, but there is no doubt in the mind of the prophet. He is entirely positive. There is no question about the matter with him. His spirit enters into perfect affinity with God, his entire mind is absorbed, and vibrates in harmony with his enraptured spirit. He sees the matter clearly, he knows for the time being that it is true. But afterwards, when this perfect conjunction between his mind and his spirit in severed, and the telepathic connection between his spirit and the Spirit of God is turned off, his finite reasoning mind sometimes doubts the declaration and he wonders if it really will come to pass?

But we are looking after false prophecies at this time, and I will first examine those from a human source.

PERCEPTION, OR THE SIXTH SENSE.

In order to arrive at something definite we will examine briefly the sense of perception. I will go to the Bible rather than to standard lexicographers for the import of the word perceived. Jesus in Luke 5:22, 9:47, and Matthew 22:48, Peter in Acts 14:9, and the woman in 2 Kings 4:9 perceived things that our physical senses can neither see, feel, hear, smell, nor taste. And from Mark 8:16, 17, we conclude that perception is neither reason nor understanding, for "they reasoned," but they perceived not, nor did they understand.

Perception and intuition are to our spirits, what our five physical senses are to our finite minds. To just the degree that we recognize our spirits as an eternal intellectual force, and to the degree that our finite minds and our spirits become one, to that degree do we realize perception to be a perfectly natural sense. Our physical senses bring a knowledge of physical things to our finite minds. Perception and intuition bring a knowledge of spiritual things to our spirits. It is through our physical senses that our finite minds become acquainted with our physical environments. And through the sense of perception do our eternal, intellectual spirits acquaint themselves with spiritual environments.

In the beginning God joined the eternal, intellectual spirit to the finite mind, and placed them in the body as a "temple," or "house," and "man became a living soul."

Inasmuch as we attain to that original oneness in ourselves, perception becomes a sense of the soul. But the delicacies of our spiritual environments are wholly unknown to the finite mind that is divorced from its eternal mate or spirit. Spiritual things are more natural than physical things. Our bodies may become dwarfed and twisted, but our spirits only become estranged by being ignored. If the reader is the happy possessor of perception, and it can be developed, or rather won back by study, you may sit in an easy chair or recline in a hammock, where people are passing, and place yourself in a receptive mood, and perceive the mental attitude of individuals as they approach you. Here comes one bubbling over with life and vigor, jubilant as a frolicksome schoolboy, vibrating with triumphant mirth. He may walk circumspectly and silently as a priest, but his atmosphere is recorded by corresponding vibrations aroused in your very being. Follow-

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ing him comes a pessimist, a habitual sufferer from the blues; down goes the temperature of your soul to zero.

In this way we catch a glimpse of why it is that some sensitive souls are today in the garret, hopeful and joyous, and tomorrow in the sewer of despondency: he may be registering the atmosphere of those around him, or recording the mental vibrations of some one with whom he is in rapport. When we understand the law of attraction and vibration it is easily seen how something like the following may occur: A sister is near death's door; the Saints meet to pray for her recovery. After a season during which many prayers are sent up, a few words of comfort and exhortation are being offered. There dwells an expectancy in their minds that a loving Father will give a message of love. Some brother now assumes a positive attitude. He is anxious and uncertain, but is trying to exercise faith, so he shapes a thought something like this, "Most surely God will answer these prayers. He will raise this sister up." He holds the thought for a time, and finally molds it in a still more positive term, "Yes, she shall be healed."

Now it happens that another brother is in a very sensitive attitude. He expects with the rest that God will speak comfortably to his waiting children. He looks for some one else to receive and speak. He is passively waiting. The positive thought reaches him in the form of a strong impression, the words are not his own, but the idea is in exact harmony with his expectations. He utters it with a "Thus saith the Spirit." It is received with joy. The minds of the majority are raised to where the fall is a terrible shock when it is learned that God has decreed otherwise.

An anxious person can never depend on impressions. He is very likely to be deceived if he does. A better attitude is one of loving trust. Our duty promptly done, then with perfect resignation leave it all with Jesus.

Anxiety plays the mischief in very many ways. Did you ever play any of the willing games? They are very simple, yet powerful illustrations of the point. Here is one: Agree on some simple article to be hidden; select a sensitive individual who is to go into another room and be passive while you hide the article; now call your sensitive person, who must remain in a careless attitude, not using the reason, but depend wholly on impression. Those of the entire company who are comfortably seated, are to unitedly concentrate on the hidden article, and the sensitive person will go straight to the place where the article is concealed and find it.

Another good illustration: Accompany the sensitive person into the kitchen where she must be seated, close her eyes, and be passive until you knock on the door. Instruct her to keep her eyes closed, and sit passive, after you knock, until some article is impressed on her mind. Then she is to bring it into the presence of the company. Now return to your company who are seated and request some one to name some simple article to be brought in, a dipper of water, the stove hook, or fire-shovel, anything easy of access. As soon as the article is named, all are to close their eyes and concentrate powerfully on the article and imagine they can see it, and will that it be impressed on the mind of the one who is to bring it. Let this concentration continue a few seconds before knocking on the door. If you make no mistake in the selection of a sensitive individual, and there be no refractory minds in the company, these experiments should rarely fail. They prove that mental telegraphy is possible. They illustrate how different classes of impressions may occur. We can see that the occasion of prayer service, the mental expectancy, the unanimity of thought are all favorable to the transmission of impressions.

THE MINIONS OF SATAN.

While there is no possible doubt that the Devil by his servile flattery does take the advantage of saints, and that he has caused some to utter false prophecies, yet the chances are all against him. The natural discernment with which God has endowed his ministry, the natural protection of the gospel economy forms a bulwark so strong that Satan himself compared it to a wall of fire with which God had surrounded Job.

We are informed that the whole world except the Saints are to be deceived by the Devil, and that if it were possible he would "deceive the very elect." But the elect have armed themselves with the gospel which is specially adapted to our protection, that we be no more "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Satan binds with his strong cords, but the gospel breaks his bonds and sets the captive free. The Devil enters into men and renders them dumb, but the power of the gospel casts him out and restores speech to the afflicted (Matt. 9: 33).

Jesus armed Paul with the gospel and sent him to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Paul wrote to the Romans thus: "And the God of peace shall bruise Satan under your feet shortly;" and to the Corinthians: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

The Devil soweth the seeds of error in the hearts of men, but the gospel gathers the crop to be burned and sows the seeds of truth instead. The Devil fills the human family with consternation and fear, but the gospel casts out the fear by impregnating our souls with perfect love, and fills our hearts with peace. It is not all the time that we wrestle against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But thank the Lord, if we put on the whole armor of God (the gospel), it will make us "able to stand against the wiles of the Devil." So although "Satan is transformed into an angel of light," if we have on our armor we have nothing to fear; absolutely nothing to fear. It is by and through the gospel that God designs to destroy the works of the Devil.

If God, in order to give some of his servants a perfect knowledge of the glaring contrast between the power of life and light, and that of darkness and death, gives them for a time into the hands of Satan, still there is nothing that shall separate them from the love of God. "And we know that all things work together for good to them that love God."

It is only when we step outside of the protection of the gospel and essay to stand in our individual strength that Satan has power to overcome us. So our admiration for the gospel is multiplied in so much as the loving protection of its author is revealed to us. I thank God that he has revealed to the church that the Devil does not know our secret thoughts, for we see by it that his power is circumscribed and his dominion over us is limited. But as his works do occasionally show forth in the church, it is no mean calling to examine into the ways and means of ingress into our personalities. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

I have been affirming that this spirit is an intellectual force distinct from mental force, and that it can live and act independent of mental force. I will cite one out of the many evidences I have gathered. Miss Harriet Smith (now Mrs. Swanson), of Lincoln, Nebraska, when sixteen years old was killed by lighting, circulation ceased, all her physical senses were paralyzed, her spirit went out, for hours it was absent, but returned and started circulation, so she was not buried with her sister who was killed at the same time. She attended her sister's funeral, yet she lay unconscious at home at the time. She saw her sister in the coffin, still her physical sight was not restored for

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days after. Her spirit saw, heard, and realized, yet it partook not of the natural anxiety of the mind.

Our mental and physical forces cannot exist without the Spirit, but the latter lives on, when the former is not. The point I wish to make clear is that a living soul consists of at least three constituents, and that the real personality, the prime factor, is the Spirit. It is to the independent actions of our spirits that I now call attention. There are thousands of foul spirits desiring to enter visible personalities, and occasionally they succeed. (Luke 8: 30.) Man is furnished with some natural protection, some strong barrier preventing such invasion. Our spirits are eternal vigilance, actuated by that "intelligence that never was nor indeed can be created," devoted to the sacred trust of protecting our souls from every inimical influence. Without a doubt they are thoroughly proficient as long as they are recognized, and accorded their proper sphere, but when ignored and maltreated, it is but natural that they should become estranged and lose their devotion, grow careless and negligent, dividing their interest and attention between that once sacred trust and going out after congenial associations and admitting strange company.

Let me compare the relation of the mind and spirit to that existing between husband and wife, for surely there should be the same union and oneness existing in each case. Is there a wife on earth so true, so faithful, as not to become estranged were her presence and her very existence worse than brutally ignored? Would she not in time lose her first love and search for more congenial associations? Could she be expected to attend assiduously to all the duties of a proficient wife? Why should she care what influences are brought to bear on him who has proven himself unworthy of her affections? At one time she was attentive to all the minor details of her happy home, her husband's interest was her interest, during his busy hours he was carefully guarded, no invasion of their home was allowed. But since she is set aside, and no longer acknowledged as a partner or benefactor, he has no right to complain of the company she may keep, or of any means she may adopt; he should expect her at times to be truant. Therefore they are anxious, nervous minds which do not know that the powers God has implanted within them are able to foil all the cunning devices of the dark demon. They are in constant danger of his mean adulations for they have only finite means with which to thwart the opposing spiritual forces of him who has had over six thousand years experience. They have thrown themselves out of reach of the protection of the gospel by being wrought up with many fears when God has commanded them to "fear not," to trust him, to cast their cares on him. Standing on their individual resources without the aid of their own spirits, they are at a fearful disadvantage, easily deceived and captivated.

D. R. BALDWIN.

RAVENDEN SPRINGS, Arkansas.

A PEEP IN THE MIRROR.

If you seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people: for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give: but beware of pride, lest ye become as the Nephites of old.—Doctrine and Covenants, sec. 38, par. 9.

Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.—D. C. 85: 37.

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts.—D. C. 95: 4.

And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world.—Nephi, the Disciple, 1: 7.

In like manner also, that women adorn themselves in modest apparel, . . . not with braided hair, or gold, or pearls, or costly array.—1 Timothy 2: 9.

Let your adorning be not that outward adorning of platting the hair, and wearing of gold, or putting on of apparel.—1 Peter 3: 3.

Be not ashamed, neither confounded: but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls.—D. C. 87: 5.

Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments.—D. C. 105: 13.

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands.—D. C. 42: 12.

Let your garments be of a sober character and free from excess of ornamentation.—D. C. 119: 3.

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things that they suffer.—D. C. 102: 2.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom.—D. C. 85: 5.

And now come all ye Saints with your gold and precious stones and let us pay the college debt. At the same time cleanse our garments and have them free from excess of ornamentation, and in place of drought and poverty let us have the blessings of God, prosperity, and the riches of the earth which are God's to give. Let us sanctify ourselves by that which we have received, even the law of Christ. God never gave a commandment too small for us to notice.

A. W.

THIS GENERATION.

In a book of 566 pages published in 1896, called "Prophecies of Jesus," by J. G. Matteson, a Seventh Day Adventist, I find that writer misquoting the plain printed words of our books in order to make points (?) against us. Yea more, for from page 134 to page 146, only twelve pages, Mr. Matteson is found guilty of making not less than seventeen misrepresentations, changing twenty-four words, adding six, and recklessly omitting six others, besides having no regard for punctuation, which would mean, if the same unreliable work was done throughout the whole book, there are more than two thousand five hundred inaccuracies given out under the captivating title, "Prophecies of Jesus." If the work had been christened "Prophecies of Matteson," "Miller," or "White," there would have been nothing ambiguous or misleading in the appellation.

I wrote the Adventist Publishing House at Battle Creek, Michigan, calling their attention to many of the errors in the book in regard to the faith of the Saints, asking them to correct the next edition, or in some other way set their readers right, but received no satisfactory answer. They did write me, however, that the author was dead, which means, if their "pet" theory is true, he will "know not anything" until after the great resurrection.

One of the words omitted was *all*, as found in Doctrine and Covenants, 83: 2, where the Master said, "This generation shall not all pass away until an house shall be built unto the Lord," etc. The Adventist made one of his strongest efforts against the Saints after misquoting that sentence. But we find they are very mild and elastic when a question on "generation" involves their position on Matthew 24. In proof of this please read the following taken from the "Question Corner" of a leading Adventist paper, *Signs of the Times*, published at Oakland, California, issue of December 22, 1898, which is well worth a place in your scrap book:

MATT. 24: 34 "THIS GENERATION."

Please explain Matthew 24: 34. What generation is this? How long is this generation? When does it begin? A. T.

It means the generation which sees the fulfillment of the signs mentioned by our Lord. It began between the falling of the stars in 1833 and 1844, when the last part of the message of Revelation 14: 6–14 began, and ends when the Lord comes. A generation is not a definite time. It means generally the people living upon earth at the same time.

Truly did the poet write:

What a tangled web they weave
Who practice [teach] wholly to deceive!

C. J. HUNT.

DELOIT, Iowa.

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Letter Department.

SALT LAKE CITY, Utah, Sept. 5.

Editors Herald:—Before leaving home for my mission field I was privileged to assist Brn. White and Sawley in a series of meetings held in the tent in Stanberry. We got permission to pitch the tent in the city park; the attendance was fair and several manifested quite an interest in the services.

On Friday, August 16, I left for Council Bluffs and Weston, Iowa At the latter place I spoke in the church twice on Sunday, and on Monday evening preached for the Danish people in the south part of Council Bluffs. The next day I boarded the train at Omaha for the west and arrived in Provo the 22d.

Our reunion commenced there the 24th, continuing till September 1. We had a profitable time; the preaching and social services were good throughout. These annual gatherings are increasing in interest and will result in good to the work here if continued. The Saints realize this and all voted for another reunion next year. Great interest was manifested in the Sunday school work, and all seemed anxious to learn and adopt the best methods for the carrying on of the Sunday school.

On Friday, the 30th, the little seven-year-old daughter of Bro. and Sr. Stephens died quite suddenly, after but a few days illness. The affliction to bereaved ones was quite severe, and all the Saints felt it and sympathized with them; yet all seemed reconciled to the Lord's appointments.

On Monday, September 2, I arrived in Sandy, in company with Bro. and Sr. Condit and Bro. and Sr. Layland. A meeting having been appointed for that evening at the house of Bro. Wardle, quite a number gathered to hear Bro. Layland expound the law. The next morning we arrived here, Brn. Condit and Layland proceeding north to their fields of labor, while I remain in this city and vicinity for a short time to look after the interests of the work. Brn. Wight, Harris, and Pender also attended the reunion. For the remainder of the year Bro. Wight will devote his time to the building up of the work in Ogden, Salt Lake City, Pleasant Grove, Provo, and other points, while Brn. Harris and Pender will labor in Southern Utah.

And now, Mr. Editor, let me say that it surprises as well as amuses me to see how readily some of the brethren traveling through here, taking in the sights for a few hours or days, take in the situation, and how ready they are to give advice to the laborers in this field as to their manner of procedure. Now brethren, please do not hamper us with instructions. We are as much interested in the work as any one can be, and really like to see it advanced; but, with all respect for your opinions, we must study the situation and needs of the field for ourselves, and act in accordance with our own judgment and the directions of the Spirit. Perhaps General Conference will take notice and appoint you to this field some day. You will then have a chance to find out how little you knew about it.

I would like to say that I have in my possession the manuscript for a tract in the Swedish language; contents, Faith, Repentance, Baptism, the Mode, Object, and Subjects of Baptism, the Laying on of Hands, the Gifts and Fruits of the Spirit, and the differences between us and the Utah faith briefly stated. The tract is "short and clearly stated" according to the revelation of last spring, only containing eight pages. I think I could get it printed here very reasonably. Who are interested in this matter?

As regards *Sandhedens Banner* (please leave out the apostrophe, for it does not belong there): my understanding of the conference resolution regarding it was that the paper should be published, and I made preparations accordingly, and could have issued the first number in August. The business manager would not print it then, but thought best to wait until the Board of Publication could meet, and in the meantime call for subscribers, with promise that the paper would appear so soon as a sufficient number of subscribers could be obtained. I did not approve of his plan but was willing for him to try it. The result so far is four subscribers. People are often very slow in subscribing to something that does not exist, and who would blame them? The paper will not be self-sustaining to start with. I so stated to the conference, and with this in mind the vote to publish was carried.

In order to make a success of our work among the Scandinavians (or any other class for that matter) some literature should be had and those of our missionaries who speak the language be appointed specially to labor among them. We are slow in reaching that point, but I hope that we are not far from it. Following this plan others have been successful, why not we?

The *Banner* is very much needed in Norway and Denmark; and when it is a reality I believe that the Scandinavian Saints and others will come to its support. I believe an eight or twelve-page paper published twice a month, at seventy-five cents, would be more satisfactory. In bonds,

PETER ANDERSON.

SPRINGERTON, Illinois, Sept. 10.

Editors Herald:—We are still working and trying to infuse the people with the idea that the latter-day work is divine. Just how much progress we have made along this line we will not undertake to tell. However we are having good audiences (so far as the size is concerned) and fair liberty in presenting the word, which is always encouraging to the heart of the missionary. We find many things in this world which seem to interest the people more than the gospel and lead them away from Christ. Lovers of pleasure more than lovers of God seems to be the chief characteristic of the majority of mankind. The spirit of deep sleep having been poured out, it takes a great deal of work and forbearance to awaken the people from this dark, slumbering condition. The Lord says, There is a great work to be done by mine elders. And as we know that the mission of the church is divine, we feel encouraged to press on, knowing that the promises of the Lord will be realized by his faithful ones in this dispensation.

Through much prayer, observation, and study I have been wonderfully blessed and confirmed in this "marvelous work and a wonder."

The attempt to murder President McKinley is another evidence that we are living in perilous times. The Lord says in Doctrine and Covenants 45:4, Among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes, also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another. Truly the mercy of the Lord is manifested in his intention to gather his people out from among the wicked as we have it expressed in his revelations to the church. The organization of two stakes is a step towards the accomplishment of this work.

Yours in full confidence of the gathering, the building of the temple at Independence, Missouri, and the redemption of Zion,

F. M. SLOVER.

DERBY, Indiana, Sept. 7.

Editors Herald:—It has been twenty-eight years this fall since the first gospel sermon was preached in this county by I. P. Baggerly, at what was known as the Gleasson schoolhouse, about eight miles from here. Six were baptized at the first visit, and afterward others, until a good branch was built up. Several of its members have passed over to the other shore, and several others have moved to the state of Missouri, and several to this place. Among them is Bro. Robt. Eyres, the first one baptized in this county, now eighty years old, and the only one living of the first six.

Shortly after that Bro. C. Scott came to Perry county, and he branched out and came into this section of the country and a branch was organized; but it met with like fate as the other branch and became disorganized. After several years Bro. V. D. Baggerly came and did a good work, and several united with the church. Then Bro. V. D. was taken away and the branch became almost dead, spiritually. Some became very cold and unconcerned, and we had no meetings for a long time. Bro. Briggs came and preached a few sermons and baptized two, then Bro. George Jenkins came a time or two, but seemingly without much result. We had no meetings whatever for a long time until about the middle of last March Bro. M. R. Scott came and held a few meetings and awakened quite an interest, and left a promise to come again. In about four weeks he and Bro. W. C. Marshall, of Wirt, Indiana, came again, and since that time he has been coming once a month. And as a result he baptized thirteen. Eight of them are heads of families, and several more are very near the kingdom. Saints are much encouraged, and the Spirit of the Lord seems to be at work in this neighborhood again. But Bro. M. R. is a power against evil practices. He will be here again on

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Saturday night before the fourth Sunday in September, and stay until after the fifth Sunday. We also hope Bro. G. A. Smith and others will come with him.

Bro. George Jenkins began holding some meetings with the people at a place called Millstone, about twelve miles southwest from here, about two weeks ago, and baptized five. Thus the good work goes on. At other places they are wanting the elders to come.

Yours in the faith,

S. C. GRUVER.

GLENCOE, Ont., Sept. 10.

Editors Herald:—Since my last communication, which was sometime in June, Bro. Alvin Knisley and I have been engaged in tent work in the Chatham district. We began at Forest, which is five miles from Lake Huron, not far from its southern extremity. We held forth every evening through the week except Saturday and at 3 and 8 p. m. on Sunday. The writer also preached out in the country in a private house every Sunday morning. Bro. Knisley rendered valuable assistance, sold many books, and took several subscriptions for church papers; but the burden of the preaching fell on me. However, he sometimes talked ten or fifteen minutes in the opening of the services. He is a sincere, humble boy, the most prayerful colaborer I ever had.

Eight sermons a week are no easier on me than ten and no harder than two. Our ministers do not complain as much over preaching more sermons than there are days in the week than a clergyman of a so-called orthodox church does over his two Sunday services. Preaching is some like manual labor. One day's work is more liable to cause fatigue and blistered hands than a dozen. The more I do, the better I feel in spirit, and that of course helps the body.

We held thirty-nine services at Forest and baptized two, Mr. Thomas C. Jackson and Miss Gardetta Benner, both of whom will, we believe, keep their covenant. The former gives promise of especial usefulness. He has been a close Bible student for several years and now feels sure he is in "the strait and narrow way."

We have pitched the tent and are now busy at this place. It is a very pious, and of course prejudiced, town. We cannot as yet divine what we will accomplish. We are the guests of Elder Levi Annett who is very anxious about his fellow citizens and is hopeful even against hope.

My work in Canada has not been hindered by ill health as much as in California. Have not been sick a single day, but have overworked myself several times, and then rested in the harness. Have had some trying, and some very pleasant, experiences. Here as elsewhere we have to heed the maxim, "In gathering roses look out for the thorns." As I grow in years and experience I can more clearly discern the hand of God in all the events of my life.

Praying that all who have named the name of Christ may "depart from all iniquity," I am, Yours in hope of eternal life,

ALMA C. BARMORE.

FALL RIVER, Mass., Sept. 11.

Editors Herald:—Tent work has occupied some of my time since the opening of the season for this kind of work. I think our work here will prove successful, as a good interest has been maintained from our first service to the close. When taking down the tent yesterday we were assured we would be missed. The future will tell the story as to who will receive the message and let it regulate their lives.

In some parts of this district the prejudice is so pronounced and rabid that no place could be found where the tent might be erected. This especially in the regions round about Plymouth and its famous rock. The beautiful hymn "Puritan" does not now (if it ever did) voice the sentiments of many of those who live nearest to the place from where this song borrows its inspiration. But sentiment and not fact is what largely prevails in this "guilded age." There is a greater unity among the people there than one usually finds; but it is not at all in our favor. They are determined not to hear us, not even to defend ourselves against the tirade of abuse which has no bearing upon our position whatever. They are united to get us out of their sight just as soon as they possibly can. And yet they sing, liberty, freedom, and human brotherhood with such holy fervor (?). One who did not know the predominating spirit would think there was not an enemy of the truth among them. But I "wot" in ignorance they act thus.

In company with Bro. C. H. Rich we pushed our wheels through the deep sand during the summer heat seeking one little spot about 20x40 to put up our "canvas," with hundreds of acres of land lying idle. I think I can truthfully say we traveled hundreds of miles without success. I reduced my weight about fifteen pounds in two weeks; but that did not militate in our favor. These are a few of the statements made to us: No, I guess this place is not what you want. There is a lot about three miles from here where you could get more people out to hear. You had better go and see the Rev. ——. The Rev. would say, Well I think you had better see the senior deacon. The senior deacon would say, What do you want here? We have the gospel. You would disturb our unity. If you put up your tent you would get no one out but disgruntled people, etc.

We got so used to this that we would just prognosticate what our success (?) would be. This is, of course, the common lot of ye elders many times.

How different here in Fall River where perhaps nine tenths of the population are of foreign birth. I was given the choice of the best position to place the tent, by the first man I asked, where the land is worth almost as much per foot as the place where room was denied us is worth per rod.

We were not idle where we could not preach, but went from house to house presenting tracts and talking on gospel themes, and thus made a few friends and perhaps caused some to read and think for themselves.

We started our tent to Attleboro, Massachusetts, last night, and expect to put in about two weeks of work there, and that will finish our tent work for this season. Opportunities for preaching through fall and winter have been opened through tent work, and we are hopeful of reaching the people this way.

This is a day for work—a day for us to arouse every faculty of the soul into action for the Master; the hastening day of God, and also of Satan. The young men of the church will be called into active service as they utilize the advantages provided for them in the church. The army of the Lord is to be made strong and great through this recruiting power. Oh, young men of the church, awake to your possibilities and power of usefulness in the great work of God! Let not the love of the world, the love of dress, and foolish pride dwarf your spiritual manhood! Let not the finger of scorn ever make cowards of you. Be loyal to God and this great latter-day work; but through humility of life, much prayer, the careful study of the works of the church alone can come your success as members of the household of God.

The times are pregnant with evil and danger. Anarchy and oppression will bring such a state of affairs as the world has never known. Secret societies and combinations will work havoc and great destruction in the world. Saints, do not join hands with this power, for it is not of God. In the gospel is all the provision the Saints need. If the law of God relating to tithes, offerings, and consecration are appreciated and obeyed by the whole church, Zion will be redeemed—a place of safety and refuge prepared for God's people, and that God-given principle of equality be established. Let us live within hearing distance of the Lord, so that the cry to come out of Babylon may be heard by us.

Many of our young people here in the East are certainly trying to live their religion and are proving their faith by their works. I am made proud in beholding the growth of our Boston branch and its willingness to respond to the demands of God and the needs of the church. Many of our future missionaries, able men, will be taken from our ranks here, for they are preparing for this work. May our Father bless them and keep them from the many hindering forces in and without the church.

Bro. Dr. Gilbert has spread his hospitable table with good things for us here and made us feel welcome. He has also preached several times in the tent with old-time zest and forcefulness, and used his influence in our favor. Bro. Rich is one of our promising young missionaries with a life of usefulness before him. There are many others who will soon be in the harness. Bro. M. H. Bond has also worked in preaching for us here. I hope the account given of the Boston branch will not reflect upon any others in the district. There are noble souls in all our Eastern branches; yet there are troubles existing which need wise handling. Nothing short of apostolic generalship will ever set them right. And I think when the missionary in charge gets on the ground he will not score me very severely for mentioning this fact. I think the district authorities will be willing to be directed in the best course to adopt for

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the straightening out and clearing up of many existing troubles. Come, Bro. Kelley, and let us get to work.

Your brother in the faith,

R BULLARD

RAYMOND, Idaho, Sept. 9.

Editors Herald:—On Friday, July 19, we left the Lost river country, started across the desert, and drove thirty-eight miles without water for our horses. Arriving at the home of Bro. Hyrum Grimmett, Moreland, Idaho, at three o'clock p. m., we were kindly cared for and the next day busied ourselves in visiting and notifying the Saints and others that religious services would be held at Moreland Saturday night, but none came to hear except Bro. Grimmett and daughter. However, on the next day we held Saints' meeting at Bro. Grimmett's house, confirming his daughter Francelle who was baptized the same day. At night Bro. S. D. Condit preached in the Latter Day Saint meeting-house to a small congregation.

We have visited the Saints in the vicinity of Blackfoot and Iona and preached at both places in private houses. One was baptized at Blackfoot, Bro. S. D. Condit officiating. We visited as many of the Saints in the Snake river valley as time would permit, doing what we could for their spiritual welfare. They k ndly ministered to our bodily comfort, and also assisted us financially. I would like to mention by name each dear Saint and friend who so kindly cared for us, but space forbids.

On Monday, July 29, I parted company with Elder S. D. Condit. He went to continue the work in the Snake river country and I to visit the southeastern part of Idaho. I stopped at Soda Springs for a few days, visiting among the Saints, trying to strengthen them in the true faith. Preached once in the Latter Day Saint meeting-house to a fair-sized audience. Also drove over into the Little Blackfoot valley where a few isolated Saints live and did what I could to encourage and strengthen them in the faith; but on account of it being hay harvest I did no preaching there. On the fifth of August I left Soda Springs and drove to Thomas Fork valley, a distance of fifty miles, where I remained until the 15th with my family, doing some necessary work at home, visiting among Saints and friends and trying to do something for the Master's cause.

I made an effort to do some preaching among the Mormon people but none came to hear. However, I am not discouraged, for there are in this valley some who believe, and I believe they will ere long unite with us.

On the 15th I started for Provo, Utah, to attend the reunion and conference to be held there beginning the 24th of August, visiting various places on the way, preaching in Logan, Ogden, and Sandy. The reunion was a success and was much enjoyed by all present. There were six missionaries in attendance and several local ministers, so the reunion was well supplied with speakers. But our enjoyment of the reunion was saddened to some extent by the death of little June Stephens, the seven-year-old daughter of Bro. and Sr. Stephens who live at Provo. Elder D. W. Wight preached the funeral sermon. May the blessed Master comfort the bereaved ones!

So far this year I have traveled with horses and buggy or spring wagon, finding it cheaper than traveling by rail, and it also enables me to reach places situated away from the railroad that I otherwise could not reach. Have traveled nearly seventeen hundred miles and visited many of the isolated Saints, some of whom had not seen a representative of the Reorganized Church for many years.

The outlook for the work in Idaho is better than for many years, and I feel like doing all in my power to carry the gospel message to all who desire to know the truth.

May God bless his Saints in all the world, is the prayer of your brother and colaborer in the cause of Christ!

A. J. LAYLAND.

FULTON, Ky., September 1.

Editors Herald:—Perhaps some would be glad to hear from the Fulton Saints. We have no branch organization at this place as this is a comparatively new place, the work being first introduced here two years ago by C. L. Snow, who baptized the writer and two others. Since that time seven more have been added to our number. Prejudice is very strong. It is impossible to get a church-house or schoolhouse for meeting, so we are obliged to meet at private houses. However, we have organized a Sunday school with twelve scholars enrolled. We meet at the house of the writer for prayer-meeting Saturday nights.

We attended the district conference held with the Eagle creek branch, some sixty miles southeast of Fulton. We enjoyed it very much as we do not often have the pleasure of meeting with the Saints. There we met all of our missionaries, also missionary in charge, I. N. Roberts, who was chosen to preside at our conference. Bro. Roberts is an able speaker. He was not long in gaining the good will and confidence of all present. He exhibits a type of character worthy of imitation, in that he is "no respecter of persons." We feel that he is the right man in the right place. Before leaving we obtained the promise of Bro. Roberts that he would visit our neighborhood and hold a week's meeting. The Methodist people refused to let us build an arbor on the church ground belonging to them. Their preacher advised them not to let us have it. However, we obtained a beautiful grove near by where we built us an arbor.

Bro. Roberts arrived here August 18, and as the weather was threatening the meetings were held at my house the first two evenings. The third night there were seven outsiders present; the next night eleven. After that there were too many to count.

Brn. Snow and Smith arrived the third evening of our meeting which was a glad surprise to us indeed. Bro. Snow remained but two days, however, as he had to go back to be ready to meet some Utah elders in a debate to begin the week following. The debate is to be held somewhere in Trigg county, Kentucky. W. R Smith remained until the close of our meeting, greatly assisting Bro. Roberts in the services. There were no baptisms, though several are greatly interested and are investigating. Three or four expressed themselves as being convinced that this is the truth, but why they do not accept it is the mystery.

Our meeting closed with an increasing crowd, reaching something near two hundred. We realize that much prejudice has been removed, for which we are very thankful. We feel to thank the Eagle creek and Oakland Saints for their presence and valuable assistance in song service. Come again, dear Saints, as this was quite a treat.

Bro. Roberts thinks he will be able to meet with us again sometime in October and continue the effort a few days longer. We trust that much good may be accomplished and that those who are investigating will make up their minds and there will soon be a great ingathering at this place.

Your brother in Christ,

J. R. MCCLAIN.

HAMLET, Ky., September 10.

Editors Herald:—At the time of my last communication I was at this place experiencing threats of destruction from parties we knew not of; but we are still in the land of the living and here again. Bro. I. N. White is also here, engaged in debate with Rev. Clark Braden. Bro. White is sick and in bed a good part of the time, but he has been able to be at the place of discussion every time, and we trust that his health will continue to grow better.

The first proposition, "Was Joseph Smith a prophet of God?" is now a thing of the past, and it is generally admitted by all outsiders, and even some of the Christian faith, that Braden made a complete failure; and while he has disgusted nearly all with his trickery, Bro. White has won their favor and sympathy.

On Saturday evening after Braden had closed his last speech he made the announcement that he would preach at eleven a. m. and three p. m., Sunday. Bro. White arose and asked for half the time. It was left to a vote, and it went in Bro. White's favor nearly three to one. Bro. White preached at eleven a. m., to a large, attentive audience and at the close many expressed themselves as never hearing the like before. They were completely captivated by his logic, reason, and manly appearance in the stand.

The second proposition is on the "Christian faith." Bro. White did exceedingly well in his reply to the opening and we hope that God will continue to bless him with health and strength to enable him to go through with it.

There are only two families of Saints here, and they have had the scorn to face for quite a while by themselves, but we hope that the time is near at hand when others will enter the fold and assist in holding up the banner of Prince Emmanuel that it may not be trailed in the dust.

Last week I was in Trigg county, assisting Bro. C. L. Snow in a discussion with the

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Utah people. They have several members there, but I think they will have less ere long. Bro. Snow acquitted himself nobly in the debate, showing the differences between them and us, making it so plain that even the little boys could see their weakness. We left with many invitations to come again and preach for them. I think some of them will be baptized ere long. There are some good, honest-hearted people among them, and they are anxious to know the truth.

Ever praying for the welfare of Zion, I am,

Your colaborer,

W. R. SMITH.

P. S. Sept. 12.—The White and Braden debate is now a thing of the past, with a glorious victory for the truth, as great as I ever saw in my life, although Bro. White was hardly able to be on his feet. W. R. S.

PURYEAR, Tenn., Sept. 10.

Dear Herald:—Since writing you some time ago I have been very busy doing what I could to advance the cause we love so well. I have held meetings here for one week, and did much good to the Saints and outsiders. From here I went to Fulton, Kentucky, to hold a meeting under an arbor. The continued wet weather hindered much at first. After that people came out pretty well. Brn. Snow and W. R. Smith came there. Brother Smith staid with me the rest of the week while Bro. C. L. Snow went to the Davis chapel grounds to complete arrangements for the White-Braden debate that was on foot. Our meetings increased in attendance and interest to the close. Bro. Smith left to join Bro. Snow and the writer went to Fulton to visit one day with some Saints there and then come on here for the first Sunday in September to preach and baptize some.

Before leaving Fulton I was taken with cramps in my stomach. I suffered the severest pain I ever did in my life. Got no permanent relief for twenty-four hours. Bro. and Sr. Myers did all they could for me, for which I feel very thankful. By an extra effort and the assistance of Bro. Myers, I went to the depot and took train Saturday morning for this place. I was so weak that had I been back to the house I should have staid there. I arrived at Hollow Rock Junction at seven o'clock in the morning feeling sick and faint. I could get nothing to eat there but a few raw peaches. I swallowed only the juice, which seemed to strengthen me for a little while. At ten o'clock my train came. A goodly number of people got off there to take another train. They had their lunch boxes with them, and I at first thought of asking for a bite, but did not. Getting on my train, I found I was alone. Sitting down I prayed to the Father for strength for the rest of my journey. I then arose and went and got a drink of water. As I walked down the aisle I spied a nice biscuit of bread and the leg of a chicken lying on the floor under the edge of the seat. I said aloud, Thank God! Then I picked it up and asked the Father to bless it, and ate it with relish. This gave me much strength and I got through, but very weak. Sunday I preached, baptized, confirmed, and did other duties. Monday I was called to Davis chapel to look after Braden who was to be there and lecture against us before White could get there. I went and met the old fighter of the Saints. About the second lecture he gave, the people began to show signs of disgust. Of all the reading (?) of our books you ever heard of, Braden did it. No one could reply, but I gave him some shots when he was through that weakened him in the eyes of the people. He yelled out that if I. N. White came there and abused him about his poor dead wife he would kill him and send him to hell where he belonged. Many other things occurred of like character that I will not mention.

Bro. White came on Wednesday evening, feeling worn out and sick, with some fever. Thursday morning we met, when the debate begun as had been announced. But lo and behold! "I, Clark Braden," had to be forced into measures, so the debate did not begin until Friday morning. Then the little weakly man in body stood up and led off in the debate, "Was Joseph Smith a prophet of God." The change that came over that crowd at the first speech was plain enough to convince me that Braden was in the hole. He followed his old tactics, trying to lead the affirmative off the subject; but Bro. White attended strictly to his work, and every speech he made it was good to see how the people came over to our side.

I had to leave on Saturday at noon to come and preach the funeral of our dear Bro. P. B. Seaton, who died July 13, before I arrived in my mission. There was a large crowd at the funeral, the number being estimated at several hundred. In the afternoon we went to the water and buried some more in Christ.

Brn. Snow and Smith were having a tilt with the Utah elders, preaching sermon about, Bro. Snow doing the speaking. The result was the breaking up of their church—thank the Lord. I left the brethren with Bro. White, and I expect to hear by tomorrow of a glorious victory for the truth.

I am holding forth here this week. More are near the kingdom My health is now good, for which I thank God. We in the South are moving onward slowly but surely.

Brethren of the ministry will please report to me promptly by October 1, at Swan, Kentucky, in care of James Adair.

Yours in faith,

I. N. ROBERTS.

CHILTON, Texas.

Editors Herald:—This conference year I have preached in six counties at ten places, nine in my own district, and as a rule have had good turnouts and interest. I took a trip out to San Antonio in July. Visited most all the Saints in and around the city. This was the first time I visited San Antonio. Was much pleased with the visit and hope to visit the Saints there again. It is a hard matter for a man to walk straight far in San Antonio on account of the crooked streets. Some are very crooked and narrow. Notwithstanding this, San Antonio is a fine city, some of the finest scenery I ever beheld, especially the San Pedro park. The Saints there are trying very hard to build a house to worship in.

I am now at Chilton in Falls county; aim to hold some meetings here. This is a new place. I am to go to Grimes county next Friday to hold a series of meetings. That is a new place also. Much interest was manifested when I was there last, which was about a month ago. I never felt better in spirit and body than now.

The editorial in last HERALD upon the Word of Wisdom is the best I ever read. It just suits my ideas about it. I have seen harm done by unwise talk about the Word of Wisdom. I believe in consistency, all around. I would that every member in the church did observe the Word of Wisdom in its entirety, and keep every commandment, then we would not have hobbies to ride.

I am yours in the one faith and in the conflict until the end,

E. W. NUNLEY.

CONIFER, Colorado, Sept. 10.

Editors Herald:—I have not been idle since the last General Conference. On May 12 I began mission work, going first to Denver, spending one Sunday there, preaching one sermon, and administered to one.

On the 13th I went to Conifer, and on the 19th held services. Preached once and blessed two children.

On the 22d I left Conifer for Como, where I found Bro. Chambers, a young man I had baptized some years ago at Coal Creek. I found him firm in the faith. He is married and has two children. I held two preaching services at the schoolhouse and blessed his two children. I was very kindly received by Bro. Chambers and wife.

On the 25th I left Como for Buena Vista. There I found Bro. and Sr. Burbridge, whom I had baptized some five years ago. They were very much pleased to see me, as they had not seen an elder of the church since they had been baptized. But they have been kept in the faith of the gospel by reading the HERALD and *Ensign*. How can the Latter Day Saints live without those grand church papers I fail to see, for they contain so much spiritual food. I spent about three weeks in Buena Vista, preaching in the Seventh Day Advent church, and I believe that good was done and one soul convinced that we had the truth according to the Bible. I met two of the elders from the Utah church who had been holding some meetings in the same place and in the same church. So I was requested by some of the people to tell the differences between the two churches. I announced that on Monday night I would. We had a good turnout, and we had good liberty in presenting the truth. The two elders had nothing to say, and would not meet the issue or discuss the differences between us. But they left the city for some other parts.

On June 7 I moved on to Rifle, where I meet the family of Bro. Jackson Taylor, where I staid for four days and rented a hall for three nights, paying one dollar per night. I preached three discourses, but the people were too busy to come. Only a few came so I thought it best to move on towards the

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Grand Junction country. On the 11th I arrived there, and was met by Bro. and Sr. Tomlinson's son and daughter, Robbie and Edna. With horse and buggy they took me to their home, about ten miles towards Fruita, where I was very comfortably domiciled until about the 26th. Held quite a number of preaching services, and on the 21st baptized three and confirmed them, and blessed two children and administered the sacrament to the members of the church, and had a good prayer meeting.

On June 24 I was joined by my worthy colaborer, James M. Stubbart, of Lamoni, who had been out to Utah on business and to see his mother. We held two more services in the North Star schoolhouse. Bro. Stubbart did the preaching. We had a pretty good audience, and the people were well pleased. On the 27th we in company with Bro. W. A. Park and Sr. Snooks went to Delta, about fifty miles, by wagon, to attend a monthly meeting of the Saints of the Fairview branch. We had a grand and happy meeting with those Saints that we had not seen for six years. We had one meeting that will long be remembered by the Saints. We staid in and around about Delta for six weeks, holding meeting whenever we could, and on July 2 baptized three. So the work is moving slowly on in Colorado. We found the people too busy to attend week night meeting, so we could only hold meetings on Sundays. I canvassed the country for forty miles around and made some friends to the cause.

On August 5 I left Delta for this place, Conifer, leaving my colaborer to hold forth and to keep the work moving until my return, which will be sometime in October, if all goes well, when I expect to join Bro. Stubbart for a winter's campaign in the western part of this great state. On the 6th of August I arrived home to spend a few days with loved ones, and also to visit with my brother Henry and his wife and daughter from Independence who came out to make us a visit. And we enjoyed ourselves. Bro. Henry did some good preaching while he was here, and on the 11th I baptized two dear children of Sister Elliot's, that have been attending the Sunday school for some time. May the Lord bless the children is my prayer. On the 20th I left home for the city of Denver, and on the 21st attended prayer meeting with the Saints in Denver. On Thursday, the 22d, went from Denver to Colorado Springs to attend the district conference and the Sunday school association. We had a grand good time, and one was baptized.

On the 27th I returned to Denver and spent a few days in visiting some of the Saints in the city. On Sunday, September 1, preached once and attended prayer and sacrament meeting, which was very good, indeed. The Saints all felt well, and went home rejoicing.

So Zion's cause is moving along in this mission, and I believe a good work will be done this conference year.

I ever pray for the prosperity of the work in all the world.

JAMES KEMP.

WAYNE, W. Va., September 10.

Editors Herald:—The West Virginia district conference convened here on August 31, attendance of priesthood fair. We had Brn. V. M. Goodrich and J. F. McDonald from the Ohio district with us. They did some good preaching and left September 2 for their mission field. The interest manifested was such that Brn. H. R. Harder and W. R. Odell and the writer continued the meetings till the present. Eight have been baptized and we are expecting more to be soon. The best people of the country are interested. Brn. Harder and Odell will go from here to Wood, Wirt, and Ritchie counties, and the writer to Fayette and Summers counties.

Your brother for the restored gospel,

G. H. GODBEY.

HOLMESVILLE, Minn., September 5.

Editors Herald:—I have been in the church nearly two years, and so far I am glad for the step taken. God is merciful, hearing our prayers and revealing things to us. We have living apostles and prophets. He is the living King of heaven and the earth. If we walk uprightly before him we can always depend upon great blessings.

I see by the HERALD *Sandheden's Banner* is going to be published, and think it would be well for all the Scandinavians to subscribe, and then send one to some of the neighbors. By doing this it may help the work along, and good may come out of it.

How free and happy we feel in the latter-day work! Let us work while the day lasts.

Yours for Zion's upbuilding,

O. A. ERICKSON.

BELDING, Mich., Sept. 7.

Editors Herald:—Bro. Ellis and I are here with the tent, battling for the right. Prospects are good for a good work. Large crowds attending nightly. Last Sunday night Bro. Ellis preached to two hundred in the tent and fully one hundred outside standing around the tent.

We left Coral after holding thirty preaching services. Meetings there were good, and we left with a good interest. Baptized three and several more are very near the kingdom. One man who owns a store with a hall above said to us as we started away: "Well, you can have my hall whenever you want it; and if that will not do you can have the store room down stairs."

And so the good work moves along.

Your brother in the one faith,

CHARLES E. IRWIN.

Selected Poetry.

ACCEPTANCE OF THE GOSPEL.

Adieu to honor, wealth, and fame,
And every worldly pleasure,
I'll bid farewell to my good name
For to obey my Savior.

I covet not that high esteem,
To which I did aspire;
My Savior's love shall be my theme,
I care for nothing higher.

Yes, if I could advance his praise,
By works of my performing;
Among the Saints of latter days
I would be called a Mormon.

Although they commonly are called,
A poor, deluded people,
Their prophets, priests, and teachers all,
Offscouring of the rabble;

Yet were not all the Saints of old,
Derided by opposers
Of light and truth, which did unfold,
From Adam down to Moses?

Yes, all the holy prophets were,
With Christ and his apostles,
Accounted as these Mormons are,
False prophets and impostors.

But truth is strong and will prevail,
For it proceeds from heaven;
It always did and always will,
By inspiration given.

And when it does their systems rule,
Proud men become uneasy;
They call the Master, Beelzebub,
And all his servants crazy.

Thus all in every age who live,
Godly in Christ their Savior,
Such base calumny shall receive
From those they cannot favor;

Nor think as they would have them think,
Nor do as they are doing,
But blunder with them on the brink,
Of everlasting ruin.

Men still love darkness more than light,
Because their deeds are evil;
And would declare that wrong is right,
Though it were from the Devil.

That midnight, the old carnal mind,
Remains as dark as ever;
And all the blind that lead the blind,
Fall in the ditch together.

Oh! how they earnestly contend,
And still sink in the mire,
Their broken systems cannot mend,
Till purified by fire.—*Selected.*

Mothers' Home Column.

EDITED BY [illegible]ANCES.

"The last glad sound of daytime dies,
Fades from the sea the [illegible]st red light,
And I go down into the night.
While not a star shines from the sky.
My boat is trembling from its leap
Into the dark. The sea makes moan.
Can it be safe to fall asleep
In this strange darkness and alone?
But I am tired of life's long quest,
So close my eyes and take my rest,
And leave my Afterward with God."

Dear Sisters:—I do believe that there are quite a number among us yet who have mistaken views regarding the work of the Daughters of Zion, and while I wait for an abler pen than mine to give a clear idea of the real spirit and object of this organization, perhaps the few thoughts I may offer will aid in that direction.

Some months ago Sr. B. C. Smith gave

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through our column in the *Ensign* an outline of the proceedings at one of our regular monthly meetings, and perhaps something along that line might not be amiss here.

You will see by consulting program as published in HERALD each month for Daughters of Zion meetings, that the meeting is opened by singing, prayer, and scriptural reading, after which the "lesson" or selected reading is read and discussed. It is desired that every one present should feel perfectly free to take part in this discussion, offering objections to any point or points, relating any experience she may have had along the line of the subject under discussion, or aiding in any way to get at the truth. Here the sister who has raised her family may render valuable service by giving bits of advice or information about her method of training her children. True, she may think as one mother expressed herself in meeting: "I never used any *method* in training my children, I just taught them to do right, and prayed God to take care of them." That is just the point we want; viz., *how* she taught them to do right. Perhaps she unconsciously understood just the treatment which would be best for her own children, but there are mothers who seem to lack that intuition, and they are the ones who will be benefited by hearing how others have done. You know, sisters, we are not all alike by any means; one feels weak, where another can go forward with perfect confidence; so if you are one of those whose children are all grown up, and you feel that it is useless for you to attend these meetings, just stop and think of that saying of Jesus: "It is more blessed to give than to receive," and go, for the sake of the good you may do by your presence, influence, and advice.

As regards the young mothers, I can hardly see how any one can question the benefit to be received by them at these meetings. They are not by any means supposed to absorb all they hear without question or comment; on the contrary, any suggestion they have to give, any question, will be received gladly, to be discussed by the sisters. In fact, our Daughters of Zion meetings might truthfully be called the mothers' (or sisters') council meeting. The priesthood has its council meeting, the various quorums have theirs, the branch officers meet and consult together, all that they may accomplish in the best possible way the work they have in hand. If this is necessary for the brethren, is it not so for us also? We are, in a large measure, intrusted with the training of those who in the future must fill these places of trust, and that they may be trained to do so in righteousness do we not need all the help we can get? Yes, verily, and thank God that he has been pleased to bless our organization with his divine favor, so that we do truly feel that it is one of the "helps" spoken of by Paul, by means of which we are to perfect ourselves in performing our duty.

Dear sisters, I feel to speak earnestly to you upon this subject, especially to those who are in small branches where such work must, of necessity, depend upon a few. If a sister feels willing to take it up, do not you hinder her by placing obstacles in the way, but prayerfully investigate the work, attend the meetings, even if you do not altogether approve of them, and perhaps you may be the very one to accomplish untold good, if your heart is really set to do the will of God.

Look back to your own childhood, and note the awful change in conditions then and now, how the temptations of the young are multiplied, piling obstacles in the way of parents who would bring up their children in the fear of the Lord. Oh sisters, think! What will be our feelings if we fail in our duty to those who are more precious than our own lives—fail to fit them to resist evil, and cling to the right, where only safety is to be found! Do we need help by prayer, by study, by counseling together? What mother is there who can face this responsibility without feeling her weakness!

The wise man says: "In the multitude of counsel there is wisdom," and surely that is what we need. I do not mean to imply in the least that one cannot raise her family without attending Daughters of Zion meetings. Our mothers managed it, and there is many a noble mother, isolated from all church privileges, and even from the companionship of the Saints, who has raised and will continue to raise her children acceptably to our heavenly Father, but where we are able to avail ourselves of these helps toward our advancement, I believe we are under condemnation if we do not do so.

These thoughts, dear sisters, are not given in a dictatorial spirit. I have spoken from a feeling of my own great need, and a desire to see others benefited as I have been, and not from a desire merely to bring others to see from my standpoint.

CLARA M. FRICK.

BLACKFOOT, Idaho.

Dear Home Column:—Seeing the inquiry of the California sister, Where are all the good writers? I suggest that we try to get a little better acquainted with our good writers, and editors, too. It might be that some of them are sick and need our assistance, or some of them may be getting old, or some may be crippled. When the notice appeared in the HERALD asking us to get a list of subscribers to the *Ladies' Home Journal* in behalf of Sr. M. Walker, many of the sisters, like myself, may have been hindered from assisting. But there are other ways in which we may assist.

I rejoice in the latter-day work, and can truly say that I have received line upon line since uniting with the Reorganization. I have often been healed and relieved of pain. At other times, when the pain would remain, I have felt the quickening power of the Spirit, and the scripture would be made plain to me, so that even while suffering I was made happy. I pray God to keep me from departing from the faith, remembering my Savior and his sufferings, that it was to establish the gospel plan of salvation, wherein the human race, through obedience to that plan, may inherit eternal life. That is what he toiled, suffered, and died for, that we through obedience to the gospel may become heirs of salvation. O, what a blessed hope! God help us to press forward. May we all arise and put on the whole armor of righteousness, is the earnest wish of your sister,

JANE HEATON.

PROGRAM FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp No. 650. Prayer. Scripture reading, Psalm 112. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 559. Dismissal prayer.

Conference Minutes.

WEST VIRGINIA.

Convened with Wayne branch, August 31; opened by district president, G. H. Godbey, at 10:30 a. m. V. M. Goodrich, J. F. McDowell, and H. R Harder were chosen to preside; J. B. Russell, secretary. Statistical reports were received from nine branches; one not reporting. Elders reporting: G. H. Godbey, H. R Harder, W. R. Odell, G. V. Moore, and O. E Surbaugh; Bishop's agent reported: On hand last report, $24 98; received since, $206 18; paid out, $231.16. Audited and found correct. The district decided to purchase a tent. The meetings were well attended and spiritual. Conference adjourned to meet with Belgrove branch in August, 1902. G. H. Godbey was sustained as president of the district, B. Beall as Bishop's agent, and J. B Russell as secretary of the district. A vote of thanks was tendered the Saints for kindness to the people during conference.

EASTERN IOWA

Convened with Green Valley branch, near Onslow, August 24; C. E Hand, president, in the chair; J. R. Sutton, clerk. Branches reporting: Muscatine, Osterdock, Clinton, Green Valley, Arlington, Grove Hill (now Oran Center), and Fulton. Reports of ministry: Elders J. S. Roth, L. E. Hills, J. R. Sutton, J. Heide, B. F. Miller, C E Hand, W. Turner, J F. Rulon; Priests J. W. Wilson, C. G. Dykes; Teacher W. N Potter. John Heide, Bishop's agent, reported: Balance last report $343 67; received to date, $272 15: total, $615 82; paid to elders, $426 55; balance, $189 27 Report audited and found correct. Tent committee reported $19 10 on hand. Two-days' meeting appointed in Muscatine branch subject to district president as to time. Recommendation in regard to new ordinations in the district taken from the table and adopted. Officers elected: C. E. Hand president, L. E Hills assistant, J. R. Sutton secretary, C. G Dykes treasurer. L. E Hills' appointment as district historian was confirmed by conference. Preaching during conference by Elders Roth, Turner, Sutton, and Hills. The next conference to meet with the Arlington branch, the president of district to appoint the time.

PITTSBURG.

Convened August 31, with Fayette City branch; F. G. Pitt chairman, T. S. Hadfield and Louis A. Serig secretaries. Officers reporting: Elders F. G. Pitt baptized 1, O. J. Tary baptized 3, L. D Ullom baptized 6, J. Reese, R. Perrie; Priests M. M. Thomas, T. Gaskill, L. A. Serig, J. F. A. Smith, W. E. Rush baptized 3; Teachers S. H Gaskill, J. Ebeling, T. S. Hadfield; Deacon E E Omohundro. Branch reports: Wheeling 165, gained 7; Pittsburg 159, lost 2; Fayette City 75, gained 7; Fairview 50, no change; Beaver Falls 18, gained 3; Banning, no report. Bish-

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op's agent's report (held over from last conference) for six months, ending March 1, 1901: Total receipts, $677.89; expenses, $603 26; balance on hand, $74 63. Audited and found correct. Bishop's agent's report for five months ending August 1, 1901: Total receipts, $913.98; expenses, $418.19; balance on hand, $495.79. Audited and found correct. A motion prevailed that the Banning branch be declared disorganized, and that the district secretary furnish its members letters of removal; said members to be requested to unite with the Fayette City branch. F. G. Pitt and L. D. Ullom were authorized to dispose of the tent owned by the district to the best advantage. The district officers were sustained as follows: F. G. Pitt president, Robert Perrie associate president, E. E. Omohundro and L. A. Serig secretaries, L. D. Ullom Bishop's agent. Resolved that the local brethren be requested to labor under instructions of district president. Resolved that we extend a vote of thanks to the trustees and members of the Methodist church for the use of their chapel. Preaching by F. G. Pitt and Joseph Maxon. Social meeting with sacrament Sunday. A vote of thanks was tendered the Fayette City Saints for kind hospitality shown visitors. Adjourned to Pittsburg, first Saturday and Sunday in March, 1902.

UTAH.

Convened at Provo, Utah, August 31; Peter Anderson, president; Margaret McLane, secretary. Ministry reporting: P. Anderson, D. W. Wight, D. L. Harris, A. J. Layland, and S. D. Condit. Elder T. Thoreson, president Salt Lake mission branch, Priest James Downs, president Provo branch, and Teacher John Hendrickson also reported. Branches reported: Salt Lake mission, Provo, Ogden, and Union Fort. Bishop's agent's report: Receipts, including balance on hand last report, $424 61; expended, $424.36; on hand, 25c. Audited and found correct. The following resolution was read and adopted: Whereas, The branches formerly existing at Springville, Heber, Santaquin, Beaver, Wannship, Elsinore, Richfield, Ephraim, Kay's Creek, and Plain City, all in the state of Utah, are not now in an organized condition, Resolved, that said branches be formally disorganized and their records, so far as they can be obtained, to be placed in care of district secretary, and he is authorized to grant letters of removal to members of said branches. A request from the Union Fort branch that James Wardle be ordained to the office of elder when practicable, was referred to the missionary in charge. The following were elected delegates to General Conference: Flora Phillips, Peter Anderson, D. W. Wight, Guy Brokaw, Dottie Stephens, D. L Harris, H. B Sterrett, and W. S. Pender. A motion that those delegates present at conference be empowered to cast full vote of district was carried. It was resolved that a reunion be held next year and that the time, place, and privilege of appointing whatever committees required, be left to the missionary in charge. Voted, That time and place of next district conference be left to district president. Bro. D. W. Wight was elected district president, with the provision that if he be not returned to this mission after the General Conference, the missionary in charge be authorized to appoint his successor. Motions sustaining Sr. Jane D. Cooper as Bishop's agent and Margaret McLane as district secretary, carried. Bro. D. W. Wight being appointed historian for the district by the Church Historian, it was moved that his appointment be sustained. Carried. After reading of minutes, conference adjourned.

POTTAWATTAMIE.

Met with the Hazel Dell branch, August 31 and September 1; district president, D. R. Chambers, in the chair; John A. Hansen secretary pro tem; D. P. Cooper assistant. Conference received and approved a report from the secretary, on credentials of delegates, with a priesthood enrollment in the district of 71. The secretary had sent out 51 blank reports, of which 25 were filled out and returned by the following: Elders C. G. McIntosh, J. P. Carlile baptized 1, D R. Chambers baptized 9, F. M. Cooper, H. N. Hansen, R Wright, J. J. Christiansen, D. K. Dodson, L. Graybill, J. S. Strain, J. Carlile baptized 1, W. C. Culbertson, P. C. Anderson, S. Butler, M. W. McKeown, W. J. Cook; Priests T. Scott, S. C. Foote, J. C. Lapworth, S. Harding, L. G. Wood, C. C. Larson; teachers P. T. Anderson, P. W. Frederickson, and A. E. Madison. Verbal reports from C A. Beebe, M. F. Elswick, D Parish, and S. Underwood. Statistical reports were received from all the branches: Boomer 43, gain 1; Carson 26, loss 1; Council Bluffs 255, gain 5; Crescent 162, loss 1; Fontanelle 40, loss 1; Hazel Dell 64, gain 1; North Star 113, gain 2; Wheeler 62, no change; showing a total branch enrollment of 766; gain by baptism, 11; by letters, 2; loss by death 7; net gain for the quarter 6. On the secretary presenting a bill for $2.75, a collection was taken to meet this, amounting to $3 69. The Bishop's agent, J. P. Carlile, reported: on hand last report, $62.80; received since, $589.57; total, $652.37; paid Bishop E. L. Kelley, $202; paid to ministry, $241; total, $443; on hand, $209.37. The district president having recommended M. F. Elswick and L. G. Wood for ordination to the office of elder, the matter was referred to the president of the district and the respective branches where these brethren hold membership. A communication was read from M. S. and M. J. Field of Sioux City, in which they claim membership in the district and desire certificates of the same so that they could unite with the Sioux City branch on their original baptism, whereupon the conference "Resolved, That we refer their case to said branch, being willing to acquiesce in their action." The conference decided to buy a tent for use in the district, and appointed D. R. Chambers, J. Carlile, M. F. Elswick, S. Harding a committee to raise means for that purpose. D R. Chambers was elected president for the next quarter, C. N. Beebe associate, J. Charles Jensen secretary, and J. P. Carlile sustained as the Bishop's agent. Conference adjourned to meet at Wheeler's Grove, Iowa, at ten a. m., Saturday, November 30

Miscellaneous Department.

LITTLE SIOUX.

Convention convened at Moorhead, Iowa, August 23, at 2:30 p. m, with Nellie E. Ballantyne, superintendent, in charge; Annie Stuart, secretary. Reports were received from sixteen schools, one school not reporting, showing an enrollment of 777, with a total amount on hand of $65.04. A gain in enrollment of 45 since last report, and one new school organized. The sessions held were very interesting and instructive, and the Spirit of peace prevailed throughout.

Adjourned to meet at Woodbine, Iowa, December 6.

EASTERN IOWA.

Association met in convention, August 23, at Green Valley, near Onslow, Iowa. Five schools reported; namely, Muscatine; Oran Center, of Fairbank, Iowa; Zion's Hope, of Clinton, Iowa; Zion's Hope, of Fulton, Iowa; and Green Valley, near Onslow, Iowa. All the schools were represented by delegates except Muscatine. Motion prevailed that we hold our next convention at the same place and one day prior to the time of district conference. This will be at Arlington, Iowa. The time will be set by district president. The district officers are a committee to make out a program for our next convention. The afternoon was devoted to talks and discussions by the Sunday school workers of our district. The evening was spent in an entertaining as well as instructive program. FLORENCE GREEN, Sec.

POTTAWATTAMIE.

Convened at Hazel Dell, August 30, at two p. m.; Superintendent J. A. Hansen, in charge, Jennie Scott secretary. District officers reported, also each superintendent reported the condition of his school. A resignation presented by the association superintendent, Bro. Petrus Pederson, was received and a motion that Bro. C. B. Bardsley fill the vacancy was carried. District treasurer reported a balance in treasury of over $38, so it was moved and carried that $25 of the district fund be sent to help lift the college debt. Moved that the schools report to the convention every three months. Carried. Adjourned to meet the Friday previous to the district conference at 9:30 a. m. and devote one hour to prayer service. A very instructive program was rendered in the evening and a peaceful session prevailed.

CONVENTION NOTICES.

Southern California will convene in Los Angeles, Thursday, October 3, at ten a. m. T. W. Williams, superintendent, 636 East Twenty-First street, Los Angeles; Pearl Pankey, secretary, Santa Ana, California.

Kirtland association will meet at Kirtland, Ohio, October 7, at 10:30 a. m. Superintendents and secretaries of schools will please send reports at least three days before convention. The morning session will be devoted to reports and routine business. The afternoon session to class work, papers, etc. In the evening an interesting program will be rendered. Let all come with the good Spirit. DORA E MCFARLAND, Sec.

CONFERENCE NOTICES.

Southern California will convene at Los Angeles, Friday, October 4, at ten a. m. We hope to devote one session of the conference to a discussion of the rights and duties of the priesthood, and another to a discussion of the ways and means to advance the cause. At the conference there will be an election of all district officers. We expect every person holding the priesthood to report to this conference. Send report to Maggie Pankey, Santa Ana, California, or to the undersigned. We hope that each branch will send delegates. Sunday school convention on Thursday. T. W. Williams, president, 636 East Twenty-first street, Los Angeles, California.

INDEPENDENCE STAKE.

The first semiannual conference of the Independence Stake will be held at Holden, Missouri, beginning at ten a. m., Saturday, September 21, and continuing over the 22d. All reports should be in the hands of stake secretary, D. Robert Winn, 2306 Bellefontaine avenue, Kansas City, Missouri, not later than September 10, for tabulation and arrangement, ready to be presented to the conference. No work of this kind should be forced upon the secretary during conference by the neglect of anyone to send his report as herein requested. The following from the epistle of the stake presidency published in the *Ensign* for May 30, 1901, will refresh the memory of those interested:

"We hereby give notice that a report will be expected from every one holding license to act in any ministerial capacity (except those laboring under missionary appointment, who are required to report to the missionary in charge) at each stake conference."

Let everyone remember his duty and send

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The Saints' Herald.

(*Established 1860.*)

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

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written report to the stake secretary as above, whether or not he can be in attendance at conference. Verbal reports are, as a rule, unsatisfactory and burdensome to the secretary.

Ministerial reports should include number of sermons preached, number of services attended, number of baptisms—if any—and in what capacity labor has been performed. We will endeavor to have blank forms for reports furnished in the future; but no one should neglect to send his report to the secretary in time designated on account of not having them now.

We confidently expect a large representation and attendance at this conference.

G. H. HULMES,
W. H. GARRETT, } Presidency.
JOHN D. WHITE,

INDEPENDENCE, Mo., Sept. 2.

LAMONI STAKE.

The second conference of Lamoni Stake will be held at Lamoni, Iowa, Saturday, October 26, at ten a. m. All ministry and branch reports should reach the secretary, B. M. Anderson, Lamoni, Iowa, by October 22. Let us come together in the Spirit of the Master, and unite our efforts to advance the Redeemer's cause.

BY THE STAKE PRESIDENCY.

Ohio will convene on Saturday, October 19, at ten a. m. in the Grand Army hall, located in South Wellston, on the line of the Jackson and Wellston belt railroad. Electric cars stop opposite the hall. Branch reports should be mailed to Elmer E. Long, secretary, Creola, Ohio, not later than October 15. The missionary force is expected to be well represented. All Saints and friends are cordially invited. Come bringing the Spirit of the Master with you. There is no branch here, only a few members. However, the missionaries will all have homes provided for them free. Also as many of the Saints as possible. All trains will be met on Friday. All parties expecting to attend, wishing services of the committee, please write either V. M. Goodrich or T. J. Beatty, Wellston, Ohio, one week prior.

S. J. JEFFERS, Pres.

Northern Nebraska will meet with Decatur branch, October 18, at 7:30 p. m. Parties desiring to attend will have to go on Friday morning from Omaha or Blair to reach Decatur in time for either conference or Sunday school convention. A full report from branches, missionaries, and local ministers is requested. C. E. Butterworth, president; James Huff, secretary.

Southern Michigan and Northern Indiana will meet at Coldwater, Michigan, October 5, 6. By reason of this date the meetings for Lansing, Michigan, and Knox, Indiana, will be changed to October 12 and 13. Missionary in charge, J. H. Lake, will be with us if the Lord wills, also district missionaries. Every one is invited to come and have a time of rejoicing together.

G. A. SMITH, Pres.

Northwestern Texas will convene at Beaver, Texas, November 2, at ten a. m. We desire all who possibly can to attend.

A. J. MOORE, Pres.

St. Louis will convene in the Rock Church, Glasgow avenue and Dickson street, St. Louis, Missouri, Saturday evening, September 28, at eight o'clock. It was suggested by the district president that we meet on that date, and it was concurred in by the St. Louis branch. All members of the district are invited and urged to attend.

J. G. SMITH, Sec.

PASTORAL.

As October 1, the time for our next quarterly report, will soon be here, will the brethren of Iowa and Minnesota see to it that their reports are made out by that date. Last quarter some reports did not reach me till six weeks after time! Those in charge of fields may address me at Eagle Grove, Iowa, till October 8; after that, Lamoni. Will be glad to get reports from local brethren.

In bonds,

J. W. WIGHT.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDEN'S BANNER.

An effort is being put forth to again issue the *Sandheden's Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

HELP WANTED.

The Fayette City branch will hold a grand rally day at the above place on Sunday, October 13, 1901, for the purpose of raising funds to cancel the debt of our church lot, whereupon we can erect a church suitable to the Saints, and not have to climb two flights of stairs, which is very inconsistent to some. A cordial invitation is extended to the Saints in the Pittsburg district. Come and have an enjoyable time, and aid us in this good work. Those who cannot come and feel inclined to help, can remit their mite to James Raisbeck, clerk, Fayette City, Pennsylvania.

THE BOOK OF MORMON IN THE LITERATURE OF THE WORLD.

The above is the subject of a paper written by Sr. Louise Palfrey and read at the General Convention last April. This excellent article will appear in the *Autumn Leaves* for October, and is the introduction to a course of reading on American Archæology prepared by the same writer for the Religio-Literary Society. This course has been prepared after a careful examination of the best authors who have written upon this very interesting subject, and no pains nor labor has been spared to make it the best possible. We bespeak for this article and the entire course a careful reading by all Book of Mormon students and those interested in the subject of which it treats.

J. A. GUNSOLLEY, Pres.

DIED.

GOODRICH.—At Byer, Ohio, August 17, 1901, Sr. Eliza C. Goodrich. She was born September 17, 1869. Was married to Bro. V. M. Goodrich, March 21, 1891; united with the church February, 1895. She loved the gospel, and died in hope. She leaves husband, three children, two stepsons, father, mother, and many brothers and sisters. Funeral preached by L. R. Devore, assisted by T. J. Beatty, in the Disciple church at Byer, to a large assembly.

In addition to the fashion feature and practical dressmaking advice that has made the *Delineator* famous, the October number is full of good general reading, most tastefully illustrated under the immediate direction of the well-known artist, William Martin Johnson. Mr. Johnson's work is known to lovers of the beautiful, by reason of the Garfield edition of Ben Hur, as well as some other books of large sale. Mr. Johnson believes in illustrations that illustrate, rather than in pictures that only ornament a page. The whole October number of the *Delineator* is full of interest to men as well as to women.

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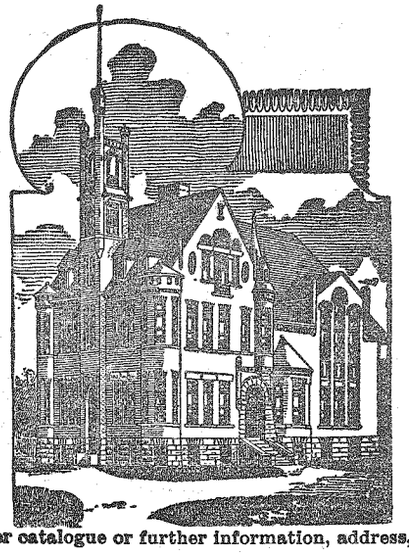

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, SEPTEMBER 25, 1901. NO. 39.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, SEPT. 25, 1901.

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AS ANNOUNCED last week, memorial services were held at the L. D. S. church in Lamoni on September 19, in harmony with the proclamation of President Roosevelt, to commemorate the death of President William McKinley. The services were in charge of John Smith, Stake president. Prayer by Elder H. A. Stebbins was followed by an address by President Joseph Smith. It was the third time he has been called to make an address on a similar occasion; namely, the death of an assassinated President,—in 1865 at the death of Abraham Lincoln, in 1881 at the death of James A. Garfield, and again at the demise of President McKinley. The singing was by the Lamoni choir, and was excellent, they singing with much feeling, "Lead, Kindly Light," and "Nearer, My God, to Thee," together with another appropriate anthem. The feeling of sorrow and sympathy at the meeting was very marked, and all were touched by the solemnity of the occasion. It will long be remembered by those present.

*
* *

THE formal opening of Graceland College occurred this morning. Program will be given next week.

EDITOR ABROAD.

One cannot always record his emotions; but as the poet has it, "Life is real, life is earnest;" so we found it in the transition from the sunny south of California to the fogs of San Francisco, in the northern district.

In company with Bro. Joseph Luff we reached the metropolis of the state on August 13, attended the prayer service held at the house of Bro. John G. Saxe, 1911 Mission street, on the evening of Wednesday, the 14th, where we found a very earnest band of coworkers whose testimony was very cheering; albeit, many by whom we were greeted twelve years ago are fallen asleep with the fathers. A few remain to give stability to the work by their long and tried experience; while a host of new and younger men and women give strength to the forefront of the battle. The branch is in charge of Bro. Charles A. Parkin, who is ably seconded by Brn. Kaighin, Saxe, Price, George S. Lincoln, Balchen, Severy, Pressley, Anthony, and others; all earnestly contending for the faith once delivered.

Bro. Luff and the Editor found a home with Bro. J. A. and Sr. Mary Andrews Anthony, whose house has always had an elder's room in it. We found Bro. A. H. Smith and his secretary already installed as of the household. It was a merry group that surrounded the hospitable table; and for whom Sr. A. provided with unfaltering kindness and sisterly care. Her son George, and wife Nettie, and blooming baby Lovica, and the preachers made a notable group, which will not be forgotten by those who composed it. Bro. Anthony is an "old salt" from the seas of Maine, a ship carpenter, and has a fund of anecdote; is a socialist, without anarchistic thoughts or tendencies; as free of speech as men from Maine usually are.

The reunion did not convene until the 30th of August, which left some days to be occupied. Bro. Luff left the 14th for Oregon, to be present at the reunion at Bandon, to begin on the 6th, to reinforce Brn. A. M. Chase and Charles Crumley, missionaries of that field. And from the report of his thirteen sermons in the ten days, it may be adjudged he was not idle.

Brn. A. H. Smith, Leon Gould, and the Editor did what they could to answer to the social calls of the Saints in different parts of the city, as invitation and opportunity offered, the Patriarch answering to the requests of several for the blessings within his province to confer.

On Sunday, the 18th, we spoke at Oakland in the Saints' chapel there on the corner of Sixteenth and Magnolia streets, to the few Saints and their friends who responded to the call; but we were reminded that not many cared for the word, though it was a stranger from a far country who came to present it. The service was held in the morning in charge of the local officer, Bro. F. B. Blair being absent to fill other appointment.

We lunched with Sr. Cobb, of Lamoni; and her two daughters, Srs. F. B. Blair and F. M. Smith, also of Lamoni; it was a family reunion, comforting and cheering. Returning to the city at evening, we filled the pulpit in the David Temple, on the corner of Folsom and Fourteenth, where we had an excellent congregation in charge of Bishop Parkin. We had a good degree of liberty, and was pleased to know that quite a number of the Utah people were of the number, including F. S. Richards, son of Franklin D. Richards, who was a member of the quorum of twelve, and assistant historian of the Utah Church at his death a few years ago. Mr. Richards' wife was with him. We met them at Soda Springs, Idaho, several years ago, and was pleased to meet them again as they treated us courteously at our former meeting with them.

The early days of the ensuing week were too cold and damp to be out much, for us "tenderfeet," so we remained indoors, venturing out a little in the afternoons. The Editor was reminded of the futility of human hopes, by a recurring attack of neuralgia in a modified degree, of which he was happily freed sufficiently to visit Santa Rosa, the home of Elder Thomas Daley, on the 25th, and preach to a very excellent and attentive audience in the Christian church on Fifth street, now controlled by the branch there. Bro. Parks was in charge; and Bro. Parker led the choir.

We could only occupy at the morning service, and went up by boat to Tiburon, thence by rail to Santa Rosa on Saturday in order to be there in time on Sunday a. m. We were cared

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for by Sr. Tupper, who with her husband not a member, made us very welcome.

We found Bro. Daley slowly recovering from a severe sickness, caused by undue exposure in his last mission. We ministered to him, we were pleased to believe with beneficial results. At all events he was with us at the reunion in increasing health and renewing strength, bearing a staunch testimony to the goodness of God. He was accompanied by his wife, Emma, the daughter of Bro. James Caffall.

We returned to the city in time for the evening service, in which we were again greeted by a splendid audience. The Saints of San Francisco are entitled to much credit for the splendid manner in which they are striving to maintain the cause. Beset with difficulties as the work in all large cities is, the efforts in San Francisco are met with additional obstacles; from the fact that since 1846 the city has known the presence of nearly every phase of development in so-called Mormonism; and some of these have been not to the credit of its professors. The result was inevitable. The successors to the false had need to meet the obloquy and stain upon the truth left by the false, and by the slow processes for which the truth is noted, dispel the too lasting impressions left upon the public mind by the advocates of error, and the practices of those who professed better things.

Besides this; San Francisco is the *entrepot* of the west for everything new under the sun, and theories of politics, religion, and social and domestic economics are as prevalent as the air and the climate, and some of them are as equally charged with mysticism and mental fogs, as are the atmosphere and climate at seasons loaded with the coldness and damps of fogs and winds from the ocean.

The California coast is not the "Garden of the gods" for celestial pleasures, but it is, or appears to be, one huge pleasure ground for humanity of all classes. Many seek the country and the climate in search for health and prolongation of mortality's lease of life. Too many find not health but death; seeking too late the rest and the balm of ideal existence in the land of sunshine and flowers.

Under these multiplied untoward conditions, the little band in the city are fighting the good fight, and are winning "souls for their hire."

On the morning of August 30. Brn. A. H. Smith, Leon Gould, Joseph Luff, and the Editor, under the guidance of Bro. J. A. Anthony, made their way to Bushrod Park, on the Oakland side of the Bay of San Francisco, where the local camp of Israel was temporarily to be pitched. On arrival Brn. A. H. Smith and Gould were assigned to one canvas house and Bro. Luff and the Editor to another. We moved in and were "at home."

From enforced conditions the result of the "strike," the "big tent" had not arrived in time to be erected on Thursday; and so we found a corps of brethren under the management of Brn. F. B. Blair, John Striker, Charles Day, J. H. Saxe and others, engaged in "putting up the tent." This was in time accomplished, after getting the top up once and stakes driven to find that the said top was upside down, or inside out, requiring it to be lowered, turned right side out and half way round; but it was soon up, clean straw strewn on its floor space, platform for speakers, the organ and the choir in place, and seats for the audience to be, all arranged with excellent judgment and in good order.

Some thirty odd tents were up for temporary dwelling places, in the midst of which the two tents for the North and Central districts were placed as the kitchen and dining room of the Saints during their stay.

In the afternoon an organization was effected, Elders Luff and Blair were put in charge, and the reunion of the Northern and Central California districts was on.

The Editor was chosen to open the series of meetings at the evening service, which was well attended. The opening was auspicious. Whether the effort we made at the outset was conducive to that effect we cannot say; we may hope, however, that the willingness shown in response to call had something to do with the readiness of others to respond when appointed to the stand.

By direction of the officers presiding the morning hour from 9:00 to 10:30 was devoted to prayer and testimony; from 10:30 to 12:00 m. was occupied by the Sunday school and Religio workers, who occupied with profit and we trust with pleasure. The afternoon and evening were devoted to preaching. There was a corps of preachers, and from the first to the last all were listened to attentively. Of the older men there were Brn. A. H. Smith, Luff, Burton, Keeler, and the Editor; of the younger, Blair, Phillips, E. A. Smith, and Gilbert. Of the older ones it is needless to say anything; of the younger, it is quite safe to write that they are looking for the laurels, and the older ones will need be content to grant them. Whence come the power of presentation, the force of argument, the flow of scripture proof, save from the ministration of the Spirit of the Master whom they strive to serve?

The entire session was fraught with well-tempered enjoyment of the occasion. The wants of the inner, fleshly man were plainly but amply supplied. The weather, though cool to some, was on the whole enjoyable. It seems to the "man from the east" a little unseasonable for Californians clothed in heavy underclothing, with overcoats and furs on them to boast of the lovely climate, when said eastern brother was shivering with the chill of the fog and the damp of the morning by which the sun was hid. However, it has been an unusual season both east and west; and the man from the east concedes all that the consistent dweller on the Pacific coast may justly claim; but men live and do not suffer overmuch on the plains of the middle west from Minnesota to Tennessee. There are things in either section that might be bettered, possibly, but God having "made of one blood all the nations of men to dwell on the face of the earth; and appointed the bounds of their habitation," we shall strive not to worry because our habitation is not fixed in the land of the cactus and the sage; fertile and productive as it proves to be under the dominion of man in the magnitude of his energy and the magnificence of his pluck.

The closing days of the session were made sad and anxious ones by the news of the attempted assassination of President McKinley. We heard but one sentiment expressed concerning this unwarranted and wanton act, that of tender pity and sympathy for the man so wounded in the midst of the people and his patient, loved, and suffering wife; and grief for the possible loss to the nation, of the statesman president. This grief was somewhat relieved at the close by the assuring news sent out by the attending physicians that the President would recover from his wound. Aside from this unfortunate affair there was scant reason for any one in attendance to go from the reunion dissatified. To all it was a season of enjoyment, to many a spiritual feast.

EXTRACTS FROM LETTERS.

Bro. Ammon White writes from Independence, Missouri, ordering five copies of the Book of Mormon sent to as many different addresses in Kentucky, and says:

> These orders were taken after the debate with Braden—held on the same ground on which the Davis Chapel had been burned and our people ordered out of the country. Papa [I. N. White] is ill with congestion of the lungs, but is improving nicely.

President Joseph Smith writes from Dow City, Iowa, September 21:

> The reunion is in full swing. Quite a number are on the ground: more coming. The weather is fine, the grounds in excellent order, and we have hope of good meetings.

Bro. Alvin Knisley writes from Wardsville, Ontario, September 10,

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concerning the work of himself and Bro. Barmore:

We came here yesterday. Had meeting last night here. Go this afternoon to Newbury to hold services. Bro. Barmore is to meet with Longwood Saints next Sunday.

EDITORIAL ITEMS.

We have received copies of the program of the Independence Stake Religio and Sunday School associations. Sessions were held at Holden, Missouri, September 19, 20.

We have a letter from Bro. Kelley, dated at Dublin, Ireland, September 6. It will appear next week.

The HERALD Office is represented at Dow City reunion by Joseph Smith, editor-in-chief; John Smith, business manager; and J. A. Gunsolley, bookkeeper. They are recuperating, and, incidentally, working hard. Bro. J. R. Lambert and wife and Bro. J. W. Wight and wife are also there.

GRACELAND COLLEGE NOTES.

The untiring labor of Brother Elvin and other friends of our college seems to be bearing fruit; and as the school year advances the prospect grows brighter.

The college is now in good running order, and the attendance is larger than at this time last year. Many of the students are high school graduates, and the whole student body ranks high in intelligence, energy, and earnest, religious devotion.

More of the Saints are beginning to see the great advantage of sending their young people to Graceland, where they can receive a broad, liberal education amid the most elevating and refining surroundings.

An excellent opportunity is now offered for the student at Graceland to specialize in any of the departments advertised, and many of them are taking advantage of this fact. Each member of the faculty is a carefully trained specialist in his department, and has been educated in the best schools with especial drill in the chosen subject. And more than that, a majority are earnest, faithful members of the church, sacrificing a large part of the salary they could get elsewhere in order to advance Graceland.

Contributions are still coming to the museum and we now have, among other things, a very rare and beautiful collection from the islands of the Pacific.

The library is filling up, also, and more shelf room must soon be provided.

Taken altogether the college seems to be blessed of God, and it is to be hoped that the time will soon come when all the Saints will realize what great privileges and opportunities Graceland offers to their children.

H. S. S.

Original Articles.

PRECIOUS PEARLS.—NO. 6.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

When Nephi, the son of Nephi, saw this wickedness of his people, his heart was exceeding sorrowful; and he went out and bowed himself down upon the earth, and cried mightily to his God, in behalf of his people: yea, those who were about to be destroyed because of their faith in the traditions of their fathers. And behold, the voice of the Lord came unto him, saying, Lift up your head and be of good cheer, for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to shew unto the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets. Behold, I come unto my own to fulfill all things which I have made known unto the children of men, from the foundation of the world, and do the will, both of the Father, and of the Son of the Father, because of me, and of the Son, because of my flesh. And behold, the time is at hand, and this night shall the sign be given.

And there was no darkness in all that night, but it was as light as though it was midday: and the sun did rise in the morning again according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given: and it came to pass also, that a new star did appear according to the word, yea, all things, every whit, according to the words of the prophets. Now the Nephites began to reckon their time from this period when the sign was given, or from the coming of Christ.

In the thirty-fourth year, in the first month, there was a voice heard among all the inhabitants of the earth upon all the face of this land, crying, Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth, except they shall repent, for the devil laugheth, and his angels rejoice because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen.

O all ye that are spared, because ye were more righteous than they, will ye now not return unto me, and repent of your sins, and be converted, that I may heal you? Yea verily I say unto you, if ye will come unto me, ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold, I am Jesus Christ, the Son of God; I created the heavens and the earth, and all things that in them are; I was with the Father from the beginning; I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not; and the scriptures, concerning my coming, are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world; I am Alpha and Omega, the beginning and the end; and ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit: and whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come into the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God; behold, for such I have laid down my life, and have taken it up again, therefore repent, and come unto me ye ends of the earth and be saved.

O ye people of these great cities which have fallen, who are descendants of Jacob, who are of the house of Israel, how oft have I gathered you as a hen gathereth her chickens under her wings, and have nourished you. And again how oft would I have gathered you, as a hen gathereth her chickens under her wings; yea O ye people of the house of Israel; ye that dwelt at Jerusalem, as ye that have fallen, yea, how oft would I have gathered you as a hen gathereth her chickens, and ye would not; O ye house of Israel, whom I have spared, how oft will I gather you as a hen gathereth her chickens under her wings, if you repent and return unto me with full purpose of heart. But if not, O house of Israel, the place of your dwellings shall become desolate, until the time of the fulfilling of the covenant to your fathers.

And there were a great multitude gathered together of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and while they were thus conversing one with another, they heard a voice as if it came out of heaven, and they understood not the

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voice they had heard, and again they heard the voice and they understood it not, and again the third time they did hear the voice, and they did look steadfastly towards heaven from whence the sound came; and they did understand the voice, and it said unto them, Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name, hear ye him. And as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven, and he was clothed in a white robe, and he came down and stood in the midst of them.

And he stretched forth his hand, and spake unto the people, saying, Behold, I am Jesus Christ, whom the prophets testified shall come into the world; and behold I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning.

And the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven. And the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.

And he spake unto Nephi, and he commanded him that he should come forth. And Nephi arose and stood before him. And the Lord said unto him, I give unto you power that ye shall baptize this people, when I am again ascended into heaven. And again the Lord called others, and said unto them likewise, and he gave unto them power to baptize; and he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one; and according as I have commanded you, thus shall ye baptize.

And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, He that hath the spirit of contention, is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one against another; behold, this is not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away.

Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me, and I bear record that the Father commandeth all men, everywhere, to repent and believe in me; and whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me, and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one. And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you that this is my doctrine, and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come and the winds beat upon them. Therefore go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

And behold he stretched forth his hand unto the multitude, and cried, saying, Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power, that they may baptize you with water, behold I will baptize you with fire and with the Holy Ghost; therefore blessed are ye, if ye shall believe in me, and be baptized, after that ye have seen me, and know that I am. And again, more blessed are they who shall believe in your words, because that ye shall testify that ye have seen me, and that ye know that I am: yea, blessed are they who shall believe in your words, and come down into the depths of humility, and be baptized; for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins. Yea blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven. And again, blessed are all they that mourn, for they shall be comforted; and blessed are the meek, for they shall inherit the earth. And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. And blessed are the merciful, for they shall obtain mercy; and blessed are all the pure in heart, for they shall see God. And blessed are all the peacemakers, for they shall be called the children of God. And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven; and blessed are ye when men shall revile you, and persecute, and shall say all manner of evil against you falsely, for my sake, for ye shall have great joy and be exceeding glad, for great shall be your reward in heaven; for so persecuted they the prophets who were before you.

Verily, verily I say unto you, I give unto you to be the salt of the earth; but if the salt shall lose its savor, wherewith shall the earth be salted? The salt shall be thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Verily, verily I say unto you, I give unto you to be the light of this people. A city that is set on a hill cannot be hid: behold, do men light a candle and put it under a bushel? Nay, but on a candlestick, that it giveth light to all that are in the house; therefore let your light so shine before this people, that they may see your good works and glorify your Father who is in heaven! Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill; for verily I say unto you, One jot nor one tittle hath not passed away from the

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law, but in me it hath all been fulfilled. And behold I have given you the law and commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it hath been said by them of old time, and it is also written before you, that thou shalt not kill; and whosoever shall kill shall be in danger of the judgment of God: but I say unto you that whosoever is angry with his brother, shall be in danger of his judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosever shall say, Thou fool, shall be in danger of hell fire; therefore if ye shall come unto me, or shall desire to come unto me, and rememberest that thy brother hath ought against thee, go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you.

Agree with thine adversary quickly, while thou art in the way with him, lest at any time he shall get thee, and thou be cast into prison: verily, verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine: and while ye are in prison, can ye pay even one senine? Verily I say unto you, Nay.

Behold, it is written by them of old time, that thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. Behold, I give you a commandment, that ye shall suffer none of these things to enter into your heart; for it is better that ye should deny yourselves of these things, wherein ye will take up your cross, than that ye should be cast into hell.

It hath been written, that whosoever shall put away his wife, let him give her a writing of divorcement; verily, verily I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whoso shall marry her who is divorced, committeth adultery.

And again it is written, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but, verily, verily I say unto you, swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool; neither shalt thou swear by the head, because thou canst not make one hair black nor white; but let thy communication be, yea, yea; nay, nay; for whatsoever cometh of more than these, are evil. And behold it is written an eye for an eye, and a tooth for a tooth: but I say unto you, that ye shall not resist evil, but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and to him that would borrow of thee turn not away.

And behold it is written also, that thou shalt love thy neighbor, and hate thine enemy; but behold I say unto you, Love your enemies, bless them that curse you, and pray for them who despitefully use you, and persecute you, that ye may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and on the good; therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new; therefore I would that ye should be perfect, even as I, or your Father who is in heaven is perfect.

Verily, verily, I say that I would that ye should do alms unto the poor; but take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father who is in heaven, therefore when ye shall do your alms, do not sound a trumpet before you, as will hypocrites do in the synagogues, and in the streets, that they may have glory of men; verily, I say unto you, they have their reward: but when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father who seeth in secret, himself shall reward thee openly. And when thou prayest, thou shalt not do as the hypocrites, for they love to pray standing in the synagogues, and in the corners of the streets that they may be seen of men; verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly: but when ye pray, use not vain repetitions, as the heathen, for they think that they shall be heard for their much speaking; be not ye therefore like unto them, for your Father knoweth what things ye have need of before ye ask him. After this manner therefore pray ye, Our Father who art in heaven, hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their tresspasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast; verily I say unto you, they have their reward: but thou when thou fastest, anoint thy head and wash thy face; that thou appear not unto men to fast, but unto thy Father, who seeth in secret; and thy Father who seeth in secret shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. The light of the body is the eye, if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil thy whole body shall be full of darkness; if therefore the light that is in thee be darkness, how great is that darkness? No man can serve two masters, for either he will hate the one, and love the other: or else he will hold to the one, and despise the other: ye cannot serve God and Mammon.

(Continued.)

RIGHTEOUSNESS UNTO SALVATION.

For some time my thoughts have dwelt upon the subject of righteousness and its attainment to that degree that its possessor might merit salvation. In my personal experience I have been made to realize that obedience to the gospel brings about a great change for good, yet I have debated in my mind the question whether a new convert, a person who has been obedient to the gospel requirements but a short time, could merit salvation. I think I have considerable consolation to offer along this line to those who have not been long in the work of their Master.

I have wondered whether righteousness, as the term is comprehended in the scriptures, means the right course through life in any and all work, without making a single mistake, or whether the term means the full and complete consecration of one's power and time to the service of our heavenly Father, though the course through life is fraught with many mistakes. If the former position be the correct one, I never saw a righteous person; if the latter is the correct one, I have seen many.

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If it be true that in order to be righteous one must never deviate from a true and proper course in his actions, never make a mistake, then surely all knowledge and all wisdom and much experience must be acquired, which would take years and years, and would be beyond the limit of this life, though it be long or short. Then would all be lost, not being able, because of inherent weaknesses, to enter into salvation.

I wish to make application of a few passages of scripture to show the incorrectness of such a position. Paul says:

> For I am not ashamed of the gospel of Christ. . . . for therein is the righteousness of God revealed from faith to faith.—Rom. 1:16, 17.

He afterwards declares that there was a crown of righteousness laid up for him. So the object for which the gospel is given is not defeated so far as Paul is concerned. How long must the gospel operate upon the lives of individuals before they are accounted righteous and worthy of salvation? This ought to be an important question with all, and its answer earnestly sought for, for there is certainly hope and joy and consolation in the answer.

The following bit of history will give us some idea of the length of time it takes those who fully consecrate their lives to the Master's cause to become righteous and worthy of salvation as the terms *righteous* and *salvation* are comprehended in the scriptures. Here are the words of Anti-Nephi-Lephi:

> And now behold, my brethren, since it has been all that we could do (as we were the most lost of all mankind), to repent of all our sins and the many murders which we have committed, and to get God to take them away from our hearts, for it was all we could do to repent sufficiently before God, that he would take away our stain.—Alma 14:5.

How long did it take those Lamanites, "the most lost of all mankind," to become righteous? Why, the very first onslaught of the unconverted Lamanites upon them after the conversion of the Anti-Nephi-Lehies leaves its record that one thousand and five were killed, and that

> Those who had been slain were righteous people; therefore we have no reason to doubt but what they are saved.—Alma 14:10.

That's how long it takes the "power of God unto salvation" to reach people if they allow themselves to be subject to it.

By reading on in the thirteenth paragraph of the same chapter we learn that the same Lamanites made an attack on the Nephites after the slaughter of the Anti-Nephi-Lehies, and, owing to their failure to overcome them, returned from Zarahemla,

> and many of them came over to dwell in the land of Ishmael and the land of Nephi, and did join themselves to the people of God, who were the people of Anti-Nephi-Lehi; and they did also bury their weapons of war, according as their brethren had, and they began to be a righteous people.

The record states that Ammon and his brethren had only been among the Lamanites fourteen years, during which time two branches of them were converted and became righteous; yes, among a people who had considered themselves the most lost of all mankind.

Let us have confidence in ourselves and in God that we can become righteous in this life and that its crown will be ours to wear beyond the confines of the grave. Of course the word *consecration* means a great deal, but we can consecrate our lives to the Master's cause if many of the Lamanites did.

> For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned. But wo, wo, unto him who knoweth that he rebelleth against God, for salvation cometh to none such, except it be through repentance and faith on the Lord Jesus Christ.—Mosiah 1:14

F. B. SHUMATE.

DUNLAP, Iowa, Sept. 8, 1901.

THE PHILOSOPHY OF PRAYER.

"The prayer of faith shall save;" whereas the faithless, hypocritical, sinful one is but adding insult to injury. When the path of duty, and the narrow, straight, plain road is open, and available, it is monumental folly to loiter, and pray; and not obey. To obtain favor, and retain the grace of God should be the object and aim of all. To gain a respectful hearing and secure favorable replies are lively memorial stones in the altar of devotion. The meek and lowly Nazarene was heard on high because he reverently feared, and loyally revered.

John's disciples were taught why they should supplicate; and how to importune aright Christ's followers, beholding the beneficial results, sought advice and received instruction. It is usual to ask amiss at the shrines of paganism.

Repetitions are vain, irksome, distasteful, and foolish. Such expressions as "Father," "our Father," "heavenly Father," "O Lord," abound not only in the ranks of idolaters, but, lo! they have invaded, and inhabit the church of God. The presence and power of wisdom will minimize this ungainly evil, and, in time, eliminate this intruder. While the righteous are to do the most of the praying they have metes and bounds they cannot go beyond, unless they transcend all right rule.

Jeremiah was prohibited from praying for apostate Israel several times. By their evil ways, and great wickedness, peril and alarm were at the door, and rejection and banishment were at hand. Jesus importuned especially for his children, and those the Father had given him from out the unregenerate world. The sin of death was not to be condoned by entreaty. The unpardonable one, even the blaspheming against the Holy Spirit, hath never forgiveness, but the guilty are in the hands of inexorable justice. David had it in for his enemies; but where misguided zeal, and honest ignorance abounded extenuating circumstances held forth the olive branch of mercy.

Long prayers, and much speaking are generally untimely. The spirit of the suppliant should be attuned to praise, and thanksgiving, the occasion suitable and favorable, the language and manner ought to be commendable and edifying, and true piety and holy zeal forthcoming. King Solomon evidently believed the God of the fathers had kept covenant, and fulfilled his gracious word. This recognition rendered the throne of grace accessible.

In the dedication, as duly chronicled in 1 Kings 8th chapter, and 2 Chronicles 6th chapter, the event is set out, in bold relief, as a masterpiece of trenchant thought, inspirational eloquence, and incomparable beauty and grandeur in the realm of letters.

Have you not heard long prayers, and sometimes several right along, till your knees did ache, and uneasiness, bordering on impatience, took hold of body and spirit? When we are led to beg in mind that such ardent adorers would use moderation, are we not in line of prudent duty, or are we wandering a trifle from the path of safety?

In large gatherings, where the ablest are wont to congregate, the timid and the careless too often do not participate. It is the enjoined duty of each and every church member to pray vocally, and in secret; publicly, and in private, in their hearts, and before the world, and, in fine, at all times, and in every place. Be instant, and always on duty and ever thankful, hopeful, and happy are the salutary conditions. Humble deportment, and meek demeanor, and solemn protestations, are the stock in trade for blind devotees, hirelings, and hypocrites. It is lamentably and passingly strange that people of wicked, deceitful hearts will compass the earth to proselyte.

A false faith is worse than no religion, in that it doth close up the avenues of honest investigation, and wrecks all in a dark, deep ditch. A broken, sorrowful heart, a humble, contrite spirit, a truly hungering, penitent believer, that hears and accepts the true gospel, and follows up the profession with an eye single to the glory of God, can have what he asks for in bounds of right reason,

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and that would be for his best good, and God's glory.

The prophets of Baal were numerous, ardent, persistent, and determined, but their god answered never a word: Elijah, single-handed and alone, witnessed their discomfiture, shame, and disgrace. He augmented the difficulties of the proposition with a full dozen barrels of water over the sacrifice, wood, altar, and the encircling trench thereof. The Lord God heard his servant, and answered by a consuming fire, according to the crucial test. Then these false prophets were slain at the brook Kishon, after which the man of God petitioned for rain that came bountifully. It had been dry for three years, according to his prayer and prophecy, but now after his servant was to view, or look toward the sea seven times from Mount Carmel the cloud arose, etc.

Hungering, thirsting souls have been fed, not merely with loaves and fishes, but with the bread of heaven, and the water of life freely. In response to asking at the proper place, seeking the one at the head, and finding him, it is done.

To importune the popular deity is to address a blind mute. He is set forth in the creeds as a nondescript "without body, parts, or passions, indivisible, uncompounded, simple essence; having neither size, form, shape, weight, nor color, and can in no way come in contact with matter." Is it any wonder if this huge nothing, this phantom of disordered brains, does not hear, much less answer prayers. Surely the god of this world, and his emissaries are playing "hide and go seek" so far as the gospel is concerned.

May that hidden fire, the soul's sincere desire, burn out the chaff, and eliminate the dross. May this divine light, this holy flame, purge and purify till a Savior's love, as it were, is mirrored in an open glass of reconciliation. A prayerless Saint is a foolish virgin, a noxious tare, and a bad fish among the good ones. When sickness and sorrow, poverty and disaster, death and destruction are nigh, and friends are few and foes are many, then the rainbow of promise, and the consolations of grace come as a fleet evangel to bridge the chasm and tide us safe over all difficulties.

M. T. SHORT.

A PECULIAR SHOOTING STAR.

Despite the old maxim. "Early to bed," etc., I love to watch the heavens of a starry night and view the wonders of their illimitable expanse. Intelligently considered, the study thereof broadens and ennobles the mind and goes far towards enabling us to better comprehend the might and majesty of Him who fashioned those shining orbs; while he seems to say continually to the children of his love, look *up* and strive for higher light and greater progress.

While engaged late Wednesday night, August 21, in what some are pleased to term star-gazing, sitting at an open window in Graceland College, my attention was arrested by a most brilliant scene, the passing of the largest shooting star I recollect to have seen. The star and its tail gave forth a white light of most intense brilliancy. As it was passing the line of my vision there was thrown off from the end of the tail a body apparently one third the size of the star, somewhat elongated and of a brilliant red color; to me a new appearance in these erratic bodies, and I pondered. How wonderful are thy works, O Lord! Teach us so to order our days that we may apply ourselves to understanding! E. L. PAGE.

Selected Articles.

DID JAPANESE DISCOVER AMERICA.

America has been discovered again —or, rather, it has been discovered that the Japanese discovered the country long before any of the dozens of other discoverers who discovered it before the time of Columbus. The latest discoverer, according to Associated Press dispatches, is Schuye Sonoda, a Buddhist priest of Japan, who has returned to San Francisco from Mexico with what he regards as convincing proof that his people discovered America one thousand years before Columbus, and carried their faith along the Pacific coast from Alaska to Mexico. Sonoda has been assisted by Senor Batres, archæologist of the Mexican government. Sonoda followed the chronicles of Hoeir Shin, a Buddhist monk, who in 499 A. D. returned to his native land with an account of explorations that reached to a land he called Fu Sang, now identified by Sonoda as Mexico because of the maguey plant. Sonoda says he found innumerable evidences of Buddhist influence over the natives of Mexico. Some of these were the Mexican zodiac with its twenty-eight hours, Oriental letterings and signs on temples, stone images and pottery, and hundreds of names which are slightly corrupted from Japanese. He found the temples invariably facing south, as in Tibet, the home of Buddhism, and in mosaics at Uitla he found the common cross of Tibet. He also found strong racial resemblances in features between the Mexican and California Mission Indians and the Japanese. So strong were these resemblances that when a California Mission Indian was dressed in Japanese costume and photographed, Professor John Fyer of the chair of Oriental languages, University of California, declared that the photograph was that of a Japanese of the northern islands and bore no resemblance to a California Indian.

It is not at all improbable that both the Japanese and Chinese navigators, as well as those of other eastern races, were familiar with the west coast of America. The remnants of the ancient civilization in Mexico, Central America, and the northwestern part of South America all point to an eastern origin. Many even hold that the unknown land of Ophir, to which King Solomon's ships sailed for gold, was located somewhere on the Pacific coast of the Americas, basing their belief on ethnological grounds and on the length of time required for the voyage, which is almost exactly that which would be required by vessels following the coast around by Bering's Strait and down the coast to North America.

Such discoveries of previous discoveries are important, as they offer opportunity for intelligent study of the early civilization of this continent. But as far as they have bearing upon the question of who the discoverer of America was they are unimportant. It is certain that many persons had known more or less of this continent centuries, and perhaps tens of centuries, before the time of Columbus. But Columbus was the first to make the fact known to the world at large, and as such he will continue to receive credit for the discovery. — *Boyce's Monthly, August, 1901.*

Letter Department.

BIRMINGHAM, Eng., Sept. 5.

Editors Herald:—I am pleased to state we had a good time at our late conference of the Birmingham district, and I believe that the prospect here is better than heretofore. The reports of branches, etc., were good and encouraging. The Sunday services were full of interest and spiritual life. Brn. B. Green (priest) and J. I. Norton (elder) were the speakers of the morning session. The afternoon service was devoted to prayer, song, and testimony. In the evening preaching by Elders G. S. Greenwood and W. Ecclestone. I believe that all felt stronger and better for the day's exercise, and could rejoice in the knowledge of the truth.

Efforts have been made of late to create additional interest in the work amongst our young people, by way of mutual improvement classes, both literary and musical. But, alas, the opportunities are but few, and in consequence the progress desired cannot be made. We have, however, a goodly number of young brethren and sisters who are doing all they can to be useful on the Sabbath, when the cares of the world are obliged to relinquish

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claim upon them, and permit them both to do what they can in imparting as well as receiving instruction. And so we are looking forward to the time when they will be in the harness of the church, and assisting to carry the truth to the people. We have this hope because we can see a greater interest displayed in seeking to obtain knowledge than ever before. May this grow until our expectations are realized.

The annual conference of the British Isles is now a thing of the past, so far as the conference is concerned, but not its memory. At it we had the pleasure of introduction to Bro. and Sr. Kelley, also Bro. and Sr. Muceus, and we also had pleasure to meet again and welcome Bro. Griffiths. Well, we had a most enjoyable conference under the conduct of the Bishop, G. T. Griffiths, and T. Taylor, and hope that what was done at the conference will do great good in this land.

We have since had a visit from Bro. and Sr. Kelley to Birmingham, for one Sunday and the following Tuesday evening. I think all were pleased with their company, and very much appreciated his discourses. We are expecting another visit before they return to America.

Praying for the onward progress of the work in this and all other lands, I am,

Yours in the gospel,

CHAS. WALTON.

51 St. Paul's Road.

VANCLEVE, Iowa, Sept. 9.

Editors Herald:—The Saints at Rhodes have had some experience with the opposition, since our district reunion held there last August, which might be of some interest to those who attended. The ministers of the churches have been very much concerned regarding our doctrine ever since, and seemed to feel it necessary to make our faith and teachings a special subject of attack after the departure of the ministry. Bro. J. W. Wight's sermon on future punishment seemed to concern them about the most, evidently because of the awkward position they were placed in.

Sunday, September 1, Mr. Martin, minister of the Protestant Methodists, gave us a sermon or lecture on the Book of Mormon, and several principles peculiar to Latter Day Saints. He introduced his subject by claiming that we did not teach that the writings of Peter, James, and John were to the church only, as he said they were. He also claimed that we misconstrued the prophecies that referred to the returning of the Jews from the Babylonish captivity to the present time.

As objections and evidences against the Book of Mormon, the following were given. First, it had the marks, phraseology, and diction of one man. Second, it had quotations of whole chapters taken from the Bible. Third, it teaches that three hundred years before the birth of Christ, the people in America knew that his name would be Jesus. Fourth, that five years after the ascension of Jesus at Jerusalem, the Book of Mormon teaches he came to America, which would leave the world without an advocate with the Father. The speaker claimed to have given the book a thorough investigation. He certainly had not read understandingly.

During the discourse which followed the above, these statements were made. He said that "Holy men of God wrote as they were moved by the Holy Ghost" (misquoting 2 Peter 1:21), therefore we did not have that right nowadays, as they, once for all, had done the writing, and that no man now had a right to claim any new revelation unless he was able to establish it by signs and miracles like Jesus did. Not the healing of a few imaginary diseases like people often claim nowadays, but the healing of the lame, paralytic, etc. Something that was rather above the power of man.

It was rather hard to have to sit still and thus permit him to insinuate our healings were imaginary; but "wisdom" held her peace. I desired to arise and testify of the wonderful confirmations we have received of the truthfulness of the latter-day revelation, but I remembered we were not to boast of mighty works, and that some animals will turn again and rend us.

He further explained that the twelve apostles were authorized to write the Bible, therefore it became the foundation of the church Jesus built. I understand by that that the Bible, not apostles and prophets, was the foundation. That the coming down of the New Jerusalem was not literal, but spiritual (he did not tell how it was spiritual); that the twelve stones were the twelve apostles, therefore there could be no other apostles after the first twelve. In his praise of the Bible as our only revelation he told us that it had been preserved by means of the Greek and Latin through classic hands. His thought appeared to me to be that by the learning and wisdom of classic hands the Bible was saved from the perversions that would arise through the ignorant and unlearned. Possibly he had forgotten Isaiah 29:14. The claim was also made that the so-called orthodox churches had never lost connection with Christ, never been a time when the gospel had not been preached upon the earth since Jesus came that the manuscripts of the Bible were where they could be looked upon by all who desired, therefore not like the "golden plates." I wondered how he could so soon forget being referred to the tables of stone by Bro. Wight.

King James was praised as a true saint because of his great work of translating the Bible, and expressed their belief (Methodist) in ALL the Bible (I suppose they have changed since I belonged to them). That they had eight or nine millions of a membership and about seventy thousand preachers. That other evangelical churches had even more, and that there was a great army of them; and that by means of the angel of Revelation 14: 6 (meaning messenger), and the "swift messengers" of Isaiah 18: 2 (which were the telegraph and telephone lines) they were enabled to send messages of salvation and warning to all nations.

The people who made no profession of religious faith could see the blindness of his position, therefore I believe he did our cause no injury. Many of his own congregation were very much displeased, and, as I am informed, most of them wanted him to let us alone.

In his closing remarks he thanked God for all the churches, said that he believed in all of them, that a person going from one church to another could not tell there was any difference in their religious teaching and doctrine, that all were teaching the same things, etc. He also promised us that the minister of M. E. church would take up the same subject the next Sunday night and tell us about the origin of the Book of Mormon.

At the close of service, while they were "continuing the worship" by taking up the usual collection, a brother Latter Day Saint asked if they would permit an exchange of ideas on the subjects under consideration, and make arrangements for the same. But he made the excuse that he could not be present, as he was going away. The closing speech was made by an elderly minister of their (Methodist) faith, who told how he had filled their pulpit for years and never "run other churches down," and that he had heard that Mr. Wight had transgressed his own declaration of intention, to not run down other churches, but had greatly antagonized them, and that he thought it was now time "to sit down on this business." After this short, fiery speech, Mr. Martin refused permission for any further remarks or questions, and closed the meeting.

We were unsuccessful in trying to have the town paper print a reply to some of Mr. Martin's misrepresentations.

Yours for the truth,

W. C. EARHART.

PORSGRUND, Norway, Sept. 4.

Editors Herald:—This is the second visit to my native land since accepting the angel's message; my first visit was to see the folks, but this time I have come to tell the beautiful story of God's love in again restoring the gospel, with its grand blessings and favors, so much cherished by those who have tasted its soul-satisfying influence.

Leaving Boston July 20 in company with our beloved Bro. and Sr. Kelley, our little company of four Saints turned our faces toward the east in order to attend to our Father's business. We had a most pleasant voyage, and by God's kind care landed safely on English soil July 29.

We spent a very pleasant and profitable time in England, enjoying the kind hospitality of Bro. and Sr. Clark, of Manchester, where we made our home while in England, and also others, who did all to make it pleasant for us.

After attending conference and receiving or doing the little good we could, wife and self left the dear Saints, among whom were Bro. and Sr. Kelley, who had been our companions nearly three weeks, and started out for our destination, Norway, where I was sent to proclaim the restored gospel. How sad we both felt to leave those we had learned to love in a gospel sense! How cold the world seems, and the little glow of fire we have seems almost too little to keep up our spiritual condition till we again be permitted to dwell in the land of liberty; but how

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cheering the thought that the fountain from which we have received even that little glow is continually flowing, and no power on earth or in hell is able to empty its happifying contents.

After a comparatively pleasant voyage over the North Sea our little craft landed us in Christiania on Sunday, 9:00 p. m., August 11, and for the first time my life companion walked the streets of a Norwegian town. We soon found a place to remain over night, and the next day we boarded the train for my birthplace and home, Porsgrund. About 10:30 p. m. our train rolled into the depot, where father, sister, and other relatives were anxiously awaiting us. A father's love was manifested in the handshake I received, and I could not help but offer to my heavenly Father a prayer of heartfelt thanks for such a reception.

After a short ride I was again back in the old home where so many happy days were spent. It was here I first received my physical light, and by a loving mother's care reached the years of manhood. It is a grand thing to be born and receive through our physical eyes light and beauty; but how much more precious to be born again and receive spiritual light which will enable us to behold and comprehend the glory of God.

What a change since I first left that home! I left young, thoughtless, with the determination to enjoy life among the giddy and foolish, regardless of God's holy law; and now to return a new man, with new desires, new aspirations, authorized as God's servant, to proclaim that light had come and to invite all to come and partake of the good things the Lord is willing to give.

After five days at home I left my beloved wife to battle with the new language and surroundings, and went to join Bro. Enge and give whatever aid I could in missionary work. I found Bro. Enge well and quite cheerful, and I believe glad to see me. He has been laboring faithfully in that vicinity, giving many an insight to this work; but there, as in many places, prejudice has such a hold on people that they are blind to the truth and unwilling to follow the injunction of the apostle to prove all things. We labored together about two weeks, during which time we visited many who had through his efforts become interested in the gospel. Some are very near the kingdom, who, I believe, will in the near future accept the work and make good Saints. We also visited Bro. and Sr. Olsen, the first and only Saints in Norway, who seem anxious to live their religion. Here we spoke twice to interesting audiences, the good Master blessing us with liberty and power to convince the people of the truthfulness of the message we bear.

The literature is so scarce in this language that our missionary work is hindered to a certain degree. I hope we may soon be able to have the other two standard books translated and printed in this language, so the Scandinavian people may peruse their precious pages and gather the grand and soul-cheering truths therein contained.

We are waiting for the *Banner* to appear and hope it soon may be printed and sent on its missions of love.

Dear Saints, when writing to us, please remember only one half ounce can be sent for five cents, but write as often as you can afford.

Ever your striving brother,

P. MUCEUS.

LOOKING GLASS, Ore., Sept. 10.

Editors Herald:—We are now at the above-named place, and are finishing up our work in Coos and Douglass counties, preparatory to commencing operations in the Willamette Valley. The traveling facilities of this section of our field being so poor, we have devoted the greater portion of the summer to it, leaving those places not so remote from the railroads for the rainy season, which is well known to be a long one here.

Since coming into our field, ten have been baptized, nine by Bro. Crumley, my co-laborer, and the last one was baptized today by the writer. Six of the number were baptized during the reunion.

The stage is the only means of conveyance for the public in this locality, and as the fare is high, the missionaries find it more in harmony with their circumstances, financially, to depend on brethren and friends for transportation from place to place, by wagon or horseback. In this respect they have done well, considering the busy time, etc. When circumstances have not thus favored, we have had the benefit of the exercise derived from a walk of many miles over mountain and valley. Those portions of the road that lie through the timber are more preferable to the way-worn traveler, because of the lack of dust, and being more sheltered from the heat of the day.

Since coming into this field the writer has made two trips from Roseburg to the sea and back, by foot and wagon, and has seen many pretty things in nature, in the way of numerous large trees, beautiful mountain streams, rocks, sunsets at sea, etc.

Bandon is located by the seaside and is conceded to be the best place in this part of Oregon to hold a reunion, taking everything into consideration. There the Saints, while being renewed and built up spiritually, may also have the benefit of frequent strolls on the beach, where they can gather up the clear, beautiful, and delicate agates, or fish in the ocean from the rocks, as may best suit their fancy. They also may have their choice of fish, clams, etc., to their hearts' content, or rather their appetites' satisfaction. There is only one objection to Bandon as being an ideal place to hold a reunion, and that is the cold wind that usually blows. We found it necessary to hold our 2:30 p. m. meeting in the hall where the night meetings were held, instead of in the grove.

Our Bandon reunion held August 16–25 was a complete success, for we had our beloved Bro. Luff in attendance from California, who added greatly to the interest of the occasion, also our worthy Brn. Chase and Goodwin of the Eastern Oregon mission. This is the first one ever held in Oregon, being the reunion of the Saints of Bandon branch, who are scattered over Coos and Douglass counties, some eighty strong, and not a district reunion. Of the six that were baptized at the reunion, four were baptized as a direct result of the meetings. Others are interested and we think some more will follow soon. We feel so well pleased with the effort put forth that it was resolved to hold another reunion next year. A general good feeling prevailed throughout.

It seems that the conditions of the place are very congenial for such a gathering, for it has been noticed by the writer in times past that greater liberty was had by the servant of God, when standing before the people to proclaim the angel message, than is had in other places. It was hard indeed to give the parting hand and sing, "God be with you till we meet again;" but such is life under present conditions. Let us hope and strive, Saints and brethren of the ministry, that we may all meet in that great reunion where parting is no more. Your correspondent will long remember the Bandon reunion as one of the most pleasant experiences of his life; and as he speaks for himself so he can speak for others who were there. There were impressions left on the minds of some that time cannot efface. In the far distant future we shall look back upon the distant past, that is buried in time, but not dimmed by age; that stands out upon memory's walls as one of the brightest pictures, as being not only one of the most enjoyable times, but also one of the most profitable ones of our mortal existence.

May God bless that time to the good of all who sat under the sound of his servants' voices, and doubly bless those that made the Savior their choice early in life, as some did, is the prayer of the writer, in Jesus' name.

Your brother in the faith,

ALMA UPTON.

OAKLAND, Cal., Sept. 12.

Editors Herald:—Our reunion has once more passed into history and we are now ready to renew the battle to overcome evil and its attending results.

On the 25th of July we had the pleasure of uniting in marriage Sr. Clara Moses, of Santa Cruz, and Mr. George Merrill, of Oakland. Sr. Clara is well known to nearly all the Saints, and has cast her fortune with a very estimable young man, who, I believe, has the qualities of character necessary to make a good Latter Day Saint.

On August 18 I visited a locality on Russian river, in Sonoma county, about ten miles west of Fulton, where, two years ago, I baptized Ann E. Archer, confirmed her at the water's edge, and had not seen her since. Sr. Archer had arranged for a basket meeting, with preaching at eleven and two. My rule is forty minutes for a sermon, but when I saw an audience of a hundred of Sr. Archer's neighbors and friends before me, seemingly anxious to hear, I shattered the rule and for nearly three hours (in the two sermons) tried to give an intelligent reason for our adherence to this marvelous latter-day work. At the close we repaired to the river and baptized and confirmed five. There will doubtless be others to obey there before long if opportunities offer. We did not hesitate to declare the whole counsel of God so far as

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time would permit. Sr. Archer is certainly entitled to great credit for her consistent life in the gospel, and she has been eager to "warn her neighbor."

Our reunion was a success, and probably the largest ever held in this part of California. In addition to our otherwise heavy expense we had to raise $100 to purchase a large reunion tent. This we did and had a small surplus. The Saints were pleased to clasp the hand of President Joseph Smith, even if he did abuse our climate a little. Brn. A. H. Smith, Joseph Luff, J. F. Burton, and J. W. Gilbert were also present, besides our regular missionary force. The preaching was fair to very good. The social services were spiritual and strengthening. We believe that much good was done, but time will tell.

One tent will continue the work begun in Sacramento, the other one will go to La Fayette and vicinity, while the writer expects to visit Lassen and Modoc counties. That which pleased the writer the most was to see the number of bright, aggressive young Saints present, engaged in Sunday school and Religio work, besides the regular church work. What is more to be admired than a real live, aggressive, zealous Saint of God, who does not wait to be driven to do his work because it is a duty, but goes ahead because he recognizes that this is God's work, and does it because of great love for the Master? May their number multiply, is my prayer.

Yours in bonds,

FRED B. BLAIR.

1244 Adeline street.

WOODBINE, Iowa, Sept. 14.

Editors Herald:—When last I wrote of my labors I was engaged in tent work at Bartlett, Iowa, where on the Sunday following my letter the tent was dedicated, many being present, the Spirit of God aiding in all the exercises. Tent meeting continued until the 18th of August with a large attendance each night except two or three, and the result was more than was expected. Many were left believing; six adults were baptized; one was received on her original baptism, which occurred in 1839 in Ray county, Missouri; a Religio organized; and the hearts of the Saints were made glad.

On the 22d ult. was brought to the place to be occupied by the Tabor reunion, and for three days assisted in making necessary preparations for the reunion which we felt would result in much good; and, as has been previously reported, none were disappointed.

Resulting from the reunion I learn several are interested in services being conducted in their locality, and speak in terms of commendation of the spiritual services held, and enjoyed by them during the time of the reunion. Tent meetings held near Tabor since are well attended, from reports all that could be expected in attendance.

I expect to return to the mission in about ten days, nothing preventing, and hope to experience the same excellent spirit that has been experienced during the heated term, during which time only two nights were not occupied and this because of heavy rains.

Have received extreme kindness from one and all, and great liberality has been shown, for which I have expressed, and now again express my sincere thanks.

Returned home on the 2d inst., and on the 3d moved my family from Magnolia, the place of my nativity, and where I have lived ever since, to Woodbine, to where, because of school and railroad advantages, I concluded it was best I should move, and where I had prepared for my family a pleasant home, which they are now enjoying.

Religio services at this place will begin again tomorrow after a recess of several weeks.

With bright hope of final triumph, I am,

In gospel bonds,

J. F. MINTUN.

HORNINGS MILLS, Ont., Sept. 2.

Dear Herald: — Recently in looking through some of my books, I came across a letter I received from the editor of the *Kinsman* I presume, Mr. F. A. Wilkie, in answer to a letter of inquiry I sent him.

During the winter of 1898–99, Elder J. L. Mortimer and I were holding meetings around Wiarton, Bruce county, Ontario. While we were at a small place called Clavering, some of the preachers of Wiarton and Hepworth took the alarm. They would not come out and meet us, notwithstanding the urgent requests of some of their own church members.

Some tracts, supposed to be death-blows to Mormonism, because so guaranteed by writers and publishers, were put in circulation, but were so evidently poor that as far as possible, they were withdrawn. Then from the *Kinsman* office, a publishing house of the Presbyterian Church, in Salt Lake City, Utah, a variety of small tracts were obtained and put in circulation among the people. Some of our friends obtained a few, and we found they were just as unreliable as the others, but made greater pretensions to truth, being from Salt Lake City. We tried to show the people that these tracts were but an exposé of the Brighamite system, but a number insisted that there was no difference between the two bodies.

I then determined to write to the *Kinsman* editor, and from him or some one in the office obtain such information as would or should convince all fair-minded people that there was a material difference between us, and that we were not of that body that was charged with polygamy, etc. And surely, we argued, they, the people, will be perfectly willing to receive the evidence, especially when it emanates from the same source as did their tracts that were put in circulation against us.

I wrote under cover of Bro. Edwin Humphrie's name, for the reason that our names might possibly have been forwarded to them. I wrote as one who was seeking information, and that I had seen several tracts that were a sample of some circulated around here (Wiarton) that came from their office. I stated that a couple of men were preaching around here who disclaimed any connection with Salt Lake Mormonism, and that they claimed to be of the Josephite faction, that held no affiliation with the Utah church in any way, shape, or form; that their headquarters were in Lamoni, Iowa; and that the circulated tracts were an exposé of the Utah church, and not theirs, the Josephites. Would they kindly inform me as to whether these allegations were true or not. I further intimated that I did not wish to charge wrong upon an innocent people, or even think of it. This letter was written and sent on the 11th day of February, 1899. On the 17th, or six days after, I received the following:

"SALT LAKE CITY, Utah, Feb. 17, 1899.

"EDWIN HUMPHRIES,

Wiarton, Ontario, Canada.

"*Dear Sir:*—Your letter of the 11th just reached us. The issue of the *Kinsman* just out contains the very information you need. I also inclose some tracts that will shed some light on the subject.

"There are some twenty branches of the Mormon church. (See 'Mormon Oneness.') The two strongest being the 'Josephite' or 'Reorganized,' and the other the 'Brighamite,' or 'Church of Jesus Christ of Latter Day Saints.' The article in the *Kinsman*, which I referred to, is a recent debate between representatives of the two last named bodies recently had at Logan, Utah. *The two are at swords points.*

"The articles of faith you speak of *are those of the Utah branch*, compared with quotations from *their works* from which they teach their children.

"Will mail you the *Kinsman* of this month. If we can be of any further service to you will be very glad. "Sincerely,

"F. A. WILKIE.

"314 State Street."

The underlining in the above letter has been done by myself.

In the right hand top corner of the sheet on which is written the letter, as above, are the following words:

"We give fair and accurate information as to what constitutes Mormon doctrine, and treat the attitude of Mormonism toward personal, civil, and religious liberty. We ask people to do their own thinking."

I have written this letter for publication so that the traveling ministry of the church may have it for use when it may be needed. It is almost incredible, when we consider the various facilities for information, that there are such a vast number of people who choose to remain in ignorance. Why is it? It can only be accounted for because, as Jesus says, "Men love darkness rather than light."

I am still on the warpath, having been in the field since 1899, with the exception of a part of the year 1894, when my wife died.

Elder John Wilson of the Masonville branch, at whose house I am at present stopping, enjoying his hospitality, and that of his estimable son-in-law, Bro. David Morrison, priest of the branch here, and superintendent of the Sunday school, is badly crippled with that universal scourge, rheumatism; but he is gaining some, and his pleasant face and genial manner is again seen in the neighborhood, after a lay-up of five years; and right glad are his many friends to hear his cheery voice. Bro. Wilson, who still has to use crutch and cane, used to be a terror to

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the average preacher, or sky pilots, as he called them, and their churches as "The horned beast," with that peculiar r-r-r-r-r in "horned," giving evidence that the place of his birth was the land of cakes, "Where hearts warm and true, and bonnets blue, and prowess and faith are there." It is quite a job to get him into a buggy, but he can manage to get himself out. He delights to drive the missionary around to his various appointments, and enliven the journey by reminiscences of the past, as of himself and Elder Shields at the "House of blazes," which was a tavern of some repute, but of what sort, deponent saith not, but the brethren secured the hall over the driving shed for preaching, considering possibly, that a house with such an euphonic name, if any, required some calls to repentance, and that they were just the ready cut and fit preachers to give the call and extend the invitation.

The habitues of the place, resenting this imputation of their morals, as soon as the meeting was well under way, proceeded to manifest their disapproval in a way that gave them some amusement, as well as bringing about the end desired.

Imagine Bro. John Wilson trying, in his usual forcible way, to impress those reprobates with the necessity of forsaking their evil habits, and of turning to righteousness by obedience to the gospel, and at the same time trying to prevent himself from being impaled by one of the sticks that some of the other reprobates, who were in the driving shed below the hall, were thrusting up through some of the many cracks with which the floor of the hall abounded, to the delectation of the reprobates above; during which time Bro. Shields, who was earnestly watching the situation, was perched on a chair, as far as possible out of the reach of said sticks. In disgust, Bro. Wilson threw down the book on the table to Bro. Shields, and said, "Here, Johnny, you try them a whack!" Bro. Shields responded, but very gingerly took his place and proceeded to enlarge on the subject as presented so far by Bro. Wilson, when, with a rush, and remarks more forcible than elegant, they vacated the hall. There were no ladies present. It was what would be denominated, in western parlance, "a stag party."

Again, he would tell of the time when he and the late Elder James A. McIntosh returned from a preaching tour, with what Bro. Wilson thought was "the Scotch fiddle," "An' cracious me," said he, "how we did play it;" but in this he was mistaken, as it proved to be those pests that start a man in a tearing business, making him scratch to live. I speak of graybacks, and to those who know them, experimentally, terrible pests they are.

Dear brothers and sisters, if it were not for the fact that we know this work to be true, these, and other annoyances and hardships would not be endured, but with the knowledge that it is the "way, the truth, and the life," and, in a sense, God manifest in the flesh," and is "the power of God unto salvation;" dangers and inconveniences may, and do come, we try in all things to approve ourselves as ministers of God, in much afflictions, in necessities, in distresses. We are discouraged at times, yet not utterly cast down. It is not from any lack of getting the word before the outsiders that discouragements come, but from the apathy and the indifference of the Saints themselves. It seems as if we must be very near the end, as this condition was to prevail at the bridegroom's coming, but there was a class, who, although sleeping, were better prepared than the rest.

Again, we find a terrible, unforgiving spirit manifest by some of the Saints. In reality, it had better be called at once the spirit of hatred. There are some Saints who will not forgive, and there are some who have given grievous cause for offence, who will make no attempt to put themselves right by meeting the demands of justice and judgment through truth and righteousness, that mercy be theirs. In speaking to a congregation of Saints not long ago on these matters, I remarked, "There are some Saints who love to hate, and who hate to love." As soon as the words were spoken, I saw that they were very forcible, and the more I think of them, the greater force do they appear to gain where applied to those who are under such a spirit.

Some will put forth every effort to defeat the just demands of the law of righteousness, and escape making a proper restitution to some brother or sister whose soul has been harrowed up and feelings outraged by cruel and malicious slander on the part of that one, and then, at some slip in the cogs of the wheels of justice, of which he is so quick to take an advantage, he will brag, "I have beaten him; that's all I care for." Yes, but has he beaten God? The poor brother, or sister, as the case may be, if he could only see how he has beaten himself! The day of compensation is coming, and is fast approaching, and then there will be some who will say, "The harvest is past, the summer is ended, and I am not saved." May all of us arouse ourselves to the duties and responsibilities of life, face them heroically and courageously, and meet them cheerfully, with alacrity and delight. With love and prayer for all, your brother in Christ,

A. E. MORTIMER.

RAVENWOOD, Mo., Sept. 16.

Editors Herald:—Last night I closed our tent meeting at Enyard, having preached sixteen sermons. Bro. John Hawley spoke once, and J. T. Ford twice, making nineteen sermons in all. Bro. Will T. Ross assisted in some of the services. Most of the time the tent was filled with attentive hearers, at times making it lively for the preacher. The Seventh Day Adventists have quite a large membership in this section of country, both the Ellen G. White faction and the Church of God, or the "Longites," as some call them here. They were anxious that I should preach on the Sabbath question, and I announced I would. Oh my! what a crowd! Some came from six to seven miles. At the close of the services we had rather a "warm time," keeping us there till near ten o'clock. Next night I spoke on probation after death, and showed that the spirit of man was conscious after death of the body. This seemed to bring "fire," and now nothing but a debate will settle the matter. They have selected Elder W. C. Long, of Stanberry, Missouri, editor of the *Advocate*, to represent their side. The propositions are as follows: 1. "The spirit or soul of man is mortal, and unconscious between death of the body and the resurrection." Advents affirm. 2. "The Book of Mormon is of divine origin, its teaching harmonizing with the Holy Scriptures." Saints affirm. 3. "The Moral law, the Ten Commandments, were, and are now, and ever will be, primary, immutable, and obligatory on all men." Advents affirm.

I spoke Saturday night on the Book of Mormon. Elder J. M. Reese, of Kansas City, was out to hear me. This is the man with whom Bro. M. T. Short held an eight-day debate. He says if Elder W. C. Long will not meet us on two of the propositions he will; but he will not debate the Book of Mormon with us. We shall give them a chance to meet the issue or show the "white flag." We did not push this debate on them. We hope to arrange for it sometime in October. I am sure there is a good people here and we have many friends. I saw in a dream a few nights ago some fine fish, and we caught some of them; and by and by can get more if wise. Last Sunday, a week ago, we baptized seven, Bro. Ford baptizing four of them. At the close of our last sermon the Advent brethren said to me their church house was open to me or any of our elders, when not in use by them. A kind friend handed me a dollar, and wanted me to go home with him. May God bless them all and bring them to see the true gospel of the Son of God.

Yours in the work,

D. C. WHITE.

MANITOWANING, Ont., Sept. 16.

Editors Herald:—We as a body of Saints moved here on this island in the spring of 1900, at which time we numbered five. We have been doing our best to get the truth before the people, through reading, but we felt things were going too slowly, so we resolved to have an elder come, and applied to R. C. Evans, and he sent two, Elders G. C. Tomlinson and his brother S. W. Tomlinson. The latter one, however, did not stop very long, but went farther up the road. We have not heard from him lately, so cannot state his progress. Bro. George has labored faithfully here and has baptized seven, two of whom were my uncle and aunt, but are only here on a visit. The people in Clover Valley think a great deal of Bro. George as a man; but so far as religion goes they have enough for the present. I feel his work is done here in the Valley until the people can see more of our actions.

Pray for us, Saints, that we may let our light shine into the darkness.

Bro. Tomlinson has been having larger crowds in a settlement called Budge's Appointment than have ever been drawn before by any sect. Some are interested, and some are satisfied to remain in Babylon.

Your brother in Christ,

JOHN RAVEILL.

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INDEPENDENCE, Missouri, Sept. 12.

Editors Herald:—Our conference at Atchison, Kansas, last Saturday and Sunday, was a very profitable one to the Northeast Kansas district. On Sunday I led two precious souls into the water of baptism. We had Bro. G. H. Hilliard with us, who gave us in his positive way two splendid sermons. Come over to our district again, Bro. Hilliard.

I delivered twelve sermons at the McGalliard schoolhouse, near Troy, Kansas, leaving a fine feeling with old and young. The colored M. E. preacher said he believed what I preached was true. I'll see when I go back just how much he does believe in it.

I'll be at Troy, Kansas, next week with the tent, Bro. J. W. Roberts with me.

Yours truly,

J. C. FOSS.

BUFFALO PRAIRIE, Ill., Sept. 13.

Editors Herald:—Buffalo Prairie is a branch of long standing, and well known, though we are not very many in number at present. One branch has been organized in our immediate vicinity, taking away some of our number, and some have moved away; thus the decrease during the past few years has been greater than the increase. We have been made to realize that it is not always the many, but the few may also receive of God's choicest blessings; though, dear Saints, we have our severe trials. Through it all the hand of a loving Father is safely leading us, the dark cloud is fast rolling away, and we can realize his loving, tender care for his people here.

Some have fallen by the way, but the earnest zeal and faithful labor of those whose duty it is to see that God's law is kept, and the unity of spirit and united effort of the body has brought this branch up to a standard it has not reached for years. Our meetings are good and spiritual, and we realize the fulfillment of God's promise to us.

O, how good it is to be a Saint in latter days! Our hearts swell with gratitude to our heavenly Father for his many blessings so graciously bestowed, and we strive to come up higher, to come nearer keeping the full law, realizing that to be able to inherit the celestial kingdom we must keep the celestial law.

We will not forget to mention the Sabbath school, where we meet Sabbath after Sabbath to enjoy the lessons so highly prized by all. Most of our school have become earnest Bible students; the *Quarterly* is indeed a wonderful help. God bless the hands that so faithfully labor in this great work. Could Sr. Salyards know of the benefit the *Quarterly* has been to one school at least, she would feel in a measure repaid for some of the many hours spent in her great work.

May we each strive to grow in grace and a knowledge of the word until we shall be able at all times to give a reason for the hope that is within us, and come up to the standard God wants us to.

Ever praying for the welfare of Zion, I am,

Your sister in gospel bonds,

CARRIE HOLMES.

RAVENWOOD, Mo., Sept. 17.

Editors Herald:—My last letter to you was written from Beaver, Texas. My labors after this were mostly south and southeast of Vernon, Texas, where the people are more thickly settled. I took the advice of the submissionary in charge and went to Eagle Ford, one hundred and fifty miles southeast, and labored twelve days. Most of my preaching at this place was from house to house, and I am satisfied good was done.

I went further south with the intention of assisting Bro. Renfroe to conduct meetings for a week in the Spicer neighborhood; but before I arrived he had been called home on account of sickness. I remained in the neighborhood two weeks, preaching and visiting. I had four days of fever at this place, probably caused by the bad water.

I proceeded south from here to the Central branch. Among the Saints that attended the conference and reunion here I met many old acquaintances. I consider the meetings here did us all good. The elders of the district were all present, and H. O. Smith was also with us and did most of the preaching. I think we were all glad to have the missionary with us. He may have been too plain on the Word of Wisdom to suit all, but the word is also plain. I think good was done on that line.

From Central I visited Cook's Point and visited and preached for a week. At this place dwells the president of the district, Bro. E. W. Nunley. He is a Baptist in some points of doctrine, but a Latter Day Saint in about all points. I like the man, even if we did not agree in all points on doctrine. There are others that do not see as I do and they may be right and I wrong.

The day I left the Point I was taken down with fever, which lasted two days, but I was well cared for at Bro. and Sr. Riley's, at Cleburne. Here I met Bro. and Sr. L. L. Wight; we held a few meetings and then went on to Fort Worth. Bro. and Sr. McFarland cared for me well at this place. We only held one meeting, and I returned to my children at Vernon, Texas, and Bro. Wight to his home at Sweetwater. My intention was to labor with Bro. Wight, but I felt so trifling I gave it up. We may try it together again in November.

I left my mission and came here about two weeks ago. My wife and I will go to the Dow City reunion. I intend to winter in Texas. I can truly say I never took a mission in which I felt better than in this one.

JOHN HAWLEY.

SAN ANTONIO, Texas, Sept. 17.

Dear Herald:—Our district conference, which was held in San Antonio on the 13th to 15th inst., was quite a success. Our missionary, Bro. John Harp, was appointed to do the preaching, which he did nobly, having good liberty, notwithstanding his physical weakness. He had fever every day; but the great Physician was with him, enabling him to fill each appointment. I think the Saints in attendance are satisfied with the result of the meeting, while Bro. and Sr. North have cause to rejoice as their little son Orlando took upon himself the name of Latter Day Saint, and was buried in baptism by Bro. Harp, who left this morning for Bandera county, where he has labored some before in company with Bro. Tom Jett. They also labored about eighteen miles south of this city at Wildman's chapel, where I think considerable good was done, as he returned in about a month afterward and baptized two. Bro. Harp was appointed president of the district, and was granted the privilege of choosing his assistant, and he selected Bro. David Palmer. As both are good workers, we feel confident that the work will move out throughout this district, and the honest in heart will be gathered in, and there will be a time for rejoicing. I trust and pray that all the Saints of this district will waken to a sense of duty and arise and work while it is yet day.

May the Lord's work prosper everywhere, is my prayer.

Your sister in gospel bonds,

RUTH GIFFORD.

PHILADELPHIA, Pa., Sept. 18.

Editors Herald: — Leaving Independence about eighteen months ago I have moved around very much and have had some costly experiences, together with some happy ones.

My removal to the East was for the purpose of financial advantage, and have been measurably successful. I might have been much more so, if I could have conscientiously joined a labor union; and why I did not seems strange to some of my brethren. All I can say is that the liberty of the gospel amply satisfied me. I felt it unnecessary to assume a two-fold responsibility in some respects antagonistic to each other. In the gospel I found my obligations were to *all mankind* which I discovered were restricted in the labor union to a class. It is true that labor organizations do not prevent any class of religionists from entering. But a refusal to enter meets with an effort which practically refuses you the right to labor among its members. My experience clearly proves this.

If a man must, against his conviction of duty to *all mankind*, stand with a class of men who refuse to work with a man whose conviction of right will not allow him to attach himself to them, then his freedom is lost. This is what logically was expected of me.

Men who will work and do not belong to unions, where union interests are involved, are branded; and so far as the union can exert an influence he is prevented from receiving employment elsewhere. So if all work done were governed by trade unions, and federated, it could be made impossible for one refusing to join to secure employment: hence, work for himself, depend on charitable people, or starve.

By pointing out this I do not wish to be understood as encouraging selfish men to seek for advantage from their employers by conniving for other men's jobs by agreeing to work for lower wages, longer hours, or any other despicable method, to injure another; but to cause unions to be more considerate

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of the convictions of others and allow equal liberty to those who do not infringe upon their rights.

I took the matter up quite seriously and wrote to the president of the American Federation of Labor, giving him in detail the causes that led to a strike by me finally refusing to join them. But I received no answer from him, but one from his secretary directing me to enter my complaints to a local organization, which in part had decided against me. I wrote again, but received no reply. Then I concluded that what was done locally was sanctioned by the chief officers of the organization; which still makes it impossible for me to join them.

Personally, I think men might organize and resent oppression; but when that oppression is forced upon their fellow workmen, they forfeit my respect.

While at Ellwood City I visited the Saints of New Castle, also those in Beaver Falls. Many pleasant meetings were held. In the month of July three were baptized by the writer,—two daughters of Sr. Butler, of Bessemer, and one Martin E Vining, an earnest and practical man, whose wife has been a member for some time. Baptism took place at Mahoningtown. The Saints of New Castle and surrounding places meet under the direction of the president of the Sharon branch, Bro Hollibaugh, a faithful servant of God. Their kindness to me has shown itself to me frequently, and will be remembered. I trust they will receive encouragement.

At Beaver Falls I have spoken several times, and have been blessed in services with the Saints. Bro. W. H. Forbes has carefully guarded the interests of the work there.

We have many (fews) here and there who are trying to hold up the royal banner of light. These earnest workers will certainly be rewarded.

My wife and self, a short time ago, decided to take a trip to the place of our spiritual birth. We first visited Buffalo, stopping at the home of Bro. and Sr. Brothers, where we were received with kindness. Visited the beautiful city of light for one day, witnessing the magnificent display of electricity, the buildings of wonderful beauty and design, within filled with the marvelous manifestations of human intellect.

Then came to the mind, Is not God pleased with this exhibition of intelligence? and I felt he was. In our movements towards Toronto we passed the great Niagara, not before having had a view of its majestic, never-ceasing, tumbling, roaring cataract — the Falls. Into a rubber suit, down in an elevator, and through an artificial tunnel we passed, to secure the best view possible of the Falls. Feeling satisfied we saw as much as others, we ascended. Then to depot, thence to Lewiston to take steamer for Toronto across Lake Ontario, the former home and birthplace of my wife. This being Wednesday evening, our minds inclined to meet with Saints; and, searching a short time, we found their nice brick church, and there met Sr. Devine, Joseph Luff's mother, and his sister, Bro. Thomas Hatty's wife, formerly residents of Independence. So we felt at home. Staying with Bro. Thomas Hatty over night, we looked for and found some of my wife's relatives, who treated us unusually well. Our stay was very enjoyable.

We left there Saturday morning, for London, Ontario, the place made famous by the the glorious light of heaven encircling a band of those who afterwards became Saints during a baptism in the River Thames, administered by Bro. J. J. Cornish, one of God's faithful and fearless ministers. Reaching there at noon, we surprised our much esteemed and faithful Sr. Hunt, whose generosity flowed towards us freely, making us feel at home. We were greatly surprised and made sad to hear of the death of Sr. Quick, with whom many happy seasons in gospel work were enjoyed.

Sunday morning we went to prayer meeting at the old church, which is much improved in appearance. Old acquaintances were renewed, and a revival of the past spiritual experiences were brought forward. So we blended our testimonies with those of old, and rejoiced at our privilege.

I responded to a request to speak, made by our earnest coworker, Bro. Flegg; again in the evening; fair attendance at all meetings. Bro. R. C. Evans had left, the day we arrived, for work in the field; so we did not get a glimpse of him.

Next morning we left for Ellwood City, having no regrets.

Some unpleasantness arose in connection with myself and workmen; and viewing the situation over I thought it best to leave. So wife went back to Independence, myself to Pittsburg. Not being content to stay there, moved still eastward till I reached Philadelphia. Here I have some relatives with whom I am at present staying, who may, perhaps, see something of worth in this latter-day work and yield obedience. I am hopeful.

Have met with the Saints a few times, and felt a good degree of the Spirit. Bro. Will LaRue is holding the fort, and causing some stir among the newspaper men. Philadelphia is in sad mourning over our late President McKinley, whose life was shut out by the fanaticism of anarchy.

Have secured employment here and may remain for some time.

Yours in the kingdom,

G. E. HARRINGTON.

COLORADO SPRINGS, Colo., Sept. 19.

Editors Herald:—On the day when all Americans are commemorating the abrupt demise of President McKinley, I thought a few lines about the Lord's work in this city might be fitting.

Of most importance is the state of Bro. Chas. R. Duncan's health, one of the missionaries who has spent years in trying to establish the Lord's cause in the earth. At this writing he is lying at the point of death. Since last spring's General Conference Bro. Duncan has not been himself, has been gradually failing, and in the past month has had frequent and severe pulmonary hemmorrhages. To us it seems that his life's thread cannot be lengthened much farther. He is hopeful of this life, and cheerful in the thought of passing into the beyond. His ambition even now is to be out again upon the frontier battling for the truth.

Tent work will soon be over for this season here. While the tent mission work this year has been trying upon those having the burden of carrying it on, yet we believe that lasting good has been done. Though our mission force was less than the number appointed by conference, those active and in the mission we believe have tried to do their work well.

There is a growth manifest in the Colorado Springs branch, and a determination that the metal shall not lose its polish.

Bro. J. F. Curtis anticipates going soon over into Southwest Colorado and Northwest New Mexico. Bro. J. B. Wildermuth is at Cripple Creek, and Bro. J. W. Morgan at or near Wray, Colorado. I will likely stay in this city a few months. The Saints are anxious that President Joseph, Patriarch A. H. Smith, and Apostle Joseph Luff shall stop here as they come home from their California trip.

Evidences of the Lord's presence with his people are numerous.

May the gospel message be hastened that the day of unrest may cease.

Yours in bonds,

A. B. HANSON.

720 Cache La Paudre Street.

SMUGGLER, Colo., Sept. 16.

Editors Herald:—I have been keeping on the move, as best my circumstances and surroundings would permit, since writing you last. My labors have been mostly among the Saints, as the outsiders were very scarce at most of my meetings. This, I hope, was due principally to the fact that those who irrigate do so largely when they are not otherwise busy. This hinders them from attending evening meetings, Sunday too.

The Fairview branch, which is greatly scattered over this part of the state, is, in my judgment, making good progress. The most of them are making a commendable effort to "come up higher." My preaching, while with them, has mostly been along the line of Christian duty, and has been well received.

At their social meetings there has been a good spiritual influence. At some, the Lord made his will known through prophecy and tongues. The duties of the Saints were pointed out, and some were admonished of their faults and exhorted to do better. Others were promised spiritual light and evidence. At the meeting Sunday, week ago, the Spirit gave some good instructions to all and to some in particular, through Bro. M. L. Schmid, president. One brother claims to have seen the Spirit in the form of a dove resting on Bro. Schmid, and also saw four personages near him. I, with others, felt the Spirit, but saw not the vision. I spent a couple of weeks very pleasantly with the Saints at and near Fruita. I did some preaching there, and as a result expect to baptize a young man when I return. I have a partial promise of the Advent church to hold meetings in in Grand Junction. I will get back that way soon.

I came here on the 11th, and held a meet-

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ing the evening of the 12th; and while there are several hundred people in reasonable distance, mostly within two hundred yards of the place of meeting, there were but about a dozen came to the meeting; and while I tacked up several notices of our meetings to continue each evening till over Sunday, on the three following evenings not a soul came. I thought perhaps they thought me a Utah elder; so yesterday I tacked up notices that I would lecture on the errors of Utah Mormonism; still no one came.

That is what I call treating a man pretty coolly. I brought an overcoat to protect me from the cold weather I expected to find here in the tops of the mountains. I have not needed it, as the weather is fine, and it would not keep off a chill of that sort. I see but little prospects of doing much in the mountains, so think I shall soon return to the valley.

My labors here, I believe, have not been in vain. It has been a benefit to Bro. Saleno; and there is a Utah Mormon here I have been talking to, and he has told others he thinks I am right, but wishes to investigate more. I will prolong my stay a day or two to see if I can fully convince him.

Yours in the faith,

J. M. STUBBART.

LONDON, England, Sept. 8.

Editors Herald: — My last communication was written to you at the close of the mission conference at Manchester. I remained in that city over the next Sabbath, and preached at two of the branches; namely, those presided over by James Baty and Joseph Dewsnup, Jr. There are five branches there, hence did not have time to visit them all, but expect to in the near future.

I was greatly pleased with the kind reception received from the officers and members during my sojourn among them. Bro. Dewsnup, Sen., was taken quite ill on the Sunday night of the conference, and had not quite rallied from the effects of the sickness, but was much improved, and I sincerely hope that he will soon be restored to his wonted health, his presence and labor always being in demand in the district over which he presides. He was not ordained as counselor to Bishop Taylor, as he was not present when nominated, on account of the sickness before mentioned. It is to be hoped that he will consent to act in this capacity, as we have every reason to believe that he is fully qualified for the position, and would fill it with credit to himself and the church.

Bro. Kelley and wife left to spend a few days at Birmingham on the way to this city. I arrived here on Tuesday, August 13, and Bro. Kelley and wife came the next day; and we met with the Saints in their commodious little hall in Bow Common Lane, East London, on Thursday, the 15th. The Saints gave us a hearty welcome. The branch is presided over by Elder J. Worth, assisted by Priest W. Goullee, William Gerrard as teacher, and Bro. James Newton and J. Knight as deacons.

I notice many changes have taken place since I was here eight years ago. Many faces that were familiar to me then are not to be seen now; and many who were not members of the church at that time are now active workers in the cause, which proves that the London officers and Saints have not been asleep. But still among the old ones, and as faithful as ever, are to be found Thomas Bradshaw and wife, Brn. Kendrick, Tankard, Clift; Bro. Goullee and wife, Archibald Bradshaw and wife; Bro. Jennings, Sr. Furness, Wm. Gerrard, and a number of others. Sr. Adams is not at meetings as often as she would like, on account of failing health and the long distance she is away from the meeting room; but she is as firm in the faith as ever heretofore. Bro. Joseph Kemp and wife and a few others are doing their best to "hold the fort" at Enfield, a small town about twelve miles out. Brn. Bradshaw, Clift, and Gerrard have been traveling backward and forward, rendering them all the assistance within their power, holding services at the house of Bro. Kemp. There is a special movement on foot to rent a small meeting room, with a view to build up a branch there, as there are about eight members there now. However, some are not quite as active as they might be; but the object is to revive them and add others to their number by obedience to the gospel.

The Saints as a whole have been very attentive at the meetings, and we think that some good has been accomplished. I have established a mission in this city, and Bro. A. Bradshaw has been appointed to take charge of all the elders and priests who are not officials of the branch, there being no district. There are five elders and two priests who will take part in this work. I believe with proper care and faithful diligence on the part of these brethren some lasting good may be done and many souls reached in this way. The brethren do considerable street preaching, not only on Sunday but during the week also; hence it is that they believe in the admonition to "warn your neighbor," also the command to go into the highways and byways. It would be well if the brethren in the ministry in all the world would go and do likewise and thus give heed to the counsel of the wise man who said, "Cast thy bread upon the waters: for thou shalt find it after many days." If it be a fact that this gospel of the kingdom must be preached in all the world for a witness, before Christ comes, and if we wait until the people come to us, it will be a long time before the Lord will make his appearance among men; therefore I am of the opinion that earnest endeavor should be made to get the gospel before the people; and the most successful way that I know of is to get out on the streets and into the parks where they are to be found, as a great majority shun meeting places, because of their dislike of the pride and lack of Christian charity in the churches of today.

The Bishop and wife left here two weeks ago for Scotland. We shall soon meet again in Wales, to attend a conference to be held at Llanelly on 21st and 22d inst.

London is still a great and wonderful city. There is about a little of everything under the sun to be seen; but for the want of time and the necessary cash I have seen but very few of the sights.

There is a very large amount of sympathy being shown by the peers and the people on account of the dastardly attempt made upon the life of President McKinley, which points to the high esteem in which he is held on this side of the Atlantic. I truly hope and pray that his life may be spared and the assassin severely punished, and that all those who are in sympathy with him may soon be driven from "the land of the free," as no prominent official's life is safe while the murder spirit is fostered and permitted to develop in our beautiful country.

We are surely living in the "perilous time" referred to by the Apostle Paul, when murder, suicide, and robbery walk abroad, and wickedness of every kind is on the increase. The newspapers of the day are filled with deplorable and horrible details. The question uppermost in my mind is, How long is this state of things to continue? I truly long for the day to come when wickedness shall have ceased and righteousness and peace shall fill the earth as the waters fill the mighty deep.

I leave for Lydney on Wednesday, and remain over Sunday, and thence to Wales. I have been domiciled at the home of Bro. Archibald Bradshaw, where I have felt quite at home. Many thanks to the brother and his companion in life for their kind hospitality. May the Lord abundantly reward them for their kind consideration for the traveling missionary.

Many of the Saints in America have requested me to write to them. I would indeed be very glad to comply with their request, but I find that it draws quite heavily upon my limited means; hence I desire that they take the will for the deed. I shall occasionally write to the church periodicals, and they will by this means be able to ascertain of my whereabouts and what I am doing. My health is excellent, and I am feeling well spiritually. With good will to all and malice towards more, I remain,

Your brother in gospel bonds,

GOMER T. GRIFFITHS.

SAN FRANCISCO, Cal., Sept. 17.

Editors Herald:—We expect to sail on Thursday morning, the day set apart for mourning; a day in which the whole nation will mourn; a day in which millions of people will shed tears of sorrow, for a great man, a nation's chief has been slain by wicked hands, without provocation, without mercy.

All public buildings, all large stores and many smaller ones, are being heavily draped in mourning, and it is now expected that all the leading men of the city, officers, merchants, and others will wear some emblem of mourning on Thursday, for great is the sorrow of the nation for its sad loss.

The lightning flashes over the wires words of sympathy and condolences from other nations as they mourn with us, by reason of the sad tragedy of Buffalo.

In 1832 the Lord said—on Christmas day—"By bloodshed, the inhabitants of the earth shall mourn." The word of the Lord is sure, and the mourning of now is but a little thing to what will be the mourning when this pre-

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diction shall be perfectly fulfilled, "and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn,"—a sad, sad day that, the earnest of which is with us now.

But this great sorrow first began at the house of God, when without provocation, without mercy, the two presidents—prophets of God—were smitten unto death by wicked hands, incited thereto by the selfsame unreasonable, diabolical spirit, upon that bright sunny June day in 1844, as was manifested in the awful tragedy of September, 1901. The same spirit nearly two thousand years ago, cried out, "Crucify him, crucify him!" and the Redeemer of men passed over Calvary into the eternal mansions of his Father in glory. Before that day he said: "O Jerusalem, Jerusalem, who killest the prophets!" And now he might say, "O America, America, who killest the prophets and presidents!" The land shall mourn by reason of bloodshed, until He who will rule in righteousness will reign; and binding the murderous powers of evil, liberate men from mourning and sadness. When he comes in the name of the Lord, then shall the nations rejoice and all nature be glad.

On November 3, 1896, William McKinley was elected president; on that morning a company of Saints gathered on the wharf in this city to bid good-bye to Emma and I as we started on our voyage to Papeete as servants of God to work as missionaries. And now on September 19, the President will be laid to his resting place until the resurrection day, and we shall again leave the wharf here, for like duties and cares and toils in those sunny isles. This time we are accompanied by the president and patriarch, A. H. Smith, and his secretary, Bro. Leon Gould, who after a short sojourn of a few months will go on to Australia; and Bro. J. W. Gilbert and wife, who go with us also to work and toil in the Master's name.

We are fairly well, and hopeful, though not over joyous. May God bless you all, and help us to prepare to dwell on the purified earth with him and his!

May peace abide with all the Israel of God!

J. F. BURTON.

WESTON, Iowa, Sept. 16.

Editors Herald:—I see an effort is being made to again issue *Sandhedens Banner*. I have talked the matter over with several of the Danish Saints, and all promised to take the paper if it was published; but as I have no right to take subscriptions I can do no more at present; but I believe some one should be appointed in each branch to labor and see what can be done. I feel sure that if a united effort could be put forth the paper would soon be a success. Dear Saints, think about this matter, and remember our missionaries who have gone to our native land to preach the gospel. Think what a help and encouragement a Danish paper would be to them in getting the work before the people. I believe it is our duty to do all we can to roll on the work of God.

There may be many of the Saints, like myself, who cannot read the paper; but that is no reason why we should not help sustain it.

God is again blessing our little branch at Hazel Dell with his Holy Spirit, and we feel encouraged in the work.

Our district conference met with us some two weeks ago. We believe much good was done, and all went away rejoicing in the work of God.

Ever praying for the success of the work, I remain,

Your sister,

CHRISTINA RASMUSSEN.

[IT is not necessary, Sr. Rasmussen, to send the money now. Do just as you have done,—get promises to take the paper, and *send in the names*. Those to whom the paper is sent can remit when they receive the first copy.—ED.]

HAMILTON, Scotland.

Editors Herald:—This morning I felt impressed to send a few details to your columns, so that your readers may be made acquainted with the present condition of the work in this land.

Since my last communication, by request, I visited Clay Cross to assist in the opening services of the Saints' brick church,—which is a neat little building with all requisite accommodation to make the worshipers comfortable. This expression of the Saints' love for the work of God is, doubtless, the fruit of much sacrifice and labor, and certainly speaks well for their zeal and perseverance, which has been manifest in the dauntless manner they have overcome the many difficulties naturally environing such an effort. The little church does them credit, besides standing as a monument to the work it represents. I was privileged to preach there several times to attentive audiences; also to baptize some thirteen, all of them being children of the Sunday school in connection with the branch, except Bro. G. W. Pollard, who for some time had been vainly trying to square the Bible to meet his former belief, and at last came to the conclusion that the safest way would be to square his belief with the Bible; so capitulated from the erroneous position and enlisted under the banner of Jesus Christ. To see the little ones step bravely into the cold water and confess Jesus was impressive and uplifting, speaking eloquently of the power of Sunday school labor. May the peace of Him whom they serve ever preserve them in the way of truth and holiness, guard them from all the snares and follies of life, and equip them for the battle of life so that in the end, they, with all the faithful in Christ, shall be brought off more than conquerors!

I also spent a few days in the great Steelopolis, Sheffield, where under an eternal canopy of smoke and sulphur the ponderous hammers and machines, surrounded by myriads of men, bang and clash and whirr, hurry and scurry in bewildering commotion, turning out almost everything in the way of steel, from a pair of nail scissors and corn razor to the huge mountains of steel armor that encase the floating castles defending our possessions. Here I was kindly received and did what I could during my short stay. Surely there are great possibilities in that very busy city, with so many toilers; and one is constrained to believe that with good generalship, concentrated labor, prosecuted prayerfully and incessantly, some impressions would be left upon that place that would remain.

On August 1 I left Hamilton for Manchester, to attend the annual conference of the European mission, and was again permitted to renew my acquaintance with a great many of the Saints from various parts, also make the acquaintance of some who were new. After being so long isolated in a strange land among strangers, this privilege was fully enjoyed and appreciated. Here we met with Bro. and Sr. E. L. Kelley, and Bro. and Sr. P. Muceus, and on the following day with Bro. Griffiths, who had that day landed upon British soil after a pleasant trip across the ocean.

The conference convened on the 3d, at six p. m., a large number being in attendance. The spirit of unity, peace, and brotherly love seemed to manifest itself from the inception, and continued to pervade the entire assembly throughout all the sessions. The grave and important work outlined in the late revelation was naturally anticipated with some anxiety, but was prayerfully and solemnly entered upon, and, so far as practicable, was accomplished with a feeling of unanimity and peace that seemed to bespeak the Divine approval of what was done. All were impressed and awed under the power of the Holy Ghost that seemed literally to fill the room, when the different brethren were ordained to their appointed offices. May God help all to discharge the duties imposed, with wisdom and grace, to his own glory and the good of others.

The meeting with Bro. Griffiths caused reflections of a sad nature, which would obtrude themselves like "shadows athwart the sunny skies," in the remembrance of the many changes that have transpired since last we met. Death has thrust its grisly hand into many family circles, and ruthlessly plucked the loved and dear, whether old or young, and left the empty place that never again will be filled; only in dreams memory will supply the fragrance that once was real. Change is the chief characteristic of this experience; and so used are we to gazing upon life's kaleidoscope that it is only at intervals that the gaps and fissures in the surface force themselves before our view so painfully. This fact introduces the thought that changes require time, and this time is for a purpose. The purpose is building up our character and record for the scrutiny of eternity. Some have finished their record, we remain; our task is unfinished. May we endeavor to build that record and character even more wisely than in the past!

We are grateful that it can be said the work in Scotland is slowly but surely winning its way. Not that many are being baptized, but numbers of people are becoming more and more acquainted with the truth, and that truth is being recognized; and while we have a number of inveterate enemies who, being blinded in their unholy zeal, cannot realize the truth, yet we have a multitude of friends who have heard the wondrous story of the restoration of the everlasting gospel, and ex-

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press themselves as being satisfied we have the truth, though as yet they have not felt it incumbent upon them to render obedience unto the call.

In Hamilton, Glasgow, and Carluke we have very good hearings in the open air; and what is significant, is that our meetings are regularly attended by the same people, over and over again, who patiently and attentively listen to the word until the close. On an average we calculate that during the labor of one week considerably over 1,000 hear the truth, and we feel persuaded that we have that number of friends to the cause.

Ploughing, sowing, harrowing, and tending the sprouting seed is our business; to send the sunshine and rain in season is God's business, also to see to it that in due time there will be the harvest to reap. We are not anxious nor worried lest God should forget his work, but anxious to mind our own work and do it faithfully and well, being ready and willing to baptize when he thinks it is ripe for garnering home.

I rejoice that God has blessed us, though few in number; and each one of our little band is earnestly and prayerfully eager to do all in his power to spread the work. By God's help we intend to present a united front to the enemy.

The Devil is working overtime in Scotland. What a pity, it seems to us, that notwithstanding he is such a notoriously bad paymaster his employees never seem to think of going on "strike!" Apparently they are in advance of the toiling masses of our age on this matter, despite labor unions, socialism, and secularism. The only example worth copying from Satan and his myrmidons seems to be the almost indomitable pluck and energy which characterizes their efforts to ruin and defeat all that that is good. If at first they don't succeed, they try, try again. Surely if the work of damnation calls forth such energy and perseverance, how much more so ought the work of salvation God has called us to be ministers of.

Our monotony has been pleasantly disturbed by a visit from our Bro. and Sr. Kelley who stayed with us a little over a week. During that time our hearts have been gladdened by the wise counsel and ungrudging help that our brother has rendered. He has made friends by his courteous, Christian deportment; he is just fine for open air preaching, and soon discovered he did not require any apprenticeship to that work. Since he has left, some of the would-be critics have had some very severe and harsh statements to present that they evidently thought it prudent to reserve until he had gone before presenting. Such conduct, however, does not cause any to think more of these people or less of us.

We have succeeded in hiring a hall in Hamilton, which will seat one hundred and fifty, and had a fair audience to greet Bro. Kelley, who preached the first sermon in behalf of the work. Last Sunday we had still a larger audience, so that we are encouraged in the hope that the occupancy may turn out to be permanent.

We had the pleasure of showing Bro. and Sr. Kelley some of the magnificent scenery for which Scotland is justly famous, including the city of Edinburgh, so rich in historic lore, besides being one of the most picturesque cities in the world. A trip down the Firth of Clyde to "Sweet Rothesay Bay" was interesting as well as enjoyable. The banks of the Clyde were busy and noisy as the armies of men and boys banged the blazing rivets into the steel plates and gradually evolved the ponderous ships that speed across the trackless main. A visit to the great exhibition in Glasgow was appreciated. On Tuesday evening Bro. Kelley gave his valedictory address to the Glaswegians, on the Cathedral Square, and closed with a long "joint stock" discussion, which seemed to please many of the congregation. On Wednesday morning, September 4, they left for the Emerald Isle, to prospect Belfast and Dublin.

This parting is the only disagreeable feature. One just begins to enjoy the companionship when the day of parting arrives, and once again we are left to continue the struggle and trust in Him who has promised to be an "abiding" Comforter.

We are all feeling well in the work; and so far the opposition, instead of making us anxious for the work, has been of an encouraging nature in that it has proved to a demonstration the impregnability of the work we are privileged to represent. Much of the criticism has been petty and narrow-minded "sniping." One person has been making an attempt to get a big gun trained upon our position, but so far without success. Ever praying for the advancement of the truth,

Yours in bonds,

J. W. RUSHTON.

NEW CANAAN, Connecticut, Sept. 17.

Editors Herald:—Yesterday evening, in company with Brn. Stone and Little, I visited the tent over on the ridge, in charge of Brn. U. W. Greene and David Anderson. It stormed the previous evening and barred the meeting. It is a pleasant location, and the tent, with things provided and essential to service is in good condition. The brethren have been in this and adjoining communities for some time, and have been very successful in allaying prejudice, and also gaining the confidence and respect of the people, so that the feeling of social confidence and freedom was about the same had all of them been Saints. An excellent impression has been made on the community by the efforts of the brethren—upwards of twenty having been baptized, and the interest continues. It will soon be time to fold the tent and adopt other means of holding service; but halls and houses have already been tendered with the view of having the work continued during the fall and winter.

There was no mistake made in associating Bro. and Sr. Anderson and Bro. and Sr. Greene in tent work here this season. They have wrought industriously and effectively, endeared themselves to each other, to the Saints, and the community where they have labored. These two sisters have labored together with their husbands, in tent work, for the good cause, and all the time with domestic felicity, confidence, and esteem. So that Sr. Greene returns home carrying with her the good wishes, respect, and esteem of the people who have made her acquaintance; and Sr. Anderson goes to her western home alike appreciated and esteemed by those who know her. Who shall say that sisters cannot labor together and be of service to the cause?

As a manifestation of their appreciation of the work being done in their neighborhood, the citizens got up several entertainments, to raise means with which to aid the brethren in their mission work, the last one netting them about $60.00. All of this is as it should be. So credit is given to whom credit is due. New England people know how to treat guests, when so minded.

One open-hearted fellow expressed himself on the ministers thus: "That Anderson looks like the honestest man of the two." It is not important to note this, but as we do not often get so good one on Bro. Greene as this, concluded to drop it in as spice. Then it goes to show that while people are listening to sermons they are also trying to size up the men doing the talking. But then, how easy it is to miss your man. "Let him that is not guilty cast the first stone."

Fraternally,

WM H. KELLEY.

Original Poetry.

WHEN WEEDING MY GARDEN.

TUNE—"Bringing in the Sheaves."

Toiling in the morning, in the noon, and evening,
In the Master's service, as his Record reads;
Firm in gospel purpose, sin and vice discarding,
From ourselves and others, pulling out the weeds.

CHORUS:

Pulling out the weeds,
Pulling out the weeds,
From ourselves and others,
Pulling out the weeds.

Pluck the weed of "tattling," strife's installed official;
Love thy errant brother, help him in his needs.
Move with gentle fingers life's obstructive briers,
Christlike in true mercy, pulling out the weeds.

CHORUS:

Pulling out the weeds,
Pulling out the weeds,
Christlike in true mercy,
Pulling out the weeds.

Take delight in doing, duty hail with pleasure;
Angels are recording life-eternal deeds,
And the foe is ever seeds of error sowing,
Never cease in earth-life, pulling out the weeds.

CHORUS:

Pulling out the weeds,
Pulling out the weeds,

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Never cease in earth-life,
Pulling out the weeds.

Waiting for the summons, names on pay-roll calling,
Each receive his penny for his faithful deeds;
Hear the welcome plaudit, Come my Father's blessed,
Enter home Celestial—rest from pulling weeds.

CHORUS:

Pulling out the weeds,
Pulling out the weeds,
Enter home Celestial,
Rest from pulling weeds.

JOHN D. JONES.

KEWANEE, Ill., May 30.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

CONVENTION NOTICES.

Chatham association will convene at Wabash, Friday, October 11, at two p. m. The Wabash Saints are making extensive preparations to entertain everybody, and a committee will be formed to meet the following trains, on Friday, October 11: At Thamesville, on the G. T. R. and Wabash railroad, going west at 11: 40 a. m., 12: 21, 12: 47, and 3: 56 p. m.; going east, 12: 47 and 3: 27 p. m.; at the C. P. R. station at North Thamesville, going west, 12: 48 p. m., going east, 3: 56 p. m. On the Lake Erie and Detroit River railroad at Dresden, going south, 8: 20 a. m.; going north, 9: 00 a. m. Those wishing to be met at any other time or place, please send a postal card to Wm. Nell, Wabash, Ontario, and their wants will be looked after. Some of these stations are about seven miles from Wabash, so please observe the above. Will each school kindly endeavor to send in a full report, that all may be enabled to see what progress has been made during the past term Officers and secretaries of schools, please see that your school reports and delegate papers are sent in time to be numbered with other papers. Written reports from district officers and superintendents of schools will be expected. Please come prepared to elect officers for the ensuing term. Let us meet together remembering it is God's work we are endeavoring to advance.

MARY M. GREEN, Sec.

APPLEDORE, Sept. 16, 1901.

NOTICES.

To all District Sunday School Secretaries: To ascertain the condition of the work throughout the world it is necessary that reports be sent to the General Secretary at the time of each district convention. Schools not under district organization will please report the first of September and March of each year. If you have not mailed report for September 1, please do so at once.

No reports were received at the last General Convention from the following districts and schools: Central California, Eastern and Western Maine, Eastern Colorado, Mobile, Northeastern Kansas, Northern Nebraska, Northeastern Texas and Choctaw, Ohio, Southern Illinois, Central Texas, Utah and Idaho, New South Wales; Greenwood, New York; Tulare, California; Tidioute, Pennsylvania, and New Hope, Missouri. Consequently the exact membership of the association could not be determined. Will the secretaries of the above please forward report as near up to date as possible?

The names and addresses of district officers should be sent in, so that any of the officers of the association can communicate with them whenever desired.

Your coworker,

DAVID J. KRAHL, Gen. Sec.

LAMONI, Iowa, Sept. 23, 1901.

Conference Minutes.

BIRMINGHAM.

The above annual conference was held at the Saints' meeting room, Priestly road, May 25, 26, and 27. Branches reported as follows: Birmingham, Priestly road, 131; 1 removed, 1 died. Birmingham, Summerfield branch, 35; 1 baptized, 3 received. Stafford 27; 1 died. Leicester 32; no change. Spiritual condition of all branches good. Ministry reporting: Elders T. Taylor, J. Dyche, J. F. Norton, W. Eccleston, H. Tabbiner, H. Pierce, C. H. Caton, G. S. Greenwood, J. Matthews, E. A. Webb, J. D. Davis, C. Walton, J. E. Meredith; Priests D. Roberts and J. Ecclestone. The revelation given at the late General Conference was read by the president, who recommended that we indorse, accept, and place on record our appreciation of the revelation. A motion that we adopt the revelation, carried by a rising vote and singing, "We thank thee, O God, for a prophet." The president in his report commented on the late revelation, the bishopric, and the progress of the work in this country, when it was resolved to consider the president's report in paragraph as read. This was agreed to and resulted in the following: Resolved, That Elder C. H. Caton be and is hereby recommended to be presented to the proper authorities for ordination to the office of high priest. Financial account was read as follows: By cash in hand £2 6s. 8½d ; by collections, £3. 12s. 3d ; total receipts, £5. 18s. 11½d. Expenditure: Railway fares, hymn sheets, postage, etc., £2 9s 11d.; balance on hand, May 27, 1901, £3 9s. 0½d.; total £5. 18s. 11½d. Rules: Resolved, That in the opinion of this conference the rules of this district require revising. C. H. Caton, C. Walton, J. E. Meredith, B. Green, and T. Taylor were appointed a committee to carry out the work. By resolution it was decided to change the time of holding conference from Whit-week in each year to Easter in each year. Resolutions sustaining the authorities in America and the British Isles were carried unanimously. The conference adjourned to meet at the Summerfield branch, Easter Saturday, Sunday, and Monday, 1902.

C. WALTON, Sec.

LITTLE SIOUX.

Convened August 24 at Moorhead. James A. Donaldson presiding, James D. Stuart clerk. Statistical reports from all branches excepting Sioux City received. Total net loss during quarter, 2. Present membership, 1,401. Spiritual condition of branches reported good or improved, Little Sioux excepted. Ministerial reports show 218 sermons preached, 5 baptized, 41 sick administered to, 6 children blessed, 2 marriages solemnized, and many other labors performed, but reported in a general way. Bishop's report shows total on hand and received, $500 44: disbursed, $498 55; on hand, $1 89. Tent purchased for $82, balance due thereon, $7.72. Collection was taken and amount raised. Branches are asked to raise a fund from which to pay the expenses of the district president while engaged in district work, estimated at $20 per month, or an average of $2.50 monthly from each branch. August 25 Bro. Sidney Pitt, on recommendation of the Persia branch, was ordained a teacher, Charles Derry and W. A. Smith officiating in ordination. Two-days meeting was provided for at Persia, beginning October 26, Charles Derry in charge. Adjourned to meet at Woodbine, December 7, 10: 30 a.m.

Miscellaneous Department.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Barmore, of Sherwin, Kansas, requests your prayers that she may be restored to health and strength if it is in accordance with God's will. She has been afflicted sorely for more than a year.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDEN'S BANNER.

An effort is being put forth to again issue the *Sandheden's Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

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We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

RELIGIO NOTICE.

The local Religios in Michigan are requested to send delegates to the Eastern Michigan district conference in October next, to meet in convention for the purpose of effecting a permanent organization of all Michigan local societies into a "Peninsular State Association," thus giving the Religio work in Michigan permanent district officials to push this auxiliary. Presidents of locals, please take notice, and respond. Notice of the time and place of said district conference will be given in HERALD and *Ensign* in due time. For Christ and the church,

E A. GOODWIN.

CONFESSION.

To Whom it May Concern:—As it has been made known to me, concerning my conduct towards superior officers, that I was at fault and in error, wherein I set aside the counsel and admonition of the missionaries in charge, Elders G. A. Smith, W. E Peak, and J. H. Lake, and by an appeal made over my signature and sent to General Conference being found in error, falsely placing said officers before the church, I now make this statement and confession, tendering these brethren my apology, and ask their pardon for the same.

F. T. FIELD.

SPARTA, Mich., Sept. 10, 1901.

TWO-DAYS MEETINGS.

Two-days meeting will be held at Muscatine, Iowa, Eastern Iowa district, October 5. All are invited to attend. We expect the district missionaries to be there. Bro C. G. Dykes lives in town; his address is 607 East Sixth street, Muscatine. Come all who can, and bring the Spirit of peace with you, that we may have a profitable time.

C. E. HAND, Pres.

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PASTORAL.

To the Saints of Northeastern Illinois District; Dear Saints:—The Northeastern Illinois district conference held in Chicago, Illinois, September 7 and 8, 1901, having elected me to the office of district president, I feel it my duty to enter into the work intrusted to me. Being largely unacquainted with the district and its spiritual condition, I hope that all who have named the name of the good Master will examine themselves and see if there is nothing in their lives which contradicts our profession.

Now, dear Saints, it is my desire to get acquainted with you all face to face, but as this desire may never be realized, I want to get in touch with every one holding the priesthood authority in the district, with the exception of the general church missionaries.

I will kindly ask the presidents or those having charge of branches to write me an accurate condition of the branch over which they are placed. The object of this is to find out where my labors are most needed that I may direct them there first. Were my hands loose, I would certainly visit every branch in the district before the next conference in Plano; but as I am situated, having a large family, I must "labor for the bread that perisheth" and be content to direct my personal efforts to help those who must have assistance at once. For that reason a large part of my work will necessarily have to be done by correspondence; and it is my desire that every branch officer will see to it that the responsibility resting on him will be discharged in such a manner that the good Lord will commend him for so doing; for brethren, the conditions of the branches are largely what you make them and what you allow them to become. If you are neglectful and careless in the obligations you have assumed, the members are very liable to partake of the same spirit of carelessness. If you have unruly members, and allow them to carry out their hobbies and cause dissensions, you will soon see ruin following in that wake. "Purge ye out the iniquity which is among you; sanctify yourselves before me."—D. C. 43:3.

Brethren, if there are any abuses being carried on, which cause reproach to come to the fair name of the church, and you close your eyes to them, the responsibility lies at your door, and will have to be accounted for. Let us all adhere strictly to the law given for our guidance, and be saved thereby. I will be pleased to have anyone interested in the work, write me at any time; but write so certainly, that you will not be ashamed to own your letters.

Looking prayerfully for the coöperation of every member of the district in pushing this work on to final victory, I am, in bonds,

PHILEMON PEMENT.

10,555 Wabash Ave., CHICAGO, Ill.

CONFERENCE NOTICES.

Chatham will convene October 12 at ten a. m., at Wabash, Ontario. Again I wish to remind branch clerks to see that every item required by the Church Recorder is on your reports. All coming by train are requested to notify Will Nell or Wesley Badder, Wabash post office, what train they are coming on and they will be met at the station. The time of arrival of trains are as follows: Thamesville, G. T. R. and Wabash: Going west, 11:40 a. m., 12:21 p. m., 12:47 p. m., 3:56 p. m. Going east, 12:47 p. m., 3:20 p. m. North Thamesville, C. P. R: Going west, 12:48 p. m; going east, 3:56 p. m. Dresden L. E. & D.: going south, 8:20 a. m; going north, 10:00 a. m. Trains will be met on Friday and Saturday. All interested will please take notice.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Eastern Michigan will convene with Five Lakes branch, at Five Lakes, Michigan, October 19, 20, at ten a. m. Branch secretaries will please send full and accurate reports. All officers are expected to send or bring written reports. J. H. Lake, president of mission, is expected to be with us. All others are cordially invited to attend. A. Barr, district president, Applegate, Michigan.

London conference will be held at Rostock, Ellice branch, September 28 and 29. Those coming by train come to Gadshill station. All trains will be met Thursday, Friday, and Saturday. All are cordially invited to attend. SAMUEL MOORE, Pres.

Northern Minnesota will be held at Amor, Ottertail county, Minnesota, commencing at two p. m., October 19. The nearest railroad station is Perham on the N. P. railroad. Any Saints coming by railroad and desiring board, please write to Elder F. D. Omans, Perham, or Thomas J. Martin, district president, Detroit. MARCUS ERICKSON, Sec.

NOTICES.

To Southern Michigan and Northern Indiana Saints:—I have today sent a branch statistical report to all branches as far as I know. If any have not received one, please notify me at once. Also remember that at last conference a resolution was passed that the priesthood report in writing. Send all reports to the undersigned at Fremont, Indiana, up to October 1; after that to Coldwater, Michigan, care of Samuel Stroh.

WM. F. SHAUB, Sec.

This is to notify the members of the Baker branch, Northeastern Kansas District, that it has been disorganized, and that by applying to the district officers they may receive letters. James W. Burns clerk, 219 North Fifth street, Atchison, Kansas.

DIED.

LISTON.—At his home, near Emerson, Mr. A. Liston, August 30, 1901. He was born in Perry county, Ohio, February 14. Served in the war as a drummer. Married to Miss Emma Schick fifteen years ago. A loving wife and four children deeply mourn their loss with a host of friends and good neighbors. He was favorable to our work, but never obeyed the gospel, but died a good, honorable man of the earth, highly respected and esteemed by all who knew him. Funeral sermon by Henry Kemp to a large audience in the Methodist church at Imogene, Iowa.

DAKAN.—Frankie Edward, son of Everett and Stella Dakan, passed into the spirit world, September 3, 1901, at his home in St. Joseph, Missouri, at the age of two months and five days. Funeral service by Elder J. M. Terry, September 4, 1901, at the house, from 2 Samuel 12: 23.

HARVY.—Mary A. Harvy, wife of Joseph Harvy, was born May 4, 1844, in Deer Isle, Maine; died September 7, 1901. Was baptized by T. W. Smith in 1867, and remained firm in faith, living a good life, and dying in hope of the better resurrection. Husband and four children mourn the loss of a kind, affectionate mother. Service at schoolhouse by Elder J. J. Billings, assisted by S. G. Cunningham.

PENROD.—At Elko, Nevada, August 27, 1901, Sr. Anna, wife of Bro. E Penrod, aged 75 years, 2 months, 23 days. Born in North Caro'ina. Uniting with the church in Union county, Illinois, 1835, refused to follow the Brighamite faction. Married E. Penrod, March 9, 1848. Was the mother of seven children, five of whom survive her. In 1856, with husband and family, moved to Nevada, and in 1865 united with the Reorganized Church under the ministration of E. C. Brand. Firm in faith, she died with a glorious hope. Funeral from Elko lodge No. 18, I. O. O. F.

PARISH.—Lillian I., wife of John S. Parish, died September 4, 1901, in St. Louis, Missouri. Her babe, two days old, survived the mother but a few hours, and was buried with its mother. Sr. Parish was born December 23, 1862. Husband, six children, an aged mother, one brother, and one sister mourn her sudden departure. She has built a character that will remain in the minds of those who knew her best as a monument to patience, hope, and unwavering fidelity to duty. Another child of God gone to her rest.

VANDERFLUGT.—At her home, September 2, after a brief illness, Sadie J., wife of Webie W. Vanderflugt, aged 58 years, 6 months, 24 days. Husband and eight children mourn the loss of a devoted wife and loving mother. Services at her late home, September 3, by Elder John Smith. Interment in Rose Hill cemetery, Lamoni.

LIVINGS.—W. J. Livings was born July 4, 1825, in Pike county, Alabama; married Catharine Danley, and moved to Covington county, Alabama, in 1853; moved to Jackson county, Mississippi, in 1855; baptized into the Reorganized church about 1874 in Mungrass Creek, Jackson county, Mississippi, by Elder R. J. Anthony. He was a prominent and highly respected citizen, and died firm in the faith at McNeill, Mississippi, August 19, 1901.

STORJOHN.—Louise, daughter of Clause and Mary Storjohn, was born November 12, 1899, and died August 30, 1901. Funeral at the home in Holt county, Nebraska; sermon by Levi Gamet. The gentle Shepherd has taken another of the lambs to the heavenly pastures. Those who remain below mourn, but not as those who have no hope.

BARKER.—James Arthur, son of Arthur and Ellen Barker, of Fayette City, Pennsylvania, was born February 14, 1882, at Bradford, England; baptized by Elder R. C. Evans, December 20, 1891, at St Thomas, Ontario; killed September 13, 1901, by a fall of stone in the Johnson mines at Fayette City. Interred at Mount Auburn cemetery, September 15. The funeral, conducted by Elder Robert Perrie, was the largest and most impressive in this city for years. A grief-stricken and almost broken-hearted mother, father, brothers, and sisters, tender heartfelt thanks for kindnesses of many friends in their hour of grief and sorrow.

HUNT.—William Hunt was born December 27, 1828, in Indiana, dying from injuries received from a fall, August 23, 1901. He obeyed the gospel about four years before his death. He married Lydda Walling in 1851. Three sons, three daughters, and the wife of his youth survive him, to mourn his departure. Funeral services at his home by J. F. Mintun, assisted by Charles Fry. He died in hope of eternal life.

STEPHENS.—June Minerva, youngest child of Bro. and Sr. M. M. Stephens, was born March 26, 1894. Died at Provo, Utah, August 30, 1901. The cause of death having been pronounced diphtheria, a brief funeral service was held at the cemetery, a number of Saints in attendance at the reunion being present. Sermon by D. W. Wight.

SEATON.—At his home near Puryear, Tennessee, July 13, 1901, Elder P. B. Seaton. He was born June 2, 1849, at Hillsboro, Franklin county, Tennessee; baptized March 28, 1881, by John Thomas, at Paris, Henry county, Tennessee. He was a man of God loved by all who knew him. Funeral, Sunday, September 8, at the Foundry Hill church, by I. N. Roberts, assisted by M. L. Sory. A large crowd present. Wife and six children mourn. Peace be to his ashes.

ELMES.—Sr. Mary Ann, wife of Joseph Elmes, was born May 20, 1840, at St. Johns, New Brunswick; baptized into the Reorganized Church in Haynes township, October 14, 1894, by Elder David Smith; fell asleep in Christ September 9, 1901. A loving husband, five daughters, and one son mourn. She was a light to the world, and is at rest in the

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The Saints' Herald.

(*Established 1860.*)

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paradise of God to await the first resurrection. Funeral sermon in Presbyterian church by Elder David Smith.

ALCOTT.—At his home in Galien, Michigan, August 20, 1901, Elder Robert Alcott. He was born at Lane End, Staffordshire, England, May 3, 1828. Came to America in May, 1841. In 1851 he moved to Beaver Island, Michigan, and remained two years. Was baptived into the Reorganized Church March 27, 1881, ordained an elder in 1885, and has been a pillar of the branch till his death. Thus passes a noble soul and a lover of latter-day work. Funeral services conducted by Elder W. E. Peak.

ROBERTS —Emily (Kerns) Roberts, born in Clark county, Indiana; married to Tobias W. Hollowell, December 25, 1842. Of their four children, one survives, Sr. Ida M. Manifold. Her husband died in 1859. She was married to Bro. Robert S. Roberts in 1860. To him she bore two children, one surviving, Sr. Edith D. Ray. Bro. Roberts died October 30, 1895. Sr. Roberts was baptized August 16, 1868, by Elder Robert Warnock. She died September 10, 1901. Funeral at Saints' chapel, Farmington, Iowa, 2:30 p. m., September 11, Elder James McKiernan in charge. Interment in Farmington cemetery.

ELLAR.—Sr. Caroline Ellar died at Clarksdale, Missouri, September 12, 1901, at three p. m., of heart failure. Born in Herefordshire, England, May 28, 1828; baptized in 1841 at same place by Wilford Woodruff; emigrated to Nauvoo, Illinois, in 1842. Husband and three children mourn. Funeral service at Pleasant Grove church conducted by Elder T. T. Hinderks.

ADDRESSES.

T. W. Williams, 636 East Twenty-First street, Los Angeles, California.

An innovation of far reaching industrial importance has recently been made by the Baldwin Locomotive Works of Philadelphia. With the aim of turning out a class of technically skillful mechanics and mechanical engineers, the company has set up an apprenticeship system offering to boys and young men a chance to supplement their school training with two, three or four years' experience in the locomotive works.

The Baldwin apprentices are divided into three classes. The first is composed of grammar school graduates, who serve four years—usually between the ages of 17 and 21—at wages of 5, 7, 9 and 11 cents an hour, and receive a bonus of $125 at the end of their period of service. They are obliged to attend night school three evenings a week, and study Geometry, Algebra, Drawing, and Perspective, in order to be thoroughly familiar with the technical language used throughout the shops. The company, under contract to teach them the "art and mystery of a trade," provides that their work shall be changed with sufficient frequency to initiate each boy into all the details of his craft. The second class serve three years at 7, 9, and 11 cents an hour, and receive a bonus of $100. The apprentices of this class are high school graduates, but they, too, are obliged to take the technical studies of the night school for a part of three years; and they, too, learn a trade. The third class — the graduates of technical schools and colleges—serve for two years, not as apprentices but as employees, at 13 and 16 cents an hour. Their education, of course, is taken for granted.

Only a few, obviously, will ultimately enter the works: if all became employees of the company the system would be paralyzed in short order; but in full operation the school —for that is virtually what it is—will send out over a thousand finished mechanics every year. In twenty years this institution alone will have provided the community with twenty thousand of these skilled workmen.—*From the World's Work.*

THE UTILIZATION OF WASTE.

There are many instances of published experiments in the utilization of waste which read as if they were intended to be facetious, although the investigators are wholly in earnest. One chemist made a wine jelly out of old boots, and was enthusiastic about it—more so, probably, than those who partook of it and did not learn the fact until later. Another converts old shirts into glucose, ferments it, distils off the alcohol, colors and flavors it, and produces a fine grade of whiskey. Still another scientific experimenter feeds his whole family with cakes containing a large amount of powdered sawdust, and is pleased to find that the diet is relished and digested.

Speaking of sawdust, it is a singular fact that in the United States this waste has been allowed to accumulate in various places until it has become a nuisance, especially when it has been allowed to run into rivers and choke up the channels, disfigure the shores, and in other ways make trouble. Although there are not a few methods of utilizing sawdust, but little attempt seems to have been made in this country. The amount of sawdust produced has been reduced by the displacement of the circular saw by the band saw, which makes much less dust. There is, however, plenty of sawdust produced, and as a rule it does not find any application. In view of this state of affairs a brief mention of some of the utilizations of sawdust will be of interest.

The first use, as would naturally occur to anyone, is to burn it. Several special forms of furnaces have been invented to do this efficiently. In some cases the sawdust is dried before it is burnt, while in others it is dried in the furnace in which it is burnt. It can also be mixed with coal slack, spent dyewood, turf, peat, etc., and compressed into briquettes, which allows it to be sold for use in place of coal. As coal is often very highly priced in regions where sawdust is produced, there is an opportunity for a large profit. By the dry distillation of sawdust all the distillation products of wood are obtained, and this manufacture can be conducted as an adjunct to the working of wood in a way to insure a profit. The products obtained are gas, wood alcohol, acetic acid, tar, and oils. From the tar there have been obtained, benzole, toluole, zymole, cumole, paraffine, naphthalene, and hydrocarbons which are used in the manufacture of analine colors. Carbolic acid and creosote are also obtained. As a last product charcoal is left in the retorts.

By sieving out the coarser particles, mixing the remainder with various fillers and agglutinants, compressing, and heating, some very interesting materials have been made, in the way of artificial wood, plastic masses, etc. Such a material was brought out by Latry in Paris, and was made from prepared sawdust and blood. It formed a hard, black substance, which could be tooled and machined like wood. It took a high polish, and could be glued, lacquered, and gilded. Imitation marbles have also been made from the fine dust of certain woods and the dust of ivory and similar waste. A mixture of sawdust and phosphate of lime with a binder has been used as a material for taking casts of sculptures, and has been called "Similibois." Slabs for parquet floors have also been made from sawdust, as well as plates for bas-reliefs, art castings, panels, and decorations. Terracotta lumber and artificial lumber are both instances of the utilization of sawdust. Sawdust compositions have also been used for sidewalks and dinner plates.

A long list could be given of explosives and varieties of gunpowder that have been made from sawdust. In some the sawdust is used as an absorbent, as with nitroglycerine, in others as a filler, while in still others it is converted into forms of pyroxiline. By heating sawdust with caustic alkali and sulphur, a brown dye is obtained which is cheap and fast, resisting both acids and alkalies, and dyeing cotton without a mordant. By heating sawdust with caustic alkali, oxalic acid is formed. A large amount of the oxalic acid on the market is made by this process.—*Prof. Petu T. Austen in the September Forum.*

A Most Lamentable Comedy is the title of a powerful novelette by Mr. William Allen White, which begins in the September 21 issue of *The Saturday Evening Post*, of Philadelphia. This absorbing serial is a study of political hysterics—the story of a State gone mad. The scene of the novelette is a Western State laboring under the burdens of a panic year. The central figure is a grocery store demagogue, whose harebrained oratory captures the State convention. The story rises to a height of dramatic power and intensity rarely equalled in the fiction of the day.

McClure, Phillips & Co., the publishers of "The Trust Problem," by Jeremiah W. Jenks, Ph. D., announce a new edition, the fourth, of this valuable treatise. New features of this edition will be an added chapter on Foreign Combinations, an appendix and a complete index, which was previously lacking.

A study of the life and word of Dr. Robert Koch, whose paper at the Tuberculosis Congress in London has provoked so much discussion, is contributed to the *Review of Reviews* for September by Dr. Hermann Biggs, the eminent bacteriologist of New York. Dr. Biggs gives a full and authoritative statement of Dr. Koch's relation to modern preventive medicine, controverting much of the ill-informed criticism that has recently appeared in the press and setting forth clearly and succinctly the methods followed by the Koch school of bacteriologists here and abroad, together with the results thus far attained.

The education of a child cannot be shifted to the shoulders of teacher or educator. The responsibility rests, first and foremost, with the parents.—*September Ladies' Home Journal.*

The books that help a young man, or anybody else for that matter, are the books that interest him. Therefore a young man must select his own reading, if he is to read with any profit to himself. — *September Ladies' Home Journal.*

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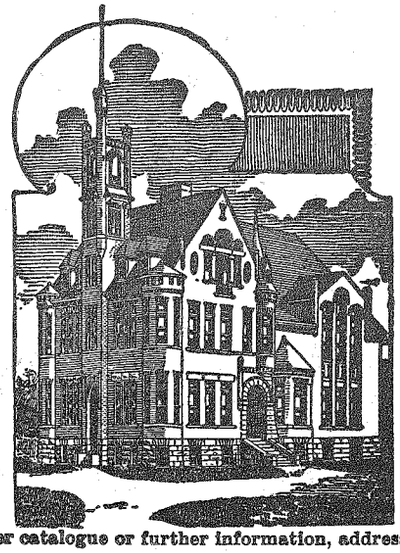

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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 2, 1901.

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THE Dow City reunion closed last Sunday night. Heavy rains fell Friday night and Saturday, but not a meeting was lost.

* * *

THE College opening exercises were a pleasant interruption to the usual routine. They consisted of vocal and instrumental selections by the Music department, readings by the department of Elocution, and an address by Elder Fred M. Smith. Professor Salisbury read the Scripture lesson and Elder S. V. Bailey offered prayer.

New students are still arriving; good classes in the languages, including German and French, have been organized, and the work is progressing nicely. CONTRIBUTOR.

THE AMERICAN BIBLE.

What is called the American Bible has made its appearance. It is a revised version, and the revisers are prominent American scholars. Of the new Bible, the *Chicago Tribune* for August 29 says:

The American revision, just out, is the outgrowth of differences on points of phraseology that existed at the time the English and American committees appointed to modernize the King James Bible finished their work. The American committee submitted for harmony's sake to the preferences of their English brethren, with the understanding, however, that their ideas should be incorporated in an appendix to the revision, and that after fourteen years they should be permitted to issue a revision of their own. This is the work that has just been placed on sale.

The committee having the revision in charge has aimed to cut out many of the obsolete idioms of King James' time and clarify the meaning of obscure passages. The aim throughout has been to simplify and render the interpretation of scriptural passages less difficult.

The book also presents typographical innovations. The text is paragraphed, and the divisions are designated by figures wherever they occur. At the top of each page are headings indicating the contents and figures showing the scope covered. The paragraphs are much shorter than in the English revision. Understanding of the poetical books is made easier by arranging the portions that assume poetical form in consonance. There are fewer marginal notes than in the English edition. The word "saint" is omitted from the headings of the gospels.

The *New York Journal* quotes the preface as follows:

In now issuing an American edition, the American revisers, being entirely untrammeled by any connection with British revisers or British presses, have left themselves to be free to go beyond the task of incorporating the appendix in the text, and are no longer restrained from introducing into the text a large number of . . . emendations.

The *Journal* says it required considerable research to find who the revisers were, but from an unpublished report a record was found of them. The *Journal* says:

There were originally thirty-two appointed, only twenty-seven of whom served. Here are their names: Revs. Philip Schaff, president; George E. Day, secretary; William Henry Green, Charles A. Aiken, T. W. Chambers, Thomas J. Conant, John DeWitt, George Emlen Hare, A. C. Kendrick, Bishop Alfred Lee, of Delaware; Matthew B. Riddle, Charles Short, Henry Boynton Smith, E. A. Washburn, Charles P. Krauth, Taylor Lewis, Charles M. Mead, Howard Osgood, Joseph Packard, Calvin E. Stowe, James Strong, C. A. Van Dyck, T. D. Woolsey, J. Henry Thayer, Ezra Abbott, J. K. Burr, Thomas Chase, Howard Crosby, Timothy Dwight, James Hadley, Horatio B. Hackett, and Charles Hodge.

Only a few of them have survived to witness the crowning point of their labors.

The Rev. Howard Osgood, one of the revisers of the Old Testament, said to an *Evening Journal* reporter:

"All Bibles, Hebrew, Greek, Syriac, Latin, German, French, English, are the results of many revisions, not to add to or take from them, but to obtain the most accurate text and translations. The revision under King James, 1611, followed a hundred years of repeated revisions. That revision was an admirable work of high scholarship in Hebrew, Greek, and English.

But so great has been the change in the meaning and usage of words that some translations, accurate in their day, now misrepresent the Hebrew and Greek, as well as the English, of three hundred years ago. 'Prevent' then meant to go before, meet; now it means to hinder. "Let" then signified to hinder; now it means to permit. "Lust" then, as in German now, meant pure pleasure, desire, joy; now it breathes vile passion. And so through a long list of words.

Another celebrated clergyman, a great authority on Biblical matters, says "that the new revision restores some passages which were altered in 1885. Thus the celebrated words of the Psalmist, 'I said in my haste, All men are liars,' Psalms 94:11. In the 1885 edition this was rendered, 'I said in my haste, All men are a lie.'

"The latter reading is Platonism pure and simple. It is an enunciation of Plato's theory of the unreality of individual things. And it also savors of the "Veil of Maya, the transitory, dreamlike nature of the universe, according to the Hindoo doctrine, a doctrine so entirely un-Hebraic that it is morally impossible to have been used by the Psalmist or to have even occurred to him.

"Perhaps the most far-reaching change made by the American revisers is the omission of 'yet' in the Gospel of St. John, 7:8. The passage is in the King James and the 1885 editions, 'Go ye up unto this feast. I go not up yet unto this feast.' In the new edition it reads, "Go ye up unto the feast; I go not up unto this feast."

"The new reading will no doubt tend to revive the old controversy started by one of the great pagan enemies of Christianity in the early centuries who claimed that the Savior was guilty of a deception, inasmuch as he did go up to the feast after denying that he would go.

"It also strengthens the contention of Schopenhauer, who cited the same passage to prove, by the example of Jesus, that there are circumstances when it is perfectly moral to state what one knows to be untrue.

"A feature which will probably be noticed immediately by all who know their Bible, is the omission of the word 'Saint' in connection with the evangelists and other New Testament writers. Thus it is no longer. 'The Gospel According to St. Matthew,' but 'The Gospel According to Matthew.' And it is no longer 'The Acts of the Apostles,' but simply 'The Acts.' Neither is it any longer 'The Epistle of Paul the Apostle to the Romans,' but 'The Epistle of Paul to the Romans.'

"In the famous address of St. Paul to the Athenians, Acts 17:23, in the new revision, he no longer charges them with being 'somewhat superstitious,' but says: 'Ye men of Athens, in all things I perceive ye are very religious.'

"The new revision sometimes follows the

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same reading as the Vulgate, the Roman Catholic canon, where the 1885 revision departs from it; and sometimes the reverse is true. Thus, in St. John 7:8, which I mentioned before, it follows the Vulgate, while the 1885 revision differs from it; but in the passage just quotedfrom St. Paul's address the 1885 revision follows the Vulgate, while the new revision departs from it."

The new revision continues the practice of previous editions and avoids the use of quotation marks.

POLYGAMY AND THE SLUMS.

In a short editorial paragraph, the *Deseret News*, in the semi-weekly edition for September 9, made an admission which our readers will be glad to see. The paragraph referred to is as follows:

It is stated that the Chinese minister and his wife intend to visit Utah, in order to "study polygamy." They will make a big mistake. Washington, D. C., New York City, or Chicago would furnish a much wider field for investigation and many times multiplied more object lessons than can be had in this state.

We are glad to know that the *News* recognizes and admits the parity of the doctrine of polygamy as it has been taught by the *News* in the past, and the illegitimate and universally condemned practices of evil-doers of Washington, Chicago, or New York. We are glad to see this admission that the practice of polygamy is on a par with the conditions of the slums of great cities. We have for years been crying out against the abominations of polygamy as were taught and practiced by the people whose organ the *News* is; and it is really gratifying to see that organ now make the admission that the conditions arising from the practice of that "doctrine which will exalt man beyond the angels" is on a par with the conduct of vile men and women in Chicago, New York, or Washington.

"THE WORKINGMAN AND THE CHURCH."

The Rev. William Rader, of the Third Congregational Church, of Los Angeles, recently delivered a sermon on the subject of "The Workingman and the Church." His text was Luke 4:8, and among other things he is reported as saying:

When the workingman is in trouble he seeks the church, but he does not attend religious services. Only three per cent of the workingmen of our large cities are church members.

An article in the New York *Outlook* says: "The church of today does not teach the principles of Christ, but is much given to show and pomp. The hearts of the workingmen turn toward Christianity, but the meetings are too insipid. The lodge, labor union, or saloon takes the place of the church. Christ's principles are not being presented in their simplicity. So long as the present conditions stand the workingmen will never become interested in the church, for the church is not interested in them."

There is enough truth in this to lead me to make the following observations:

First, The church is not keeping pace with Christianity. If a Christian church and nation fail to give an adequate representation of the Christianity of Jesus, they fail. The church is not adapted to the peculiar needs of the masses, as is Christianity. The saloon caters to a man's baser passions, but the church must meet his higher needs. Many persons in the United States do not attend church simply from choice. This is a reflection on the people and a criticism on the church. This mighty institution that is so philanthropic is not in dead earnest. The theatre is more popular than the church. We are here to save the world industrially, socially, politically, and personally.

Second, We must fight the Devil with his own methods Christianized. We must spiritualize the attractions of the saloon and theatre. If the church had the enterprise of these places we would increase our power one hundredfold.

Third, The three types of religion—doctrinal, emotional, and devotional—must be translated into real hard life. Let us carry our enthusiasm into things and our devotional spirit into our irreverent daily lives. The church of the people must be a church of tremendous life. The vitalization of rites, symbols, and creeds is the revival we need. The real purpose of the church is not luxury, but hard, continual work. We must make this world happier, change the character of the individual, trust with a greater fidelity the indwelling life of God, and hold without fault-finding and criticism to the Fatherhood of God and the brotherhood of man.

BRO. C. R. DUNCAN DESIRES PRAYERS.

By letter from Bro. A. B. Hanson, from Colorado Springs, Colorado, we learn of Bro. Duncan's critical condition, resulting from pulmonary hemorrhages and heart failure. Bro. Duncan desires the earnest prayers of all the Saints that he may be spared to work for the cause he so dearly loves. He long has been an earnest and faithful worker, and we sincerely trust the prayers of the Saints will avail much in his behalf.

BRO. JOSEPH F. BURTON in a recent letter to us inclosed the following note:

The HERALD readers were once requested to note mistakes in the Inspired Translation, that they might be corrected. Possibly one is in Ezekiel 48:17. *East* in one clause probably should be *south*.

The passage cited reads:

And the suburbs of the city shall be toward the north two hundred and fifty, and toward the *east* two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

It is evident that the word in italics should be south instead of east, as it is in the King James Translation. Those who have the Inspired Translation should make note of the correction. Thanks, Bro. Burton.

ACCORDING to the *Chicago Tribune* of August 29, the Indians of the Fond du Lac reservation, near Duluth, Minnesota, are asking that the reservation be opened to public settlement. About seven hundred Chippewas are living there, in a reservation of about one hundred thousand acres. The *Tribune* states:

Nearly every family has taken land in severalty, and the reds are living like white men and citizens. It is this that has caused them to make the unusual request that their lands be opened to the whites. All their pine timber has been cut, and there is nothing left but hard woods and cedar.

In order that their severalty lands be fitted for cultivation they must be cleared, but under the law the Indians are unable to sell any of this timber. They cannot, therefore, clear the lands and make farms.

ANARCHISM AND ATHEISM.

The following editorial appeared in the *Chicago Tribune* for September 22. It is worthy a thoughtful reading:

Anarchists are always atheists. Their fundamental proposition that there is no rightful government begins with the assertion that there is no God. If there is no God there is no moral government of the world, and in the general chaos it is every man for himself. If anarchy has any logic, anything beside its brutal hatreds, that is it.

When that typical Anarchist, the unsavory Johann Most, was in Chicago, in a meeting of Anarchists, speaking freely in German, he declared that the first thing they as Anarchists had to do was to "destroy every altar, to extinguish every religion, to tear God down from the heavens." What right, he said, would any man have to govern other men unless God gave him that right? "Down with God." In this Most was only a rabid echo of Karl Marx. The assassin of President McKinley, like Emma Goldman, has been blatant in protesting his atheism, declaring that there is no God, that he has "no use for God."

It is a remarkable fact, and one that will not soon be forgotten, that just when the assassin imagined he was doing something to usher in the new social condition, in which there would be neither God nor government of any sort, there came from the heart of the President such an acknowledgment of God as had the effect to waken in the hearts of all the people such a sense of the relation of God to human affairs as had never before in our history found more impressive utterance.

"CURE FOR LYNCHING."

The *Kansas City Journal*, in issue for August 30, in commenting editorially on the increase of mob law and the recent record of lynchings, brands "lynch law" as a species of anarchy which menaces society. A cure for lynching is suggested, the cure being taken from the recent action of a Georgia court which sent to prison for life a man who had been convicted of participating in the lynching of a negro. The cure suggested by the *Journal* is to treat the participants in a lynching as though they had committed murder,—that is, arraign them on charge of murder, and, if found guilty, punish them the same as other murderers. "As a deterrent of crime," says the *Journal*, "the vigorous enforcement of law is worth ten times as much as the violence of the mob."

EXTRACTS FROM LETTERS.

Bro. M. T. Short writes from Hebron, Nebraska, September 24:

Conference closed here yesterday with few in attendance. Bro. Caffall, at Bro. Bel-

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ville's, was too ailing to be with us on Monday, and could not preach Sunday morning as announced. He will go home today. We are within seven miles of line between this state and Kansas, my field proper, where I will shortly return; but at present they want me to stay a brief while and preach, etc. Brethren Waldsmith, Porter. and others return home today. Crops are almost a failure, and the people are hard up. Saints are few and far between in these parts. They are feeling fairly well.

Bro. D. L. Harris writes from Abraham, Utah:

Bro. W. S. Pender and the writer have succeeded in creating quite an interest in this part, an entirely new place. There is talk of debate; but as yet it is only talk. We go next week still further south. Remember us to all the HERALD workers.

Sr. Maggie S. Coffman, New Hope, Virginia, September 22, writing of the recent death of Bro. O. E. Cleveland, says:

There is only a small remnant of Saints left in this state and we will miss him, but we do not feel to murmur, for we know our loss is his eternal gain. Brethren and sisters, pray for us, that we may be faithful unto the end.

EDITORIAL ITEMS.

Bro. Walter J. Haworth has written and widely distributed a little tract entitled, "Do You Know?" He begins every paragraph with a "that," and every "that" is followed by a question which bears directly upon the differences existing between us and the Utah church. He has used the tract to offset the work of some of the Utah elders working in the Newcastle district. The tract is a good one, and will do good.

Bro. J. W. Rushton sends us from Scotland a copy of tract he has been using. It is a four page tract, entitled, "Can Belief Alone Save?" At the close an epitome of our faith is given, and this is followed by announcement of meetings at the church or hall in Hamilton.

By the *Kendall County Record*, we learn that Elder A. J. Keck was one of the speakers at the Plano memorial services September 19.

Sr. Mary E. Dickey writes from Viola, Illinois, September 27, stating that Bro. E. Pine has been seriously hurt by an explosion in a coal mine at Gilchrist, Illinois. Several ribs on his right side were broken and his right eye put out. He sustained severe bruises besides. He and his wife desire the prayers of the Saints, and would be glad to see Bro. Frank Russell if he is where he can reach them.

The HERALD editors desire to secure a copy of Charles Thompson's little book on "Evidences in Proof of the Book of Mormon." It was printed in 1841, at Batavia, New York. We shall be pleased to hear from those having copies.

We have received a copy of a tract by E. K. Evans, entitled "Why God does not Kill the Devil?"

Original Articles.

LECTURES ON CHURCH HISTORY. NO. 3.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, September 1, 1901.

Reported for HERALD by Sr. Annie Allen.

I am glad to meet with you again tonight and trust that our meetings may be of continued interest to all. When we closed last Sunday evening, we had just arrived at that point in the history where Joseph Smith and Emma Hale had united in marriage. It may be possible, and some have thought, that we did not make it quite clear enough on one point, and that was that this young lady was of age and had a legal right to contract marriage with whomsoever she pleased, and hence it could not have been a theft though he took her contrary to the wishes of her parents. This is true. It has been suggested by some that they do not believe he would have taken her if she had not been of age. Of this I do not know. I am satisfied of one thing, that is, if he would not have stolen her under the circumstances, he would not have stolen at all; for a young man that will not steal a girl whom he loves and who loves him, will not steal anything. You can trust him.

After the marriage in January he worked with his father upon the farm, and in the fall following, on the 22d day of September, 1827, four years after he had first had the opportunity of seeing the gold plates from which the Book of Mormon is translated, he was permitted to obtain them, to take them into his possession; but in taking them he took them under strict orders; very strict was his counsel from the angel regarding them. Allow me to read to you what he says:

At length the time arrived for obtaining the plates, the Urim and Thummim, and the Breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them; that if I should let them go carelessly or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he the messenger should call for them, they should be protected.

As I have remarked before since we began this series of lectures, the great good we get out of history is to observe the principles that are involved and to learn where we can be benefited, both by the successes achieved and the failures made by those of whom we read.

I wish to invite your attention to the instruction here given. There is a lesson in it. Though this sacred charge was placed in the hands of Joseph Smith, he was given to understand that he could not depend wholly and solely upon divine power to protect them unless he was diligent and faithful in his duty; but if he would use all care that lay in his power to protect these plates and care for them, then the promise was made that they should be protected, and where he was not competent to do, the Lord would do for him. We can learn something from this, and that is, whatever sacred trust is put into our possession, whatever sacred duty is placed upon us, whatever charge we have to keep, God desires and expects us to be faithful and diligent and to do all that lies in our power, expecting him to assist us and supply the deficiency where we are wanting; but we can no more sit down and depend upon God to do the work alone, than Joseph Smith could expect God to protect those plates should he take no care regarding them. He was expected to be vigilant and faithful.

God expects us to be diligent and watchful and faithful in discharging the duties incumbent upon us; and if we fail, he will not always do what we may desire him to do. He will not take the sole responsibility and do all the work while we are idle. It is said, we are coworkers with God, and we are so in more ways than one.

Joseph said further:

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me.

We understand from that statement that he did not make any secret of having them. I do not know whether that was wise or not. It may have accomplished more good had he not let it be known publicly that he had them, for as soon as people knew that he had them there was every effort made to obtain them from him, and he was very much retarded in his work. I think that there was no secret made of his having them. Of course everybody was curious to see them. You cannot blame them very much, either; but we can and do blame them for taking dishonorable means to see them. If there were any such things in our neighborhood, we would want to see them, but I trust we would be honorable about it. These people, many of them, resorted to dishonorable means to try to obtain them, determined to accomplish the end, if not by fair means by foul means; and failing to obtain them, they began circulating all kinds of reports about the Smith family in order to justify their own questionable conduct. Some of these reports are still in circulation and have not lost anything since that time; such things hardly ever lose when they are told and retold, and I

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have found from the examination of past records and history compared with present reports that these things have not lost anything.

I wish to draw a comparison right here that this story-telling reminds me of, when I see that things once surmised are now stated as a positive fact. I was reading about a certain animal called the giraffe. According to the Darwinian theory it is stated as follows: First, The giraffe had a short neck, low shoulders, and a high rump. Second, It is *possible* he gained his long neck and high shoulders by reaching up after the leaves of trees that he had obtained a relish for in some way. Third, It is very *probable* the neck became long and the shoulders high by reaching up after the leaves of the trees, for which he had in some way cultivated an abnormal relish. Fourth, From the evidence we have presented it appears *positive* that the giraffe in the beginning had low shoulders and a short neck, and developed a long neck and high shoulders by reaching after the leaves of the trees for which he had a peculiar liking. In the first place they suppose a possibility, which leads to the conclusion that it is highly probable, and these two links complete the testimony of a demonstrated fact.

Those who are telling these stories now and those who have told them all the time have forgotten the well-known rule of law (and even lawyers forget it, it has not been very long since I was reading some stuff from a lawyer where he forgets this rule) that the accused is always entitled to the benefit of a reasonable doubt, they suppose a thing might have been done by so and so and then go on and draw from the possibility a strong probability, which forms positive evidence of guilt, instead of giving him the benefit of the doubt. But we cannot dwell longer upon that. I want you to remember always the accused has the benefit of every reasonable doubt, and if there is such a doubt you have no right to conclude he is guilty.

The persecution became so intolerable at Manchester that Joseph was under the necessity of leaving there; they were constantly troubling him with their efforts to get the plates, and he could not have the time or opportunity to continue the work of translating the records. So he made up his mind to go to his wife's father's in Pennsylvania. It seems the old folks had become reconciled. He was unable to go as his financial condition was not very strong, and hence he was not in a condition that he could move down to Pennsylvania very easily. But when he made up his mind to go there was a provision made for him. Right at the time when he was in need of a friend, a friend came to his assistance. That friend, we are told, was a respectable farmer living in the township of Palmyra. He had heard all these reports against the young man and his family, and he had no doubt heard the young man's statement in regard to this matter, and, moved perhaps by some higher power, or in the greatness of his heart, he came to the young man's rescue in the hour of need, and, without any solicitation whatever, presented him with fifty dollars for the purpose of helping with this work, and with this fifty dollars he removed to the place where his wife's parents lived, and commenced his work. While there, he tells us, he copied a considerable number of characters from the plates in his possession. (I might tell you many incidents in connection with his removal to Pennsylvania and how the plates were preserved, etc., but there is not time.) When he reached his father-in-law's place he copied a considerable number of the characters, and in February, 1828, (the next February after he obtained the plates,) this same farmer who helped him with the fifty dollars came there. His name was Martin Harris. He came down to Pennsylvania, and by agreement with Joseph Smith got some of the characters and took them to New York for the purpose of presenting them to well-known linguists, who would understand the language if anybody did. As I understand from reading the history, he took some of the characters with a translation of them, and he also took other characters that had not been translated. Accounts differ as to where he presented them first; some accounts would lead us to suppose he went first to Professor Anthon and then to Doctor Mitchill, while others say he went first to Doctor Mitchill and then to Professor Anthon. However that may be, he presented these characters with the translation and also the untranslated ones to Professor Anthon and Doctor Mitchill. We have not anything from Doctor Mitchill regarding it; his statement if he ever made one has not been published, nor did Martin Harris say anything about what Doctor Mitchill said, only that he corroborated what had been said by Professor Anthon. He said when he showed the characters to Professor Anthon, he presented both copies, and when he presented those that were translated together with the translation, the Professor "stated that the translation was correct, more so than any he had before seen translated from the Egyptian." He presented those not translated, and the Professor told him they were Egyptian, Chaldaic, Assyriac, and Arabic, and said they were true characters, and he told Martin Harris if he would bring him the plates he would translate them; but Martin Harris told Professor Anthon these plates were sealed, or a portion of them were, and he was not permitted to bring them, and Professor Anthon said, "I cannot read a sealed book."

I have not time in this course of lectures to refer you to the harmony that exists between this and the Scriptures, but I would invite you all to take the 29th chapter of Isaiah and read it and compare it with this account given by Martin Harris. There we are told a book was to come forth and that the learned would say, "I cannot read a sealed book," while the unlearned would make the excuse that he was not learned. The prophecy goes on to state the book was to be read, the supposition is that it was to be read by the unlearned man. Such was the case at least in this history, and we think it was a fulfillment of that prediction.

Professor Anthon has made one or two statements regarding this in which he seeks to throw discredit on the statement made by Martin Harris. He said there was a plain looking countryman called upon him with certain characters; so far Anthon and Harris agree; these witnesses agree in regard to the visit. But, says Professor Anthon, the stories told by Martin Harris in regard to his saying those characters were Egyptian, etc., were all untrue, that there were no such characters, and goes on to say they were Hebrew and Greek letters, some of them turned wrong side up, and that they were copied from the Mexican Calendar, but copied in such way as not to betray the source from which they came, and the whole ended in a rude delineation of a circle, divided into various compartments. That is his story about it.

I want to call your attention to the fact that some of Professor Anthon's statement is positively untrue, so far as the description of the characters is concerned. The paper has been preserved, I saw it some years ago, as have several others, in the possession of David Whitmer, and I believe that all parties agree that it is the genuine, our enemies, at least, have recognized the characters in Mr. Whitmer's hands as genuine, that they are the identical characters, and have themselves presented facsimiles of the same to scholars for examination. We have been fortunate enough also to obtain the Mexican Calendar given by Humboldt, and we have had it photographed. It is a little amusing to read Professor Anthon's statement that the characters presented by Martin Harris were copied from the Mexican Calendar, and copied in such a way as not to betray the source from which they came. If it be true that they were copied in such a way that you could not tell whence they came,

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then they would not be the characters on the Mexican Calendar at all. If they were the same characters found upon the Calendar we could tell from whence they were derived. There is among the characters that Martin Harris took to Professor Anthon no rude delineation of a circle. You cannot find it there; nor are the characters like those upon the Mexican Calendar. He has wilfully misrepresented them or his memory has failed him. The story of Martin Harris is a very reasonable one, more consistent than the statement of a man who when he described the characters did not describe them correctly. I say we have the Mexican Calendar photographed and I believe Bro. F. E. Cochran has copies of the photograph which can be obtained by anyone curious to examine it.

Again Professor Anthon gave as his theory in regard to this matter that it was an attempt made by some one to defraud Martin Harris of his money. Martin Harris had told him that he was thinking of giving money towards the Book of Mormon, and he said when hearing this instead of considering it a hoax he considered it a plan to defraud this simple farmer of his money. According to Professor Anthon's theory, a swindler appears up there in western New York and gets around Martin Harris and tells him, "I have discovered a record, that is going to be a great benefit to the human family when it is published and I want you to subscribe money towards the publishing of it," and this scamp puts the characters right in his hands and says, "You go down to New York and show these characters to some learned men." This is the last thing a rogue would have done. He never would have sent him down there to learned men with evidence in his hands to detect the fraud. If he was trying to deceive this farmer, he would have said, "Do not go there;" he would have done everything in his power to keep him from going there. That is not a tenable theory, and I am surprised that an intelligent man like Professor Anthon would have introduced such a theory. Joseph was not a very smart rascal according to this theory. These circumstances, it occurs to me, proved the sincerity of Joseph Smith, to say the least. Joseph Smith believed these characters were genuine. You may say he was mistaken, if you will; you may say he had found something that deceived him and led him astray; but no intelligent man would say that he was aware that it was a fraud, and then took the very best means in the world to have the fraud detected by sending a man to have the characters examined.

There have been all sorts of stories told by men in regard to these characters, but let that be as it may, we know that there was a book produced; that book is before us now, and we have all had the privilege of its examination and comparison with the Word of God as received by all Christians. By a fair comparison we will be better able to judge of its merits than we are by the stories that have been circulated that are so conflicting.

Martin Harris goes back to Pennsylvania, his confidence in the record is not shaken, though Professor Anthon told him it was a fraud, and when he told the Professor how the plates were obtained, that an angel of God had shown the man obtaining them where they would be found and had permitted him to take possession of them, he said, "There is no such thing as angels in our time," and tried to convince Martin Harris that it was a mistake. He went back and commenced to write for Joseph Smith. When he had written one hundred and sixteen pages he became very anxious to show this record to others. He wanted to show it to his family and his friends, and he persuaded Joseph Smith to go and inquire of the Lord if he could not be permitted to take the copy and show it to his family and others. At first they were forbidden to do it; but they continued to importune for the privilege, continued to solicit God for his consent, and finally they obtained consent; and Martin Harris having obtained his wish and the manuscript being placed in his hands, took it home. I have no idea the man intended then to do anything wrong in regard to it. He took it home and he tells us he laid it away carefully; but somehow it got away from him, he lost possession of it; then he had trouble regarding it, and the Lord was displeased, and we are told Joseph Smith lost his gift of translating. The Urim and Thummim were taken from him and the plates were returned to the angel on his demand, and these men were in trouble. Why? Because they were not satisfied when they had been instructed what to do, but continued to supplicate God to be permitted to do what they had been told was not best for them to do. The Lord in permitting them to do it gave opportunity for a lesson not only to them but to others as well. It is possible that others, if they follow that example and continue to tease the Lord to permit them to do other than he has counseled to do, may have permission granted. I cannot say the approval of the Lord can be obtained, but permission granted, but always to the sorrow of those who are not satisfied to do what they are instructed is wise for them to do. Then when we are satisfied that a thing is for the best and is wise for us, we ought not to desire permission to do something else. This was a serious lesson. These men suffered and suffered severely because they supplicated God to allow them to do what they were counseled not to do. They lost the gift for a season. Joseph tells us of the severe trials they passed through because of it. I presume these trials did him good afterwards, and that he learned the lesson that when he was instructed to do a thing he ought to do it and ask no further questions regarding it, or, at least not ask to be excused from doing what he was instructed to do. It was a severe lesson, but a very wholesome one. This is one of the mistakes the man made. We told you in the beginning of these lectures that we ought not to excuse the mistakes that we read of in history. These mistakes are as valuable to us as are the successes. It is not the history that is written for the purpose of lionizing somebody that we want; we want to benefit by their mistakes as well as their triumphs.

But, says some one, there is something peculiar about that. The Lord, we are told, provided for this loss in this way. He instructed Joseph Smith not to translate the record that he had translated before, for the one hundred and sixteen pages that had been translated were in the hands of enemies; and he said, if you do reproduce it, they have changed it and will produce the copy as an evidence that your translation is not correct, and therefore the Lord said he would permit him to translate from another record covering the same history of the people that the Book of Mormon is an account of. By producing another record instead of the one that had been stolen, it would disarm the enemy. Before we conclude that the Lord was overruled and that his purpose was interfered with by this act of men, we would have to prove it was his intention to preserve the first record translated; but is it not reasonable to suppose that the order followed was determined upon for the sake of the lesson taught by it, and that God intended the first record should take the course it did, and that his design was that the second should be the one preserved. I think that is as reasonable as any other thought that could be presented, and whether it was his purpose to present the first or the last, we have this reflection to present before you and that is, that this was not the first time a similar occurrence happened and that, too, by the direction of the Almighty. If God's purpose was frustrated, then, it is not the first time that such a thing happened. Let me invite your attention to the 36th chapter of Jeremiah. I shall not read all the connection, but enough to give you an idea of what took place. It appears that a roll had been written

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(the records were anciently written and rolled up and unrolled as they were read) by the command of God. We read in the 20th verse:

And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

They did not take the record to the king, but they told him all the words.

So the king sent Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king. Now the king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with a penknife, and cast it into the fire which was on the hearth, until all the roll was consumed in the fire that was on the hearth.

Here was another record burned up by the king, and they had been instructed by the Lord to write it.

In the 27th verse, we read:

Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

He was to reproduce it in another roll. Going on down to verse 32 we read the culmination of this.

Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

This is a parallel to the case so far as the reproduction of a record in place of one destroyed is concerned. We are told that Joseph Smith translated in place of the one hundred and sixteen pages, from a fuller account than the former; and in this Jeremiah had reproduced the words that were in the burned roll and many other like words. It is a parallel case. If the Lord's purpose was frustrated in the one case it was in the other. If you say that this story is contrary to the character of the Lord, that he should undertake to do a work and not finish it, you will have to remember that such a thing was done in Bible times; if one is out of harmony with your idea of right, so was the other. Is it not possible that your idea may need correction, instead of the record?

Joseph Smith did not resume the work of translating immediately after he obtained the plates again, for he was not in circumstances that he could. We are told that it was impossible for him to proceed very rapidly with his work for the reason that he was in indigent circumstances, and his wife, who had been his scribe, having her own household cares to look after, could not write all the time, and the work was proceeded with very slowly, and Joseph had to stop and go to work with his hands to obtain means to sustain himself and wife, and therefore the work was hindered. In this condition he prayed earnestly to the Lord to send him a scribe. He was not able to hire one; it was impossible for him to do any more than he did do. They were doing all they could. Joseph was working for his living and Emma keeping the house. When he had time to work on the record he did it. They were diligent. He called upon the Lord to send him a scribe. His father was still living at Manchester, New York; and about that time, that same winter, a young man came into the neighborhood to teach the school, and he boarded with Mr. Smith. And while boarding there he heard this story of the gold plates, and how this son of his host had the plates in his possession. They talked to him about these things; and finally he told Mr. and Mrs. Smith, father and mother of Joseph, that he felt impressed that he would sometime have the privilege of writing for Joseph. In the spring, Samuel H. Smith, brother of Joseph, at the solicitation of this young man, went with him to Pennsylvania where Joseph was. There is a discrepancy of ten days between the account of Joseph and Oliver Cowdery as to when he arrived there. I do not know how that occurred. One thing it proves, that they did not make up their records together, or they would have had the dates just alike. It is probably a typographical error in publishing the account. There has been a mistake made and it may be possible that the mistake was made from memory; I do not presume to account for it. But, anyhow, they agreed when they met to pursue the work together. Oliver Cowdery very willingly consented because of the manifestation he had received that he would have the privilege of writing for Joseph. It was April 15, Joseph says; and Oliver Cowdery says April 5. They were very ready to enter into an agreement, for Joseph had prayed for a scribe; and he says he had been told that one would surely be forthcoming. Oliver Cowdery went there because he felt it was his duty to go, and henceforth they worked together in the translation of the plates of the Book of Mormon. One reason I want to call your attention to this point is that some of the writers against the work have abandoned an old theory that we may speak of in the future regarding the Book of Mormon, and one of the late writers against the church has it that Oliver Cowdery and Joseph Smith manufactured it. He says, "All Mormon chronology agrees that Oliver Cowdery was connected with Joseph Smith in every stage of the development of Mormonism." This is an error. Joseph Smith claimed to have seen the plates in 1823, five years before. He received his vision in his fifteenth year; and if the man ever concocted a fraud, it was when a boy of that age, that the plan was developed or was developing, and the first stages of it were at that time. These accounts had their existence before Oliver Cowdery ever heard of it. He never heard of it until he came into the neighborhood to teach the school; and in 1828 he came to Joseph, and then he was Joseph's scribe while the book was being translated.

They continued the work until May 15 without interruption; then there occurred something I want to dwell upon in our next effort, with reference to their inquiring of the Lord further regarding what they should do with reference to the ordinances of the gospel. They had gone as far as they had information to go, but they needed to be instructed of God before they attempted to organize the church. It may be that their minds were engaged on this point. The subject of organization had occurred to Joseph we know, for the angel that appeared to him in those annual visits talked to him about the kingdom of God. Joseph and Oliver now inquired of the Lord as to how they should proceed, and in our next we want to give you an explanation as to what transpired. Remember these men did not believe they had wisdom enough to organize a church, or authority within themselves to act in the name of the Lord. They acknowledged that they were entirely without authority to proceed, and prayed to the Lord to know.

Right here I wish you to mark this point: It is sometimes thought Latter Day Saints claim more than anybody else. Some say our claims are too great, or of such a character that they cannot accept them, and accuse us of being boastful. So far as my experience is concerned, Latter Day Saints claim less than anybody else. I have found in reading history, and by association with men who are representing this work now, that they never have claimed what others have. Others have claimed they had a perfect right and sufficient authority to preach the gospel and officiate in the ordinances without a special call from God. But these men, Joseph Smith and Oliver Cowdery, said: "We are helpless, we cannot move, we have not the right nor the authority to move unless God shall direct;" and they went by themselves silently into the woods, without any public demonstration, and there prayed before God and asked for instruction, because they knew not what else to do, and they could not go on until God had endowed them. Such is the history of their work, as will appear upon investigation.

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"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

Under this caption I shall undertake to lay before the HERALD readers a position that is not very generally understood as I see it; and while I do this the sole object in view is to present the matter herein to those whose ability and understanding, both natural and spiritual, may be superior to mine, and if the positions therein are not scriptural or tenable, that they may correct me and I may be able to present the matter in its true light. My attention was called to this when I read the article in the HERALD for September 4, from the pen of Bro. S. K. Sorensen, entitled "What of the Times?" The portion of said article that attracts my attention in particular refers to the second chapter of Daniel's prophecy. I am aware some advocate we should not occupy our minds in trying to solve the prophecies of Daniel and of John the Revelator; but I wish conditions were such that we could fully solve them. But myself and others are sometimes called upon to defend the faith of this body in public discussion, and when we are obliged to meet our Adventist friends, especially, we must be able in some degree to explain the statements of those prophets. Fearlessly, then, I shall undertake the examination of the second chapter of Daniel's prophecy, believing that if I am in error some brother will correct me.

The story of how Daniel was brought into the house of Nebuchadnezzar, king of Babylon, is found in the first chapter of Daniel; and in the second chapter we find this king, Nebuchadnezzar, had a wonderful dream, and the dream so troubled him that he could not sleep. He ordered that the astrologers, the sorcerers, and the Chaldeans be brought to show him his dreams,

> And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.—Daniel 2: 3.

But with all their wisdom they were not able to tell the dream. Then the king ordered that all the wise men of Babylon be slain, but Daniel asked that the king give him time and he would tell his dream, also the interpretation. So Daniel went to his house and made the thing known to his three companions and they asked the God of heaven to reveal to them the king's matter; and God did so, revealing unto Daniel the dream and also the interpretation thereof. And in the thirty-first verse of this second chapter Daniel says unto the king:

> Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

And I ask the reader to follow me with this image very carefully as this image was to develop in parts, beginning at the head, while the natural man had his growth together. Each part of the image represents a kingdom or power that would arise; and while some referred to, and all others with whom I have conversed upon this subject, say that only four kingdoms are represented by the image, I think I see at least fifteen. And now let us proceed to find them. Verse 37 says:

> Thou, O king, art a king of kings.

And the last clause verse 38 says:

> Thou art this head of gold.

This is one kingdom. Verse 39 speaks of two more that shall arise, which makes three; and verse 40 speaks of another that shall arise, which makes the fourth. Verse 41 speaks of a kingdom represented by the feet and toes, which makes five kingdoms, after which the kingdom would be divided into ten kingdoms, making, as stated, fifteen in all. Now let us go back to the head of gold, the kingdom that was presided over by Nebuchadnezzar, and ask, How came he in possession of that kingdom?

Was it a temporal kingdom only, or was it both a temporal and spiritual kingdom? for if we should find that God had anything to do in making him king, then by the wording of Doctrine and Covenants, section 28, paragraph 9, we are led to believe that so far as God recognized him king he was spiritual king, for it reads:

> Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men.

Now turn with me and read verses 37 and 38:

> Thou, O king, art a king of kings: for [the reason of this] the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all.

Now, if the God of heaven gave him this kingdom, he surely gave him a law by which that kingdom should be governed, and as God never gives a law but a spiritual law, was it not then a spiritual kingdom he gave to the king? But, says the objector, God only gave him the kingdom in the sense that he permitted him to have it. If this be true, then with equal propriety I might say that God only gave the spiritual law to govern that kingdom, in the sense that he permitted him to have it. But the history of that country (Babylon), as I understand, tells that the kings for a time were head of both church and state, as many are today.

And thus we see the first kingdom showed itself in the head of gold. After Nebuchadnezzar arose another kingdom and took from Nebuchadnezzar his power and glory, because his heart had gone from God, and he had set to his lusts, women and wine, which displeased God then as now. The Medes and Persians, the second kingdom, is now developed in the image. Again, history repeats itself, and the Medes and Persians became exalted above measure, the Grecians came against them, and wrenched from them the kingdom, making the third kingdom in the development of the image; and they in turn were displaced by the Romans (pagan Rome). Do not conflict this Rome, as represented by the legs of the image, the iron kingdom, with papal Rome. We find that the Grecians represent the belly and thighs of the image, leaving the legs from the knees down to the feet to represent the iron or fourth kingdom. This Roman, or iron kingdom, was in full sway during the life of Christ and the apostles, Cæsar being at the head of that kingdom. But Daniel tells of still other kingdoms that would arise, the fifth one being represented by the feet of the image, and here begins the great difference of opinion. Many say that from pagan Rome, the iron kingdom, came forth the ten toe kingdoms. Did you ever see toes growing on the legs, and no feet? Notice the dates 456 A. D., to 476 A. D., the ten toes (or kingdoms) had their beginning and development. But where is the kingdom represented by the feet? Where is papal Rome, she who subdued pagan Rome? She is the kingdom represented in the feet of the image, and yet she did not come into power, at the very earliest, sooner than 538 A. D.

By the above reasoning the whole ten toe kingdoms were completely developed sixty-two years before there were any feet on the image. Will this do? I think not and will give my reasons.

As before stated the image was to develop in parts, beginning at the head, and before we get toes we must have feet from which they may grow. More than that. Daniel tells us in verse 44 that in the days of these kings (the ten toes and feet) the God of heaven would set up a kingdom, and, if you answer in the days of the ten toe kingdoms given, then the kingdom we represent is wrong—too late in the world's history. But let us take another view of the situation. Papal Rome subdues pagan Rome, and that not earlier than 538; this makes the fifth kingdom of the image. After that ten toe kingdoms appear, and according to the development of the former portion of the image, these toes must come from the feet, or from papal Rome; and I ask, Did the Lombards or Saxons of the year 476 come from Rome, that did not exist earlier than 538? It would hardly seem so.

Again I ask, What is papal Rome? Is she not a spiritual kingdom, having

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temporal power also? Then she seems to me to fill the bill equally well with others that preceded her; and to sum up the matter, Daniel tells us in verse 44:

> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed [Christ's kingdom in the days of the apostles was destroyed]: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Now I ask, When was this kingdom of God set up? Latter Day Saints answer me, About the year 1830. Agreed. Then what was to be in the days when God sets up his kingdom? Daniel says, these kings, the ten toes and the feet. Again a question, Were these eleven kingdoms to be temporal governments, or were they spiritual kingdoms or governments? Let us look at the one from whom the ten were to come. Papal Rome; is she not chiefly a spiritual kingdom or government? You will answer, yes. Then is it not just to conclude that her offspring, her children, her daughters, if you please, would be chiefly spiritual kingdoms also? And remember that God's kingdom is to break in pieces and consume all these kingdoms. Can any man show me where this kingdom of God is sent to break down, to consume any earthly, temporal government, such as Germany, Britain, France? Is it not written in our Epitome of Faith that to worship God in Spirit and in truth does not require a violation of the constitutional law of the land; this or any other land? Is it not then wrong to argue that the purpose direct of God's kingdom was to overthrow temporal governments?

Now to another position. What was that kingdom that the God of heaven was to set up? Was it not a spiritual kingdom, a church? I will here note that within the past month I heard Apostle Joseph Luff prove conclusively that the words *kingdom* and *church* were used synonymously. If this rendering be true, then we could read without doing violence, "in the days of these kingdoms, shall the God of heaven set up a *church*." But here again we run up against another stumbling block. For if the word *kingdom*, when speaking of God's kingdom, means a church, what does the other word in the same verse mean where it is kingdoms? Does it not also mean churches? And would we do violence to the verse if we should read: "And in the days of these *churches* shall the God of heaven set up a *church* that shall never be destroyed, and it shall not be left to other people, but it shall break in pieces and consume all these *churches*, and it shall stand forever?" What think you, reader?

Now let us summarize a little. When we arrive at the feet of the image, the fifth kingdom, we find papal Rome represented; and as the ten temporal governments named by many were all in existence before Rome, they cannot then have come from her, as Daniel said they would come. So we will be obliged to look elsewhere for those ten kingdoms. We find also that from the earliest possible date, 538, to about 1507, papal Rome held supreme authority, and at that time a kingdom or church, was broken off from her, Martin Luther being its king, after which followed Ulrick Zwingli, John Calvin, John Knox, Henry the Eighth, John Wesley, Rodger Williams, William Miller, Alexander Campbell, and the Fox Girls, with Spiritualism. I have not tried to give them in order. Daniel said they would mingle themselves with the seed of men, but would not cleave one to another. Is this not true? And as all these kingdoms were in existence when God set up his kingdom in 1830, it seems to me very clear that herein is the correct solution of the second chapter of Daniel.

Let us for truth's sake hear from you, brethren.

W. A. GOODWIN.

HOOD RIVER, Oregon.

PRECIOUS PEARLS.—NO. 7.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

And when Jesus had spoken these words, he looked upon the twelve whom he had chosen, and said unto them, Remember the words which I have spoken; for behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on; is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them; are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these: wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith; therefore, take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God, and his righteousness, and all these things shall be added unto you: take therefore no thought for the morrow, for the morrow shall take thought for the things of itself, sufficient unto the day is the evil thereof.

And when Jesus had spoken these words, he turned again unto the multitude, saying, Verily, verily I say unto you, Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged; and with what measure you mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, whom, if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets.

Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit: a good tree cannot bring forth evil fruit, neither a corrupt tree bring forth good fruit: every tree that bringeth not forth good fruit, is hewn down, and cast into the fire; wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name

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have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.

Therefore, whoso heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

And when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, Behold ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day.

And Jesus perceived that there were some among them, who marveled and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore the law in me is fulfilled, for I have come to fulfill the law, therefore it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come: for behold the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses hath an end in me.

Behold, I am the law, and the light; look unto me, and endure unto the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets; for they truly testified of me.

And Jesus said unto those twelve whom he had chosen, Ye are my disciples; and ye are a light unto this people, who are a remnant of the house of Joseph. And behold, this is the land of your inheritance; and the Father hath given it unto you. And not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the house of Israel, whom the Father hath led away out of the land. This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And now because of stiffneckedness and unbelief, they understood not my word; therefore I was commanded to say no more of the Father concerning this thing unto them. But, verily, I say unto you, that the Father hath commanded me, and I tell it unto you, that ye were separated from among them because of iniquity: therefore it is because of their iniquity that they know not of you. And verily I say unto you again, that the other tribes hath the Father separated from them; and it is because of their iniquity that they know not of them. And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. And they understood not, for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their preaching; and they understood me not that I said they shall hear my voice; and they understood me not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. But behold, ye have both heard my voice and seen me, and ye are my sheep, and ye are numbered among those whom the Father hath given me. And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister: for they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go unto them, and that they shall hear my voice, and shall be remembered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. And I command you that ye shall write these sayings, after I am gone, that if it so be that my people at Jerusalem, they who have seen me, and been with me in my ministry, do not ask the Father in my name, that they may receive a knowledge of you by the Holy Ghost, and also of the other tribes whom they know not of, that these sayings which ye shall write, shall be kept, and shall be manifested unto the Gentiles, that through the fullness of the Gentiles, the remnant of their seed who shall be scattered forth upon the face of the earth, because of their unbelief, may be brought in, or may be brought to a knowledge of me, their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel.

And now blessed are the Gentiles, because of their belief in me, in and of the Holy Ghost, which witness unto them of me and of the Father. Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day shall the truth come unto the Gentiles, that the fullness of these things shall be made known unto them. But wo, saith the Father unto the unbelieving of the Gentiles, for notwithstanding they have come forth upon the face of this land, and have scattered my people who are of the house of Israel; and my people who are of the house of Israel, have been cast out from among them, and have been trodden under feet by them; and because of the mercies of the Father unto the Gentiles, and also of the judgments of the Father upon my people, who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel, to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a byword among them. And thus commanded the Father that I should say unto you at that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fullness of my gospel, behold, saith the Father, I will bring the fullness of my gospel from among them; and then will I remember my covenant which I have made unto my people, O house of Israel, and I will shew unto thee, O house of Israel, that the Gentiles shall not have power over you, but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fullness of my gospel. But if the Gentiles will repent, and return unto me, saith the Father, behold, they shall be numbered among my people O house of Israel; and I will not suffer my people, who are of the

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house of Israel, to go through among them, and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing, but to be cast out, and to be trodden under foot of my people, O house of Israel.

Verily, verily, I say unto you, thus hath the Father commanded me, that I should give unto this people this land for their inheritance. And when the words of the prophet Isaiah shall be fulfilled, which say, Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Behold, when Jesus had spoken these words, he looked around about again on the multitude, and he said unto them, Behold my time is at hand. I perceive ye are weak that ye cannot understand all my words which I am commanded of the Father to speak unto you at this time; therefore go ye unto your homes, and ponder upon the things which I have said, and ask of the Father, in my name, that ye may understand; and prepare your minds for the morrow, and I come unto you again. And when Jesus had thus spoken, he cast his eyes round about again on the multitude; and beheld they were in tears, and did look steadfastly upon him, as if they would ask him to tarry a little longer with them.

And he said unto them, Behold my bowels are filled with compassion towards you: Have ye any that are sick among you, bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner, bring them hither, and I will heal them, for I have compassion upon you; my bowels are filled with mercy; for I perceive that ye desire that I should shew unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient, that I should heal you.

And he did heal them every one as they were brought forth unto him. And he commanded that their little children should be brought; and when they had all been brought, Jesus stood in the midst, and he commanded the multitude, that they should kneel down upon the ground, and he himself also knelt upon the earth, and he prayed unto the Father, and none can conceive of the joy which filled our souls.

And when Jesus had made an end of praying unto the Father, he arose, but so great was the joy of the multitude, that they were overcome. And Jesus bade them arise, and said unto them, Blessed are ye because of your faith. And now behold my joy is full. And he wept. And he took their little children one by one and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, Behold your little ones.

And Jesus commanded his disciples that they should bring forth bread and wine, and he commanded the multitude that they should sit themselves down upon the earth. And he took of the bread, and brake and blessed it; and gave unto the disciples, and commanded that they should eat, and when they had eaten and were filled, he commanded that they should give unto the multitude, and when the multitude had eaten and were filled, he said unto his disciples, Behold there shall be one ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my church, unto all those who shall believe and be baptized in my name. And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you: and this shall you do in remembrance of my body, which I have shewn unto you; and it shall be a testimony unto the Father, that ye do always remember me: and if ye do always remember me, ye shall have my Spirit to be with you.

And he commanded his disciples that they should take of the wine of the cup, and drink of it; and that they should also give unto the multitude. And they did so, and did drink of it and were filled; and they gave unto the multitude, and they did drink and they were filled. And Jesus said unto them; Blessed are ye for this thing which ye have done, for this is fulfilling my commandments, and this doth witness unto the Father that ye are willing to do that which I have commanded you. And this shall ye always do to those who repent and and are baptized in my name; and ye shall do it in remembrance of my blood, which I have shed for you, that ye may witness unto the Father that ye do always remember me. And if ye do always remember me, ye shall always have my Spirit to be with you: and I give you a commandment that ye shall do these things; and if ye shall always do these things, blessed are ye, for ye are built upon my rock. But whoso shall do more or less than these, are not built upon my rock, but are built upon a sandy foundation: and when the rain descends, and the floods come, and the winds blow, and beat upon them, they shall fall, and the gates of hell are ready open to receive them: therefore blessed are ye if ye shall keep my commandments, which the Father hath commanded me that I should give unto you.

Ye must watch and pray always, lest ye be tempted by the devil, and ye are led away captive by him. And as I have prayed among you, even so shall ye pray in my church among my people who do repent and are baptized in my name: behold I am the light; I have set an example for you.

(Continued.)

Selected Articles.

THE BUDDING FIG-TREE.

There is an old nation which has been very much like that fig-tree on which Jesus himself in vain sought fruit and which, cursed by him, soon was dried up from the root. God's callings and promises are, however, such that they cannot be repented of and broken, and there remains therefore an exceedingly great and glorious future for that nation. As Jesus wants us to look out for the buds on the fig-tree we had better do so directly, in order to be wise and understand the signs of these times. Let us look out for the beginning and fulfillment of the prophecies concerning that nation.

THE STATEMENTS OF THE PROPHETS.

The following are some of the most distinct and explicit of these prophecies:

First—The Jews will return to Canaan, the land promised to the fathers. Acts 15:14–18; Jer. 30:17–22; 22:37–44; Ezek. 36:37, etc.

Second—The city of Jerusalem (and other cities in Canaan) will be rebuilt gloriously. Zech. 14:10, 11; Jer. 32:14; Ezek. 36:33–38, etc.; Jer. 31:38–40.

Third—The devastated land will again be exceedingly fruitful by receiving the early and the latter rain. Joel 2:23–27; 3:18, etc.

Fourth—The Lord will bring to light Israel as well as Juda, the ten tribes, as well as the two or three. Ezek. 37:11–23; 48; Rev. 7:4–8.

Fifth—The spirit of grace and supplication, will be poured out over Juda and Jerusalem. Zech. 12:10–14; Romans 11; Ezek. 36, etc.

FULFILLMENT OF PROPHECY.

The fulfillment of all these prophecies has indeed for many centuries seemed exceedingly improbable from the human point of view. The Jews

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have indeed, until recently, been absolutely forbidden to settle in the land of their fathers, and had at every visit there directly upon their arrival to sign an agreement not to stay more than three months. By a treaty between England and Turkey some eighteen years ago they are now no more forbidden to settle there. The recent persecutions against the Jews in Russia and elsewhere have brought many there. More than half of the inhabitants of Jerusalem are Jews. There are in Palestine some great Jewish agricultural colonies, possessed by the Rothschilds, by Baron Hirsch, and other Jewish millionaires. The persecutions in Russia have also resulted in the formation of a Society for the Furthering of the Colonization of Palestine by Jews. The name of that society is Chovevi Zion – the Lovers of Zion— and it seems to be a literal fulfillment of Isaiah 62:5. Two prominent men are named as the Joshua and Caleb of the new movement, which has upon its rolls even such names as Rothschild and Montefiore. All the Jews in many an English city belong to it. It supports also poor Jews in Palestine.

Two female missionaries of the I. M. A. in Jerusalem wrote in 1891, that 2,500 new houses were even then being built there in order to receive arriving Jewish families. They were built in the Bethlehem direction, and meanwhile 110 houses were being built for the same end in the valley of Kidron, and others on the plain of Goa. This is a distinct fulfillment of the prophecy in Zech. 14:10, 11: Jer. 31:38–40.

A number of houses are now also being built outside of the walls, not only dwelling-houses, but also synagogues and shops of various kinds. So many live now outside of the walls that there is no use in shutting the gates of Jerusalem at night. Thus another prophecy, Zech. 2:4, is being fulfilled.

THE CHANGES IN PALESTINE.

In Solomon's time Israel must indeed have been very numerous. 2 Chron. 1:9; 1 Kings 6:9. Canaan also was a land "flowing with milk and honey." But during the many centuries it has been trodden under foot by the heathen it has been mostly a desert and a waste, and God has withheld the latter rains, which begin with the middle of March. The early rains begin in October and last to about Christmas. The country and its scarce Arabian population stood very low until the end of the Crimean war, 1856. There was no security at all to property or person before that time. A rich man might easily be robbed, and murdered even, by the government officials. Not one of the great powers had a consul in Jerusalem to take care of the interests of their subjects in Palestine. There was not a school, nor a mission, nor a charitable institution in the land. The mail came but once or twice in the year to Jaffa. Now all this is changed. There is no small security as to property and life both for the inhabitants of the country and strangers. Schools, missions, and charitable institutions are found in quantity, and every year new ones are founded. All the great powers have their consuls in Jerusalem, and steamers carrying the mail come and go every week. Since some time there is the latter rain, as well as the early rain; it rains, indeed, often from the middle of March. The result is that the land is getting fertile. A missionary has been many years in Palestine and gone on horseback through the length and breadth of the little country, and he affirms that the land will be able to support an exceedingly great population, if good ways be built, if the agriculture be rationally done, and if capital can be spent in the agriculture. Railways are now being built in Canaan. The first one, between Jerusalem and Jaffa, was opened for traffic about three years ago. Another is being built between Akka and the Mediterranean and Damascus in Syria. It will pass through the holy places in Galilee, as Nazareth, Cana, etc., and south of the lake of Tiberias. A third railway will join these two railways with each other, and a fourth one will join the Jaffa-Jerusalem railway with the Canal of Suez. It is very probable when these railways be accomplished that the exceeding important commerce between India and Europe will pass through Immanuel's land.

MISSIONS TO THE JEWS.

There has been no mission to the Jews from the times of the apostles until this century. About 100,000 converted Jews, at least, are said to be the fruit of that mission in the nineteenth century. More than 600,000 Hebrew New Testaments have been sold or given away in that time. Among the old people – numbering in Russia alone some 5,000,000—God has raised reformers who point at Jesus of Nazareth as the only Messiah and Savior of Israel. Such reformers are, among others, Rabbinovitch, in Kischineff, Russia. Some thirteen years he has in the power of God held up Jesus Christ by pen and voice to thousands and tens of thousands of his brethren, and spread among them New Testaments and his own works. Another prominent Jewish reformer is the old Rabi Lichtenstein, in Buda-Pesth, Hungary, testifying mightily of Christ by his pen. Last among these Jewish reformers in our time, we will mention Mr. Hermann Warszawiak, of whose life and works we need not here speak. They are indeed, dear friends, many buds on the old fig-tree, and summer, the summer of God's Kingdom, is at hand. — *Miss Nellie Hall, Swedish Missionary, in the Jewish Christian.*

DARWINISM STYLED A MYTH.

In the "Beweis d. Glaubens" for July is an article by Dr. E. Dennert on "Is Naturalism Past?" It is a resume of an essay by W. Boelsche, a recent social-democratic Darwinist writer, in the *Socialist Monthly* of December, 1900. Boelsche insists that after all that science can tell us, man is but a "fragment." He is a torso, with neither head nor legs. History shows only a section of man's development, behind and before which all is darkness. This is equally true of the individual; he is "a wave in an endless stream." Whence and whither are unknown. This fragmentariness appears too in all the thinking of materialistic evolution. "Man has crawled out of a pool of primitive evolutions. Heredity, sin of ancestors [he does not dare call it original sin], environment, ghosts, thick as sand on the seashore, cling to him and are dragged along by him . . . and back of all beginnings, abysses, with salamanders, dragons, etc." He says a whole man cannot live in this fragmentary state of things, and the problem of the twentieth century is to make room for a whole man. The view of the world must be "developed and transformed" to make this possible. Another article in the same number of the "Monthly," by Dr. C. Grottewitz, bears the striking title "Myths of Darwinism." He boldly declares that, with the exception of the general idea of the "descent of man" there is hardly a view of Darwin that can now be maintained. In conclusion Grottewitz demands a new principle of development, for such must be possible. His closing words are significant: "We are all far from regarding this principle as teleological, mystical, or mythical, but the theory of Darwin, based on chance, cannot be regarded as anything but a myth." Darwinism is thus assigned to the region of mythology, by an evolutionist himself in a Socialist journal; no theologian has yet gone so far as that.—*The Interior, September 26, 1901.*

The Bible is a storehouse of rich imagery and splendid words, of style both simple and ornate, and as literature alone, apart from its spiritual elevation, will repay the search of every student. Read the Bible and Shakespeare and you will find yourselves able to converse well. — *September Ladies' Home Journal.*

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Letter Department.

DUBLIN, Ireland, Sept. 6.

Editors Herald: — I arrived in Ireland's capital today, from the great northern city of the island, Belfast. Was interested and pleased with the latter city. It is one of the nearest up to date of any that I have seen in Britain. However, throughout England, Scotland, and Ireland I have found many things to admire, and the country is just delightful. True, I have seen it in the best season of the year. The crops in all parts are good, although not up to par I am told, with their best in this country. But the land is cultivated to a fine state; the hedge and stone fences are all in fine condition; and while the divisions of the fields are small, yet the fences are kept in such neat and tasty condition that in the varied divisions into all shapes and figures, beauty is but added to the landscape. I have also noticed that many parts of the country are very rich agriculturally. Parts of England and Scotland visited will compare with anything I have ever seen; and today's ride brought me through a part of Ireland where the oat and wheat harvest is just well on, and some cutting of grass yet, and the indications were that the harvests were yielding as bountifully as I ever saw them in the famed Botna and Boyer valleys of Iowa. It is not difficult to perceive why there has been a contest waged so bitterly for the last two hundred years as to who should rule Ireland. It is a country worth a kingdom if properly sown and reaped.

Since the close of the European conference I have visited and labored in the cities of Birmingham and London in England; and Glasgow, Hamilton, and Carluke in Scotland. Also visited many other cities, but held no meetings, time not permitting. Our meetings at Birmingham were enjoyable, and the people thought would result in good. We stopped with Bro. and Sr. J. E. Meredith, but also shared the festal board with Bro. Thomas Taylor, and Mr. Roberts and wife, the latter being the daughter of Bro. Taylor. Two branches of the church at Birmingham, both of which have needed help, and we think they will conclude to take the advice given by the good old farmer, when his neighbors and friends did not rally to his liking, just to help themselves and take the reward for so doing, as it will then be justly theirs. Bro. C. H. Caton is president of the district, but of late made counselor to Bishop Taylor. Bro. J. E. Meredith is a good man for his present business, but would also be able to do much as a minister if set out to work. Bro. Swan is presiding over one of the branches in an efficient manner, but his business prevents very much time to the work. They need a good live elder to open up street preaching in Birmingham in connection with the other work.

In London, England, Bro. Thomas Bradshaw is still a progressive factor in the Master's work. A young man by the name of Worth is presiding over the branch. I found him a humble, diligent brother, and well liked by the Saints. He has a number of good helpers, too, and no doubt London will do better work soon than it has for years past. Our meetings were small, with few or no outsiders. Bro. Griffiths was present here also, and fully engaged in his work, and remained to help awhile in the city, while I visited Scotland. It was an eight and one half hours ride from London to Glasgow, a distance of four hundred miles. The quick time in which this was done, including stops, shows that some good things attach to the English railways after all. Twelve miles from Glasgow the family of Bro. J. W. Rushton was met with. They reside in Hamilton. Bro. Rushton and his young assistants, Brethren Wilson, Miller, and Skene, were at the depot at Glasgow when we got in, and they soon informed me that ample arrangements had been made for meetings, either in houses or the open air, so no time was to be lost in Scotland. This I like, as it showed the kind of metal Bro. Rushton was made of for missionary purposes. Well, we remained eleven days and attended twelve meetings, seven of which were outdoor efforts. But they were enjoyable, notwithstanding the hard talking in the open air. Our outdoor meetings ranged in numbers from two hundred to five hundred persons, who were close and respectful listeners. The speaking lasted an hour, and at the close questions and answers occupied quite a little time. The last evening in Glasgow the questions and answers just took one hour. You can well imagine the strain on one person in holding open air meetings. Where work is required like this they should without doubt be sent two and two. The habits and customs of the people are such in Scotland, that the proclamation of the gospel can be better made by outdoor preaching than any other. People are all out in the streets in the evenings. No trouble to get an audience; and Bro. Rushton has his regular appointments and the people come to hear at these times often, and wait for the hour for meeting. From what I observed in Manchester, Birmingham, and London, I believe this is the way to carry on the work successfully in all these cities. I know there are some who do not feel to do this kind of work. But the history shows clearly that Christ had to gather his audiences often in this manner, much of his preaching was done in the open air. So also of the apostles. The poor were to be preached to and this was about the only way they could be reached and if it is the best to be done, I shall not hesitate to cry aloud as opportunity shall offer. Scotland as well as England and Ireland is a great country for hedges; and in noting the kind of work we had to do and observing the surroundings the words of the Master often came to me,—"go into the highways and hedges and compel them to come in." Bro. Rushton has secured a hall in Hamilton for the winter, and at our first meeting last Sunday seventeen strangers who had simply heard upon the street corners were present. We had also ten Saints present, so I felt hopeful of Scotland.

You may know that there is nothing out of the way with the outdoor preaching when I tell you that Sr. Kelley attended them both in Glasgow and Hamilton and enjoyed them. Many ladies were present also, who were strangers and listened attentively. Of course a few over-zealous persons in the "traditions," and a few infidels try to confuse, but when they get too brassy the crowd politely halloos out, "Hold your tongue," and they hold for awhile. I found that an American is in good favor in a Scotch crowd. At Carluke, where a couple of drunken fellows had been interrupting, I took occasion to state that I was an American and we believed in fair play, and I believed the Scotch would grant me the same. There were a number who assented; and when a drunken fellow put in a little too loud I noticed they simply pulled him outside of harm's way, without a word from either Bro. Rushton or myself. What I saw among the Scotch outside of the great intemperance of many, was admirable, and my opinion is that the church has no finer mission field before it than Scotland, if it will rise to the situation and go in and occupy.

For the coming year we should send two live working elders to Glasgow, two to Edinburgh, and two to Aberdeen. Then do not forget Ireland. There is a fine chance for work at Belfast and small towns in the north of Ireland. Two should be sent to Belfast, Ireland. The people are kind, intelligent, honest, and already fighting priestcraft and bigotry. The Lord has many children there I am sure. Why not the church make a supreme effort and go and plant the work in these places? We have Irish and Scotch elders of courage and ability. We also have American elders who can do good in either country. England needs help, too, but is preparing to help herself by putting some of her young elders to labor permanently. This will be the right thing to do. But the other help is needed also.

I go to Leeds, England, for meetings on Sunday next, and thence to Sheffield, Clay Cross, and some other points; then to Wales, hoping to finish my work in Britain early in October; not do all there is to do, for should I put in every hour from now till next April, there would be plenty yet to do.

The last word from Brn. Muceus and Enge left them making a strenuous effort in Norway. May the Lord go before them and open the way. Hopefully yours,

E. L. KELLEY.

LOUISVILLE, Ken., Sept. 20.

Editors Herald:—Faith and confidence in the Christ and this great latter-day work fill my heart as I contemplate their greatness and goodness, and I praise God for a real gospel salvation. This great work has given me a clear understanding of the gospel, which is the only means of salvation. When one comes in contact with this work it affects him as did the coming in contact with Christ affect the woman at Jacob's well. He told her everything she had ever done. All a preacher has to do is to preach the word and the gospel of Christ shows up the good and the bad that is in a man.

I am striving to preach the gospel of the kingdom, not in word only, but with power

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and with the Holy Ghost and in much assurance. I have gotten the truth before a large number in this great city this summer by preaching on the streets; but as the evenings are beginning to lengthen I am holding forth more indoors. The sectarian preachers warn the people not to come and hear us, and it makes work in this city very hard. I have been threatened with eggs and stones while preaching on the streets, and I have been notified different times that my life was in danger. I told them that I was born and raised in the mountains of Kentucky, where the owls howl at night, and where men do not become afraid to attend to their own business, and that I am too old now to get afraid.

In spite of all their fighting against us down here I have led sixteen precious souls into the waters of baptism, and I am waiting to see others take the step soon, who have expressed themselves favorably to so doing. I have pushed the work as best I could here this season, and have sowed the seed that I think will be reaped in days to come. I am satisfied that I am correct in this. I should be pleased to see our branch of fifty-four at this place increase to one hundred or more before April 1.

If I am permitted to work in this city another summer I would like a large tent, which would be the best method of working here.

I met a young man yesterday who has been called for ordination in the Baptist Church. He began to try to teach me on the second birth; I just sat still until he had told me all he knew about it. I then told him that I did like to talk to a man on the gospel, and listen while he talked. I then asked him to listen as I had done, and I explained to him the plan of salvation and the second birth, what it took to make a kingdom and how to get into it. I also spoke to him of the apostasy, and the restoration of the gospel through an angel. He confessed he was in error and told me I had given him great light. I therefore hope that ere long he shall be led into the light of the kingdom of God.

Your humble servant,

JAMES W. METCALF.

1819 Ninth Street.

FROM OVER THE BORDER.

On the 27th of September it will be four months since I left home and launched out once more into the lively field of missionary service. My home and permanent address is Selkirk, Ontario. That is, if I have a home —if it is proper under existing conditions to speak of the place where my parents live as my home. I expect to always be in the field in time to come, unless misfortune or the unseen will drive me from it. I expect henceforth to spend comparatively little of my time at home. For this reason I not unfrequently tell people that my home is wherever I hang my hat up.

In company with Elder Alma C. Barmore, my genial companion, who had been laboring some about Selkirk, I came to Waterford on the 27th of May. From there we came to St. Thomas, from St. Thomas to Ridgetown, from Ridgetown to Zone conference, from Zone conference to Rond Eau where we spent about three weeks visiting and preaching, from Rond Eau indirectly to Blenheim, from Blenheim to Chatham, from Chatham to Wallaceburg, from Wallaceburg to Forest, where we first pitched the tent, preached about forty-four sermons and baptized two; from Forest indirectly to Glencoe where I am at time of writing, Bro. Barmore having gone to Chatham yesterday to spend a couple of days. He is to return tomorrow and we are to be met here in the afternoon and conveyed some eight miles to the vicinity of a place called Wardsville, where we fill appointments and labor indefinitely, or up to conference time.

We took the tent down yesterday and shipped it to Wabash, where the conference meets first Saturday and Sunday of next month. After continuing here about two weeks we have decided that the time could be better spent than to hold meetings nightly in the tent with so many odds against us. It is becoming uncomfortably cold, the attendance small, and the raw, solemn winds of autumn blow everything out of place. Also the latter rains are falling, to add to inconvenience and discomfort. These many disadvantages arrayed against us have led us to believe that at this late season the tent is not the best facility for reaching the people. It is time to take it down and resort to other means.

We made a reasonable effort to induce the people to hear our claims. As in Forest we canvassed the town from house to house, distributing meeting announcements and epitomes, so that all would be left "without excuse." We advertised in the papers at both places, and at the latter, with the aid of Bro. Annett, the writer improvised a bulletin board for the announcing of the subjects.

The only family of Saints living here is that of Elder Levi Annett. At Forest there were no Saints living in town. To avoid the vexation of daily driving, Bro. Hughson procured lodgment for us in town with outsiders. It was there our effort of the season was made. Forty-four sermons—an awful expenditure of ammunition for casualties so few,—only two. But there may be more later on; there is a time of reaping. But if no casualties now there will be in a day to come, if it is in another way than we could wish for here. The number will be proportionate to those who reject truth here. The gospel, like a two-edged sword, always takes effect one way or another. It either saves or damns. There is no faithful effort, then, that is made in vain; cannot be, because there is sure to be an effect. Justice is a true principle. I pity the lost, but I would rather see a man damned any time than see justice perish.

On my way here I spent a few days in Petrolia, the town of oil wells, perpetual derricks, and a most offensive odor. I failed to get the statistics of the output of crude oil, but it must be enormous when so many thousands of pumps are in operation day and night. All you need to do to grease your boots is to stick them in the ditch. It is a very busy, industrious little town, profoundly dirty and profoundly stricken.

While there I came in contact with the Seventh-day Adventists. One of the preachers, a Mr. Ballenger, who, according to his own story, has good reasons for being acquainted with J. J. Cornish, loaned me Sheldon's book on Mormonism, in which he answers Blair's Joseph the Seer. It is a very argumentative work. Character and slander are left aside in his attack, which is directed against three standard books of our church, and confined to them. It can be answered and refuted, but not so easily as some others, for it is very technical and close. The readers of the HERALD may have a few installments on it later on. I once read Paine on the Bible. When I read this I thought it was the nearest like Paine of any book I ever read. Only, Paine is harder to answer from a sectarian standpoint than Sheldon is from ours.

Within the past four months I have read about 2,000 pages of book literature, including volume 3 of our Church History. I had previously read volumes 1 and 2. It is very elaborately compiled, indeed; a work of which we have reason to feel proud. It fills a long felt want and should be cheerfully accorded place in every brother's library; it should receive shelter in every home where it can be afforded.

I have already bought and disposed of one of the new edition of the Book of Mormon at thirty-five cents. Certainly no home need be without that sacred record any more. And now I notice a Book of Mormon concordance advertised; I have also sent for one of those. I want the latest that's going, the best that's to be had. Not long since I had in my possession a Book of Mormon with references, but not issued by our church. I could wish that when the next edition of said book is issued by our church that it will contain the concordance in the back and also the references marginally inserted. References are a facility. Every time a book is republished why not make it handier if we can. No matter who has been the inventor of that which is useful, whether he be an enemy or a friend, use it. The old must give way to the new. That has been the story all along the line of our literary enterprises. We always publish the Voice of Warning because it seems that there has never been a book written to take its place; and after all is said it is probably now the best and most complete thing we have to give to outsiders.

Some of our books have been supplanted by others in recent years. There are others to be born; there are more to die. I can call to mind one or two long extinct that in my mind ought to be republished. They have been buried, but if they were once more permitted to come to the surface and the gentle zephyrs of human observation could blow over their anxious pages, they might speak louder than any of their supposed successors. There are a few publications now in use that could easily be done without. It takes just so much energy, so much cost, to produce either a tract or a book, so why not give them all the improvement we can. Either add to or take from them anything that will make them better. There is no book but what will admit of improvement, of being

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made better every time it is published. If a fifteen-year-old boy in this church can write one worthier than another which happens to bear the authorship of a prominent man, let it take precedence every time. It may not sell as readily among the Saints at first, but it will do more good, because it is *better*. People should be taught to prefer the best. The only life and fortune of some books is that their author had notoriety. Perhaps if the same books had been written by some obscure fellow, upon whom the sunshine of notoriety had never smiled, they would have been short lived. They would never have seen the cradle, never had been rocked, their cries would never have been heard.

Some men conclude that because they are great in some particular respect, and thereby win for themselves a name in the world, that they are great in every other. As a result of this most foolish proclivity we have Talmage going to Australia a number of years ago and making science paramount in his lectures. He was resented by his compeers because they knew he was not a scientist. We have from the premier of Ontario a book on the evidences of Christianity. We have one from Gladstone on the "Impregnable Rock of Revelation." I have read neither of them; don't know that I ever will. Both were statesman, but neither was a theologian. Neither made theology his life's study. I might want to read something along the lines they wrote, but I prefer some one like Beecher, Paley, Watson, Leslie, or Locke, who were not only equal to those statesmen as individuals, as thinkers, as orators, perhaps, but they were in a position to know something about what they wrote. They made it the study of their lives.

Then again there are those who affect to believe that because they are popular in a certain locality they are popular everywhere. A politician will go stumping his constituency in an election campaign. He will go to an old blacksmith shop where an anxious hundred are awaiting his harangue of two hours' duration, in which he will tell them why they should support him and how he will fill their pockets and make them rich. They become enthused, and in return they enthuse him with their bombastic shouts, hurrahs, and deafening applauses. To another place he will go and meet with similar gratification. He begins to prophesy his victory, and goes so far as to point out some things that he will do for them after the election. He meets more admirers than enemies; their yells are always louder to him than those of the other side. Finally the day of doom arrives and he is met with a crushing defeat, is completely snowed under. Even then it will not do to admit that he overestimated his influence. No, he will say that many of his supporters wore "false faces," that they were all right to yell, but not when it came to voting. Why could not the big parcel of conceit see that while his few were shouting for him, others were somewhere else shouting for somebody else.

Back to Nauvoo now leaps my thoughts. The idea of a man supposing that because he could preside over a community and was fostered by two hundred thousand people, he could preside over the whole United States when their national attitude toward him was that he was a charlatan, an impostor.

We cannot defend everything we have done nor do we want to. One thing we can prove, that God spoke to Joseph Smith and that this is the church of God.

ALVIN KNISLEY.

September 18.

OAKLAND, California, Sept. 19.

Editors Herald:—On September 19, at ten a. m., our missionaries, Bro. and Sr. Burton, Bro. and Sr. Gilbert, our Patriarch, Alexander H. Smith, and Bro. Gould left San Francisco on board the steamer Australia, bound for the South Sea Islands. The following poem describes their departure:

Today the sun throws not its beams
O'er land or water; but it seems
That this great ocean fairly teems
With mountains made of mist.

And yet upon this wondrous sea,
This deep, dark tomb of mystery,
Our friends will venture out; and we
Have come to see them go.

They sail for distant isles of France,
The cause of Jesus to enhance.
Like other pilgrims they perchance
Will never more return.

Alas, that needs so dire exist
That these dear ones who'll be so missed,
Should have their names upon the list
Of passengers this day.

Their steamer, anchored in the bay,
Tugging at chains and tossing spray
As if impatient of delay,
Will sail at ten a. m.

With ocean breezes blowing strong,
Amid a busy, mottled throng,
We slowly wend our way along
And reach our destined wharf.

Here other friends by watch and wheel
Have come to wait for clank and peal
Of steamer bell and creaking reel—
Some fifty Saints or more.

The sailing time is drawing nigh;
With throbbing heart and smothered sigh
That we may say our last good-bye,
The Australia we board.

Their officers do not object
That we their vessel should inspect;
And surely we will not neglect
To peep in every nook.

The kitchens where the meals are planned,
Then cabin, hold, and deck were scanned,
And while we're gathered in a band,
The kodak on us snaps.

Hark! There's the signal for the boat
To heave her plank and be afloat!
She rocks, and her huge whistle's throat
Is opened wide and long.

The separation is at hand—
These partings are so hard to stand!
But we must hurry back to land,
And so the scene is brief.

One sorrow cannot be dispelled,
One grief is hardest to be quelled,
One hand is longest to be held—
That of our Patriarch.

His dear, sad face and tearful eyes
Bespeak his gracious sacrifice.
We all would wish it otherwise,
But God himself has called.

Again the pier our feet have pressed,
Our sobs and tears must be suppressed;
But welling up from every breast
Flow prayers for voyage safe.

And now upon the wharf, we'll keep
Our vigils, though the heavens weep.
Yes, here beside the briny deep
We'll stand, come rain or shine.

Soon loudly creaks the launching ship;
We see her hempen cable slip.
We hear her heavy anchor drip,
And feel her mighty jar.

And soon her whistle's piercing blast
Resounds and she goes steaming past;
Then 'kerchiefs waving high and fast
Completes the sad adieu.

We watch the ship! her whitened sides
Deep in the foamy sea she hides,
As out upon its breast she rides,
Shunning her fellow crafts.

She onward moves with slackened pace,
From out kind Nature's resting-place,
Where ships lie moored from every race
And nation 'neath the sun.

She turns at length, as in disdain,
From sheltering gulf to mighty main
And then all signals proving vain
We sadly turn away.

It rains; but we resolve to try
To keep ourselves and luncheon dry
And catch the train that's puffing by
Along the rocky beach.

And were it not for fogs like night,
That drape the water on our right,
We often could the steamer sight,
As she plows through the Bay.

But clouds arise and mists amass;
We reach the Cliff House, seize a glass,
In hopes, should the Australia pass,
To catch a fleeting glimpse.

Alas, our hopes fruition lack,
And disappointed we go back;
She doubtless swerved not from her track,
But plowed her way to sea.

She sighted last the city's domes,
Sailed past the camping soldiers' homes,
'Mid rocks and shoals and breakers' foams
Swept through the Golden Gate.

May He who wind and wave controls
See that no needless trouble rolls
Upon those six most precious souls
Whom she now bears away.

ALICE E. COBB.

In every one's life there comes a waking-up time, and it's well for them if it comes at the beginning and not at the end, when it is too late to mend the past. These times are private revivals and do more good than any public ones.—*September Ladies' Home Journal.*

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PALMER LAKE, Colo., Sept. 27.

Dear Herald:—Of my recent whereabouts you and the church have been kept posted through the articles of your editor-in-chief, but I pen you a few lines nevertheless.

With President Joseph Smith I left the blistering heat of Missouri in early July and hastened to California. The reunion at Sycamore Grove, in Los Angeles, was our first objective point, though we halted at Santa Monica and Downey, as he has informed you. The "coon dance" prelude to our reunion, with its fantastic features, have been touched upon too ably for me to attempt a supplemental effort. Its influence did not extend beyond the line of our introductory service, however, and a spiritual atmosphere seemed to pervade all our assemblings. The preaching was excellent. Our President and Patriarch seemed to outdo themselves, and it was a joy to witness the freedom and power of their appearing and labors upon the platform. Never have we seen them to better advantage.

At the close Bro. Joseph and self proceeded to San Bernardino, thence to Santa Ana, Garden Grove, back to Los Angeles, and on to San Francisco. At the last-named place, after one night's rest, I started for Bandon, Oregon, to attend the reunion at that place. Five hundred and seventy miles by rail, sixty-three by stage, and another thirty by wagon tells the distance and mode of transit; but tongue or pen will never tell all the facts about that stage ride. A heavy buckboard with a dead axle, and the spring under the seat broken and replaced with a solid block of wood. Rocks, stumps, corduroy, and kindred contributors to graceful or disgraceful motion, mountains on one side, and a chasm deep and close on the other, for many miles of the journey,—first climbing, then descending the mountains in a weirdly serpentine whirl, at an average gait of six miles an hour —part of the time on the seat and some of the time balancing in the air about six to eight inches about it, and struggling to hang on by the iron rims, and make the frequent downsittings as tolerant to the spine as practicable —all this and something more enters into the recital. I have been "stage-struck" before, but never so frequently in the same space of time, nor in the same place either.

About 8: 15 at night Myrtle Point was reached, and I was welcomed by Bro. Daniel Giles and family to his home, which is always full of hospitality, to be shared joyously with the missionaries. About eleven o'clock I retired to seek rest in sleep. I found a little, but it was terribly adulterated with rheumatism, spinal meningitis, hip contusions, and several forms of renal and hepatic derangement. I had hoped the romance of the stage ride, which had failed to materialize along the road would have shown up while I was in bed; but it didn't, for my dreams were spent in vainly reaching and groaning for Radway's Ready Relief, Mustang Liniment, and arnica, which always kept beyond me.

Shortly before six next morning I arose and stroked gently the tender places, then dressed and after breakfast climbed with Bro. Giles and family into the wagon loaded with camp equipage, and started for Bandon, about thirty miles away. The road was quite as bad as that of the day before, but the springs under the seat and the reduced speed, together with the occasional spells when we climbed out and footed it, supplied the romance for which we sighed the day before. Arriving at Bandon, we met Brn. C. E. Crumley, A. M. Chase, W. A. Goodwin, and J. A. Upton, of the missionary force, and a number of local Saints, who welcomed us gladly. It would seem partial to select names for publication, for they all contributed to our happiness, and we felt glad to be among them.

Within four hours after landing, we were in the stand, preaching to a good audience, and during the nine days of our stay we preached seven times. The brethren above named all occupied when called upon—Bro. Chase most frequently, with Bro. Goodwin next. Bro. Crumley was in charge, and as he and Bro. Upton had been laboring at Bandon for some time, they pressed the newcomers forward. It was a pleasant and profitable season. God was with us. Six were baptized and others nearly convinced, from whom we will, doubtless, hear later. The services closed on the night of Sunday, August 25. On Monday morning we were on board the little steamer, headed for Coquille City, where Bro. Giles' skiff was pushed from the deck into the river and filled with living freight. Fourteen of us piled in, and the rest of the return journey to Myrtle Point was made therein. About a mile from our destination the ladies and children disembarked and walked by a near route to their home, while Brn. Giles, Crumley, Upton, and the writer tried to complete the journey by water to a point where the boat could be tied close to Bro. Giles' property. But the tide that had backed up the river water left us and we were stranded.

It was fun, of course, for boys, so we parted with shoes and socks, rolled up the trousers and jumped into the water, and by some pulling and some pushing, succeeded in gliding the skift along for about an eighth of a mile till we reached deeper water, when we climbed aboard again and "finished our course with joy." Somehow the water had climbed up on us while wading, and for a few hours after the writer wore a cold wet pack around the places where he had been "stage struck" and mortified some days before, and had good opportunity to test the virtues of hydropathy thus applied. Perhaps it was fortuitous, for next morning we mounted the stage and returned over the sixty-three mile course already described. This time, however, it was a real stage, which had been undergoing repairs, and was in fair trim, and as a seat companion we had Sr. Hansen, of Council Bluffs, sister of Dr. J. H. Hansen, who had been visiting Bro. Kennedy Hansen, at Myrtle Point, and was now returning homeward. It was a decided improvement on the first run, and the time seemed shorter. At Roseburg, Sr. Hansen took train for Portland, and next morning before five o'clock the writer was heading by train for San Francisco, where he spent two days and then crossed the bay to Oakland, and with Bro. Blair was placed in charge of the reunion then beginning which lasted ten days. You have learned of this reunion from the chief editor's pen, so I refrain from repetition. Our home in San Francisco was with Bro. and Sr. J. A. Anthony, and that tells a tale of comfort and plenty. It was home indeed.

We had hoped to be able to witness the departure of the missionaries to the South Sea Islands, but a postponement of the sailing day for a week made this impracticable. So we gave them each the parting hand and started with President Smith eastward. Several interests combined to urge my course in this direction, and as President Smith was called home by telegram, it was agreed that I should accompany him by the Salt Lake route and stop over in that city and fill the appointment made there for him. This I did, and was surprised to find Bro. Peter Anderson still in the city, as we had been led to believe he was *en route* to Montana. During the five days' stay there the time was spent in visiting the aged and feeble and afflicted ones who could not get out to the services. Bro. and Sr. Barrows supplied us a home as usual, and Sr. Alice Wilson and her mother, Sr. Robinson, and others were on hand with table supplies, and upon leaving, Sr. Wilson furnished a lunch that made the dining car display look cheap. One night's stopover at Pleasant Grove allowed a pleasant visit with Bro. Hosea Sterrett and family and Srs. P. A. Sterrett and Condit. The next day—the funeral day of our nation's President—was spent in making the trip to Grand Junction and in sorrow as deep as was ever awakened within this breast by death. At Grand Junction the night was spent at the home of Sr. McKinney, who was an acquaintance of years ago. At six next morning the train was speeding us to Denver, where we arrived at midnight, and took shelter in a hotel for the balance of the night. In the morning Bro. J. B. Roush was found and his offer of home accepted. Occupied the pulpit twice on Sunday and filled the time of our stay there with visiting and writing constantly.

Yesterday I made the run from Denver to Husted, near Colorado Springs, to visit our colaborer in the missionary service, Bro. C. R Duncan, who, to all human appearance, is very close to the end of his earthly pilgrimage. He has been unable to labor for quite a time and has gradually failed. A succession of lung hemorrhages has reduced him to almost helplessness, though he still expresses his hopefulness of recovery. It was sad to see a faithful coworker thus broken and incapacitated. Left him this morning and am stopped for change of train at the place named at head of this letter. Expect to remain in Denver over night, and to proceed to Wray tomorrow, and thence ——?

My health, which for several months seemed to improve, has been failing during the last three weeks. May have to retire for fall and winter again. With love for the cause and its adherents everywhere,

I remain, as ever,

JOSEPH LUFF.

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Original Poetry.

FOR VICTORY!

There is no battle man can win,
No glory 'neath the shining sun,
That can compare with conquered sin,
And o'er ourselves a vict'ry won.

Through all mankind there runs a blight
Of Adam old, that reigns within,
That holds the soul in darkest night
Of Erebus, and this is sin.

What's foul is fair, where sin depraves;
What's wrong is right, is its decree.
A traitor's flag above it waves,
And love and truth the victims be.

Shall right then yield the way to wrong,
And evil be our only good?
Forbid it, God! O make us strong,
To stand and fight as martyr's stood.

No forlorn hope be ours to lead,
Nor cowards who fear their cause to lose;
With humble hearts and contrite, plead
With Him who will not help refuse.

Then, brothers, put your armor on,
And seek the thickest of the fray;
Be yours to fight against the wrong,
And God will give the victory.

GEO. BARRETT.

LAMONI, Iowa.

Mothers' Home Column.

EDITED BY FRANCES.

That man has lived to little purpose who has not learned that what the great world pities, and its teachers disallow, even though mixed with weakness, is many times deepest in truth and closest to the real sublimities of life.—Horace Bushnell.

LITTLE WILLIE'S FIRST VISIT.

I hear no shouting in the hall,
No pounding on the floor;
He isn't marking on the wall
Or swinging on the door;
His battered toys are put away,
The cat is deep in dreams—
He's been away a week today,
And, oh, how long it seems!

His books are not strewn on the stairs,
His gun is hid from view;
His paints are not left on the chairs,
The rugs are not askew;
He went away a week ago,
He's coming home again—
To-morrow he'll return, but oh,
How can I wait till then?

—*S. E. Kiser, in Chicago Times-Herald.*

INDUSTRY.

Webster in his definition of the word says: Habitual diligence in any employment, either bodily or mental; steady attention to business; opposed to sloth or idleness.

The subject is one of vast importance to us, and it is something that we should try, with all diligence, to impress upon the minds of the children, teaching them to be industrious in all they undertake. We can teach the children a perfect lesson on industry by showing them how the busy little bee or ant works all the long summer to lay up in store for winter. By this we can impress upon their minds the need of labor with an object in view.

If we are not working with our hands at bodily labor, let us be improving the time by studying, reading, or thinking good thoughts. Let us learn to economize the time, that none of it go to waste. God placed us here for a purpose, and he is not well pleased with us if we waste the time he has given in slothfulness or idleness. If we idly sit and dream of what we would like to be or to have, we will be wasting much valuable time, when we might have been improving along the lines we had been dreaming over. Of course children can not always work, but in their play you can teach them industry. Teach them to do well what they undertake in anything, in work or play. If a child is left to grow up in idleness, it is not an easy matter then to get rid of the habit. Habits formed in childhood are apt to go with us through life. How important, then, it is to teach children to be industrious, for if there is anything more distasteful in a person than idleness, or laziness, as we commonly call it, we hardly know what it is.

Idleness leads to other evils. If you keep a child busily engaged in some good work or play, you do not give him a chance to become indolent. Teach him when he plays to be active and earnest in it, and when he works to go at it as though he meant business. Of course this all applies to older people, but I speak of teaching the children, as you all know it is so much easier to make lasting impressions upon them than upon older ones. "As the twig is bent, so will it grow."

Industry pays debts, idleness or despair increases them. Industry and study keep young men and women from idleness and prepare them for honored success in life, and honored old age; idleness leads to dissipation and wreck. Shrink from idleness in yourself and others if you would maintain a right position.

An old man at more than eighty years of age was found busily writing, and a young man said to him, "Why do you keep busy?" He answered, "I keep busy to keep out of mischief." No man is strong enough to be idle.

Our amusements are intended to keep us in some earnest mission, and recreation is grand to give us muscle and spirits for our regular toils. The thunder-cloud hath an edge exquisitely purpled, but with voice that jars the earth it declares, "I go to water the green fields." The wild flowers under the fence are gay, but they say, "We stand here to make room for the wheat-field, and to refresh the husbandmen in their nooning." The stream sparkles and foams and frolics and says, "I go to baptize the moss. I lave the spots on the trout. I slake the thirst of the bird. I turn the wheel of the mill. I rock in my crystal cradle the water lily."

And so, while the world plays, it works. Look out for the man who always plays and never works. Therefore let us be industrious in all that we undertake in life, that will lead to good, for in so doing we will be crowned with success.

OLD DANESMOOR, Eng., Sept. 4.

Dear Sisters of the Home Column:—I have often thought I would like to write to the HERALD, and especially to the Home Column; for when I have read the letters of other sisters, I have thought how very selfish it was of me in not trying to do likewise. But I have felt perhaps with many others of our sisters a lack of confidence. But I must confess many times I have been enlightened and blessed when I have read the letters from others, so I concluded to do my best by contributing these few lines.

I have been benefited by reading the letters from the mothers upon the subject, Our Boys. True, as one of your writers said, it is a question which is forcing itself upon many thoughtful minds and one which must sooner or later be met, if we are not willing to allow the adversary of all righteousness to make of our homes his most prolific recruiting grounds. I trust that I, as a mother, may by the help of God be enabled to train in righteousness the dear little boy he has given into my charge. When it pleased the Lord to intrust so great a responsibility to our care, it was the prayer of my husband and myself that he should be consecrated to the Lord's service. And then, dear Saints, you may well imagine how our hearts rejoiced when our dear little Alex. was blessed by Elder Joseph Dewsnup, Sen., of Manchester, and we heard our brother use the very words which had been our constant prayer, as though we ourselves had told him before he spoke. For this and many other similar recognitions by our heavenly Father we feel truly grateful.

I am often made to feel very unworthy when I think of some of our sisters who are separated from their companions in life who are out in the missionary field almost constantly, winning souls to Christ, for I feel my loneliness many times when my husband is away just on Sundays. But I try to make the best of it, believing that he is doing some good, and I think that inasmuch as so great a sacrifice has been made by our Savior, we ought to do something in some way, if only a little.

The place where Elders S. Holmes, J. Arber, and Priest G. H. Holmes are laboring at present, is Sutton-in-Ashfield, which is only about ten miles away. There is not much convenience in reaching the place, only by road. So they usually set off in good time in the morning on their bicycles. They do not always have the pleasantest of experiences. One Sunday in August Bro. Joseph was thrown from his machine, and afterwards went to preach with his wrist bandaged, himself much shaken up. Bro. and Sr. Rouland and family are the only Saints out that way, but my prayer is that there may be at no distant day a good lively branch organized there.

My greatest desire is to live a worthy and upright life before God and man, so that it

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may be said of me, as well as of all the faithful, She hath done what she could. Ever praying for the onward march of Zion's cause, with love to all the dear Saints,

Your sister,

S. E. ARBER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mattie Hughes, of Rhodes, Iowa, requests the faith and prayers of the Sisters' Prayer Union in her behalf, that if it please God her health may be restored. It is the earnest desire of her heart to assist in the Master's work, and she is worthy of your prayers and sympathy.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

NATURE OF THE SUNDAY SCHOOL AND THE RELIGIO; AND THEIR NECESSITY IN SPIRITUAL DEVELOPMENT.

In God we recognize the creator of all things, the source of all life. In him is the perfection of wisdom and understanding. Of unlimited power, it is not possible that aught of his creations should have left the shaping hand in an imperfect condition. It can only be by the setting aside of the divine law that imperfection exists. Complete obedience to the perfect law will restore all that was lost by transgression. Hence it is that the greatest stress should be laid upon the necessity for strictest obedience to that law by which is to be accomplished the "restitution of all things."

The Lord in giving expression to the law of life does not always give it in the detail, but

LEAVES HIS CHILDREN TO DO MUCH

by the exercise of the faculties of mind and powers of reason with which he endowed them to "bring to pass much righteousness, for the power is in them, whereby they are agents unto themselves." He, therefore, often speaks in quite general terms, leaving room for exercise of the principle, "He that waiteth to be commanded in all things is a slothful servant." For instance, he speaks of his people gathering themselves together for worship, etc.; but he has given nothing in the law directing how, when, and where houses of worship should be built. The same is true to a large degree of branches and districts, and many other phases of the work.

It must be evident to everyone who will take a little time to reflect, that if the

EDUCATION OF OUR PEOPLE

in the keeping of the law is to be left entirely to the pulpit it will necessarily be a slow and tedious work: but when we remember that all are to be teachers of each other, there is some hope of the matter being accomplished. Pulpit teaching is of necessity too general and incontinuous to bring the people up to a knowledge of the details of individual duty.

TRUE SPIRITUALITY

comes only from an observance of the law of spiritual life, which observance *must* be preceded by an understanding of the law. There is only one way to come to a knowledge of the law, and that is by a study of it. The Lord has emphasized this principle of study in these statements: "My words, they are spirit and they are life." "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "Search these commandments; for they are true and faithful, and the prophecies and promises in them shall all be fulfilled." It is absurd to suppose that an entrance into celestial glory can be gained except by a keeping of the law; and equally absurd to assume that one can keep the law which he has not learned.

The Father has sought to encourage

A STUDY OF HIS WORD

by speaking of the loss suffered by neglecting the study of it, especially naming among other things the Book of Mormon. He said the whole church was under condemnation. If the whole church was under condemnation for neglecting these books, certain it is that any individual who now neglects such study and observance is under condemnation.

I wish here to introduce

THE TESTIMONY OF A VENERABLE BROTHER

whose hair is silvered o'er by the frost of many winters. After the close of the General Convention last spring, this brother said to the writer: "I want to say for your encouragement what the Spirit said to me when in the convention when you were discussing the Book of Mormon. I was shown that the Sunday school and the Religio by bringing about a study of the books of the church, and especially the Book of Mormon, are instruments under God of removing that condemnation. Oh! if I could only tell you as I could have told you then when the Spirit was upon me." As he told this his eyes moistened and his voice trembled; and you may well suppose how thankful the writer felt that he, among others, had been accounted worthy to have a small part in the work.

It is a truth which goes without question, that

THE BASIS OF ALL CIVIL GOVERNMENT

is the family—the home; that if the home be pure and enlightened, then the nation will be an enlightened and progressive one, one which subserves the best interests of its citizens, whose rulers govern with equity and impartiality. Indeed, it is considered that the ideas of government originated in the home government. It certainly is a pleasing thought that the Lord in restoring the gospel not only recognized this principle as in the days of Israel under Moses and even earlier, but that he gave anew commandments relative thereto, when he said, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands. And they shall also teach their children to pray and to walk uprightly before the Lord."—D. C. 68: 4. From this we readily see that the Lord recognized the supreme importance of the home being right before the law. And he has told us further, in Doctrine and Covenants 90: 6–8, that certain individuals were under condemnation for neglecting this solemn duty; and of one individual he said the evil one had power over him, and that if he would be delivered he should set in order his house. (D. C. 90: 6)

Doubtless, some present are wondering what connection this has with

THE SUBJECT UNDER CONSIDERATION.

I will tell you. The Lord left many details of the work to be arranged by the church as necessity and occasion might demand, commensurate with the development of the church; so the privilege of utilizing every means and help within their reach is certainly extended to these parents and brethren and sisters upon whom the burden rests of teaching the children the principles of the gospel, in order to make their work most effective.

Now the writer does not believe, nor has he ever advocated such a thing, that the Sunday school and Religio can in the slightest degree detract from the weight of the parent's responsibility. But he does believe, and has said, and does say now, that these helps

INCREASE THE RESPONSIBILITY OF PARENTS;

for where much is given much is required, and parents with these aids at their disposal will rest under heavier condemnation for neglecting this duty, than those will be who did not have such help. These auxiliaries can at best only be considered as supplements to the home work. They emphasize and make more effective the home teaching, but they cannot take the place of it. These organizations are as much the legitimate outgrowth of necessity resulting from the growth and development of the church, as are districts, to the mind of your speaker, and many other things that might be mentioned.

Does any one question today but that there is

A MORE GENERAL READING

of the church books than there would be without these aids? Certainly no one ought to question a fact so apparent as that. Then a more general reading of the word argues a better understanding of the law. And a better understanding of the law argues one of two things; either more spirituality through an observance of what the law requires, or a greater carnality through failure to observe the known provision of the law. In either case the auxiliaries are doing a great work, because the gospel is a savor of life unto life or of death unto death. The world must needs be warned before it can be condemned. The church and its members must come to an understanding of the law before it, or they,

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can reject the law or accept it. I mean those higher requirements of the law which appertain to the building up of Zion and the salvation of her people.

IN CONCLUSION

let us remember that the parents and those feeling the responsibility of heeding the plain requirements of the law to educate the children in the doctrines of Christ, have felt the necessity of organized effort, and have instituted the Sunday school and the Religio-Literary Society, as a means for bettering their work, and that as such they seek in all their methods and policies to further the work of the church.

There can, therefore, be no tenable ground for a question as to their necessity in spiritual development; and that their nature is purely and emphatically that of auxiliaries to the church, or in the church, more properly speaking. And may they ever so remain, is the prayer and desire of

Your colaborer,

J. A. GUNSOLLEY.

For the Dow City, Iowa, reunion.

PITTSBURG.

Convened at Fayette City, Pennsylvania, August 31, at 10:30 a. m., with Superintendent F. G. Pitt in charge, Louis Serig secretary. All Sabbath school members were invited to participate in the sessions. District officers reporting: F. G. Pitt and Joseph Ebeling. Schools reporting: Pioneer, of Pittsburg; River View, of Wheeling; Unity, of Fayette City. The chair was instructed to appoint a committee on program for next convention. Committee: Joseph Ebeling, William McDowell, and Annie Ashton; F. G. Pitt elected chairman of this committee. The following resolution was passed: Resolved, That this district expresses itself as being opposed to the present rule of having to pay for Sunday school supplies a year in advance to get the discount, believing it to be detrimental to Sunday school work; and be it further resolved, That we are in favor of paying three months in advance to get the discount. Voted that we hold our next convention Friday night preceding district conference, which will be in March, 1902, at Pittsburg, Pennsylvania. There was quite a discussion on the following subject: "Should an outsider teach a class in the Sunday school?" Adjourned as per resolution.

NORTHEASTERN ILLINOIS.

Association met at Chicago, September 5, at 2:30 p. m.; F. M. Pitt in the chair, Mamie C. Williamson secretary. Reports were read from district superintendent, librarian, and secretary. Assistant superintendent gave verbal report. Wilmington, DeKalb, and Sandwich Sunday schools made application to the association for membership. Report of mission, Hope of Israel, Rising Star, True Vine, Hope of Zion, Central Chicago, Unity Branch, Sandwich, and Barb City Sunday schools read. Moved and carried that Wilmington, Sandwich, and DeKalb schools be accepted as members of the association. Moved and carried that we create the office of district artist. Clare Sherman was chosen artist. Moved and carried that seventy-five per cent of the funds in the treasury when demand is made be appropriated for the use of the district officers. Moved and carried that the district superintendent appoint such officers as are needed. The following officers were chosen: Treasurer, Hiel Brunson; librarian, J. D. Hull; organist, Della Braidwood; chorister, A. J. Keck. Moved and carried that we make a request to conference that we may hold a Sunday school session on Sunday at 1:30 p. m. Reports of superintendent of the schools were read. An interesting paper on the duties of Sunday school secretaries, written by Bro. E. E. Johnson, was read by Sr. E. E. Johnson; also a paper by Bro. F. M. Pitt. At eight o'clock a very interesting program was rendered. Sunday at 1:30 p.m. a Sunday school session was held in charge of the district officers. Adjourned subject to the call of the officers.

CONVENTION NOTICES.

Northern Michigan association will convene at Whittemore, October 11, at ten a. m. A full report of schools desired. E A. Goodwin, superintendent, C. B. Joice, secretary.

Fremont association will meet at Thurman, October 24, at 7:30 p. m.

Central California will meet at Monterey during the conference, October 25.

EVIE CARMICHAEL, Sec.

Conference Minutes.

NORTHEASTERN KANSAS.

Convened at Atchison, Kansas, September 7; S. Twombly presiding, J. C. Foss assisting; J. W. Burns clerk, J. W. Roberts assistant. Branch reports: Netawaka 66, loss 3; Scranton 111, gain 1; Fanning 105, loss 2; Atchison 81, loss 1; Centralia 19, gain 1. Ministry reporting: Elders J. C. Foss, J. W. Roberts, S. Twombly, H. Green, R. Warnock, W. Gurwell; Priests J. Cairns, G. Beebe; Teachers ——— Davis, H. Boston; Deacons J. W. Burns, ——— Blont. John Cairns, Bishop's agent, reported: On hand last report, $182 50; receipts, $177 65; total, $360 15; expended, $185: balance, $175.15. Auditing committee reported Bishop's agent's books correct. Baker branch was disorganized and the district officers authorized to issue letters to all in good standing. The change in the boundary lines between this district and the Western as recommended by them was accepted. S. Twombly was chosen district president, J. W. Burns clerk. R. Warnock's nomination by Heman C. Smith as district historian was confirmed. Resolved, That we understand it to be the privilege and duty of the district president to set in order any and all branches in his district, and if necessary appoint elders' courts to try any offenders, where he is not a party to the trouble, and we hereby request the district president to so set in order all branches in this district needing his attention. Carried. Decided to meet in February, 1902, on or before the full moon. Preaching by G. H. Hilliard and J. W. Roberts.

NORTHEASTERN ILLINOIS.

Convened at Central Chicago branch, Chicago, Illinois, September 7; D. M. Rudd elected chairman, F. M. Sheehy associate; Mabel Sanderson secretary, Clare Sherman assistant; D. M. Rudd, P. Pement, and E. M. Wildermuth newspaper correspondence committee. Ministry reporting: D. M. Rudd, C. G. Lanphear, H. Southwick, E. J. Lang, F. Earl, G. F. Howard, J. E. Wildermuth, G. H. Graves, E, M. Widermuth, J. T. Hackett, and P. Pement. Bishop's agent reported: Balance on hand at last report, together with cash receipts, $391.43; disbursements, $388.42; balance on hand, $3 01. District treasurer's report: Tent fund: On hand last report, $4.12; turned over to Bro. Wildermuth, $4.12. District fund: On hand last report, $3 50; paid for stamps, $1.00; balance on hand, $2 50. Reports turned over to an auditing committee, whose report was accepted. Sunday school association granted the time from 1:30 to 2:45 on Sunday. Report of labors of Brn. Fuller and Cochran read. Branch reports: Central Chicago 53, Ladd 32, DeKalb 47, Sandwich 72, Mission 127, First Chicago 166, West Pullman 35, Unity 25, Wilmington 67, Plano 181. Incorrect reports to be returned for correction. Bro. E. M. Wildermuth reported tent fund all used. District officers authorized to appoint order of meetings during conferences of the future. Matter of disorganizing the Streator branch was left with the missionary in charge. Ordination of George F. Crowley referred to district president. District president authorized to appoint credentials committee prior to each conference. Visiting members allowed courtesy of the floor. Adopted, That district officers be elected the first conference after each General Conference, and hold office one year. Present officers to hold office till successors are elected under this new rule. P. Pement elected district president, J. T. Hackett vice president, James F. Keir secretary and treasurer. Next conference to meet at Plano, date to be fixed by district president. Statement made by L. F. Daniel concerning reuniting with the church was ruled out of order. The following resolution was adopted: Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, now in conference assembled, representing the Northeastern Illinois district of said church, hereby express our abhorrence of the recent barbarous attack on our Chief Magistrate, and deprecate all such unlawful means to attain to ends, no matter what may be the motive inspiring such acts. Resolved, That to Mrs. McKinley we offer our most sincere condolence, praying that God will temper this sad bereavement as only He can. Vote of thanks extended to Chicago Saints. Conference adjourned as per previous resolution.

EASTERN COLORADO.

Convened at Colorado Springs, August 24; J. B. Roush presiding, A. E Tabor secretary. Branches reporting: Fair View, Highland, Colorado Springs, Rocky Mountain, Wray, and Denver. No report from Cedar branch. Branches reporting give a gain of 53. Elders reporting: J. B. Roush, J. M. Stubbart, J. Kemp, J. F. Curtis, A. B. Hanson, C. R. Duncan, J. W. Morgan, J. B. Wildermuth, E F. Shupe, M. L Schmid, W. T. Bozarth; Priest M. F. Ralston; Teacher A. E. Tabor. Committee on release of Nebraska branches reported having notified Eustis and Cottonwood branches of their release from this district. Petition of Fair View branch to have license of R H. Wight restored was referred to Joseph Luff and J. B. Roush, missionaries in charge, with request that they take immediate action in regard to it. The next conference is to be held the third Saturday and Sunday of February in Denver. Officers elected: President, J. B. Roush; vice president, J. W. Morgan; secretary, A. E Tabor. C. E. Everett was sustained as Bishop's agent and J. B. Roush as church historian. The request of Colorado Springs branch for the ordination of W. C. Duncan to the office of elder was granted. A vote of thanks was given the Saints and friends of Colorado Springs for their kind entertainment of the conference.

EASTERN MAINE.

Convened at Jonesboro, August 31, district president, associated with the missionary in charge, presiding. Elders reporting: I. M. Smith, W. W. Blanchard, S. O. Foss, J. N. Ames, E C. Foss, and U. M. Kelley; Priests L. A. Woodward and F. P. Smith. Branches reporting: Olive and Indian River. Bishop's agent's report read and accepted. Moved that funds be raised by contribution at this conference to defray district expenses. Carried. Moved that district clerk act as treasurer. Carried. Moved that this conference donate $2 to the Australian mission to assist in procuring a printing press. Carried.

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The Saints' Herald.

(*Established 1860.*)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

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Entered at post office, Lamoni, Iowa, as second class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

Moved that when this conference adjourns it does so to meet at Indian River, December 21 and 22. Carried. Moved to sustain all the officers of the district in faith and righteousness. Carried. Moved that we as a conference indorse the appointment of W. W. Blanchard as historian for Maine. Carried: Preaching by S. O. Foss, U. M. Kelley, I. M. Smith, and W. W. Blanchard.

Miscellaneous Department.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

PASTORAL.

To Those Concerned:—Bro. E. Robertson will labor, beginning as soon as practicable after date, until April, as circumstances will allow, in the Southern Nebraska district, under the direction of J. W. Waldsmith, president of said district. It is desirable that he push his labors into new places, thus helping in lengthening Zion's cords. Whenever found practicable, Bro. H. W. Belville will coöperate with Bro. Robertson.

JAMES CAFFALL,
Missionary in Charge.
J. W. WALDSMITH,
Pres. S. Neb. Dist.

September 27, 1901.

P. S.—I respectfully suggest to my coworkers, that prerequisites for baptism are faith in God and repentance from dead works, or the production of fruits meet for repentance. Further: I have not learned that per action of the body paragraphs 7, 18, section 17, in Doctrine and Covenants, have become null and void. I therefore suggest that when and wherever it is practicable, members be received into the church as per direction of paragraph 7, and that in the event of confirmation, the 18th paragraph be by no means ignored; and that in the event of baptism being requested in unorganized territory, that the representative of the church be particular in calling the attention of applicants to the prerequisites of baptism. Those starting in the divine life should start right; hence the necessity of instructing those starting as God's law directs. Having done that, we can then commend them to the Lord.

Then, too, I suggest whenever evidence as to the necessity exists, that attention be paid to instruction found in paragraph 20, section 42, Doctrine and Covenants. Study the paragraph in its entirety with special attention to that following the last period in said paragraph: "And again I say unto you, That ye shall be watchful and careful," etc. There are two kinds of watching referred to in God's word: Isaiah 29: 20, which every one having but a tithe of manly dignity would studiously avoid; Ezekiel 33: 6, which every one claiming to be a watchman on Zion's walls should studiously consider with a practical evidence of a zeal according to knowledge, and thus act when confronting exigency necessitates as given and accepted law directs without deceit, partiality, sentimentalism, or the like, which may tend to complicating instead of bringing about a proper understanding or a legitimate and authoritative adjustment.

In reporting labors, do so plainly and truthfully, that your reports may be relied upon. Don't allow yourself to grow too sanguine or too despondent. Seek and pursue the golden mean or a medium every time. 'Tis best; 'tis safest; the most dignified. There is a medium in all things; and in a general way the greatest pleasure is found in the mediocrity.

Labor well while strength permits. Crooked age, with silent steps, will soon arrive.

In bonds,
JAMES CAFFALL.

BISHOP'S AGENTS' NOTICES.

To the Saints of Eastern Colorado District:—As most of us know, we have had an extra force of missionaries appointed to our district this year and their families allotted to our care. I have been compelled to call upon our worthy Bishop for assistance each month, until he now informs me that his funds are exhausted too, and some families are without any allowance this month.

Let us all make an effort and try the promises of the Lord, those who pay tithing by sending what they can now, and those who have not done so before, by beginning at once, that we may all receive those blessings promised to those who serve him faithfully.

Your brother in the gospel,
CHAS. E. EVERETT, Agent.

2809 Welton St., DENVER, Colorado.

I take this opportunity of letting the Saints in this district know that I have been appointed Bishop's agent for Washington. Let each of us send in our tithes and offerings that the elders and their families may be supported, for it is said in Malachi 3: 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." Saints, this is surely a great promise? Let us prove him by doing as he has commanded us and by living righteous lives before him.

Your brother in bonds,
FRANK HOLMES.

ROSLYN, Washington.

CONFERENCE NOTICES.

Central California will convene at Monterey, California, October 25–27 inclusive. All branches in the district are requested to send delegates. Send reports also. Mary E. Lawn, secretary, J. E. Holt, president.

Northern Michigan will convene at Whittemore, October 12, 13. A full report desired. J. H. Peters, president, C. B. Joice, secretary.

Fremont will convene October 26, at ten a. m., at the Saints' church, Thurman. Send reports to me in care of Bishop Leeka, Thurman, Iowa, by October 24.

CHARLES FRY, Sec.

ADDRESSES WANTED.

Thanks are hereby offered for the address of any or all of the names mentioned below: Isaac Smock, Rachel Smock, Ireda Smock, Irena Smock, Mable Smock, John Crook, Annie Crook. J. I. Young, president of Weir City branch, Weir City, Kansas.

NOTICES.

To the Saints in the vicinity of Lansing, Michigan, or any others contemplating attending our two-day meeting, October 12 and 13, we wish to say that those coming over the Michigan Central or Pere Marquette railroads will find Bro. E. J. Ernsberger at the M. C. crossing, and he will be glad to direct them to where they can be cared for. Those coming over the Lake Shore or Grand Trunk railroads can find shelter with Bro. D. V. Kelley, 709 Cherry street, or at the home of the writer, 416 West Main street. Our meetings will be held in the hall over 109–111 Washington Avenue South.

CHAS. H. FISH, Sec.

DIED.

CLEVELAND.—At New Hope, Virginia, September 21, 1901, Bro. O. E. Cleveland, aged 78 years, 5 months, 13 days. He was laid to rest the evening of the 22d to await the resurrection of the just. His aged companion, and two sons with their families, mourn, but not as those who have no hope, as he was a faithful Saint.

HISCOCK.—At Alliance, Nebraska, of typhoid fever, Bro. Asa Jay Hiscock, September 22, 1901. He was born in Texas, Kalamazoo county, Michigan, July 12, 1876. Was baptized at Lamoni, Iowa, by Elder Asa S. Cochran, May 24, 1894. Was married to Sr. Katie B. Judson, June 2, 1897, who is now left with two sweet little girls, Lelia and Gladys; also a mother, four sisters, and one brother mourn the loss. He was an honorable young man. Funeral from the Saints' church, Lamoni, September 26, conducted by Elder C. Scott, assisted by Elder R. S. Salyards.

ADDRESSES.

T. W. Williams, 636 East Twenty-First street, Los Angeles, California.

In the *American Journal of Sociology* for September is an article on "Some of the Social Aspects of the Chicago Stock Yards," by Charles J. Bushnell, in which the author portrays the wonderful growth of the meat packing industry. The article is illustrated, and will be continued in next issue. The *Journal* is occupying a field peculiarly its own, and has become an authority on social questions.

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ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It cannot be recommended high enough.—THOMAS J. SHELLY, Box 92.

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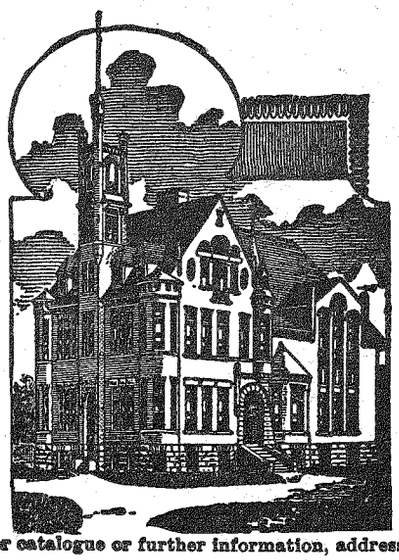

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Div. Pass. Agt.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, OCTOBER 9, 1901. NO. 41.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 9, 1901.

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DAVID W. WIGHT DEAD.

It is with deep sadness that we find ourselves called upon to chronicle the death of another of the bright young men of the church. Bro. David W. Wight has passed through the dark valley of death. He died at Ogden, Utah, October 3. The sad news reached Lamoni, Friday morning, in a telegram to Sr. Wight's sister, Sr. George Bandy, and a wave of sadness passed over the community of Saints. Bro. Wight's wife and his sister, Estella, were both with him in his field; and it is comforting to know that in his last moments those near and dear to him could be at hand to smooth his pillow and do the innumerable little things which ease to some extent the suffering of the sick ones. Sr. Wight in a letter to her sister here, touchingly wrote:

David was taken suddenly worse the morning of the third, just as the doctor came in at the door. He was taken to the Sacred Heart Hospital, and was operated on between one and two, and passed away that evening at 8:45. His disease proved to be peritonitis caused by a diseased vermiform appendix; and the physicians said there was no human power that could cure it. So I feel that his work was done here, and that he has gone to a place where he will suffer no more. As for myself and baby, I cannot think yet.

Bro. Wight was born July 2, 1869, at Newtonia, Kansas. On September 24, 1882, he was baptized at Lamoni, by Joseph Smith. At Cainsville, Missouri, October 1, 1893, he was ordained an elder by J. R. Lambert and C. Scott. As an elder he served some time as a missionary, and was for a time secretary of the Fifth Quorum of Elders. At Independence, Missouri, he was ordained a seventy on April 13, 1898, by J. W. Wight and J. H. Lake. At that conference he was assigned to the Rocky Mountain mission, where he has since served, being placed in charge of the same by the General Conference of 1900. On February 21, 1900, he was married to Miss Martha F. Brown, they settling in Lamoni. On April 30, at Lamoni, Iowa, 1901, he was ordained a High Priest by I. N. Roberts and R. C. Evans, and at same time was ordained a counselor to the president of the Stake, John Smith, who had selected him as his second counselor. For nearly two years he has been on the editorial staff of the HERALD.

This brief sketch shows Bro. Wight to have been very active in church work; and yet his duties were all accomplished or executed with a marked thoroughness. His coworkers all speak in highest terms of him, and he will be greatly missed by them. As one in authority he was characterized by mildness and absence of pomp; yet his natural dignity commanded respect. As a student of religion and church doctrine he showed himself to be a close analyst of theories and principles.

Considering his capabilities and what he had already accomplished though yet a young man, his friends were fond of predicting for him a brilliant and useful future in church work. His prospects as a minister were good for a life of great activity and utility. But we are once more compelled to bow in submissiveness to the will of Him who rules and overrules for the good of humanity. While we in our finite limitations cannot see why one in position to do so much good here should be taken away in the very midst of his usefulness, yet we acknowledge the great wisdom of God, and shall find consolation in the belief that our brother on the other side has a greater field for the use of his powers for good than he had here. "It is God's way; his will, not ours, be done."

Of late the church has been called upon to mourn the loss of a number of young men of promise; and from present indications it will in the near future be called upon to mourn still others of its active force. And we cannot but ask, What means it? Are there lessons to be learned in this way which we have not yet learned? All men must die; and when we see men who have spent long lives of usefulness in the church pass quietly to their rest, while we mourn their departure, the naturalness of their going merely reminds us that death finally comes to us all; but when we see our young men stricken down in the midst of health and activity, we are prone to wonder at God's ways. And while we bow in submissiveness, we cannot but look for the lessons to be learned. Are our young men, in their impulsiveness and vigor, wont to overtax themselves? And if they do, is it right? If they are indiscreet in the use of their natural powers, have they claim on God for extra strength and reserve force? Are we careful not to overload our willing workers? Or are we prone to let the "willing horse" pull the load? Has not the day come in which each should have his share in the work? Has not the increase of our numbers brought us material sufficient so that some of our overtaxed workers can be relieved of some of their burdens? These are questions which come to us as we consider what to us appear as the untimely deaths of some of our energetic young.

There is one great lesson to learn in it all, which we shall do well to take earnestly home to ourselves. *The work of God depends on no man.* True, God always works through human agencies when possible to do so, by delegated authority and power; but are we not disposed to over-estimate the part individuality plays in this great work? However that may be, we submit to God's will, and pray that the lessons he may wish us to learn may be learned by us with profit to ourselves and to the cause.

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EDITOR ABROAD.

The transition from sunny climes to the middle lands of the continent is a wide one, in the features of the face of nature. But such transition is made so quickly that it is but a dream-covered space between snow-capped mountain peaks and plains of sage and chapparal brush, to grass-covered hills and fields of corn and vales of verdure. The face of physical nature may change, but the people, cosmopolitan as the mixed races that go to make up the American public have become by assimilation, are seemingly unchanged.

We left a circle of love-beating hearts and smiling faces, all saddened by the parting scenes of the closing reunion, and the dread inspired by fear of the result of the mad attempt upon the life of President McKinley. We found a circle of hearts buoyant with hopes for another reunion to be fraught with reminiscences of associations running through years of effort and trial, and faces bright with smiles of welcome and the joy of living.

A brief call at the home as we passed, which call was darkened by the fact that the assassin's deed had ended the life of the nation's honored representative chief, and the occasion of the national observances in memorial token of reverence and citizen regard for a dead ruler.

It is hard for the American citizen to appreciate the force of the principle, "The King is dead; long live the King." And yet it is as true of this government, as of any other; for the principle of perpetuity holds good; and, though the leading officer of the government may be taken, there will still be the one who shall succeed him, for the state cannot die. How blind, then, is the unreason of anarchy that fails to see that the mere removing of a present incumbent is not the death of what he has taught himself to hate, the hand of restraint in organic government.

To leave home for the annual reunion held in western Iowa, was but to take up the role as intended, so that when in company with Bro. George H. Hilliard of the Bishopric, we reached Dow City, Iowa, the place where the assembly would convene, on the date set, we found the big tent in its place and a coterie of small ones to shelter the visiting hosts of increasing Israel.

Rains following the season of drought had interfered with the preparations, and it looked as though the meetings would need to be abandoned. But, though rain fell heavily on Thursday, October 19, it began fairing on the Friday, and not a session was lost. It rained one night, and till late the next morning, but Bro. J. C. Crabb's sermon under the dripping of the wet canvas roof was a model of terseness of statement and clearness of logic, thoroughly enjoyed by the Saints.

The assembly was organized on the 21st, although services were held the evening before, when the Editor again took the initiative.

To be chosen to preside with Brn. J. W. Wight, missionary in charge, and James M. Baker, president of the district, as associates, was accorded to us, and the work begun.

The day, Saturday, September 21, was in the most part passed in the organizing and perfunctory arrangements, but the dawn of Sunday, the 22d, brought a pleasant day.

The attendance though good was not so large as on the corresponding day of the preceding year. It was attributed to the long-continued drought, to the unusual wet weather, to the shortened crops, and other causes; but no matter what the cause of the loss of numbers, the assembly was a typical one, and the Saints and their friends were present to make the best of the conditions.

The citizens' committee were represented at the morning service for Sunday the 22d, by Mr. Black, a citizen of Dow City, and Judge W. R. Green, of Audubon county, who gave to the Saints a characteristic address of welcome. We quote from his discourse the following:

> There is an organized effort on the part of evil to overcome the organized effort for good. Your church represents one part of the organized effort for good. In my experience and observation I have found that the members of your church have been always supporters of *law* and *order*.

This assurance coming from a man of Judge Green's standing in society, was comforting to the Saints, and an indorsement of no small value to the church at large; for the reason that it shows that those who live in the confines of the judge's circuit have been trying to live as their profession of religion required.

It is something to be pleased with that one on the judicial bench should without solicitation commend a people as a church, in a public manner, as being supporters of law and order, when men of the common pulpits, professedly Christian, should industriously charge that same people with being advocates of pernicious dogmas, calculated to pervert the public mind and subvert the adhesion of men to the best good of society, enemies to the well being of the social fabric.

The burden of the preaching service was borne by veterans, Brn. C. Derry, J. R. Lambert, J. W. Wight, G. H. Hilliard, and the Editor. These were ably seconded by Brn. J. C. Crabb, W. A. Smith, Oscar Case, Paul Hanson, J. A. Gunsolley, and John Smith. The preaching was excellent, judging it from our partial point of view, and the commendation of good attention and expressions of satisfaction. The Editor writes not of his own effort, but he was much pleased and delighted with the efforts of others.

The attendance upon the services of the afternoon and evening of Sunday 29th was large. Not so large as on the last occasion at Woodbine, but equally as satisfactory as listening congregations, there not being quite so many moving about outside the tent.

The impression made by the reunion services at Dow City upon the citizens of the village and vicinity, was undoubtedly good. There had been out of doors meetings held in the park by the M. E. and Holiness people; and our meeting following so closely upon the close of theirs gave an opportunity for contrast, which was in our favor judging from the expressions of those who attended both.

We judge this to be the case also from the cordial reception accorded to the Saints who sought quarters among the citizens. Many houses were thrown open to the visitors, wherein the dwellers gave them the welcome and good cheer for which the western, or Missouri slope, is so justly celebrated.

We noticed placards in the windows of one of the largest stores with the legends "Welcome L. D. S." Welcome to the Reorganized Church of L. D. S." It was pleasing to us, but was a pretty good bid for the gibes of some, who may not feel quite so friendly.

The little town is showing some signs of improvement, some new buildings, and renovating of others, including the M. E. church, which is being thoroughly made over and enlarged. Four years ago the Editor was invited to deliver a temperance lecture in that same church, and responded to the invitation tendered by the acting president of the W. C. T. U. At the lecture the M. E. people were "conspicuous by their absence." So that it was a meagre audience, mostly Latter Day Saints, that heard our lecture.

There are now two saloons in the place, where intoxicants are sold, where idleness is fostered and the seeds of physical and moral ruin are sown. Will the M. E. Church be held responsible for any part in supporting the damnable traffic? We are sure that the Latter Day Saints will not support the trade, either by vote or patronage. Their religion tells them that no drunkard hath eternal life, and that those who aid or abet the making of drunkards are accessories to soul murder and will fare hardly in the other world. Two saloons in a town of scarcely more than a hundred inhabitants to each saloon! Whence

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comes the money on which the traffickers thrive, for thrive they do?

There is an end to all things human; and so on the evening of October 29 the reunion of 1901 came to its close, in a quiet, unostentatious way. The sermon was by Bro. J. W. Wight assisted by Bro. John Smith. It was close and terse with argument; and at its close the assembly was dissolved by limitation without formality of any sort.

In the business session for Saturday afternoon it was resolved to hold a reunion in 1902, at the same place. The time of assembling will be with the committee to determine, due notice of which will be given. The committee are J. M. Baker, A. H. Rudd, W. A. Carroll, C. A. Butterworth, Clair Butterworth, and J. L. Butterworth, all good men and true who unselfishly work for the good of the cause and the camp of Israel. The actual expense of the reunion was small and was cheerfully met.

Some of those whom we greeted last year had passed over to the other side no more to be with us till the Great Reunion convenes. Among these "Uncle" Jack Conyers, P. C. Kemmish, and Uncle Frank Rudd. Who shall be missed at the next roll call?

Bro. Jonas Chatburn, well past his eightieth year, was with us, and presided at two or three sessions of prayer and testimony in his characteristic and pleasing way. Long may he live to give the Saints a trusting soldier's welcome.

A BRIGHT SPOT IN THE RAGE OF BATTLE.

We quote the following from the *Carter County Bugle*, published at Grayson, Kentucky, for Friday, September 27, 1901. It is from the pen of R. B. Neal, of the Christian Church, who, as it will be seen, avows antagonism to what he is pleased to style "Smithianity," forgetting that the faith he holds may as appropriately be styled "Campbellism," which he would necessarily object to. We are glad, however, that Elder Neal is willing to concede that there are differences between the Utah and Reorganized Churches, and we may be pardoned for expressing the thought that recognizing the existence of such differences our Christian ought to be able to see that it is possible that Joseph Smith was not responsible for much of the teaching, dogma, and practice which he is so strenuously "battling with tongue and tract" as error under the appellation of Smithianity. If there were any argument in misstatement and prejudicial misconception and misconstruction, what Elder Neal calls "Smithianity," so contemptuously, would long since have been a thing of the past. But the faith brought by the angel's message lives on, and is gaining ground as the elder concedes:

"Truth crushed to earth will rise again; the eternal years of God are hers."

It is pretty generally known that I am battling with tongue and tract the advancing and aggressive hosts of Smithianity as best I can.

Indifference to this work, I am satisfied, grows out of ignorance of its magnitude and pressing necessity.

I hand out a sample of the work the "elders" are doing in city and county in Kentucky alone. I gather this from a Mormon paper, of this week's issue. It is but a sample of what they are doing in every other state. The first is from Elder W. R. Smith, and is written from Hamlet, Ky. They had a district conference at "Eagle Creek Branch," and every "branch" in the whole district was represented. This is generally true. They have full representation at every conference.

Smith left the conference at Eagle Creek, expecting to hold meetings at Hamlet. I let him tell his own story:

"I came to this place (Hamlet, Ky.) expecting to hold meetings in this vicinity, but on arriving here found the Campbellites in full blast in a protracted effort. On our way to Bro. Hamilton's we passed where some of the neighbors had met and were raising a barn. After we had passed by, the burning of the schoolhouse (Davis' Chapel) was discussed and that night it was consigned to the flames. So, not willing to be beaten out of a meeting, we decided to build an arbor and try it anyway. So I sent some tracts to the Campbellite meeting, and had them distributed, announcing that our meeting would begin August 10. The next day the following notice was tacked up, which speaks for itself:

"'Any Mormon elder that is caught at Davis' chapel, or in the neighborhood, or about Briensburg, preaching their infamous doctrine, will be dealt with as we see people from ambush. We aim to have no Mormon preaching in this county, and if you value your lives anything stay away.

"'KENTUCKY REGULARS.'

"So, to hear of us being shot in the back from ambush, please don't think we are on the run. We are here to stand by the work, let it cost what it may. Although I do not feel anyways uneasy about it, yet we cannot tell what people will do when they are stirred up by the hireling shepherds. If all passes off all right here, we will try to be at Fulton, Kentucky, some time in the next month to hold a meeting there. Let the Saints pray for our protection."

I have often advised against the rail-riding and house-burning methods of opposition, and do so again. Very often the provocation is great, no doubt, of that, especially where the Utah wing is at work, but the rotten-egg, rail-riding, feather-coating methods are to be vigorously denounced by every man who understands what the Stars and Stripes symbolize.

More, such a course is desired by the Mormon leaders. It confirms their followers in the faith in Mormonism, and creates a sympathy for the ism on the part of many. No one is compelled to go hear them or feed them. Meet argument with argument, and tract with tract; a fair honorable method is most effective.

Now hear a report from Elder J. W. Metcalf, 1819 Ninth street, Louisville, Kentucky, under date of August 5:

"Editors Herald:—I am pushing the work here, and have considerable opposition, because some of the heads of the man-made orders of worship are getting their eyes open. I baptized four persons yesterday, and one of them was a young man of good talent. He was president of the Epworth League. Another very good exhorter in the Methodist Church has confessed that he cannot find a flaw in the doctrine we preach, and said he could not approve of the Methodist doctrine any more, and that he was going to get out of it. I loaned him my Book of Mormon to read."

Such present going-on facts should be eye-openers to those who think I am "beating wind" or "battling a pigment of imagination," that there is "no danger from Mormonism," and so on.

MORMONS VS MORMONS.

There are Mormons and Mormons. Most of folks know only the Utah wing, with the headquarters at Salt Lake City. These are frequently called "Brighamites." This is, by far, the largest denomination of the Mormons. It is the elders of this wing that are all over Kentucky and the South pushing their plea.

There is another wing or denomination of Mormons, and a much more commendable one every way, with headquarters at Lamoni, Iowa. The president, or Seer, of this wing is Joseph Smith, son of the so-called Prophet Joseph Smith, Jr., founder of Mormonism.

The elders of this wing denounce in severest terms the Utah Church as an apostate church, a bastard affair.

More, they are anxious to meet the Utah elders in debate over vital issues. I suggest that whenever the Utah elders are troublesome, simply challenge them to meet a Lamoni elder. Let us have the original and pure Mormonism if we are to have any kind. After that point is settled between them it will be an easy matter to settle with the survivor, if it fails to prove a Kilkenny cat affair.

Here's a challenge from a legal representative of the Lamoni wing:

CHALLENGE.

I will give $500 to any man who will persuade the presidency of the Utah Church to appoint an apostle or elder of their church to meet an apostle or elder of the Reorganized Church of Latter Day Saints in a public debate of twenty sessions to be held in the Tabernacle in Salt Lake City, then the contest to be repeated in Lamoni, Iowa.

The Reorganization stoutly affirms that Brigham Young was the author of the infamous document on polygamy and that it cannot be proven that Joseph Smith, the Seer, ever taught, practiced, or even sanctioned, plural marriage.

C. J. HUNT, Deloit, Ia.

In addition they say, and can prove, that Joseph Smith, Jr., predicted that "if ever Brigham Young got the lead of the church he would lead it to hell."

Let this challenge be printed in all our county papers all over the whole land, and fling it in the teeth of the Utah elders until they are forced to "come to time."

R. B. NEAL.

Regarding the challenge referred to. It is Bro. C. J. Hunt's individual affair. It may not be known to Elder R. B. Neal that Bro. E. C. Briggs, at the visit of Bro. Alex. McCord and himself to Utah, issued a challenge to the authorities of the church to discuss the then differences between the two bodies of believers in the teaching of Joseph Smith; that similar challenges have been offered at different times by various elders sent to the Utah mission, including Jason W. Briggs, Zenas H. Gurley, and others; which challenges have always been refused, on the part of the Utah people; the instruction of their authori-

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ties being to their elders not to discuss with the Josephites.

We doubt now that Bro. Hunt's challenge will have any different result than has followed the others. The Reorganized Church has been always ready to give in discussion the reasons for the course it has taken and is now willing to maintain its cause in debate, under fair conditions and in proper places.

Our contention is one based on principles and not a war on persons, and we distinctly disavow the use of epithet, or language derogatory to the honesty and virtue of our Utah contemporaries, other than such as may be couched in the statement that they are believers in and practicers of plural or polygamous marriage, which they themselves have admitted and avowed.

The Presidency of the Reorganized Church is ready to furnish its quota of forces in discussion if such is agreed to by both parties to the issues joined. In the meantime Bro. C. J. Hunt is capable of taking care of his own affairs.

A PLEASING EPISODE.

The enjoyment of the Saints assembled at Dow City reunion was pleasurably enhanced by the presence of a part of the Bigler's Grove band, who being members of the church and attending the reunion brought their instruments and enlivened the intervals between services, and the Sunday school services, with music, in a way pleasing to the Saints and creditable to themselves.

The roster of the members present is here given: Bert J. Fry, Ed C. Fry, Fred A. Fry, Arthur Reynolds, Fred Reynolds, Bert E. Reynolds, Orpheus Carroll, Auburn, Iowa; William Alters, Persia, Iowa.

We are pleased to commend the "boys" for their kind thoughtfulness.

QUESTIONS AND ANSWERS.

Was Philip, who went down into Samaria, and who baptized Simon, only a priest; and if not, what was he; and if only a priest how was it that he was able to cast out evil spirits and heal the sick?

Acts 8: 5–7 reads as follows:

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

It is quite clear from the reading of these verses that the unclean spirits were cast out, and the palsied and lame were healed, by the administrations of Philip. There are only two priesthoods, according to Doctrine and Covenants, section 104: 1, viz., Melchisedec and Aaronic. The specific duties are enumerated to some extent in various places in the Doctrine and Covenants, more particularly in sections 104, 83, and 17. The authority or power to cast out evil spirits and administer to or heal the sick rests with the Melchisedec priesthood and not the Aaronic. Hence we must conclude Philip held the Melchisedec priesthood.

EXTRACTS FROM LETTERS.

Our Editor Joseph Smith wrote on October 1 from Dow City, Iowa:

Spoke last night; am to speak tonight. Had fine audiences Sunday afternoon and at night. Excellent impression left at Dow City.

In a letter dated at Philadelphia, Pennsylvania, September 25, written to Bro. H. A. Stebbins, Bro. W. E. LaRue says:

While at Hornerstown, New Jersey, I met Sr. S. B. Hopkins. She was born in 1816 near here. So you see she is quite aged, but has retained powers of body and mind wonderfully. She united with the church in 1837, and has been in the faith ever since, in which she yet expresses strong confidence. She was baptized by Erastus Snow, and confirmed by Lorenzo DeBarnes. She distinctly remembers that at the confirmation she was told by the Spirit that there were trying times coming on the church; but if faithful she would live through it all. She now rejoices that she did live faithfully, and her heart is yet in the work. She said she heard Joseph Smith when preaching near Cookstown (near here) deliver a prophecy in which he spoke of the Rebellion. Sydney Rigdon visited her several times. Among other things he told her that he never knew anything of the Book of Mormon until he saw it in print. She also said that he told her that he had seen Joseph Smith present little Joseph to the church and bless him and set him apart to that office which he now holds. She rejoices yet in the goodness of God.

The work is moving in Philadelphia. Bro. Kelley was with us last Sunday.

Bro. Alvin Knisley, Newbury, Ontario, October 2, 1901:

I have been at this place alone over a week holding services, excepting the assistance received at two or three services by Bro. Annett and Bro. Leaverton. Some are favorable; interest is fair. Have enjoyed unusual liberty in public talking. One has expressed her desire to be baptized. I feel improvement.

Bro. M. R. Scott, Jr., writes from Wirt, Indiana, September 30:

I trouble the Ohio river again this afternoon. Twenty additions to the Derby branch of late. The brethren of the field report good work in our district. The mist and fog of hatred against our work are giving way. Overflowing crowds have greeted me of late. A man and his wife, of the Utah faith, united with us at Jeffersonville, Indiana, and I think they will be a power for good among the Utah people of that city.

EDITORIAL ITEMS.

On September 19 Bro. A. P. Cantrell wrote from Ray, Georgia, that he had been preaching at a place ten miles east of Elligay, and had appointments out. He thinks there is a chance to do good there, and asks prayers that he may do a good work. He wants to know if there are any branches in Georgia, and where they are.

"Facts about the Filipinos" is the title of a publication issued from 12 Otis Place, Boston. Its aim is apparent from its title. Its price is $2.00 per year.

Bro. M. T. Short writes that he has recently baptized M. P. Miller, formerly of Millersburg, Illinois; his daughter, Ruth, on her eighth birthday; and Miss Reynolds, who is a half sister of W. A. Bitville. Bro. Short thinks others are near the door, and that some may unite with the church ere he returns to his field proper in northwestern Kansas.

Brn. M. T. Short and L. G. Gurwell have been advertising their meetings by means of handbills, in which they announced the subjects which would be treated on certain dates, such as "Divine Authenticity of the Book of Mormon," "Prophetic calling and Divine Authority of Joseph Smith," "Eternity of the Priesthood," "Perpetuity of Spiritual Gifts," "Signs of the Times, etc.

Bro. Joseph Ward writes from Williford, Arkansas, September 30, stating that the Ward-Black debate closed on the 29th. He reports a large attendance from the first, the house at times not holding all who desired admittance. He thinks many friends were made for the cause, and feels hopeful. Brn. W. S. Macrae and D. E. Tucker went south from Williford about sixteen miles, while Bro. Ward went to Pomona, Missouri.

Pure milk is necessarily the foundation of good dairy products of all kinds. This question has been the subject of careful investigation by the Dairy Department of the Iowa Agricultural College. Bulletin No. 59 just issued gives the results of a bacteriological study of the college creamery milk supply, by Professor Eckles, and the milk supply of some creameries in the state where serious trouble existed which was due to impurities of milk. The purification of milk by the centrifugal separator has also been the subject of careful investigation.

This bulletin contains information that will be of much practical value to the milk producers and creamerymen of the state. It may be had free by application to the Iowa Experiment Station, Ames, Iowa.

The recent Harvard address of the Hon. Wayne MacVeagh, LL. D., ex-Attorney General of the United States, on "The Value of Ethical Ideals in American Politics," is published in full in *The Arena* for October. It is a stirring plea for the elevation of our political standards and will repay perusal. Editor Patterson contributes a vigorous article on "The Spirit of Modern Christianity" that tells some plain truths. Editor McLean announces a new feature for the November *Arena*—a short story from the pen of Will Allen Dromgoole. At least one piece of fiction will appear in each issue hereafter.

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Original Articles.

LECTURES ON CHURCH HISTORY. NO. 4.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, September 8, 1901.

Reported for HERALD by Sr. Annie Allen.

I wish to read a few verses before commencing tonight. I will read the first six verses of the third chapter of Malachi:

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.—Malachi 3: 1–6.

One reason why I read this passage is, that it is one of the passages read, or quoted rather, by the angel to Joseph Smith on the night of September 21, 1823, when he appeared to him three successive times during the night, and as our subject matter tonight, or a portion of it will be in connection with the work referred to in this prophecy, we wish to read it. I wish to invite your attention to what Joseph Smith has said in regard to the angel quoting this passage to him on the occasion referred to. He says:

He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for *they* that cometh shall burn them saith the Lord of Hosts, that it shall leave them neither root nor branch.

You will notice the difference. In the book it reads:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the *day* that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

And again he quoted the fifth verse thus: "Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord."

As it reads in the book,

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

One is indefinite, as the purpose for which Elijah was to come is not stated; the other says,

Behold, I will *reveal unto you the priesthood* by the hand of Elijah.

The next verse, the sixth, was quoted by the angel as follows:

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so the whole earth would be utterly wasted at his coming.

In the book it reads:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

To me, the rendering given by the angel is the more intelligible, though I will not stop to comment largely upon it. The idea conveyed in the rendering given by the angel is instructive, "And he shall plant in the hearts of the children the promises made to the fathers," that is, the promises made to the fathers in former dispensations, and the hearts of the children shall turn to the fathers in the last days. If it were not so, if these promises were not planted in the hearts of the children and their hearts turned to the fathers, then the whole earth would be utterly wasted at his coming; the earth would not be saved from utter destruction at the coming of Christ.

As we have it in our book, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers," it would be rather difficult to understand how, in the last days, or in this dispensation, the hearts of the fathers, who are now dead and gone, could be turned to the children. The other, as quoted by the angel, sounds more reasonable, that the promises made to the fathers should be planted in the hearts of the children, and the hearts of the children should turn to the fathers, lest the earth should be destroyed at his coming. You will be able to make your own conclusion in regard to these comparisons, so I leave them for your consideration without further comment.

In continuing the narrative of the history, as we have it given to us, we find that after they met on the 5th or the 15th of April, whichever time it was, Joseph with Oliver Cowdery as his scribe continued to translate from the plates containing the record. We told you in our last account there was a difference in the dates given by these two men. They continued to translate without interruption until the 15th day of May. On the 15th of May, 1829, their minds having become considerably interested in regard to certain things in the record, especially in regard to baptism, they concluded between themselves that they would go aside and pray in regard to the matter and ask for light. They could understand from the record that certain ordinances, including baptism, were necessary, and that authority to administer in these ordinances was also essential, but they did not understand that it should be performed by any one until he was authorized of God. Finally, we are told, they went aside from the abode of men. They did not state definitely the locality, but they united in prayer, asking God for light upon this subject. We have the statement of both men in regard to it, and though the language is not the same, in all that they do relate they agree in regard to the events that transpired. Joseph Smith says:

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray [he states, "into the woods," and Oliver Cowdery says, "aside from the abode of men"] and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

How near these words agree with those we have read tonight where the prophet said that the Lord shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness! These words, "The sons of Levi," evidently signified that priesthood, for there can be no doubt that in the times that are past in the days of the tribes of Israel, that Levi was set apart to hold that priesthood; and when this language speaks of the sons of Levi, it evidently refers to the places they occupied, "The sons of Levi shall offer an offering unto the Lord in righteousness."

This personage that appeared to Joseph and Oliver in a cloud of light and ordained them used almost the identical words the prophet used when he was speaking of Christ and said, "I will purge the sons of Levi as gold and silver, that they may offer unto the Lord an offering in righteousness." He defined to them then what powers this priesthood had, and in defining the powers of this priesthood the answer to their question came. They were instructed in regard to baptism for the remission of sins, and he said this Aaronic priesthood held the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins. And he further said the "Aaronic priesthood had not the

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power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me."

You will observe by reading the history that they had two separate ordinations to this priesthood. The angel laid his hands upon them, we are told, and ordained them to the Aaronic priesthood, by virtue of which they held the right to baptize, the thing they wanted particularly to know about. And when he ordained them he commanded them that they should baptize each other, holding the authority by virtue of the ordination received under the angel's hands. But when they baptized each other they ordained each other also. It may seem peculiar that they should be twice ordained, but it seems to me the peculiar condition under which they were at the time will explain this. If their ordination by the angel had been one that was to remain as a permanent one, we would have been under the impression from reading the history, that ordination preceded baptism in its order, and it would have been a very difficult thing for us to carry it out. We would necessarily have had to know before persons were baptized what office they were to hold in the future, that we might ordain them to such authority before we baptized them. Evidently, and the natural order of things would be to baptize first, and as the time came and the Lord pointed out their calling they could be ordained; but on this particular occasion, when there was no one to baptize who held the authority, the angel, no doubt, or the personage who appeared to them, ordained them for this specific reason, that some one could be provided with the authority to do the first baptizing. Thus a special provision to meet the emergency, when there was no other authority upon the earth was made. After that, the regular order of things was taken up; and after baptism the men were ordained as the Lord had appointed.

Some have thought that as certain parties in the beginning of the work were ordained by angelic hands, that this order should be kept up all along the line, and that men would not be legally ordained until some personage from on high should come down and lay his hands upon them. If I ever had such an idea as that I have gotten rid of it. I am thankful that the Lord has considered man worthy and has so recognized him, that when he established his kingdom here that he chose man as his representative. I am not such a lover of foreign government that I fail to recognize the goodness of God in establishing our rights in this, and choosing from among us men to act for him, by delegated authority from on high. I do not care to have angelic hands laid upon me particularly; I am just as well satisfied as I could be if they had been. They tell us of the circumstances that attended this first administering of the ordinance, and from the words used we gather that they had manifestation of great power that confirmed them in the work; not only then but in the years to come through the difficulties and trials through which they passed.

Joseph said:

> Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

We cannot describe better than this the manifestation of power by which this work was confirmed in its beginning, nor do we hope to explain so that you can comprehend fully the manifestation of power these men received, because these things have to be felt to be understood. Our own experience tells us that, yet every one of us has longed to tell others how we feel under the manifestation of God's power, but we cannot; we never will, and sometimes I think it is a good thing we cannot, and that no man can understand it except by experience, no mind can grasp it until he passes through it. It is necessary for every man to receive it, and necessary that he shall not obtain it in any other way.

It seems to me we can determine that these manifestations at this and other times must have been very confirming; otherwise how could they have suffered, how could they have met the indignation of the world in the circumstances under which they lived, unless there was some power more than man has realized which sustained them and gave them the assurance that they were right and that God was upholding them in what they did.

Oliver Cowdery in his description tells us in eloquent language, his language was perhaps far better, so far as its diction was concerned, than Joseph Smith's, though he did not tell the events more clearly than Joseph did. The language is not only grand, but the events are narrated there in such a way as to engage our attention. He says:

> This was not long desired before it was realized. [That is, what they went up there to pray for.] The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! What joy! what wonder! what amazement! while the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard. As in the "blaze of day," yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened—we gazed—we admired! 'Twas the voice of the angel from glory—'twas a message from the Most High! and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever.

It seems to me that the conclusion reached by Oliver Cowdery was legitimate. If indeed they saw the glory descending in a cloud of light, and the voice of God as though from eternity, and they heard the message they were looking for, there was certainty and peace, and uncertainty no longer remained. And so I presume it was as he described it there; while the world was distracted and groping as blind men for the wall, their eyes saw and they enjoyed the blessing of the glory of God. But he says further:

> What joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, "Upon you my fellow-servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness."

You will notice the words are a little different from those of Joseph; his were nearer in harmony with those of the angel, and that is natural, for he had a talk with the angel before, and these words were fresh in his memory, and it is reasonable that he would write nearer the exact language of the angel. But Oliver Cowdery conveys the same meaning when he said this authority would remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness. He says:

> I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit! Man may deceive his fellow-man; deception may follow deception, and the children of the wicked one may

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have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave; but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it *all* into insignificance, and blots it forever from the mind! The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease.

I think if Oliver Cowdery cannot describe it there is no use of anybody else trying. He gives us a grand description so far as he is able. I will leave it there for your contemplation.

For a time, it became necessary that their baptism and ordination to the priesthood should be kept secret on account of the persecution against them, for if they were to herald it abroad and had to meet the persecution and efforts to destroy the work or to hinder them, and possibly to use personal violence upon them, they would be hindered in the translation of the plates, so they kept quietly on with their work translating until they had finished, and how long afterwards I do not know. While they were yet impressed with this experience and before they returned to the house, as they went back, so the history informs us, (Joseph Smith does not give the time sufficiently clear, but Lucy Smith says as they were returning from their baptism), they saw Samuel H. Smith praying in secret. They approached him and talked to him in regard to these things, and he was baptized, making the third one who was baptized into this latter-day work. Their persecutors became so violent, however, that it was only by the efforts of Mr. Hale and family (Emma's father) that they were preserved from mob violence; and they both being in poor circumstances, and having no reserve to fall back on, it became evident they would have to be succored before they could go on with their work, and the question arose as to what they should do; whether or not they should quit and go and earn money for their support. About this time (whether it was the providence of God or not, you may judge, we do not pretend to give the cause, we simply present the facts) Mr. Joseph Knight, Sr., (and this name Knight becomes a prominent one in history later on,) comes to them to visit them, and bring them supplies, and after this first visit he came often and brought them provisions, and helped to feed them while they continued with their work. They did not go there soliciting money; they troubled no one. So far as we know of their actions, they went on about their work, of course anxious as to what should transpire, how they would be provided for. But Mr. Knight came to the rescue. I want you to notice that particular point all along the history, that in every emergency that arose some one rose up to meet that emergency. It seems to me very peculiar that in a work like this, started without money, without the finances to back it, that when an emergency arose it was met by somebody before those who were engaged in the work knew anything about it.

While this provision was made for their sustenance, they were hindered in their work by the necessity to leave that place. About this time came another honest man, David Whitmer; or rather, his father was at the back of it. Mr. Peter Whitmer sent his son David up there where they were and invited them to come to his house and he would take them under his own roof and provide for them while they were translating the plates. What moved Mr. Peter Whitmer? What moved Mr. Knight? What moved Oliver Cowdery? What moved Martin Harris, to come to the rescue? What object did they have in view? There was no prospect of earthly gain, no prospect of gaining popularity. Some power, something moved them, something was behind them that said, "Send, or go, and succor this young man." And they did. Joseph accepted the invitation of Peter Whitmer, and accompanied his son down to Peter Whitmer's house, where their conditions were far more favorable. We are told that from that time David and John and Peter Whitmer became fast friends to Joseph Smith, and John assisted in recording the record as translated by Joseph.

The people of Seneca county were friendly; they did not have the desire to resort to violence. But here in Seneca county, we are told, they desired to inquire about these things. About the only difficulty they had there was that so many individuals came to inquire and it took up so much of their time talking about it that their work was hindered. Not only was the difficulty occasioned by persecution removed for the time, but the anxiety regarding daily sustenance was removed also.

Peter Whitmer boarded and supplied them for awhile, and it was during the time they were there at Mr. Whitmer's house, and when the translation had been proceeded with to a certain extent, the provision was made for others to bear testimony as well as Joseph. Martin Harris had also gone down there to see how they were getting along, and while there, Martin Harris, Oliver Cowdery, and this other young man, David Whitmer, who came and moved Joseph to his father's house, desired that they might become the three witnesses spoken of in the record, to have the privilege of looking upon the plates, and we are told that when they had made this request they received a promise telling them they might have that privilege, and that they should be the chosen ones. After the promise had been made they went into the woods to pray and ask that the promise might be fulfilled. Let me read you the words of Joseph Smith upon this point:

> Not many days after the above commandment was given, we four; viz: Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfillment of the promises given in the revelation; that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God, to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not yet, however, obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for.

The narrative goes on to say that when Martin Harris withdrew, Joseph Smith, Oliver Cowdery, and David Whitmer continued in prayer, and when they had prayed again they beheld a light above them in the air of exceeding brightness, and an angel stood before them. We made some remarks before about the light that attended angelic personages. This angel had in his hands the plates which they had been praying to have a view of. He turned over the leaves one by one. He turned over those golden leaves and they beheld them just as those witnesses often testified to. He addressed himself to David Whitmer, and said: "David, blessed is the Lord, and he that keeps his commandments." Immediately afterwards they heard a voice from out of the bright light above them, saying:

> These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.

If you will read the testimony of the three witnesses, you will see the strength of their testimony as compared with this command. I shall not take time to read it,* but you will see

*Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came

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that they testified to that which they were commanded to testify to, and by virtue of what they had seen and heard. But Martin Harris was not there. How came it that his name was signed with the other two? Joseph says:

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me, and I once more beheld, and heard the same things; whilst at the same moment Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough; mine eyes have beheld," and jumping up he shouted, Hosannah, blessing God, and otherwise rejoiced exceedingly.

So Martin Harris, though he did not see it at the time the others did, saw exactly the same thing. Why the Lord did not see fit to show Martin Harris at the same time, we do not know. We might presume he had not sufficiently humbled himself and that it was necessary for him to humble himself more; and up there in the solitude of the woods he poured out his soul in prayer, and he got favor with God, and God bestowed upon him this blessing, and he testified to it. We might say that these men have never wavered in regard to this testimony, they all continued to assert that they had seen the plates. They did not always agree with others regarding other things. Some of these witnesses afterwards in 1838 did not agree to all the policies of the church. That was not in any sense an evidence that there was something wrong on the part of their testimony, it simply showed they were men of independent thought; when they did not agree they said so, but they never wavered in their testimony, and testified to it upon their death-bed, each of them with their last breath testifying that their former testimony was true. We are told that Oliver Cowdery in particular told his attendants on his dying bed that he had something to say and could not die until he had said it; and when they had propped him up in bed, he held his hand to heaven and testified that the Book of Mormon was true and his testimony regarding it was also true, and then sank back in death. If he had lied before, there was no need of him repeating it, it seems to me.

I have hurried through this part of my subject, and I have not gone as far as I would like to have done in the investigation of this testimony, but I will leave it with you for the present, hoping and trusting that we may continue our interest, and may God bless us in the investigation.

from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bare record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

PRECIOUS PEARLS.—NO. 8.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

When Jesus had spoken these words unto his disciples, he turned again unto the multitude, and said unto them, Behold, verily I say unto you; ye must watch and pray always, lest ye enter into temptation; for satan desireth to have you, that he may sift you as wheat; and whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given you. Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. And, behold, ye shall meet together oft, and ye shall not forbid any man from coming unto you when ye shall meet together, but suffer them that they may come unto you, and forbid them not; but ye shall pray for them, and shall not cast them out; and if it so be that they come unto you oft, ye shall pray for them unto the Father, in my name; therefore hold up your light that it may shine unto the world: behold I am the light which ye shall hold up—that which ye have seen me do. Behold, ye see that I have prayed unto the Father, and ye all have witnessed; and ye see that I have commanded that none of you should go away but rather have commanded that ye should come unto me, that ye might feel and see; even so shall ye do unto the world; and whosoever breaketh this commandment, suffereth himself to be led into temptation.

And now Jesus turned his eyes again upon the disciples whom he had chosen, and said unto them, Behold, verily, verily I say unto you, I give unto you another commandment, and then I must go unto my father, that I may fulfill other commandments which he hath given me. And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly, to partake of my flesh and blood unworthily, when ye shall minister it, for whoso eateth and drinketh my flesh and blood unworthily, eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood; ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, and pray for him unto the Father, in my name, and if so be that he repenteth, and is baptized in my name, then shall ye receive him and shall minister unto him of my flesh and blood; but if he repent not, he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered; nevertheless ye shall not cast him out of your synagogues, or your places of worship, for unto such shall ye continue to minister; for ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them, and ye shall be the means of bringing salvation unto them. Therefore keep these sayings which I have commanded you, that ye come not under condemnation, for wo unto him whom the Father condemneth. And I give you these commandments because of the disputations which have been among you. And blessed are ye if ye have no disputations among you. And now I go unto the Father.

And when Jesus had made an end of these sayings, he touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them; and the multitude heard not the words which he spake, therefore they did not bear record, but the disciples bear record that he gave them power to give the Holy Ghost. And when Jesus had touched them all there came a cloud and overshadowed the multitude, that they could not see Jesus. And the disciples saw and did bear record that he ascended again into heaven.

And on the morrow when the multitude was gathered together, behold, Nephi and the disciples whom Jesus had chosen went forth and stood in the midst of the multitude, and behold the multitude was so great, that they did cause that they should be separated into twelve bodies, and the twelve did teach the multitude, and they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father in the name of Jesus. And the disciples did pray unto the Father in the name of Jesus, and they arose and did minister unto the people, those same words which Jesus had spoken. They knelt again, and they prayed for that which they most desired, that the Holy Ghost should be given unto them. And they went down to the water's edge, and the multitude followed them. And Nephi went down into the water and was baptized, and he came up out of the

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water, and he baptized all those whom Jesus had chosen. And when they were all baptized, they were filled with the Holy Ghost, and with fire. And behold they were encircled round about as if it were fire; and it came down from heaven, and the multitude did witness it, and do bear record; and angels came down out of heaven and did minister unto them.

And while the angels were ministering unto the disciples, behold, Jesus came and stood in the midst, and ministered unto them. And said unto them, So great faith have I never seen among all the Jews; wherefore I could not shew unto them so great miracles, because of their unbelief. Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard. And he brake bread again and blessed it, and gave to the disciples to eat; and when they had eaten, he commanded them that they should break bread, and give it unto the multitude; he also gave them wine to drink, and commanded them that they should give unto the multitude: and he said unto them, He that eateth this bread, eateth of my body to his soul, and he that drinketh of this wine, drinketh of my blood to his soul, and his soul shall never hunger nor thirst, but shall be filled.

Behold now I finish the commandment which the Father hath commanded me concerning this people who are a remnant of the house of Israel. Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore search them. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people, O house of Israel; then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be brought to the knowledge of the Lord their God, who hath redeemed them. And the Father hath commanded me that I should give unto you this land, for your inheritance.

And I say unto you, that if the Gentiles do not repent, after the blessing which they shall receive, after they shall have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And I will gather my people together, as a man gathereth his sheaves into the floor, for I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold I am he who doeth it. And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent, it shall fall upon them, saith the Father, yea even upon all the nations of the Gentiles. And it shall come to pass that I will establish my people, O house of Israel. And behold this people will I establish in this land unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem, and the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

Behold I am he of whom Moses spake, saying, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul who will not hear that prophet, shall be cut off from among the people. Verily I say unto you, yea; and all the prophets from Samuel, and those that follow after, as many as have spoken, have testified of me.

And behold ye are the children of the prophets, and ye are of the house of Israel; and ye are of the covenant which the Father made with your fathers, saying unto Abraham, And in thy seed shall the kindreds of the earth be blessed; the Father having raised me up unto you first, and sent me to bless you, in turning away every one of you from his iniquities, and this because ye are the children of the covenant: and after that ye were blessed, then fulfilleth the Father the covenant which he made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed, unto the pouring out of the Holy Ghost through me upon the Gentiles, which blessing upon the Gentiles, shall make them mighty above all; and they shall be a scourge unto the people of this land. Nevertheless, when they shall have received the fullness of my gospel, then if they shall harden their hearts against me, I will return their iniquities upon their own heads, saith the Father: and I will remember the covenant which I have made with my people, and I have covenanted with them, that I would gather them together in mine own due time; that I would give unto them again the land of their fathers, for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father. And it shall come to pass, that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name; then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. Then shall they break forth into joy—sing together ye waste places of Jerusalem: for the Father hath comforted his people, he hath redeemed Jerusalem. The Father hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father; and the Father and I are one. And then shall be brought to pass that which is written, Awake, awake again, and put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean: shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money. Verily, verily I say unto you, that my people shall know my name; yea, in that day they shall know that I am he that doth speak; and then shall they say, How beautiful upon the mountains are the feet of him that bringeth glad tidings unto them, that publisheth salvation; that saith unto Zion, thy God reigneth. And then shall a cry go forth, Depart ye, depart ye, go ye out from thence, touch not that which is unclean, go ye out of the midst of her; be ye clean, that bear the vessel of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel shall be your rearward. Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high; as many as were astonished at thee; (his visage was so marred more than any man,) so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider. Verily, verily I say unto you, all these things shall surely come, even as the Father commanded me.

Then shall this covenant which the Father hath covenanted with his people be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance. And verily I say unto

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you, I give unto you a sign, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion.

And behold this is the thing which I will give unto you for a sign, for verily, I say unto you, that when these things which I declare unto you, and which I shall declare unto you hereafter of myself, and by the power of the Holy Ghost, which shall be given unto you of the Father, shall be made known unto the Gentiles, that they may know concerning this people who are a remnant of the house of Jacob, and concerning this my people who shall be scattered by them; Verily, verily I say unto you, when these things shall be made known unto them of the Father, and shall come forth of the Father, from them unto you, for it is wisdom in the Father that they should be established in this land, and be set up as a free people by the power of the Father, that these things might come forth from them unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel; therefore when these works, and the works which shall be wrought among you hereafter, shall come forth from the Gentiles unto your seed, which shall dwindle in unbelief, because of iniquity; for thus it behooveth the Father that it should come forth from the Gentiles, that he may show forth his power unto the Gentiles, for this cause, that the Gentiles, if they will not harden their hearts, that they may repent and come unto me, and be baptized in my name, and know of the true points of my doctrine that they may be numbered among my people, O house of Israel: and when these things come to pass, that thy seed shall begin to know these things, it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider: for in that day, for my sake, shall the Father work a work which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man declare it unto them. But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will shew unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass, that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said,) they shall be cut off from among my people who are of the covenant; and my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who if he go through both treadeth down and teareth in pieces, and none can deliver: their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles, except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down thy strong holds; and I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; thy graven images, I will also cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities; and it shall come to pass that all lyings, and deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away: for it shall come to pass, saith the Father, that at that day, whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel, and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard.

(Continued.)

AT IT AGAIN.

After nearly two months active missionary labor, somewhat to the neglect of my duty to the particular interest of Graceland College, I am again on duty, and will promptly meet some of the to me unpleasant features of duty.

The opening of the college this fall has been quite satisfactory, and the outlook for this year promises to be one of good results to this church institution, and notwithstanding there is considerable of a change in the personnel of both faculty and students, the prospect for our work was never better, and any reflections upon either faculty or students, either of the past or the present, would be unfair, unfriendly, and injurious to our educational institution.

We ask for, and feel fully justified in expecting the aid and encouragement of all Saints and earnest friends of education. Give us the cheerful word and contribute to our museum, which is one of the finest of any in the country for its age and size. Also, we are desirous to have our library increase with time, we shall be thankful for your donation of books. And the herbarium as a helpful aid in instruction still awaits your contribution. This department is under the watchful eye of Bro. Jacob P. Anderson, who is ever alert to the advancement, and the careful arranging of specimens.

We are still asking for your kind remembrance to aid us in the running expenses. Last year we were successful in cutting down expense, and we fully expect to do better this year, nevertheless we are still needy, and trust you will not turn us away empty, and thereby put the cause to an open shame. For surely a church of fifty thousand membership can contribute three thousand dollars for educational purposes annually; and that amount, together with receipts from students, would be ample for needed repairs and improvements.

On receiving the word of the Lord last spring, we had every reason to believe that ere this the "college debt" would have been wiped out. I am fully satisfied that it will not be to the spiritual advancement for any to either neglect or oppose the wise and business-like advice vouchsafed to the church in that word; therefore I can heartily indorse and urge immediate compliance, for if we be not faithful and prompt in this small matter, what assurance has our heavenly Father that we would be in a more important requirement.

Dear Saints, let no one sow seeds of doubt or unbelief in your heart, and thereby cheat you of your crown and reward.

For truth and right,

ROBT. M. ELVIN.

LAMONI, Iowa, Box 224.

Selected Articles.

CHRISTIANITY IN AMERICA BEFORE THE NORTHMEN.

Historical theories of the early settlement of the Western Continent are almost as numerous as are literary theories of Hamlet. The Welsh, the Irish, the Israelites, the Chinese, the Japanese, the Phenicians, and many others are supposed by different writers to have been acquainted in one way or another with America. Each hypothesis has its fond advocates, although no absolute consensus among historical students exists as to any pre-Columbian discovery, even as to the comparatively well authenticated Norse discovery, except so far as

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Greenland is concerned. Among the most fascinating of these hypotheses is that relating to an alleged early Christian evangelization of the Central Americans. Some further light is thrown upon this theory in a recent work, "The History of America before Columbus, according to Documents and Approved Authors," by Father De Roo, an erudite Roman Catholic priest of Philadelphia. In the *Catholic World* (June), another historical student, Mr. William Stetson Merrill, gives a *resume* of what facts we possess pointing to a possible early introduction of Christianity among the natives of Mexico, Yucatan, and Peru, basing his statements mainly on Father De Roo, with some references to Dawson, John Fiske, and others. He writes:

"The civilizations found by the Spanish in Mexico, Central America, and Peru were described by their historians. The religious rites, ceremonies, and beliefs excited the amazement of the Spaniards by their remarkable resemblance to Christianity; just as the early missionaries to Tibet found there another pope of a heathen religion, with convents and bells and rosaries. The Spaniards and the Jesuits who reached Tibet could not account for this remarkable fact unless, forsooth, Satan had himself taught these people Christianity out of spite! . . .

"Our author's explanation of them is novel. He claims that Christianity was introduced into America before Columbus, before the Norse even, and introduced by the Irish monks, whose widespread missionary labors are so well known. He believes also that the Apostle St. Thomas actually visited our shores, and that St. Brendan in his famous navigation did the same. Through some one, or perhaps through all of these agencies, the doctrines of Christ—in fact of Catholic Christianity—were introduced and taught to the natives, by whom they have been preserved. The following is a summary of the points of resemblance which De Roo claims to prove an early evangelization of America:

"The Mexicans and Peruvians believed in one God, and there are traces of a belief in the Blessed Trinity. The story of the creation is told in their famous book called the 'Popul Vuh'; so also man's First Fall, the immortality of the soul, intercessory prayer for the dead, rewards and punishments hereafter, resurrection, and the Last Judgment. The account of the deluge is widespread, and its very universality in America has been urged as proof of its actual occurrence; in fact, the advocates of a partial deluge must square their theory with this tradition preserved in tribes separated by great oceans from the scenes to which they would restrict the flood. Even the Tower of Babel figures among the traditions of the Nahuas, Cholulans, and tribes of Central America and California. Turning now to distinctively Christian teaching, one can almost reconstruct the life of Christ, in its theological aspects, from the aboriginal records. Yet more: we find the sacraments of baptism; Holy Eucharist, with its attendant fasting and communion; penance and auricular confession, with its requirements of contrition and its complement absolution. We find an organized priesthood, duly ordained, vested, and maintained; we find celibacy, religious orders, convents of nuns, hermits, pilgrimages, holy water, exorcisms; nay, the New Fire and liturgical prayers.

"It is to be noted that the Aztecs had some practices of a very different character from Christian celibacy and cloistered purity, and the latter practices were admitted by them to be anomalies in their system. According to the Zapotec tradition, they were really foreign features introduced by an early white-skinned teacher or apostle, 'who came by sea, bearing a cross in his hand, and debarked in the neighborhood of Tehauntepec.' This stranger, whom they called 'Wixipecocha,' is described as 'a man of a venerable aspect, having a bushy white beard, dressed in a long robe and a cloak, and wearing on his head a covering shaped like a monk's cowl. Wixipecocha taught his disciples to deny themselves the vanities of this world, to mortify the flesh through penace and fasting, and to abstain from all sensual pleasures' [Father De Roo, vol. 1, p. 503].

"A similar tradition is that of the Aztecs relating to Quetzalcoatl. A hero-god, he comes from a foreign land to Mexico, venerated under divers names all over Central America, nay, perhaps canonized in Europe, De Roo says. His name signifies 'Beautifully feathered serpent.' He is described as 'a white or pale-faced man, of portly person, with broad forehead, great eyes, long black hair, and a heavy rounded beard' (1, 542). He was reserved in his manners, spent much time in prayer, ascetic, and celibate. His date is perhaps the eleventh century or earlier, for aboriginal chronology is obscure. His works were converting the natives and teaching them the arts of civilized life. Accompanying him were a number of companions, or disciples, who imitated their master in mode of life. Their success may be measured by their fame preserved in widespread traditions, and by the reverence in which their memory is held. He taught the unity of God, the Creator and Lord of heaven and earth; condemned idolatry, and especially human sacrifices. Peace and charity were the cardinal virtues of his creed: 'From these few details of Quetzalcoatl's teaching one naturally feels induced to believe that all the vestiges of Christianity of which we have spoken had their beginnings from him and his disciples, or colaborers, in the American mission' (1, 550). These reforms were not accomplished without opposition from the established priesthood, who finally forced Quetzalcoatl to retire to a western province, where he passes from view. A belief in his future return lingered among the people, and some of the later Christian missionaries were received peacefully under the belief that they were the great hero-god with his disciples, returning to his own.

"Was this remarkable figure a mere leader of a colony from the northeast (so Bandelier); or was he a personification of a nature god—in fact, a sun-myth (so Brinton); or was he the Apostle St. Thomas (so Sahagun); or, finally, was he an Irish monk with a colony from over sea? The last is the conclusion of De Roo, who finds in these aboriginal traditions a confirmation of European allusions to the Irish occupancy of America.

"The points of resemblance outlined above between Christianity and the American religions are certainly remarkable, and they establish the fact to our author of an early evangelization of America. Is he aware that precisely this line of argument has been followed to prove the derivation of Christianity from Buddhism, from Mithraism, from Essenism, nay, from the Greek mysteries? Does he claim that the Abbé Huc was anticipated in his travels to Tibet when he found, to his amazement, a pope—the Lama—a hierarchy, religious orders, penance, bells, and rosaries? Let him read the following passage relating to the religion of Mithras, an old solar deity, probably older than Zarathustra, who was worshiped in Persia in the time of Alexander the Great:

" 'Like the Christians, the adherents of the Persian God [Mithras] lived in close relationship with one another, using the terms "fathers" and "brothers." Like the Christians, they had baptism; a kind of communion; they taught an imperative morality; preached continence, charity, self-abnegation, and self-control. They speak of a deluge, believe in the immortality of the soul as well as the resurrection of the dead, in a heaven of blessed ones, and a hell inhabited by the powers of evil' [F. Comont, in Roscher's "Lex. d. Gn. u. R. Myth.," quoted in the *Monist*, April, 1900, p. 358].

"We quote this passage, not to establish anything regarding the relations of Mithraism and Christianity—for the discussion of these *ethnic types*

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of Christian truths, if the term may be used, cannot be introduced here—but to show how dangerous, not to say illusory and baseless, it is to argue from similarities to origin."—*Literary Digest, September 7, 1901.*

Letter Department.

ROSLYN, Wash., Sept. 26.

Editors Herald:—We have had Elders John Davis and David Powell with us for three weeks preaching for us. They baptized two, and one more promised to be baptized when they come back. They are at Spokane now but expect to return here about the last of November. We enjoyed their preaching and company very much, and look forward with pleasure for their return.

We have a nice little church here. We have had it built a little over a year. It cost between six and seven hundred dollars as it now stands. We have been expecting some one to come and dedicate it, but so far we have been disappointed; but we are glad to have a place for the elders when they come, and to have our meetings and Sunday school in. We have Sunday school and social meeting on Sunday, and prayer meetings on Thursday evenings. Ever praying for the welfare of Zion I remain, In bonds,

FRANK HOLMES.

PHILADELPHIA, Pa., Sept. 23.

Editors Herald:—The writer has been spending a few days in this city. Yesterday he attended the services in the order in which they came. Sabbath school and preaching in the forenoon; preaching in the afternoon and evening. At the close of the Sabbath school, which was well conducted, it fell to the lot of the writer to occupy the morning hour for preaching, assisted by Bro. William LaRue. In the afternoon Bro. George Smith preached a good discourse out at Germantown assisted by Bro. Hosea Bacon. At evening Bro. William LaRue was the speaker at the regular place of meeting, assisted by the writer. Bro. LaRue's effort was very catchy and entertaining, being listened to with rapt attention. An excellent spirit prevailed in all of the meetings of the day, including the Sabbath school, which, by the way, is a leading feature in the work being done here; and the prospects are favorable for enlarging and increasing the interest in this part of the work.

It was a happy appointment in sending Bro. LaRue here. He seems to be an exact fit for the place—suited to the work. He likes the people and the people like him. So the outlook is good for a harmonious movement among the Saints of Philadelphia, and a successful one. A long stride has been taken in the last few years in the interest of the work here. At one time the fire seemed to be almost out, but the Lord had a seed left and it is growing. Bro. George Smith, now of the local force, is well liked and aids the cause to the best of his opportunities. George should be in the constant field work. The Saints are hopeful and feel that success is coming their way. Of course this depends (and they know it) upon their diligence and faithfulness. May their most ardent hopes be realized in giving perseverance and success in the City of Brotherly Love.

A few days were spent in Brooklyn, New York, but not eventful, except that occurring without, the dastardly act of shooting President McKinley. If solemn faces, tear-bedimmed eyes, miles of crape, speak for the heart, the people mourn the demise of this great chief of the nation. He was, indeed, a great and good man.

Bro. George Robley has returned home for a season, but will be busy in the Massachusetts district. Fraternally,

WM. H. KELLEY.

HIGBY, W. Va., Sept. 25.

Editors Herald:—There was a manifestation of the power of God at our house a few days ago that will be of interest to the Saints. Bro. G H. Godbey came to my house on an official visit on the 18th of September, and staid over night. At three o'clock in the morning he called me to come and rub him, that he could not move. I found him perfectly helpless, and by daylight he could not move a finger or toe. We sent for Elder Charles Moore, who administered to the sick man twice that afternoon; and the next morning Bro. Godbey got up and ate his breakfast as if nothing had been wrong with him; and on Saturday, the 21st, he rode seven miles and filled an appointment, and is perfectly well. To God be all the glory.

R. P. CADLE.

THAYER, Mo., Sept. 23.

Herald Readers:—A word from this point of the woods may interest some.

"The little boy preacher" and the writer are at present at Cain Hill schoolhouse. Our audiences are not the largest; but there are some interested ones. Two were baptized today by Bro. Baker; he also baptized six while at Woodside.

The writer tried to interest a few that came out to the pleasant home of Bro. Bert Bootman a few nights. But we found it rather a hard task to interest them with our small 22-caliber rifle, when the artillery of I. N. had so lately been booming in their ears; and we also learned that the noise of his gun had caused them to retreat behind barred doors, for they learned that the Bible and Bible alone was not sufficient barricade to stop such shots. So they depend upon the more sure refuge—stay away, and closed doors.

But we have got reinforcements at Thayer now in the person of Bro. Charles Bootman. I tell you we have a team now, and we expect to see good done at that point.

Bro. Baker is making charts, and I feel a litt'e jealous lest he will rob me of my fame as "The South Missouri Artist," for I see he has an angel on his last chart, with bangs, a blue waist, green skirt, trimmed with a flounce of white, red stars, a red sash, and red shoes. He calls that his "United States Angel." If that is not enough to make an old artist weep, I do not know what would. By the way, chart preaching surely takes the cake in these parts, and the writer and the "boy" have about fifteen.

We had one of the best district conferences it has been my lot to attend; and I am sorry that so far there has been no report of it. The Saints turned out well, and we had a very spiritual time. Bro. William Bootman was ordained to the office of priest, and we look for a life of usefulness.

I would say to the Saints in South Missouri: Although the drought has stricken this part, yet many of you have been blessed in other ways. So do not forget your tithes. Remember God requires his share. Do not keep it back to speculate on, use your own only.

I believe all those of the missionary force are pushing along; I wish I could say the same for the local force.

May God help us to keep to the front of the battle, is my prayer.

HENRY SPARLING.

BRUBAKER, Ill., Oct. 1.

Editors Herald:—Our district conference which was held at Tunnel Hill is now a matter of history. The Spirit of peace and love was manifested there.

Bro. I. A. Morris was chosen to preside over the district for one year, and Bro. J. E. Bozarth his assistant. Bro. P. G. McMahon was elected secretary. Preaching was by F. M. Slover, F. M. Davis, J. E. Bozarth, I. A. Morris, and W. R. Smith. The prayer meeting was in charge of I. A. Morris and W. A. Kelley.

Thus closed another conference of the district, which we are satisfied was a blessing and a means of strength to those present. Our next conference will be held at Springerton, beginning on Saturday before the third Sunday in February, 1902, and last over Sunday.

I hope to be able to keep myself pure in body as well as in mind, that I may be qualified to do the Lord's work.

This is a new place, and we have the use of the town hall for preaching every night this week and over Sunday.

I have a desire to retain a Spirit of humility. May peace and unity abound everywhere. Your brother,

F. M. SLOVER.

FORD, Iowa, Sept. 29.

Dear Herald:—I cannot give a very flattering report of my work in the Des Moines district. I do not find all the Saints as zealous as they ought to be; still some make sacrifices, and seem to be alive to the perilous times. Others seem to forget, and are slothful in their duty.

From the reunion I went to St. Charles, where I found Bro. Peters and his esteemed wife ready to assist in having meetings. I discoursed eight times on gospel themes.

From there I went to the Valley branch and spoke three times. Learning that Brother Sorensen had commenced meetings at Sandyville, I went to his relief, as he had

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to go home, and continued the meetings over two weeks. I had good attendance, the tent being filled at times; but none have obeyed as yet. Have some hopes for the future. Brother Knox and his very much esteemed family seemed all alive to the work. His two daughters, Zula and Mamie, played the organ and led the singing. It does an elder good to see the Saints live so as to be lights to those around them.

Your brother in Christ,

G. W. SHIMMEL.

TUNNEL HILL, Ill., Sept. 30.

Editors Herald:—Last night closed our district conference. The attendance was good throughout. The good Spirit was present and the preaching services were excellent. The speakers gave good instruction along gospel lines showing the great necessity of obeying the gospel and living in harmony with God's word in order to receive the greatest reward in the life that is beyond this. There was a great interest manifested among the Saints, also those who are outside of the church. God seems to be moving upon the people by his Spirit, helping them to see their true condition and enlightening their minds concerning the glorious truths of the gospel.

Elder F. M. Slover preached a very excellent sermon on Sunday, taking for his text Matthew 24:31 and 2 John 9:11. He showed the great calamities that would come upon the inhabitants of the earth before the coming of the Son of God, and that the condition of the people in wickedness would be as it was in the days of Noah, and of the great necessity of abiding in the doctrine of Christ in order to escape the things that are coming upon the inhabitants of the world before the coming of the Son of Man, and to be among his jewels when he shall come as a refiner and purifier of silver.

Bro. Morris gave good instructions along the line of duty. Elder W. R. Smith was the speaker Sunday evening.

The work here is gradually growing and spreading among the people; still there is some prejudice. There are people who are not willing to investigate our claims, and who will not consent to open the doors of their churches that the angel's message delivered in this the last dispensation of time may be presented to the people in its true light. May God have mercy on such people, and help them to see the true light as it is in Christ Jesus.

We have some good Saints here, who are trying to overcome the things of the world, and to attain to that Christian perfection and divine nature that has been designed by the God of heaven that they should attain to in this life, while on the other hand we have some who are careless and negligent concerning their duties to God and the church. May the Lord move upon such by his Spirit to go forward in discharge of duty. I believe the Saints can do more in spreading this grand message of the gospel in their respective localities by right living and keeping in harmony with the law of God than a great number of sermons would accomplish. My desire is to so live and act in this life that I may not bring any reproach upon this great work of the Lord that he is performing among the people in these the latter days, and my prayer is that those who have taken upon themselves the name of Christ may go forward in discharge of duty and so live that they may receive the great reward promised to the faithful ones.

Your brother,

P. G. MCMAHAN.

ST. JOSEPH, Mo., Sept. 26.

Editors Herald:—The Saints generally are enjoying good health, and our branch is moving along. In some respects we have made quite an advancement. A little over one year ago we were left without a missionary, something that to many of us seemed strange and unwise, for we had been so accustomed to having at our head as a leader a General Conference appointee. Yes, for fifteen years the work was cared for by good, able men such as H. C. Bronson, Joseph F. McDowell, M. H. Forscutt, J. M. Terry, and H. O. Smith. To leave us alone seemed to many to be a grave mistake, but such was the case, and many were the kicks made. This was not all that happened to discourage the Saints of this city, for we lost so many faithful workers who moved away, such as Bro. R. Winning, D. J. Krahl, David and William Blair, John Burlington, William Lawrenson, and their families. It seemed for awhile that the St. Joseph branch was certainly going to be scattered and that we would have to close the doors of our beautiful church, and possibly lose the same, for we had a debt of over $5,000 to pay.

I confess it looked very blue to my mind. The St. Joseph branch was like a family of overgrown children who had not been left to hustle for themselves, for they had always been cared for by pa and ma. But pa was removed by death, the burden of the family then fell on the dear mother. She called her sons and daughters together, explained the condition; stated that now the head was gone and for the first time did all learn what was before them. Here they had a large farm, well stocked, but a heavy mortgage on the farm. They knew that had pa been permitted to stay, all would have been well. But here they were without him. What to do? Well, there was only one of two things to do: give up the home and farm, drift out into the world each one for himself, or unite and shoulder to shoulder go to work. With the counsel of the dear mother they would pull through, and they did. Today this family has presented to the world men and women competent to stand at the head of some of the leading enterprises of this land. They were given the opportunity in life to do something.

So with us here. We had a good brother sent to look after the work, and Sunday after Sunday we all came together to be instructed and fed by him. We had not the care for the work we should. For fifteen years its interest had been watched by our missionary, who seemed to think it wise to do all the work himself and let able-bodied men sit in idleness,—no chance to develop home talents; but the chance came—we were left to ourselves—sink or swim. Well, I am glad that I can say that we are still in the swim, and on top. We have paid out in cash about twenty-five hundred dollars, and the spiritual condition of the branch is good. Three have been ordained to the office of elder; four priests, one teacher, one deacon; and all are working. We are still holding meetings in the missions, and Bro. J. M. Terry has come to our help. He is doing what he can himself, and calling to his assistance some of the local forces. So we look for a good and greater work to be done in St. Joseph the coming year than the last. I do not wish it to be understood that our missionaries that have labored with us during the fifteen years did not labor hard and faithfully; the only complaint I have heard is that they did not give the local forces the privilege to develop. In their judgment it was not advisable to place one of the locals in the stand on Sunday, if they could be present. My understanding of the work is that the strong are to take the weak with them, and not sit down, but give him a chance to occupy. Never mind if some one will say we do not want you to call Bro. A. or B. to the stand; you do all the speaking. No, brother missionary, do not do that; but call to your assistance the weak and inexperienced, and sometime let him speak before you. If he has the spirit of the work his talk will do good, and he will grow, and later on he too will be strong and can say to the weak, Come, occupy the stand. Let the membership not ignore the weak brother; rally around him, and I will assure you that something will be said that will do good. Remember that the Lord has chosen the weak things; and if we despise them by going home just because they are going to speak, or find fault, we certainly find fault with him who has chosen them. Please think of this, you Latter Day Saints who cannot go to preaching service unless some strong, able speaker is there. The strong do not need your presence; but the weak do, and your sympathy and prayers. The weak always need encouragement; if you will rally to his support you will be blessed.

I am glad that some of the brethren and sisters who moved away have not forgotten us, but are still sending of their means to help to pay on our church debt. We thank you for this. We are also glad to report that Brn. Lawrenson and Burlington have returned; and I assure them that they are welcome. May others follow in their footsteps.

The writer has sold his business to Bro. John Burlington and Mr. Stroker.

This part of the state has suffered from the extreme dry hot weather this past summer. Corn is sixty-five cents per bushel; oats forty-three; hay twelve to fourteen dollars per ton; potatoes $1.20 to $1.35 per bushel; apples from fifty cents to one dollar per bushel; peaches from eighty cents to $1 50 per bushel; but they are good, as is the grape crop. The latter are one and one half to two cents per pound. We have had some good rains the last three weeks, and are having good, warm weather, so that we are in hopes of good pasture. Had light frost—no damage.

WM. LEWIS.

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COOK'S POINT, Texas, Sept. 29.

Editors Herald:—I see a reference to me in last issue of the HERALD which I think needs some explanation. Bro. John Hawley said "I was a Baptist on some points, but a Latter Day Saint on most all points." When I left the Baptist Church and joined the Church of Jesus Christ I brought with me all the truth which I learned while in that church. All truth, is my creed. Now as to the part Bro. Hawley had reference to. It is that I believe that all that we receive from God is numerated so far as we are concerned; that is we receive whatsoever we do or will for Christ's sake and not for our works, while we are saved through obedience from sin and its effects with an everlasting salvation and rewarded according to our works; yet not for our works, for we cannot earn anything, because we are the Lord's, by creation, preservation, redemption, our time and all we have, except our sins, so that we cannot merit anything of the good Lord. As Jesus said, when you have done all that you are commanded to do, then say you are unprofitable servants, because you have done only that which is your duty. I cannot see any means, time, or place for me to earn or merit any reward from the good Lord. It will take me all the time to glorify God in my spirit and body in discharging my duties. The foregoing is true former-day saint doctrine, and I take it to be true Latter Day Saint doctrine. So Bro. Hawley is just a little mistaken, that's all. He is a good soul, and he will see his mistake sometime.

I am glad to say that the more I know of the Latter Day Saint doctrine, as it is called, the stronger in the faith I get. There is not a single point that I object to or disbelieve as I understand it; but there are some constructions that some of the brethren put upon some points which I do not believe as they do.

I have just returned from Grimes county. Met good turnouts and splendid interest. I expect good results.

When I read the cheering letters in HERALD from the Northern States, how I would rejoice if such could be written of Texas. But such is not the case. Texas is surely the hardest field that the church has in the United States. If any of ye missionaries think not, just try it a year; and see if you do not agree with us.

I am in the conflict until the end.

Yours in the one faith,

E. W. NUNLEY.

MIAMI, Ind. Ter., Oct. 1.

Editors Herald:—Our camp meeting near Fairland, Indian Territory, was not as largely attended as former meetings, but seemed to be a success. During the meeting one Dr. D. B Ray came to Fairland and delivered four lectures against us. I happened to be there, and arose after his first lecture, and proposed to defend our cause. But ah, he did not have any time then to debate, but would leave propositions and return sometime and dedebate; preferred to meet E. L Kelley or his superior. Dr. Ray is of considerable fame among the Baptist people. His lectures were very flimsy, and seemed to do us more good than harm. I answered him for two nights, and examined the Baptist church the third night, to a full house. Much good was done. I left the people very anxious for a debate; and if Dr. Ray does not back out we will have one sometime in the future.

I came to this place Saturday; preached at 7:30 p. m., Sunday night 7:30 and at 11 a. m. Will continue all the week. Good interest here in this nice little city, which reminds me of Lamoni, Iowa, only it is larger. Bro. R. M. Peck built a nice church, 20x30, and we have some fine people in Miami.

I have been very busy—one continued meeting ever since I came into Spring River district last May. Have no time to waste tramping around after Utah elders.

In bonds,

J. D. ERWIN.

BRUSH CREEK, Idaho, Aug. 31.

Editors Herald:—As I am alone this morning, thought I would drop a few lines to our dear paper. Tomorrow is the day for the Saints here to meet to worship God and sing praises to his holy name; but as I am twenty-eight miles from the place appointed, it will be impossible for me to be with them. But I hope they will all be there, and that God will bless them with his Holy Spirit. The first Sunday of each month is our day for meeting, as the Saints are so scattered here it seems impossible to get them together; but God loves sacrifice, and never fails to bless us when we make an effort to serve him.

It has been the daily longing of my heart since I embraced this glorious latter-day gospel to work for the Master, to keep his commandments, and do some good for poor wayfaring Israel, though I realize that I am weak and unworthy; yet I hope by the grace and power of God to come up higher and be able to set an example worthy of emulation. All Saints are required of God to live honest, upright lives, observing the commandments to keep them, and be cheerful, not to indulge in idle conversation, or mingle with bad company. This I am sure is not meant for a few of his Saints, but for all. May all the Saints realize that the hastening time is nearing, and put their shoulders to the wheel, for there is work for every one. Saints, we must prepare ourselves for Christ's coming; for, as he has said, no man knows the time of his coming, for he will come as a thief in the night. Therefore, dear Saints, how necessary that we have our lamps filled with oil, and be watching, that the Bridegroom find us not sleeping, but up and marching with the wise, with truth and righteousness written on our hearts, that we may gain an inheritance in his kingdom, to reign with him a thousand years.

I wish to ask an interest in the prayers of the Saints and Prayer Union, in behalf of my poor old mother, who has been very delicate all her life, and has been deaf for over thirty years. Her suffering is something terrible to see at times, and, dear Saints, I beseech you to remember her in your prayers and at the Prayer Union, that God may heal her of her afflictions. O what a joy it would be to her children, as well as to her, to have her well; and I know God can heal her if it is his will. Therefore, dear Saints, pray for her, that God may have mercy and heal her afflictions. Your sister in Christ,

FRANCES HEATON.

DELTA, Colo., Sept. 28.

Dear Herald:—Permit us space to say we are thoroughly alive and striving to build up the Master's cause. We have had twenty-six additions to our branch since March 1 of the present year, nine of which were by baptism. Others are near the kingdom.

We hold our regular Sunday school and church services, and for the scattered condition of our membership have good attendance, some coming thirteen miles to meet with us. Our monthly meetings are a source of much comfort and strength to Saints, and all are becoming more united in all things pertaining to the welfare of the cause. Some of our membership come over fifty miles to meet with us at these meetings.

We contemplate building a house of worship this winter, and trust when our scattered members return for the winter we may be able to secure labor sufficient to complete it by spring, as most of our winters are quite mild, and many of our number go into the mountain district for work, lumbering during the summer months, and then winter in the valleys.

We have the manifestation of the Spirit with us, in tongues, prophesy, and revelations regarding the work in this place. Under the direction of the Spirit through our branch president we selected a committee to go and investigate the timber and grazing lands on the range adjoining the valleys, and to act quickly that we might secure property in common to be used for the spread of the gospel and to be held for the branch for the benefit of all, that none need to want. The committee report abundance of available land, and have located a half section of the best timber land in this section of the State, with several sections adjoining that are very good, in all, nearly one fourth of a township, which can be taken under the preëmption act. All of it is fine grazing land, and much will soon be valuable for potatoes and barley hay, as well as pasture, which alone will soon be valuable and a source of revenue, to say nothing of the timber which is on the land adjoining the tract located, and perhaps is worth from five to ten thousand dollars as soon as a title is secured for the same just as it stands.

Now we cannot take it all, on account of lack of means to pay for proof. The three sections we would like to secure will cost $2.50 per acre, to be paid in ten weeks after application, with some $16 00 costs for proof, for 160 acres, or $1 25 per acre under preemption, having thirty-three months to make proof; but will have to make certain improvements, such as a house, etc. We have chosen the former, for the one half section which was applied for yesterday. We could secure most of two and one half or three sections with our membership here by the

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preëmption act, and let all who wish to assist financially do so as each one uses his or her right, but as soon as they secure title from the government they turn it over to the association and board of control within the branch, said association paying all expenses and actual cost and the entire property being held in common, all having their individual homes and holdings. It has been given to us that we will receive help from those within (or they who will come into the church) to carry what we have successfully, but we invite any of the Saints who have money and wish to coöperate with us in the matter to write us and we will be glad to give any information desired; and in case we have to borrow money to carry us the first year to secure title, etc., we prefer to secure the same of the Saints and secure them with the property. It is indeed a rare opportunity for the Saints to exemplify the law of the church; and as the subject of a common fund in the branch has been talked of the direction as given by the Spirit was in answer to fasting and prayer for the welfare of Fairview branch.

Praying God's blessing upon the whole church, and upon our efforts, with all who wish to join with us in this undertaking we subscribe ourselves,

Your brethren in the one faith,
M. L. SCHMID, Branch Pres.,
THOS. D. P. CHENEY,
R. H. WIGHT,
ALBERT PARK,
JESS PARK,
CHAS. BISHOP,
All of Delta, Delta Co. Col.,
Committee.

By M. L. SCHMID.

Direct all communications to M. L. Schmid.

P. S.—We discovered at the land office where we filed our application, September 27, that there are six sections, a part of which we wish to secure in the future, that are unsurveyed, which we think could be squatted on and held until surveyed. We will investigate and give particulars to those who desire.

Original Poetry.

THE DECLINE OF MAN. OR, A VICTIM OF MOBS.

Like Time's grim clock, he slowly swung
In silence in the azure air;
A ghostly sign to God he hung,
A blot to those that hung him there.
I was there when they cut him down,
He was pallid and cold and white;
They laid him out upon the ground,
A picture of death's grim blight.

I brushed the curls back from his brow,
This aim of quick unguarded sin.
I pictured him as he lay now—
Pictured him as he might have been.
Some fond mother fondled that hair,
As I brushed and fondled it now,
And built hopes on him lying there,
And kissed his young and fun-lit brow.

But those fond hopes have passed like chaff,
In the midst of a sin-hung haze,
Leaving no trace of a boyish laugh,
Or innocence of younger days.
How different this might have been
If his poor soul had strove and tried
To steer itself from mortal sin,
From its treacherous, fiendish side.

He was human, that luckless lad
With heart and feeling, love and all;
Only a cup of misfortune he had,
Only a slip and fatal fall;
Only a light of life lit up,
First a flutter, then sparkle bright,
Now by ruffians is quenched abrupt;
That light is turned to darkest night.

But where was Justice, pure and white?
Why was he slain in rashness raw,
Without one chance for life to fight,
Without respect for state or law?
No more should his bear lawless blame
Than the crimson, blood-stained hands of them
Who seared their souls with brands of shame
By spilling blood and slaying him.

Like mindless curs, they raved and swarmed,
Thousands against a helpless one;
With life's young blood the ground they warmed,
Cries of mercy they dared to shun!
Oh, fain would I have trained a gun
With countless grape upon that place,
And from beneath our spotless Sun
Have swept them from our Earth's fair face!

Has Creation failed in her great plan?
Does Immorality hold the sway?
Is this upright for mortal man
To show respect for flesh this way?
As with Thought's eye that throng I scan;
Oh, such a crazed and heathen swarm—
Is this what God has meant for man
As he formed him in His own form?

Oh, friends and brothers of this life,
Above the brute let's lift ourselves;
Make not others drink draughts of strife
When we refrain from them ourselves.
A Judge there is, who waits above,
Justice from one he never robs,
But wrath for wrath and love for love
Will be the fate of wolfish mobs.

DAVID HANDBURY.

Mothers' Home Column.

EDITED BY FRANCES.

"There is no morrow. Though before our face
The shadow named so stretches, we always
Fail to o'ertake it, hasten as we may.
God only gives one island inch of space,
Betwixt the eternities as standing place,
Where each may work—the inerrable Today."

PREPARED READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

In this article we deal with the small boy because first, all men were once small boys, and second, because we agree with the Catholic priest who said, "Give me a child until he is eight years old and he can never be made anything but a Catholic."

This is, if we may be allowed the expression, the molding period. The time when to all intents and purposes the child is like clay in the hands of the potter. As parents or instructors of boys this truth ought always to be with us, we ought to realize the mighty power we have, or can have if we will it, over the future of the boys by using wisely and intelligently the opportunities afforded us during the first few years of their lives.

We come now to ask the direct question of every mother who reads this: What do you want your boy to be? Have you ever seriously thought what kind of a man you would like your boy to become? If you have not, is it not almost morally certain that other influences than yours will have a large, if not a predominating, share in the formation of his character? We have referred to the expression of the Catholic priest in regard to the lasting influence possible to be obtained over the mind of a young child, but let it not be forgotten that the *priest knew well what he wanted to make of the child.* In his mind there was no wavering, not even the shadow of a doubt. He wanted to make a Catholic.

Why? The question may appear superfluous, but the answer embodies a world of meaning. He himself was a Catholic and he firmly believed in Catholicism. We cannot escape the conviction of the truth, that if as parents and instructors we work successfully, we must work intelligently, untiringly, but above all there must be clearly defined in our own mind the aim we have in view. We must first know what we want our boys to become and then with unwavering faith in the power and willingness of God to help us, we must labor to make them just what we want them to be. This, of course, is a general principle, but is an underlying one of such vital importance as to challenge not only the attention, but demand the adherence of every parent who wishes to send out into the world a son to honor his name.

Do you want a brave, courageous boy? Then both by precept and example, constantly as occasion may demand, teach him the beauty of this noble quality. You may be gentle, loving, thoughtful, and tender with your boy. All these are qualities which belong to bravery, but if you would have a brave, courageous boy, you cannot indulge in episodes like the following:

"Little John was playing horse and came bounding in to show mamma. As he came through the door he tripped and fell, receiving a hard bump on his forehead. His mamma jumped to pick him up, but he was already screaming vigorously. 'Mamma's poor little man! There, darling, don't cry! Naughty door to trip mamma's baby boy like that. Let's whip it. There! (striking the door several times) you naughty door, don't you hurt my little boy again,' and all the while little John is screaming and acting in every way derogatory of a 'little man,' and, if such training be continued long enough, so will he most likely always act, for the 'little man' is but the 'large man' in embryo."

Would not a wise mother have bathed her boy's head, assuring him meanwhile of her sorrow, but telling him that he must not cry? That crying would not help it the least bit,

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but made the pain worse and harder to bear. Would she not have said, "Yes, mamma knows it hurts and she is sorry for you, but you must be her brave little man and not cry."

And so we might go through the entire list of all the virtues which we ourselves admire and desire our boys to possess, and we will assuredly find that if we ourselves love the characteristics and earnestly desire our boys to have them we must and will cultivate the same love in them. Ways and means will be sought for doing this, and we will not be satisfied until we see the fruits of our labors.

This presupposes cultivation upon the parent's part, as we cannot impart to another what we do not ourselves possess. How diligently then ought each mother to seek wisdom from every available source, but above all through faith and prayer to obtain it of Him who "giveth to all men liberally" and without upbraiding.

It may be that our boys are no longer "little men," and that being older, habits have already been formed which if not overcome will wreck forever the hopes nearest our heart for their future lives. The problem has thus become more difficult. Work has to be undone and done anew. Let our courage rise equal to the occasion and let us put our trust in God with all the more faith as our need is greater.

"In "School and Home Education" we find the following excellent advice:

Jacob Abbott, author of the Rollo books and much other useful and interesting, although old-fashioned, literature, lays down the following fundamental rules for teachers and parents:

"When you consent, consent cordially.

"When you refuse, refuse finally.

"When you punish, punish good-naturedly.

"Commend often. Never scold."

Commend often. Never scold. These are among Abbott's rules as just given. They suggest a thought important enough for further elaboration. "Don't" is far too common a word on the teacher's or parent's lips. Aim to encourage the right, instead of forever striving to repress the wrong. Fill up the life with good things and there is no room for the bad. Flood the dark room with light; it is of little use to try to take out the darkness.

There is a law for regulating and securing family harmony that is at the same time one of the simplest, and also one of the least understood, of all family laws. It is simply this—to let the language of praise rather than the language of blame be the rule between the different members of the family circle.

A child brought up by the language of blame will be confirmed in his naughtiness, and, finding very early that only naughtiness is expected of him, will form a character in accordance with this expectation; while a child brought up by the language of judicious praise, who finds out that goodness is expected, is almost sure, sooner or later, to turn out well. Many a child's moral nature is determined for life by nursery treatment in this respect.

We should accustom ourselves, therefore, to correct faults, not by blaming the fault, but by praising the opposite virtue, whenever it may chance to display itself. When a selfish member of the family displays a little generosity, we should at once notice it and express our pleasure in it, if possible, over the instances of selfishness. In the same way with carelessness or pettishness or any other fault. The possible will gradually kill out the opposite fault. Especially in the care of children is praise the secret of home influence that but few parents understand.

Whenever the child is good, the mother should express her pleasure. How often a child in utter discouragement at continual blame has said in his heart, "Well, it is of no use; they always tell me I am naughty, anyhow, and I guess I can't be good so I won't try."

The thought which follows is found in the writings of Mrs. Sangster, and is worthy of careful reading:

It is customary to speak of the wife as the home-maker, but this is only a partial truth. Husbands have as much to do with the happiness of home life as wives have. It is as certainly a husband's duty as it is that of a wife to be a cheery, bright-spirited comrade on the road, and an agreeable inmate of the household. If a man thinks otherwise, it shows him to have been badly brought up and deficient in observation. Neither party *alone* is the home-maker. The sweet privilege of home-building belongs to both.

Particularly in the discipline of children there should be perfect accord between parents, and in all questions involving the common interests of the home there must be pulling together, pulling in absolute union and unbroken harmony of desire, purpose, and behavior.

As I heard a husband say one evening: "Helen and I are trying to live as if we were one soul. Our children have never heard us differ. If we disagree about their management it is never in their presence. They belong to us both and we to them and to each other."

Here was the true comrade spirit. And the husband bringing home day by day the fresh, breezy atmosphere of the outdoor world, to what end did he woo and win his wife if not to make her blessed among women to the very end?—*Margaret Sangster, in Home Life Made Beautiful.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

The faith and prayers of the sisters are earnestly solicited for the restoration to health of Mrs. Helen Webb, of Dallas, Oregon. Though not a member of the church, having had little opportunity to hear, she is in every way worthy and has suffered severe criticism for kindness shown to missionary and Saints. She is a widow, sick and poor, but full of faith, and love for all that is good and true.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HOME DEPARTMENT.

The Home! O, that it might be what it ought to be! If only all in the home were interested, and in most homes it may be they are; if so, there will be no trouble in organizing Home Classes of both Sunday school and Religio, where no local is or can be organized near enough to be attended regularly.

Home Class work as is here being treated is for those who are not in reach of a local, for the aged and infirm, or those hindered for other causes over which they have no control from attending a local.

PREPARATION.

If all are interested, especially father and mother. Interested in what? you may here ask. Why, in the gospel, for we are now making preparation for one part of the gospel work;—then will we find but little trouble in completing preparations for the organization of Home Classes. Now in the homes of the Saints (especially in older homes) you will find the Book of Mormon, and all new homes need one, and should have one. And all are surely able to have one now, since they are now sold as cheaply as thirty-five cents per copy, then will this necessary preparation be made in order to do the work now required to be done in the study of the lessons of Religio, as the lessons are now prepared and published in the *Autumn Leaves*, which is another necessity for the home, not only for Religio study, but also for Daughters of Zion work, and to furnish excellent literature for all who compose the home. These two, the Book of Mormon and *Autumn Leaves*, are especially necessary. Of course the Book of Mormon map and Archæological Committee's report are good, but one does not need to wait till they can supply themselves with these ere they take up the study as outlined by the Program Superintendents.

WHERE IS THERE A BETTER PLACE TO PREPARE

ourselves for any work than in the home? What kind of local members would we make if we waited until we got to the place of assembling, before we prepared ourselves for the Religio, Sunday school, or church work in any of its departments?

THE OBJECT.

That we may keep pace with the work, and workers; not only this, but that we may be helpers. And this is not all, but that we may work in harmony with all other workers. God placed in the church certain officers, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." He has also said to his people in these latter days that they were lacking because they treated lightly the former commandments as found in the Book of Mormon, and Bible, with the

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revelations given to his people in our own day. Now, how can we keep these commands unless we know what they are? and how can we know what they are unless we search them with a desire to understand them? Further, how are we going to, or how can we expect to enjoy ourselves if we are gathered with the Saints in Zion if we do not understand the laws that should and must govern in Zion? This we can partially understand without waiting till we get to Zion, by knowing how much better we enjoy our convention work in the district and general work and at our reunions, and how much more we would enjoy ourselves at these gatherings if we were right up with our work in its every department.

These are some of the objects to be answered by these organizations. Shall we improve the

OPPORTUNITY?

Where there is much given there is much required, but where there is little given there is but little required. Until we have heard the gospel our Father will not condemn us for not accepting it, because no opportunity has been given, though loss may occur by reason of not understanding how to obtain it. But, if as soon as opportunity is given, we accept, then our Father in heaven will so assist us that we shall not long feel that loss. But when we do not accept, then we feel the loss so much greater. I heard one sister say who had taken *Autumn Leaves* from the beginning of its publication, yet had never taken any interest in the Religio department, not even to see what it contained until the last year or so, when there was a local organized near by her home, and she united with it, "O, how I regret that I have neglected so grand and blessed an opportunity!" So let us improve upon the opportunity now given us, and secure Book of Mormon and *Autumn Leaves*, and if we feel we can get no more at present except these, then let us begin.

We are informed that when the Book of Mormon has been sufficiently examined for the present, then Church History and the revelations of God will be considered, and the more we study the one the better we will understand the other. Now, some may say when asked to take up the study of the Book of Mormon, "We have read the book through several times, or ever since we were children." That may be true; haven't you read the Bible even more? You who have tried reading either book before the *Quarterlies* and programs have been studied and since, you can readily decide when you received the most light and the clearest understanding. If you have never thought of this take notice of it now, especially in relation to the study of the Book of Mormon. Take the Religio lesson, read it over, then take the *Autumn Leaves*, and ask yourselves the questions, and see if you would not have to read it over again before you get the main thoughts, as presented in the reading.

Though you have the privilege of meeting with a local (which is a blessed opportunity) this study should be done in the home. If the lesson is thus studied in the home, and for reasons you are deprived of meeting with the local, you will be in advance of what you would have been had you not studied in the home.

Now, we hope that every Saint will either become a member of some local, where he will be helped, and become a helper, or join the Home Class, the latter opportunity being offered to all.

What will be your answer to the opportunities now offered you, to grow in the knowledge of the truth, and to help to advance the study of God's word? Do you still desire to suffer loss?

SARAH J. HOFFMAN.

For Dow City, Iowa, reunion.

A PLEDGE.

It is a difficult matter to at all times know just where one's Christian duty and responsibility begins, or where it ends. We find a very safe guide for all Christians in the following pledge copied from Mrs. Alden's book entitled Ester Ried:

I solemnly agree, as God shall help me:

1. To observe regular seasons of prayer at least in the evening and morning of each day.

2. To read daily at least a small portion of the Bible.

3. To attend one or more prayer meetings every week if I have strength to get there.

4. To stand up for Jesus always and everywhere.

5. To try to save at least one soul each year.

6. To engage in no amusements where my Savior could not be a guest.

Do not neglect the prayer. If one is at home both at morning and evening he cannot wander far away during the day.

IDA SKANK CASTOR.

CONVENTION NOTICES.

Northern Nebraska will meet at Decatur, Nebraska, October 19, at 2:30 p. m. It is urgently requested that each school in the district will be represented by one or more delegates, but if impossible to send delegates, do not forget to forward promptly complete report of your school. Alice C. Schwartz, superintendent, 2620 North 24th, Omaha; Alice R. Watkins, secretary, Columbus, Nebraska.

Galland's Grove association will meet at Deloit, Iowa, Friday, 10:30, November 15. Please send reports and credentials early to secretary, Dunlap, Iowa. J. L. Butterworth, superintendent; Floy Holcomb, secretary.

Conference Minutes.

NEW YORK.

Conference was held in Saints' hall, 199 Saratoga avenue, Brooklyn, August 31 and September 1; U. W. Greene was chosen to preside, Joseph Squire associate. Ministerial reports: Elders J. Squire, A. E Stone, U. W. Greene, W. T. Rushton, W. Clarke, G. Potts; Priests W. Hobson, S. Guilfoy, J. W. Burget, and J. Cocks. Statistical reports: Brooklyn 133, gain by baptism 6; Broad River 46, gain by baptism 20. Bishop's agent, Thomas Lester, reported: Received since last conference, $350.58; paid out, $206; on hand, $144 58. District secretary's financial report: On hand last conference, 66 cents; half of last conference collections, $3.70; total, $4.36; expenses, 8 cents; on hand, $4.28. Tent purchasing committee, Joseph Squire, Sen., U. W. Greene, and A. E Stone, by Bro. Squire, reported: Received, $74 56; paid out, $77 55; Bro. Greene paid out, $11.64; Bro. Guilfoy paid out, $25; due Bro. Squire, $2 99; due Bro. Greene, $11.64; due Bro. Guilfoy, $22; deficit, $36 63. Committee continued until the whole of tent indebtedness is paid. Conference approved the appointment of Sr. Mary L Squire as historian of the New York district. Conference voted to silence Elders Edward Potts, A. R. L. Gunn, and J. Newstead for neglecting to report to district conferences as required by the New York district. Preaching by Brn. A. E. Stone and U. W. Greene. District officers sustained: District president, Joseph Squire; associate, A. E Stone; secretary and treasurer, Samuel Guilfoy. Joseph Squire, president, 227 McDougal street, Brooklyn, New York; Samuel Guilfoy, secretary, 189 Schaffer street, Brooklyn, New York.

IDAHO.

Convened at Malad City, at ten a. m., September 21. An hour was profitably spent in prayer and remarks by the elders. Met for business at 2:30 p. m. S. D Condit in the chair, W. L. John clerk. Visiting members were allowed voice and vote. Branches reporting: Malad, 43; Dingle Dell, no change. Elders reporting: S. D. Condit baptized 2, P. Anderson, A. J. Layland baptized 3, W. Richards, W. L. John, T. Jenkins, J. Thomas, C. Albertson baptized 2; Teacher Elias Richards. S. D. Condit reported having sold the district tent for $50 and sent the money to the Bishop in compliance with the order of last conference. The committees appointed at last conference to audit Bishop's agent's books and correct branch and district records each reported failure to perform duties. They were continued and asked to report to next conference. Delegates were elected to General Conference of 1902 as follows: S D. Condit, Peter Anderson, A. J. Layland, and Charles Albertson. On motion they were empowered to cast a majority and minority vote in case of division On separate motions S. D. Condit was sustained president of the district, W. L John clerk, H. R Evans Bishop's agent, and A. J. Layland vice president. On Sunday, four were baptized and confirmed, and the chapel having been freed from indebtedness and tastily fitted up by the exertions of the Malad Saints, it was dedicated to the Master by sermon and prayer by Elder P. Anderson. Preaching by A. J. Layland, S. D Condit, and Peter Anderson. Adjourned to meet at call of district president.

SOUTHERN WISCONSIN.

Met with Janesville branch, the day following the close of the district reunion, September 29; Willis A. McDowell presiding, assisted by Heman C. Smith. Branches reporting: Janesville, Wheatville, East Delavan, Flora Fountain. No report from Buckwheat Ridge and Oregon. District treasurer's report: Total receipts, $14 78; disbursed, $14 47; balance on hand, September 27, 31 cents. Gospel tent committee reported: Receipts, $9 16; disbursements, $11 47; due committee, $2 31. Bishop's agent reported: Total receipts, $252 92; disbursements, $159; on hand, $93 92. Ministry reporting: Elders W. A. McDowell, C. H. Burr, E. M. Wildermuth, T. W. Chatburn, W. P. Robinson, C. C. Hoague, F. Hackett, O N. Dutton; Priests J. E. Wildermuth, G. J. Brookover; Teacher F. M. Ball; Deacons J. O. Dutton and James Edgerton. W. P. Robinson, C. C. Hoague, and W. A. McDowell were elected a committee for the next annual reunion. Resolved, That whereas Jasper O Dutton having been called to the office of elder, also Charles B. Woodstock to the office of priest, that they now be ordained to such offices. Heman C. Smith and T. W.

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Chatburn officiated in the ordinations. Preaching during conference by C. H. Burr, T. W. Chatburn, and H. C. Smith. Adjourned to meet with East Delavan branch, Saturday and Sunday before full moon in February, 1902. Jasper O. Dutton, district clerk, R. F. D. No. 1, Milton Junction, Wisconsin.

SOUTHEASTERN ILLINOIS.

Convened with Tunnel Hill branch, September 28, at ten a. m.; I. A. Morris chosen to preside, assisted by F. M. Slover; P. G. McMahan secretary. Branches reporting: Parish, Brush Creek, and Tunnell Hill. Officers reporting: Elders F. M. Slover, M. R. Brown, C. W. Hawkins, F. M. Davis, J. E. Bozarth, and I. A. Morris; Priest J. M. Bass. The Bishop's agent reported: On hand last report, $30 65; received since, $57 65; total, $88 30; paid on family allowance, $82 30; balance on hand, $6. F. M. Slover, agent. The report was approved as read. The following resolution was passed: Resolved, That this conference request that every one holding the priesthood labor according to the best of his ability to advance the cause of Christ. Preaching by I. A. Morris, F. M. Slover, and W. R. Smith. Conference adjourned to meet with Springerton branch, Saturday before the third Sunday in February, 1902.

FLORIDA.

Met with Coldwater branch, at ten a. m., Saturday, September 28; W. J. Booker presiding, S. D. Allen secretary. Branches reporting: Coldwater, Mt. Olivet, and Pleasant View. Elders reporting: W. J. Booker baptized 27, J. Reeder, S. D. Allen baptized 9; Priest J. H. Johnston. Bishop's agent reported: On hand last report, $4 51; received since, $56 25; paid out, $60 76. Audited and found correct. It was moved and carried, That all members of disorganized branches who desire letters of removal to active branches be granted such letters of removal upon application to the president and clerk of district. Preaching by Elders Jesse Reeder, W. J. Booker, and S. D. Allen. W. J. Booker was reëlected district president and S. D. Allen secretary. Conference adjourned to meet with Calhoun branch, November 23, at ten a. m. Bro. I. N. Roberts will please take notice, as all desire his attendance.

Miscellaneous Department.

NOTICE OF SILENCE.

To Whom it May Concern:—I hereby notify you that Bro. J. A. Cavanagh, of Grand Rapids, Michigan, has been silenced as an elder, for cause, till his case is adjusted by proper authority. [Signed] W. E Peak, in charge of the work in Grand Rapids, by appointment of Elder J. H. Lake.

GALIEN, Mich., October 2, 1901.

CONFERENCE NOTICES.

As our district conference will convene in South Wellston, October 19, we kindly urge that all branches in the district see that full and complete reports are made out and forwarded to our district secretary, E. E. Long, Creola, Ohio. By so doing we will be sure of report, which is sometimes missed by waiting to send by some one expecting to go to conference. We desire a goodly representation and hope to have a profitable time. S. J. Jeffers, president.

Northern Wisconsin will convene with Reed branch, at Paulson, Wisconsin, November 9 and 10. All come who can, and bring the Spirit of the Master with you, that we may have a time of refreshing from the presence of the Lord. Branch secretaries, please send your reports to Bro. L. L. Cook, Paulson, Wisconsin. A. V. Closson, president; L. M. Shaver, clerk, Ono, Wisconsin.

Texas Central will meet October 26 at Cook's Point, at ten a. m. All come who can. The ministry should send reports to M. C. Mitchell, secretary, at Cook's Point, before conference meets. E. W. Nunley, president.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

MARRIED.

DICKINSON—DAVIS.—Mr. Burton E. Dickinson and Sr. Stella Davis, at the Saints' chapel, Omaha, Nebraska, Wednesday, October 2, at noon, Elder C. E. Butterworth officiating. Mr. Ellsworth E. Dickinson was bridesman and Sr. Vere E. Davis bridesmaid. After the ceremony and congratulations, the bridal party repaired to the home of the bride's mother, Sr. Nellie Davis, where they partook of a bounteous repast, and left on the three p. m. train for the home of the bridegroom's mother at Gretna, Nebraska, where a reception awaited them. May happiness, peace, prosperity, and the favor of God attend the happy young people.

WELCH—DEGEER.—At Farwell, September 18, 1901, at the home of the groom's parents, Bro. Lewis E. Welch and Miss Agnes Degeer were united in marriage, Bro. F. E. Pyers officiating. After the ceremony refreshments were served. May their lives be a light to the world and they the winners of eternal life.

DIED.

DRUMBARGER.—At her home, near Stone City, Iowa, September 9, Mrs. Wm. Drumbarger, mother of Samuel Drumbarger, passed away suddenly in the night without any suffering. Her kind deeds will long be remembered. Funeral sermon by Elder L. E. Hills.

WEAVER.—At Farwell, Michigan, September 12, 1901, the little child of Sr. Carrie Weaver. Funeral held at the home of the child; sermon by Bro. F. E. Pyers.

HOGABOAM.—At Mt. Pleasant, Iowa, September 28, 1901, Mr. Alphonso Hogaboam, aged 86 years, 7 months, 28 days. He was born in Essex county, Vermont, in 1815. He was not a member of any church, but his life was an example of uprightness and integrity, one who lived to do good to his fellow man. His wife, aged 78 years, a member of the church, and their daughter, Sr. Emma Lacy, survive him. Funeral services were held at their home in Burlington, the sermon by Bro. H. A. Stebbins.

REESE.—At Pleasanton, Iowa, October 5, 1901, Sr. Hannah Reese, widow of Elder Abram Reese. Her age was 81 years, 11 months, 3 days. She was born in Wales, married in 1844, and they received the gospel in 1848, came to America in 1855. At St. Louis they learned the facts about Utah evils and went no further. Accepted the Reorganization in 1867 and both continued faithful and zealous to the end of life. Three children came to maturity, Windsor, Sr. Susie Earley, and Sr. Fannie Parker. The sermon preached in Saints' chapel by Bro. H. A. Stebbins.

WHY THE HOLD OF POETRY IS GROWING WEAK.

It is generally felt that the hold of poetry upon the Anglo-Saxon mind is becoming seriously weakened. Many reasons for this may be suggested, and the subject demands independent and thoughtful discussion by itself. But there can be no doubt that, in our speech, end-rhyme is a grievous fetter. It prevents the use, with due emphasis, in lyric verse, of many of our noblest words. Many other words equally needful can occur only in more or less incongruous pairs, which soon produce a hackneyed effect, rendering them, too, almost unavailable. Again, an exaggerated emphasis is thrown on one word in each line, and that in a position not, as a rule, naturally supreme in importance. That word must usually be a curt monosyllable.

All this has grievously cramped, narrowed, and weakened lyric utterance, until it is almost never instinctive, necessary, supremely natural. Those who believe, as the present essayist does devoutly believe, that poetry, with music, is the chief among educational influences, must deplore and combat whatever tends to cripple its vitality. Rhyme is a selfish tyrant, which has largely conquered and impoverished the fair fields of song, where all men, fully endowed with power to enjoy the beautiful, should range as free and as much at ease as the improvisatori through the dales of Tuscany. . . .

It seems to the writer that the crying need of our literature, on the artistic side, is a fearless, wide-extended effort for natural, earnest, poetic expression, which shall use any and all forms of linguistic ornament, while resolutely refusing to be enslaved by one. The student of classical poetry perhaps finds such an emancipation easier to conceive than do most other men. When a lyric utterance of Sappho, or a brief choral interlude in Euripides, delights us with its simple trochaic melody, why should every attempt to echo it in English tag the verses with jingling rhyme? . . .

But at any rate, every man, and every child, should be disabused of the deadly heresy that end-rhyme is the one distinguishing mark of poetry. As a matter of fact, it is but a distorted and exaggerated trick of English or modern European utterance, which always ceases to be an ornament when felt as a fetter by the poet, or as a bar to full enjoyment by the listener. We say, of course, listener, not reader, for all utterance, and above all the enthusiastic winged poetic word, lives only on the lip of living man.

Five generations ago, only ten-syllable lines, in jangling rhymed couplets, were accepted as poetry. We have loosened that chain very materially. We may yet slip our free limbs out of such bondage altogether. Such freedom Milton foreshadowed in the preface to "Paradise Lost."—*William Lawton in October Chautauquan.*

The Business Side of a Great University, by President Harper, of the University of Chicago, is the opening article in the College Man's Number (October 12) of the *Saturday Evening Post*, of Philadelphia.

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(*Established 1860.*)

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THE MONASTIC DANGER IN HIGHER EDUCATION.

The reaction against this policy of haste and superficiality brings with it, however, perils of its own. Antipathy to the degradation of education involved in its appraisement by the standards of the market and the counting-house is in danger of leading to an aloofness which affects to ignore the principle that education, at its highest and best, is a preparation for life. If utilitarian theories of education err, it is because they unduly narrow the true conception of utility. The parent who wishes his boy to be taught nothing but what is "practical" is, in principle, profoundly right: a training that bears no fruit does naught but cumber the ground. It is by his interpretation of the "practical," by his understanding of the demands of life and the means by which they may be met, that the true teacher distinguishes himself from the quack.

Hence, to overlook the close contact into which the individual will inevitably be brought with the affairs of his fellows is to be guilty of a serious failure to grasp one of the fundamental requirements of any real education. The student with whom the teacher has to deal is not destined to spend his existence in vacuo, or even—the next thing to it—in a hermitage of intellectual anchorites carefully shielded from every sound of vulgar human speech. Whether he is his brother's keeper or not, there is no getting away from the fact that he is his brother's brother. The impossibility of isolating him from his kin, or of emancipating him from his own share of responsibility for whatever in his environment is the result of human effort or neglect, puts the solution of the problem of his education beyond the reach of the intellectual recluse as well as of the intellectual cheap-jack. No one who regards the affairs of the extra-academic world from the point of view of either a dilettante or a cynic can reasonably hope to achieve any real and permanent success as a teacher.

If this be so, it may be pardonable to hesitate before accepting the usual complacent view of the tendencies of contemporary higher education in America. Is not the number increasing of colleges which are making it their great ambition to become "monasteries devoted to the purposes of knowledge and research" rather than "schools for preparing the minds of youth for the discharge of public affairs"? Perhaps it has been too readily assumed that the incorporation of "modern" subjects in the course of studies would in itself secure the desired contact with actual life. There might, of course, be mediævalism in Latin, but surely bacteriology must be closely relevant to the needs of our own times. The science of bacteriology—yes; the teaching of bacteriology—not necessarily. To a practising physician a knowledge of this subject is evidently of the greatest value; but its inclusion in the course of study pursued by a non-professional undergraduate must be justified on entirely different grounds from those which give it a place in a technical school of medicine. It would be quite possible for a college to banish from its curriculum the classical languages and literatures, with every other branch of old-fashioned scholarship, and place upon its staff representatives of all the sciences that have sprung up during the last fifty years, and at the same time to be hopelessly monastic, as far as its educational work was concerned. And, after all, it is for purposes of education that a college exists. Its efficiency must ultimately be measured by the quality of the men whom it sends out into the world, not by the degree in which its professorial body approximates to a miniature edition of the Royal Society. —*By Herbert W. Horwill in the October Forum.*

HEREDITY IN MAN.

William Seton in the October number of the *Catholic World Magazine* has a deeply philosophical article on Heredity. Speaking of the importance of such study he says:

"A good many centuries have passed by since a wise old Greek summed up the whole of philosophy in two words: 'Know thyself.' Yet how few of us when we look inward and ask ourselves what we are, do more than take a narrow, superficial look. We do not realize that the human body contains within itself vast potentialities and that we are only beginning to penetrate its mysteries. We forget that every human being is the sum of his ancestors, and that influences which affected our mother while she bore us in her womb are still potent to affect us, her child. Nay, long before our mother lived, some forefather may have placed his mysterious seal upon us and may hold us today in the grip of heredity. Now, in saying this, we do not, of course, deny that each one of us has been gifted by Almighty God with a Will, and our will, like the helmsman of a ship, does what it can to guide us safely amid the pitfalls and temptations of life. But if the rudder which the helmsman holds in his hand is badly constructed, if the wood is decayed, it may fare ill with the ship that he is steering: despite all the helmsman's skill she may run upon the rocks. Even so, man's will-power is strong or weak according to the physical *substratum* through which it works. A drunkard's brain-cells, for example, do not cease to work evil when the drunkard dies; the poison is transmitted; woe be to his children and his grandchildren!"

In an interesting and suggestive conversation with Tolstoi, recorded in *Frank Leslie's Popular Monthly* for October, the talk turns upon creeds.

"But don't you still teach creeds in America?" Tolstoi asked me. I said we did not allow creeds to be taught in public schools. He asked me to explain the public schools of America, which I did. "Oh, that is grand," he cried, "knowledge, true science for every child." Still, he said he was under the impression we taught creeds. "Now the Congregational, Baptist, Presbyterian, Methodist, as well as the Catholic; they must teach the church beliefs somewhere." I said that in the parochial Catholic schools I understood there was a certain amount of the creed taught. "But in your home, your mothers, your teachers, somebody, somewhere teaches a great deal of church belief." I replied that some parts of the Bible, like the Sermon on the Mount and the Lord's Prayer, were read in our schools.

"That is good. How about the parents? Do they teach dogma to the infant?" I had to tell the truth, that some of our mothers teach dogmas, but nearly all let the young brain of childhood form itself according to reason, and teach the child by example rather than precept.

"No creed should be taught a child," exclaimed the philosopher. When I said that some parents are so afraid to wrong the child's intellectual freedom that they do not teach the child any religion at all, just hoping it will grow up and be converted, he said: "Ah, that is fatal; religion, God, morality, the divine, sublime. It wrongs the child for a parent to withhold strong, definite teachings there. But religious and moral teaching should be all proved, all true, all scientific, all fact."

ELLA WHEELER WILCOX TALKS TO MOTHERS.

A mother must realize that childtraining is a work quite as important as any profession, and one which requires an equal outlay of patience and persistence. Women with but small talent will devote years of time, and expend money and enthusiasm upon the study of music or the drama in order to enter on these careers. They will relinquish social life, and give up all pleasure and amusement not connected with their chosen professions. It is only when mothers are ready to show a like interest in the profession of child-training that they can hope for success. The constant care of a talkative child is very taxing. I do not believe a mother should be constantly with her child; but when the child is in her company she should devote herself to making every moment valuable, mentally and morally. She should plan and arrange the amusements of her child when it is in the care of others, and should see that the right people are employed to carry out her designs, just as she would take pains to employ the right coachers and teachers for herself were she preparing for the stage.—*Ella Wheeler Wilcox in the October Woman's Home Companion.*

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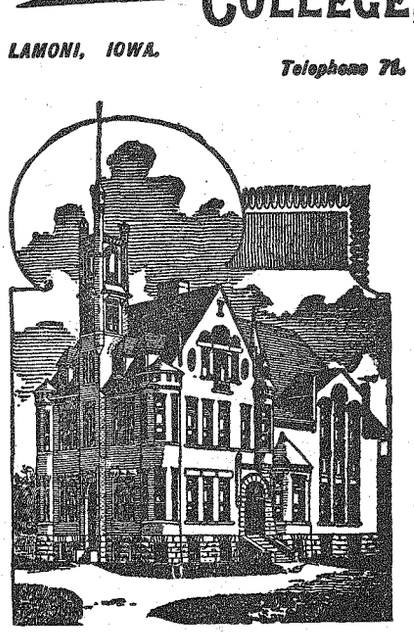

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT } CORRESPONDING EDITORS.

LAMONI, IOWA, OCT. 16, 1901.

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A SISTER in Australia has her subscription on the HERALD paid up to 1909, and her *Autumn Leaves* subscription to 1910. She does not intend to be without her HERALD and *Leaves;* and how much better it is to be eight and nine years in advance than two or three or four years in arrearages.

* * *

PRESIDENT SMITH is expected home this week from a somewhat extended sojourn in Iowa, Indiana, and Illinois. His wife will be with him, on her return from Canada, where she has been visiting relatives for some months.

* * *

PROSPECTS are such as to indicate the approach of a serious famine in Russia. Advices from St. Petersburg say it can be clearly foreseen that the widespread crop failures, the consequent famine, and the relief work of the government and of philanthropists will be engrossing subjects during the approaching winter. A government report estimates the amount of assistance required for the province of Viatka alone as 782,000 poods of rye.

LORENZO SNOW DEAD.

President Lorenzo Snow, of the Utah Church, died at his home in the Bee Hive House on the afternoon of October 10. According to the *Deseret News* of that date the "cause of his demise was hypostatic congestion superinduced by aggravated bronchitis."

He was born in Mantua, Ohio, April 3, 1814, and received an education at Oberlin College. He became a follower of Joseph Smith in 1836, and immediately began proselyting. He followed the ursurper, Brigham Young, and in 1848 led a company of one hundred wagons overland to Utah. He served as a member of the territorial legislature. In 1855 he with fifty families founded Brigham City, Utah, his home for many years. In 1886 he was convicted of unlawful cohabitation and sentenced to three terms of six months each, but was later released on a writ of *habeas corpus.*

Mr. Snow succeeded Wilford Woodruff as president of the Utah Church, September 13, 1898, being the fourth president of that church.

He will be greatly missed by the people of Utah, he being recognized, by member and nonmember, as a man of worth and liberality.

His demise naturally gives rise to the question of his successor. It has been the custom of that church to promote the president of the Quorum of Twelve to the position of president of the church. Under the caption of "Presidency of the Church," the editor of the *Deseret News,* in issue of October 11, in discussing the matter of successorship, after quoting section 107, paragraphs 21 to 24, and 33, in the Utah edition of the Doctrine and Covenants (section 104: 11, 12, our edition of 1897), says:

It is clear that when the First Presidency, as a Council or Quorum, is dissolved by the death of the President, the quorum next in order is then clothed with equal authority and power to the First Presidency, and is to regulate all the affairs of the church in all nations. Under the inspiration of the Lord the Twelve may reorganize the First Presidency when expedient, as it shall be manifested to the head and upheld by the confidence, prayer, and faith of the church.

The quorum or council of the Twelve has its president, who is the senior member of that body. This seniority is that of ordination into the quorum. The oldest ordained member thereof is the president, when so sustained by the body and by the church, all things therein being done "by common consent." There may be and have been men ordained apostles, bearing the power and authority of that calling which is the fullness of the priesthood, and yet not having a place in the council of the Twelve. It is not seniority of age nor of ordination to the apostleship that brings the presidency of the quorum, but of ordination or reception into that body.

This will answer to some inquirers the question, who is the present president of the Twelve. President Joseph F. Smith occupies that position, being the oldest member of the quorum. Apostle Brigham Young stands next in order, for, though he was ordained an apostle under the hands of his illustrious father, President Brigham Young, at an earlier date than was President Joseph F. Smith, he was not a member of the Quorum of the Twelve until a later date than when President Smith was ordained into that body.

President Joseph F. Smith, then, now stands at the head of the Twelve, and at the head of the church, and his associate counselor in the First Presidency, Apostle Rudger Clawson, will return to his place and standing in the council of the apostles, when the Twelve take their place as the presiding quorum of the church. It will rest with that body, under the direction of its president, to determine when the Quorum of the First Presidency shall be reorganized.

The *Salt Lake Tribune* in speaking of Mr. Snow editorially, characterized him as a "genial man, but a born fanatic—one of the kind that would have died at the stake for a cause, and would have smiled as he died." The *Tribune* says:

When convicted of living with two or more women as wives at the same time, he made a speech to the court, in which he declared that the man, or people, or nation that opposed polygamy would be swept away. . . . He has, since he became President, struggled with all his might to extricate the church from the business perplexities that his predecessors had plunged it into, and has raised vast sums in tithing.

On this point, the *Deseret News* of October 10, says:

President Snow, at his first active assumption of the position to which he had been called at the head of the church, had the strong desire to lift it from the burden of debt which was upon it in consequence of the troubles through which it had passed. He was inspired to revive among the Saints obedience to the law of tithing, and his travels through the Stakes infused a new spirit among them in relation to it. The response was remarkable. It enabled him to pay off many obligations, to reduce the rates of interest that were being paid, to financially aid many of the interests of Zion, and to see before him the approaching end of the debts of the church.

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THE following appeared in the *Gazette*, of Carthage, Illinois, issue of September 27, 1901:

Chas. Tyler, of Ft. Green, was in the city Wednesday attending the old settlers' meeting and handed the editor a relic of the Mormon days in this county in the shape of a pamphlet entitled, "A Narrative of the Adventures and Experiences of Joseph H. Jackson in Nauvoo, Disclosing the Depths of Mormon Villainy." This pamphlet was printed at the *Signal* office at Warsaw in 1844. At that time the late Thos. C. Sharp was its editor.

EXTRACTS FROM LETTERS.

Bro. W. R. Odell writes from Genoa, West Virginia, October 7:

Bro. H. R. Harder and the writer have just closed a series of meetings at this place, and baptized eight persons, and organized them into a branch, with Bro. H. B. Thompson as presiding priest. This is a new place, ten miles from the Wayne branch, and prospects are good for quite an ingathering in the near future. We go from here to Jackson, Wirt, Ritchie, and Calhoun counties, West Virginia, for the winter.

In a letter to Bro. H. A. Stebbins, dated at Grimstad, Norway, September 30, Bro. N. C. Enge writes:

There are several here near the kingdom, but they are very slow in taking the final step, the severing from the dominant church being the hardest task. I had decided to leave this part of the field for a while, and go to the capitol city; but the Spirit seems to have more work for me yet in this place. I am anxiously awaiting developments. I expect to accomplish more in the future by visiting in this part of our field than by public preaching. Bro. Muceus is operating in Porsgrund—his home. He had not secured a place for meetings last I heard from him, but he thought he would succeed in getting a place in the near future.

If there are any Norwegian Saints in the church who have been connected with the Utah people, and they will write to me and tell me of their relatives, and state their experience while in the Utah Church, and how they discovered the error, it will help us a great deal in convincing the people of our true position. One sister has written to me from Stewartsville, Missouri, and it worked like magic when I read the letter to her relatives here.

EDITORIAL ITEMS.

President Lorenzo Snow, of the Utah Church, has chosen Rudger Clawson to succeed George Q. Cannon as counselor.

Bro. J. D. Erwin writes from Sherwin, Kansas, October 8, that on the 21st he will begin debate with Dr. D. B. Ray, in the Baptist church in Fairland, Indian Territory. The propositions will be as to the validity of Baptist and Latter Day Saint churches.

Funeral services over the remains of Bro. D. W. Wight were held in Lamoni, October 10, in charge of Bro. R. S. Salyards, the sermon being by Bro. J. R. Lambert. Members of the Stake Council acted as pall bearers, and the body was interred in Rose Hill cemetery. A very large audience assembled to pay respect to the memory of our departed brother.

We have received a number of tracts written by Walter Dalrymple, Glasgow, Scotland, written on such subjects as "Try the Spirits," "Repent," "Divine Healing," "Inspiration," "True and False Shepherds," etc.

QUESTIONS AND ANSWERS.

When a member dies and leaves his property to his wife, who is a member of the church also, does she have to pay a tenth to the Bishop's agents. Also the widow dies and the property is divided amongst the family; do each of the family have to pay a tithe upon what has fallen to them as a legacy, all being Saints and in the same branch?

The payment of tithes and offerings to the Bishop, whom the Lord has appointed to receive for the aid of his work, is the method by which God's people render an account, as stewards of those things which come into their hands of a temporal nature; and the performance of the duty, as is the case in the observance of all other commands, is proof of the individual's faith and love to God and his work.

By works faith is made perfect.—James 2: 22.

He that is faithful in that which is least is faithful also in much.—Luke 16: 10.

And being made perfect, he became the author of eternal salvation to all them that obey him.—Heb. 5: 9.

Ye see then how that by works a man is justified, and not by faith only.—James 2: 24

Blessed are they that do his commandments.—Rev. 22: 14.

Each must comply with the law for him or herself. The husband cannot answer for wife or children; neither the children for parents.

And every man shall receive his own reward according to his own labor.—I Cor. 2: 8.

In the payment of tithes and offerings by husband and wife, the wife having united at the time in the effort to fulfill the law, in case of the husband's death she would not again, in order to fulfill the law, be required to pay on the property that was her own and which she had so paid upon with the husband. But all property coming into her hands by gift or otherwise from the husband, which he had a right to bestow or withhold, or to devise otherwise, should be paid upon by the wife as fully as though received from a stranger. So also with the children. It is not a question of whether the parents performed their duty or not, but rather, will the children perform their part. In considering this question it ought not to be overlooked that in instituting the law of tithes and offerings the object does not seem to have been to make the people poorer, but better; hence the promise is, if you do these things, God will open the windows of heaven, "and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3: 10.) The Apostle Paul referring to such necessary work on the part of the brethren says:

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.—Titus 3: 8.

Let no man or woman then think that because father and mother have performed their duty, they are excused; but rather let them rejoice that their parents proved themselves worthy stewards while here, and then move forward to perfect their own faith by good works and a faithful stewardship.

It need hardly be added that it does not matter whether all of these belong to the same branch or to different branches. The church is one and the law is one and applicable to all alike; there being no difference between Jew or Gentile, it being ordained for the good of all and not a few.

Should a person teach that the poor need not pay tithes and offerings?

Not unless he wants to always have them poor. Men and women are to be blessed and rewarded upon the honest efforts to discharge duty, however varying the circumstances, and not simply upon the amount performed. Jesus did not tell the "poor widow," who cast her mite into the treasury, that there was not anything for her to do; but commended the act. By her efforts and faith she made herself rich. Why should not this poor widow show her worthiness to riches by her faith and sacrifices, and receive a reward in God's own time? If those who are rich will not in like manner sacrifice and labor for the Lord's work, by and by, they will change places with the poor widow. She will then be made rich, for did she not prove herself worthy?

On what should a person pay, in observing the law of tithes and offerings?

He should pay upon all that the Lord has blessed him with in goods and riches—"the mammon of unrighteousness." This of course will embrace everything that a person has that he is not in debt for and has to pay upon to some other person. If he has paid a part upon it, let him tithe such part. If a person has any property that he did not get honestly, he need not pay upon this. God did not bless him with such; but rather let him return it to the party, if possible, who is the rightful owner, making full satisfaction as the law demands. Let no man or woman wait until the other side is reached to settle such things, in the hope that it may be forgotten. It is upon the other side that uprightness, honesty, and fair dealing will be rewarded. Hence, "All things, therefore, whatsoever ye would that men should do to you do ye even so to them.

E. L. KELLEY.

LONDON, England, Sept. 27, 1901.

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Original Articles.

ARE WE IN ERROR?

This question is suggested to us by reason of a strong opposition to the projection, maintaining, and operating Graceland College.

In this paper it is the intention of the writer to make as full an examination of the incipiency, rise, and progress of this church institution, as also a careful and patient consideration of the opposition, and a defense of our cause, as time and space will allow.

To commence with, I might as well confess to a prejudice favorble to education, and more especially so to that which is founded in inspiration, and husbanded by the church. There is no tax so willingly paid by me as that which goes to the support of education.

As we preachers usually have a text when we either speak or write, here is one furnished for the occasion:

DIGHTON, Kan., Aug. 31, 1901.

R. M. Elvin, Graceland pen pusher, Lamoni, Iowa.

Dear Sir and Brother:—I being one of the forty-five thousand to whom you are so frequently sending out pleadings in behalf of Graceland, I feel that I must send a contribution, not to the relief of the college, however, but of the facts as they most surely exist. Do not think me angry because I speak plainly and with boldness, for I truly know whereof I speak.

I say unto you, the Lord never authorized the building of that college; neither will he permit it to prosper. The foundation thereof is pride; it is a leech to the church, and the church will never prosper so long as that institution exists.

The building of it is a part of the works that are to be burned. It is a man-made institution attached to the church by man. The church is under condemnation for instituting the same; and if it is not speedily severed it will be destroyed by the hand of God, and the instigators will be removed, and the natural branches grafted in according to the parable of the tame olive tree, as recorded in the third book of Jacob, Book of Mormon; and the signs of the times are right at hand when the wild branches are to be cut off and the natural branches grafted in. The wild branches are the Gentiles who now have charge of the work of the Lord, and have almost entirely ceased to bring forth the natural fruit.

The time is close when that pruning will take place, except the church speedily repent.

The angel's message, which is the Book of Mormon, was sent to the Gentiles to be preached to all the world, and it is not being preached. I have been in the church about fifteen years, and have never heard a sermon preached from that book.

My dear brother, there is not one passage in all the scripture that you have quoted in your pleadings for Graceland that has the least reference to that institution. You represent it as a child of the—a creature of the church, etc.; you represent it as the poor and needy, sick and afflicted, when it is people that is spoken of, and not a building. You represent that my destiny depends on the manner that we treat the cause of Graceland. In your last article you quoted the so-called revelation in two different ways. I say as the Lord liveth that declaration was not from God, as will very soon be demonstrated.

Ever praying for the welfare of God's work,
I am your brother,
A. P. PELTON.

This brother being an absolute stranger to me, I wrote him as follows:

KEB, Iowa, Sept. 5, 1901.

A. P. PELTON, Dighton, Kansas.

Dear Brother:—Yours of the 31st ult. is before me.

Is it your wish to have this published in the HERALD, address and signature included? My humble opinion is, dear brother, that you lack both knowledge and the true light of the Holy Spirit.

Write me at my home address.
In gospel bonds,
ROBT. M. ELVIN.

This brother was prompt and decisive, and wrote as follows:—

DIGHTON, Kan., Sept. 9, 1901.

R M. ELVIN, Keb, Iowa.

My Dear Brother:—Yours of the 5th at hand asking if it is my wish to have my letter of August 31 published in HERALD, with address and signature. Why should I hesitate to say, most emphatically, Yes! Not that I particularly desire to see my name in print, but because my heart's desire is that the truth may go to the ends of the earth. For assuredly as the Lord liveth I know whereof I speak.

I see by the last *Ensign* that they are agitating a gymnasium instituted in Graceland for the ladies. That will fit them for the circus instead of the kingdom of God.

Dear brother, you can also publish this with the other, and in both HERALD and *Ensign* if you wish. The truth can do no harm, but it may do good.

Yours for the arousing of the Saints to action of duty to the true and living God. My heart is with this latter-day work.
A. P. PELTON.

One of the lamentable conditions of our membership is a lack of an acquaintance with the history of the church, and a unity of understanding of the commandments given for our guidance and instruction. It is therefore no wonder that misunderstandings should arise.

It will never prove safe for anyone to become self-opinionated to that degree that they deny and combat both the history and revelation of the church. The better plan is to hear and consider before we make an imperial demand to be heard, and our conclusion accepted as the fiat in the matter.

December 27, 1832, the Lord, instructing those who sought to learn his will, and their duty, said:

Therefore, verily I say unto you, my friends, Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.—D C. 85: 36

Let no one place upon this a narrow or local interpretation, for in the commitment to men by angelic ministration God laid the foundation of a plan world wide in its conception, and eternal in its duration, and fully compatible with man's happiness in this life and the unending one.

The loving Master said while sojourning in the flesh:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4: 4.

And he likewise taught the disciples to pray:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.—Luke 11: 2.

We are so deficient in the education of divine things, limited too frequently on account of our unwillingness to receive of the knowledge and understanding so graciously offered by the all-Father to his widespread offspring.

Well might he say:

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.—D. C. 85: 7.

There is a beautiful harmony in all the works and provisions of God, and the soul of the obedient, trusting child is ravished with delight in the inspiration of the communications of the Holy One. As amid trials and perplexities we arise above the human darkness, the brightness of heavenly light shines askance our path.

To read is not the acme of perfection, but the full comprehension of what we read is the desideratum; and if we fail to obtain the diploma that God alone can grant, then never will the crown of celestial glory adorn our head.

Here is a lifting of the vail, letting in light upon our benighted souls:

All kingdoms have a law given: and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things: he comprehendeth all things, and all things are before him, and all things are round about him; and he is above all things, and in all things, and is through all things, and is round about all things; and all things are by him, and of him; even God, forever and ever.—D C. 85: 9, 10.

All the government of God here and hereafter is most beautifully reflected in the above. Among the provisions in this revelation is for "a

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house of learning," and Graceland College is in direct line and harmony with this wise provision. There is more than a gospel study comprehended in the counsel, "seek learning even by study." This requirement is over and above—yes! something added to the seeking learning and wisdom "by faith." Neither should be omitted lest the Master be constrained to say to us as he did to another people, "These ought ye to have done, and not to leave the other undone."

It seems to be quite patent that other than the inspired text books are the books indicated by the words, "best books;" and these books are to furnish wisdom by study—that is, the time of the individual is to be employed in acquiring knowledge from these "best books;" and the universal experiences of mankind unite in testifying that the best results come from method, organization, and the imparting of knowledge by a wise and intelligent Master.

There is no intimation in the arcana of the divine will, that God will take man by the ear and lead him into the full details of all duty and responsibility; but contrariwise is the naked truth stated:

It is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?—D. C. 58: 6.

This word of the Lord came unto the church August 1, 1831, and has never been revoked, so still stands.

Over and above those revelations passed upon by the several quorums, and adopted by vote of the church for its government, there is promised to the eldership inspiration and revelation to aid and guide them in their several duties; and upon those who raise their voices against Graceland College, and withhold their hands, rests the responsibility of furnishing the proof that the church is in error for erecting and operating the college, and that those men of the church who have uncomplainingly met the storm of opposition, and faithfully accomplished their appointed task are without the approval of God. Nay! it is clear they have been strictly in harmony with the polity and spirit of the church, and are not chargeable as slothful servants.

An intimation of what is to be taught in the "house of learning," is in the following:

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.—D. C. 90: 12.

Had the church established a college in 1832, and operated the same, we would now be better prepared to comply with the instruction of 1901, which says:

It is the duty of the church to provide tracts in the Scandinavian, German, Chinese, Japanese, and Portuguese languages, and others, as the missions may require.—D. C. 125: 11.

The past, however, with its opportunities, is gone, and the present is big with invitation for us to enter and occupy. Shall we improve our privileges, or allow opposition to turn us down, and another people to win the crown?

In the SAINTS' HERALD, volume 18, President Joseph Smith, in writing upon the "Situation," has this to say relative to schools:

The establishment of schools we are most decidedly in favor of. What may have been the character of the school at Kirtland, so far as its personal conduct was concerned, we are not aware; but suppose it to have been for the purpose of receiving and imparting necessary instruction to those wishing to avail themselves of its advantages. Such was evidently the intention of the establishment of the school or schools at Nauvoo; and the only bad feature that we now remember in connection with any of the literary institutions at Nauvoo, is that the library belonging to the "Lyceum Association," was grossly robbed of its books, at or about the time of the breaking up there. If a people would be free, they must be intelligent, and intelligence other than the light of the Spirit must be cultivated, and cultivation must be had in the schools, and these schools to be effective for the people, must be of and by the people. —Church History, vol. 3, pp. 668 and 669.

As a follower of Christ, and as a United States citizen, and a friend of humanity, I can fully, freely, and cheerfully support and advocate the above sentiments; not because of the party expressing them, but as an individual I believe them to be sound and true.

The Reorganization has from an early date been alive upon the school question. At the annual conference of 1869, they had for their consideration, "The following preamble and resolution presented, and resolution passed":

School of the Prophets.—The need for an educated, intelligent, and sincerely devout body of seventies to promulgate the gospel, and high priests to preside over the churches, has been, and now is, felt very sensibly by very many who have the salvation of souls and prosperity of the church at heart.

Etiquette is not taught in the camp, nor the art of war in the nursery, neither are priests educated at Oxford, nor rabbis with the Jesuits; nor can we reasonably expect a plentiful supply of genuine Latter Day Saint elders to be furnished by the schools of the Gentiles; as well might we look for the sturdy oak in the hothouse, or the orange in Lapland, as for thorough, devout, self-abnegating elders from the popular schools of fiction and fashion; 'tis contrary to the common course of nature—the child clings to the breast from whence it derives its nourishment, and the faith of the pupil is tinctured with the mind of his professors.

Church property contributes to the stability of the work, and we need a school wherein to educate our own young men.

As discipline detracts not from the courage of the soldier, neither would a proper ministerial education detract from the piety and earnestness of the ambassadors of truth; but on the contrary would give confidence, couple wisdom with knowledge, and judgment with their zeal.

Suggestions.—A quarter section of land could be purchased, a building erected, the land fenced and broken, professors elected, and the land worked conjointly by professors and students. Four or five hours a day of close study is sufficient, six or eight hours a day of farm labor would contribute to the health of body and mind, and by this means a school could be made both efficient and self-sustaining.

In keeping with the above, I respectfully offer the following: Resolved that this conference recommend for the consideration of the Twelve and the general church authorities, the feasibility and advisability of establishing a school for the education of our own young men, with a view to the ministry; and that the question be brought up at the next sitting of the General Conference.—Church History, vol. 3, pp 520, 521.

Too late now to approve or disapprove the phraseology of the preamble, the practicability of the suggestion, or the wisdom of the resolution; but it is clear that nearly a third of a century ago the church was keenly conscious of the necessity of a college.

The semiannual conference of that year failed to accede to the desired action. The record reads:

The subject of establishing a theological school was again deferred.—Ibid., p. 546.

The question of a college was too deeply rooted in the mind and heart of the thinking people of the church to down and die; so at the annual conference of 1870, up bobbed the college question once more:

The subject of establishing a school for the education of "young men," "with a view to the ministry," was taken up and discussed. After the offering of several amendments and substitutes, the following was passed: Resolved that the School of the Prophets be organized, with Joseph Smith as its president, at the close of this conference. This was subsequently reconsidered, and the resolution lost upon the statement of President Smith that he was not prepared to enter into his duties connected with the school.—Ibid., p. 566.

There seems to have been an unintentional mixing of the order of the "School of the Prophets," with an educational institution, and it is most unfair to seek to create a contradiction in the statements of President Smith, wherein he declined to enter upon the duties of president of the "School of the Prophets," and his utterance, "The establishment of schools we are most decidedly in favor of." It is most unfortunate to resort to such to oppose a worthy and church authorized institution.

At the General Conference of 1893, note is made as follows:

COLLEGE.

The subject of the proposed college was spoken of, the names of the committee here-

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tofore appointed were read, and a meeting thereof was appointed to be held this evening.—Minutes, p. 66.

On the 14th day of April, 1894, I find as items of business by General Conference:

COLLEGE COMMITTEE.

President Smith reported the resignation of Bro. Israel L. Rogers as a member of the college committee. On motion and after Bro. Rogers had expressed his desire to be released, his resignation was accepted. Bro. David Dancer also asked to be released, but by vote the conference refused to accept it and he was retained. To supply the vacancy of one there were put in nomination the names of Brn. Daniel Anderson, Henry C. Smith, William Anderson, Ellis Short, and J. H. Peters. Brn. Smith and William Anderson declined to serve, and the vote being taken finally resulted in the choice of Bro. Ellis Short as one of the college committee, which choice was made unanimous.—Minutes, p 42.

And on April 18, the same conference, I find:

COLLEGE COMMITTEE.

Bro. David Dancer presented his resignation as a member of the college committee, and it was accepted. Proceeding to nominations to fill the vacancy, Brn. Daniel Anderson, J. H. Peters, Henry C. Smith, E. A. Blakeslee, R. M. Elvin, J. A. Gunsolley, and F. M. Weld were named. The final result was the choice of E. A. Blakeslee to supply the vacancy.—Minutes, p. 58

Have been thus particular with the history to show that in some form this college question was agitated and kept before the Saints in General Conference for many years. At the conference of 1894, the Lord kindly spoke from the plentitude of his divine mercy, and among other things said:

The Spirit saith further: The twelve should remain at Lamoni, and continue in council with the presidency and the bishop, and his counselors if practicable, a sufficient time after the adjournment of conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling council shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissension; and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth. D. C. 122: 13.

The same Evil One who put sprags in the spiritual wheels, is still at work, and his success depends upon the amount of saintly (?) help he may obtain.

Those mentioned who should counsel together were not unmindful of the invitation, so we read:

In compliance with the requirement of paragraph thirteen of the revelation received during conference and by agreement between the quorums affected, the first presidency, the twelve, and the bishopric met in joint council in the editor's room of the Herald Office at nine a. m., Friday, April 20, 1894. There were present: Joseph Smith and W. W. Blair, of the first presidency; Alexander H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, of the twelve; E. L. Kelley, G. H. Hilliard, and E. A. Blakeslee, of the bishopric. . . .

LAMONI COLLEGE.

Resolved, that we look with favor upon the effort to build a college at Lamoni, to be controlled by the church.

Resolved, further, that we believe it should be a purely educational institution and free from sectarian influences or bias.

Resolved, further, that we give our hearty support to the present movement looking in the above direction. . . .

Thus ended the work of the council convened in accordance with the requirement of the revelation which had been formerly accepted by the church. All present were convinced that the appointment had been wisely made and that the results were and would be such as would fully attest the divinity of the call.—D. C. 123: 1, 4, 5, 6, and 29.

Here we have fourteen of the leading men of the church, met by appointment of revelation, and they are a unity in their action upon the college, and by their united vote testify that they were fully satisfied of the divinity of the work accomplished; and from the hour of that joint council the life and operation of Graceland College has been a part and parcel of the work of the church, and it is the height of folly to charge that because a debt was incurred in the erecting of the building and the running of the school, that anyone has been guilty of wrong doing, or misapplied any money, or turned it from its legitimate purpose. The facts in the case are simply these: The building involved the church in debt, and this debt, bearing interest, increased the debt annually. The running expense was in excess of the income of the college, and the deficit was met by borrowing money, and this money was also bearing interest. Now who was responsible? The agents of the church who were appointed to do specific work, or the church who appointed these agents, and then failed to furnish the sinews of war? When a government assigns men to duty, it is the business of that government to supply all needed means to accomplish the required work; therefore the word of the Lord is in direct harmony with every right principle of man or government in the transaction of business. "The college debt should be paid," has the right ring to it; and never were truer words uttered than, "Their right to free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly."

Some I fear have put themselves in the shoes of Uzzah seeking to steady the ark, forgetting that God doeth all things by rule and order, and is still an unchangeable being.

In the matter of paying the college debt, permit me to suggest to one and all to take into prayerful consideration the following:

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.—D. C. 81: 3

Without any compunction of conscience I make this apply to the latest revelation, in the statement. "The college debt should be paid." This is the word that the Lord hath spoken, and a refusal to regard its requirement takes us from under the promise. Saints, is it safe for us to rebel against any word that God bestows?

January 19, 1841, God spoke to the church:

But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. C. 107: 10, 11.

We of the Reorganization believe that the church as a church failed to complete that work within the appointment; and as a church was rejected. Nevertheless thousands of good, honest, faithful Saints sacrificed and did all they possibly could to accomplish that work, and to a degree suffered with those who disregarded the counsel of God. I do not present Graceland College as an exact parallel to the Nauvoo Temple; but as we preach to the world "that like cause will produce the like result," so I will ask the Saints: If refusing to comply with the word of God sixty years ago brought the rejection of the individual and the church, what will be the result to those who treat with silence or open opposition the word of God today?

I will not venture to pass an opinion; but as a duly appointed servant of the church, lift my voice in timely warning to one and all: Beware how you decry the word of God, lest you thereby shall lose the Spirit and be found kicking against divine truth.

The following are self-explanatory, and are a sufficient defense that Graceland College is preparing and graduating females for the circus:

LAMONI, Iowa, Sept. 14, 1901.

Sr. Mina Cook Hart:—In *Zion's Ensign*, for the 5th, in the Lamoni items, over the signature of "C. C.," appears a statement relative to your organizing a "gymnasium club." Will you please be kind enough to explain the intent and purpose of such organization? Also, be particular and inform me as to what relation such club has with Graceland College.

In bonds,

ROBT. M. ELVIN.

Answer to the above:

LAMONI, Iowa, Sept. 15.

ELDER R. M. ELVIN, Lamoni, Iowa.

Dear Brother:—In complying with your request I will state that the Gymnasium club bears no relation whatever to Graceland College. It is an individual affair, organized for the purpose of benefiting the women of Lamoni.

We meet twice each week at 4: 30 p. m., for vigorous, hard gymnastics, hoping thereby

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to gain excellent health and strength through systematic, proper exercise. A fee of $1 00 is charged for ten weeks' work, which meets the expense of hall, janitor, etc.

The extent will be just as many as avail themselves of the opportunity and conform to the regulations of the class.

Most respectfully yours,
MINA COOK HART.

It may appear strange to some, but, nevertheless, I am constrained to believe that God has permitted this college debt, as a means of testing the fidelity of his people against a day near at hand in which millions will be needed for the redemption of Zion, and the building of temples unto the Lord.

God will have a tried people, and those not faithful in small things will not be permitted to take part in the greater affairs of Zion's preparation and triumph.

As an individual I have no personal interest in Graceland College, further than that which is prompted and begotten in the gospel, and as one with my fellow trustees desirous to prove faithful to the trust reposed in us as servants of the church.

In conclusion, let me advise: Do not follow the lead of any spirit contrary to the received, approved, and adopted written word of God.

History and revelation sustain Graceland College, and we kindly invite and urge all for the good of the church, and their own good, to contribute to this cause, and those who can to do so immediately.

With true charity to all, and malice to none, I am, your fellow-servant and advocate of our own Graceland,

ROBT. M. ELVIN.

LAMONI, Iowa, Box 224.

THE PROHIBITION OF ANIMAL FOOD UNDER THE MOSAIC LAW AND ITS PURPOSE.

If the iron be blunt and he do not whet the edge, then must he put to more strength. But wisdom is profitable to direct.

It is said that man was the crowning work of God's creation, and it is certainly true that as far as human knowledge and research have extended there has not been found another organism so marvelously complete in its adaptability to all the conditions of its existence, superlatively beautiful in its arrangement, and the symmetry of its proportions, as the perfect, healthy, human body. If we consider it simply as a piece of mechanism it is a marvel even to scientific minds; for with all the dissecting and analysis of the present age they have not yet learned the use of all its parts. How stupendous its possibilities in the developing of energy, and the exerting of power, and so marvelously responsive to the thought of the inner man whose habitation and instrument it is. Truly, "We are fearfully and wonderfully made." We read in Genesis (Inspired Translation) that God made all things spiritually before he created them naturally; and in providing this marvelous material organism for the spiritual man, it would seem that the purpose of the Creator was that with this means of expression of his thought, this enginery for the execution of his purpose, he might develop along those lines which would make him truly a child of his Creator at the end. That this development might be accomplished it was necessary that this spiritual man should from time to time receive direction, encouragement, and strength from the Author of his life; and being clothed upon with this tabernacle of flesh he became more or less circumscribed by it; so that even when the material organism was perfect there was a certain warring against the spiritual, and the spiritual man must needs keep it in subjection that it might serve its purpose as a means of perfection.

In every piece of delicate mechanism perfect results are dependent on the perfection of the several parts, and their adjustment in relation to each other. We place the receiver of the telephone to our ear, and if the adjustment is right we may hear the voice of our friend perhaps hundreds of miles distant as though he were at our side; but if the connections are imperfect the voice sounds faint and uncertain, or it may be we hear no voice, though our friend shout ever so loudly.

So I apprehend that the Author of life in seeking to communicate the divine intelligence to this dual man which he has created may be hindered at times by the imperfection of some part of the organism or its inharmonious adjustment. In the words of our text, "If the iron be blunt and he do not whet the edge then must he put to more strength. But wisdom is profitable to direct."

The Lord in his wisdom saw that the sensibilities of his people Israel were blunted by their long service of bondage among an idolatrous and gluttonous nation, and it was necessary that they be sharpened by abstemious living before they could be effective instruments in his hands, and so he gave them commandments what they should eat and what they should drink; but their appetites had become so abnormal that even though he gave them manna from heaven they longed for the leeks and garlics of Egypt.

We must conclude that the great Designer of this matchless piece of enginery, the human body, knows just what kind of fuel should be used in it to produce the results he intended, which must be the highest attainment possible. Whether it was his purpose in the beginning that his crowning work man should be purely a vegetarian, it is not the province of this paper to discuss. We notice, however, that the list of beasts of the field that the Israelites were permitted to eat contains those which subsist on vegetation alone. All beasts and birds of prey were prohibited. So also to a great extent were the fishes; only those which have both fins and scales, and those beasts which both split the hoof and chew the cud being allowed.

When we examine the anatomy of these animals in the light of modern science, we are enabled to see a hygienic reason for this selection. Take for example the sheep or the cow, and we find them furnished with a set of digestive and assimilating organs so complete and perfect that it is comparatively a rare thing under normal conditions to find them with impure blood. Although in these days of artificial breeding of stall-fed cattle there have been developed some very dangerous diseases even among these cattle, which shows to us the necessity of the further counsel to later Israel found in the Word of Wisdom that, even these beasts that were called clean should be eaten but sparingly save in times of winter and famine. Among the forbidden animals there was a special prohibition placed on the swine. They were not only forbidden to eat its flesh, but even to touch its carcass was a defilement.

Again we find in anatomy the explanation. Its digestive organs, like man's, are not adapted to perfect digestion except under favorable conditions; and being naturally a scavenger of unlimited appetite, when abundantly fed its blood becomes vitiated, and its body a fatty mass, full of scrofula and ulceration, its skin covered with scales, and its pores sewers of corruption. The very thoughts of the unclean thing is nauseating; yet Bible readers, and doubtless many Latter Day Saints, will eat with relish the revolting flesh that Israel was forbidden even to touch, and take of the scrofulous extract for their sweetmeats and pastry, when God has provided plentifully of healthful vegetable oils for their use.

We cannot canvas in detail this law of meats to ancient Israel; but it is sufficient to say that its wisdom and purpose have been demonstrated in the lives of those who have observed it. Through all the ages to the present there have been found in Israel those who have led the world in science, music, art, letters, and in everything which shows the finer, higher intelligence. Out of Israel has come the light of the world. Her prophets have been permitted to draw very near the divine mind; and through them, and them only, he has spoken his messages of love to the world in all ages.

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In all this we may discern the Lord's purpose in restraining Israel in the use of meat as food.

G. H. GATES.

Read before Massachusetts district Sunday school association, Boston, Massachusetts, November 11, 1900.

PRECIOUS PEARLS.—NO. 9.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that day even when the gospel shall be preached among the remnant of this people. Verily I say unto you, At that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance. And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them saith the Father, and I will be their rearward. And then shall that which is written come to pass. Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy maker, thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this, the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together against thee, not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire; and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. And now behold I say unto you, that ye had ought to search these things. Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah. For surely he spake as touching all things concerning my people which are of the house of Israel; therefore it must needs be that he must speak also to the Gentiles. And all things that he spake, hath been, and shall be, even according to the words which he spake. Therefore give heed to my words; write the things which I have told you, and according to the time and the will of the Father, they shall go forth unto the Gentiles. And whosoever will hearken unto my words, and repenteth, and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.

And when Jesus had expounded all the scriptures unto them which they had received, he said unto them, Behold, other scriptures I would that ye should write, that ye have not, and he commanded them that they should write the words which the Father had given unto Malachi, which he should tell them. And these are the words which he did tell unto them, saying, Thus saith the Father unto Malachi, Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Juda and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts.

Your words have been stout against

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me, saith the Lord. But ye say, What have we spoken against thee? Ye have said, It is vain to serve God, and what doth it profit that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, them that tempt God are even delivered.

Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves in the stall: and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah, the prophet, before the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

And when Jesus had told these things, he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations. And he did expound all things, even from the beginning until the time that he should come in his glory.

And the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost. And they who were baptized in the name of Jesus, were called the Church of Christ.

And as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again shewed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth unto the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you: and if it so be that the church is built upon my gospel, then will the Father shew forth his own work in it; but if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, they have joy in their works for a season, and by and by the end cometh, and they are hewn down and cast into the fire, from whence there is no return; for their works do follow them, for it is because of their works that they are hewn down; therefore remember the things that I have told you. Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me; that as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil, and for this cause have I been lifted up; therefore according to the power of the Father I will draw all men unto me, that they may be judged according to their works.

And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he has given unto the children of men. And for this cause he fulfilleth the words which he hath given me, and he lieth not, but fulfilleth all his words, and no unclean thing can enter into his kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. Now this is the commandment: Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.

Write the things which ye have seen and heard, save it be those which are forbidden; write the works of this people, even as hath been; for behold, out of the books which hath been written, and which shall be written, shall this people be judged, for by them shall their works be known to man. And behold all things are written by the Father; therefore out of the books which shall be written, shall the world be judged. And know ye that ye shall be judges of this people, according to the judgment which I shall give unto you, which shall be just; therefore what manner of men had ye ought to be? Verily I say unto you, even as I am. And now I go unto the Father. And verily I say unto you, whatsoever things ye shall ask the Father in my name it shall be given unto you; therefore ask, and ye shall receive; knock, and it shall be opened unto you; for he that asketh receiveth, and unto him that knocketh it shall be opened. And now my joy is great even unto fullness, because of you, and also this generation; yea, even the Father rejoiceth, and also the holy angels, because of you and this generation; for none of them are lost. Behold, I would that ye should understand; for I mean them who are now alive of this generation; and none

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of them are lost; and in them I have fullness of joy. But behold it sorroweth me because of the fourth generation, from this generation, for they are led away captive by him, even as was the son of perdition; for they will sell me for silver, and for gold, and for that which moth doth corrupt, and which thieves can break through and steal. And in that day will I visit them, even in turning their works upon their own heads.

And Jesus saith unto his disciples, Enter ye in at the straight gate: for straight is the gate and narrow is the way that leads to life, and few there be that find it, but wide is the gate, and broad the way which leads to death and many there be who travel therein, until the night cometh, wherein no man can work.

I, Mormon, make an end of speaking concerning these things for a time. And now behold I say unto you, that when the Lord shall see fit, in his wisdom, that these sayings shall come unto the Gentiles, according to his word, then ye may know that the covenant which the Father hath made with the children of Israel, concerning their restoration to the lands of their inheritance, is already beginning to be fulfilled; and ye may know that the words of the Lord, which have been spoken by the Holy prophets, shall be fulfilled; and ye need not say that the Lord delays his coming unto the children of Israel; and ye need not imagine in your hearts, that the words which have been spoken are vain; for behold, the Lord will remember his covenant which he hath made unto his people of the house of Israel. And when ye shall see these sayings coming forth among you, then ye need not any longer spurn at the doings of the Lord, for the sword of his justice is in his right hand, and behold at that day, if ye shall spurn at his doings he will cause that it shall soon overtake you. Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his works; yea, wo unto him that shall deny the revelations of the Lord, and that shall say, the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost; yea, wo unto him that shall say at that day, that there can be no miracle wrought by Jesus Christ, to get gain, for he that doeth this, shall become like the son of perdition, for whom there was no mercy, according to the words of Christ. Yea, and ye need not any longer hiss, nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel, for behold the Lord remembereth his covenant unto them, and he will do unto them according to that which he hath sworn; therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the covenant which he hath made unto the house of Israel.

Hearken, O, ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold, he commandeth me that I should write, saying, Turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, of your lyings and deceivings, and of your whoredoms, and of your secret abominations, and your idolatries, and of your murders, and of your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people, who are of the house of Israel.

Testimonies from Nephi the grandson of Helaman.

Selected Articles.

THEOLOGICAL RESEARCH AND THE BIBLICAL CHRONOLOGY.

In our number for August 10 (p. 170), we reproduced an article in *The Independent* assailing Prof. G. Frederick Wright's conclusions in favor of the historical verity of the Scriptural narrative of the Flood. Professor Wright, it will be remembered, has been making geological researches in Central Asia and claims to have found scientific facts that render credible not only the account of the Flood but the narratives of other Biblical miracles, such as the crossing of the Jordan, the destruction of Sodom and Gomorrah, etc. *The Independent*, in its criticism of his conclusions regarding the Noachian deluge, insists that acceptance of the Biblical chronology compels us to assume that the Flood occurred not more than 5,000 years ago, and that neither historical records nor geological records warrant any such conclusion.

Professor Wright now writes evidently (though not ostensibly) in reply to *The Independent*, his main point being that what we call the Biblical chronology was never designed as a chronology, and that there are gaps in it that render it impossible to make up an exact chronological table from the Old Testament writings. He admits that "upon the face of it" it looks as though there were no way of escaping an indubitable conflict between the Bible and geology, as the genealogical tables seem linked together in an unbroken chain from Adam down to Abraham. Writing in *The Advance* (Chicago, August 29) he says:

"From the course of my own studies during the last twenty years, I presume I have felt this difficulty as keenly as any one has done. But close study of the subject will convince any one, I think, as it convinced me, that even the linked genealogical tables of the first chapters of Genesis were not intended by the writer, nor understood by their readers, to teach a definite chronology, but are rather inserted to show lines of descent in which any number of intermediate terms may be omitted without interfering with the purpose of the tables. This conclusion is based not upon mere speculative reasons, or the necessity of making out a case, but upon the manifest usage of the sacred writers in numerous other places, and upon a careful consideration of the tables themselves."

As "one of the most instructive examples" of the way in which the Biblical writers referred to these lines of descent, Professor Wright cites the genealogical record in the first chapter of the Gospel according to St. Matthew, and says:

"It is noticeable that the names are divided into three groups of fourteen each. To bring them within the limits of these exact numbers, however, we find that three names are omitted in verse 8. It is said that 'Joram begat Ozias' (Uzziah), when we know from the Book of Kings that three names have been omitted—Ahaziah, Joash, and Amaziah; while again in verse 11 Jehoiakim is omitted after Josiah.

"What now is it reasonable to conclude from these passages? Shall we say that the writer of this chapter did not know of the existence of those links which he dropped out? Certainly not, for this is the Gospel that was written by a Hebrew, and both he and his readers had ready access to, and were devoted believers in, the Old Testament, and they were surrounded by Jewish opponents who would readily find fault with any serious misuse of it. The only explanation, therefore, is, that they were so familiar with the use of the genealogy to indicate simply lines of descent, without any reference to chronology, that nobody thought of raising any question concerning such use."

Similar freedom in treating genealogies is seen, says the writer, in 1 Chron. 25: 24, where Shebuel is spoken of as "the son of Gershom," though we know from the records that six or seven generations must have elapsed between Gershom and Shebuel; also in Ezra 7: 1–5, where the writer in giving Ezra's genealogy skips from Meraioth to Azariah, omitting six names which appear in 1 Chron. 6: 3–14. The condensation

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of genealogical tables, says Professor Wright, was in fact the rule with the Jews, not the exception. They used them in a rhetorical way much as we say sons of the Pilgrim Fathers, leaving out of view everything but the line of descent. He refers, for the fullest and clearest discussion of this subject ever presented, to an article by the late Prof. William Henry Green, of Princeton, in the *Bibliotheca Sacra*, April, 1890. He quotes from Prof. Green's article the following passage:

"The structure of the genealogies in Gen. 5 and 11 also favors the belief that they do not register all the names in these respective lines of descent. Their regularity seems to indicate intentional arrangement. Each genealogy includes ten names, Noah being the tenth from Adam, and Terah the tenth from Noah. And each ends with a father having three sons, as is likewise the case with the Cainite genealogy (4: 17–22). The Sethite genealogy (chap. 5) culminates in its seventh member, Enoch, who 'walked with God, and he was not for God took him.' The Cainite genealogy also culminates in its seventh member, Lamech, with his polygamy, bloody revenge, and boastful arrogance. The genealogy descending from Shem divides evenly at its fifth member, Peleg; 'and in his days was the earth divided.' Now as the adjustment of the genealogy in Matthew 1 into three periods of fourteen generations each is brought about by dropping the requisite number of names, it seems in the highest degree probable that the symmetry of these primitive genealogies is artificial rather than natural. It is much more likely that this definite number of names fitting into a regular scheme has been selected as sufficiently representing the periods to which they belong, than that all these striking numerical coincidences should have happened to occur in these successive instances.

"The notion of basing a chronological computation upon these genealogies is a fundamental mistake. It is putting them to a purpose that they were not designed to subserve, and to which from the method of their construction they are not adapted. When it is said, for example, that 'Enoch lived ninety years and begat Kenan,' the well-established usage of the word 'begat makes this statement equally true and equally accordant with analogy, whether Kenan was an immediate or a remote descendant of Enoch; whether Kenan was himself born, when Enoch was ninety years of age or one was born from whom Kenan sprang.

"We conclude that the Scriptures furnish no data for a chronological computation prior to the life of Abraham; and that the Mosaic records do not fix and were not intended to fix the precise date either of the Flood or of the creation of the world."—*Literary Digest, September 21, 1901.*

Letter Department.

THE BLACK-WARD DEBATE.

A FEW DIFFERENCES.

On Sunday morning, September 22, while the hours were yet small, the writer, astride a young, stubborn, sullen mule, whose proclivities remind one of the animal that was beaten by the prophet Baalam (which won for the young mule the name of the ancient beater), started across the foot-hills of the Ozarks, over finely wooded ridges, rough, jagged, gigantic ledges of mighty but silent sentries, fertile valleys, oozing springs, thorny, barren glades, brushy thickets, winding brooklets, etc., to the pleasant little town of Williford, on the Kansas City, Fort Scott, and Memphis railroad, and on the bank of Spring River, which flows from the renowned Mammoth Springs, said to be the largest in the world. The house was densely packed. Elder Black was on his "high horse;" his sharp visage, quick wit, keen, sparkling, black eyes, clear ringing voice, a tongue reminding one of leathern thwangs in a cyclone, with every joint in his body responding to wild gestures, with a mighty vitality and herculean physical force, he was holding the audience spell bound, while he distorted, tied into knots, brushed to one side, covered up, smeared over, and in various ways disposed of the eternal truths which had been presented from the scriptures the day previous. He was followed by Bro. Ward, who, though much the milder, was armed with the truth, which he handled like a two-edged sword. He was in the negative, but used no personal thrusts, no slang phrases, no vituperation, but continually compared the wild speculations and deficiencies of the Christian Church with the fullness of the gospel as found in the New Testament.

Thus, long before the end of the first proposition, the large crowds had a fair understanding of what he was going to defend when he reached the affirmative of the second proposition. He paid assiduous respect to Rev. Black's denials of the "principles of the doctrine of Christ;" and several times did Black whip around onto the negative of the second proposition before finishing his affirmation of the first. His negative efforts on the second proposition consisted very largely of flat, forceful, emphatic denials, misrepresentations, naked affirmations, garbled quotations, filth, "slush and mud." In a word, he proved himself (as he has done on other occasions) a graduate and an expert in Bradenology.

The debate lasted from the 21st to the 30th, giving the writer ample opportunity to note the foregoing and following contrast between the disputants with their associates. He mingled freely with, and has the respect of both Elder Black and his moderator, Professor Fry. He has held no less than five public debates with them, and they frequently say: "Elder Baldwin, we are bound to respect you as a man, and as a worthy disputant; but we do hate the doctrine you present.

Brother W. S. Macrae was moderator for Bro. Ward, and proved himself a faithful and efficient worker. They were oft found in prayer, something their opponents indulge in only on the rostrum. They fasted frequently—an act of which their opponents make sport. They regard and respect the Word of Wisdom by abstaining from meats in hot weather, which is considered an indispensable staple of food by their opponents. They make no use of coffee, and their opponents are seized with headache if they get not their regular beverage. They use no tobacco, while their opponents are literally saturated. They enjoy a joke; they are good, lively, clean company; coarse, obscene, profane jesting is studiously avoided. They were seldom seen on the streets; their studious habits were plainly manifest by their devotion to their books several hours each day, during which time their opponents were on the sidewalk, chewing, smoking, spinning yarns, and making sport because God did not inspire his servants independently of books.

Williford is a stronghold of the Christian Church; and at the time the propositions were signed it was not known that we had any friends there. But as arrangements were being made to erect a tent for our headquarters, some said, "No; bring no tent; we will care for your elders." So we were furnished a pleasant room, bed and board, by a gentleman who belonged to no church, his good wife being a Methodist.

The visible results of the debate are: friends have been made, a new opening for preaching effected, and some are ready for baptism but are prevented by domestic obstacles.

Elder Black's people are well pleased. They raised him more than the stipulated sum of money; but what have they gained? Their "itching ears" have been tickled, they have actually feasted on that which they love; namely, slang and misrepresentation. They have grown mentally fat; they have enjoyed it hugely; they feel sure they are the victors; but what have they gained? The poor souls ought to have a good time occasionally, as they are sure of missing eternal riches.

The few Saints present were strengthened. A sister shook hands with Professor Fry at the closing hour, and remarked, "I am still a Latter Day Saint."

Still they clamor and challenge for debate.

Oconee is the next place they have selected. Who says they shall not have their fill of it, since large crowds come to a debate that could not be otherwise attracted? It seems to be the only way open at present to get the gospel before this people. Of course they will come out to hear us get a genuine tongue-lashing; and those who can discriminate between the truth and a lie may get good if they want it.

Respectfully,

D. R. BALDWIN.

RAVENDEN SPRINGS, Ark, Oct. 1, 1901.

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ELVIN-ELLMORE DEBATE.

The debate took place at Davis City beginning September 15 and lasting twelve nights.

The following were the propositions under discussion:

1. Resolved, That the Reorganized Church of Jesus Christ of Latter Day Saints is, in organization, faith, and practice, in harmony with the New Testament. Robt. M. Elvin affirms; Will Ellmore denies.

2. Resolved, That the Church of Christ is, in organization, faith, and practice, in harmony with the New Testament. Will Ellmore affirms; Robt. M. Elvin denies.

Elder Elvin in his opening speech dwelt on the apostasy of the ancient church, showing that if there was not a complete apostasy or falling away from the ancient faith, there was no place for either the church that he or the church that his opponent represented.

Elder Ellmore in his first speech said he believed in the apostasy as much as Bro. Elvin, and said he could shake hands with Bro. Elvin on that; but as the argument proceeded and it was made apparent that if the entire church were destroyed from the earth it could not be reinstated without new revelation, he went back on his statement and claimed that the church was only partially destroyed, that a remnant was left. But Elder Ellmore did not point out where that remnant was or what relationship it bore to the church he represented.

Bro. Elvin read many passages from the Bible to sustain his position, and we think made his case strong by reading Revelation 13:15.

Elder Ellmore worked hard to dislodge the affirmative, but he was too strongly entrenched behind "Verily, thus saith the Lord." Notwithstanding Elder Ellmore said in his first speech that there was no such thing as apostolic succession, and it was impossible to trace the church down, link by link, yet he tried hard after the first night to prove just the opposite. He said that none of the apostles ever wrote to the Reorganized Church of Jesus Christ of Latter Day Saints, which was true; and it is just as true that they did not write to the Christian Church, so in this the elder gained nothing.

Bro. Ellmore tried to lead the affirmative away from the point and get him to spend his time in answering his many objections. He said God set in his church "first apostles," but in the Saint's Church the first is the first presidency, next patriarch, etc. The elder took the Catholic view and claimed that Peter was the rock upon which Christ built the church, and from the language "I will build my church" claimed that the church was set up after that sentence was written, and he made a long argument to prove that the church was set up on Pentecost day. But Bro. Elvin brought forth many evidences from the New Testament to prove that the church was set up at least two years before that time. Elvin read Matthew 12:28: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." And this was two years before Pentecost. It put Elder Ellmore in rather a tight place; he must either admit that the kingdom or church was set up before Pentecost, or that Jesus cast out devils by Beelzebub, the prince of devils.

Mr. Ellmore admitted that the church and kingdom spoken of in the New Testament were one and the same thing, which was very damaging to his side of the question, as it drove him to claim that all that were saved before Pentecost were saved outside the church or kingdom of God, which was defeated by reading Acts 7:38: "This is he that was in the church in the wilderness," etc.

Elder Ellmore quoted and misquoted a great deal of scripture, but we failed to see where it had a direct bearing on the subject. Mr. Ellmore was bound to keep ahead of the affirmative and pitched into any church that claimed to have living apostles or made any pretense to the spiritual gifts that are promised in the gospel; yet he was there to prove that the church he represented was, in its faith, organization, etc., in harmony with the New Testament. When pressed by Elvin to produce like officials as were in the ancient church, he had to go to the graveyard for them. He claimed that the apostles ministered to them now in spirit, but this placed the brother in rather an awkward position, for he had already taken the ground that all spiritual manifestation had ceased with the lives of the apostles. As proof that the apostles ministered in spirit, Elder Ellmore quoted 1 Corinthians 5:5, but the wind was all taken out of him by Elvin showing that when Paul wrote the text he was alive and active in the work. The difference between the church represented by Mr. Ellmore and the one by Elvin was already apparent; it was just the difference between a living man and a dead man, and it brought up the saying of Publius Cyrus: "A living dog is better than a dead lion."

Mr. Ellmore said it was just as reasonable that Jesus Christ should have a successor as that the apostles should have successors, but it was shown that the Christ could have no successor, as he was "The only name given in heaven or on earth whereby we can be saved;" but apostolic succession was practiced in the New Testament church.

Mr. Ellmore claimed that Joseph Smith was a false prophet, for he placed the fulfillment of the third chapter of Malachi as yet future, and he said it was all fulfilled by the ministry of John the Baptist, but Elvin proved that little if any of Malachi's prophecy was fulfilled by John, and that the evangelist in speaking of John's ministry quoted from Isaiah 40:3. The brother had much fault to find with Joseph Smith for his contracting the Scripture in the above quotation and many other instances, but he utterly failed to produce the "other instances," as well as to prove that Mr. Smith was wrong in placing Malachi's prophecy in the future.

The third night Ellmore fell back to the apostasy and spent some time quibbling about the word *apostasy*. Said the word was not in the Bible, but before he closed he admitted that its equivalent was in the book, and so wasted his time.

Elder Elvin made a good argument on the gifts of the gospel, showing that they formed a part of the faith and experience of the former-day saints, but Elder Ellmore answered: "If Elvin can prove that the gifts are in the Latter Day Saints' Church it will only prove that the church is wrong, for such things are done away; besides, there was no more use for them, God was in heaven and the Devil was in hell, and neither of them had anything to do on this earth." He took the word for it and knew that such things were done forever, but a little later on said if he could see a miracle he would believe and never would apostatize like Oliver Cowdery did. Said an apostle without a sign was no apostle at all; but he could not inform us what the sign of an apostle was. We concluded that if it were simply to work a miracle but few of the ancient apostles were true ones, for as we are informed the majority of them worked no miracles. The brother said that prophets always worked miracles to prove their mission to be divine, but here his attention was called to several of the prophets that worked no miracles that we are aware of, and Elvin read the scripture that says John did no miracle, and yet Jesus ranks John as one of the greatest of prophets.

Ellmore said the names of "Joseph Smith and Oliver Cowdery are not in the Bible," which is true; and he might have added, "Neither are the names of Thomas and Alexander Campbell," but still they might all be great and good men.

Mr. Ellmore spent nearly all of his second speech the third night in giving a brief history of Emanuel Swedenborg, Ellen White, and Joanna Southcott, but no one could see what they had to do with the question in hand.

Mr. Ellmore spoke rather lightly of Joseph Smith's prayer and his "pretended" angelic visitation; thought it absurd that God would answer "that boy," and him a sinner. It was shown that God spoke to Samuel when he was but a lad, and he also spoke to Saul of Tarsus when he was a great sinner, and Mr. Smith's experience was not unlike the experience of some that lived in Bible times.

Mr. Ellmore objected to the church of Latter Day Saints because they claimed to have high priests in the church. He said Christ was the last high priest, and he took his priesthood to heaven with him after he had abolished the Levitical priesthood, so he left the world without any priesthood at all, which Elvin claimed would leave the world in a state of theological anarchy.

Elder Elvin stuck closely to his affirmative and made his case quite clear, and it was noticeable that Elder Ellmore evaded the main issue, and instead of trying to disprove the affirmative went on making his objections; and, as he is a rapid talker, it was next to impossible to answer them all and still get in his affirmative argument.

Ellmore next tried to make Joseph Smith and St. Peter clash in regard to Joel's prophecy. Peter said it was all fulfilled on the day of Pentecost, and Joseph said it had not yet been fulfilled in his day. Elvin read the prophecy of Joel and made a clear cut argument, showing that on the day of Pentecost there was no manifestation that was

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spoken of by Joel. Joel said nothing about speaking with tongues, but he says there shall be visions, dreams, and prophecy, etc. So it was made to appear that the Spirit that was poured out on Pentecost day upon the hundred and twenty is the same Spirit that will be poured out in the last days upon all flesh. Ellmore then changed his mind and claimed that Joel's prophecy was fullfilled in part. He again called for a miracle and agreed to believe if he could see one, and yet he has said from time to time that miracles were all done away with at the close of the apostolic age. It was shown that we only have the statement in history that miracles were performed anciently, and Elvin furnished three cases where history records miracles in this age. One of them he read from Hayden's "History of the Disciples in the Western Reserve," and this case was given by a witness that Elder Ellmore had introduced on another case. It should have been satisfactory to the brother, but it did not satisfy him; he wanted to see something that did not exist or something done that he "knew could not be done."

Next Mr. Ellmore objected to the church on the ground that a revelation was given through the president, calling a man to an important office, and soon after the man began to decline in health and finally he went insane, etc. But as Ellmore did not tell the time to which a man should enjoy good health after being called in order to prove that his call was genuine, it cut no figure in the debate.

The fifth night Elder Elvin hung up back of the stand large cards with the names of the witnesses that he had introduced, and told his opponent that they were there for cross-examination. He had read more than one hundred and fifty passages from the Bible and from many of the books and papers of the Christian Church, but all were ignored, and Mr. Ellmore persisted in wandering off and hunting for defects in men's lives, instead of in the doctrine of the church. He told of a man out west that took up a rattlesnake and it bit him. Says he had too much faith; but he did not say that the man was a Latter Day Saint and we think he was not.

Mr. Ellmore says Joseph Smith was a false prophet or he would have healed his traveling companion when he had a broken leg, instead of watching with him so long, as is recorded in the history of the church. But it was shown that by the same rule Paul could be proven false for not healing Timothy, and others that he mentions as being sick. The brother said that when God heals he does it at once and complete, but perhaps he did not recollect the case where Jesus had to anoint the man's eyes the second time before they were fully healed.

Mr. Ellmore introduced an affidavit to prove that Olivery Cowdery left the Latter Day Saint Church and joined the Methodists, but as the witness' name was not given, nor time nor place where the affidavit was made, it had no effect upon the more intelligent part of the audience.

Bays was next introduced as a witness against the Saints, but as it was shown that he had testified the other way—had blown both hot and cold—his testimony was of little force; and after it was shown that Bays was by his own confession an infidel, he was excused from the witness stand.

Elder Ellmore in his first speech the fifth night said he was going to give something systematic, give them some analytical reasoning, and of course we pricked up our ears and put our thinking faculties in the best condition possible, in order to get all the good we could from the systematic and logical reasoning; but we only got an extract from Braden and Kelley's debate, and then we were told again that Joseph Smith contradicted himself; but he did not tell when, where, nor what about.

Elder Ellmore found great fault with the Inspired Translation for having the *not* in the sixth chapter of Hebrews, which reads according that version: "Therefore, *not* leaving the principles of the doctrine of Christ;" but Mr. Ellmore read several paragraphs from different translations that were not in the common version.

Next our friend gave us a lecture on false prophets that were to appear to deceive the people but was kind enough to give us a key to try them by: "By their works ye shall know them." This we took to indicate that genuine prophets were also to appear, otherwise we would not have been warned to look out for the *false* ones. Mr. Ellmore in referring to some that he called false prophets and prophetesses, could only point out the false doctrine and false predictions they made, but he did not favor us with any that Mr. Smith had made. We are satisfied that it is not his fault.

Next Bro. Ellmore tackled the spiritual gifts as taught in the New Testament and believed in by the church. He took the same old stereotyped position, that they had them to confirm the saints in their faith, but when the plan was all written out and the New Testament was all written, then the gifts were no longer needed, but a "more excellent way" was put in operation. The attempt to prove the "perfect" thing of which Paul speaks to be the unwritten part of the New Testament was a complete failure, for if the unwritten part of the New Testament was the perfect thing spoken of then the written part of the New Testament was the imperfect thing spoken of; and if so, they, the saints, should on receipt of the unwritten part throw away that which they already had, and that would put them in a worse fix than ever.

In order to cast discredit on the gifts and show that they were damaging instead of elevating, the elder brought up the case of the Corinthian church, that had more gifts than any other; and they were also guilty of more crime than any other. Thus carrying the idea that the more gifts of the Spirit the more iniquity they had, and yet, strange to say, the brother pledged himself to fall right in with this demoralizing business if he could only see a little of it in operation.

He puts great stress on "whether there be prophecies they shall fail." He admits that when prophecies fail and tongues cease and knowledge vanishes away, that it is Godly or miraculous knowledge that vanishes away; and upon this point there is no quarrel, for it it is the Holy Spirit that gives one a knowledge of God as well as the gift of tongues and and prophecy. So it is equal to saying that the Holy Spirit has left the church, and we may employ the language of James and say: "The body without the spirit is dead." That is tantamount to saying that Elder Ellmore was trying to uphold a dead church.

Mr. Ellmore says Paul was an "especial apostle," but we are at a loss to know from where he gets this idea, for he claims to speak where the Bible speaks, and where the Bible is silent he is silent. Mr. Ellmore says there are three orders of apostles in the church, but he did not tell us what the orders were. He says when the Devil was here God was here, but now the Devil is in hell and God is in heaven, and neither one is operating among the people. It seems that Elder Ellmore thinks they made a kind of draw game of it and agreed to quit and let the human family try it alone.

MONDAY, SEPTEMBER 23.

The debate was renewed this evening with Elder Ellmore in the lead, and it is hoped that he will now stick closely to his subject as he has been trying to get on to the affirmative for the last six nights; that we may have the chance to hear the strongest points that he has in his possession in favor of his church and its similarity to the New Testament church.

The gentleman starts out by saying: "We have all the organization of the church here in the book; and the church and the book are in harmony." This failed to convince some that there was any proof in the assertion that his church was anything like the New Testament church.

He said: "The church that I belong to is an exact reproduction of the one Peter built." It will be remembered that on the first proposition Mr. Ellmore said Christ built the church on Peter, now he has Peter the builder of the church, and we felt like asking if Peter built the church on himself or on Christ. It seems that if Peter built a church on Pentecost day it was a different institution than the church of Christ.

Mr. Ellmore in his second affirmative speech quoted Jude 3: "Contend earnestly for the faith once *for all* delivered to the Saints," claiming that the words *for all* were according to the translation that he had. He quoted several passages from the Bible that he thought favored that idea, and argued that any later revelation than that would be an infringement upon the complete plan as revealed in the New Testament.

Elvin demolished this last fortress by showing that a great part of the New Testament was written after Jude wrote the text quoted, and consequently according to Ellmore's argument was an infringement and should be rejected. In Mr. Ellmore's next speech he claimed that the faith was first preached and afterwards committed to writing, but as he could not show that the disciples wrote all they preached one of his strongest props was removed.

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Mr. Ellmore also dwelt strongly on Paul's saying in Acts 20: "I have not shunned to declare the whole counsel of God." This is true, but did Paul write the whole counsel of God? And if so, what use have we for any writings but Paul's?

Elder Ellmore's next argument was that the New Testament was the last will and testament of the Lord; that it was written by the evangelists and apostles at different times, and when all the writings were gathered together it formed the perfect will, etc. When the elder made this argument he was in a happy mood and no doubt felt quite secure behind the fortress that he had erected. But when Elvin turned on the light and showed how unreasonable that a last will and testament should be written at different times, by different parties, from different parts of the country, many years after the testator was dead, and inquired as to when the will was probated and when it was signed by the testator, it put a different complexion on the whole thing, and it utterly failed to do duty where the shaper intended.

Mr. Ellmore said God gave all that was essential for salvation and nothing more, and if we through our carelessness lost any part of it, it was our own fault and God was under no obligation to come down and speak to us again. We thought that this might be a good argument if there were no other people to exist except the ones the salvation was given to, but hardly to generations yet to come onto the stage of action.

In looking over my notes I find from this on nothing but a repetition of the same old unsustained objections. And a determination to evade the main issue. In fact all that Bro. Ellmore said about the church he was there to defend was mere assertion, with no effort to prove that it was like the New Testament church. Elder Ellmore was forced to go back on several of their most prominent men and books. He ignored Alexander Campbell and his work, such as the Christian System and the *Millennial Harbinger*. He also ignored the History of the Disciples in the Western Reserve, by Hayden. He went back on the testimony of his own father. He also had to ignore the *Christian Standard* and quite a number of books and pamphlets that were issued from their own publishing house.

In conclusion we have this to say of Bro. Ellmore; that in the debate just closed he has acted the part of a gentleman in every respect. In fact we cannot call to mind an unbecoming word or action during the twelve nights that the conflict was on, and we find nothing but good wishes in our heart for Mr. Ellmore. One of the best, or *the* best wish, in our judgment, is that he may yet see the truth and be converted and healed, and saved in God's kingdom.

J. C. CLAPP.

FORMOSO, Kan., Oct. 7.

Editors Herald:—We are still going on in the work here. Two of our missionaries have been here with the tent, preaching, Brn. L. G. Gurwell and J. C. Vaughn. They have done some splendid work. Two were baptized and others are interested. We would have liked to have the tent stay longer, but it got too cold for it. We hope some of the other missionaries will come and preach some more for us soon, as there are a number anxious to hear more preaching. We will do all we can to find a place for them. There is a small band of Saints here, nine in number, all in good health and enjoying a portion of the Spirit.

Ever praying for those in the faith, I remain, Your sister,

EVA A. RAMSEY.

SIMS, Texas, Oct. 1.

Editors Herald:—A few lines from northeastern Texas. We are still trying to carry the angel's message to the people. Bro. E. L. Henson, of Vernon, Wilbarger county, Texas, has been laboring with us since July 26. Bro. Henson is a fine young preacher, and bids fair to make a bright light in the church. He is called to defend the work.

We have been blessed with the Spirit of our calling. Have enjoyed some fine meetings. Some baptisms, and a great many interested, and the prospects are that a fine work will be done in this country in the near future. Prejudices are giving away very fast. People have begun to realize that we are near some great event. The signs of the times are foreshadowing some great event, and the time is here for the Lord to hasten his work; and we pray that all of us may live so that God can bless us with great power to tell the gospel to the people and warn them of their sad condition, and what is soon to overtake them. May God bless us to faithfully discharge our duties.

Yours in Christian bonds,

E. A. ERWIN.

LISMORE, N. S. W., Australia, Sept. 3.

Editors Herald:—Since last writing, wife, myself, and family, have journeyed from our home to this place. We arrived here June 27, and intend to remain in the district till towards the end of the year. We have rented a house, and bought a few necessary articles of furniture, and are fairly comfortable.

On August 18, I baptized two promising young ladies, named Eva Hayten and Molly White. The former resides twenty miles further north, and I am expecting to go and do some labor near her home shortly. Recently I took advantage of a little ruffle on the usually calm theological waters of this place. An Orange sermon, preached by a Wesleyan minister on July 11, brought forth a sharp rejoinder by a representative of the Roman faith. The Christian minister also offered a few "friendly criticisms" on the Wesleyan minister's position, and propounded a few questions. The Wesleyan declined to answer them; so I thought it a splendid opportunity to ask the Christian a few questions, and in this way get the truth a little more prominently before the people. I asked by what authority did the founders of that church discard the principle of the laying on of hands, when agreeing upon their system of belief? Since provision was made in the Jerusalem Church for apostles, prophets, seventies or evangelists, elders or overseers, bishops, priests, teachers, and deacons, why are these officers not in this so-called Church of Christ today? By what authority does the "Church of Christ" teach that men who have never been called by direct revelation, have full authority to administer in the gospel ordinances? The minister deputed one of his flock to make a pretense at answering the second question, with the evident intention to "choke off" further controversy. But they did not succeed, for the editor opened his columns to me, and I gave them three good long letters. I guess they were glad when I stopped; and you may depend I stopped when fully satisfied.

Previous to my last letter the minister had preached a sermon on the subject, in which he remarked that to teach the principle of the laying on of hands was to display one's "ignorance," and he characterized such teaching as "preposterous." In my next letter I called attention to this statement, and remarked that if teaching the laying on of hands displayed ignorance, Peter and John must have been "ignorant" indeed, when they journeyed from Jerusalem to Samaria to attend to that ordinance. Paul also, when he laid hands upon those of whom we read in Acts 19:1-6, instead of administering a necessary gospel ordinance, simply displayed his own "ignorance." He again displayed lamentable "ignorance" when he wrote the Hebrews that the fourth principle of the doctrine of Christ was the laying on of hands. (Heb. 6:2.) But Paul "received not the gospel from men," but, "by the revelation of Jesus Christ," so the very Lord of glory himself, according to this Campbellite Church, displayed his "ignorance," when he taught Paul that the fourth principle of his doctrine was the laying on of hands! Ah, well! perhaps they know more about it than Jesus and his apostles! Perhaps Jesus and the apostles were an "ignorant lot;" but I have so learned to love my Master that I cannot desert him to follow those who style themselves "wise." I prefer the "ignorant" company of my Lord and his faithful servants, to the boasted "wisdom" of those who repudiate his doctrine. I still believe there may be something in the statement, that God will choose the weak, foolish, or ignorant things of this world, and make them confound the "wise" and mighty.

I then stated that I should not write any more letters, in view of the fact that in order to prove our position on the laying on of hands, I would have to quote the ignorant New Testament writers who believed as I did. I think this correspondence should be productive of good.

We are all pleased with the help sent us at the last General Conference. We hope that as the mission opens out we shall receive more help, for we are very, very short handed yet. Was also pleased with the instruction received at General Conference with regard to tracts. I think we do not sufficiently appreciate the amount of good that can be accomplished in circulating our literature. In circulating literature we come in contact with many people; and if a systematic plan is adopted, much good can be accomplished.

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The editor informed us some time back that some brother did not approve of leaving a tract at a house unless he was assured it would be read. I would say to that brother, that sometimes I go fishing; but I never expect to catch a fish for every bait. I always believe that I can afford to lose a few baits, in the hope that at last I shall hook a few nice fish. So with tract distributing. I do not expect everyone who takes a tract to be converted, but I hope for a percentage of good results. I have found that it is easy to tell where the tracts will be read. My plan is as follows: I first take out a supply of single leaflets, such as "Questions and Answers," "Epitome of the Faith," etc., and call at each house, and say that on a certain day I will call again; and I ask each one to preserve the tract after they have read it, and hand it back when I call again. In this way, by one or two questions, I soon find out who has read the tract and who has not, and of course I do not leave another unless assured that it will be read. I recently lost fifty or sixty one-page leaflets in this way, because the people could not find them, and finally admitted they had not read them. In such cases I did not leave a larger tract unless assured it would be read. We can afford to use our small, cheap leaflets, as a means to find out who will read and who will not.

Have been hampered much by wet weather and sickness of late. Have been ill almost ever since we came here two months ago; mildly at first, but severely the past week—bodily neuralgia. Have had some bitter experiences of late, in the way of insulting treatment, but am still joyful in the conflict.

Yours as ever,

WALTER J. HAWORTH.

VAN CLEVE, Iowa, Sept. 24.

Editors Herald:—Sunday evening, September 8, a number of the Saints at Rhodes, Iowa, went to hear what the Methodist minister had to say in regard to the origin of the Book of Mormon, and refuting the doctrine of eternal judgment as believed by us and set forth by Bro. J. W. Wight the last evening of the reunion.

I mentioned in my former letter that Mr. Martin, the Methodist Protestant minister, had promised us that on the next Sunday evening Mr. Witzigman, the M. E. minister, would continue the subject.

The speaker commenced his remarks by offering apologies for not calling Bro. Wight down the night of his sermon on eternal judgment, when he so heavily bombarded their stronghold of "once in hell always in hell." He accused Bro. Wight of not keeping his resolution to not oppose other churches. He continued by saying he was not versed in the Book of Mormon, therefore would read from a man well qualified to speak regarding Mormonism. As usual, he had a talk with a man whose father was well acquainted with Joseph Smith and the whole family who had informed him of their ignorance and general worthlessness. He read extensively from the writings of Elder George Reynolds, in which were many things true and many things false, which in the whole was a falsehood because the truth written was misapplied. The Spalding Romance was alluded to as usual, as the true origin of the book. Also the testimony of Oliver Cowdery, Martin Harris, Peter Whitmer, and others as to how the Seer was able to translate the plates. They were represented as saying that when the Seer was looking on the Urim and Thummin the word to be translated would appear to view and remain until it was properly recorded. The speaker claimed if this were true the result must necessarily be correct in every sense, in orthography, phraseology, and composition, claiming as we do that God knew the correct way, and hence if the translation were a true inspiration it would be in good plain English, which he claimed was not the case, as many words were incorrectly used, and that we had changed many words in latter editions, such for instance as changing *which* when it alludes to persons, into *who*. He claimed there were about three thousand such changes in our present edition compared with the original.

In reading from Mr. Reynolds' work Mr. Witzigman found the statement that the printer had kept a copy of the original edition from which the present one shows so much alteration. He did not fail to remind us that the Book of Mormon contained the Sermon on the Mount recorded six hundred years before it was uttered. In closing his lecture, quotation was made from Mr. Reynolds concerning Joseph Smith, that he was "born in deceit and perfected in falsehood," and that a most careful examination proves the Book of Mormon is not a divine book.

The speaker tried to deny the truth concerning the fertility of Palestine. Pretended it never had been very barren, and that now it was not such a rich land as we tried to make out, etc. He did not make a point-blank lie, but maneuvered all around one, as if it would be very convenient for his purpose.

Scripture was very extensively read to prove "once in hell always in hell." Our position was entirely misrepresented; passages that were strong proof against their position and in favor of ours were read by them and wrested to their own destruction.

After the close of the discourse Bro. W. C. Nirk asked for a short time to make some remarks, but was very bluntly refused and told if we wanted anything of that kind to go some place else, for that was the house of God, etc. Another brother asked permission to make a few corrections, but was very flatly refused permission.

The minister was very much afraid we would infringe upon the sanctity of the place by causing an argument; but I perceived they could speak lies in hypocrisy, having their conscience seared with hot iron. It reminded me of the Jews who would not go in unto the Gentiles for fear of being defiled, but would commit murder by crying, "Crucify him! crucify him!" against an innocent person.

I must not forget to tell that great sport was made by the speaker of baptism by proxy. He thought the Saints would be pretty well water-soaked by time they were baptized for all the dead.

The people in the vicinity of Rhodes heard a great deal of our doctrine during the reunion and these feeble efforts against the truth seem to me to fall far short of the mark aimed by our opponent. Their unkind, uncharitable conduct, their fear of being examined concerning their statements, all tend to show to all unprejudiced minds the superiority of our position and the spirit that moves this work.

I am glad and rejoice in the fact that we have received that which will endure examination; that we can with a good conscience recommend our faith to all men, and not have to hide behind a refuge of lies.

Your brother in the one true faith,

WILBUR C. EARHART.

MCBAIN, Mich., Oct. 7.

Dear Herald:—Having spent nearly a week in the tent here at this place assisting Brn. Berve and Lambkin, I feel to rejoice in the hope of some obeying the gospel. The turnout to the meetings is not the best; but those who come seem to be interested, and some are believing; and on yesterday, four were baptized by Bro. Berve, and others are receiving our message. The weather has been rather bad for tent work for some time, and the brethren will likely pull stakes and pack the tent away for the winter in a few days.

Bro. Lambkin is a priest; was ordained at our last June conference held at Fork; but he just likes tent work, and takes hold and assists in the singing, etc., and has proven a good help to Bro. Berve. Bro. Berve is also a good companion, and one willing to help a young brother all he can. The brethren have done a good work and have made many friends to the cause.

We have thought a good work has been laid at this place, and that it might be well to pitch the tent here again next spring, putting in a few discourses occasionally during the winter.

We had a good two-days meetings at Freesoil last Saturday and Sunday. Bro. J. Kaplinger, the president of the Freesoil branch, baptized one intelligent man who had been investigating the work for some time.

The Saturday and Sunday before that we had some fine meetings at South Boardman, at which time three persons were baptized by Bro. G. D. Washburn; and the ministry in sending in their reports, report baptisms occasionally here and there throughout the Northern and Eastern districts. It may be remembered by some of the readers of the HERALD, that I baptized five right after my debate with R. B. Brown at Shabbona this last summer, and two days later Bro. William Davis baptized two more; and a few days ago I received word from Bro. F. C. Smith that he had "baptized three more" at that place, and that others were near the kingdom. And so the good work moves on.

Our conference convenes at Whittemore next Saturday, where we think we may have a little "tilt" with the Seventh-Day Adventists on the Sabbath, as they have been

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operating in their tent at that place, and telling the people that others have the "mark of the beast"—"keeping the wrong Sabbath," etc.

We think since our first debate with them, some twenty years ago, that we are prepared to meet them and successfully refute their arguments upon the same.

May success attend our work everywhere.

J. J. CORNISH.

Editors Herald:—The local Religio held a very interesting debate on Tuesday evening, September 10. The question was, Resolved, That in consideration of our present privileges and blessings, we, as true Saints, should not call medical doctors and take drugs and medicines prescribed by them, in cases of severe sickness. Bro. Adolph Leckney and Elder George H. Gates affirmed and Brn. Daniel Joy and John D. Suttill denied. Many good points were brought out by the principal speakers in the opening fifteen minute speeches. It was then thrown open for discussion by the house, in which about a dozen Saints from the floor participated. The debate closed with five minute speeches by the leading disputants, and a house vote of fourteen for and five against the resolution. Bro. Fred Roberts presided. There seems to be quite an urgent sentiment for another debate at the earliest opportunity.

The McKinley memorial service in the local chapel on Thursday, September 19, was timely and appropriate. Elder George Gates presided and offered the opening prayer. Elder George W. Robley delivered the address on this occasion. He said that Latter Day Saints, of all people, ought to be patriotic. He spoke in highest terms of the murdered president, and thoroughly denounced the assassin.

Yours for the truth,

ARTHUR B. PIERCE.

LAMONI, Iowa, Oct. 7.

Editors Herald:—I feel truly grateful to God for the privilege and ability to do even a little for the upbuilding of so glorious a cause. It is certainly worth our best and continued efforts. On the other hand, a sense of sadness pervades the soul in contemplation of what, to me, has appeared to be a striking probability; that is, that many of the Saints are permitting, and will permit, the love of the world, the god of ambition, carnal and selfish desires, loose and immoral conduct, the wrongs and supposed wrongs of others, etc., to diminish and destroy their love for God and his truth. How careful we should be, especially if we occupy high positions in the church, to avoid giving any real occasion for the stumbling of others.

I am impressed with the thought that there is a necessity, and that the time has come for *all* to make a vigorous effort to come nearer to God. In my opinion, where this effort is not properly made, *and soon*, there is danger. Any effort in theory or practice, in ordaining men to the ministry or in any other department of church work, which lowers, or has a tendency to lower, our standard of morality and spirituality, is greatly to be regretted. If anything of this kind exists, as some think it does, it is not in harmony with the progressive movements of the work, nor the command of the Spirit which says, "Come up higher."

The late reunion held at Dow City, was one of the best, if not the best, in my judgment, that I ever had the privilege of attending. It was not difficult to see improvement in the character of both the preaching and prayer services. They were intellectual and spiritual. But let me ask: Were there any of the Saints who failed to enjoy these services, for the causes set forth in the former part of this letter? Answer individually to your own souls, and then (if the answer be yes), take the course that you think to be safe and right. Jesus said: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

In gospel bonds,

J. R. LAMBERT.

OMAHA, Neb., Oct. 11.

Editor Herald:—Last Wednesday evening about thirty of the Saints gathered at the home of our much loved Bro. Edward Rannie, as a surprise on the good man on the eve of his departure for his mission field in Colorado. Bro. Charles S. Kennedy representing the company made a short, eloquent speech setting forth his high calling and the magnitude of his work as a minister of the gospel, referring to the sacrifices he and his family were about to make for the good of others, and presented him with five dollars as a token of the high esteem in which he was held by the Saints of Omaha branch where he had labored so long.

Bro. Rannie responded feelingly, stating that while it would be a great sacrifice for himself and family it was a mutual willingness on the part of both; that his wife in no way had tried to hinder him, but was ever willing to assist him in his work.

A number of short speeches were made by several of the brethren, all pointing to the fact that Bro. R. had ever been a willing and ready man.

Refreshments were passed around and a good social time was had. The hand shaking and the words of comfort and confidence spoken when it was time to say good-bye will surely form a green spot in his memory for years to come.

I think I express the sentiment of all when I say, May the love of God, the favor of Christ, and the light and power of the Holy Spirit be his to enjoy in all his work.

C. E. BUTTERWORTH.

In the October number of Bausch and Lomb's *Journal of Microscopy*, appears an article on the "Botonical Laboratory and Botonical Garden of the Tokyo Imperial University, Japan," which shows by illustration and description the progress being made in this line at the Japan school.

Mothers' Home Column.

EDITED BY FRANCES.

"Wait patiently, and patient strive—
'All things come round to him who waits.'
Drones do not bless the human hive;
It is the toiling bees that thrive—
Some day will open golden gates."

" 'Tis slander,
Whose edge is sharper than the sword whose tongue
Outvenoms all the worms of Nile."—Shakespeare.

AMONG the many excellent things which have been enunciated from the pulpits of our land since the assassination of President McKinley, none seem to us to be quite so applicable to the underlying causes rendering such a crime possible, as those found in a sermon by Bishop Doan, of Albany. Did space permit, it would afford us much pleasure to give the sermon entire, but as our space is limited we quote those parts only which have a direct bearing upon our work as Daughters of Zion, and recommend most earnestly that it be used as "supplementary reading" in all locals at November meetings.

We have made the remark upon several occasions, when our feelings have been moved by the seeming indifference of the church—as well as individual members of the church—to the work which the Daughters of Zion have undertaken to do; and we here repeat it with a solemn conviction of its truth: We may long and pray earnestly for the redemption of Zion, for the gathering of the Saints, but Zion will never be redeemed until the work contemplated by the Daughters of Zion is done. Understand, we do not claim it will be done by them. They may fail in what they have undertaken to do; but we do claim that it will, for it must, be done by some one before Zion will ever "arise and shine, her light having come, and the glory of the Lord being risen upon her."

Why are we so confident? We answer, because it is a fundamental work; a work which no one can neglect and still claim to be a follower of Christ. It is a work which has called forth special revelation and instructions in this last dispensation, a work which lies at the very root of all gospel work and which a church or a nation neglects at its peril.

The subject of Bishop Doan's sermon was "Anarchism and Atheism." He makes the assertion that before a man is an Anarchist he is an atheist. "Before he has hatched his plots of foul conspiracy against earthly government; before he has defiled the air of heaven with the bombast and bitterness of his contempt of human authority; before he has lifted his treacherous hand against the civil magistrate, or laid his underground mines to break up social order, he has dethroned God. He is an atheist before he is an Anarchist; he is an Anarchist because he is an atheist. With the resistless force of a progress from the premises of unbelief to a conclusion of crime, the unrelenting and infernal logic runs—there is no God to ordain powers, there are no powers ordained of God, there are no powers at all."

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"God save us from this other anarchy of men who call themselves and count themselves above and beyond and independent of authority and law. We picture to ourselves an Anarchist in the unlovely personality of man or woman plotting, scheming, conspiring in the dark, or blatant and bitter in their denunciation of all government; cruel and stealthy and deadly, with the trail of a serpent and the tread of a tiger, and the snapping and snarling of a mad dog—unsexed women and dehumanized men; and such he is, such she is, in the finished development of their rabies. But the incipient stage, the embryonic beginning of all this, bears such faint and far away resemblance to its outcome that we fail to detect the symptoms in ourselves. I have spoken here, I think none too strongly, of the too prevalent tendency in our time to violent personalities of speech; presuming to assign motives, to condemn character, and to assail the individual under pretense of criticising methods and opposing policies. There can be no question but that in an atmosphere of embittered violence the murderer gets the inspiration which chooses a bullet or a dagger instead of the weapons of 'tongues which are spears and arrows and sharp swords.' Out of the reek of all his licentious and unbridled speech come the spawn and the sputum of the Anarchist and the assassin. But when we are seeking to heal disease, to eradicate evil, we have need to get at the roots and germs, and I am constrained to look for these in earlier lives and quieter places than in the grown-up censoriousness of self-conceit and unbridled partisanship, or in the halls of public harangues and the offices of the public press. I am compelled to look for them in the attitude of the nineteenth-century childhood and the atmosphere of the nineteenth-century home. It must, it seems to me, begin with us elders. Parental indulgence, parental indifference, parental impatience, parental inconsistency; the inconsiderateness with which we let our uncontrolled tempers, our unbridled tongues, our unguarded actions, betray the unreality of our own characters in which we are proposing to mold the clay of childhood in its plastic time; the proxy bringing up of children, because fathers are too busy and mothers too lazy to watch over them themselves; the homes which are merely houses to sleep in and to eat in, but not to live the common life in, with its shared interests, its divided duties, its common joys and sorrows and concerns; the envies and rivalries and strifes for position, the utter earthliness of aims and ambitions, of training and example; the unblessed food, the ungathered family for prayer, the uncertainty and variableness of discipline; and the stigma, in the base counterfeit sense of the modern use of the word, the stigma set on homes by the disgrace of divorce. Oh, what a stern protest such a married life as that of the dead President lifts up against the criminal cowardice or the incontinence of men who use the misfortune of a woman or the misery of a misfitting marriage as the excuse for synchronous or successive polygamy! And then, on the other hand, in the child of to-day, pertness and impertinence, discourtesy and disrespect and disobedience, resistance of control, either in open rebellion or in the evasions of deceit, questioning and criticising and self-assertion as the habit of its mind. What are we breeding, brethren, in these caricatures of home, if not the very contempt for authority—which too often makes itself contemptible by its inconsistencies—which is the source and spring and 'root of bitterness,' from which flow and grow the spirit of insubordination which disturbs the governments of the world? Is it not time to hark back to God's old commandment and say to the child, 'Honor thy father and thy mother,' and to plead with fathers and mothers to make themselves honorable to their children? Have we not need, if we would cure this frightful evil and arrest this threatening destruction of all that makes society safe, life sweet, and authority secure, to pray, 'O Lord, turn the heart of the fathers to the children, and the heart of the children to their fathers,' and 'smite not the earth with the curse' of disobedience and lawlessness and disorder and misrule?"

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. A. E. Kirk, of Sherwin Junction, Kansas, requests the faith and prayers of the Union for the restoration to health of her mother, Sr. W. S. Taylor, of Columbus, Kansas.

A sister earnestly asks the Prayer Union and Saints to pray with her, that if it please God, he will grant unto her the desire of her heart in which she has been pleading with him long and earnestly; and if she is not to have this blessing, that the Lord may be pleased to make it known unto her in some way by his Spirit so that she may feel more satisfied; her desires are good.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HOME DEPARTMENT OF RELIGIO AND SUNDAY SCHOOL.

There is no better way of bringing the word of God to little ones than by a study of it between them and the parent. Can you think of any plan by which the Sunday school and Religio work might be brought closer to the home than in a home class in which

EITHER PARENT BECOMES THE TEACHER

of his or her own children? The necessity and benefits of prayer would naturally receive due consideration, and thus a lasting impression be left upon the minds of the children. No Latter Day Saint who can testify of God's goodness will fail to call his children's attention to the wonderful results of offering up our petitions to Him who is always waiting to hear from us. And since it is said that "a song from the heart is a prayer unto God," we should not forget that singing is a part of the home class work.

Every member of the church, no matter what his position or circumstance in life,

MAY NOW HAVE THE BENEFITS

of the Sunday school and Religio if he so desire. This privilege is not limited to the church members only, but it extends to all.

THE AIM OF THE HOME CLASS WORK

is to get all those who cannot attend the regular sessions of Religio and Sunday school to make a systematic study of the Bible by following the course as outlined in the Sunday school *Quarterly*, and of the Book of Mormon by following the course as outlined in the *Autumn Leaves*. Those who have been in the habit of studying at random can appreciate a systematic plan only by giving it a thorough trial. This home class study will be found comforting and profitable to those who are isolated from church members and church privileges.

Should there be

TWO OR MORE PERSONS

in a family belonging to a home class, they should study the lesson together, discussing the various thoughts that may be presented, memorizing scriptural portions, looking up map references, etc. Invite your neighbors to come in and study with you. All home class students should begin their class work by first asking God's blessing. The work should close by benediction. Bishop John H. Vincent in his book, "The Modern Sunday School," gives the following as his experience: "From the beginning of my work as Sunday school specialist I have exalted the

HOME AS THE MOST IMPORTANT SCHOOL

in the world, and its coöperation as necessary to the efficiency of both week-day and Sunday school. In all addresses on Sunday school work for twenty years I have insisted upon the home as the first, best, and most important of all educational agencies."

Without going into detail regarding the

ORGANIZATION AND PLAN

of conducting Religio home class work, you are referred to revised "Leaflet of Instruction, No. 2," which provides for a general home class superintendent, district home class superintendents, and local home class superintendents.

To my knowledge there are as yet no written instructions for the government of the home class department of the Sunday school. Notwithstanding this some local schools and also district associations have made provisions for organizing home classes. Having no by-laws for the government of the home class need hinder no one from advocating and advancing the home class work. The duty which lies nearest each one of us is to help establish the home class. After the class has been established there will be a need of, and a demand for, "rules and regulations," for which the general association will make provisions.

EVERY SUNDAY SCHOOL SUPERINTENDENT SHOULD BE INTERESTED

in this department and see that his school appoints one or more home class superintendents to canvass all in his locality who do not attend the main school, and if possible induce them to form a home class. No elabo-

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rate machinery is needed to organize a home class; anyone may start one by enrolling those wishing to take up the study as outlined in the *Quarterly*. After the class is in running order it should be reported to the local, the district, or the general superintendent. Do not become discouraged if the results do not come up to your ideal, but keep right after it for fifty-two weeks in a year.

THE PLAN.

The schools of most denominations supply their home classes with lesson leaves and contribution envelopes, and they report that their home classes are more than self-sustaining. No certain sum is required, but offerings should be made just as if they had the privilege of attending a school. These envelopes are returned to the school at the end of each quarter when they are replaced by new ones, together with new *Quarterlies* for the ensuing quarter. These are taken to and from the home class by one known as the "visitor," who corresponds to our local home class superintendent. Should our schools feel unable to furnish sufficient *Quarterlies* for home class work, I suggest that those canvassing for membership also take subscriptions for *Quarterlies;* and should there be a deficiency in the subscriptions, that the school supply what is lacking.

I know of home classes that are thriving on back numbers of *Quarterlies* furnished by the local Sunday schools. The Sunday school paper should be in every home class where there are children old enough to read it.

Reports from other denominations show that every year

LARGE NUMBERS JOIN THE MAIN SCHOOL

from the home department. The addition to the church from this department is also considerable. Thus you see that the home department is a very important part of God's work, and should therefore receive a due portion of the time and talent of all church, Sunday school, and Religio workers, that it may reach and maintain the aim designed for it, that of establishing the study of God's sacred word in all the homes not reached by the Sunday school and Religio proper.

MRS. MARY SCHAFER,
Emerson, Iowa.

For the Dow City, Iowa, reunion.

SUNDAY SCHOOLS.

Sunday schools are of a very ancient order, although in olden times they were not run on the same plan nor named the same name that they now are.

IN EARLY JEWISH TIMES

the Jews held services in their synagogues for the purpose of instructing the members in the ceremonies and rights of the Jewish faith. The early Christians gathered for the purpose of studying the word of God.

They did not enjoy the religious freedom that we do today. Their government did not allow them to believe as conscience dictated, hence their meetings were few and secret. Even at their stolen meetings they incurred a great risk, for if discovered, they were punished by torture or death.

When Martin Luther began his work as a reformer, he established Sunday schools throughout Germany. Thus we see that we are not the first to reap the benefit of Sunday schools, only we enjoy them to a far greater extent than did those of earlier days. As has been said before, the manner of conducting the meetings has been changed, and the honor of producing that change belongs to an Englishman, Robert Raikes. Robert's father was a printer and taught his son the same useful trade.

When a boy Robert was interested in educational affairs, and this interest grew stronger as the boy grew older. When he became a man he formulated a plan by which the children of the streets might be helped and educated. He gave notice through some London papers for the children to gather for instruction, at eight a. m., Sunday. He hired teachers, at twenty-five cents per day, to teach the children reading and the catechism. Those schools lasted from eight o'clock in the morning until church services, and after services until five o'clock in the afternoon.

From England Sunday school work spread to America; teachers were no longer hired but did their work for the love of humanity. They no longer taught reading in the Sunday school, for that was not necessary; but instead, taught the word of God according to their understanding. There are now over eighteen million Sunday school scholars in our land.

I wish I could give a history of Latter Day Saint Sunday schools; but cannot. But this we all know, that the work is growing stronger each year; the older people are becoming interested as well as the children, and we trust that in time there will be no disinterested ones in our church.

Let us put forth our best efforts to instruct the children in the work of our Lord and Master, Jesus Christ.

MERLE GIFFORD.

For the Pottawattamie, Iowa, district convention.

CONVENTION NOTICES.

Eastern Michigan association will convene at Five Lakes, Friday, October 18, at 10: 30 a. m. In the evening an entertainment will be held. Delegates will please try and make it a point to get here in time to take part in the morning session. Grace McInnis, secretary, East Fremont, Michigan.

Conference Minutes.

SOUTHWESTERN TEXAS.

Met September 14, 15, at San Antonio, Texas; Elder J. H. Harp was chosen to preside, W. H. Davenport, clerk. Ministry reporting: J. H. Harp baptized 2, T. J. Jett, W. H. Davenport; Priest C. N. Powell; Teacher G. L Gifford. Branch reports: San Antonio 66, gain 2; Bandera, no report; Medina City, no report. Bishop's agent, no report. J. H. Harp was elected to preside over the district. Priest David Palmer was chosen by the president to the office of vice president, choice ratified by conference. W. H. Davenport was chosen clerk. Ruth Gifford was chosen assistant, choice ratified by conference. Three prayer meetings were held; preaching by J. H. Harp, and a Sunday school was organized. Conferenced adjourned to meet at Pipe Creek schoolhouse, Friday, February 7, 1902.

NORTHWESTERN KANSAS.

Met on camp ground at Blue Rapids, August 24; district president, A. Kent, being absent, H. A. Stebbins was chosen to preside, assisted by M. T. Short; Ella M. Landers secretary. Ministry reporting: Elders A. Kent, L F. Johnson, J. F. McClure, J. C. Vaughn, M. Smith, W. Landers, M. T. Short, A. Smith; Priests L. G. Gurwell, E. H. Ebert, W. S Hodson, W. Scott; Deacon J. H. Scott. Branches reporting: Blue Rapids, Idylwild, Greenleaf, Scandia, Homestead, Rural Dale. District treasurer, E Sandy, reported: On hand last report, $3 35; received, 60 cents; paid out, $1 08; on hand August 20, $2.87. Bishop's agent, A. Smith, reported: On hand January 29, 1901, $32 87; received since, $275 20; paid out, $198; on hand August 24, $110 07. L. G. Gurwell, collector and treasurer of tent fund, reported: Total received, $83 80; paid out, $94.40; due treasurer, $12 94. Motion carried to accept report and release Bro. Gurwell with thanks for his work to get the tent. Also to accept offer of $5 for old tent, amount to apply on debt of new tent, and debt left in hands of district treasurer to pay. Letter of appointment of E M. Landers as district historian read and approved. Motion to divide district as prescribed by missionary in charge and present this decision to next General Conference for ratification was carried. District officers elected for ensuing year: J. F. McClure, president; Ella Landers, clerk; E. Sandy, Linn, Kansas, treasurer. Adjourned to meet November 23, 24, at Idylwild.

SPRING RIVER.

Convened in Conner's Grove, near Berry's Ferry, Indian Territory, September 14, John T. Davis presiding. Branch reports: Traverse 39, loss 3; Galena 34; Lamanite 21; Pleasant View 140, gain 4; Fairland 69, gain 14; Columbus 64, gain 4; Weir City 90; Joplin 154, gain 8; Webb City 189, gain 2; Angola and Maysville, no report. Ministers reporting: Elders F. C Keck baptized 3, N Karahoo, W. M. Aylor baptized 3, J. D. Kelley, W. H. Prewit baptized 1, J. T. Riley baptized 10, S. D. Love baptized 1, J. L Lancaster baptized 2, J. D Erwin baptized 8, J. W. Thorpe, W. S. Taylor baptized 1, T. S Hayton, O. Baumgartle, A. H Herke; Priests W. B. Hillen, H J. Thurman baptized 1, J. I. Young, W. Kirke baptized 4; Teachers G. M. Rhonemus, J S Garner, J. C. Powell, L. H. McCall. Bishop's agent's report: Receipts, $391.89; expended, $399 75; due agent, $7.86 Report filed for future reference. It was ordered to pay the secretary's traveling expenses to conference out of district funds. It was ordered that we pay traveling expenses of Sr. Nellie Frick, organist, to this conference out of district funds. High Priest John T. Davis was elected to preside over the district, he to choose an assistant when necessary. T. S. Hayton was reëlected secretary and treasurer. The district secretary will issue letters of removal when applied for to members of Tiff City branch. J. T. Riley is authorized to procure boxes in which to pack the big tent when not in use, the boxes to be paid for by the district. Bro. J. M Richards was sustained as Bishop's agent. Adjourned to Joplin, Missouri, December 20, 21. T. S. Hayton, secretary, 1102 Bellevue street, Galena, Kansas.

In the *Catholic World* for October, A. Diarista, of Rome, writes interestingly of the daily occupations of Pope Leo, under the title, "Leo XIII.'s Busy Holiday." In the article attention is called to the fact that in the majority of instances news items sent out from Rome, in which the policy of the Pope on certain questions is given, are totally unreliable, being concoctions of the brains of imaginative reporters. Mr. Diarista thinks the Pope is in condition to live until he is one hundred years old, his present condition of health being excellent.

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Miscellaneous Department.

PASTORAL.

To the Saints of Colorado, Eastern Wyoming, and New Mexico, Greeting:—The condition of the church treasury is such that I feel it necessary to address this letter to the Saints of this mission and call their attention to it. For some time past the families of the missionaries have not received the full amount of their allowances, for the reason there has not been sufficient money in the hands of the Bishop's agent to supply them, and the Bishop is unable to supply the deficiency. The families of the elders get little enough when they receive the full amount promised them, and now that winter is approaching, bringing with it additional expenses for fuel and clothing, it will simply be impossible for the families of some of the elders to subsist on anything less than their full allowances. If they do not receive it, some of the brethren have written me they will be under the necessity of quitting the field to support their families. This mission has already lost two or three of those appointed here, and we cannot afford to have any of those remaining quit the field. I believe they are all worthy men and are making a commendable effort to stay in the field and push the missionary work, and should be sustained by earnest coöperation on the part of the Saints. All are not called to be preachers of the word, but all can assist and share in the missionary work if they will. The law of tithing offers an opportunity for each one to assist according to his ability. Oh! if we would all do what we are *able* to do such appeals as this would be unnecessary. If we have only a little of this world's goods, we are the ones who most need the blessing of the Lord on the little we have. If we pay our tithes and offerings in the right spirit we have the promise. (See Malachi 2:7–12.) Where is our faith if we cannot take the Lord at his word? And how can we consistently ask the Lord to bless us temporally while we live in violation of his law by withholding the tenth of our increase which properly belongs to him? Nine dollars is better with the blessing of the Lord upon it than ten dollars without his blessing. I would like to see more names on the Bishop's agent's book. How many new names will he be permitted to record between now and January first? If you have not been paying tithing, it would be a good time to begin now. We would like to hear from Eastern Wyoming and New Mexico. Some of you have written me, urgently requesting me to send a missionary to your locality. Men are now on their way to both of these places, but let me suggest that it is not only necessary that the traveling expenses of the elder be met some way, but his family must have something to live on while he is away from home. You surely would not ask nor expect him to go three or four hundred miles from home and leave his family with no means of support. We depend on you, together with all other Saints of the mission to contribute your part to the support of the families of the traveling ministry, by placing your tithes and offerings in the hands of the Bishop's agent that there may be means in store.

Thanksgiving Day will soon be here, and all of us have many things to be thankful for. I do not think it necessary for us to partake of a bounteous feast, incurring considerable expense of money and labor, in order to be thankful to God on that day. I would like to suggest a plan to the Saints of this mission for the observance of that day, which I believe if they will follow they will feel a greater degree of thankfulness, materially aid our church treasury, and thereby make the families of the missionaries feel especially thankful. Let Thanksgiving Day, which will probably be the 28th of November, be observed as a day of fasting and prayer, and let the money that would have been spent on this day for eatables, be sent to the Bishop's agent as a free-will offering. In order that there may be concert of action in this, I would suggest that in every place where there is a branch in the mission that they meet together at their place of worship on that day at 2:30 p. m. and offer to God thanksgiving and praise, and pray his blessing upon the work here and the laborers engaged in it both local and general, and bring your free-will offerings to this meeting to be put in the hands of some one to forward to the Bishop's agent, giving name of each donor and the amount. Let the scattered Saints in the mission also remember the hour appointed and engage in prayer in their homes and also send the offerings of their families. Send all tithes and offerings to the Bishop's agent, Charles E. Everett, 2809 Welton street, Denver, Colorado. I hope all branch presidents and the ministry in general will coöperate with me in carrying this out. May the Lord bless and prosper us in his work. Your brother and coworker,

JOHN B ROUSH,
In Charge Colorado Mission.

4539 West 33d Ave., DENVER, Oct. 12.

THE DOW CITY REUNION.

Friday, Sept. 20.—Owing to the recent rains many were hindered from coming on time, and services were not begun until evening, at 7:30, when Bro. J. M. Baker called the people to order, and after opening the meeting, announced Pres. Joseph Smith as the speaker, who spoke of the condition of the church morally and spiritually from 1830 to the present, and gave as his opinion that the church was in higher standing morally now than at any time in its history.

Saturday, Sept. 21.—The Saints gathered for prayer and testimony at nine o'clock and a spiritual meeting was had.

At the 10:45 service an organization was effected as follows: Brn. Joseph Smith, J. W. Wight, and J. M. Baker, presidents; A. H. Rudd and Ocar Case, secretaries; S. B. Kibler and James Pearsall, choristers, with permission to choose organists and assistants; Bro. Carroll, janitor, to receive six dollars for his services; J. M. Baker, George Shearer, D A. Hutchings, and C. Butterworth, police, with permission to choose assistants.

The remainder of this service was spent in short speeches, the following brethren being called upon: G. H. Hilliard, D. A. Hutchings, Oscar Case, C. E. Butterworth, and J. W. Wight.

At the afternoon service Bro. Joseph Smith preached to the edification of all, and at night Bro. W. A. Smith spoke on the principles of faith.

Sunday, Sept. 22.—Nine o'clock found a goodly number of Saints ready to engage in the services of God on such a beautiful day. The meeting was spiritual; five prayers and twenty-two testimonies.

At 10:45 Judge W. R. Green, of Audubon, was introduced to deliver an address of welcome on behalf of the citizens of Dow City. He expressed his pleasure to welcome the Saints, and said he had learned them to be a moral, law-abiding, truth-loving people. His welcome was well received. Then Apostle J. R. Lambert was introduced as speaker, who spoke from Revelation 21:4, 5. He was well blessed with liberty of thought and delivery and spoke to the comfort and cheer of Saints and all present, and we are confident that all felt to press on to obtain the glory of the new earth yet in future.

The speaker at 2:30 was Apostle J. W. Wight, who spoke of the personal coming of Jesus Christ to the world to reign a thousand years in his kingdom.

President Joseph Smith, at the evening hour spoke on the Abrahamic covenant and its enforcement upon all people in every age. It was a masterly effort.

Monday, Sept. 23.—Nine o'clock prayer service was a spiritual feast to those present, twenty-nine testimonies and five prayers being given.

Bishop G. H. Hilliard spoke at 10:45 on the law of tithing and consecration. The subject was presented in a plain, positive manner.

The afternoon service was in charge of the Sunday school and Religio. Two important papers were read, one from Supt. T. A. Hougas, the other from J. A. Gunsolley.

Elder Charles Derry spoke at night on the subject of eternal life. It was an excellent effort.

Tuesday.—The morning prayer service was a spiritual time of rejoicing. Twenty-two testimonies, four prayers, two tongues, and two interpretations.

The forenoon sermon was by President Joseph Smith, who spoke on the spiritual gifts. The effort was well made and well received.

At the afternoon service, Apostle J. R. Lambert continued the subject of the morning hour in a sermon full of interest and instruction.

In the evening Apostle J. W. Wight spoke from Matthew 18:18. The effort was a masterly one, showing the triumphant missionary work of Christ in delivering the captives from the prison house.

Wednesday, the 25th.—Forty-five testimonies, seven prayers, and one prophecy were given at the social service.

At 10:45 Elder Charles Derry spoke on the subject of "The Fruits of the Spirit." The Saints were taught a plain, forcible lesson, showing them that if they enjoyed and manifested the fruits of the Spirit, the Lord would see to the giving of gifts, and this would finally result in eternal life.

September 26.—The morning prayer service was a spiritual feast. A goodly number of prayers and thirty-six testimonies.

At 10:45 Elder Oscar Case spoke from Revelation 14: 6, 7.

The 2:30 service was in charge of the Sunday school and Religio and was profitable and instructive to all.

The evening speaker was Elder John Smith, who continued the subject of restoration and church authority.

Friday, Sept. 27.—The nine o'clock prayer service was highly edifying.

At 10:45 Elder J. A. Gunsolley spoke in the interests of Graceland College, also Bro. Hilliard. The efforts were very interesting and instructive. The Spirit's presence was in the meeting. It closed with a song for Graceland, composed by Bro. J. A. Gunsolley.

At the afternoon hour Bro. Joseph Smith was the speaker, and edified the Saints with a soul-stirring discourse.

The evening speaker was Bro. J. R. Lambert; subject, Perfection.

Saturday, Sept. 28.—Rain began to fall sometime Friday evening and continued nearly all day Saturday; notwithstanding, the morning prayer service was held, the Saints assembling to the number of about five hundred. It was one of the best prayer meetings of the reunion. Twenty-eight testimonies, one tongue and interpretation, and one prophecy.

The forenoon speaker was Elder J. C. Crabb, who spoke from Matthew 24: 14

At 2:30, business meeting, presided over by the presidency. Motion prevailed to hold a reunion in 1902. The present committee was sustained, with the addition of J. L. Butterworth. A request was presented to grant the 10:45 services of Monday and Tuesday of the reunion of 1902 for the use of the Sunday school and Religio. A collection was taken amounting to $53 65.

The speaker of the evening hour was Priest Paul Hanson; subject, The divinity of the Book of Mormon from a biblical standpoint. The speaker was well blessed and ably defended the subject.

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The Saints' Herald.

(*Established 1860.*)

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Entered at post office, Lamoni, Iowa, as second class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

Sept. 29.—At the Sunday morning prayer service fifty-four testimonies, one tongue, and one interpretation, one prophecy, and several prayers were heard.

At 10:45. The speaker was Apostle J. R. Lambert. The crowd was large but the speaker was blessed with strength and the congregation was edified.

The 2:30 speaker was President Joseph Smith, who spoke to the comfort of the Saints and convincing of the world.

At 7:30 Apostle J. W. Wight was the speaker, who presented some summing up thoughts to the vast congregation assembled.

Thus closed the reunion at Dow City, and it can be said it was a very profitable gathering to the Saints. Peace prevailed through the entire session. Heavy rains fell on Saturday, but the meetings were not stopped. The Saints were cheerful and look forward to the reunion where parting will be no more. OSCAR CASE, Asst. Sec.

BISHOP'S AGENTS' NOTICES.

To the Northeastern Missouri District:—Of necessity I am forced to appeal to the Saints of this district to come to the rescue. A good work has been opened up in different localities by our missionaries, and God's government, like all earthly governments, requires means to carry it to success. All governments are taxing their subjects to meet the demands. God also has established means for the government of his church and kingdom, to bring about the final accomplishment which he has designed. His commandments are still binding upon all of his subjects to bring in their tithes and offerings that there may be meat in his storehouse. Our financial condition at present requires a little sacrifice on the part of each Latter Day Saint to come to the rescue of God's work. We are aware that the drought this year has affected finances a little, but perhaps God is trying us, to see what effort we shall make under the pressing circumstances. While this might be true, the Lord has made a promise through the Prophet Malachi that he will open the windows of heaven and pour upon us blessings that we shall not be able to receive, and he makes a proposition thus: Prove me and try me. How shall we prove him? By our sacrifices and obedience to the law of tithing. How many of us, Saints, are willing to try the Lord, and prove him? I know some who have proved the Lord, and his promise has been verified to them.

I would like to see the Saints throughout this district come to the rescue of this glorious work, especially at present, as the condition of the work temporally is not as I would wish it to be. If we will not respond to this appeal I am afraid the work is going to suffer, and some of the missionaries will have to go home for lack of means to support them. I have the same confidence that I have had that the Saints of this district will come to the rescue in this case of emergency, as they have done in the past. The interest of one is the interest of all. Let all the branches act at once, and also the Saints where there are no branches, and God will bless you in basket and in store. Let this appeal not be in vain, but show your faith by your works, and God will abundantly bless you.

J. T. WILLIAMS, Agent.

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CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

CONFERENCE NOTICES.

Galland's Grove will convene at Deloit, November 16, at 8:45 a. m. Branch presidents and clerks, don't fail to send branch reports and names of your delegates to the district secretary in time for the delegate list to be made out before conference convenes. The business session of Religio will be held November 14, at 3:30 p. m. Other sessions will follow as provided in program. J. M. Baker, C. J. Hunt, J. L Butterworth, presidency.

NOTICES.

A week's meeting will be held at the Saints' chapel, near Parrish, Franklin county, Illinois, beginning October 26 and continuing till November 3. All are invited to attend. J. E. BOZARTH.

DIED.

CLOYD.—Bro. James Cloyd, at his home in Omaha, Nebraska, Wednesday, October 2, 1901, aged 34 years, 21 days. Funeral services were conducted at the Saints' chapel on the 5th inst. by Elder C. E. Butterworth. Bro. Cloyd was a colored man, but said to have been a faithful member of the church. He has gone to his reward.

NESSER.—Elizabeth, wife of Hartman Nesser, was born November 27, 1837, in Dürennach Canton, Argan, Switzerland; died July 16, 1901. Left her native land in 1868 and emigrated to Utah. In 1876 was baptized by T. W. Smith. A member of the German Stewartsville branch. Husband, one son, and six daughters, mourn the loss of a kind, affectionate wife and mother. Service at the German church, sermon by T. T. Hinderks. May God bless the bereaved ones.

HARVEY.—Willie T. Harvey was born at Sailorville, Polk county, Iowa, June 12, 1866; died July 3, 1901. He was baptized when young. With his parents moved near Adel, Iowa, where he was married to Miss Julia Putman. To them were born one daughter and two sons, who survive him. A few years after marriage they moved to Louisiana. His remains were brought back by his father, Richard Harvey, and faithful, loving wife and children, who mourn their loss. Services, in charge of Elder W. C. Nirk, were held September 1, many friends and neighbors attending.

ADDRESSES.

John B. Roush, 4539 West 33d Avenue, Denver, Colorado.

W. E. LaRue, 3431 N. Front St., Philadelphia, Pa.

T. W. Williams, 636 East Twenty-First street, Los Angeles, California.

J. F. Mintun, Magnolia, Iowa. Mission address, Glenwood, Iowa.

F. G Pitt, 538 Park avenue, E. E. Pittsburg, Pa. Telephone 71 E.

To one interested in the new books of the day, "The Lounger" in each number of *The Critic* is always of great interest. Lounger is always alive to the happenings of the day in literary and allied circles, is a lively critic, and picks up many interesting incidents.

The *World's Work* with the October number completes its second volume and its first year. The aim of the magazine—to explain and to interpret the most interesting things that are done especially in American activity—brought it immediate success; and it ends its first year thoroughly established, prosperous and cheerful. It declares editorially:

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Into the midmost field of cheerful and significant work this magazine has tried to carry its readers and to interpret the far-reaching meaning of it—to present the literature of action. Although this difficult task has been inadequately done during this first year, a serious effort to do it was at once recognized and it brought instant success to the magazine—conclusive proof, if proof were needed, that the idea upon which it is founded is a sound one.

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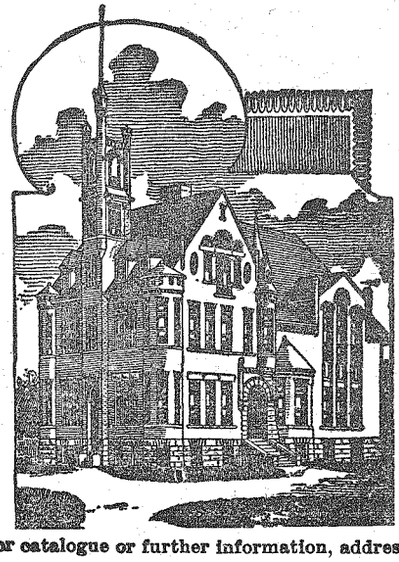

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, OCTOBER 23, 1901. NO. 43.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* } CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, OCT. 23, 1901.

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THE man who, having received at the hands of his brethren forgiveness of his debts, be they of whatsoever nature they may be, then prosecutes his brother without showing him the degree of mercy and forgiveness for which he himself plead, is very like the unmerciful servant. Forgiveness is a virtue in all alike; but if a man be forgiven and straightway fails to forgive, is it not evidence of a lack of another virtue, and one which lies very near the beginning of our lives as Christians,—even that of repentance? When does forbearance with such an one cease to be productive of good?

MRS. HAYDE ON POLYGAMY.

The *Kansas City Journal* for September 28 contained an account of the work of the "Kansas City branch of the Ladies' Relief Society of the Church of Jesus Christ of Latter Day Saints." An interview with Mrs. Anna T. Hayde, of Salt Lake City, is given. Part of it we reproduce:

Mrs. Hayde is from the fountain head of Mormonism.

"You call us Mormons," she said to the reporter, "but we call ourselves Latter Day Saints. Out in Utah we are doing a great deal of work. We women own real estate, grain, stocks, and this year we have taken up the industry of silk raising. Not long ago we presented Susan B. Anthony with a beautiful black silk dress made from our own silk, so you see we have been doing something."

"To which branch of the Latter Day Saints do you belong?" was asked.

"Well, there are no two distinct branches," she replied, "I suppose we come under the head of what people call the Brighamites."

"Then do you or do you not believe in——" the reporter hesitated for a word.

"Polygamy—you might as well say it," said Mrs. Hayde. "Yes, we all believe in it, but, understand, we don't practice it. You see one of our doctrines is 'obedience to the law of the land.' The law of the land is against the practice, and so we submit. I do believe firmly in this—in what you call polygamy—for I have seen it practiced, and the women and men are more virtuous and happier. If Isaac and Jacob and the others of the Bible believed in it, why cannot we? There is foundation for it all in the Scriptures. The women out in Salt Lake are not jealous of their husbands, neither are the husbands jealous of them, and they all live happily. The husband takes care of and educates all the children and provides for his wives. I believe in it, and some day I think the world will come to take the same view of the matter. In my mind, it is the best and only true relationship."

WHY THEY ARE DIVIDED.

"Is it on this subject of polygamy that the Latter Day Saints are divided?"

Mrs. Hayde smiled, "no indeed," she answered. "It is upon one of our strong religious beliefs that we are divided. We believe that every son and daughter of God will have an opportunity to have the gospel preached to him whether it be here or after death. When a man dies he goes to a place preparatory to heaven. If he has had no opportunity of having the gospel preached to him here, he has it there. We have out in Utah what we call temples of the dead. I officiate at one of these. Now suppose a relative of yours who has not been baptized or not yet received the gospel should die. When he went away he could not take his body with him and yet the Scripture says he must be baptized in the flesh before he can enter the kingdom of God. While that relative is in that preparatory state, you may pray for him and be baptized for him—a woman for a woman relative and a man for a man. The churches where we pray and are baptized for our dead, we call the temples of the dead. The others don't believe this and so far as I know we are the only church or denomination who do."

In the *Journal* for October 14, Bro. R. J. Parker appeared in an article of about one and one quarter columns, in which he shows up some of the errors of Mrs. Hayde. After briefly tracing the history of the church down past the death of Joseph Smith and the usurpation of authority by Brigham Young, Bro. Parker says:

In the interview referred to, the question is asked Mrs. Hayde: "To which branch of the Latter Day Saints do you belong?" "Well, there are no two distinct branches," she replied. "I suppose we come under the head of what people call the Brighamites."

The writer of this article is a representative of what is known as the "Reorganized Church of Jesus Christ of Latter Day Saints," who have a membership in Kansas City and suburbs of something over 2,000. He has been sent to Utah three times on a mission to try and show the people of that place the evils into which they have gone. We desire the public to know there are two distinct branches, or churches, who call themselves Latter Day Saints, and that we have no connection nor affiliation one with the other. The next question put: "Then you do or do not believe in polygamy?" Mrs. Hayde answers: "Yes, we all believe in it, but, understand, we don't practice it." Here the inference is very strong that all Latter Day Saints believe in that doctrine, while the facts in the case are, no true Latter Day Saint believes in it; for it is no part of the Latter Day Saints' doctrine. I think I am safe in saying that the church the writer represents has done more against this abominable doctrine than any other church in this country. This doctrine of polygamy was introduced publicly into the Utah faction on August 29, 1852, eight years after the death of Joseph Smith.

To give this doctrine prestige Brigham Young said he had a revelation in his possession that was given through Joseph Smith before his death, and he had kept it under his lock and key all these years, but he said he did not have the original copy, he had a duplicate; that Emma Smith, wife of Joseph Smith, had burned the original. Emma Smith said all her life and up to the time of her death she never burned nor heard tell of such a revelation till it came from Utah. Everything that Joseph Smith has written that can be found in any authentic work is against that and all other immoral conduct.

He then gives the teachings of true Latter Day Saints upon the marriage question, showing the principles to be truly monogamic, and that the Utah church departed from the original and true teachings. He also quotes from the *Journal of Discourses* to show by Brigham Young's own words that the practice of polygamy did not produce happiness among the women, as Mrs. Hayde claimed. He also asked Mrs. Hayde to inform us in what chapter of the Bible she read about Isaac having

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more wives than one. Bro. Parker closes his article thus:

Mrs. Hayde is then asked: "Is it on the subject of polygamy that the Latter Day Saints are divided?"

She smiled and said, "No, indeed." Inferring again that we agreed upon that doctrine, which, as you can see from the above, is incorrect.

Mrs. Hayde says we are divided upon the subject of probation after death or baptism for the dead. It would take too much space to give our belief on that subject, but we will say that was not the cause of division, for we believe every man and woman that God has created will have a chance to hear and obey the gospel either in this world or the world to come. We believe Mr. Young introduced many things into the church besides polygamy that are foreign to the gospel of Jesus Christ.

In the *Journal of Discourses*, printed by themselves, in volume 1, page 50, Brigham taught as follows: "When our father, Adam, came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. . . . He is our Father and God, and the only God with whom we have to do." He also says, on the same page, "Jesus Christ was not begotten by the Holy Ghost," while the Bible says he was. Brigham also taught in the *Journal of Discourses*, volume 4, page 220, that it was necessary to shed some men's blood in order to save their souls.

He also taught that we could leave the written word of God and obey the living oracles and all would be well. These and many other doctrines which those people believe in are the differences between the two organizations.

In 1852 the church the writer represents, was partially reorganized, and in 1860 Joseph Smith, the oldest son of Joseph Smith, who was killed in 1844, was made the president of the Reorganized Church, and has from that time until the present maintained the principles that were taught by his father, and has opposed all the innovations that have been introduced by these men who have departed from the faith which was once delivered to the Saints.

Our headquarters are at Lamoni, Iowa, our doctrine is the doctrine of Jesus Christ as found recorded in the Bible.

If our Utah friends think we have been unfair, we invite them to a public discussion at any suitable time and place, where the public can hear in detail both sides.

We have given these few items of history that the public may know the facts in the case.

BRITAIN AND THE BOER.

Without a thought or intent to a censure, direct or implied, upon the Government of England in the conduct of the war being waged in South Africa by England for the subjugation of the little Boer republics there, we give place to the following from a British statesman and published in the Manchester *Guardian*, England, for September 20, sent us from Llanelly, Wales.

The following letter has been sent by Sir Neville Chamberlain to Mr. H. J. Ogden:

LORDSWOOD, Southampton,
18th September, 1901.

Dear Sir:—I have received a copy of "The War against the Dutch Republics," which you were so good as to send me; and I thank you, as the author of the work, for having brought to my notice a book so full of facts bearing upon the causes of the war, as also upon the manner in which the war has been carried on by our army. It would be well that this work should become better known to the public, and I trust that the National Reform Union will be in a position to give it a large circulation. I must further express the hope that you will not relax your exertions to gather together all the events that may throw light upon the future conduct of the military operations, and upon the measures that may be taken to restore order throughout South Africa after hostilities have been concluded. It is certain that such a record will be a sad one for the historian of the future to deal with; but the failures and humiliations that have beset the march of events since the piratical inroad of Dr. Jameson and his filibusters must rest upon those who brought about the war and have since allowed the military operations to degenerate into the condition implied by Sir Philip Sidney as "cruelty in war." Those three words include all that is opposed to the humane and authorized use of military power; and the nation has already discovered that the adoption of measures opposed to humanity have only had the effect of exciting the Boers to more strenuous resistance and to a more reckless retaliation. When the war ends a feeling of hatred and revenge will be left in the minds of a brave people who have so greatly suffered. The history of the world sets at naught the rose-colored views of our Conservative leaders, for it is the nature of every foreign people held in subjection to look forward to deliverance from their conquerors. So far from brotherly love springing up between the British settler and the Dutch Africander, there is more likely to arise another Ireland five thousand miles away, and only to be held down by a strong armed force.

One disgraceful aspect arising out of the hatred now prevailing in our country against the Boers is the Jingo cry which denounces as pro-Boers and Little Englanders all those who cannot concur in opinion with the majority. A more malicious falsehood was never coined. It is a miserable device to excite hatred against those who have, for conscience' sake, opposed the policy of the Government, and have also been opposed to various military measures adopted for carrying on the war. As an example of the pernicious influence that has been exerted by the extreme war party, I give a copy of an anonymous letter lately sent to me:

"Your figures prove nothing. War is horrible. Untold miseries follow in its wake. Women and children are always inevitably sufferers in every war. The concentration camps are an instance; they are part of the warfare—unavoidable. Of course there will be deaths. Do not women and children die in Southampton? Does this show inhumanity or neglect? The Boers should have thought of what they would bring upon themselves and families before they sent their damnable, presumptuous ultimatum. Fight on, Kitchener! fight on! Kill, slay, fire, burn. We have listened only too long attentively to the croaking of pro-Boers."

Lamentable as is the spirit evinced in the above communication, it does not stand alone, for I have been told by a gentleman not long ago that he hoped the war would be ended by all the Boers being killed and the women and children shipped off to Holland. Even in the earliest days of the war the Boers were often spoken of in my presence as "those brutes." And, let me ask, have the casualties of our enemies ever previously been officially reported as "bagged"? That term more resembles the phraseology used by a rat-catcher than the public announcement of the losses sustained in battle by a brave enemy.

The original demand made by Government was unconditional surrender, which means no offer of terms, or war to the bitter end. The 15th September has come and gone, and the result of the last proclamation has been, as was to be expected—the dogged, brave Boer fights on. Yours faithfully,

NEVILLE CHAMBERLAIN.

A COMMENDABLE WORK.

Bro. Gilbert J. Waller, of Honolulu, Hawaii, under date of October 8, writes:

HONOLULU, H. T., Oct. 8.

ELDER JOSEPH SMITH, Lamoni, Iowa;

Dear Brother:—From a recent HERALD I noticed that you had returned from Oakland, and I write you about the publication of a tract in the Chinese language. A short time ago I received the manuscript of a tract from Bro. Elvin, of Lamoni, entitled: "Salvation to All," and addressed to the "Great Brotherhood of China." I am much pleased with the way in which Christ is presented as the Savior of the world in its pages, and also with all of its contents. I have already had it translated into the Chinese language, and by the aid of a Chinese interpreter have compared the translation with the original. After some slight changes have been made I am going to have ten thousand copies printed. Three Chinese spent a whole day in translating it, and I am sure they have endeavored to do the work well, and think they have succeeded.

I was astonished when I asked them how much the translation and printing of the tracts would be to find that they were prepared to do the whole work for the small sum of twenty-two dollars.

So far I have only received two tracts from any of the Saints, but hope to receive more. Since our heavenly Father instructed the church that this work should be done, can we expect his blessings unless we endeavor to do his will? There are still the Japanese and Portugese to be reached, and I shall be glad of further assistance from any who feel capable and desirous of engaging in such work.

I ask you to remember us here, and to pray that God may move upon the hearts of these people to whom the gospel is now being presented, as he did anciently upon the Gentiles when the work was sent to them.

Kind regards to you and yours.

ZION'S RELIGIO-LITERARY SOCIETIES

are interested in the payment of the college debt; at least some of them are, as evidenced by the following letter to Bishop E. L. Kelley:

Inclosed you will find sixteen dollars and fifty cents from Pleasant View Religio of Spring River district, to help cancel the present debt on Graceland College.

We had hoped to do better, but drought, together with the building of a church, has been trying on our society.

Respectfully,
MISS L. ROSS, Sec.

Brother, sister, what is your society doing?

CORRECTION.

In the letter from Bro. E. W. Nunley, HERALD of October 9, page 826, the 11th, 12th, and 13th lines should read: "It is that I believe that all that we receive from God is *unmerited*," etc.

UNDER the heading of "Mormon War Relic," the following appeared in the *Nauvoo Independent* for September 25:

While plowing on Jake Reichel's premises one day last week Barney Juttemeyer unearthed a six-pound cannon ball. It is a relic of the Mormon war of 1846. A number of our citizens have similar relics in their possession.

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BRO. C. J. HUNT sends us the following clipping from the *Daily Nonpareil*, of Council Bluffs, Iowa, dated October 15.

THE ZIONISTS' MOVEMENT.

Israel Zangwill Says They Are After Charter for Palestine.

New York, Oct. 14.—The London correspondent of the Press sends the following interview with Israel Zangwill upon the Zionists' movement:

Israel Zangwill, the novelist, poet and playwright, concerning the coming conference of the Zionists in Basle, Switzerland, said:

"It is not impossible that Dr. Hoezl may have a great surprise for the world, to be announced at that convention. He has been negotiating in person with the sultan of Turkey for a charter for Palestine, and it is possible that he has obtained that charter. It seems likely, at any rate, that the charter may be had before many months.

"Once the charter is assured, much larger contributions should be obtained. We have at present about $1,000,000, most of it from three or four subscribers.

"And after the charter is obtained and the money is raised the poor folk among the Jews will have a place of refuge at last."

EXTRACTS FROM LETTERS.

Bro. Isaac True writes from Chicago, Illinois, October 16:

I cannot do without the HERALD It so often strengthens and cheers my soul from week to week.

Bro. W. P. Franklin and wife write from Cross, Texas, October 17:

We are a long ways from a branch of the church, and there are no other members of our church in this county. Bro. E. W. Nunley came over this summer and preached a few times for us.

EDITORIAL ITEMS.

Some time ago some brother sent us a copy of the *Denver Times* for Sunday, August 11. It contained a story entitled "Lucia and Giovanni; a Romance of Old Naples," which was written by Sr. Floye Josephine Lewis, a one-time student of Graceland, and graduate of the preparatory department. The same issue contains an excellent portrait of Sr. Lewis. The *Times* speaks highly of her stories, and we congratulate our young sister.

We have received a copy of a book entitled "Early Conversion," written by Rev. E. Payson Hammond, M. A., and published by the J. S. Ogilvie Publishing Co., 57 Rose street, New York. The book purports to show how "children and young people can be led to Jesus and prepared for church membership."

We have just learned, with regret, of the death of Bro. William O. Thomas, of St. Louis, Missouri, who departed this life the 6th September. He was well known throughout the church, especially in Wales, as a tried and faithful veteran; a helper financially. We presume brethren in charge of the obsequies will send obituary notice.

Original Articles.

WHEN SHALL OUR CHANGE COME?

According to the popular opinion of the day, when a man dies he, or his spirit, goes to its final abode or resting place. If the spirit of a righteous person, it goes to heaven, there to remain; if of a wicked person, it goes to hades, there to remain for all time and eternity. This we think is erroneous, and we will try to give our reasons for so thinking.

If this be true it would destroy the doctrine of the resurrection of the dead, which we cannot afford to deny, for it is taught very plainly in the Bible.

Paul says in his first letter to the Corinthians, 15: 22, 23:

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order.

It is very easy for us to believe that all must die, for we see evidences of that each day of our lives. That grim master, Death, comes and claims our loved ones, no difference what our rank may be in society; religiously, politically, or socially, and we have no power in the day of death. Death is a separation of the spirit and body. We read in Ecclesiastes 12: 7:

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

And again in Luke 8: 54, 55, where the daughter of Jairus had passed away; her spirit had left her body: But when the Master came and called, saying, Maid, arise, her spirit came again. This shows that the separation caused death, and the reuniting of the spirit and body caused life. And now, as it takes the union of the spirit and body to produce life, the spirit must return and reënter the body. Many of the servants of God foresaw the resurrection of the body. Job 19: 23–27 says:

Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me.

Isaiah 26: 19:

Thy dead men shall l'ye, together with my dead body shall they arise.

Ezekiel 37: 12–14:

Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

Hosea 13: 14:

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plauges; O grave, I will be thy destruction.

The Savior also taught that all men should be resurrected. John 5: 28, 29:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

The beloved disciple was permitted to see the resurrection and the difference of time between the two. In Revelation 20 he saw an angel bind Satan and cast him into the bottomless pit. Then the saints of God came forth in the first resurrection; but the rest of the dead did not come forth for one thousand years. During the thousand years Christ reigned and ruled over his people, preparing them for an inheritance in the beautiful city that is to come down from God out of heaven at the expiration of the thousand years. During this time we understand that peace, or the Spirit of God, will cover the earth as the waters cover the sea; enmity will cease between man and beast, and we will be led on to that perfect state that we must attain before we can enter into the pearly gates of celestial glory. Those that are alive on the earth when Christ comes, and are in the faith, and are wise virgins, will be changed from mortality to immortality.

Now the question arises, When will that change take place? Many say at the beginning, and some say at the end. But we think both are wrong, and that the change will take place all along through the thousand years, or whenever we are in a condition for the change. We learm from Isaiah 65: 20:

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old.

Now let us see what the Lord has said in the last days. Doctrine and Covenants 45: 10:

At that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

It is easily seen that all will not be changed in the beginning for immortal beings will not multiply. If they do it would be contrary to God's divine law, for he says that in the resurrection

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they neither marry nor are given in marriage, and marriage is ordained of God that the earth might answer the end of its creation. Doctrine and Covenants 49: 3. Hence we are compelled to admit that all that are here on the earth at that time will not be changed or resurrected beings. Again in Doctrine and Covenants 63: 13:

When the Lord shall come, and old things pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead.

Doctrine and Covenants 98: 5:

And in that day . . . the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

We think the above quotations prove beyond a doubt that we that are alive when the Master comes will not be changed until we have arrived at the age of man or are prepared for the change, and those that are born after he comes, section 45: 10, will grow up until they are old before they are changed, thus making his work continue on and on during his reign, and not doing all instantaneously, as many are wont to believe.

This is my brief attempt on this line, and I have never seen an article on this subject. Maybe it will call out some one who can do justice to the subject.

Ever praying for truth and right to prevail, I am,

Your brother in bonds,

J. W. ADAMS.

STEWARTSVILLE, Missouri.

TEMPERATE USE OF HOT DRINKS; WHAT ARE THEY?

The few words to which our mind is directed by the subject before us, and which have been the cause of much discussion among the Saints, are in the Word of Wisdom, Doctrine and Covenants 86: 1, wherein the Lord in setting forth by revelation to the Saints that which would be conducive to bodily health, says, "Hot drinks are not for the body or belly." We have heard two opinions expressed by the members of the church in general regarding what are here designated "hot drinks." The most general one is, that they are tea and coffee; the other that reference is made to anything at a high temperature, and refers as much to hot water as to tea and coffee.

In endeavoring to determine what is here meant by hot drinks we premise the following, which we hold to be axiomatic, that as nothing but truth can emanate from God, any word from him will be in harmony with that, which being legitimately within man's sphere and subject to demonstration, has been proved by him to be true.

We next notice that the hot drinks here mentioned, are not classed with the ordinary articles of food with which the drinks made of barley and other grains seem to come, but with wine, strong drinks, and tobacco, and that the use of them is forbidden both externally and internally, carrying the legitimate inference that it had been, or would be, the custom to use them in both ways. If tea and coffee are here meant to the exclusion of other drinks at an equally high temperature, the word itself certainly bears no evidence of it; it must be from something altogether outside, and not contained in the revelation from which we form the conclusion. Again, if tea and coffee are meant because they are of themselves injurious to health (as is generally claimed by the advocates of this interpretation), we submit that cold tea and coffee is equally, and we believe used in the ordinary manner during the course of the regular meal, more injurious than hot. We have seen both tea and coffee served cold, and iced tea and coffee are common drinks, and in some places during the summer months are perhaps used more than hot tea and coffee. So that the Word of Wisdom, as it excludes only hot drinks, would fail in its object if this idea were correct. Again, is it customary to apply tea and coffee externally? If so we must confess we are ignorant of it.

We will examine the idea that the hot drinks of the Word of Wisdom applies indiscriminately to all drinks at a high temperature, and includes hot water as much as tea and coffee. At the head of this list would naturally stand hot water, and the idea that hot water is not for external or internal application is enough to defeat the idea at once, for it is a well-known fact that hot water is one of the greatest theraputic agents known.

At the foot of the articles enumerated for food in the Word of Wisdom, is mentioned barley and other grains for mild drinks. Prepare your drinks from grain in any manner known for table use, use them cold, and see how you will enjoy them; you will soon be able to tell as a matter of personal experience, especially if you have a tendency to nervousness or dyspepsia, that such drinks taken during the course of the regular meal are not only more palatable, but more healthful hot than cold.

Drinks that are wholesome are not injurious because they are hot, but in some cases, at least, are preferable to cold drinks. Therefore the Word of Wisdom does not appy to all hot drinks. If it applies to tea and coffee because they are of themselves injurious (which in the light of what we have already said is an absurdity), then as we are dependent wholly upon outside demonstration, the Word itself is useless.

There is one class of drinks which we have never heard mentioned in connection with the Word of Wisdom, which seems to us to fill the conditions there set forth. We have seen a man by strenuous efforts drink a tumbler full of strong solution of cayenne pepper. We have known men to mix up large quantities of black pepper and drink it as a supposed remedy. We have seen whole families regale themselves with strong ginger tea before retiring at night. In every drug-store in the land are numerous preparations known as universal stimulants, jamaica ginger, hot drops, etc., which are widely used both externally and internally.

It used to be our custom, when out late on a cold night, to stop at some of the many places in the city where such things are served, and get a glass of strong extract of ginger, under the impression that it was beneficial. We never thought of its harmful effects until one day we chanced to see an article in the daily paper by a physician condemning the practice that was being indulged in by thousands besides ourselves, and saying that such things should never be taken into the stomach. Had our attention been directed to the Word of Wisdom, we would probably have replied, innocently enough, that that applied to tea and coffee.

For the purpose of this paper we called upon a physician and inquired concerning what is taken as hot drinks, and used also for outside application. The following are some of the things used: ginger, anise, caraway, myrrh, cinnamon, turpentine, opium. Common to most of these mixtures is a large proportion of cayenne pepper in the form known as tincture of capsicum. I also inquired as to effect of those upon the system. The answer was, if taken in excess internally they act as an astringent, drying up and disintegrating the tissues and cells with which they come in contact; the same effect would follow their outside application, but to a lesser degree on account of the greater resisting power of the skin.

If tea and coffee were meant by hot drinks, no more expenditure of time,

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space, or energy would have been required to say tea and coffee, than to say hot drinks. The class of drinks we have mentioned could be aptly described in no other way; they are *hot* drinks, and from their nature can be nothing but *hot*. They are used both externally and internally, and while we are not acquainted with local conditions in Kirtland and Zion at the time the Word was given, we find that it was intended to apply to all Saints everywhere, and in localities where we are acquainted. We know that the use of ginger, pepper, hot drops, etc., is a common thing, not only in case of colds and other sickness, but sometimes on account of cold weather only. It was therefore more necessary for the Lord to speak about such drinks than tea and coffee, for not being used as common articles of food, and being to some degree under the protection of pharmacy and the medical profession, they were not so readily subjected to scientific investigation.

If the temperate use of hot drinks is confined to those mentioned in the Word of Wisdom, our task is about done. The Word itself settles the question as to their temperate use, they are to be totally abstained from both as to external and internal use. We may, however, add a few lines about drinks for table use that are commonly used hot, as perhaps in assigning this subject, it was intended to bring these up for discussion.

The temperance that we as Latter Day Saints should practice, should be that use of all things which is in the highest degree beneficial to the end sought to be attained. It should include total abstinence from all things not conducive to that end. It should be, and properly is, a part of our religion to keep our bodies in the highest attainable state of health, as in that way only can we reach the highest degree of intellectual and spiritual attainment.

As Saints we are equally responsible, and our condemnation will be as great for failing to live in harmony with scientific truth, as though God had spoken on the subject.

Tea and coffee are injurious when made articles of common use. Not only is this the practically unanimous testimony of physicians, and others in a position to know their effects, but in the case of tea, we have seen examples of the evil effects of its excessive use that are sufficient to convince us that it should not be used, except, possibly, under conditions where it may have medicinal value.

Hot drinks at meal time, if properly used, are not harmful, and are preferable to cold. Cold water, and especially ice water, we regard as one of the worst drinks that can be used during the course of the regular meal. One or two cups, or even more if it is desired, of hot drink, made of barley or other grains, or otherwise prepared, so that it is wholesome, may be taken during or immediately after meals, provided it is not used to wash down the food. It is an important point, and one we wish to emphasize, that care should be taken that such drink is not to be used to wash down the food before it is properly masticated; but otherwise it warms the stomach and promotes that general good feeling which is highly conducive to good digestion, especially in cases of weak stomachs or nervousness.

We must confess that we have not made a study of this subject in the light of scientific knowledge, if there be such. What we have said of the use of these drinks we regard as facts of our own experience, and as such we state them for the purpose of bringing the subject before you. We will be glad to hear from those who know more about the matter, and who will add what we have failed to say, and correct what we have said amiss.

We wish to call attention to the fact, that as all heat is relative, that degree of heat which is pleasant to the natural taste, about one hundred and twenty degrees would be hot when applied to drinks; this is what is generally understood, and was the thought we had in mind when preparing this paper. Anything excessively hot, whether food or drink, would be injurious, and we do not deny that the Word of Wisdom may be broad enough in its application to include all drinks at an excessively high temperature.

We never gave the subject much thought until asked to write this paper, but the more we think of it, and of the Word of Wisdom as a whole, in the light of what little we know of present day knowledge and developments, the more we are impressed with its wisdom, knowledge, and foresight, that stamps it as a product of the infinite mind.

ARTHUR L. CROCKER.

Read before Sunday School Convention at Boston, Massachusetts, November 11, 1900.

THE BLOOD OF CHRIST, AND MANKIND.

In the 9th chapter of Paul's letter to the Hebrews, 22d verse, we learn these words:

> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

It is my purpose to speak but little of the law to which Paul is referring, and under which Israel was governed in the days of Moses. It was those who obeyed the commands of God that the blood on the side posts and door posts preserved from death; and it was through their obedience to the law given through Moses that the blood of sacrifice atoned for their sins through the priesthood appointed of God. (Exodus 12: 21–28, and 25: 1–8.) But the question is, How can the blood of Christ be applied to mankind? Some will tell us that it is very easily seen, if we are willing to take the Bible for it. I think so too, but to what part of the Bible can it be applied? One may say turn to the First Epistle of John, chapter 1 and part of verse 7, which tells us that the blood of Jesus Christ cleanseth us from all sin. So I believe, if we obey the conditions, or I make God a respecter of persons. What are those conditions if we walk in the light, which bring fellowship with the Father and the Son? In the third verse, John tells us that their fellowship was with the Father and the Son, as well as each other, and the blood of Jesus Christ cleansed them. We have a way in the doctrine of Christ to get this fellowship, for John tells us in the Second Epistle, 9th verse:

> Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son.

And I do not think I could abide in that doctrine until I had obeyed it. The principles of that doctrine are spoken of by Paul to the Hebrews, in the 6th chapter 1st and 2nd verses, so I take it for granted that if this be the word of God and he be no respecter of persons, I must obey that form of doctrine spoken of by the same writer to the Romans, found in the 6th chapter, 16th to 18th verses. Then, and only then, can we place ourselves with them spoken of by John.

I was once asked by a young man in London, Canada, if I believed that water baptism was for the remission of sins. I said, "That is how I understand the reading of Mark 1: 4. And Luke 1: 77 tells me that John came to give knowledge of salvation unto God's people by the remission of their sins; and the statement was a part of the revelation that came through Zacharias, as you will see from verse 67. The commission given by Christ, as found in Luke 24: 46–48, tells us that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and they were to be witnesses of the same. If we turn to Acts 1: 8 we see it would be told, under the power of the Holy Ghost, for the Lord said:

> Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.

This is very strong language; and if we turn to Acts 2: 36–41, we learn that the same truth was told:

> Repent, and be baptized . . . in the name of Jesus Christ for the remission of sins, etc.

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And Peter himself said that baptism helped to save him. (1 Peter 3: 21.)

This teaching the young man did not seem willing to accept for that purpose, and said:

"You destroy the blood of Christ, for I can show you where we are washed from our sins by the blood."

"Not of Peter," I said; "Let us have that passage of Scripture."

So he turned to Revelation 1: 5:

Unto him that loved us, and washed us from our sins in his own blood.

"There," said the young man. "The blood washes us."

I said: "Were you there among them? Let us see who this instruction is to; and if you and I are where they are, then, believing that God is no respecter of persons, if we belong to the church of Christ as they did we must expect the same right. Let us read a few verses, a revelation of Jesus Christ to John, for him to give to the servants of the seven churches, or as I understand, to the seven branches of the church of Christ unto Him that loved us and washed us, members of the church of Christ. How did they become such as to enjoy this right? How did the Lord tell us he added to the church? In Acts 2: 41 we are told that they who gladly received his words were baptized: and the same day there were added unto them about three thousand souls. What was that word? Verse 37 and following. They were commanded to be baptized in the name of Jesus Christ for the remission of their sins and they should receive the gift of the Holy Ghost, etc.; and Acts 8: 14–19 tells us how they at Samaria received it under the hands of Peter and John. So we see that obedience to the doctrine of Christ brought them into the church, and John was speaking to those who were in the church. Peter tells us in Acts 10: 34, that God is no respecter of persons, so we must come into the church before we can claim this right. This would open a large field for truth regarding the true church of Jesus Christ. I passed on and gave other statements so that in the mouth of two or three witnesses every word might be established as is given by Christ in Matthew 18: 16. Permit me to take you to another of Paul's statements found in his epistle to the Colossians, first chapter, 14th verse, and there we learn that those with Paul had the forgiveness of sins through the blood of Christ. Were there any conditions to be met? Let us read what the Bible tells us along those lines, and see if it agrees with what has already been said. As Paul expresses the "we," it would give us to understand he was referring to himself as well as to the Saints and faithful brethren in Christ. Now let me take you to a statement made by Paul to Timothy, his son in the gospel. 1 Timothy 1: 15:

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

And he says in the next verse, that it was for a pattern to them which should hereafter believe on Christ to life everlasting. If he were one of the chief of sinners, did he have to do anything before the blood of Christ was applied? Let us hear his own confession. Turn to Acts 22: 1:

Hear ye my defense which I make now unto you.

Let us hear it and follow the pattern. Sixth to ninth verses:

And it came to pass, that as I made my journey . . . I fell unto the ground, and heard a voice . . . And I answered, Who art thou, Lord? . . . I am Jesus . . . what shall I do, Lord? And the Lord said unto me, Arise and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

He went, and Acts 9: 10–18 tells us that God sent Ananias; and in the 14th verse of chapter 22 Ananias told Paul God had a work for him to do, but he was to arise and be baptized and wash away his sins, calling on the name of the Lord. Paul tells the Romans afterwards:

Whosoever shall call upon the name of the Lord shall be saved.—Romans 10: 13.

And:

God is no respecter of persons.—Romans 2: 11.

Now let us turn to what Paul said when talking to the Colossians.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.—Colossians 1: 13, 14.

Then, what is the act of obedience? To come from the kingdom or power of darkness, into the kingdom of Christ. And how is that to be done? Let Christ tell it, and let us obey it. John 3: 5:

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Then if Paul and the Colossians and John with his brethren were in the kingdom of Jesus Christ (Rev. 1: 9), he having enjoyed this right, a cleansing from sin by the blood of Christ—we must obey the teachings or doctrine of Christ. Please tell me if God be the same today as he was then, and is not his word like himself—eternal. How then will the blood of Christ reach me if I do not obey, when I become accountable before him? I feel that if it were needful I could bring much more proof, both from the Book of Mormon, and Doctrine and Covenants; but I will confine my evidences to the Bible, with the exception of one reference found in Doctrine and Covenants 28: 1–4:

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you. Verily I say unto you, that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trump; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye shall ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which die in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one. But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not.

This is a commandment of God today, to this generation. May we be willing to obey it, is my prayer. I would like to draw the attention of my readers to a few more statements given to us by John found in his first epistle 5: 5, 6:

Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.

Yet somebody might say, Was there not water and blood, that flowed from his side when the Roman soldier pierced him; and this is what John means. Well, let John tell it. He tells us in the same verse:

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And it is the Spirit that beareth witness because the Spirit is truth.

Then I ask, Did the Spirit bear witness as the Roman soldier lifted that spear? I do not find it there (St. John 19: 34); but I find in Matthew 27: 45 that from the sixth hour there was darkness over all the land unto the ninth hour. And the fiftieth verse tells us:

Jesus, when he had cried again with a loud voice, yielded up the ghost.

Nothing said of the Spirit bearing witness; but permit me to draw your attention to another place in the Scriptures where Christ did come by water, and the Spirit did bear witness, and see if we can make them agree, as is said in the eighth verse of chapter 5, epistle of John. Matthew 3: 13-17.

Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.

Then where did the Spirit bear witness to the water? When Jesus was found fulfilling all righteousness we get the water and Spirit, and we go to the cross and get the blood; and John tells us these three are the witnesses on earth, the Spirit, water, and the blood. These three agree in one. We must not separate them; and if we want the right of the blood for our personal sins we must obey the gospel, be born of water and the Spirit, and be cleansed by the blood of Christ; for without the shedding of blood there is no remission. Much more could be said as it is given by Paul when speaking to the Ephesians as found in the 2d chapter 13th verse:

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.

Paul tells us in Galatians 3: 26, 27:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.

If we believe that God is the same today as then, and the law of the Lord is perfect, we cannot alter it and expect the same results.

That truth obeyed may make us free, is the prayer of the writer.

R. B. HOWLETT.

LONDON, Ontario.

Farmers who live along rural free mail delivery routes are to have the advantage of the Weather Bureau's forecasts. Arrangements are being made by the Post Office Department and the Weather Bureau to have the mail carts equipped with signals, which will be displayed on the sides. The signals can be read at a considerable distance.

PRECIOUS PEARLS.—NO. 10.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

I, knowing that these things must surely be made known, and that all things which are hid must be revealed upon the housetops, and also that a knowledge of these things must come unto the remnant of this people: this I speak unto their seed, and also unto the Gentiles who shall possess the land, who have care for the house of Israel, that realize and know from whence their blessings come; for I know that such will sorrow for the calamity of the house of Israel, yea they will sorrow for the destruction of this people; for this people shall be scattered, and shall become a dark, a filthy, and a loathsome people, beyond the description of that which hath ever been amongst us; yea, even that which hath been among the Lamanites; and this because of their unbelief and idolatry. Now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they.

O ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye would have fallen. O that ye had repented before this great destruction had come upon you. But behold, ye are gone, and the Father, yea, the eternal Father of heaven knoweth your state; and he doeth with you according to his justice and mercy.

Now these things are written unto the remnant of the house of Jacob; and they are written after this manner, because it is known of God that wickedness will not bring them forth unto them; and they are to be hid up unto the Lord. And this is the commandment which I have received; and behold they shall come forth according to the commandment of the Lord, when he shall see fit in his wisdom. Yea, behold I say unto you, that those saints who have gone before me, who have possessed this land, shall cry; yea even from the dust will they cry unto the Lord, and as the Lord liveth, he will remember the covenant which he hath made with them; and he knoweth their prayers were in behalf of their brethren. And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth. And blessed be him that shall bring this thing to light; for it shall be brought out of darkness unto light, according to the word of God. And none need say they shall not come, for they surely shall, for the Lord hath spoken it; for out of the earth shall they come by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead.

And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combination and the works of darkness; yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall be heard of wars and rumors of wars, and earthquakes in divers places; yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders, and robbing, and lying, and deceivings, and whoredoms, and all manner of abominations, when there shall be many who will say, Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness, and in the bonds of iniquity.

And now behold, who can stand against the works of the Lord? Who can deny his saying? Who will rise up against the almighty power of the Lord? Who will despise the work of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the Lord, for ye shall wonder and perish. And he that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord, who are the house of Israel, and shall say, We will destroy the work of the Lord, and the Lord will not remember his covenant which he hath made unto the house of Israel, the same is in danger to be hewn down and cast into the fire; for the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled. Know ye not that he hath all power, and at his great command the earth shall be rolled together as a scroll? Behold, are not the things that God hath wrought marvelous in our eyes? And now, if ye have imagined up unto yourselves a god who doth vary, and in him there is a shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

But behold, I will shew unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is the same God who created the heavens and the earth, and all things that in them are; behold, he created Adam; and by Adam came the fall of man, and because of the fall of man, came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man; and because of the

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redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death; and then cometh the time that he that is filthy, shall be filthy still, and he that is righteous, shall be righteous still; he that is happy, shall be happy still; and he that is unhappy, shall be unhappy still.

And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, Have all these things past, of which I have spoken? Has the end come yet? Behold, I say unto you, nay; and God has not ceased to be a God of miracles. Yea, who can comprehend the marvelous works of God? Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word hath miracles been wrought? And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles; and if there were miracles wrought, then why has God ceased to be a God of miracles, and yet be an unchanged being? Behold, I say unto you, he changeth not; if so, he would cease to be God; and he ceaseth not to be God, and is a God of miracles. And the reason why he ceaseth to do miracles among the children of men, is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. And I would that I could persuade all ye ends of the earth to repent and prepare to stand before the judgment seat of Christ. And then, O ye Gentiles, how can ye stand before the power of God, except ye shall repent and turn from your evil ways? Know ye not that ye are in the hands of God?

I speak also concerning those who do not believe in Christ. Behold, will ye believe in the day of your visitation; behold, when the Lord shall come; yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat; yea, in that great day when ye shall be brought to stand before the Lamb of God, then will ye say that there is no God? Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye could be happy to dwell with that holy being, when your souls are racked with a consciousness of guilt that ye have ever abused his law? Behold I say unto you, that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would to dwell with the damned souls in hell. For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues and the interpretation of tongues. Behold I say unto you, He that denieth these things, knoweth not the gospel of Christ: yea, he has not read the scriptures; if so, he does not understand them; for do we not read that God is the same yesterday, today, and forever; and in him there is no variableness neither shadow of changing?

Behold, I speak unto you as if ye were present, and yet ye are not. Behold the Lord hath shown me great and marvelous things concerning that which must shortly come at that day when these things come forth among you. None can have power to bring it to light, save it be given him of God; for God wills that it shall be done with an eye single to his glory, or the welfare of the ancient and long dispersed people of the Lord. The plates thereof are of no worth, because of the commandment of the Lord; for he truly saith that no one shall have them to get gain; but the record thereof is of great worth; and whoso shall bring it to light, him will the Lord bless. Yea it shall be brought out of the earth, and it shall shine forth out of darkness, and come unto the knowledge of the people, and it shall be done by the power of God; and if there be faults, they be the faults of man.

And now behold I would speak somewhat unto the remnant of this people who are spared, if it so be that God may give unto them my words that they may know of the things of their fathers. But behold, it shall come to pass, that they shall be driven and scattered by the Gentiles; and after they have been driven and scattered by the Gentiles, behold, then will the Lord remember the covenant which he made unto Abraham, and unto all the house of Israel.

Yea, I speak unto you, ye remnant of the house of Israel. Know ye that ye are of the house of Israel. Know ye that ye must lay down your weapons of war, and delight no more in the shedding of blood, and take them not again, save it be that God shall command you. Know ye that ye must come to a knowledge of your fathers, and repent of all your sins and iniquities, and believe in the Lord Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; also in him is the sting of death swallowed up: and he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat. And he hath brought to pass the redemption of the world whereby he that is found guiltless before him at the judgment day hath it given him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. Therefore repent and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come from the Gentiles unto you; for this is written for the intent that ye may believe that, and if ye believe that, ye will believe this also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior according to that which he hath commanded us it shall be well with you in the day of judgment.

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover; and whosoever shall believe in my name, doubting nothing,

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unto him will I confirm all my words, even unto the ends of the earth.

Behold the judgment of God will overtake the wicked. Therefore I write unto you Gentiles, and also unto you house of Israel when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance, yea, behold I write to all the ends of the earth, yea, unto you twelve tribes of Israel, who shall be judged according to your works, by the twelve whom Jesus chose to be his disciples in the land of Jerusalem, and I write also unto the remnant of this people, who shall also be judged by the twelve whom Jesus chose in this land, and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem. And these things does the Spirit manifest unto me; therefore I write unto you all.

And for this cause I write unto you, that ye may know that ye must all stand before the judgment seat of Christ; yea every soul that belongs to the whole human family of Adam; and ye must stand to be judged of your works, whether they be good or evil; and also that ye may believe the gospel of Jesus Christ which ye shall have among you; and also that the Jews, the covenant people of the Lord, shall have other witness beside him whom they saw and heard, that Jesus whom they slew, was the very Christ, and the very God. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the house of Israel to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant, and also that the seed of this people may more fully believe his gospel, which shall go forth unto them from the Gentiles. Be wise in the days of your probation; strip yourselves of all uncleanness; ask not, that you may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God. See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ the Son of the living God: and if ye do this, and endure to the end, ye will in no wise be cast out.

Behold I speak unto you as though I spoke from the dead; for I know that ye shall hear my words. And these things are written, that we may rid our garments of the blood of our brethren who have dwindled in unbelief. And behold these things which we have desired concerning our brethren, yea, even their restoration to the knowledge of Christ, is according to the prayers of all the saints who have dwelt in the land.

And now the Lord Jesus Christ grant that their prayers may be answered, according to their faith; and may God the Father remember the covenant which he hath made with the house of Israel; and may he bless them forever, through faith on the name of Jesus Christ. Amen.

Testimony from Mormon.

Letter Department.

DOWNEY, California, Oct. 10.

Editors Herald:—Our district conference held at Los Angeles, beginning October 4, passed off very pleasantly, an excellent spirit being manifest in all the meetings.

At present I am staying at Bro. Van Fleet's, near Downey, holding evening meetings. Expect to go to Santa Ana Sunday to resume the work Bro. Carmichael and myself have been engaged in; that is, visiting from house to house, distributing tracts and explaining our position.

In August the valleys were to a great extent deserted, all who could do so having gone to the beach or to the mountains to escape the heat. So, like the Rev. McTavish of Ian Maclaren fame, Bro. Carmichael and myself planned a raid; not however to swoop down upon the lowlands, but rather to carry the war into the midst of the mountaineers. Accordingly, one fine morning we "found ourselves," as story-writers say, encamped beneath majestic pines on the summit of the San Bernardino Range.

This pleasing tableau, however, did not obtain without a prelude, including a day and a half of hard travel, walking where the road inclined upward, which we noted seemed habitual with mountain roads. Also there were a few preliminary remarks about dust.

We had figured on securing a hearing at some of the numerous and populous camps, or at the sawmill where many are employed. In this, however, we were disappointed in a measure.

We approached Camp Lincoln first. Here a man, who announced himself as mayor of the camp, and bore evidence of intimate acquaintance with that which made Milwaukee famous, gave us permission to preach upon the following Sunday. This camp was largely composed of "Old Pioneers," and was really under the oversight of a Mr. Brown, a lawyer and a nice man, but something of a diplomat, as you will see.

Promptly at the hour appointed we appeared, our congregation came later, such of it as came. Mr. Brown, however, took us in hand and entertained us while we waited. He said among other things that he thought "that while up among the lordly pines and everlasting hills" we ought to give their Creator at least a casual thought. "It is very appropriate to hold service once a week, with a short discourse on some suitable subject."

Notice how nice, diplomatic, and far-reaching that last sentence was. Our dream of week night meetings vanished away; we put aside thought of presenting our peculiar doctrines. We saw our time limited to about twenty minutes, and all by a single sentence. The present sentiment of the world was never better stated: "Since preachers must preach we think it *very* appropriate that they only preach once a week, avoiding all unpleasant subjects, and above all being brief."

As the mayor above mentioned said, "These religious services on Sunday kind of break into our game of quoits but we can take it up again when they are over."

Mr. Brown said he regretted that he did not have some good cigars at hand to offer us.

We held our meeting, those of the pioneers who were present listened attentively, and furnished the music. Their available hymns were few, and we were amused to hear them close with a funeral hymn. We did not know whether it expressed grief that we were about to leave or sorrow that we had ever come.

Our success at the saw mill was not commensurate with the labor involved in getting there and back, and as no other openings were to be had we only sojourned there about a week.

My wife, mother, and sister-in-law accompanied us on this trip, and Bro. James Miller kindly furnished conveyance for most of the party, the rest going in the "gospel rig."

Since that experience we have worked mostly around Santa Ana; have held some meetings in El Toro, and some in a hall at Santa Ana, with fair interest: but most of our work has been in visiting.

In this work Bro. Carmichael and myself take the streets and houses as they come, each taking his turn in calling up the inmates. We tell them of our meetings, and at every house explain the difference between our church and the Utah faction. If any interest is manifest we explain points of doctrine and leave tracts to be called for later. It is slow work, but will do good. One could spend a year in a town the size of Santa Ana or San Bernardino.

We meet all classes, from the strict Presbyterian to the believer in spiritualism, anarchy, and free love, only one of the latter so far; at least only one who confessed it,—a woman.

Our reception is something like this: the lady of the house answers our ring. Her face is set in an icy look of impatience; she thinks we are book agents. We politely state that we are two ministers. Her face relaxes; sometimes she smiles, until we name the name of Latter Day Saints. Then there is another sudden and severe freeze up, with signs of a storm. We set to work to state our true position; and in proportion as we are successful the countenance of our hearer becomes genial again.

There are blessed exceptions to this routine, where the party approached personally knows some family of Saints who live their religion. In such cases we are always well received, and the church is well spoken of;

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but deliver us from the task of opening the heart of one who knows only Saints who are renegade.

Here is a lesson for all to heed; the responsibility of this work is a burden that rests upon all, and there are none exempt; "no not one, not one."

ELBERT A. SMITH.

HAVERHILL, Mass., Oct. 14.

Editors Herald:—I came here Friday last from Boston. Our district conference closed on Monday last, with remainder of business left over from Saturday's sessions—ordination of five of our brethren to offices of elder, priest, teachers, deacon respectively; all good men, tested and tried, and can be depended upon for good service in the respective appointments, unto which we believe the Lord has called them, and as the church unanimously confirmed and sanctioned.

The prayer and social service that followed, occupying until the noon hour, was full of comfort and significance and abounding in evidence calculated to gladden the hearts of God's people with continued assurances of the heavenly recognition of our efforts to coöperate with him in spreading abroad the gospel witness among men.

Brn. Greene and Anderson, who have been laboring successfully in Connecticut in tent work, were with us, and remained during the week, holding services every night. They were to go to Fall River to occupy on yesterday, and if possible conduct some meetings in, or adjacent to Fall River. These brethren are to make a tour of the district while with us; and we bespeak for them a welcome and hearing in the interests of our gospel work.

Bro. Robley, whose field of labor has been in the Philadelphia district the past summer, was also with us, and rendered service during conference and the meetings following at Somerville. The rite of baptism was also administered to two persons.

Our trip to this place via "electrics," through Molden, Reading, Andover, and Lawrence, was a thoroughly enjoyable and interesting one. Thirty miles on a trolley car may or may not be an interesting or profitable experience. It all, or largely, depends upon circumstances surrounding, or the state of mind or soul of the individual.

"Bring forth the blind people that have eyes"—"Having eyes, they see not;" was the statement of our Savior concerning certain people or individuals, and of whom it may be said there are still in the world today.

"Day unto day, uttereth speech," "the earth is filled with His beauty;" and at no time of the year more so than in this autumn time—glory crowned with a magnificence of changing hue and color of our New England woods, that smites the deeper senses of the soul, awakening them to praise and thanksgiving toward the great Architect and Master Artist of this beautiful world in which we too much of the time, exist only, but do not *live.*

It is written, "Man shall not live by bread alone;" heaven pity the man or woman whose soul is not nourished and fed with sight and appreciation of the beauties of field and wood that God himself has limnered upon nature's canvas, or whose ear is closed to the sound of nature's voices as their harmony and beauty ring and resound through the chambers of the soul that is awakened to something of the possibilities that lie wrapped up in the word or consciousness of the true significance of the word "life."

By the kindness of Bro. Thayer of this place, we were furnished with an excursion ticket to and upon Lake Winnapasawkee, New Hampshire; and I do not remember to have ever gotten so much out of one dollar in "the coin of the realm" as we did last Saturday in the one hundred and seventy mile ride by rail and boat, via Boston and Maine railroad and the steamer Mt. Washington, in a sixty mile tour around this—especially at this season of the year—superlatively beautiful body of water, Lake Winnapasawkee.

The hills—or mountains as we would call them in the Middle or Western States—piling themselves up against and sometimes above the mist or cloud sky in successive ranges, and all clothed with a luxury of foliage of color that had in it fairly a sense of intoxication in its wondrous beauty. Islands of this inland sea are rising up on every hand, with glimpses of cottages where refugees from dust and din and heat of city life, breathe new life, embowered in evergreen life of pine and hemlock admixtured with their forest sisters of the maple and the oak, who now before their final disrobing for their winter's rest and sleep have put on their most gorgeous and beautiful array, before they say to us and the world their annual season "good-bye."

I thought of the friends, brethren and sisters in Christ, all over the country whose friendship and acquaintance had enriched my life, way over in Independence, Lamoni,—East, West, North, South,—how much I would like to have had them share the refined enjoyment of this, one of the most enjoyable days of my life.

Yesterday morning we again took up the gospel service and work of preaching and counsel with and to the Saints of Haverhill and strangers who came in with us. Good, we think, has resulted; and this is our consolation, and enough of reward and satisfaction. A series of meetings should be had ere long, and is desired and will be supported by the Saints in Haverhill. If health and other duties will permit we are willing to return with some fellow minister to undertake in the matter.

And this brings us to the reference and to the sad news conveyed by the HERALD which reached us yesterday—of the death of Bro. Wight, and a contemplation of the thoughts expressed concerning this event in HERALD editorial. "Be ye wise servants," "harmless as doves," was the Master's enjoinment when he sent out to the world his first missionaries.

Of our ministers, so far as I had acquaintance with or knowledge of him, Bro. Wight was an efficient, capable, worthy minister, and possibly above the average of "wise" and "harmless servants." I am speaking only of the thought expressed by HERALD editor in connection with my own experiences in this regard. There are and have been men who through lack of wisdom—a zeal—untempered by judgment and a knowledge of the limit of their physical needs and capabilities, have sapped the fountains of vigor, unwisely, prematurely, *harmfully,* to themselves and the cause they were and are so anxious to serve—and the church, and their brethren and critics so anxious they should so energetically represent. That there is more intellectual worry and labor, more of deprivation of home comfort and worldly emolument, recognition or praise; far more danger to health, or tranquility of mind, naturally speaking, for our average minister and demanded of him by reason of his heavenly calling and appointment, than is laid upon the minister of and over settled pastorates or congregations of the world's religious faith, is of course conceded: and especially is or was this true in the beginning of church work—organization and building, not only in our Savior's, but our own time. The necessity for this kind of disposition of, or for, all the members of the ministry of this church in its present state of advancement is, as we understand by the terms of the law governing in the case, and the revelations of former and later or last time or times especially, made neither obligatory nor wise.

"Let every man learn *his* duty, and *act* in *his* calling," and it is not the will of God that he or they should be subject to the call, order, or undue criticism of those who are not at the head, and to whom before God and in his fear alone must his ministers look for orders, direction, and, if need be, criticism or rebuke. It may be not only just, but a wise and wholesome thing to recognize and take account or inventory of what men have done, are doing, as well as what we think they have plenty of time to do or are not doing.

The work of preventing misrepresentative, hasty baptisms, ordinations, the presence of wise direction, and stable counsel, the holding together of what has been accumulated, the weeding out of that which has proved itself to be positively vicious and hurtful to the permanent growth and peace of the Saints, the intellectual and religious subtilities which "the prince of the power of the air, the spirit that now" as aforetime "worketh in the heart of the children of" ignorance of God's law and "disobedience" to its counsels; all these facts force upon the faithful minister of the church a worry and a care and a consciousness of things not shared by many, very many, of his associates, his brethren and sisters of faith in the church we are undertaking through God to build, and to restore, so that it may ultimately—sometime—when, only God knows—"be presented" through Christ "to the Father, without spot, or wrinkle, or any such thing."

Happily, there are encouraging signs of improvement all along the line in this regard. Ministerial jealousy, failure to recognize the labors and intent of others—envious of their success or praise is, we think, abating. Especially is this true among ministers of experience; certainly is it true among those given

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to prayer and spiritual mindedness and who are bent on cultivating the spirit of peace, love, and good will and a disposition to mind every one his or her own business, and look out for failures at home.

May His kingdom come! May neither our unwise zeal, unlawful striving, or lack of diligence prevent its coming, is our prayer.

M. H. BOND.

ELLISON, N. D., Oct. 8.

Dear Herald:—It has been a long time since I wrote to the HERALD. We are at Ellison, North Dakota, on a claim, trying to get settled down. I hope and pray that we are not so far out of the line that none of the elders can come and visit us. They will always find a home with us. There is a schoolhouse at our southwest corner.

The dear sister at Langdon finds it very lonely since we moved away from there. Bro. Sparling baptized her last summer. It seemed so good to hear the gospel preached. He preached us some grand sermons. It made us rejoice that we were in the true gospel.

I ask an interest in all the Saints' prayers, for my husband and self, that we may live faithfully and be worthy to be called Saints, and be able to bring up our little children as the dear Lord wishes. I wish to asked you also to pray for my dear father and mother, that they may enjoy the blessing of God.

Oh how I long to see the Saints and gather with them again. Ever praying for Zion's welfare, I remain,

Yours for the truth,

BERNICE CROWE.

LOS ANGELES, Cal., Oct. 7.

Editors Saints' Herald:—Our district conference closed yesterday. Peace, harmony, and good will prevailed throughout all the deliberations of the various sessions. The Spirit of the Master was markedly manifest. It was truly gratifying to note the equanimity and perfect blending of hopes and aspirations amongst laity as well as the ministry.

A communication was read from Bro. Joseph Luff, recommending to the conference the name of Bro. Nelson Van Fleet, Sr., for ordination to the office of an evangelical minister. It received universal indorsement. Present district officers were sustained for the coming year. They are: T. W. Williams, district president, 636 East Twenty-first street, Los Angeles, California; Albert Carmichael, assistant district president, Anaheim, California, Rural Delivery No. 1; Maggie Pankey, secretary and treasurer, Santa Ana, California.

Brn. E. A. Smith, A. E. Jones, A. Carmichael, and the writer dispensed the word, whilst Brn. Van Fleet, Dana, Earl, Wixom, and Thompson contributed to make the other services a success.

There are some fifty-seven persons holding priesthood in the district; thirty of these reported by letter. I am endeavoring to impress all of these into service. I do not deem it for the best interests of the work and the good of the individuals to permit them to become pieces of statuary in the gospel hall of fame. Priesthood is conferred upon men for action. Those who do not intend to magnify their calling in any sense would evidence their respect towards God and their good will to the brethren and the church by turning in their licenses. Such should remember, however, that no man can lay down his priesthood as a laborer would his coat. The manner in which we use this heaven-imposed obligation will surely be taken into account when we stand before the judgment bar. If every man holding the priesthood in the church could compass the magnitude and sacredness of his calling, what an impetus would be given the work. God demands it of every man having accepted ordination that he does all in his power to further the interests of the cause. Why labor so incessantly for the things which perish? Why hoard and scramble for this world's possessions to the neglect of your duty when Christ says, "Wherefore seek not the things of this world, but seek ye first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you." Many of our otherwise noble men are stifling the divine unfolding within, and are throwing themselves into the seething, writhing stream of business strife and financial competition; and it is only the question of time when we will find them stranded on the island of despair; wrecks, morally, spiritually, temporally. The accumulation of wealth should not be paramount, only incidental. Whilst millions of our fellow men stand wholly unenlightened as to this gospel of peace and power, think you, my brother, that our apathy is excusable? Then let us labor with our might, even though the flour bin may have a little less in it.

The law of the Lord says: "It is my will that you should go forth and not tarry, neither be idle, but labor with your mights, lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus if ye are faithful ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life."—D. C. 75: 1.

And again: "Let all those who take their journey as I have commanded them, going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house; and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment, than for that house; therefore, gird up your loins and be faithful and ye shall overcome all things and be lifted up at the last day."—D. C. 75: 3.

In harmony with this provision of the law it becomes the duty of the ministry to go from house to house and warn the people. This can be done in no better way than by the circulation of tracts. An epitome of faith should be left at every house. If there is anything of a favorable reception a second visit should be made in the course of a week; and if the parties are willing to continue the investigation, other tracts can be left, and in this way an effectual opportunity is afforded the elders to present our claims. We will not make the progress we should and can make until we adopt this policy. True, it is humiliating to go from house to house and be subject to the scorn of the majority; but we are no better than our Master. We propose a thorough test along these lines in Southern California.

A promiscuous distribution of literature does not amount to much. We need to have personal contact with the people. The tracts open the way; we must follow up the opening thus made with personal explanation. The written word can never take the place or do the work of the "preacher," but it can serve as an introductory element.

R. B. Neal, the self-appointed Mormon annihilator, speaking of the Utah contingency, says: "Fifteen hundred Mormon evangelists are in the field advocating and defending their 'ism.' Tracts should follow in their wake and cover all their tracks."

Tracts become under some conditions the best medium of getting the truth before the people. Anybody can circulate tracts. Why do not the laity, sisters as well as brothers, all over the country, enter and occupy in this inviting, languishing field? Wherever the attempt has been tried it has more than fulfilled expectations. There is scarcely a sister in the church but what could call and leave or exchange tracts at half a dozen houses in a week. Many of the brethren could do more than this. What a large number could be reached in a twelve-month! One should approach every house with a prayer on his lips that God would open the hearts of the people to receive the message. Brethren and sisters, wherever you are, try this work: you will be delighted in realizing in a limited way at least, the fulfillment of the promise, "you shall be filled with joy and gladness and know this, that in the day of judgment you shall be judges of that house."

With us the district has provided for a tract fund; all parties in the district who desire to do systematic and judicious distribution are to be supplied with the necessary tracts to make their effort a success. We propose if the people will not come to us we will go to them, and thus rid our skirts of the blood of at least a part of this generation.

The visit of Brn. Joseph and Luff, together with that of Brn. Alex. and Burton, was salutary.

Bro. Joseph has given you a representation of our climate from an Easterner's standpoint. It may be interesting to read this as to your country from a typical Westerner:

"In these two months astray, the Lion has seen more hot days and nights, has perspired more, has seen more thunder-storms, mosquitos, wilted collars, mud, wrecking winds, and discomfort in general, than in seventeen years in California. He has read the accounts of more deaths by sunstroke than ever died in California of an epidemic; and twice as many people were killed by the sun in one day in New York City as have perished by earth-

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quake in the West since history began. Sunstroke, by the way, is absolutely unknown on the Pacific Slope. The Lion in this trip has personally seen but two people killed by the sun—a man in Chicago, and a little girl in New York, who went down on the sidewalk, as if struck by a bullet. Also seven horses. Thousands of horses in the big cities wear big straw hats to save them from a like fate. Fancy telling that to a native Westerner! And one pleasant July day he saw the thermometer stand at 118° on Dearborn street, Chicago. The official record was 103°—taken at the top of the Auditorium tower, some two hundred and fifty feet in the air. This was doubtless authentic; but the Lion didn't observe many Chicagoans walking around on a level with that observatory—most of them were using the sidewalks."—Chas. F. Loomis, in *Land of Sunshine*.

Ever yours for Christ,

T. W. WILLIAMS.

636 East Twenty-first Street.

WHEELING, W. Va., Oct. 12.

Editors Herald:—The inclosed letter of W. B. F. Treat is in answer to mine of August 30, as published in HERALD of September 4. It is another instance of the enemies of the truth giving up reason and argument, and resorting to their last means of defense—evil speaking—to blacken the character of those whom they cannot meet in scriptural argument. The truth cannot be overthrown by such methods. All that is necessary to meet such opposition is for the Saints to live their religion and let their light shine and God will take care of his servants.

I also inclose a copy of my reply to Mr. Treat. Fraternally,

O. J. TARY.

INDIANAPOLIS, Ind., Oct. 9, 1901.

O. J. TARY, Wheeling, W. Va.

Dear Sir:—The whole system of Mormonism is so absurd, and its so-called evidences so false, that it is difficult to see how an intelligent man can be deluded by it.

Your claim for your apostles is in direct contradiction of the Bible, which requires an apostle to be an eye witness of the fact that Christ rose from the dead. For this reason Christ appeared *in person* to Saul of Tarsus. The popes and all others claiming to be the successors of the apostles are known to be impostors by this fact.

Your quotation from the Book of Mormon to disprove polygamy is proof that you do not understand Joe Smithism. Since "the keys of this last kingdom and dispensation" were given to Joe to hold forever, of what value or authority can the Book of Mormon be? It is a dead letter. There is no authority except that exercised through Joe. All old covenants are repealed. Even the covenant of the gospel through Christ, the Christian covenant, is repealed. Therefore Mormonism is not Christian.

You ought to know that the first publications made by the "Reorganized Church of the Latter Day Saints" admitted that the revelation establishing polygamy was given through Joe Smith, the prophet, and that Smith was killed as a *punishment* for being deceived by a lying spirit.

You ought to know that the Inspired Translation of the Bible, made by Joe Smith, has been changed in important statements, by later hands, both in the Josephite and in the Utah editions. Proof that it is not of God.

Mormons have too many Bibles, too many covenants and dispensations—too much to defend and uphold. If they will throw overboard Joe Smith and his imaginary gods they will find enough in the gospel of Christ to preach, and save themselves from infinite trouble. Respectfully,

W. B. F. TREAT.

WHEELING, W. Va., Oct. 10, 1901.

REV. W. B. F. TREAT, Indianopolis, Ind.

Dear Sir:—Your communication of the 9th inst. received. Evidently your stock of argument (or anything bearing the least semblance to it) is exhausted. You entirely ignore the proof I gave you of the true position of the church I represent, and like many another person who arrays himself against the truth, when driven to the wall for lack of proof to support the position you have taken, you adopt the methods of the infidel and with one broad assertion, that it is all delusion, try to get a bad job off your hands. The voice of God through his servant ages ago was: "Come now and let us reason together." (Isa. 1: 18.) But it would seem from your letters that you have been so busy trying to overthrow Mormonism, that you do not read much in the Bible, but occupy your time in reading the unreliable productions of some unscrupulous persons who have sought to make money and gain notoriety in writing so-called exposures of Mormonism. Let us examine your attempt to dispose of this matter as you have in your last letter. Suppose what you are pleased to term "Joe Smithism" (a very ungentlemanly and discourteous term for a professed minister of Christ to use) were on trial before a civil court. You appear as a witness against it. You are asked what proof you have that this doctrine or religious system is a fraud, and you answer: "That its whole system is so absurd, and its so-called evidences so false that it is difficult to see how an intelligent man can be deluded by it." Would you expect an intelligent jury or a just judge to render you a verdict on such evidence? Where is your proof? You claim the Bible alone is sufficient as a standard of evidence, but you do not use it. If you have the truth, the pure gospel, unadulterated, you have nothing to fear. Allow me to suggest to you that if you pattern more after the doctrine of Christ, you will have no occasion for such mud-slinging and evil speaking as you have resorted to. However, there is a precedent recorded in the New Testament that perhaps you are following. The Pharisees, not able to overthrow the doctrine of Christ, accused him of being possessed of the devil. There are some modern Pharisees just as much opposed to Christ; and they are using the same methods to oppose him as did those of ancient times. Please inform me what chapter and verse of the Bible my claim for apostles contradicts. And also where it is stated that no one who was not an eye witness of Christ's resurrection is excluded from becoming an apostle. Also kindly tell me, if Christ could appear unto Saul of Tarsus after his resurrection, just to qualify him to be an apostle, what would hinder him from appearing unto other men later on for the same purpose? Did he just lack one witness of having the required number and appeared unto Saul for the purpose of completing the quorum? Excuse me for being so inquisitive; but how or in what sense did Paul become an eye witness? When on his way to Damascus he was struck blind, so that he could see nothing for three days. He could testify to the great power manifest, and to what he heard; but where in his writings does he say he was an eye witness? I asked you some time ago if Judas was an eye witness of Christ's resurrection; but like many other inquiries it remains unanswered.

And so you have concluded the Book of Mormon is a dead letter. I suppose then you will no longer attack it. Too much truth in it for you, eh? When I proved by it that Latter Day Saints could not be polygamists, then you assert that it is a dead letter to us. There are many people who are fighting it who do not know this. You should inform them, and save them time and trouble.

You seem to be very much troubled about some passages in Doctrine and Covenants relative to the keys of the kingdom and the priesthood. But you have them jumbled together in such shape that it is hard to tell just what you refer too. The most prominent idea you express is that as the keys of the kingdom were committed to Joseph Smith, the church is bound to his words regardless of what anyone else inspired of God may have written. You are entirely wrong in your premise, and also in your conclusion. But suppose we admit for argument sake your position to be tenable. Let us see what we will have. Let us see whether that will help you fasten polygamy on the church, the one thing which you are so anxious to do. Doctrine and Covenants 42: 7: "Thou shalt love thy wife [it does not say wives] with all thy heart, and shall cleave unto her and *none* else; and he that looketh upon a woman, to lust after her, shall deny the faith and shall not have the spirit." Now according to your claim that is the only thing that the church is bound to respect on the marriage question. Is there anything unscriptural in it? In section 42: 5 is something more that will help us to see what the faith of the Saints is. "And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." Now this came to the church through the same individual that you claim the church must follow. This instead of abrogating any principle of the gospel, makes it obligatory upon them to teach them all, as recorded in the Bible and Book of Mormon. I quoted you the teaching of the Book of Mormon on the marriage question, and you replied that it was no authority, because "There is no authority except that exercised through Joe." Now I show you by your own

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logic that through the command to the church, that teaching is binding upon, and accepted by the church, and it leaves no possible room for polygamy. You mention several things which you say I ought to know. But of one thing I am sure, that if I cannot find some one to give me more proof of them than you are doing I will never know them. That I "ought to know the first publications made by the Reorganized Church of Latter Day Saints admitted that the revelation establishing polygamy was given through Joe Smith," exists only in your vain imagination. Whether you have willfully stated an untruth, or whether you believe it to be true, I will not say. But one thing is certain, there is no true foundation existing to justify any one making such a statement. Why do you not name the publication and give date and place of publishing? That would be proof. You advise Mormons to throw overboard Joseph Smith and his imaginary gods and find enough in the gospel of Christ to preach. You would do well to heed the latter part, and study the gospel of Christ and find in it the perfect plan of salvation. Had you been clinging to that you would never have written the abusive tirades against the Latter Day Saints you have, and which were solely responsible for this correspondence. As an individual I bear you no unkind feeling; but as a professed minister of Christ you will admit the truthfulness of the scripture, "As ye sow so shall ye also reap." You publicly and privately did all you could to injure the Church of Jesus Christ, and when shown the truth, you then reject it by saying it is all false and absurd. However, I am pleased to know that you can bring no argument or proof to bear against the truth that we have, but must content yourself with speaking evil of the work and of the ones who have been instrumental in establishing the gospel in its fullness in this age of the world in fulfillment of Revelation 14:6 Query: If that prophecy of John has not been fulfilled, to what does it refer?

Where do you learn that the Inspired Translation of the Bible has been changed since its publication, by the Reorganized Church? Name some of the important changes, please. It was first published by the Reorganized Church in 1867. Did you ever know of the Utah Church publishing the Inspired Translation? Joseph Smith's widow had the original manuscript from the time of Joseph's death, until it was delivered to the committee of the Reorganized Church for publication in 1866. It is really too bad that you are worried so over us having so much to defend. Now why not be frank, and admit that it is not because we have so much to defend that gives you trouble, but because we have so much of the word of God with which to defend our faith. I feel sorry for people who will hold on to a few fragments of the word of God and then try, in order to bolster that up as the gospel, to overthrow the faith that accepts all of God's revealed truth. But you have your free agency, and as you have been the aggressor in this case it must be to your liking. If you have any proof from the word of God to sustain your faith or overthrow mine, bring it forth and I will carefully consider it. But mere bluster and assertion, coupled with bitter tirades, carry no weight whatever. Paul was forgiven for persecuting the Saints, because he did it ignorantly. But I fear some modern persecutors who shut their eyes to the truth, and continue to persecute, may not fare so well.

Respectfully,

O. J. TARY.

REA, Mo., Oct. 15.

Editors Herald:—Our conference passed off nicely, all feeling well repaid for the sacrifice they made in coming out. The Spirit of the Master was greatly enjoyed by those present, both by the speakers and the hearers. The Saints of Ross Grove were out *en masse*. I believe they are mostly alive to the work. The church building and its furnishings, together with the Sunday school supplies, reflect great credit on the Saints of that locality. Bro. Fannon, our worthy president, was in his place, and presided in his good-humored way, meting out justice and equity to all. Bro. D. C. White, of the missionary force, was on hand, giving good instructions for all. Also Brn. Snively and Hutchings, who seemed to enjoy themselves hugely. We were royally entertained by all.

With an earnest desire for the welfare of Zion, I remain,

Yours in gospel bonds,

R. F. HILL.

FARNAM, Neb., Oct. 9.

Editors Herald:—We are still trying to keep the banner of truth floating in this portion of the vineyard. We cannot see how any Saint can get along without the HERALD. Sometimes when I am a little discouraged I pick up the HERALD, and every time I find something to cheer, just what the occasion requires. Then I thank the Giver of all good, from the depths of my heart, and the dear brethren and sisters whose letters are so cheering. Last Sunday I read to our Sunday school the poetry describing the departure of our missionaries for the islands. All present seemed pleased. May the Lord help those who are making such sacrifices for the cause of truth.

This is the scene of the Payne-Adams debate nearly three years ago. The prejudice which existed then is melting away; and while but few have accepted the angel's message, our position is pretty well understood. Bro. Payne is in the western part of his mission. I presume Bro. Prettyman is with him by this time. Bro. Payne prepared a wagon in which to travel, so they can take care of themselves when necessity compels, as it does sometimes. The wagon is just what has been needed in this country, as so many places can be reached that could not be if they traveled by rail. And they have become experts at getting over this rough country.

We read with much interest Bro. Caffall's experience in the sand hills. When convenient again we would be glad to see Bro. Caffall southeast of the sand hills.

Pray for us, you who know the worth of prayer.

MINERVA JOHNSON.

DIGHTON, Kan., Oct. 15.

Editors Herald:—We are made glad every week by the arrival of the HERALD, and it makes our hearts glad to read its contents. We are a long way from the branch out here, and we get hungry for some preaching; we are also glad to see God's ministers come this way, and we welcome them. We have several different denominations out here to contend against, and we have fought a long, hard battle; now they let us alone on the Joseph Smith question.

There is an Adventist out here, and we have had several rubs on the Sabbath question. It was pretty warm on both sides, until the last one, when it was about all one way. He declared the Catholics changed the Sabbath and tried to prove it by Daniel and Revelation, and so I asked him if Jesus did not break that day when he went into the cornfields and plucked the corn, and quoted the scripture where Jesus said he came not to do his own will but his Father's which is in heaven, and a great deal of other scripture. Then I got my HERALD of August 7, and began to read Bro. D. S. Crawley's writing about their Sabbath day, and he squirmed and twisted and tried to evade quite a bit of it, but, brethren, I held him right to the point. Then to get out of it he said that part of it was erroneous, and he wanted my paper; but I needed it, as I wanted to study up on the question more. But I told him I would send and get him a couple. He wanted one for himself and wanted to send one to their paper to have it answered, and then he would give me one of his papers. I would like to see their answer to it, and I want to see this grand and glorious work move on, that all the honest in heart may see the truth and accept the gospel in its fullness. May God bless all his people, that they may live aright and enjoy his Spirit, to help them out in their trials and temptations, is my prayer.

Yours in Christ,

J. L. SAWYER.

FILLMORE, Mo., Oct. 16.

Editor Herald:—October 4 and 5 the Nodaway district conference convened at the Pleasant Hope church in Holt county. The attendance was fair, the meetings were spiritual, and the business all passed off in the best of feeling. Bro. E. S. Fannon was chosen district president for the next twelve months.

After conference adjourned Bro. J. S. Snively began services at the Union church, some four or five miles northeast of Mound City. The people at this point seem to be gospel proof. An earthquake might wake them up.

On October 7 D. A. Hutchings and I went eight miles southwest of Mound City, on the Missouri river bottom, to a little town called Fortescue; there we obtained the use of a new hall. Doctor Isaac Minton is the owner of the hall, and he kindly offered us the use of it and lights furnished free of charge. We preached six sermons and had a good hearing from the first. We should have continued another week, but found it very diffi-

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cult to get some place to stay at night. One night just at the close of the services a fearful rain storm came, and no one asked us home with them. We were left in the dark with our buggy and horse, and the rain just pouring down, and we were soon wet to the body. By and by we found a place to put our horse, but the man said he could not keep us, on account of extra company he had. We continued our search, through mud and water, the rain coming down in "sheets." Soon we came to a little box house—the plank put up and down. Here we aroused the folks and they kindly took us in. We were soon in bed to dry our clothes. I had quite an advantage over Bro. Hutchings; he weighs two hundred and sixty pounds, and I only one hundred and thirty, so you see he had more surface to dry. The man's name with whom we stopped is Jasper Williams. He would not charge us anything for our lodging and breakfast. We also shared the hospitalities of Samuel Collins and Ben Gilbreth; both of their ladies are very favorable to the gospel. Fortescue has lots of spirit in it, but most of it is corked up. Anybody wanting to find the town, after leaving Mound City, just look for empty whisky bottles along the roadside, and if you see them you are on the right road.

On the morning of October 14 we returned to Bro. Ross's; there we found Bro. Snively pounding away on some of the "hardheads" at the Union church. He wanted me to try my hand, so I did. It is hard to convert a man who thinks he knows it all and has enough.

On the 15th inst. we left Ross's; are now in Andrew county, near Fillmore. Bro. and Sr. W. G. Bronson live here. They have secured the use of the Baptist church, in which we commence meetings this evening and continue up to the 26th if we have a good hearing. Brn. Snively and Hutchings will occupy here, and Bro. W. T. Ross and myself are to commence tomorrow night at the Fairview schoolhouse, two and one half miles northeast of Barnard, and we expect to continue two weeks.

We have enough openings for preaching now to keep us busy up to Christmas. I am glad to say that all the missionaries in this district are cheerful and at the post of duty. It is our duty to sow the seed with liberal hands, and leave the rest to a kind and loving Father.

This work is of God, if there are but few who obey it.

Yours in the faith,

D. C. WHITE.

LITTLE COOLEY, Pa., Oct. 16.

Editors Herald:—I have been preaching in schoolhouses as best I could, and from house to house. I have a new field to work in; no Saints nor elders here. I am alone, and not alone either, for I feel that my Employer is with me. They have named me the cowboy preacher; they say I preach so plainly. One day a Baptist preacher came to me and said he never heard baptism preached so plainly before. I had taught that our Savior said a man must be born of water and of the Spirit, and that after the baptism of water we have the promise of the Spirit, and we know the Spirit by the manifestation thereof. The Holy Ghost is the testimony of Jesus, and that is the Spirit of prophecy. So if we have the Holy Ghost we have the Spirit of prophecy.

We need more laborers in this part of the vineyard. I hope and pray the Lord will send forth more laborers to this place.

I am trying to teach the people the principles of the gospel and to show them the necessity of becoming sons and daughters of God; that the whole family in heaven and in earth is named after Jesus Christ, and that we must be born into that family or we cannot have an inheritance in the new heaven and new earth.

I am trying to so conduct myself that I may be worthy of the name I bear and the confidence of the church.

Yours in bonds,

EZRA W. DEPUE.

Editors Saints' Herald:—After about three weeks of excessive labor physically under the title of "moving and getting settled," I found myself illy prepared, compared with previous years, for the special work of the "organizations for good" at the Dow City reunion, but I felt that, under the circumstances, I had done the best I could.

On the 21st ult. I journeyed to Dow City to commit the preparation I had made to the execution of others, and then hie away to Glenwood where the Fremont district tent had been raised, to which place I came on the 25th ult., beginning meetings that eve, continuing till the 15th inst. each night, save one, when rain prevented service. Was assisted by Bro. Charles Fry in all these services until the 13th inst., when the tent was taken down and stored for the winter, after which for two nights I held meetings in the little church at Glenwood, being assisted by the local brethren, who also rendered assistance during all the services held. Bro. H. Kemp, who assisted in a few of the introductory services, took his departure for Shenandoah and other points to cheer and instruct the Saints.

On the 13th Bro. Fry baptized four, who though young in life, manifested a living faith by expressing an urgent desire to be buried with Christ by baptism, for the reason as expressed by one that "Jesus wants me to," and for the purpose as expressed, that "I may do good." While some of the evenings were quite cold ere we enjoyed the presence and warmth of a stove in the tent, yet the attendance was quite good, averaging forty or more. Several were left fully convinced that the gospel taught was true, but for personal or social reasons could not get the consent of their minds that "now is the day of salvation," but deferred their duty to what they looked forward to as "a more convenient time." I feel well satisfied with the results of our meetings at this place, and the Saints showed by their heartfelt expressions and liberality how much they had appreciated the services. They feel anxious that the tent may be used there again another year.

Came to the "hill country of Tabor," through the kindness of Bro. A. J. Davison, on last Wednesday, since which time I have been occupying nightly with increasing audiences. While I have felt physically ailing since coming here most of the time, yet I have been spiritually aided and greatly blessed.

Enjoyed the privilege of taking birthday dinner with Grandma Hershey, October 5, when the record of her life showed that she was seventy-seven. She and her companion, who is now past eighty-one, both enjoy quite good health, and are very devoted in the service of God, so much so that during the three weeks services they attended every service held, walking about one quarter of a mile. It was inspiring to the missionaries to see them, on some very dark, cold, and cloudy nights come into the tent with their lantern to light their pathway, and a joyous expression upon the face to lighten others' pathway with whom they associated.

Again on the 17th inst. I enjoyed a birthday dinner with Grandma Goode, when she passed the eighty-fourth annual milestone in life's journey. Her faith is firm and unwavering, and her mental faculties are yet bright, but her inability to enjoy physical strength deprives her of church and many social privileges, but she endures these with cheerfulness and uncomplainingly. How blessed are such examples! How they cheer up the depressed spirits! May I be permitted to retain such devotion and cheerfulness of spirit as long as God permits me to remain, that I may give to others what I have received from such as the above mentioned.

Your brother,

J. F. MINTUN.

ROANOAK, Ky., Oct. 17.

Editors Herald:—I am in Hardin county; have just closed meetings at this place with the best interest I ever had in Kentucky. The people are thoroughly awakened. This is a good opening and I have been heartily invited to come back again. Nearly all are of the Christian and Baptist persuasions. Kentucky is a hard field to work, but it seems that the Lord has greatly helped me and raised up friends to the work.

Yours in bonds,

J. W. METCALF.

1819 Ninth St., LOUISVILLE, Kentucky.

DEER LODGE, Mont., Oct. 12.

Editors Herald:—In the items from Beaver City to the *Deseret Semi-Weekly News*, of October 7, I notice the following:

"Two missionaries from the Reorganized Church are here holding meetings and making an earnest effort to explain the tenability of the organization and doctrines of their church. The Latter Day Saint meetinghouse has been placed at their disposal, and has been used by them for two nights this week, and more meetings are to follow. But the proselyters are sadly handicapped as the history of their church is pretty well known

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here. The house was full of attentive listeners each evening."

The two missionaries referred to above are Brn. Pender and Harris, who, it seems, have obtained permission to hold a series of meetings in the tabernacle at Beaver, perhaps the first ones of our missionaries thus favored. This is good; and we hope that ere long all the tabernacles of the Utah people will in like manner be opened to us.

Of their efforts there Bro. Harris has this to say in a letter of recent date: "There is talk of debate; they have decided to reply to us anyway. Several are leaning our way. . . . We are told this is the greatest awakening they ever had."

They, the Brighamites, wanted one of their elders to engage in debate with the "missionaries," but he refused to be "drawn into any such thing."

But the correspondent avers that the brethren are handicapped because the history of our church is so well known down there. I wonder who informed them. Strange that they should be so well informed about our history, and, usually, so ignorant concerning the history of their own organization.

Perhaps it may interest some to learn that an elder of the Utah church admitted to me last winter that he believed there was "priesthood" with the Reorganization. The first admission of the kind that I have ever heard of coming from that source. Likewise did one of the bishops of the church state to me lately that they recognized the Reorganization as a "factor for good." It seems, from those statements, that all do not agree with B. H. Roberts that the Reorganized Church is formed by the "confluence of two corrupt streams." Thus there are evidences, all along the line, that the people of the Utah Church look upon the Reorganization with more favor than formerly.

Well, the church in the mountains is once more without a presidency, President Snow having died a few days ago. I say, without a presidency, for it is the order among them, without any law to that effect, however, that when the president dies, his counselors fall back to the position held before their appointment as counselors. President Snow stated to the conference, on October 6, that the Lord had directed him to choose Rudger Clawson as his second counselor, and hoped the people would sustain him. President Snow had had but one counselor since the death of George Q. Cannon, but now he is directed to choose another; and, four days before Mr. Snow's death, Mr. Clawson is elevated to the presidency—*just for four days*, unless, indeed, the Lord should also direct the next president to choose him as counselor!

Presidents are not ordained in the Utah Church. The law in Doctrine and Covenants 17:17; 104:11; 99:6, etc., has never been observed by them; they claim that an ordination to the Quorum of Twelve is sufficient, and simply install them by vote.

The death of President Snow will, perhaps, make at least one of the "living oracles" feel uncomfortable. Recently Apostle F. M. Lyman made this statement from the stand:

"President Snow is to live to see this people made free, and relieved of their embarrassments, financial and otherwise."—*Deseret News, September 7, 1901.*

As to who will be the next president, that is not a matter of speculation, for, if the utterances of some of the leading men of the church may be relied upon, that question has been settled long ago, and even the newspapers assert that Joseph F. Smith is to be Snow's successor.

Usually, with them the senior in office is made president of the Twelve; and the president of the Twelve succeeds to the presidency of the church. Joseph F. Smith has been out of the quorum for many years, having acted as counselor to John Taylor, Wilford Woodruff, and the late President Snow. Brigham Young is the senior member of the Twelve, and George Q. Cannon admitted in a speech, last year, that he was ordained before Joseph F. Smith, still, he has not been made president of the quorum; and the only reason for this, that I could ever hear of, was that he was not wanted for president of the church. Now, if the precedent established by the Utah church relative to the selection of presidents, was based upon the law of God, and if he directed in such selection, which the leaders claim he does, which one of the two persons named above would he be most likely to point out as the successor of President Snow?

Relative to this matter, Apostle Teasdale remarked, at the Bear Lake Stake conference, held at Paris, Idaho:

"And who was the presiding authority in the Twelve? The oldest ordained of the apostles. And who is he? Bro. Joseph F. Smith; but our beloved president wanted his services in the First Presidency, so that he is out of the quorum; but when the President dies, he will take his position as president of the Quorum of Apostles."

It will be observed that Cannon and Teasdale do not agree as to whether Young or Smith is the oldest ordained of the Apostles. Cannon says that Young was first ordained, but notice of Smith's ordination had been first served upon the people, and for that reason he must be considered the senior. Young, he says, had agreed to this arrangement. We also notice that, while Joseph F. Smith has been out of the quorum for many years, serving in the presidency, the position as president of the Twelve has been kept open—a kind of reserved seat—for Mr. Smith, I think, in order to prevent Mr. Young from becoming president of the church.

As to the embarrassments, out of which President Snow was to lead them, according to F. M. Lyman, perhaps the most serious one is that mentioned by Mr. Teasdale, in the same speech. He says:

"We have made two failures as a people. . . . Another failure was when the Lord revealed unto us the law of celestial marriage. But a very small percentage of the people honored that law, and the result was that our enemies came upon us and made it impossible for us to longer practice it, and we were deprived of the blessings of increased glories as a result of an obedience to that law."—*Montpelier Examiner*, as copied from the *Paris Post*, a Mormon newspaper.

Surely, the Mormon people of Utah have been left in a very embarrassing condition on account of polygamy; but is it not possible that the situation would have been still more embarrassing had the majority of the people accepted that doctrine?

The late conference, at Salt Lake City, had some interesting features, a consideration of which might interest the HERALD readers. Straws will show which way the wind blows; and it is evident to my mind, that there will be turning and overturning, in rapid succession, until deceived Israel in the mountains is made free.

In bonds,

PETER ANDERSON.

Original Poetry.

"LITTLE BROWN BESS."

Little Brown Bess on her milk-white mare
Rides all day long in the fresh, spring air;
Rides fast and free, with never a care,
Does little Brown Bess.

She dashes by at break of day,
A flash of black hair, then of gray;
A smile thrown back—not a moment to stay
Has little Brown Bess.

A child's small hand guides the milk-white steed,
Of bridle and saddle there is no need,
While over the prairie with fearful speed
Goes little Brown Bess.

The little maid has no thought of fear,
Though only this great, white horse be near,
For a human friend there are none more dear
To little Brown Bess.

Many years ago, one wintry night,
In the midst of a terrible Indian fight,
To the fort in a wild and dangerous flight
Came little Brown Bess.

She was bound to the back of the faithful mare
Which had flown like the wind—not a second to spare!
Then dropped at our feet with her burden rare—
Our little Brown Bess.

WINONA NEWTON.

1716 Belleview Ave., KANSAS CITY, Mo., Aug. 10.

GOVERNMENT ESTIMATE OF THE CORN CROP.

The Agricultural Department at Washington has just issued its estimate of the year's corn crop, showing a total yield for all the states of 1,250,597,000 bushels. Of this the statement shows that Nebraska, notwithstanding the dry weather which prevailed during July, will furnish 103 367,000 bushels, or more than one-tenth of the entire crop. This is interesting as showing the wonderful recuperative properties of the Nebraska soil. There is probably no other state in the Union which would, under the circumstances, make such a magnificent showing. Nebraska is a grand state and is rapidly increasing in wealth and population.

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Mothers' Home Column.

EDITED BY FRANCES.

The way is dark, my child, but leads to light;
I would not have thee always walk by sight.
My dealings now thou canst not understand.
I meant it so; but I will take thy hand,
And through the gloom lead safely home my child!
—Henry N. Cobb.

BOOK NOTICE.

We are pleased to be able to announce that the book, "Fireside Talks With Our Girls," published under the auspices of the Daughters of Zion, is now on sale at the HERALD Office. Price: Limp cloth, 35c.; paper, 25c., postage prepaid.

This book has been carefully prepared with the view of meeting a want which has long been known to exist, and mothers who have felt their inability to talk freely with their daughters in reference to matters which so closely affect the life, happiness, and usefulness of those who are so dear to them, will find in this little volume an invaluable help.

It has been submitted to the critical examination of the First Presidency of the church and has received their unqualified indorsement as well as the added expression from them that "it meets the need which existed for its preparation." These men are the fathers of young girls, and this of itself, to say nothing of their position in the church, ought to have weight with every father and mother who has charge of young girls, for is there an honorable father in the land, be he Christian or Infidel, who would willingly or even patiently see the purity of his daughter contaminated by improper association or counsel from the pen of any one? We think not.

We trust that the mothers of our church will order this little book promptly in order that the society may be encouraged to publish others. The price has been put as low as possible under the circumstances.

EDITOR.

WE WILL FOLLOW NONE BUT JESUS.

"We'll follow none but Jesus,"
You love to sit and sing,
But if you follow Jesus,
A sickle sharp you'll bring.
You'll reap at early morning,
Nor tarry mid the day;
When evening shades have gathered,
Kneel on the mount to pray.

"Thrust in thy sharpened sickle;"
Why will ye idle stand?
The golden grain is waving,
Full ripe on every hand.
But if you have no sickle
To mow the golden wheat,
Then gather up the bundles,
That're falling at your feet.

That sheaf has long been lying
Beneath the rain and sun;
'Tis waiting to be lifted,
And you're the very one,
So bend your back, my brother,
And bear it in your arms
Safe to the sheltering cover,
Away from sun and storms.

No grain should lie there wasting
In this great harvest day,
So gather up the bundles
That're lying on your way.
Then you will follow Jesus
Who died your soul to win,
And wear a crown of glory,
Redeemed from earthly sin.

GEORGE.

THE BEST DAY.

How pleasant it would be if everywhere the Lord's day were welcomed with songs and shouts. We know a household in which the Sunday is hardly over before the little ones begin to inquire, "Mamma, when will it be Sunday again?" To these children Sunday is the "red-letter" day of the week, looked forward to and backward to on every other day. And this because on Sunday they have their father at home all day. This wise father makes Sunday the children's day. He dismisses his business cares, gathers his children close about him, listens to their histories of the week, reads to them, or talks to them, or walks with them. He is making beautiful associations to cluster about this beautiful day.

This should be the day of days in every household. Six days must the bread and butter be earned and the bread and butter be prepared, the raiment taken thought of and the raiment stitched. Six days must the fathers and sons and daughters and little children go abroad to their work and their lessons. But then comes the seventh day, the beautiful Sunday, in which business may be set aside, the lessons dismissed, husbands and wives, parents and children, brothers and sisters reunited. Let this day be consecrated to all that is highest and best in our natures, to thanksgiving and aspiration, and to the development in the home of those spiritual graces which make our homes heavenly places. Wise parents will make the day so bright and sweet with their joy in their children, their sympathetic conversation, their choice books, their songs, and their bits of poetry, that those who come to the hearthstone weary or discouraged will be renewed and cheered for the work of the coming week, and all will bear in their hearts a bright memory to shine on them in all cloudy weather.—*Margaret Sangster, in Home Life Made Beautiful.*

THE BOOK OF MORMON.

We have just finished reading the Book of Mormon, and we wish to speak of its merits to others, but we feel unworthy and incapable of expressing the greatness of its worth. And we would ask, Is there one who fully realizes its worth and appreciates the same? If there is, O how glad we would be to converse with such a one.

O, how wonderful, how grand, how stupendous are the gospel truths revealed on its pages! Who is there that has a sound mind and an honest heart, and is willing to lay aside prejudice, and ask God for guidance of his Holy Spirit, that can shut his eyes and close his heart to its blessed and glorious instruction? Many parts of it, and especially where the Son of God spoke to the people, it seems as though Jehovah himself is speaking direct to the reader, and how sweet, how precious are the words, how encouraging, how uplifting to the hungering, thirsting soul.

Many portions are so sublime, so pure and so direct from the Father and the Son, every humble, contrite heart will be affected by the same Spirit by which the book was written—or we believe so. Many can testify to the fact that thus they have been filled with awe and reverence, and felt like prostrating themselves at his feet and crying, Abba, Father, O cleanse me, too, from *all* sin, that I may be filled with thy wondrous love and power, as have many of thy purified children, even those of other climes and other ages!

We have read the book through four times, and each time it grows more plain and more precious—so like the word of God, and so like the works of God. If one examines a work of art by the aid of a magnifying glass, the imperfections are more plainly seen, but if a work of nature is examined, the perfections are shown more plainly. In both cases the greatness of the view depends on the strength of the glass. Just so it is when a work of man and a work of God in literary form is brought before the gaze of mortal and read by the aid of his Holy Spirit. For illustration we will take Rev. Solomon Spalding's story and the Book of Mormon. There can be no better illustration, and only one more that can come quite up to it, and that is the poorest dime novel ever written, and the Bible. Do not understand that we would speak disrespectfully of the Bible; no, no.

We do not doubt the claims of the Book of Mormon in any respect. We believe it is God's work, and he chose whom he would to deliver it to the children of men, and all who reject its teachings will shut off great spiritual blessings that might be theirs. How can one doubt it when there are so many witnesses of the facts in the case? Many witnesses gave their testimony to the same, and some of them on their dying bed, and later, old mother earth by the aid of man has disclosed heaps upon heaps of testimonies, each proving the truthfulness of the book. Again, every one who peruses its pages with faith and a prayerful heart has a witness in his own soul that it is God's work; that in each revelation there is made a new revelation to the student. His mind grasps the beautiful ideas, his soul is filled with joy and gladness, and his heart expands with a new conception of the wonderful works of God and his justice and unbounded love to the children of men. Such is the result of the ingrafted word, and it matters not whether the scion is taken from the stick of Judah or the stick of Ephraim, for they are one, and to us inseparable.

In reading the book carefully, we noticed some ideas that we do not fully comprehend, so wish to ask through the columns of the HERALD for some one who does, to give us

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light on the subject, and we think it will be profitable to others too.

It seems as though the Jaredites occupied a large part of what now is the United States, and their last battles must have been fought on the soil of the State of New York. Ether speaks of his party having lost two millions, and the other party as many. Does it mean exactly that number, or is it used to express a large number as we sometimes say a thousand or a hundred times as many, wishing to express greatness.

Again: During the last century of the Nephites they had almost continual wars and were cut down by thousands and tens of thousands, till they were blotted out. It is astonishing how so many were born and raised in so short periods of time, and then were cut down to enrich the earth.

We read in the Book of Nephi 5:64-66, words of Jesus exactly as given in the King James Translation, also in 79th verse, same chapter: "And lead us not into temptation, but deliver us from evil," agreeing with the same translation. We believe the Book of Mormon was translated by the gift and power of God, and that the Inspired Translation is a revision of King James', by the same power. Please tell us why they do not agree on those points as well as on all others.

Same chapter, 31st verse, we read that twelve were chosen by Jesus and authorized to preach and baptize, Nephi being the first. We would like to know who baptized him, also John the Baptist, and later Joseph the Prophet. They could not fulfill all righteousness without having that ordinance administered, if Jesus could not.

If I err in asking these questions, I beg pardon, but would like to know.

SISTER ALMIRA.

PROGRAM FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn No. 199, Saints' Harp. Prayer. Scripture reading, Titus 2. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 81, Saints' Harp. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

QUITE ANOTHER THING.

"Are you a Christian?"

"No. What use have I for your vaunted goodness. There's Brother Smith! He is a pretty specimen; and Deacon Jones. O, don't talk to me! Two very consistent men, indeed! Why, I can't help knowing I'm as good as either of them any day!"

"Did it ever occur to you that in condemning them you are condemning yourself?"

"I'd like to know how you make that out. I do not make any profession, and never have."

"Then am I to understand that this is your position? That because these men are trying for the mark and doing it poorly they are inconsistent? and because you are not trying and never have been you are all right? Ah, my friend! To sit in a pleasant room among one's friends and discuss the inconsistencies of Christians is one thing, to go out into the thick of the fight and live a Christian life is quite another." IDA SKANK CASTOR.

SOWING THE FIRST SEEDS OF INTEMPERANCE.

The depths of that dreadful vice, which has destroyed the homes and wrecked the happiness of many, is not reached by a single bound. The young man who starts out in life with hope and ambition before him, when he takes the first glass with a friend, does not mean to become a drunkard. When he spends his evenings at the club, indulging in a friendly game of cards and the social glass of wine, does not realize that it is only one step farther on the road to ruin. The parents who place the enticing beverage upon the table for their children to partake of do not comprehend the great danger in which they are placing their little ones' future. They do not know they are sowing the first seeds of intemperance.

Let me paint to you

A PICTURE

of the beautiful Niagara as it winds its course through the hills and valleys, a sparkling, silver stream, where it seems no harm can linger. See a young man launch his boat, and idly drift along with the current. How delightful it is! How the soft breeze fans his cheek as he lifts his eyes to the bright blue heavens above him, and gazes with fond anticipation upon the scene before him. But he is not alone; a group of comrades joins him, and their merry song is borne across the waters. On they float 'neath the golden rays of the sun, with no thought of aught but idle pleasure. But in their idleness they think not where they are drifting.

See! now they have drifted until they are in a rapid, flowing current. A call from the shore is heard, "Young men, beware of the falls!" A merry shout or a careless answer is all the response. Again they indulge in their gayety, and, little realizing their danger, drift carelessly on.

A second call is heard, warning them of their danger.

BEWARE OF THE FALLS!

Some are seen to turn back, and only by a hard struggle can they again reach safety. The others float idly on, not heeding the warning. On, on; over the falls to death.

How many a young man with

LIFE'S PROMISES BEFORE HIM

steps out on the river of intemperance. They begin with the social glass with a group of friends. From this they frequent the saloons, indulging in the poisonous beverage until it becomes a habit whose chains are hard to break.

The warning is given by the temperance cause, or by some loved one, a mother, or perhaps, a sister. But with a careless remark or an evading answer they pursue their downward course. Young man, beware of the fall; for when you become caught by the swiftly flowing current of this terrible vice, the fall is certain.

On, on his downward course he goes, caring not for the warning voice he hears, heeding not the entreaties of friends or loved ones. He is seen staggering along on his homeward way, perhaps to meet a heart-broken wife or a sorrow-burdened mother. He hears her sobs and pleadings, but his heart is hardened now, and he heeds them not—his soul is caught in the whirlpool of vice and wickedness.

The swiftly flowing current is nearing the fall. The end must come, and the fall is not only the death of the body which fills a drunkard's grave; but the soul must go before its God to be judged according to his works.

IDA WERT.

For the Des Moines, Iowa, district convention.

SCHEME TO INTEREST INTERMEDIATE SCHOLARS.

I have been thinking lately that I would write of a few ways I have used in my Sunday school work with intermediate scholars. I had been trying to think of something new, as I find that one must keep getting something new for the children. Newness always has a charm for young folks. I kept thinking and praying over the matter for I believe if the teachers will only pray for the Lord's guidance, we will be able to surmount many difficulties.

One day in our language work at school we had a lesson in written work where the children had to fill in the blanks with suitable words. The thought came to me, why not use something of this kind in your Sunday school work. I acted accordingly, and the next Sunday told the children that I wanted them to write a story for me. I had them take some person, as Joseph, and write all they could about him, but not use his name, and then the rest were to guess, if they could, the subject of the story. I appointed four to do the work for the next Sunday. It was surprising how well they did, and they had some that we all had to get our thinking caps on before we could tell the name. They all enjoyed it, and I believe it will help them to remember the persons we have studied about better. Sometimes when I knew just about where we would find about the one they had described I let them look it up in their Bibles, and in this way I hope to get them better acquainted with the Bible. I was glad to notice that some of them were so careful in selecting the chief events of the lives of those they chose for their story.

I have tried having them learn verses. I commenced with *a* and took that for my verse and gave a letter to each one and had them get a verse that commenced with that letter and tell where it is.

I think that with children we must continually try to change, but we will have to be careful that in getting something new it will be instructive as well as something novel and interesting. Get the children sometimes to help think of something different. A child takes more interest in what he himself helps to do. In our work if we can get the children to feel that we are in sympathy with them

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and their work we will have gained half the battle. If we do not do this I believe our work will be a failure.

NETTIE I. HEAVENER.

For Northern Illinois district convention.

NORTHEAST MISSOURI.

Association met at Bevier, Missouri, October 4, at ten a. m.; Mary Burnham, assistant superintendent, in charge, Nydia Thomas, secretary. School reports were read from Higbee, Salt River, and Bevier, and superintendent's reports from William Chapman, Robert Thrutchly, and David L. Morgans. Treasurer's audited report read: Balance last report, $13 04; receipts, $4 27; total, $17 31; expenditures, $2 74; balance October 3, $14 57. A report of a Sunday school home class at Macon, Missouri, in charge of Srs. Louise and Edith Palfrey was read. A motion was made and carried that superintendent appoint a committee of three to draft preamble and resolutions, to be submitted to our next district convention, in regard to Sunday school home class work. A part of the time of the afternoon session was devoted to a discussion that had been prepared by Sr. Louise Palfrey, on "Mistakes in teaching." Quite a number took part in the discussion, and some very good thoughts were brought out. In the evening a literary program was rendered to a very large audience. Sunday morning, 9: 30, Sunday school in charge of assistant superintendent. Convention adjourned to meet at same place and on Friday previous to our next district conference.

CONVENTION NOTICES.

Philadelphia convention will be held in the new church, corner Ontario and Howard streets, Philadelphia, November 16 and 17. The business session will be held on the 16th, at four p. m. Make a special effort to attend, as it is also the anniversary of the local school and the opening of their new home. H. H. Bacon, superintendent; E. B. Hull, secretary.

Conference Minutes.

SOUTHERN CALIFORNIA.

Met with Los Angeles branch, October 4–6, at ten a. m. District president, T. W. Williams, was chosen to preside, with A. Carmichael assisting; Maggie Pankey secretary, E. A. Smith assistant. Branch reports: Los Angeles 162; 2 baptized, 4 removed, 6 expelled, 1 died; 36 absent. San Bernardino 257; 6 baptized, 8 received, 5 expelled, 2 died; 73 absent. Newport 256; 5 baptized, 4 received, 4 removed; 70 absent. Officers reporting: Elders A. Carmichael, N. Van Fleet, A. E Jones, Jr., C. W. Earl, T. W. Williams, E. A. Smith, R. R. Dana, H. L. Holt, W. Gibson, J. W. Brackenbury, G. W. Sparks; Priests G. Wixom, A E. Jones, Sr., T. Austin, N. J. Wixom, J. Prothero, H. Thornton, R G Livingston, A M. Green. J S. Damron; Teachers S Penfold, J. Miller, W. Crumley, H. S. Pankey, A. Baldwin; Deacons G. W. Clark, H. Backer, W. Schade, N Paulson. A paper was read from Bro. Joseph Luff recommending the ordination of Bro. Nelson Van Fleet to the office of evangelical minister. Resolved, That we indorse Bro. Luff's recommendation of Bro. Van Fleet to the office of evangelical minister. Bro. Van Fleet spoke, signifying willingness. Motion prevailed that the territory of Southern California district be divided so that all of its members be definitely located under the jurisdiction of the branch most easily accessible, and that a committee of three be appointed by the chair to so divide and report to present conference. The following report was given by the committee and adopted: That the Santa Maria branch has jurisdiction over all members in counties of San Luis Obispo and Santa Barbara. That the Los Angeles branch has jurisdiction over all the members in the counties of Kern, Los Angeles, and Ventura. That the San Bernardino branch has jurisdiction over all the members in the counties of San Bernardino and Riverside and all of San Diego east of the San Jacinto mountains. That Newport branch has jurisdiction over all members in Orange county, and all of that part of San Diego county lying west of the San Jacinto mountains. Motion prevailed that we indorse the nomination by Bro. Heman C. Smith of A. Carmichael as church historian for Southern California. The following officers were elected for the ensuing year: T. W. Williams district president (address 636 East Twenty-first street, Los Angeles, California), A. Carmichael assistant president (address R. F. D. No. 1, Anaheim, California), Maggie Pankey secretary, Santa Ana, California. Adjourned to meet with Newport branch, last Friday in February, 1902, at ten a. m. The conference proved a success in every way, a goodly spirit being manifest throughout the entire session.

FAR WEST.

Convened with Stewartsville branch, September 28 and 29; T. T. Hinderks and J. W. Adams in the chair, A. Leaverton secretary. Ministry reporting: T. T. Hinderks, Swen Swenson baptized 4, J. W. Adams baptized 12, B. J. Dice, W. E Haden baptized 5, R. Archibald, A. W. Head, W. Lewis baptized 2, A. St. Lewis, C. P. Faul, W. E Summerfield, H. B. Taddicken, J. M. Terry baptized 11, R L Ware; Priests F. Uphoff, C. Archibald, C. W. Ethridge, R. S. Parker; Teacher C. J. Craven. Branch reports: Stewartsville 169, gain 1; Wakenda 63; Pleasant Grove 93; Delano 113; DeKalb 61, gain 2; German 76; Kingston 99, gain 4; St. Joseph 486, gain 12; Edgerton Junction 48; Mt. Hope 42. District president stated he had requested the licenses of Bro. John Rounds, but had failed to receive them. District officers were elected as follows: T. T. Hinderks, president; B. J. Dice, vice president; C. P. Faul, secretary; A. Leaverton, assistant secretary; C. P. Faul sustained as Bishop's agent. The president and sub-missionary in charge appointed a speaker for Edgerton Junction branch the third Sunday in each month. Gospel Hill church was left to the sub-missionary in charge, for him to see that meetings are held there. The president was authorized to appoint two-days meeting in each branch where requested. Voted that two officers of the Delano branch labor with Bro. John Rounds for treating the president of district with contempt. District treasurer, B. J. Dice, reported: Received, $3 53; paid out, $1 40; on hand, $2 13. Preaching by Brn. William Lewis, J. M. Terry, and Swen Swenson. One was baptized by W. E. Haden. Adjourned to meet at St. Joseph, Missouri, December 21, 22.

ST. LOUIS.

Convened in St. Louis, Missouri, September 28; Arthur Allen president, F. A. Smith assistant; J. G Smith clerk, J. J. Billinsky assistant. Officials reporting: Elders A. Allen, F. A. Smith, R Archibald, A. White, N. N Cooke, J. Beaird, W. A. Guthrie, W. Jacques. Priest T. J. Elliott; Teachers J. J. Billinsky, C. J. Remington, and F. Wiley. Branches reporting: Whearso 72, 1 baptized; Cheltenham 48, 1 died; St. Louis 405, 14 baptized, 1 received, 1 removed, 5 died. Bishop's agent's report: Balance June 22, 1901, $84 52; received since, $240 76; total $325 28; paid out, $217; on hand September 28, $108.28. J. G. Smith agent. Report audited and found correct. Reunion committee's report approved and committee continued. Motion passed that next year we hold a reunion. Petition of the Belleville Saints that they be reorganized as a branch was granted, and the district president authorized to provide for its organization. Local historian's report was read, reporting progress. The district officers were authorized to adopt measures for the purchasing of a tent for the district. Preaching by F. A. Smith and Alfred White. Adjourned to meet in St. Louis, December 21, 22.

WESTERN MAINE.

Convened at Little Deer Isle, September 28; district president, J. J. Billings, assisted by Isaac M. Smith, presided; A. L Colby clerk, assisted by W. W. Blanchard. Visiting Saints were invited to participate in conference. Branches reporting: Bray's Mountain 38, gain 13; Stonington 98, gain 4; West Surry 44, gain 2; Little Deer Isle 58, gain 2. Branches not reporting, Brooksville, Dixfield Center, Coco. Officers reporting: Elders I. M. Smith, W. W. Blanchard, S. O. Foss, J. N. Ames, S. G. Cunningham, J. J. Billings, J. E. Kelley; Priests J. E Eaton, A. C. Dunham, C. E. Knowlton; Teacher M. E. Billings; Deacon H. R. Eaton. Bishop's agent's report read and referred to auditing committee. Voted that when we adjourn we do so to meet at Stonington, December 14. Moved to sustain district officers. Carried. Moved to establish a tract fund for free distribution of tracts. Carried. Sr. Abbie L. Colby was appointed treasurer of fund. District president and I. M. Smith were instructed to organize a branch at Lamoine. Auditing committee reported the Bishop's agent's report correct. The appointment of W. W. Blanchard as local historian was ratified. A vote of thanks was extended to the Saints and friends of Little Deer Isle for entertainment. Preaching by James E. Kelley, S. O Foss, I. M. Smith, and W. W. Blanchard. Summary report of district from May 5, 1901, to September 28, 1901: Last report, 295. Gain, by baptism, 22. Loss, by death, 1. Present number, 316.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Met at Saint's chapel, Coldwater, October 5; G. A. Smith and J. H. Lake chosen to preside; W. F. Shaub and O. H. Story secretaries. A committee was appointed to audit Bishop's agent's report, which was as follows: Received and on hand since last report, $478 18; paid out, $475 87; on hand October 2, $2 31. Branch reports: Hartford 47, no change; Clear Lake 178, gain 2; Coldwater 124, no change; Buchanan 38, gain 2: Galien 130, gain 5. Elders reporting: G. A. Smith baptized 4, W. E. Peak baptized 3, W. D. Ellis baptized 12, S. W. L. Scott baptized 4, E. H. Durand baptized 1, S. Stroh baptized 1, J. Emerich, C. E. Erwin baptized 8; Priests W. P. Buckley, H. D Smith, W. F. Shaub; Deacon F. H. Smith. Brn. Buckley, Naab, and Shaub were granted the privilege to labor as circumstances permit. Bro. William Naab, of Grand Rapids, was granted license of priest. Bro. G. A. Smith's appointment as local historian of Southern Michigan and Northern Indiana district was approved. Election of officers: G. A. Smith president, Wm. F. Shaub secretary, Samuel Stroh Bishop's agent. Delegates to General Conference were appointed. Galien was chosen as place of next conference, to meet the second Saturday and Sunday in June. Preaching by Brn. E. A. Blakeslee, W. E Peak, W. D. Ellis, and J. H. Lake. The name of C. E. Goodenough was presented to conference to be ordained to office of priest. So ordered. Thus closed one of our best conferences in the district.

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SOUTHERN NEBRASKA.

Convened with Hebron branch at Duncan schoolhouse, Sunday, September 22; J. W. Waldsmith president, James Caffall assisting; C. H. Porter secretary pro tem. J. F. Lippencott preached at the morning service and two children were blessed by James Caffall, C. H. Porter, and M. T. Short. The afternoon was devoted to social services at 1:30 p. m., and 2:30 preaching by C. H. Porter. At 7:30 p. m. M. T. Short preached. September 23, 10:30 a. m., courtesies of the conference were extended to M. T. Short. Elders reporting: J. Caffall, M. T. Short, C. H. Porter, J. W. Waldsmith, W. M. Self; Priests J. F. Lippencott, H. W. Belville, R. O. Self, W. A. Duncan, E. F. Robertson; Teacher P. R. Robertson. Branches reporting: Blue River 203, gain 2; Nebraska City 188, gain 5; Shelton 73, gain 1; Hebron, no change. Bishop's agent, J. W. Waldsmith, reported: Receipts, $460.57; disbursements, $393.41; balance due church, $67.16. The report was audited and found correct. H. W. Belville, chairman of tent committee, reported; meetings had been held at Hebron and Belvidere. The conference decided that the district tent should be placed in care of H. W. Belville for next four months. C. H. Porter was requested to write to the authorities of the church in California, forwarding copies of certain letters that the author might be properly dealt with. Election of officers: President, J. W. Waldsmith; secretary, Carl T. Self; assistant secretary, J. S. Meyer; Bishop's agent, J. W. Waldsmith; local historian, C. H. Porter. The conference assembly sustained the spiritual and temporal authorities of the church at large. Adjourned to meet with the Blue River branch subject to call of president.

NAUVOO.

Met at Rock Creek, Illinois, Saturday and Sunday, October 5, 6; President M. M. Turpen in the chair; Mark H. Seigfried clerk, G. P. Lambert assistant. Elders M. M. Turpen, F. M. McDonald, G. P. Lambert, R. M. Elvin, W. T. Lambert, and J. McKiernan; Teacher Albert Giesch. Bishop's agent's report: Balance on hand last report, $70 18; total receipts, including balance, $202 58; total expenditures, $220; balance due agent, $17 42. District treasurer's report: Balance on hand last report, $2 62; collections, $14 39; total, $17.01; expenses, $3.19; on hand, $13 82. Committee on tent funds reported from Rock Creek, $15; from Pilot Grove, $1; total received since last report, $16. The following branches reported: Farmington, Burlington, Montrose, Rock Creek, Keokuk, and Vincennes. On motion the clerk was ordered to enter on the minutes of this conference the fact that by action of General Conference of April, 1901, the New Canton and Nebo branches, including the old Pittsfield district, were stricken out of this Nauvoo district; hence no further reports from them. Moved and carried that we confirm the appointment of H. S. Salisbury as historian of this district. An order on the district treasurer was allowed the clerk. Preaching by M. M. Turpen and James McKiernan. A collection of $4 05 was taken. Adjourned to Montrose, Iowa, the first Saturday and Sunday in February, 1902.

Miscellaneous Department.

BUSHROD PARK REUNION.

Northern and Central California reunion convened August 29, at two p. m, Elder F. B. Blair, chairman of reunion committee, presiding, prayer being offered by Pres. A. H. Smith. Apostle Joseph Luff and Elder F. B. Blair were chosen to preside; Sr. E. Keeler, secretary; J. W. Gilbert, chorister; Daisy Severey, organist; John Driver, marshal; C. C. Day, usher.

The order of exercises were: Prayer service, 9:00 a. m.; preaching services, 2:30 and 8:00 p. m. Three sessions of Sunday school were held in charge of Bro. J. W. Gilbert; four sessions of Religio in charge of C. C. Joehnk. Sacramental services were held each Sunday at ten a. m.

Presidents Joseph and A. H. Smith, Apostle Joseph Luff, High Priests Joseph Burton and F. B. Blair, Elders J. W. Gilbert, A. B. Phillips, E. Keeler, J. Saxe, and Priest E. P. Schmidt, were the speakers.

September 6, 10:30 a. m., a session of the Northern California district conference was held, F. B. Blair presiding. Two children were blessed, three were baptized and confirmed, and seventy-eight administrations during the session, which was the largest ever held in this part of California. About fifty tents were on the ground, one a large auditorium tent, being purchased by the two districts for reunion purposes.

It was unanimously voted to hold the next reunion at San Jose, time and locality to be decided by the committee.

Closed Sunday, September 8

FRANCES KEELER, Sec.

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CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

We are entirely out of Presidency and Priesthood by Elder W. H. Kelley. Another edition will be issued as soon as possible.

MARRIED.

YOUNIE—MCKIM.—At Tacoma, Washington, September 22, 1901, Mr. Lewis E. Younie, of Tacoma, Washington, and Sr. Bernice McKim, of Deloit, Iowa, Dr. L Smith, pastor of the First Baptist Church, officiating. The marriage was solemnized in the presence of a few friends, the beautiful and impressive ring ceremony being used. Bernice bade loved ones good-bye, September 19, and departed for the West, to join Mr. Younie, who had been located there about a year, and arrived on the eve of the 22d. The bride is well known by a large number of Iowa Saints, and has ever been a faithful helper in church and Sunday school work. The groom was formerly from Iowa, and is a young man of ability and true worth. The young couple have the best wishes of numerous relatives and friends.

DIED.

BEAMAN.—At St. Joseph, Missouri, September 11, 1901, the infant child of Bro. and Sr. R. M. Beaman passed away and was buried on the 12th. Funeral sermon by Elder J. M. Terry.

CHAPMAN.—In St. Joseph, Missouri, September 20, 1901, Marion, child of Sr. Hattie Chapman, passed away at the early age of 10 weeks. Was buried on the 22d. Funeral in charge of C. E. Guinand; sermon by Elder J. M. Terry.

NIEDORP.—At his home, St. Joseph, Missouri, October 10, 1901, Lambertus Niedorp, aged 62 years, 8 months, 18 days. He was born in Holland, coming to America in 1869, and to St. Joseph in 1875, where he established an enviable reputation for truth, honesty, and energy, evidenced by the largest funeral ever held in our church. He loved the church and served it as an officer for many years. His devotion to his family was marked. Wife and four children mourn. Funeral on the 13th in charge of Elder William Lewis, sermon by Elder J. M. Terry.

JOHNSTON.—At Lone Rock, Missouri, October 1, 1901, Gracie, daughter of Bro. Robert and Sr. Sarah Johnston, aged 7 months, 20 days. Funeral services at Lone Rock church, October 2; sermon by Elder R. S. Salyards, assisted by Elder Price McPeek. Interment in Lone Rock cemetery.

MARSHALL.—Clara B. Hammond was born November 8, 1875. She was baptized October 8, 1893. The sister was united in marriage September 29, 1898, to Elder W. C. Marshall. To this union one daughter was born, Gladdis Mary, who preceded her in death twelve days. Sr. Marshall met the great enemy on the morning of October 7, 1901. She leaves a husband, four stepchildren, and a host of Saints and friends. Words of respect upon each sad occasion were spoken by J. J. Boswell.

WILLIAM M'KINLEY.

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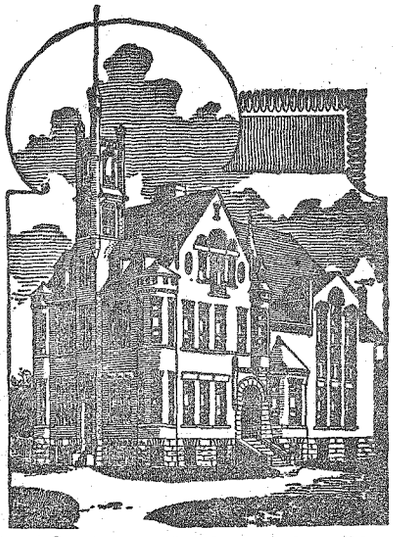

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Works advocating and works opposing the faith of the church, the value of which students and debaters will best appreciate. These books have been collected in Europe and America during the past fifty years, and some of them are very rare. I have also works on history, science, biography, theology, archæology, philology, and about fifty volumes of the poets, which I will sell at less than half what they cost me.

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Nebraska City, Neb.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, OCT. 30, 1901.

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THE power that runs the street railway and other electric agencies at Los Angeles, California, comes from the San Bernardino Mountains, eighty miles distant. There is also a line from the Upper Yuba River to Oakland, California, one hundred forty miles; and by a temporary connection to San Jose, one hundred eighty miles. What next?

* * *

PRESIDENT JOSEPH SMITH returned to his home, accompanied by his wife and boys, on Friday, October 18, after an absence beginning on July 9, broken only by a short visit from noon the 15th to noon the 19th of September, when he delivered the address at the memorial services held at the burial of President McKinley. He reports a successful trip.

* * *

JUDGE HENRY J. HUDSON, of Columbus, Nebraska, is again to run for Police Justice, although about eighty years of age. He still possesses his faculties in good repair. May he live to be an old man yet.

IS IT INTOLERANCE?

From a note and clipping out of the *North American*, of Philadelphia, for Sunday, October 20, we learn that "America's Council of Women," are striving to stir up a great row over what the women composing the council are pleased to call the "Dire possibilities" of "Mormonism."

The article in the *North American* opens in the following lucid manner:

The dark clouds of Mormonism from the storm center Utah are spreading, insidiously, stealthily, in ever-widening circles over the land. The Mormon peril is creeping eastward, northward, southward, westward.

Then follows a stirring statement of what it is supposed the Mormons are striving to accomplish, and an appeal for the crushing out of the sect.

The following are said to be utterances of Mrs. Annie McKean White, who is lecturing in the East in the interest of this war against the Mormons:

"Let Christian America remain inactive for a few years longer," she says, "and we shall be bound hand and foot in the power of the iniquitous Mormon hierarchy.

"Our own state of Pennsylvania is overrun with their missionaries. There are in the eastern portion of the state alone over twenty preachers of their damnable doctrine working among the poor, the ignorant and the ill-advised foreign population.

"People do not realize the nearness of a new civil war. Granted apathy and indifference on the part of our Christian population, and in three years the mask of monogamy will be thrown off and the Mormon hierarchy will repeat the dark deeds of thirty and forty years ago. Then will our men, and our women, too, have to carry the fight to the field for the sacredness of their homes and the chastity of their people.

"The systematic, the persistent manner, the almost fiendish exactitude with which the Mormons are carrying out their schemes of conversion and colonization show the scope of their plans to seize this country.

"We, the men and women of Christian America, are standing by. They are working in the night and in the dark places spreading their evil faith. Last year they threw a colony of 30,000 Mormons into Wyoming. For years they have been buying up the best tracts of land in the states adjoining Utah and colonizing them with converts. And what is Christian America doing to offset this?"

The foregoing are typical statements used in the so-called *Christian* campaign against the religionists of Utah conducted by this America's Council of Women.

Some part of this talk is brutally sensational, and carries a strong aroma of proscription and violence with it. What other construction can be put upon the language:

"Then will our men, and our women, too, have to carry the fight to the field for the sacredness of their homes and the chastity of their people."

The "chastity of the people" is not assailed by the principles of the gospel as given in the New Testament and the Book of Mormon, nor is any of the Council of Women in any danger of any sort, nor any of their kin or friends, from even Utah Mormonism, unless their consent is first obtained to the doctrines the elders teach, and after that become habituated to the inductive methods by which plural or polygamous marriage has been taught, and may possibly be now taught, though that admits of a doubt.

There are four elders from Utah at work in Philadelphia, under the direction of one Hans P. Ipsen. One of the force, an Elder Barnard, made the following statement, according to the article in the *North American:*

Only two and one half per cent of our people ever practiced polygamy, and those were our best Mormons. They did it to protect our maidens, and to keep pure our life. In all Utah the social conditions could not have been improved upon until the Gentiles came. Now there are low women, there are saloons, there are iniquities, but they came with the non-Mormons.

It may be that it is true that "only two and one half per cent" of the Mormon people of Utah "practiced polygamy," as from the nearly equal number of the sexes in Utah, as elsewhere, it would be impossible for all the men to have two, or more wives; hence only the favored few could practice it. But, if the other statement of Elder Barnard is true, that polygamy was practiced "to protect the maidens and keep pure" their "life," referring to the life of the people, it is pertinent to inquire who they were against whom the maidens were being protected, and from what were they being protected; from whom were they in danger?

At the time polygamy was introduced and during all the time in which it flourished, the church people were in the sole rule and control of the domestic relation in the territory of Utah; the statutes enacted by the territorial legislature left all matters appertaining to the conditions of marriage under the rule of the church, and the conclusion seems to be almost inevitable that if their maidens were in danger and needed protection, this danger was from those of their own

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membership and not from those outside the pales of membership.

This statement of Elder Barnard throws something like suspicion upon the men, whether married or unmarried, who were not in the practice of plural marriage, as no other classes were there from whom the maidens were in danger.

We have not called the virtue of the women of the Utah church in question, no matter who says to the contrary, and seriously doubt the propriety of Elder Barnard's statement.

What is more astonishing in this affair, is the unchristianlike attitude of these American women seeking to incite acrimony, hatred, and violence as a way to overcome or suppress a religion which to them is abhorrent. The method pursued by them is the outcropping of the same spirit as actuated the crusade against the Piedmontese Christians, the massacre of St. Bartholomew, the burning of Servetus and John Knox, the persecution of the Quakers, the burning of the witches, and the murder of the martyrs Joseph and Hyrum and the expulsion from Missouri and Illinois; and shows evidence of what these people and their zeal-blinded adherents would do if it were in their power.

There is no sort of doubt but what the Presbyterian, M. E., or Christian Church, would be and are just as clannish, and would talk, act, and vote as a unit to accomplish their ends, as would any portion of the believers in what these churches are pleased to call "the Mormons." So, in like manner, and with equal promptness, would either of these churches exercise their privilege if they had the balance of power in any part of the country—the days of unreasoning bigotry are not all passed yet.

Why do not these anxious stirrers of strife meet the deluded people in the forum and show the people among whom the missionaries are at work what the terrible, awful, atrocious, deceptive doctrines, so threatening to the peace and safety of society in America, are? Instead of doing this, they refuse to meet them in discussion, but insist that the people shall take their statements of what the Mormons believe, without permitting them to present their own faith as they see it. What a wretched travesty on the freedom of religious belief in America, this raid of the American Women's Counsel is, to be sure.

We make no apology or defense of the dogma of polygamy; the practice of it is bad; it has no legitimate place in true Mormonism; never was and never can be a valid belief in the gospel economy, but we can see no good to come of such methods of warfare as the Women's Council proposes, and denounce the resort to proscription and unlawful violence, no matter whom they are used against. Let unlawful and evil things be dealt with in lawful ways, always and everywhere.

THE EDITOR ABROAD.

It was an easy stage across Iowa and Illinois from Omaha to Wirt, in Southern Indiana, in company with Bro. T. A. Hougas, the prevailing Sunday school superintendent, on October 10 and 11, with a sleep at Peoria, on the way, to avoid overweariness for work at the conference of the Southern Indiana district, which convened on Saturday, October 12 and 13, in the Saints' chapel near the village of Wirt.

At the convening of the session on the morning of the 11th, Brn. M. R. Scott, president of the district, and George A. Smith, missionary, were called to preside, and the work of the conference began, and was completed after the Sunday services of the 13th.

We found an excellent feeling existing in the district, the presidency of Bro. Scott over the district having been productive of good results. He was again chosen to preside at the selection of officers of the district. We are pleased with the outlook.

We met Brn. George Jenkins, W. C. Marshall, T. J. Bell, G. A. Smith, M. R. Scott, Jr., W. H. Kelley, of the working forces of the district, with several of the local brethren, all of whom gave evidence of love for the work.

Bro. Hougas was successful in organizing the district Sunday school association, and made a good impression upon the Saints present at the conference.

We were invited to visit several places in the district, and Louisville, Kentucky, but conditions were unfavorable for so doing.

We returned by the way of Chicago, meeting the family there, and reaching Lamoni on October 18, weary and glad to be at home.

Doubtless there may have been some correspondents neglected while the editor has been abroad, but we tried to keep up all that was of importance; if any have been aggrieved we will try and make amends.

THE following from a letter from Bro. A. H. Smith will be read with pleasure by the Saints:

PAPEETE, Tahiti, Oct. 5.

We arrived safe in port on the 2d inst., all well. Bro. J. W. Peterson came on board to greet us ere the ship lay alongside the dock. As soon as we could get on shore we were taken in carriages direct to the chapel, where the native Saints had arranged to receive us. At the chapel door we were met by a committee who escorted us into the chapel, where we found all the Saints arranged, a part on either side, leaving a broad aisle up which we were led. As soon as we stepped inside the porch, the Saints broke forth in singing a song of greeting. We were led to seats near the pulpit. After the first song was a prayer, another song, then a speech of welcome, to which I briefly responded, Bro. Burton interpreter. Then each in turn spoke briefly except Leon, then another song and prayer, and then a general hand-shake, then another song and benediction, then a general rejoicing, and we were made welcome.

I confess I was surprised, and made to feel that the Spirit was with this people, in our reception. The Saints seem anxious to do anything they can for us. Their singing is excellent in its execution, and I must say they can give our folks at home pointers, and beat them as to time, and the harmonious blending of their voices; their voices are harsh as a rule, however. Yesterday we went up to Ziona, and were received there, Bro. Metuaore presiding. Here again the same rule and ceremony were gone through with. Then we received some nice presents: Hats, a small gift of coin, and I received some nice shells; after which we had a feast or dinner. Our folks had failed to take along knives and spoons, and there were only two or three forks, for the entire company, but we got on very well indeed. When one is hungry, fingers are very useful to assist in feeding. We had a very enjoyable day.

I am more than ever struck with the intelligence of this people as a rule. Their men are intelligent fellows. Kind and loving, they have been cruelly imposed upon by the whites who have no principles but those of self-gratification. Of course I have not been among them long enough to give a more extended opinion. We sail on our trip to visit the other islands on Tuesday next. Will probably not return here till in December. I cannot give you names of those we have met simply because I cannot remember nor spell them. We will have to report later when we know more of the condition of the work.

Bro. J. W. Peterson looks poorly; is very thin, but seems well generally. Lillie is in the hospital; was sick and had to have an operation, but John reports her as getting along nicely. I am well; better than when I left San Francisco.

PRESIDENCY OF THE UTAH CHURCH REORGANIZED.

By the *Deseret News* of October 17, 1901, we are advised that on the same date there occurred, in the Temple in Salt Lake City, a reorganization of the First Presidency of the Utah church. The official announcement of such reorganization is given below:

To the officers and members of the Church of Jesus Christ of Latter-day Saints:

This certifies that at the regular meeting of the Council of the Apostles, held in Salt Lake Temple, this 17th day of October, 1901, at which the following Apostles were present: Joseph F. Smith, Brigham Young, John Henry Smith, George Teasdale, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson and Reed Smoot; also Patriarch John Smith, the following business was unanimously transacted:

Joseph F. Smith was chosen and set apart as President of the Church of Jesus Christ of Latter-day Saints. And John R. Winder was sustained and set apart as First, and Anthon H. Lund was sustained and set apart as Second Counselor in the First Presidency of the Church.

President Joseph F. Smith was then sustained as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

President Joseph F. Smith was also sus-

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tained as President of the Salt Lake Temple, with John R. Winder as his assistant.

Elder Brigham Young was sustained and set apart as President of the Quorum of the Twelve Apostles.

And it was decided to hold a special general conference of the Church for the purpose of voting upon these several actions, said conference to be held in Salt Lake City, on Sunday, the 10th of November, next.

GEORGE F. GIBBS, Secretary.

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints:

Dear Brethren and Sisters—Agreeable with the decision of the Council of Apostles at their regular meeting today, as set forth in the above official announcement, we hereby call a general conference of the Church of Jesus Christ of Latter-day Saints to be held in the Tabernacle, Salt Lake City, on Sunday, the 10th of November, next, at ten o'clock a. m , for the purpose of voting on the above proceedings.

JOSEPH F. SMITH,
JOHN R WINDER,
ANTHON H. LUND,
First Presidency.

EDITORIAL ITEMS.

Sr. Minnie E. Bassinger, 306 Green street, Danville, Illinois, writes that Bro. Bassinger and herself are the only Saints living there. They would be glad of a call from elders or Saints passing that way.

By letter from Bro. William Coffman, Mondamin, Iowa, we learn that the interest at Sandy Point, where the editor assisted in dedicating the little chapel, October 6, is still excellent. Bro. W. A. Smith had baptized one, a very influential man by the name of William Motz, and was still preaching there. Bro. H. N. Hansen had also been with them and aided in the work.

Letter from Bro. A. H. Smith, in this issue, will be good reading, so far as the reception of himself and party at Papeete goes. We regret the illness of Sr. Peterson. Trust it will be temporary only.

By letter from Bro. W. E. La Rue, dated at Philadelphia, we learn that the Saints there are building a church edifice which will be ready to dedicate before long. Good work for the Philadelphia Saints. May God prosper them.

An arrangement for debate at Montevallo, Missouri, in the M. E. church, has been entered into between a minister of the Christian Church and Bro. F. C. Warnky, to begin December 23, 1901.

By the Galien, Michigan, *Advocate* for October 18, we learn that Bishop E. A. Blakeslee's store at Galien was burned the morning of the 14th, to the financial damage of Bro. Blakeslee of some $15,000, partly covered by insurance. The fire was the work of an incendiary, and resulted in the loss of four other business houses beside the store of Bro. Blakeslee.

Original Articles.

SERMON IN MEMORIAM OF PRESIDENT M'KINLEY.

BY PRESIDENT JOSEPH SMITH.

Delivered at Lamoni, Iowa, September 19, 1901.

Reported for the HERALD by Sr. Annie Allen.

I recognize this occasion as an unfortunate one for all of us, unfortunate for me, and yet I ought to exercise a species of thankfulness that it has been thought fit to present me for this occasion to represent the people of this vicinity upon the occasion of the death of President McKinley.

I was selected in 1865 to preach the memorial service of President Lincoln in the town of Plano, Illinois, and at the death of President Garfield I was one of four who were selected by the citizens to represent the people of the town upon that occasion.

I am thankful that I have lived long enough to represent a portion of the American people in a service of commemoration of President McKinley. I do not know that I shall be able to close the service, but so far as it is possible for me to conceal my emotion, I shall do so. I realize the thought that we have no language sufficiently strong, sufficiently expressive to give voice to the sentiments of the American people upon the fact that with all our boasted liberty, with all our recognized forms of law, the life of one whom we might choose to represent us in the White House is not safe, and for similar reasons the lives of all leaders in the community are subject to like injury. We do not know who may be safe from the assassin's attack in all this wide land of ours. A land in which we prided ourselves with the thought that the circles of kingly court had no place, the one on which the persons of royalty had no claim, the one in which the people are sovereign and all the rulers are chosen by the voice of the people.

It is a sad comment upon the esteem that is placed upon this priceless boon of liberty by those who reached forth their hands and in their blind frenzy undertook to correct what they took to be erroneous in the government for which those rulers chosen by us are by them made responsible. Those unfortunate, misguided men undertook, in an unfortunate direction, to remedy what they recognized as wrong but which they had no means of rectifying within themselves.

Abraham Lincoln was a man of the people, raised from the people, reaching the highest point of renown that was within the gift of a mighty people, and perished at the height of his human glory, a fitting close for so eminent a life as he had lived. He made use of no part of his power to oppress the people or to enrich himself, but in true humility as an honorable citizen chosen for the time being to represent the principles of American jurisprudence, as an executive he lived an humble and honorable life. I can say now, and have always felt, that no man could perish, or lay down the weapons of his earthly warfare upon any more striking and honorable occasion, or receive any more honor at any time during the period of his existence than was accorded Abraham Lincoln. He died at the height of human renown; there was not left a single round in the ladder of fame for him to climb; there was not left for him a single aspiration for honor that the people had not conferred upon him. It was a glorious death. It was inflicted upon him from an evil motive, by one in sympathy with an unfortunate cause, by a misguided man who sought to wreak his vengeance upon the people by sacrificing his own individual honor in the assassination of the representative of the people. It was the result of sectional hate that led to the death of President Lincoln, all that took place that led to that unfortunate war that began and ended so disastrously.

Scarcely two decades from that time another man chosen from among the people because of his manly qualities, because of the evidence he had given of statesmanship, was chosen by the American people to represent them as their executive head. He was stricken down by an individual through personal spite, representing no especial cause, from no especial reason for the accomplishment of so dark a deed, and yet President Garfield was a man of the people, chosen from among the people, and by the voice of the people to represent the people among the nations of the earth; and as the chief executive to carry on the affairs of the government in which you and I have our personal liberty.

I cannot mourn him so deeply as I did the loss of Lincoln, and yet it is sad to reflect that he too, having risen to the highest point of official excellency in this government, should have been stricken down ere yet the policies that he might have pursued had reached their height, and the nation was called to mourn him.

Twenty years after that, this day notes the anniversay of the death of President Garfield by an assassin's hand, an assembly meets to commemorate the death of President McKinley. Two decades of time have passed and you are now called upon again to mourn as a nation and as individuals, the death inflicted by an individual without just cause, without an adequate reason so far as it is possible for us to discern, by a man who undertook to rectify what he believed to be the wrongs of society, a mistaken ef-

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fort that has caused the whole nation to be thrown into mourning, and in such a way that it makes an appeal to the personal heart of every member of this nation.

There is no family so humble but what today may put crape upon their doors; there is no city so grand in all this broad realm of eighty millions of people but what today may meet, and every man and every woman that may gather at their places of worship may honestly put up a mournful petition and expression of grief for one taken out of the midst of men; a kindly man, a man of the people, chosen by the people to represent them; a man who had given every evidence that is possible for a man to give from the time he first began to serve his fellow men until his last hour, that his only purpose was to do good to his fellow men, to discharge his duty so far as it was possible for him to conceive of, and without favor, without undue display of affection. Though he may have been chosen by party vote to serve, the entire nation honored him as the representative of its best interests. If this man who has been stricken by the hand of an assassin had shown a disposition to establish a kingly government, then you and I might have found some fault, and some of us may have been justified in striking such a man out of existence because of kingly rule in a government like ours. But no such thing as that occurred. Neither of these men aspired to such a course as that, but they came from the humbler walks of life and governed in the performance of their duty. They made no use of their power to accumulate wealth or undue honor. You and I may point our sons to the example set by these men, and perhaps the most striking one of the three is the one whose body today is to be deposited in the grave at his home in Canton, Ohio.

Born in 1843, serving his country as a soldier almost before his majority was attained, and attaining unto the highest degree of reward in the service permissible at that time, he showed himself, during all his career as a soldier, as a man who had the interest of his fellow men at heart. And do you not remember that when he was adjutant-general, how that his men having gone out fighting without food, were met by him with food and drink, taken to them by him that his men should not faint in the hour of their duty. It was not his pride as a soldier that led him to do that. It was not because he thought that military exaltation awaited him that caused him to do that. It was because in his heart he had a feeling for those men that were standing in armed rank to represent this nation, that imperishable principle of liberty, and that they who might possibly be depending upon his aid might not think he had forgotten them, he put himself into danger and saw that they were served. It was the outcropping of that kindliness of heart that has marked his career from first to last.

You will remember that President Garfield, at the time of the convention at Chicago, almost at that time an humble politician, undertook in that convention to vote, "No," if he saw proper. Do you not remember that James A. Garfield rose in his place and defended the rights of an American citizen to vote, "No," whenever a question requiring the exercise of this right was presented to him? And when he took the oath of office, when being installed as President of the United States, his first act after taking the oath was to turn to his aged mother and imprint a kiss upon her lips. Do you remember that? The next attention was to his wife, marking the grandeur of his manhood, marking the estimate which he put upon the duties as a citizen taking the oath of office. And yet in his heart there was that respect for the home, that respect for his companion and for his mother, that he did not forget them in the hour of his elevation.

You will remember that the wife of President McKinley has been a weakly woman, and that in their early married life they buried the only children of their union, two beautiful girls, and that from the time the last one was laid in the grave, Mrs. McKinley has been an almost helpless invalid, and yet there is not a house in all this broad land of ours in which the story of the filial devotion of President McKinley to his wife has not made honorable the name of husband. There is not a family in which that has been said, but what it ought to have a refining influence. Do you remember the expressions of devotion when he was touring the country, and Mrs. McKinley was taken seriously ill in California, he cancelled every appointment he had made and devoted himself to his wife, and returned with her to the White House, tenderly caring for her as though they were but lovers. That shows you the manly qualities of this man. And do you not remember that at the close of his life, when he became convinced that he could not recover, that he asked that she might be brought to his bedside, and there, with no one between them and God, he realized that he was passing away and he said to her, "It is God's way; his will, not ours, be done."

Is there husband in my presence today who will not feel that if he can in the last hour of his sojourn upon the earth, if he is fortunate enough to have with him the companion of his youth, he will be fortunate if he be able to say, "I shall be pleased and happy if I can say unto my companion, 'It is God's way; his will, not ours, be done.'" And should any one think it wrong for this man or any other man in similar extremity and conditions to use the words of our Master, who made such an expression as that, "Thy will, not mine, O God, be done"? May this be pointed to you, the fact that this man who was a citizen of this wonderful country of ours, a man from among the people, a man who had been chosen to represent the people, was not only fit to be intrusted with the reins of the government, but also gave such evidence of his worth by virtue of his manly acts and conversation in his own home. There is where we ought to see the finest expressions of character. And when we can find such men as those among our citizens and choose them from out of the midst of the people, it is safe for these American people to take such men and intrust their liberty to them; because they have given all the evidence that we as a people could possibly ask of them, that they will earnestly consider the people's trust; because they have proved themselves to be faithful in the private affairs of life. The nation mourns; it is wise that it does so. The nation prays; it is is wise that it does so. That they who shall succeed President McKinley may emulate his virtues and prove themselves to be statesmen while they are yet citizens in the affairs of every-day life.

I make no apology for my efforts to place President McKinley before you as I see him. I make no apology to place President Garfield as I see him. I make no apology for placing President Lincoln as I see him. I recognize these men as the teachers of the American republic, as the truest and best in political life. Chosen, not because they may have had an influence in certain circles, but because their fellow men at home prized them and understood them. Because they presented themselves before the people for election to their high office as requested to do, and in their administrative life they still remembered the people when they came into power.

I remember reading a little article upon one occasion, and it was illustrative of a principle, whether a true story or otherwise. One of the rulers of the far East had one district which caused him much anxiety. It was a mountainous district, infested by robbers; traveling was not safe, and those who had ruled robbed the people, making assessments and taking from them what was not theirs to exact. The ruler desired to make a change, and a shepherd of the hills was recommended to his notice, and was appointed to govern that section.

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After awhile suspicious tales were started in regard to this man. Envious tongues related evil and surmising stories about him. It was said that he was making use of his authority to enrich himself, and as an evidence of this it was said that there was led a camel in his train, and upon his back a chest was carried carefully guarded; and that in the tent at night the gleam of silver and gold was seen by different parties. These rumors reached the ears of the ruler, and he set off to ascertain if the man were ruling properly or not. He sent him word to meet him, and he did so. There was the camel, there was the chest, and the ruler's heart was sadly biased against this shepherd of the hills. He sternly commanded his soldiers to bring to him that treasure chest. It was brought and opened in his presence. And lo, in the chest—its only contents — lay the garments which the shepherd of the hills had worn while yet a shepherd before he put upon him the habiliments of his office. As the ruler gazed down into the chest and saw that vesture, he was disturbed, confounded, and demanded an explanation. Dara, the shepherd, with unclouded brow replied: "If I have ruled well, this all the spell I had. I simply remembered that I was Dara, a shepherd of the hills."

And when our public men, wherever they are, whoever they are, however small the office they may aspire to in the gift of the people, however grand may be their ambition, it is well for the liberty of the American people, if that sentiment remain with those whom we choose to represent the people when they come into power; if they still retain their sympathy with the people, remain in touch with the people, still recommend themselves to the people by virtue of their uprightness.

President McKinley was known to be a man of efficiency. What was necessary to be done was done. His sense of honor led him to the performance of his duty. He followed this rule not only with sacred obligation to his wife, but to the state and country, and in every one of the positions he held, he proved himself to be an upright citizen.

Do you not remember when misfortune overtook him in the financial line, and took everything that he had. He had become indebted, but managing to keep his honor untarnished from the debts which he had chosen to assume, desired to keep nothing to himself, refusing help offered him, and making an effort individually to remove the load from him that his name might still be honored, and his friends in spite of himself, friends that he had made by virtue of his kindly deeds, helped him unknown to himself and almost without his consent, and yet he was a poor man and continued to be a poor man, and probably would have come out of the White House still a poor man so far as the filthy lucre that has poisoned so many honorable lives is concerned.

As a citizen of this republic, as a man feeling to some extent the grandeur that attaches to a citizen of the United States, I feel it a pleasure, so far as pleasure may be taken on such an occasion as this, from so sad an occurrence that we have met to commemorate, in referring such men as this to you. I am not here to unduly praise these men. I am here to speak of their virtues as I see them as a citizen, and I believe if there are times when we may put away every thought of partisanship, it is when the nation is called by such a service as this to meet around the bier of such men. They have ended their service, and we have met as they would meet around the grave of a common relative and there give expression to their grief without hindrance.

I would that I were able to express the feelings of contempt, how utterly inadequate any punishment for the creature who executed his personal wrath upon the person of President McKinley. I would that I had words by which I could express my sentiments. I believe you feel with me that we keep our tongues still because we know not how to express the unutterable contempt we feel for such a being.

Our hearts go out to that mournful cortege at Canton, Ohio, and we stand as they stand beside the open grave waiting to see the remains of that man who stood as a man among men, and we ought not to be ashamed of the tears that they or we shed.

As a representative of the people and in the discharge of his duty as a public servant, he was stricken down at his post. No grander death can come to any one than to die at his post, and President Lincoln, President Garfield, and President McKinley have been stricken down in the front ranks of this grand representative era, and have perished from the earth so far as mortality is concerned, while in the discharge of their duty; and this last perhaps is of all the most pitiable, because it was so utterly inexcusable. The kindly character of the individual as he stood among the people to give his hand to the humblest as well as the highest, almost entirely exposed to the attack of the assassin, and in the midst of those who should have been his friends, especially by the one who took his life. There is not one of us present if we had been there, if it would have been possible for us to prevent that deed but would have gladly done it. There is not one of us who holds dear the security of the lives of those who mingle among the people, but what recognizes that the humblest of us may pay the penalty of the trust that may be reposed in us by our friends as well as citizens if they should see fit to call us to the public duties. We must do it with a consciousness that some one may undertake to destroy us from among our fellows. Let us hope that this last lesson may be sufficient to prevent the recurrence of such a thing as this. Let us hope the American people may awake to the fact that life should be held sacred, and that we may offer to the world yet those principles of law and order and peace among the people in such a way that the life of a citizen may be safe wherever he may be in all this broad land, or under what flag he may be found when he is the servant of this great republic. Let us hope that such a condition as this may accrue, and if so, then Lincoln and Garfield and McKinley may not have been sacrificed in vain, and there cannot be a grander death than these men have met.

I ask pardon for any undue emotion I may have exhibited, but I feel as a man and as an American citizen that we have lost a friend, such a loss as comes home to every household, one that every citizen must feel. I do not wonder that strong men who knew it wept, or are weeping today. I confess that from the hour I heard he had expired it has been all I could do to think of it or speak of it without being moved to tears of grief. I know that sooner or later we can speak of his death as we can that of Lincoln, without undue emotion, but I hope it will be sanctified to us as a memory, that the lesson taught us by the life of President McKinley may be told to our sons and daughters, that the expressions of sympathy of the home, the sacredness of the domestic relations may be truly forced upon the attention of husbands and wives and those who intend to take upon themselves these relations.

I need not say in conclusion, May the peace of the Lord rest upon us. I feel that we can safely trust to his hands to pass sentence upon those who disturbed the nation's peace, a nation's emblem of uprightness. We may trust him to order in that way that when the emergencies of the nation may require, there will be found a man of the earth upon which the faith of the nation may rest, that there will be found an instrument for the accomplishment of his own desire and the better interest of our race.

Twice are we born; once to the physical existence, and then in the period of awakening personality to the mystery of the soul.—*November Ladies' Home Journal.*

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LECTURES ON CHURCH HISTORY. NO. 5.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, September 15, 1901.

Reported for HERALD by Sr. Annie Allen.

When we closed last Sunday night we had just arrived at the period of time in our investigation where Joseph Smith ceased to be the only living witness of the existence of the gold plates from which the Book of Mormon was translated. Conditions were such just at the close of our discourse that we did not consider the testimony of these witnesses as much as we desired to consider.

I wish for a few minutes tonight to invite your attention to the condition that existed at that time. These men, with others, had been told by Joseph Smith that he had in his possession these gold plates that he had found by the direction of an angel from heaven, and that he had been privileged by the use of the Urim and Thummim found with the plates to translate them. Two of these men had had the privilege of writing as he dictated, but had not had the privilege of looking upon the plates; he was the sole witness of their existence. A revelation had come through him to these three men prior to that time, giving them the promise that they should behold the plates and be witnesses by the power of God to their translation. Considering these circumstances from the standpoint of fraud and that this man was practicing an imposition upon these other men, it will take a great deal more credulity than I possess to believe that Joseph Smith imposed upon these witnesses, for he would have had to invent some means to satisfy them, he had to do something to make his word good that they should behold the plates and that the power of God should testify to the correct translation. It appears to us that it would tax his ingenuity considerably to deceive these men, to make these men believe and testify to such a thing unless it were true. They were men of different temperaments, and occupying different conditions of life, and living in different circumstances. Martin Harris was a man of middle age, a well-to-do farmer, while Oliver Cowdery was a man of some education for those times, and was following the occupation of teaching school. David Whitmer was a comparatively young man and I believe a farmer also, or living with his father who was a farmer; and these three men had to be satisfied that the promise made to them was verified. We read concerning that event how they went into the woods to pray and plead with God that the promise made might be fulfilled, and after praying twice in regard to it and failing to get an answer, Martin Harris suggested to the others that it was because of his presence, and he withdrew himself, he probably was not so well prepared to receive this manifestation, and when he had withdrawn, and prayer was again offered, two of these witnesses saw what they subsequently testified to. They saw an angel of God come down from heaven and he had the plates with him, and he turned them over leaf by leaf, and they saw the engravings thereon, and they heard the voice of God declaring that the book was true and the translation was correct.

Immediately after receiving this manifestation Joseph left the other two and followed Martin Harris, whom he found a little distance away engaged in prayer. Joseph united with him in prayer when suddenly Martin Harris leaped to his feet and shouted, "It is enough, mine eyes have beheld," and Joseph says the same manifestation was presented there that was presented when he was with the two other witnesses.

To my mind it takes a great deal of credulity to believe that Joseph manufactured that scene to satisfy these men. There is another possibility of fraud that ought to be considered. That possibility is based on the supposition that all four of these men were in a conspiracy to defraud the people and that they agreed to manufacture this testimony and thus lead the people into a deception. What possible motive could they have had in doing so? Men do not usually engage in anything fraudulent without expecting to accomplish something. The prospect that was held before these men was this; they were testifying to the world of the truth of something that had no standing. It had only a local reputation, and that local reputation was not a very favorable one. The most of those that knew anything about it had already branded it as a fraud, there was no prospect that money should be made out of it. If something of the kind should arise in this neighborhood, and some one were to make a declaration that he had seen a vision of that kind and that gold plates were promised him, and all the people would rise up against it, just once in a while an individual believing it, who of you would try to make money out of it? There was no prospect of getting any compensation in the world, they could expect nothing else only that the people would be displeased with them as they were with Joseph Smith, when they joined with him in stating that the Book of Mormon was true and the translation was correct. The opposition had gone so far as to threaten the life of Joseph Smith; they had undertaken to take his life and persecuted him until he had to flee from place to place for better protection. Yet some men say these men joined in a conspiracy to deceive the world. Here was, as I said before, a respectable farmer of middle age, a prosperous man, another man whose living depended upon his receiving support as a school-teacher, it seems very inconsistent that he would make himself unpopular, and detract from his chances to make a living with so little hope of success; another man just starting in life taking upon himself the reputation of trying to deceive the people, for the sake of what? Can anybody tell me what they had in view? To my mind to say those men were engaged in a fraud takes a little more credulity than most people have. They believed they saw what they testified to. To my mind there is no question about that. If they could possibly believe it and it not be true, there is a chance that the whole scheme was a deception, but not otherwise. It seems to me we must stretch our credulity a great deal if we could believe they imagined all this. They prayed the first time and they did not see anything, then they prayed again and they did not see anything, no imagination yet, and about the third time they prayed their imaginations were wrought up sufficiently to see something. Was that correct? And again, after Joseph left these two men and went to Martin Harris, Harris' imagination had to be wrought up as were the other two when Joseph prayed with them. Can you believe that? I cannot. I am too skeptical to believe so much as that. I think there is nothing hard to believe in the statement they make; it is not necessary for me to read that statement, you are all acquainted with it.

In addition to these three there were eight other witnesses. They did not see just what the three did. If they wanted to lie about it they could have told as big a story as the others did. They said Joseph Smith showed them the plates. He simply was permitted to show the plates to these eight men and allow them to handle them and see the engravings thereon. They said they saw the engravings and they had the appearance of ancient work and curious workmanship. They did not overstate it. They could easily have said they heard the voice of God, but they did not; they have simply testified to having seen the plates. It appears to me that there is nothing about it that would suggest any exaggeration on the part of these eleven witnesses, twelve including Joseph Smith. It must have been a happy thought to Joseph Smith when he realized that he did not stand alone. Instead of being the sole witness of these things, other men had seen and heard, and

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other witnesses were to join their testimony with him. I can imagine it was great relief to him, and in that condition he was stronger, better prepared to meet the responsibility and meet the persecution than he had been before. It must have been a source of great strength to him.

What seems to me very peculiar was that these men all continued to bear their testimony in regard to these things. Some have thought because these men disagreed with Joseph Smith about some other things and they did not affiliate together as closely as they had done before, that it is an evidence that their testimony was false. To my mind it is an evidence that their testimony was true. The difference demonstrated that they were not the tools of Joseph Smith, they were not the kind of men to just simply say what Joseph Smith told them to say. If their actions had been of that character—if they were so much under Joseph Smith's influence that they would do just what he wanted them to do, then they would have done it in 1838, at the time they disagreed with him. Perhaps neither party was purposely wrong. It was simply an evidence that they had the kind of stuff in them that they were not the tools to be led by any man. Each stood upon his own responsibility as a man that dared to do what to him was right. I am sorry the difference occurred, for somebody was wrong, and in error. It is not our purpose to say who was wrong. There might have been mistakes made on both sides; very seldom a difference arises between two parties where one is entirely innocent of wrong doing.

Let that be as it may, it shows these men were independent in their characters and dared to act according to their convictions, and the very fact, as I referred to the other night, that they testified upon their death beds, removes all possibility of their testifying for the purpose of getting anything in this world, and certainly nothing in the world to come if it were a false testimony. The last words of the three were in regard to this testimony and all affirmed that it was true. There was no occasion for it; if they had not wanted to say anything in their last moments it could have been avoided. If they had kept still nobody would have urged it upon them. But I am told that Oliver Cowdery (his is the most conspicuous case) said in his last moments, "I have something more to say and I cannot die until I have said it," and they propped him up in bed and he lifted his hand to heaven and renewed his testimony to the Book of Mormon, and then sank back in death. There was no occasion for him again to do this; there was no occasion for his wanting to reaffirm that testimony only on the hypothesis that his testimony was true, and he knew into whose presence he was about to be ushered.

We might occupy all the evening in giving instances of these men renewing their testimony, but it is not necessary. In connection with the Book of Mormon I wish to invite your attention to some other points that have received considerable criticism. One of the instances is this; on the title-page in the Palmyra edition of the Book of Mormon, Joseph Smith is called the *author*. Some of the opponents of this work have made a great deal of ado about that; they say he did not deny the authorship then, but afterwards the authorship was denied, and they take advantage of this fact to mislead the public. The Palmyra edition says that Joseph Smith is the author and publisher, and subsequent editions do not call him the author, but I think that this question was explained in the certificate filed with the clerk of the Northern District of New York when the copyright was applied for. Here is the certificate of the clerk:

Be it remembered, That on the eleventh day of June, in the fifty-third year of the Independence of the United States of America, A. D. 1829, Joseph Smith, jr. of the said District, hath deposited in this office the title of a Book, the right whereof he claims as author, in the words following, to wit: "The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, who are a remnant of the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God, unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Ether. Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to Heaven: which is to shew unto the remnant of the House of Israel, how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever: and also to the convincing of the Jew and Gentile, that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.—By Joseph Smith, Jr. Author and Proprietor."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned;" and also the act, entitled, "An act supplementary to an act, entitled, 'An act for encouragement of learning, by securing the copies of Maps, Charts, and Books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.'"

R. R. LANSING,

Clerk of the Northern District of New York.

This is a fair description of the work; he claimed the rights of an author, under the law, and in his certificate describes the work just as it has ever since appeared and shows conclusively that he was not the author from a technical standpoint, but that he claims the rights of an author. When we read the description, as set forth in the certificate, we learn without reservation in what sense he was the author, and to what extent. He was entitled to the rights of an author. The title-page may not have been written in the best form to express just in what sense he was the author of the book and what part he took in the matter, but notwithstanding this he describes it so fully and completely that no deception or misunderstanding could result. It is not necessary perhaps to pursue this part of the subject any further, only to state that the certificate above quoted was published in the first edition of the book, so there was no excuse for misunderstanding.

I wish to invite your attention to another very important occasion when these men received from God authority and power greater than they received under the former ordination, when they received what is called in church parlance and what is designated also in the Scriptures, the Melchisedec priesthood. The description of how this was given is related in the language of Joseph Smith. Perhaps it is not necessary to read it in detail. There is a difference of opinion in regard to the ordination. Suffice it to say that these men were ordained by the laying on of hands unto this authority. It has been stated in a revelation that they received it under the hands of Peter, James, and John, or rather that Peter, James, and John bestowed it upon them. Some think that Peter, James, and John laid their hands literally upon Joseph and Oliver. The word ordained means more than simply the rite of laying on hands. It is often used in the sense of direction, appointment, instruction, etc. It is very certain that they did direct them to lay hands upon each other. If they received a second ordination, or more than one, Peter, James, and John may have laid their hands upon them. And right here allow me to say that some people in reading the first volume of the history have understood the authors of the history to say that Peter, James, and John never laid their hands upon Joseph and Oliver. They knew when they wrote the history that there was a difference of opinion in regard to the fact of the literal hands of Peter, James, and John being laid upon these

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men, and went on to say that it might not be so, and gave the definition of the word *ordain* to show that it was not necessary to lay their hands upon them individually to ordain them, and they did not say that they did because there is no such statement made in the history to their knowledge. This is an open question, and it is so treated in the history. But the question as to whether they ordained each other or not is not an open question. Joseph says in regard to this:

> We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired: and here to our unspeakable satisfaction did we realize the truth of the Savior's promise; "Ask, and you shall receive, seek, and you shall find, knock, and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known to us, from time to time: we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord."

There is a positive commandment that Joseph was to ordain Oliver and Oliver was to ordain Joseph. But there is another principle involved here that I want to call your attention to. These men notwithstanding they were commanded by the Almighty to do this ordaining, were told to wait until the voice of the church which they were to organize could be heard. At first thought it may seem superfluous that the voice of the people should be heard; I used to think so myself and wondered at it, but it has ceased to be a wonder to me, and has appeared to me of late to be a very beautiful and grand provision. I rejoice in the fact that God does not force men upon us, I am glad he has so recognized the rights of men that he selects from our midst men to represent him, and he selects men whom we approve, or at least we have the right of approval or rejection. He recognizes our rights in this matter and it is proper, proper from this standpoint; if he did this work and forced upon us men without our consent and without our approval, we would be in no sense responsible. Responsibility attaches to us, God wants us to feel the weight of that responsibility, he has recognized our rights not only to accept that which is from God, but to reject it as it comes from God if we choose. Of course, if we reject it we must take the consequences. If he calls men and we reject them, it is no more than we have the privilege of doing in other things. We have the privilege of doing wrong if we want to, we have that privilege in everything else. We have the privilege of rejecting the word of God when he gives a revelation of his divine will, we are left at liberty to say whether we will obey it or not. Should not we be left the privilege of saying whether we will accept a man sent of God or not? If we reject him we reject him at our peril. That right shows that he does not wish to force upon us that which is not in accordance with our will and I am glad of it. I like the thought that if ever I shall stand in the presence of God, if ever I shall receive a reward for what I have done here, I shall have the satisfaction of knowing that nobody forced me to accept the work, but I did it of my own free will. I accepted God's service because I wanted to, not because he forced it upon me. That I shall be redeemed because in the strength of my manhood I shall have stood against the opposition that shall have been hurled against me and have stood firm. I would not like the thought that I had to receive the word of God. I like the other better, and I am glad it is so, I am glad the Lord told Joseph and Oliver to wait until the voice of the people was heard, and when the vote of the people is taken, if they approve you, then you are to ordain Oliver and Oliver is to ordain you. And they were accepted, very seldom the people reject anything that comes by inspiration of God. It may be possible that the people may be imposed upon by false leaders, but when they are the responsibility is upon them, for leaders are not forced upon them.

There is another thought in connection with that which I want to impress upon you. That revelation came through Joseph Smith. Now I ask you to think about it. What reason could he have had to have concocted this scheme, what could he have gained, by representing that God instructed him to do nothing without the consent of the people? Would he have pretended to have received a revelation that said to him, "You are not authorized to act unless the people accept you?" Find a parallel to that in the history of the world if you can! Do you find it in Mohammed or any other false prophet? Did they say, I shall not act in the name of the Lord until the people accept me? No. They told the people the Lord had sent them and they expected the people to accept it and recognize it, and that too without any voice in the matter. They received their authority exclusively from God, as they claimed, requiring no confirmation from the body. If we are to be coworkers with God then the work accomplished is God's work and our work, and that may account for the mistakes that have been made. If God had forced us into line and said we must do that and we must do this, and used physical power to compel us to do as we were told, there probably would have been no mistakes made so far as acts done are concerned. But we are left at liberty to say whether we will have the good or the bad. In our weakness we make mistakes, that is the human part of it, and if there is no human part in it, you and I would have no place in it. I am glad there are imperfect instruments used, and that they have the privilege of manifesting these imperfections. If he should say the time has come when he will no longer work with imperfect individuals, it would leave me out. Hence I am not ready for the time when perfection shall be exclusively used in the work of God, and while imperfect instruments are used in connection with this work, and so long as present conditions remain, you must expect to see mistakes, and those mistakes may be of such a serious character as to cause us to blush with shame at times. We will find in this history, as in all other histories, there have been mistakes made, and as I have shown you before we must profit by those mistakes by guarding against the repetition of them. There have been mistakes made in the past that I am satisfied we never will make again. The necessity for avoiding them is thoroughly impressed upon us and this church will never go into those things. But there are other rocks we may be wrecked upon if we are not careful. But this principle of government is sufficiently plain, we will not dwell upon it longer.

After this work, this receiving of the priesthood and authority, the Melchisedec priesthood, which holds the power, we are told, of administering in spiritual things, holding communication with God, and the church of the First Born, had been restored to men, the work was in a condition where organization was necessary to the perfecting of the plan, and hence the Lord gave directions, more particular directions than he had done before. You will remember that Joseph Smith received instructions in regard to the kingdom of God long before this when the angel came to him on the hill where the plates were found. It is said he gave him instruc-

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tions in regard to the organization and government of the work of God. These hours he spent there in secret conference with the angel were no doubt hours of education and information, and he knew something about this organization perhaps from that time. But the direction was given to organize the church, and the history of it is very simple. That is one thing that strikes me forcibly in studying the history of the church, that such events, events of so much magnitude as the organizing of the church, the receiving the Melchisedec priesthood, were told in such plain, simple language, without any effort at display, without enlarging upon it, or explaining it in detail. To me it is an indication that these men were sincere; they told a plain, simple story, and told it in few words. Here is all they said about it:

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received commandment to organize the church, and accordingly we met together for that purpose, at the house of the above-mentioned Mr. Whitmer (being six in number) on Tuesday, the sixth day of April, A. D. one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment) to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the Church of Jesus Christ of Latter Day Saints after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly.

These men certainly were honest, there was no disposition shown on their part to exaggerate or picture things other than they were. They told the facts as plainly as it was possible for them to be told. One thought in connection with this ordination that I want to call your attention to. Some have the idea that this ordination could not have taken place without something transpiring, such as Peter, James, and John laying their literal hands upon them. I think if we pause and reflect upon it we will discover this fact, that a command of God is sufficient authority for anything. If God should say to a man who himself has not been ordained, to ordain another, he has the authority, you may call it priesthood, if you want to, for priesthood is authority. But some one uses that oft-repeated illustration, that has become very common among a certain people, viz., "a stream cannot rise higher than its fountain," and hence they reason, a man cannot ordain another to an office that he himself does not hold. If you call the priesthood a stream the comparison may be a very good one. But the mistake is in locating the fountain of the stream in the man doing the ordaining. They say a stream cannot rise higher than its fountain, which we admit, but the fountain of the priesthood is not in the man that ordains, but in God. But a stream does run in channels lower than the fountain sometimes, and it will rise by the force of power in the fountain from a lower plain to a higher one, and may rise under favorable conditions to any height not exceeding the fountain. Men who locate the fountain in the men who ordain make a mistake. Ordination, then, can take place, if God commands it, to higher offices than the one who does the ordaining, because he simply uses the man as a channel, and therefore it is done by proper authority, being under the supervision of God himself. I believe it is a rule, however, that the higher ordain the lower, and is a law to govern us in the absence of any direct commandment from God, a standing law, a perpetual law for men where they are not directly commanded, otherwise men are only to do the ordaining who hold the authority above or equal to that which is to be bestowed. It is a very good law, I think. However, the Lord has a right to direct in cases like this. He says to Joseph, "Ordain Oliver Cowdery," which is as good authority as ever was given to man—the authority of God's word.

The church organized at that time was only a partial organization, the old order of things was to be re-established, the church was to be organized according to the pattern given in the New Testament, there were to be twelve apostles, and the seventy and the other orders named in the New Testament in the church, and the revelation that so provided was given prior to this time, in which it was said there were to be other witnesses also, even twelve, and instruction was given concerning the manner of their choosing. They organized the church with only six members. They had not yet the material at hand to organize according to the plan given. How did they know that they would ever find the men to fill the positions provided? Here was a chance to have it exposed if the thing were a fraud, but fraud or not it came along all right. Men who had never known Joseph Smith and had never heard of him at that time came forward one by one as the news spread, and were prepared to step into positions hitherto prepared for them and complete the organization. If it had been a fraud they would have been under the necessity of explaining the conspiracy to each one whom they wished to use, and get them to consent to it. If this were the plan is it not strange that they never made any mistakes? Every man they approached accepted the fraud. Do you believe that? Men may say what they like about it being a fraud, to my mind there is the stamp of honesty upon it. Every move they made future events demonstrated the wisdom of. Every place provided for material was found to fill. These men were right. Some of them afterwards turned out to be bad, some of them did wrong, perhaps all of them more or less. One man in Christ's time turned out to be bad; Judas chose to do something very reprehensible. I am prepared to believe that Judas was a good man at one time, I believe he had evil traits of character and that he was predisposed to do wrong, but he may have made a commendable effort to overcome, and succeeded in a measure. Some of these men of the latter-day work might have been evilly disposed by nature, but they certainly made a brave effort to do right for many years, and I am satisfied they suffered, perhaps more than some of us would suffer. I am sorry to say that some of them did do wrong, but if they were evilly disposed by nature, and made a strong effort in favor of the work they are entitled to credit. If notwithstanding this bad disposition and their inclination to do wrong, they were unable under the influence of this work to stand by the right and conquer or keep in subjection these evil tendencies; it is more of an evidence that this work is right, that there is virtue in it, than it would be if they were all angelic in their natures and were not inclined to do wrong. You may form your own conclusion in regard to it, but so it appears to me. If men who are evilly disposed by nature can control that evilly disposed nature, while they labor in harmony with the doctrine taught by Joseph and his colleagues there is something good in it. If a man does that which is wrong and it can be shown to be a violation of the rules and government of the church, there is good in it. There cannot be found a single instance, there cannot be pointed out one single wrong connected with this latter-day work that was not a transgression of church discipline. Whatever men's transgressions were, a strict adherence to the law of God was taught by Joseph Smith and his associates. If you see a man that is doing wrong, and who is making a profession that he is a Latter Day Saint, you cannot say it is because of his adherence to

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the church; so from whatever point you look at it, whatever way you view this latter-day work, it has been proven to be a benefit to the human family. I have seen things that made me think anxiously, and sometimes it looked a little doubtful to me, but the more I investigated the more I have been satisfied this work is of God, and those men in the beginning of the work wrought under the inspiring influence of God's power. The only way we can doubt this work is to quit thinking about it, for the more you investigate it, the more you find something to make you think it is true.

The first public discourse ever preached in this church was preached on April 11, 1830, at the house of Peter Whitmer, by Oliver Cowdery; so the church was organized before ever a sermon was preached. The work was promulgated by testifying, mingling with the people, telling them what they had heard. One thing I want to call your attention to is this, there was no confirmation, no laying on of hands for the reception of the Holy Spirit prior to the organization of the church. It occurs to me that is perfectly in harmony with the rule, that to confirm them members of the church there must be a church. They were baptized. These people were baptized before there was any church. Confirmation, one of the ordinances of initiation, was deferred until the church was organized, then they were confirmed members of the church. They might have been members of the church in a sense, but they were confirmed members after the organization took place. So is the practice still, so I understand it, so it was in the days of old when Christ and his apostles were representing the work of God on earth.

I am sorry I have not time to go any farther tonight with the history, but I trust that the events that we have described and the personages connected with them were entertaining to you. In fact I do not care to relate the events alone, as I said before; the events that have transpired from the beginning until now would do us no good, if we did not take into consideration the effect of those acts, how some contributed to success and some to failure. The good of history is in noticing the mistakes and successes and profiting by them, so as to know how to conduct our own history. From this standpoint we want to study history.

INDIAN SUMMER.

Decking herself in autumn's cheeriest tints,
Crowned with a veil impalpable as breath,
One long, warm kiss upon the earth she prints
And, smiling to the last, goes down to death.
—*Edmund Vance Cooke, in the November Chautauquan.*

Selected Articles.

AN AGNOSTIC VIEW OF PRESBYTERIAN CREED REVISION.

A statement (already quoted in *The Literary Digest*, June 8) made by Dr. Minton, moderator of this year's General Assembly, and chairman of the committee to prepare formulas of creed revision to be submitted to the Assembly next year, is criticized by *The Agnostic Journal* (August 31), which thinks that the statement "breathes the Jesuitical spirit." It betokens, says *The Journal*, an attempt to invent a form of expression for a short creed which, "while not contradicting the barbarous old doctrines of infant damnation and predestination, will yet allow very different interpretations to be authoritatively put upon the fuller statement in the Confession itself." That part of Dr. Minton's utterance against which the criticism is directed is as follows:

"The statement of the faith of the Presbyterian Church, to be prepared by the committee of twenty-one, is not to be regarded as a new constitutional confessional formula. It is to be an official pronunciamento, to which no one, however, is to declare allegiance in ordination vows. It is to be popularly didactic. If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry."

Says *The Journal:*

"He [Dr. Minton] is willing to stand by the old creed, and to refuse a victory to those who wish to change it; but he is also willing to sanction the adoption of an 'official pronunciamento,' which, however, is not to be obligatory on any one! The meaning of this is simply that, to answer the popular objections to the old creed on the ground of its absurdity and barbarity, a new creed is to be adopted for popular use, so that when a humane objector to infant damnation puts forward his difficulty, he may be confronted by the new official pronunciamento, in which the 'love of God,' as we are told, will be emphasized, and his infinite and atrocious cruelty will be ignored. As Dr. Minton says: 'If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry.' And it is hoped, no doubt, that the Presbyterian Church will be able, like the Jesuits of today, to successfully meet the attacks of those who, bringing history and common knowledge to their assistance, attempt to expose the secret teachings and workings of these ecclesiastical bodies."

In the case of the Jesuits, the agnostic editor goes on to say, while one priest is asserting the beneficent character of the order and the oaths taken by its initiates, another flatly denies that any oath was ever taken by its members:

"The Presbyterian Church is preparing the way for an exactly similar quality of exoteric and esoteric teaching, following the example given by Ezra, who relates how, having written the Books of the Law, some were to be read publicly and the rest were to be reserved for the inner service of the temple. Such an outcome appears inevitable in every church. What is transpiring in the Presbyterian Church is only a repetition, slightly varied, of what occurred in the Roman Church, what has occurred in the English Church, and is producing its present disorganized condition, and what must occur in every church founded upon any supernatural belief. The priesthood such a belief necessarily originates as its authoritative exponent will inevitably fight to the death to maintain its divinely given prerogatives, and as knowledge and humanity grow among the laity, the outcome must be the same in all cases—tyrannical priestcraft on the one side, with its credulous and conservative following; growing intelligence, skepticism, heresy, schism, and rebellion on the other. The idea that Presbyterianism, any more than Romanism, can maintain its creed or its organization intact is one of those delusions the hollowness of which is proven by the history of every religion in the world, and it will no doubt be fully exemplified when finally decent Presbyterians refuse to put up with such subterfuges as those of Dr. Minton, and demand the formulation of a creed that a civilized man can honestly stand by."

Letter Department.

KNOX, Ind., Oct. 20.

Editors Herald:—Our two-days meeting convened over last Saturday and Sunday. We had quite a pleasant time; there were not as many out as we might have wished for, and we were disappointed that Bro. Leonard Scott and others of the ministry could not be with us. Bro. Stroh, of Coldwater, was with us and proved himself equal to the occasion. I want to say for Bro. Stroh that he is a very able defender of the work, and his influence as a man is for good wherever he goes. He stayed over until Thursday morning and held services Monday, Tuesday, and Wednesday evenings. Wednesday evening he spoke from Revelation 22:18, 19, and to my mind he made it clear who was adding and taking from this book. He took up the first principles of the gospel and showed how they had added to and taken from baptism, also the laying on of hands;

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and many more places he showed where they had added and taken from, and that we had no right to be liberal with God's law; we must go only as far as his law goes.

The Christian minister was present; don't know how he enjoyed it, but I trust he, as well as all those present, will find it in their hearts to prove all things and hold fast that which is good.

Trusting that we may live so as to be able to lead those of our own family to the light of the gospel, that we may be an unbroken family in our Father's kingdom.

MOLLIE PIERSON.

PAPEETE, Tahiti, Oct. 5.

Editors Herald:—According to the last time advertised, we left the wharf in San Francisco on Thursday, September 19, 1901, for Papeete. Our company were all well, and in joyful mood, anticipating a pleasant voyage. None of us were seasick, and a canoe might safely have come with us all the trip, with the exception of a few days of fresh breezes.

On Sunday, the 22d, I tried to preach to our party and a few other passengers in the saloon from the texts of Deuteronomy 18: 15–19, and on the 29th President A. H. Smith preached an excellent discourse from the text found in Matthew 27: 23, "What shall I do with Jesus, which is called Christ?" Following up the subject of the previous Sunday, he delivered a most convincing line of argument sustaining the divinity of Jesus and his mission. Quite a number of passengers were present in the main saloon, who listened to the speaker with rapt attention, as by inspiration he convinced them, by the marvelous acts of Jesus the Christ in all his life, even to his expiring utterance—a prayer for his murderers—that he was more than mortal man, and that in him God was made manifest to men.

On Tuesday, October 1, we made the island of Tikahau, a half point off the starboard bow, and soon after we raised first the cocoanut trees, then the long line of white coral sand of the beach. Soon after we sighted Rairoa and entered the pass in which the little Evanelia was driven to her death—overloaded and overburdened she sank, and the silent waves bear no record of the spot from whence she passed from the gaze of men.

On Wednesday morning at day dawn we were off Point Venus lighthouse, and by the middle of the forenoon we were in Papeete and met by Brn. Peterson, Metuaore, and Varoa, by whom we were escorted in vehicles to the chapel in Tarona, where we were all royally received with many manifestations of joy, and especially in seeing Bro. Alexander, or, as they expressed it, "Our eyes now behold the face of one of the seed of Joseph the father, one of the Presidency, and the Patriarch of all the church, our father in the Lord, and we are all his children, for he is of the seed of Abraham, and we also, for in Christ is neither bond nor free, black nor white, male nor female." It would be very difficult to portray to English-speaking people the joy of these people in seeing Bro. Alexander.

Yesterday we were also royally received in Tiona by the branch there; and now today we must get our mail ready.

Our joy was mitigated by the fact that Sr. Lillie is at the hospital, having undergone an operation which is believed to have been necessary; we have not yet been permitted to see her, excepting Bro. and Sr. Gilbert stopped in a few minutes last evening. They and Bro. John report her as getting along excellently and convalescing nicely.

We expect to leave here for Raroia on Tuesday next, and probably will be back in Papeete by the middle of December. May peace be and abide with all the Israel of God.

Your brother in Christ,

J. F. BURTON.

BYRNEVILLE, Ind., Oct. 18.

Dear Herald:—While I have not troubled your columns very much I desire while I have a little leisure to jot a few lines for your readers. I am still in the work down here in the hills of the Hoosier state. Since the extract from the letter sent to your office some two months ago, giving notice of the shooting through the schoolhouse door, the throwing of stones in at the window, and threats of eggs as a warning for my departure, I supposed it so intended, I have continued onward in the work, trying to improve every opportunity as it came to me. I have preached in Davis, Crawford, Harrison, and Perry counties principally. The most of the time I have been in company with Bro. George Jenkins, a noble, agreeable, trusty man. We have had a good measure of God's help in our efforts. While I have had success in preaching the word Bro. Jenkins and some others have met with success along the line of baptisms. Some thirty or thirty-two have been added since last district conference.

While in the vicinity of Millstone, on September 25 I received a letter from Bro. Thomas Wheeler of Galena, notifying me to come at once to fill a promise I had made about three weeks prior, to go with him and wife to Lincoln and Casey counties, Kentucky, where they had formerly lived. They had relatives that united with the Brighamites in that vicinity some time ago, and by some means they became disgusted with what they had heard from those deceivers, and so wrote to Bro. and Sr. Wheeler of their dissatisfied condition, with a request to come and be prepared to show them what the Reorganized Church believed. They made choice of your humble servant to meet the issues between the two churches. I left my companion at Millstone to take the responsibility of the work there and elsewhere until my return.

Early on the morning of September 26, from the bank of Hoosier state just below Tobinsport, Bro. Jenkins so kindly with me, we seated ourselves in a little rowboat and away we sailed across the Ohio to Old Kentuck, reaching the little station of Skillman. One and one fourth miles from the river I took train to Louisville.

The morning of the 27th, at 8: 20 o'clock, in company with Bro. and Sr. Wheeler, we boarded the Louisville and Nashvile train for Junction City, ninety-five miles south of Louisville, drove from there to the pleasant little town of Moreland, Lincoln county, to C. C. Wheeler's, cousin of Thomas Wheeler, and remained their guests one day and two nights. Our stay there was very pleasant, indeed; during our stay I put in about eight to ten hours teaching the family and some others this grand and glorious work, and I will not try to tell how much time our brother and sister put in. Sure there was but little time left unoccupied.

Sunday we took back for Cousin Dick Wheeler's, twenty-one miles away, arriving there about 2: 30 p. m. This place is near Liberty, just amid the tall hills and the narrow valleys. Here not much time was lost in teaching the gospel.

We had to hasten on Monday; had several miles to go on foot to reach the den, there to see what we could do in meeting those seductive spirits and doctrines of devils. On our way back we stopped with a Mr. Brown and wife, he a member of the Christian Church and his wife a Methodist Episcopal. I informed them of the latter-day message, time about two hours. We partook of the noon meal thankfully.

About five more long miles over rocks, hills, and rough roads, we trudged along slowly and patiently, and just before the sun hid itself we reached our destination and became guests in the home of Priest T. J. Edwards, the writer of the letter for us to come. Now the work began, and continued up to a late hour at night. The next day an appointment was circulated for meeting to commence at Scott's chapel by a Josephite elder. Of course it was no trouble to get a crowd. The three nights I just occupied about five and one half hours, showing up the marriage covenant as taught in the Bible, Book of Mormon, and Doctrine and Covenants, their crookedness in Utah from 1852 up to Brigham Young's death. Had a good hearing, good order, good liberty. We also visited from house to house and all that expressed themselves, except three members, told us they were ready to lay it down as a deception, and the one that had been the main leader, T. J. Edwards, said: "I am done with the institution. Will my Book of Doctrine and Covenants be of any use to you?" "Yes, sir," I replied, "It's what I have been wanting for a long time." I thanked him very much for the good deed. I now have one more weapon with which to meet their elders.

October 6 we returned to Moreland. During the time we were away, Mr. C. C. Wheeler had made an effort to get one of the church buildings in the town, but to his surprise was refused the use of them. This brought a division among their members; several felt very indignant in regard to it. So as a last resort Mr. Wheeler opened his house and seated it, and we had the privilege of addressing a goodly number two nights. This closed our work in Kentucky.

Monday morning we bade the folks good-bye, took train for Louisville, on to Hoosier state now for a day or two, to see my feeble mother, now past seventy-one years of age. Closed

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my visit with her and my youngest sister, bidding them good-bye. Now to the Saints at Louisville, to board the Indiana steamer for Madison, to meet in conference which convened at Marion Branch, Jefferson county, near Wirt. So, twenty-two on board, we sailed from the banks of Kentucky up the Ohio to Madison, meeting Bro. John Boswell, who was awaiting our arrival. By team and afoot we arrived at Brn. Jacob Ford's and M. R. Scott's, Jr., at about 1:30 in the night.

Notwithstanding the rain on the morning of the convening of conference, a goodly number of us met, found Brn. Joseph Smith and T. A. Hougas present, in connection with our sub-missionary in charge, Elder G. A. Smith. Business passed off nicely, and all were pleased to hear the voice of Bro. Joseph as he delivered four excellent sermons during conference.

After close of conference I returned to Byrneville and there held three meetings in company with Bro. George Jenkins.

I bade the Saints and friends good-bye and moved on down to Corydon, and from there in company with Bro. James Wynn, wife and son Will, arrived at their home to arrange for a series of meetings among those of the Lutheran belief principally, by special request of some of these brethren.

Have a desire to do what I can. May God speed the work. In bonds,

T. J. BELL.

DECATUR, Neb., Oct. 21.

Editors Herald:—The Saints of this branch have their neat little chapel, 24x30, nearly completed. When accomplished it will be a credit to them and will greatly assist in their endeavors to keep themselves alive in Christ, and to keep the truths of the gospel before the people.

The conference of the Northern Nebraska district convened at this place on the 18th inst., and while the representation from other branches was small, we had a fair attendance at all services. Business sessions passed off pleasantly and profitably and the social services were characterized by that peaceful influence which gives an inward assurance of the presence of the Holy Spirit, melting each heart to love and tenderness, imparting hope and good cheer to all who were touched by its power. The preaching was good so far as the writer was able to discern, being seasoned by a portion of the Spirit, and seemed to be appreciated and enjoyed by all.

Bro. H. S. Lytle was ordained to the office of elder, in harmony with a recommendation from his branch, and is to preside over the Saints at Blair and vicinity. May God help him to wisely nourish and feed the church under his care, ever keeping each and every member alive in Christ and active in the discharge of every present duty.

On the afternoon of the 19th inst., when the Sunday school delegates assembled and found themselves without their regular officers, Bro. Oscar Case was chosen to preside *pro tem.*, and Sr. Rogene B. Munsell, of Omaha, was chosen to act as secretary *pro tem.*, and a profitable session was had.

The missionaries present will remain and continue the meetings over next Sunday, if all goes well.

While God is the author and sustainer of our work and gives many blessed assurances to each worthy member of his church, yet it is but reasonable to believe that we will meet with many trials and temptations, individually, as we endeavor to work out our salvation with fear and trembling before God. If we use all our powers to resist and overcome, God by his Spirit will enable us to succeed and win the prize. Unless we are willing to bear and forbear we would not be true followers of Christ, neither could we win the crown of life. If one has a conscience void of offense toward God and man, and ever holds himself subject to the laws of God and man, it is but natural to feel that in the great day of judgment God himself will not condemn. One of the most consoling features of our work is found in the fact that "The Judge of all the earth will do right," because he will not judge after the sight of the eye nor the hearing of the ear, but, being in possession of the actual facts in each and every case, he will in goodness, justice, mercy, and truth mete out equal justice to his children.

I love the gospel's joyful sound
That makes each soul with love abound
And throws a flood of light divine
Into this longing soul of mine.

In gospel bonds,

C. E BUTTERWORTH.

HAMLET, Ky., Oct. 22.

Editors Herald:—I last wrote at the close of White and Braden debate at Davis Chapel. I am here again looking after the work. Have been preaching in one of their members' houses for the past week with excellent liberty. Baptized one Sunday from the Christian Church.

Others are near the kingdom. We will have to trouble the waters again the first Sunday in next month. Just how many, I cannot say, but I hope there will be several, as there are quite a number who are convinced that we have the truth, and will make worthy Saints if they will only accept the gospel. So we have lost nothing, if Braden did publish in the county paper over the signature of two of his brethren that he had "annihilated Mormonism." I will reply to his letter before I leave here if we are granted space in the paper.

From the best I can see and learn of the work in this district, it is on the move. There were twelve added at our reunion with Sedalia branch the first of this month.

We will cross the Tennessee River this week and visit the Utah people again. Brigham Young said that they "had the greatest and smoothest liars in the world." Well, I don't say whether they have or not, but after the debate between them and Bro. C. L. Snow they crossed the river to a settlement where Bro. Snow had done some labor and told the people that Bro. Snow got up after the debate and acknowledged that he was whipped and that he had been in error, but he was honest, and that he was going to be baptized. So I have been informed. If he has been baptized I have not heard of it. How about it, C. L., eh?

Bro. Henry Fields, who was ordained at our conference, is now with me. He spoke last night and did excellently. I hope that he will be able to do a good work for the cause of truth. He intends to put in the most of his time from now on in the ministry. Ever praying for the welfare of Zion, I am,

Your colaborer,

W. R. SMITH.

WHITE-BRADEN DEBATE.

Editors Herald:—I have been urged by a number to write an account of my late debate with Rev. Clark Braden, held on the Davis Chapel grounds, near Briensburg, Marshall county, Kentucky. These grounds were made famous by some malicious person burning the chapel where the Saints had been holding meetings. Also tacking placards to the trees ordering the Saints to leave the county; and if they attempted to worship in the county would be shot from ambush.

Elders C. L. Snow and W. R. Smith had held services in this Davis Chapel which had created quite an interest in the work. Elder Snow had had some talk with the Christian brethren about debating the differences between our people and theirs. Elder Snow thought he could accommodate them with such a debate if necessary. The Christians have two congregations near by, and Elder Snow expected an opponent from home quarters if they were to have a debate. But in a few days he was written to by Bro. Hamilton, stating that Clark Braden had been secured to lecture on Mormonism, commencing August 27; Braden sending circulars to that end, and the country was flooded with them, and everybody invited to come and see Mormonism annihilated. Elders Snow and Smith sent me the circular and urged me to come and answer this so-called Mormon annihilator's lecture. Braden's friends notified him of my invitation, and the probability of a debate. Braden writes them: "There is no use fooling with White, as he cannot be got to terms." Then he advised a better way, which was for him to come and lecture on Mormonism and leave the matter there.

This changed the face of things somewhat, and Braden withdrew his appointment made for the 27th, and prepared a new schedule altogether. He was to have $50 for his new arrangements in "annihilating Mormonism" in his lectures.

This brought out a new handbill, headed, "Mormonism Unmasked!!" This peculiar document was scattered all over the country. It stated that Braden would commence his lectures on September 3, at ten a. m., on Davis Chapel grounds; subjects: "What is Mormonism?" "The Mormon Bible." "The Inspired Creed of Mormonism." "The Book of Mormon." "Joseph Smith taught and practiced polygamy." "Joseph Smith was an illiterate, ignoramus, villainous impostor."

Braden was conversant with the facts that surrounded the burning of the Davis Chapel, and these subjects were calculated to gratify the spirit that was already imbibed by some against the few Saints who lived in the

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neighborhood. Hence, Braden's idea was to fire up this spirit with his lectures, and thus assist them to annihilate Mormonism, as he afterwards said he did.

Braden's handbill stated how he had debated fifteen times with eight different champions of Mormonism. Also how E. L. Kelley had "backed out;" and J. W. Wight had "backed out;" and I. N. White had "backed out" and refused to meet him at Norman, Oklahoma; Clyde, Kansas; De Soto, Illinois; Independence and Harrisonville, Missouri; and in fact, "No Mormon dares to meet Clark Braden in fair, honorable debate." Then the handbill ends up with: "Come and hear the man that Mormons honor by calling him 'the arch enemy of the faith;' and by confessing that 'he has done the faith more harm than any other man, living or dead.'" Indeed, this was enough to shock and discomfit our brethren that knew not Braden.

And what about the other side rejoicing over the thought that they now had the man who would bury Mormonism *clean out of sight?* This sounds almost like a "fish story"; but this is the history of the "situation." No braver man ever lived, than is "I, Clark Braden," when he is six hundred miles away from his foe and surrounded by friends who are willing to pay him well for his attempts to annihilate Mormonism, as he calls it. But it so happens that a few of our men have been there, and no man knows that better than does Mr. Braden. Braden was so fearful of White putting in an appearance at his lecture, that he formulated propositions and rules, and sent them to his brethren and commanded them to call that "mass meeting" (which was chiefly composed of Braden's church members), and it was influenced to adopt Braden's propositions and rules, which, if complied with, would compel the "Mormons" to meet Braden in debate upon his own favored propositions with rules attached, or "back square out," as Braden has it.

This "mass meeting" met August 27, and things went flying in favor of Braden's plans. I had written Elders Snow and Smith that I would not come there to wrangle over indorsements. I did not ask for Braden to be indorsed further than an indorsement by their church where the debate was to be held. This I must have, or I would not meet Braden on the Davis Chapel grounds in debate.

I was apprised of this "mass meeting" to be held August 27, and wrote the following indorsement for Braden, and sent to Elders Snow and Smith to have signed by the officers of the meeting that were working things up for Braden.

"INDORSEMENT.

"To All Whom it May Concern: This is to certify that Elder Clark Braden is an accredited representative of the Church of Christ; that is, he is sound in the faith as we hold and teach it; and a Christian gentleman to an opponent in debate. Therefore, we cheerfully indorse him as our representative in every particular in a debate to be held near Briensburg, Kentucky, with the Latter Day Saints, upon the following propositions, to wit: 1. Was Joseph Smith a prophet of God? 2. Is the Christian Church (commonly called Campbellites) in fact the church of God, harmonizing in faith, doctrine, organization, and practice, with the Church of Christ, set up by divine authority, nineteen hundred years ago?" This indorsement failed to reach the brethren in time to get at the mass meeting on the 27th, but it was carried to the secretary and chairman of that meeting on September 1, and they, thinking to favor Braden, signed it as *chairman* and *secretary* of the aforesaid meeting. I was notified of this transaction on the 3d, while at St. Louis. This indorsement upset Braden's whole plan, as will appear later, though this chairman and secretary and Braden were all ignorant of how I was "working the wires" to catch Braden in his own trap, although he had a "mass meeting" at his back.

Braden met on the Davis Chapel grounds on the 3d with a big crowd to hear him attempt to "unmask Mormonism," and no I. N. White in sight. But Braden had learned of that "indorsement" being signed by the chairman and secretary of his mass meeting —thus committing him to the propositions in my circular challenge. This frustrated Braden's whole arrangements. But, as he said, "He would not be bulldozed by I. N. White." He now presented to his congregation for their adoption a wordy document, reading: "We, citizens of Marshall county, Kentucky, residing in the vicinity of Davis Chapel grounds, that are neither Mormons, nor sympathizers with Mormons, in mass meeting assembled, on Davis Chapel grounds, Tuesday, September 3, 1901." Then followed, "*terms of debate;*" and, "The propositions discussed *shall be;*" and, "Rules of debate." Everything gotten up to Braden's hand. In fact, a strange set of rules coupled with propositions that he knew I would not, nor could I with a shadow of a show for success, meet. But Braden got a "*rising*" vote to adopt them. Though not one fourth of the congregation voted, yet it was, as Braden said, "Adopted by a unanimous standing vote." Braden said: "We now have White fixed, if he comes; I know White." Elder I N. Roberts, who was in the congregation, cried out: "You bet you know I. N. White." "Shut your mouth," said Braden. This caused a ripple among the people, and every eye was on Bro. Roberts, but the excitement soon subsided.

On Wednesday, 4th, at ten o'clock, the people met again to listen to Braden "expose Mormonism." Another session was held at night also. During this time my circular challenge to Braden to repeat my former debates with him, in every hamlet, town, and city where he attempted to preach or lecture against us, was finding its way among the people, who were hearing the man that "Mormons dare not meet in debate." The brethren say they could easily observe that Braden was showing signs of uneasiness, and commenced to be a little more cautious about some of his wild assertions.

Between four and five p. m. on the 4th, a livery rig from Benton, Kentucky, dropped me off within three fourths of a mile of the famous Davis Chapel grounds. The first man I met was Bro. I. N. Roberts. He certainly felt some relief, as he had a big job on his hands, when considering all the surroundings. I was in poor health, having taken a severe cold at the Wheatland reunion, and had high fever and was suffering with congestion of the lungs. I felt more like going to bed than I did entering into a debate. But I soon took in the surroundings, and made note of how our cause was at the mercy of a bad enemy of the faith. Bro. Roberts proceeded to read to me the findings of Braden's mass meeting held on the 3d. This gave me some idea of what I had to cope with. I took the document and threw it into my grip, where it remained till I was at home some days afterwards. My first question was: "Who authorized Braden and a mass meeting to transact business for me?" I had written our brethren to make and sign no contracts; make no agreements of any kind unless I ordered it, and tell the people I ran my own business. This advice had been strictly observed by the brethren, hence I was left free to talk back to Braden and his mass meeting.

Braden had announced for his subject that night, "The Mormon circus." Lots of fun was to be had at the Mormons' expense. My health was such that I did not go to see the "circus." Brn. Roberts and Smith went, and when getting on the grounds were asked: "Is White here?" "He is in the neighborhood," was the reply. This was at once carried to Braden in the stand. He arose and said: "White is here, and I suppose you are all glad of it; you can't be any gladder than I am." Braden forgot his "Mormon circus," and the lecture proved to be the tamest thing he had yet presented—couldn't get the people interested, and Braden seemed to be at sea. Ten o'clock was announced for the debate, or something else to take place, the next day.

The next day I met Braden, and an anxious crowd of people at the Davis Chapel grounds. The proceedings of Braden's mass meeting that had everything "cut and dried,"—and "White fixed if he comes," was to be accepted or disposed of. Our brethren with the rest, seemed to be on the anxious seat to know just how some of these things were to be disposed of. Braden was gruff. I waited patiently for the watch to say ten o'clock. It came and I arose and broke the monotony by saying: Ladies and gentlemen, this hour was appointed in which to commence a debate. I am here and ready for that work. Mr. Braden, here is my moderator, Elder I. N Roberts; where is yours? Braden arose and said: "I don't need a moderator till some other things are settled." He was not there to dictate to the people; but those Kentuckians had said in mass meeting what must be debated, and what rules must govern in the debate. Here the fight commenced. Braden designated one of his elders for a chairman, and he was "voted in." Then Braden attempted to get a vote from the people, in order to compel me to debate the propositions and be governed by the rules

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that the mass meeting had decided by vote, on the 3d.

I read from my circular challenge: "The Rev. Clark Braden is hereby challenged to repeat the debate held with me at El Dorado Springs, Missouri, and later near Orchardville, and Alma, Illinois, at Harrisonville and Independence, Missouri." I then read from his "Handbill": "Mormon champions have backed out of the debate with Clark Braden as follows: I. N. White, at Norman, Oklahoma; Clyde, Kansas: De Soto, Illinois; Independence and Harrisonville, Missouri . . . No Mormon dares to meet Clark Braden in fair, honorable debate." I said to the people: This looks a little like "*big Injin!*" and more especially, when I have met Clark Braden in public debates, upon the very propositions I now ask him to say yes or no to. Will Braden dare to say to this people that he dare not now deny in another debate with me, that Joseph Smith is a prophet of God? Will he say to this people that he dare not affirm again in debate with me that the Christian Church is in fact the church of God, harmonizing with the church set up by divine authority nineteen hundred years ago? If he will get up and admit all of this, I will agree to drop these propositions, and will agree to consider something else. I wanted to impress the people with another feature of this "big Injin" affair. Braden has, here in his handbill, that I backed out of debate with Clark Braden at Independence and Harrisonville, and at other points. I want to read you a point or two that appears here in my "circular challenge." It says: "I also challenge him to repeat it in every hamlet, town, and city where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural life." This holds good during my *natural life*, you see. Now, Mr. Braden, I want to say to you, that I am the liveliest corpse that you have ever met. If there is any backing out it is on Braden's part, as I hold myself ready to repeat my former debates with him, not only here on the Davis Chapel grounds, where you Kentuckians can judge as to who has the truth, but repeat it at Harrisonville and Independence, Missouri, at any time during my natural life.

Braden took in the situation, and had no trouble to see that the people were commencing to get their eyes open, and he now argued that I had always "bulldozed" everything through, at other debates, and he proposed to have his way this time. He had left all this matter with those Kentuckians, and they had decided in mass meeting just what they wanted debated and the rules that had to govern; he was subject to them.

I here arose and read that "indorsement" that the chairman and secretary of his first mass meeting had signed. It said: "This is to certify that Elder Clark Braden is an accredited representative. . . . Therefore, we cheerfully indorse him as our representative in every particular in a debate to be held near Briensburg, Kentucky, with the L. D. S., *upon the following* propositions, to wit." (Here follows Joseph Smith a prophet, and Braden's church just as found in my circular challenge.)

This was a nail driven in a sure place. "That secretary" that signed that "indorsement," was then and there taken to task for signing it. He arose and intimated that he was deceived by Snow and Smith, which induced him to sign it. I asked him if he could read. Getting an answer in the affirmative, I challenged the idea of it being possible of him being "deceived." But, now, I wanted to know if they refused to indorse Braden as being sound in the faith as they hold and teach it? If not, why are you trying to set aside this indorsement that was signed by the chairman and secretary of your mass meeting? This put them in the straits. They now had the work of two mass meetings on their hands. One held on August 27, where Braden was indorsed to meet the L. D. S. in debate upon the propositions found in my circular challenge. The other to force White to meet Braden upon something else. It was easy to be seen that a contention was rising in the ranks of the Campbellite Church.

Braden was still hopeful that a vote from these Kentuckians would decide the matter in his favor. He contended that I had had my own way in four debates, and "bulldozed my propositions through," and now these Kentuckians had said in mass meeting what they wanted debated and what rules should govern. This he was determined to have voted upon and force me into terms.

I here frankly told the people, that if they wanted to vote Braden out of the debate, they could do so, by saying he should debate other propositions than those found in my circular challenge. At this juncture I gave a short explanation of the propositions found in my circular challenge; then walked over to where Braden sat, and said: I lay this challenge at your feet; dare you deny in debate, Joseph Smith a prophet of God? Dare you now affirm, that the Christian Church is in fact the Church of God? Now, sir, all you have to do, is to raise before this people and say, I *will*, or I *won't*. You have been telling this people, how you had snowed White under, and how he had backed out, now, sir, I want to give you another opportunity to snow me under again. Will you attempt it? These are the propositions that I have met you on in four successive debates; and have you been so successful, as you have been claiming during your lectures, I now offer to you the fifth opportunity to be all of that. Will you say no, or yes?

This certainly grounded Braden, and so flustrated the people that Braden completely failed to get his "vote" taken. The noon hour was approaching, and no debate in sight, although one and one half hours had been spent in what might be called a "pitched battle."

An adjournment was announced to 7:30 and the meeting broke up.

Half-past seven came and the crowd was much increased. I had heard it from many quarters: "White's offers are fair, and what is Braden afraid of?" I also learned that Braden's church members were urging him to accept my propositions, as they were fair. The meeting was opened, and Braden arose and said he had a document to read and present to these Kentuckians. This document was in effect to rescind the findings of the mass meeting held on 27th. This also set aside the indorsement of Braden, which the chairman and secretary of that mass meeting had signed, wherein Braden was indorsed to meet the Latter Day Saints in debate upon the propositions found in my circular challenge.

The paper that Braden read quickly found a mover and seconder in two of his church members, and was about to be put upon its passage, when I arose to oppose it. Braden at once said to me, "Sit down!" I contended for my rights to speak to the question before it was put upon its passage. The chairman, (a Campbellite preacher) arose in excitement and commanded me to sit down, as I had no right to speak. Here I appealed to the congregation to sustain me in my rights, as I was an American citizen, and asked for nothing but what would be granted to me by any civilized assembly. The contention became so sharp that I thought best to yield the floor for fear of an interruption that might cause violence, as several parties about this time commenced to express themselves in tones louder than a whisper; and I saw that the congregation was much divided. The document then readily went to its passage by a rising vote: about thirty voted for, and through fear or intimidation, I suppose, none voted against the document.

But few could tell where we were at. I yet felt there was some way out of all of this. Before my opponents could get their whirling brains quieted, I arose and presented the claims found in my circular challenge, that Braden had recognized upon four other occasions as being fair and honorable. And then I again pressed his indorsement that had been signed by the chairman and secretary of the mass meeting held on the 27th. Asked if they intended by this vote to let it go out to the public that they went back on Braden's indorsement, and that they feared to let Braden deny Joseph Smith a prophet of God; and feared to let him affirm the Christian Church as being the church of God in fact? Now the case stood just this way: If they voted for Braden not to debate these propositions which he had debated with me upon four other occasions, then there would be no debate; for I positively refused to debate other propositions than these, unless Braden would acknowledge before this people that he dare not deny with me in another public debate that Joseph Smith was a prophet of God; nor did he dare to affirm the Christian Church in fact the church of God. If he would do this, then I would consider other propositions, but not without.

At the conclusion of my speech a resolution was offered to the effect that Braden meet me upon the propositions named in my challenge, but the propositions should be changed in their order: First. The Christian Church; Second, Joseph Smith. Braden spoke in favor of this, and contended he had met me at four different times upon these

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propositions, as they stood in my challenge, and now he intended not to be "bulldozed by me any further."

I spoke to this and said my challenge and word, too, were out just as named in my circulars, and he could meet it just as it was there, or say he dare not do it.

At this Braden flew mad and rushed over to me and said: "I accept your cowardly propositions, you cowardly scoundrel, you, and will give you one of the worst floggings you ever had."

At this I rose to my feet and said: Braden, here is my hand on that. At once there was such an outburst of applause from the assembly that it made the woods ring. The noise was so sudden and loud, that horses broke loose from their hitchings and ran pell-mell through the woods at breakneck speed. The horse that brought me to the grounds, though considered tame and gentle, took fright at the noise and broke loose and ran through the woods with the buggy, nearly stripping himself of the harness, and so demolishing things that the rig had to be left and I had to seek other conveyance to get from the grounds.

It was now too late to commence a debate that night; but Braden had on his war paint, and told the people he wanted to speak, and commenced on Joseph Smith, calling him a polygamist and other bad names. I arose to a point of order, and contended that such an assault upon Mr. Smith at that time was certainly out of order and not in keeping with any rules of debate I had ever met. Joseph Smith was the question of the debate which was not to commence till the next day at ten o'clock. But for all of this, I was ruled down and Braden occupied about one half hour in his tirade. I made no answer to Braden more than to tell the people that I would attend to his case next day, and during the debate. I could see that I was not without friends. My considerate way in handling an opponent was taking with the better class, and a number did not fail to so express themselves, even thus early in the conflict.

The far-seeing reader can now see the wisdom there was in me challenging Braden to meet me in debate in every hamlet, town, and city where he attempted to lecture against our faith, and repeat former debates. This challenge being "during my natural life," settled the question as to what propositions, and their order, and what rules should govern in debate. Had I not done this, I would have been forced to meet Braden upon just such propositions as his "mass meetings" would vote; or reject them, and leave the grounds with the appellation of "coward" on their lips. But, as it is, that "circular challenge" has met Braden at every point where he has attempted to lecture against us, since its issue. The vindictive letters that Braden has sent me after the "circular" got before the people during his lectures, indicates how it disturbs his equilibrium. At the Davis Chapel grounds, his fight was an uncommonly hard one, to get out from under the requirements of that circular challenge.

The next morning at ten we met to commence the debate. We had a half-hour fight upon "rules." Notwithstanding Braden's acceptance of propositions the night before, he was now determined not to let the same "rules" govern in debate as did at our four former debates.

The contest became spirited, and Braden turned his back to me and threw his hand behind him and with a backward jesture said: "Yes, let White run everything, as he generally does." I retorted: White generally runs things just about right. Our old rules governed, and the debate was on.

(Continued.)

ROCKWELL CITY, Iowa, Oct. 21.

Editors Herald:—Since Dow City reunion I have been holding meeting six miles southwest of Rockwell City, at Center schoolhouse. Have preached eight times and am having good interest and attendance. This is a new opening, and I believe good can be accomplished; it should not be forgotten. I am stopping with Bro. A. B. Reynolds. Bro. Reynolds tries to make things pleasant for misisonaries. Bro. Reynolds' family are all members of the church excepting his youngest daughter.

I have been laboring with the tent up till the reunion, then I returned to my home in Dow City, where the reunion was held. While in tent work I labored with C. J. Hunt, J. M. Baker, and W. H. Kephart. I find them all noble men to be associated with. Our last effort with tent was in Rockwell City. We had good interest at first, and then it came rainy, cold weather, so it broke up our meetings.

I expect to stay here this week. I expect to go from here to Auburn to hold some meetings and continue there till district conference, which will convene the 15th of next month. I hope to see a goodly number of the Saints present and look for a good time; hope that good may be accomplished.

My family was well except my little boy, who was taken sick at the reunion. He was taken worse last week. But the last letter I received from my wife he was better. This has caused me uneasiness, but knowing and realizing as we do, I placed him in the hands of God, that he might be restored to health. Oh what a grand thing it is to trust a God that hears our prayers.

Ever praying for the welfare of Zion, I remain, In bonds,

N. V. SHELDON.

PARRISH, Ill., Oct. 23.

Editors Herald:—I am taking a tour in the Southeastern Illinois district with Bro. G. H. Hilliard. We have had some good meetings and I think good has been done. Some of the Saints have aided with their tithes and offerings, while others have done nothing along this line. Dear brethren and sisters, if you will be perfect you must observe the perfect law of which the law of tithes and offerings is a part. Perfection can only be attained by full obedience.

Yours with full confidence of a rich reward when Jesus comes, F. M. SLOVER.

HAMILTON, Scotland, Oct. 14.

Editors Herald:—I wrote to you last from London. From there I went to Lydney, where I held six or seven meetings in their neat and commodious chapel. The attendance was not very large with the exception of the last night, when there was a good gathering of strangers. The interest, however, was very good. The branch and this district (Eastern Wales) are presided over by Elder Thos. Griffiths, who is an earnest and energetic worker. By the way, there are a number who have removed from this place to Gloucester, and a few to Llanelly, making the branch rather small, but the few left are doing their best to keep the work prominently before the people. There is ample scope for missionary labor in that part of the country and Gloucester, and we hope the time is not far distant when a capable, zealous elder will be located there. My wants were amply provided for at the home of Bro. Griffiths, Sr. Griffiths and little Nellie making my sojourn with them very pleasant. While in this place I received the sad tidings of President McKinley's death. The people of Great Britain seemed to take the sad news almost as hard as the people in the states; flags were half-mast, special services were held in churches and chapels, and the press paid feeling and eloquent tributes to his memory and expressed great indignation at this outrage, the revolting fruit of anarchy.

I next stopped at Cardiff; spoke twice in their little hall; had quite an interesting audience on both occasions. Bro. Gould and wife and Bro. Bevans and wife are still endeavoring to uphold the banner of King Immanuel despite many trying circumstances, but we have reason to believe that there is a good future for Cardiff yet. We hope Bro. William Lewis, if he comes to Wales, will locate with his family in this place, as it would give the branch an impetus.

On the 18th of September, I arrived in Llanelly. I was pleased to meet with Evan Davis and wife, who have done so much in the years gone by in providing for the missionary's comforts, also Sr. Treharne and her daughters, and Sr. Elizabeth Lloyd, also Arthur Edwards and wife. The former was in very poor health, but all seemed alive in the work of the Lord.

The district conference, which was held on the 21st and 22d ult., was a profitable and encouraging one, and was fairly attended by the Saints in the district. Bishop Kelley was in attendance and rendered valuable aid by his wise counsel and instruction. Bro. D. Lewis was elected president. I remained after conference and held a few meetings in the Saints' chapel. By the way, Bro. Kelley did his best to pronounce the word Llanelly. Had he been able to pronounce the following: Gilfach Goch, Aberystwigth and Machyulleth, Abergeirch, there would have been some hope of him getting over Llanelly.

I am pleased to say that Gwilym Davies, David Thomas, Edward Williams, Thomas Philips and wife, and William Morris, of Poutyeates, are striving to keep the "camp-

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fire blazing" in their respective localities but have much opposition and bigotry to contend with. We hope that there will be a good man appointed to labor there and a good branch built up.

At Aberaman I found Bro. Evan Lewis and wife with one or two others standing faithfully at their post of duty, but the branch is in rather poor condition; one elder and another officer did not show up during my stay there. We are of the opinion that a little labor from the missionary will adjust matters and the branch will rally from its present lethargy. Bro. Lewis and wife are thoughtful of the wants of the ministry and provide a home for them, also pay their tithes and freewill offerings, which is very commendable.

The branch in Porth is in fair condition spiritually and is presided over by Bro. John Jenkins, whose efforts are ably supplemented by David Morris and David Edwards. Sr. Bessie Bishop has charge of the Sunday school, whose efforts are successful in producing fruit. Sr. Bishop, wife of our late Bro. Alma Bishop, is in poor health, however. She and her sons and daughters are alive to the interests of the work. My wants during my sojourn in Porth were looked after by them and duly appreciated.

On my way to Nantyglo, I called at Merthyr and visited my cousin and family, who gave me a kind reception with a pressing invitation to call again. The branch at Nantyglo is under the care of Brn. Thomas Jones and Evans. They have a nice, convenient place of meeting, and they are lively stones in the building. We truly enjoyed our short visit with them. Elder John Jones is resident here. He, too, makes it his business to obey the temporal law as well as the spiritual law. The Saints here, as well as in all parts of Wales and London, did not forget that an elder required money as well as faith to travel on English railroads.

On the way to Manchester I stopped off at Birmingham and had a council with Bishop Taylor, C. H. Caton, J. E. Meredith, and Charles Walton, district officials, on church matters, during which a kindly and loving spirit was manifested. The district conference held at Manchester on the 5th and 6th inst. was fairly attended. The business session was scarcely up to the work in some respects, but the Sunday services were excellent. Bro. Joseph Dewsnup, Sr., resigned the presidency of this district after a faithful service of twenty-five years. During that time he has been a father to the Saints and a protector to the work. His assiduous efforts have been highly appreciated by the Saints under his care. As a matter of course, old age is creeping on, but under the providence of God there are many years of continued usefulness before him yet. We sincerely hope that he will live to a good old age. Bro. Henry Greenwood, who has been vice president for many years, was elected president for the ensuing six months. I need not comment on this brother's faithfulness, as that is, as it has been for years, well known to the Saints of this land.

On the morning of the 12th inst. I arrived in Glasgow. Was met at the station by our young brother and missionary, John Rushton. Reached Hamilton shortly afterward. On the Sabbath we held three meetings, at night in the hall, where we were greeted with a large and interesting audience. Again at eight o'clock on the street, Bro. John and I preached to a good and attentive company of about two hundred, notwithstanding the cold and inclement weather.

Brn. Miller, Porteous, and Skene are doing all in their power to get the gospel before the people, and have truly worked up a great interest here, the best I have seen in all Europe. Better attention could not be given to the preacher than we received here. The large crowds stand on the streets perfectly quiet, so much so that you couldalmost hear a pin drop throughout the entire discourse. If this interest continues there will be a great ingathering in this land by and by. The weather is very unfavorable at present. Rain, rain, every day. We were at Carluke last night, where there is quite an interest, which should be kept up by all means. This is a small town twelve miles away from Hamilton and about twenty-four from Glasgow.

We regret to learn of the severe illness of Bro. C. R Duncan, as he is one of my "boys" in the gospel. I baptized him twenty-three years ago this coming sixth day of April. I have felt proud of him because of his faithful record he has made in the service of his Master. We would be glad to have the Lord preserve his life a few years longer; however, we feel to bow to the will of him who doeth all things well to those who trust him.

By request of John J. Watkins, I called on David Philips, Pengam, South Wales. I was kindly received and they urged me to come and see them oft, and they would be glad to have me come and stay with them for days at a time if I so desired.

Yours in the conflict,

GOMER T. GRIFFITHS.

WHEELING, W. Va., Oct. 21.

Editors Herald:—I am much pleased and blessed by reading of the advancement of the Lord's warfare. The blessings which have come into my life since being obedient to the word of the Lord have been many. In gleaning the words of eternal truth is the only anchor by which hope is made secure to my soul.

I am pleased to note the work of a Religio Society, and have hoped it might have been begun years ago. The gospel is bearing fruit among us as a branch of God's people, by which many are made followers of the risen Christ. We know the leaven by which the blessings of the Lord are obtained is beginning to work.

May I prove faithful is my desire.

H. D. GILL.

Hon. Martin Dodge, the Director of the Office of Public Road Inquiries at Washington, describes in the November *Forum* what is being done by the Government to improve the condition of the roads throughout the country.

Mothers' Home Column.

EDITED BY FRANCES.

"Fall, gentle rain, in blessed, brimming drops;
Cool with thy kiss the city's burning streets;
Moisten the meadows where the hot sun beats,
And fall refreshing on the thirsty crops;
The warm wind for thy cordial greeting stops;
The panting flock a merry welcome bleats;
The famished fields unfold a thousand sweets;
The grass bends dimpling on the mountain tops!"

STEAMER AUSTRALIA, Sept. 21.

Sister Walker:—In keeping with the request of our many friends to "be sure and write us of your voyage," I have absented myself from our company who are sitting or reclining in deck-chairs in a little group on the upper deck singing cheerfully, while our good ship glides smoothly over the moonlit waters, this pleasant Sunday evening.

This is the third day since we gradually swung out from pier 7 of San Francisco, leaving a goodly group of Saints thereon with uplifted kerchiefs waving us a friendly goodbye. The morning was overcast, and at the time of our leaving, the heavy fog had condensed itself into a drizzling rain, but only for a short time. There was a fresh breeze while in the harbor, which led us to believe there was more outside, but the farther out we went the lighter the wind and smoother the sea. Most of our party wished to see the waves in their grandeur on the "bar," but were disappointed. It was as smooth as a pond, and has been ever since until today, the little whitecaps played at a game of "hide and seek" on the broad surface of the waters, but all is serene again this evening. The under current or "swell" gives our ship a pleasant swinging motion, just enough to keep us from forgetting that we are at sea, and rocks us to sleep as gently as a mother's lullaby. I never before saw the ocean on or near the coast so smooth as it has been this time. I did not know that it ever was so smooth and for such a distance. The stewardess remarked yesterday morning, "This voyage must have been gotten up to order." There are only about twenty cabin passengers, some of whom are residents of Papeete, and former acquaintances of ours; viz., Mrs. Atwater and niece; Mr. Droulette and daughter; Mr. Levy, the pearl merchant; a son of the late Captain Hart; and Mr. and Mrs. Cady, the Advent missionaries. These together with all others, are very friendly and pleasant.

During the forepart of the evening the promenade deck is like a children's playground. Some promenade while others run and skip, and altogether it is pleasant and jovial with the chatter and laughter of the young people. Gradually the upper deck is deserted and the spacious dining-room becomes inhabited and converted into a drawing-room. There is a piano for the amusement of the passengers, and the room echoes with music, both vocal and instrumental, and by times with the mirthful merrymaking over their table games.

The wife and family of the present French

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governor of the islands, consisting of three children with their governess, are on board, also the governor's secretary's *fiancee*. But they cannot join in the social relationship of ordinary passengers; they must needs, because of their station in life, or that of the husband, remain in partial seclusion, a dignified solitude that cannot exactly be called "splendid misery." So far we have not seen them except at meal time (they come in and eat when the rest do, but at a table by themselves) until today, I saw them in a little group on the side of the deck opposite to that of the other passengers.

Some one of the authorities of the ship proposed having services this morning, and invited Mr. Burton to preach, and one of the young ladies kindly officiated at the piano. In the afternoon we sighted a sail; a large ship making her way slowly towards San Francisco, or in that direction.

Monday Evening.—Another beautiful day has passed. Awnings have been put all over the upper deck, for the sun is getting too warm, or giving too much heat to be comfortable. When in the shade the air is soft and balmy, so even *I* can go out bare-headed. Passengers are donning their light, loose dresses. So far the voyage has been to me one of solid comfort. But we try not to be lazy. This is my routine: The first of the morning is spent in the ladies' parlor on the main deck, where, through the open windows and doors, I look out on the beautiful blue ocean and fill and refill my lungs with the pure sea air, while waiting for breakfast. The first hour or two after breakfast is spent in reading the Tahitian Testament, with the other as an interpreter when needed, and thus gain the understanding of the language. Then sew awhile both before and after lunch. When tired sitting on a high round stool, without any back, (the only sitting place in our room where I sew,) I put the sewing away, get some pleasant reading matter, doff shoes, loosen clothes, and drop comfortably in my narrow bed (Joseph's bed is on the other side of the room, and a little wider than mine) and enjoy a quiet read, or perchance drop to sleep, which is not so quiet. At five o'clock the gong sounds to get ready for dinner at six, whereupon we fix ourselves up to look as genteel as possible in whatever we choose to wear, and at the second sounding sally forth to dinner. That being through with, all repair to the upper deck and join in the general promenade.

Thursday Morning.—One week out. Are in the doldrums today. Will probably cross the equator tomorrow evening. It is dull and cloudy today and there is more sea than there has been. If we were in a ship the size of the Evanelia, she would be tossed about some, but this large ship pays little heed to so small a sea. However, the waiters wet the tablecloths so the dishes would not slide. We were all treated to strawberries yesterday morning and the morning before. Brn. Gould, Gilbert, and Burton keep up a lively "click" during the forenoons with their typewriters. Sr. Gilbert has not been very well for a day or two, but not seasick. This morning the cabin, as well as the passengers, are being attired in linen to cover the crimson velvet.

There does not seem to be newsy items enough to make an interesting letter, so I will defer for the present, after saying to Sr. Palfrey, who has manifested a glowing interest in my Book of Mormon project, that while studying over the matter as to just how to proceed, and making the attempt to outline the first lesson, my mind was enlightened so that I saw much more plainly than before in what manner to proceed, which will be given in due time in its place after being tested; and also that we casually learned through the stewardess that Bro. and Sr. Peterson intend coming back to America on this return boat, or so Sr. Peterson informed her while in Papeete the last time.

Sunday Afternoon, Sept. 20.—I find myself all alone here in this large dining saloon. The passengers are indulging in their afternoon siesta. I have had mine; got through quicker than the rest. Probably began sooner. This is a most beautiful day. Since Friday we have had a strong, cool breeze, though it did not get up much of a sea. Today the wind is much lighter and warmer, causing us to realize that we are in the delightful South Sea, having crossed the equator yesterday morning early. Another addition to the enjoyment of this Lord's day is the good sermon preached this morning by Bro. A. H. Smith, "Christ," the subject, and the Holy Spirit was present bearing witness to the truth. I think I can safely say that all felt its peaceful influence, and manifested eager interest. I trust it will result in a pleasant reception for him into Papeete, saying nothing of the farther reaching results. Bro. Smith has been well all the voyage, and enjoys himself pretty well; homesick sometimes, but probably he will speak for himself, and, never having made a similar trip, may find more to write about than I.

Papeete, Oct. 5 —Well, here we are at our Papeete home again, having arrived Wednesday, October 2, and to tell the truth, it seems more like home to me than anywhere since I left here, except Mount Olivet. There have been some very pleasant changes made in the house, though, and when ceiled overhead it will be as comfortable as there is any need for.

The native Saints gave us a cordial reception. There were two carriages in waiting for us at the dock. When we were seated within, Bro. Peterson, with Metuaore and Varoa, who were on the shore waiting while the ship was being warped in, told the driver to drive us down around the water-front up by the Catholic chapel around through the market and back to Tarona, making quite a nice little drive. As we stepped on the porch of our own church, the Saints, who were standing in rows on either side, the brethren on one side and the sisters on the other, commenced to sing and continued singing while we walked up the center of the church, Metuaore going in front and indicating our positions. When the singing was over Metuaore made a greeting speech, and was responded to by all, and then they passed in orderly routine before us and shook hands. First the elders, then the brethren; afterwards the sisters and children. Afterwards there was some general talk, then some more singing and dismissal, and we repaired to the missionary house followed by a few. Our first meal was prepared for us in the feast house. Since then Sr. Gilbert and I have done the cooking, and all eat here at the missionary house. I have not seen Sr. Peterson yet. She is at the hospital; has been having quite a serious time, I learn, but is doing nicely now, though many visitors are not allowed as yet. Bro. John begged permission to take Bro. and Sr. Gilbert to see her last evening. I will go tomorrow sometime. Bro. Peterson spends his days here when not elsewhere, and at night goes and stays with her.

On Thursday evening we attended the "society," as the natives call it. The exercises consisted in singing and recitations, the opening and closing program being similar to any other society. It is not a Religio, but is a very good substitute, and keeps the mind occupied preparing and learning their recitations, and also keeps them from spending the evenings elsewhere. Besides, it teaches them how to conduct a society, all of which are good.

On Friday, yesterday, two carriages were sent here to take us out to Tiona, where we had a pleasant visit. Today I have been delving into trunks somewhat, and making some necessary arrangements for another trip. We all, that is, the company of us who left America together, are to start again for a three or four days' voyage to Rairoa on Tuesday. Our men-folks will miss the oranges and bananas; of course we two women folks will miss them too, but we will not miss *so many* as they will, therefore our loss will not be so great. The natives provide us with abundance of whatever the market produces. All we have to do is to cook and eat it. And while we are eating breakfast, we hear a great scurrying about in the front of the house. Two of the sisters come in each morning, after we get out in the dining-room, and make all four beds, and sweep and set in order the rooms. Bro. A. H. and Bro. Gould each has a good big bed to himself in one comparatively large room. Joseph's bed is in the front room, and mine is on the side porch, which porch has green lattice-work nearly up to the roof and a Venetian blind across the front. The nights have been so calm and free from mosquitoes, I sleep like a top, breathing in plenty of good fresh air, and just cool enough to sleep well. Bro. and Sr. Gilbert have Haroatea's house close by to sleep in; but this is the general dining-hall, and none are at a loss for an appetite.

I have not written individually to nearly so many as I intended this mail, because our time here is so very limited, and it has been such a short time since we left America. We expect to be in the Paumotus until December. But all mail matter will be forwarded to us, and we will write when an opportunity offers to send it to Papeete, which perhaps will not occur until it is too late for the next month's boat.

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The natives seem much pleased because I have become so much more fleshy than when we left here. Metuaore tells them that America is paradise, where they have a great many good things to eat. But we are enjoying the fare here very well at present, —minus good butter. More anon.

SISTER E. BURTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

NODAWAY.

Association convened with Pleasant Hope school, Ross Grove branch, October 5, at call of district superintendent; assistant superintendent in charge. The assistant superintendent, secretary, treasurer, and librarian were present and reported. Treasurer reported 50c on hand. Statistical reports of all schools were read. Total membership of district, 144; total number of sessions for the four schools, 45; program committee reported through William Ross, which was accepted and committee discharged. Eliza Byergo, E. S. Fannon, and R. K. Ross were selected to prepare a program for the afternoon session of next convention. Arletta Byergo, Annie Ivie, and Thomas Ivie, were chosen to prepare a program for evening session of next convention. Moved that when this convention adjourns, it does so to meet Friday at two o'clock before the next district conference, at the same place. The session of the evening of the fourth was given to an entertainment.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our heavenly Father in his infinite wisdom and mercy to remove from our midst our well-beloved brother and coworker, Bro. William O. Thomas, we hereby wish to tender our heartfelt sympathy to the bereaved members of his family and also his friends. He has always been found a faithful attendant and supporter of the Cheltenham Sunday school, and the loss we have sustained will be long felt by the members of this school. He loved this latter-day work, and was always ready to give a helping hand. He lived the allotted time unto man. And be it,

Resolved, That a copy of these resolutions be spread upon the minutes, and also sent to the church papers for publication. And be it further,

Resolved, That a copy be sent to the relatives of the deceased.

CONVENTION NOTICES.

Massachusetts association will convene in Saints' church, Belleview avenue, Providence, Rhode Island, November 9, 10 Let all reports and credentials be forwarded to secretary one week in advance of convention. Address, Ora Holmes Whipple, 114 Malvern road, Brockton, Massachusetts.

Little Sioux will convene on Friday, December 6, at 2:30 p. m., at Woodbine, Iowa. Nellie E. Ballantyne, superintendent, Annie Stuart, secretary.

Too often the boy born with the golden spoon has poor respect for the father who made the wealth that bought the spoon, but who ate with his knife.

Conference Minutes.

NODAWAY.

Convened with Ross Grove branch, at eleven o'clock, October 5, at call of district president, who was present and called the assembly to order. Ministry reporting: D. C. White baptized 5, J. S. Snively, D. A. Hutchings, R. K. Ross, F. J. Curtis, E. S. Fannon, E. C. Wildermuth; Priests R. F. Hill, W. Ross, W. B. Torrance, J. D. Schofield; Deacon J. Hansen. E. S. Fannon reported as district president and district historian. D. C. White reported tent expenses: Receipts, $12 60; expenses, $13 57; balance due Bro. White, 97c. Statistical reports of Bedison, Platte, and Ross Grove branches were read. Bro. D. A. Hutchings reported 73c. on hand from receipts for running old tent. E. S. Fannon, in behalf of reunion committee, reported an expense of $2 for bills. Tent committee reported through Bro. Fannon: In debt to Bro. D. C. White, $4 50. Moved that $2, the expenses of Bro. Fannon on bills for reunion, be paid out of the money left from last reunion. Carried. Moved and carried that the report of the reunion committee be accepted and committee discharged. Moved and carried that the report of tent committee be accepted and committee released. Moved and carried that the reunion money be used to pay the balance on purchase price of new tent. Bishop's agent, R. K. Ross, reported: On hand January 1, 1901, $169 14; receipts, $401 30; total, $570 44; paid out, $566; balance, $4.44 Moved that we elect our president for one year. E. S. Fannon was accordingly elected. W. B. Torrance was elected secretary for one year. E. S. Fannon and W. B. Torrance, committee to audit bishop's books, reported: The years 1899 and 1900 audited and found a slight mistake in adding, which was corrected. The Bishop's agent, district historian, and missionaries were sustained. Moved and carried that when this conference adjourns it does so to meet Saturday before the full moon in February. Bedison branch was selected as the place. Moved and carried that the district president be instructed to instruct the several branch presidents to solicit means to purchase seats for new tent. Instructive preaching by D. A. Hutchings, J. S. Snively, and D. C. White. A priesthood meeting was held at 9: 30 a. m., Sunday.

NORTHERN NEBRASKA.

Conference met at Decatur, Nebraska, October 18; C. E. Butterworth, district president, in the chair; James Huff secretary, Oscar Case assistant. Statistical reports: Blair 30, no change; Decatur 104, 7 received; Omaha 299, 9 baptized, 9 received, 2 removed, 1 died; Platte Valley 66, 6 baptized, 2 received. Report of Platte Valley branch ordered returned for correction. Columbus branch reported in good spiritual condition. Decatur branch reported in poor spiritual condition. Elders reporting: C. E Butterworth, H. J. Hudson, O. Case, J. Huff, G. W. Galley, P. L. Stevenson, J. Anderson, and W. F. Seward; Priests J. F. Weston, I. Sylvester, E. R. Ahlstrand, M. Bilyne, W. H. Brown; Teachers H. S. Lytle and W. C. Fetter; Deacon C. M. Hollenbeck. Bishop's agent reported: On hand last report, $330.29; received since, $152 35; total, $482 64; paid out, $277.95; balance on hand, $204 69 College funds received, $169.32; paid to Bishop E. L. Kelley, $125.72; balance on hand, $43 60, and reported correct by auditing committee. Acts of district president in the ordination of John J. Suttles approved. Tent and district funds reported: Received, $12 17; paid out, $10 18; on hand, $1.99, and reported correct by auditing committee. Bill of district secretary for $3.21 allowed. Herbert S. Lytle, of Blair branch, was recommended for ordination as an elder, and so ordained by C. E. Butterworth and Oscar Case. J. Guy Munsell recommended by the Omaha branch to be ordained a priest, the district president to attend to the ordination. All local members of the priesthood requested to labor under direction of district president, and secretary instructed to notify each member personally of such request. Next conference to meet with the Saints in Omaha, the last Friday in January, 1902, at 7:30 p. m. Preaching by H. S. Lytle, Oscar Case, James Huff, and C. E. Butterworth.

Miscellaneous Department.

A SPECIAL APPEAL.

To the Saints Interested in Scotland, Wales, and Scandinavia; Greeting:—I herewith once more appeal to you on behalf of the work in these lands. The following Welsh brethren have responded liberally: Brn. William Bowen, $25; William and David Lewis, each $10; Henry Griffiths of Australia, $5; Bro. Backer, near New Philadelphia, Ohio, $5; but we have not received a penny from any of the Scotch or Scandinavian brethren. The following extract from a letter received from Bro. P. Muceus will show the needs of the work in Scandinavia:

"For the last four Sundays I have preached on the streets, where I have had an average attendance of three hundred, and the best of attention, although the weather has been rather cool here. I had splendid liberty and held the audience for nearly two hours each time. Last Sunday evening I preached in a rented hall and had sixty out. It is getting too cold to hold outdoor meetings any longer, so it is necessary to rent some halls this winter. The Utah people are strong, having about forty missionaries here and in Christiania about eight hundred members."

From the above it will be seen what the prospects are in that land for spreading the work. There are but few Saints in all Scandinavia and they are poor; the question is, How can these brethren prosecute the work there through the fall and coming winter when they have not the means to rent halls? Now, it seems to me that if all the Scandinavian Saints will make a sacrifice, and each send a little, that halls can be rented and Brn. Enge and Muceus be kept preaching every night through the winter. Utah Mormons are putting forth a special effort in this European mission, and the members in Utah supply them with means to enable them to rent halls in almost every town and a house to live in. Is it possible that the Saints of the Reorganized Church of Jesus Christ of Latter Day Saints are not as interested as these mistaken devotees of an apostate church? Think of their having eight hundred members in Christiania alone, and forty missionaries in Norway, and the Reorganization two for all Scandinavia and not one branch.

Now if you Scandinavian Saints in the States will supply means to furnish halls we venture to assure you that there will be some branches established in that country in another year or two. Hence we hope that when you read this appeal you will respond immediately.

To the Scottish Saints in America and Canada. Now we wish to call your attention to the condition of the work in Scotland. We have two missionaries assigned to this field. Bro. Rushton has created a great interest in Glasgow, Hamilton, and Carluke by preaching on the streets. I have never seen better interest anywhere than is to be found here, but the weather now is cold and wet, so street preaching is almost impossible, and unless halls can be procured the efforts put forth will be in vain, and it would be a pity to let the interest die out as a number are on the verge of coming into the church.

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The Saints' Herald.

(*Established 1860.*)

Published Every Wednesday, at Lamoni, Decatur County, Iowa.

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The paper will be discontinued when six months in arrears unless terms are made with the Publishing House.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words, or fraction thereof. To insure prompt insertion, make remittance with notice.

For advertising rates apply to business manager.

All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

Send all business letters and make all remittances payable to Herald Publishing House, Lock Box E, Lamoni, Decatur County, Iowa.

Entered at post office, Lamoni, Iowa, as second class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

There are only twelve members in all Scotland and they are doing all they can. In Carluke the people not in the church have been subscribing for a hall, but we cannot get more than half that is needed to defray expenses. Surely when strangers are willing to help, the Saints should not be backward in doing their share. We want to hire halls in Glasgow, Edinburgh, Aberdeen, Hamilton, and Carluke, and unless help can be procured the missionaries will have to rest until spring.

The Utah Mormons have twenty-four missionaries in Scotland and a large number of members in many of the big centers, and are creating quite a stir. Here is an opportunity for all the Scottish Saints to manfest their love and interest in their native land, to sacrifice a little of their means to get the gospel before their countrymen. Now, who will be the first to respond? Some of the Scotch brethren, who have been here on a visit, have promised to help the work here, but their promises have not materialized yet.

This appeal is to all Saints of whatever nationality who desire to help on the good work in this mission.

Remember this is a day of sacrifice and this gospel must be preached to all nations ere Christ comes.

We sincerely hope that the Saints will not close their eyes to this appeal. All money received will be accredited and a report of expenditure will be given through the church publications.

Please address all communications to me at 125 Stockport Road, Ardwick, Manchester, England; and the money will be distributed to the places mentioned by the givers. The secretary of the mission, W. R. Armstrong, will make a record of all cash received and will publish the same in due time.

GOMER T. GRIFFITHS,
President European Mission.

NOTICE OF DISORGANIZATION.

The matter of disorganizing the Streator branch was, by the last district conference of Northeastern Illinois district, referred to the missionary in charge and by him referred to me for action. I therefore declare the branch at Streator, Illinois, disorganized. All members of said branch should secure letters of removal from the district secretary and unite with the branch nearest where they reside. D. M. Rudd sub-missionary in charge, Dow City, Iowa, October 25, 1901.

PENINSULAR STATE RELIGIO ASSOCIATION.

At the convention of the local societies of Z. R.-L. S. held at Five Lakes, Michigan, October 19, the organization of the Peninsular State association was effected. The following officers were chosen: E. A. Goodwin, president; E A. Melisch, vice president; Bertha Cornish, secretary; P. G. Hagar, treasurer. Nine locals were represented by delegation. Prospects bright.

TWO-DAYS MEETINGS.

There will be a two-days meeting at Millersburg, Mercer county, Illinois, November 9 and 10. A good time is expected. Come. C. J. Clark, district president; J. Arthur Davis, sub-missionary in charge.

CONFERENCE NOTICES.

Northeastern Texas and Choctaw will convene at Wilburton, Indian Territory, November 22, at ten a. m. All branch clerks, please make out reports of your branches, have same approved by vote, and send to me before the opening of conference. All holding the priesthood are expected to make a report of labor done in the district. Come with the Spirit. District officers are to be elected. A. Z. Rudd, district clerk, Wilburton, Indian Territory.

NOTICES.

Saints of Little Sioux District:—We have transferred the handling of the Ellwood Cooper olive oil to Bro. S. B. Kibler, Woodbine, Iowa. Please give him your future orders, he being on railroad and in better circumstances to handle it.

ALMA M. FYRANDO.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers.

HERALD PUBLISHING HOUSE,
tf Box E, Lamoni, Iowa.

A DAUGHTER'S READING.

For those mothers who are anxious that their girls should read wisely rather than widely, there is a valuable article in the November number of the *Delineator* describing "The Book Life of a Girl." It shows how, with a little assistance, her book reading can be so manipulated that she will be broadened out by her reading without the necessity of later being obliged to unlearn or forget pernicious books that may only be pernicious by having been read in advance of the time when she could comprehend their deeper and fuller meaning.

The recrudescence of anarchy in this country has occupied much space in recent issues of our leading magazines but in none of them has the problem been treated more rationally than in "The Gospel of Destruction"—the title of the leading symposium of the *Arena* for November. Dr. Felix L Oswald, A. M., discusses "Its Evolutionary Aspects" and Mrs. E H. Roberts, the wife of a Congregational minister, presents what she conceives to be its only effective "cure." The Rev. James H. Batten writes a little pessimistically but instructively on "The Failure of Freedom." Joseph Dana Miller considers the "Futilities of Reformers" in a timely article, and a distinguished educator of New England has a contribution on "The Ethics of the Land Question" that will delight the followers of the late Henry George. "The Office of the Preacher," by Stanton Kirkham Davis, and "Some Ancient New Women," by Ella S. Stewart, are excellent papers. Government ownership of the telegraph and telephone is discussed in a brief interview with Justice Walter Clark, LL. D., and Will Allen Dromgoole introduces the new "fiction" feature of the magazine with an admirable negro character sketch. Prof. Frank Parsons's series of articles on "Great Movements of the Nineteenth Century" and Miss F. A. Kellor's study of "The Criminal Negro" are both brought to a close in this issue. Editor Flower's comments on timely topics and reviews of the latest books are interesting, as usual. (25 cents, at news-stands. The Alliance Publishing Co., Fifth Avenue, New York.)

DIED.

BURNETT.—At Burnham, Missouri, October 7, 1901, Sr. Mary Burnett. Deceased was born July 19, 1821, in Airdrie, Scotland. Married December 21, 1840; was the mother of ten children, four of whom survive her. She was baptized April 3, 1842, at Airdrie, Scotland; came to America in 1849. She lived a consistent, faithful, Christian life, always bearing a strong testimony of the work, and frequently would talk to the young and admonish them to faithfulness. She requested that Elder J. A. Tanner preach her funeral discourse at Bevier, Missouri, where she lived a number of years, loved by all.

DILLON.—At Lamoni, Iowa, October 13, 1901, Ella Blair, daughter of Bro. James D. and Sr. Elmina Dillon, aged 9 years, 1 month, and 15 days. She was a granddaughter of Bro. Winthrop H. Blair, and greatly loved for her gentle and helpful ways. Sermon by Bro. H. A. Stebbins, assisted by Bro. J. C. Clapp.

O'CONNELL —At Lamoni, Iowa, October 23, 1901, Sr. Sarah H., wife of Bro. Michael T. O'Connell, aged 59 years, 5 months, 19 days. She was born in London, England, and was baptized in Birmingham in 1883, by Bro. Thomas Taylor, when she was the wife of Bro. James Page. They came to Lamoni soon after. Bro. Page died January 6, 1892. A young granddaughter who lived with her is the only relative living in America. She was a good woman. Funeral sermon by Bro. H. A. Stebbins.

ADDRESSES.

J. F. Mintun, Woodbine, Iowa.

Elder J. T. Davis, 22 Ball St., Webb City, Missouri.

John B. Roush, 4539 West 33d Avenue, Denver, Colorado.

W. E. LaRue, 3431 N. Front St., Philadelphia, Pa.

T. W. Williams, 636 East Twenty-First street, Los Angeles, California.

F. G. Pitt, 538 Park avenue, E. E. Pittsburg, Pa. Telephone 71 E.

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IT CURED HIM. NO DESIRE FOR TOBACCO.

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It cannot be recommended high enough.—THOMAS J. SHELLY, Box 92.

Three boxes sent postpaid for $1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. Address, (Bro.) B. F. ORDWAY, 238 Hancock St., Peoria, Illinois.

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MARVELOUS DISCOVERIES IN BIBLE LANDS.

The tablet inscription mentioned therein relative to Melchisedec proves the truth of the Inspired Translation.

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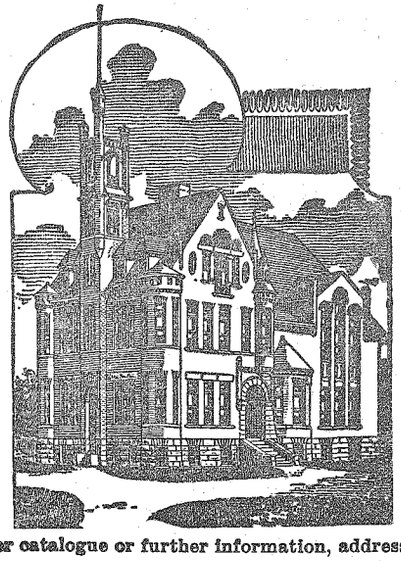

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, NOVEMBER 6, 1901. NO. 45.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, NOV. 6, 1901.

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THE first snow of the season fell in Lamoni on the night of November 2, which was quite a surprise, as the 2d was a very pleasant and mild day. Another light snow fell on the night of the 4th.

* * *

PROFESSOR HERBERT SALISBURY, of Graceland College, placed on our desk a copy of *Evening Dreams*, words by Grace Salisbury and music by Florence Salisbury, sisters of the Professor. We are pleased to note this token of talent in our young sisters Grace and Florence.

* * *

YALE recently celebrated its bicentennial. It conferred honorary degrees upon a long list of prominent men.

* * *

LEON CZOLGOSZ, the assassin of President McKinley, paid the penalty of his crime on October 29, when he was electricuted in the prison at Auburn, New York. Just before he died he said he was glad he committed the deed.

WHO WAS PHILIP, OF ACTS EIGHTH CHAPTER?

It is stated in this eighth chapter of the Acts of the Apostles that while the persecution raged about Jerusalem, the followers of Jesus were scattered throughout the regions of Judea and Samaria, except the apostles.

There was a Philip named in the second four of the Twelve, as given in Matthew 10: 3. But as this places this Philip with those who remained at Jerusalem, he is not the Philip of Acts 8.

In Acts six a history is given of the calling, choosing, and ordaining seven who were to have oversight over the maintenance of those dependent upon the daily ministrations. One of these was Philip.

It is not stated to what specific office Philip was ordained. But in reading the account of what occurred after the persecution began, we find him acting in the calling of an evangelist; and notice that those who were scattered "went everywhere preaching the word." And further, that Philip in exercising his ministry visited Samaria and "preached Christ unto them," and wrought miracles, such as casting out unclean spirits, and healing those sick of the palsy and lame.

Taking our latter-day teaching into the account and applying it, we discover that the things which Philip did were such as come within the province of the Melchisedec priesthood, to which belongs the right to lay on hands, cast out evil spirits, heal the sick, and confer the Holy Ghost. This reasoning would dispose of the idea that Philip was of the lesser priesthood and a deacon only, as neither priest, teacher, nor deacon, could perform the acts which Philip is stated to have done, according to sections 17 and 104 of Doctrine and Covenants. We therefore conclude that Philip of Acts 8 was an elder, or an evangelist holding the same priesthood as that of the apostles, but not the same office; that is, he was not of the twelve apostles.

The fact that extraordinary things were wrought under the ministry of Philip is clear if we note the attitude of Simon toward him, as shown in Acts 8: 13.

Besides this, the historian who wrote the Acts distinctly calls Philip an evangelist in Acts 21: 8, and identifies him as "one of the seven;" so that there is no need to mistake who is meant.

The time stated in the margin, of the occurrences mentioned in Acts 8, is A. D. 34, and the one of Acts 21: 8, is A. D. 60, or twenty-six years after; but as no account is given of any second ordination of Philip it is quite certain that his ordination at the start was to the work of an evangelist.

Smith in his Bible Dictionary writes of Philip as "the evangelist;" and he is so treated of in the American Encyclopedia.

It by no means follows that Philip held only the lesser priesthood, because Peter and John were sent down to Samaria by the apostolic quorum when they heard of Philip's work at that city. It was a most natural thing to do. And it may be true that the information the apostles received, was sent them by Philip, with a request for help, such a case as frequently occurs now among the ministerial force in the field. The cry, "Come over and help us," began a long time ago, and was likely in vogue before this episode at Samaria. Philip being an evangelist, had by his preaching roused a great interest in the city; many heard and obeyed, Philip became wearied by constant labor, and feeling sure of his ground, desired aid; he sent a message for help, and the apostles considerately sent him two of their quorum; to these Philip courteously yielded the enlarged spiritual work of laying on of hands for confirmation and the conferment of the Holy Spirit, just as he should have done; just as one of the seventy, or other evangelist would now do in similar circumstances.

As to why the apostles sent Peter and John, instead of leaving Philip to finish his work alone does not appear; but we are safe in concluding that in the exercise of their spiritual supervision over the work of evangelization they deemed it to be the necessary thing to do.

We are frequently asked why this or that was done, or why this or that was not done, when the reasons for not doing or doing can have been known only to the divine mind, or to the individuals who required or commanded them to be done, or left undone. "What has been revealed belongs to man; what has not been revealed belongs to God."

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Furthermore, according to section 17, paragraph 8, it appertains to the duties of an apostle as an elder to so lay on hands.

KNOWLEDGE IS POWER.

To inquire into and become acquainted with things is the privilege and province of the human mind. To become familiar with the affairs in which men are specially interested is their duty.

It is the privilege of the members of the church to become acquainted with the general affairs of the church. Its doctrines, public movements, leading men and their views, are all subjects for proper inquiry upon the part of all. And as it is manifestly out of the question for the church at large to become acquainted with all leading men, their views, and the public affairs of the church in which they are participators, by actual personal contact and knowledge, it remains for them to gain information of those things by means of the press of the church.

The HERALD is the property of the church. The real estate, buildings, presses, types, and all other property attaching to the printing plant located at Lamoni, are all the property of the Saints as a body. The poorest and the weakest, as well as the richest and the strongest, have an equal interest in the HERALD. It does not belong to those who may be installed as business manager, editor, pressmen, binders, or compositors. These are all present at the place of occupation temporarily. They may be here to-day, and elsewhere to-morrow. They have personally only the same interest that other members have; except that while they are employed about the business of publishing the HERALD, *Hope*, *Autumn Leaves*, and the books the church may need, they are under obligation to use their every power to make the different matters intrusted to their care successful.

The HERALD is the church organ, the church paper, the official channel through which by means of the press the church may be reached. While the *Ensign*, as a property, also belongs to the church, it is not the official organ. Neither is the *Glad Tidings*. And while each of these papers may be doing a good work, as we believe they are, they do not fill the position of the HERALD.

As a matter of fact the HERALD ought to be found in the house of every family in the church, without exception. The price of subscription is by no means excessive. It is, as it ought to be, within the reach of every man who has public spirit enough to take it. It costs more to feed one mouth of a family with tobacco for a year than it would to pay for all the church papers, and enough over to pay for the best and newsiest weekly secular newspaper published in the United States. Foot it up at five cents per day expended for tobacco, and see. Try it once and find out how the whole family mind may be fed at less than it costs to feed one mouth with an altogether useless article.

Besides this, the HERALD is the printed method employed as an aid to bring about a unity of understanding among the Saints, laity as well as ministry, by a proper exchange of ideas, a proper discussion of topics about which there may be variety of opinions.

We therefore enjoin it upon all who may be now taking the HERALD to see that their own subscription is paid, and also to urge it upon those who may not be taking it to subscribe for it at once. Or, if you know of those who are not taking the HERALD whom you think ought to take it, send their names and addresses to the Herald Publishing House that we may send them sample copies of this issue, and so help the work along.

Not only this, it must be remembered that by action of the Board of Publication there is quite a large number of the HERALDS going free to the families of elders in the field who are not expected to pay for it; and also to quite a number of the Saints who are so poor that they can not afford to subscribe for it; but whom the Board think should have the benefit of reading it.

It would be an act of commendable charity for those who may be able to subscribe for one, two, or more copies, to be thus sent out to the needy ones, and so help them and the office as well to bear the burden. Is there not wisdom in this?

THE following extracts are from a letter received from a good sister, whose name we do not give for proper reasons; and will emphasize the teaching of the HERALD in the past in which honorable, faithful, and prayerful living have been enjoined:

Oh! how my heart leaps with joy because I can write you stating that my dear mother, who, about one year ago, was nearly wild because I stood firm as a rock in the latter-day work, to-day is herself immovable in the faith. If you only knew what I have suffered in my mind for her and how I prayed that she would change and see and read. Now my prayers that I offered for her have been answered, and she has read and is a faithful student of many of our books. Among them are the Book of Mormon, Doctrine and Covenants, Autobiography of Joseph Luff, all the sermons advertised in the *Ensign*, and other small books that I have sent for.

I must tell you that mother was a firm Methodist. You know how hard it is to reach some, especially when they think that they have possessed holiness, which she did; now she stands as firm in the latter-day work as any one can. Why, she is so happy when she can talk about it to any one and induce them to read her books, that truthfulness and earnestness cause her face to fairly beam with joy.

I have an uncle who professes holiness. I have tried my best, seemingly, to persuade him; he will have nothing to do with me, nor come near our home. He told mother some time ago that we were going to the devil; but mother induced one of his sons to take a "Voice of Warning" home, and the last I have heard is, he is reading it. Isn't that good news? Do pray for him and his family.

One of our neighbors, a very rich man, told me some time ago that if I continued advocating this work I would not be respected by people as I then was; and if I joined this church I would lose all my friends. I told him that if the whole world rejected me, I would stand firm. Later he told me that if any of our elders came to my home, to send them to his house and he would give them the best he had. He is reading some of our books; is a Methodist, but admits that he is not satisfied, and comes here to talk about our work. And, think of it, he told me the other day that if I would go and get a place to speak in and explain our doctrine to the people, he would give me twenty-five dollars to help pay for the hall.

A man of considerable means offered me one dollar the other day to help pay for a place in which to explain our work. He says that now he enjoys hearing it.

When I first let my belief in the latter-day work become public I was ridiculed on every side, but the clouds are rapidly passing away and most of those who vowed they would have nothing more to do with me, called me ignorant and crazy, a know-nothing, and other names, are nearly all changing, and many are coming again, and a lady asked me last Sunday evening, why I did not preach and let the work be understood.

FROM a late statistical article on the census, it appears that in a population of 76,303,387 in the United States, that there are 1,800,000 more men and boys than women and girls, 512 males and 488 females in every 1,000 people.

The greatest excess of men is to be found in the far west, in the great agricultural and mining districts. In Minnesota and Nebraska there were at least 54 men out of every 100 people for a long time, from 55 to 58 in the Dakotas, and from 60 to 68 in most of the regions south and southwest. The ratio in Montana was once as great as 81 out of 100, and even in 1890 was 66⅔ to 38⅓. A slow, steady tendency towards equality has been observable, however, except in Utah, where the excess of men kept below the national average until 1880 and then increased only slightly. The connection between this fact and polygamy is too obvious to need pointing out.

FROM the supplement of the *Clipper*, Beaver, Utah, for October 12, we clip:

The Josephite meetings are interesting a great many of our people at the present. Whether any souls have been won over to the faith we are not able to say but the attendance has been very large and of the best class.

EXTRACTS FROM LETTERS.

Jay Hoffman, Bazine, Kansas, writes under date of October 29:

The work here is in fair shape. Have bought a lot and we are trying to build a church. Do a little missionary work as well as looking after the branch.

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In a letter dated at Baxter, Iowa, October 29, Bro. H. A. McCoy has this to say of the debate between Bro. J. W. Wight and Elder Will Ellmore, which took place at Eagle Grove, Iowa:

So far as our side was concerned, the debate was a success. Mr. Ellmore acknowledged he had met a champion worthy of his steel. Mr. Ellmore was a gentleman in debate, having no smut mill in his vocabulary; and those who were privileged to attend this debate had a rare treat, as each debater strove for the mastery in a fair and legitimate manner. The only trouble with Mr. Ellmore was repetition. He took substantially the same grounds he did in the Elvin–Ellmore debate, as reported in your columns.

I believe much prejudice was removed by the debate, and that good will result from it. The Saints rejoiced at the masterly way their champion met and overcame all objections made by his opponent to the church we represent. We believe such debates as this one do good to the cause.

Bro. E. L. Kelley writes from Manchester, England, October 21:

We have arranged for passage homeward on Campania, leaving Liverpool on Saturday, November 16. Fairly well.

EDITORIAL ITEMS.

Bro. J. C. Chrestensen is out in the Douglas, Missouri, *County Herald* for October 10, 1901, with challenge to the writer of an attack on the faith—no, on the character of Joseph, the human founder of the church.

Bishop E. L. Kelley is expected home about November 20–25. This in answer to several inquiries.

In case there are a priest and a teacher in a branch and these are sustained by the vote of the branch, the priest becomes the acting, presiding officer of the branch by virtue of said vote. To choose a deacon to preside in such case would be out of harmony.

Bathsheba W. Smith, widow of George A. Smith, has been chosen by the Utah church authorities to succeed Zina D. H. Young as president of their church Relief Society.

Hyrum M. Smith, son of Joseph F. Smith, has been ordained an apostle in the Utah church, to fill a vacancy in the quorum of Twelve. The young man was born in 1872, in Salt Lake City.

The Salt Lake *Tribune* has passed into other hands. It is now owned and managed by Perry S. Heath.

Elders Crook and Duke, of the Utah church, were in Lamoni over Sunday.

By the *Advocate*, of Stamford, Connecticut, for October 24 and October 31, we notice that Bro. George Robley has been engaging in debate with Rev. C. J. Moon, a minister of the Congregational Church, who had issued a general challenge to our people. We trust that much good has been the result.

Original Articles.

LECTURES ON CHURCH HISTORY. NO. 6.

BY HEMAN C SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, September 22, 1901.

Reported for HERALD by Sr. Annie Allen.

On a former occasion, you will remember that we spoke of a Mr. Knight, who had supplied Joseph and his wife with provisions from time to time while they were at work on the translation of the plates. Immediately after the organization of the church in Seneca county, April 6, 1830, Joseph paid a visit to Mr. Knight and family, who resided in Broome county, New York, during this same month of April, 1830. He tells us that Mr. Knight and his family were Universalists. And right here it occurs to me that this is very peculiar that a Universalist, believing in the ultimate salvation of all mankind, would think it necessary to do anything towards bringing forth this latter-day work, when from its beginning its advocates have preached a conditional salvation. It occurs to me there is no other way of accounting for it only that some power higher than his own had moved this man to do what he did. It could not be the love of gain that he was sacrificing for, for no remuneration was expected; it could not be love for the final salvation of mankind, for he did not expect his acts to benefit men in that way, believing that they would be saved whether this latter-day work was a success or not, as he was a Universalist, believing in the final salvation of all men. He was moved by some power, and I am willing to believe a divine power, to do the good he did and to assist in this work.

Joseph says, however, that he found Mr. Knight and family willing to reason with him in regard to the hope of salvation. They were willing to talk the matter over in a friendly manner, and finally after Joseph's visit to them in April, 1830, they became interested in the work and many in the neighborhood where Mr. Knight lived became interested also. Joseph and others began holding services in the neighborhood and people came out to hear. They began to hold prayer services and those who desired would pray publicly in these meetings. We have no record of such meetings being held prior to this time, and this seems to be the beginning of what we call prayer meetings, where people pray vocally in public. There was a son of Mr. Knight who became interested and finally he said he would take part in these meetings, but from time to time he postponed it and did not engage in the prayer service. He told Joseph, when Joseph was talking to him about not complying with his resolution, that he thought he would wait until he could go by himself in the woods to pray, and the next day after he had failed to perform that duty in public he retired to the woods and tried to pray there, but there was a power took hold of him, we are told, that caused him much uneasiness of mind, and he found himself unable to pray. I mention this for two reasons, and one of them is that we may learn a lesson from this, not to postpone the time when we are resolved that a duty belongs to us. This man had been postponing his duty from time to time. One thing that we can all learn is that every time we hesitate to perform a duty when we are convinced that it is a duty we become weaker by the postponing. Every time a man gives way to this spirit of procrastination he gives away part of his strength, while every time a man steps forward in the discharge of his duty he gains strength. It is not to be expected that he can do better tomorrow because he is stronger to-day than he will be to-morrow if he hesitates, while a prompt discharge of duty gives a man strength, hence it is foolishness to wait. I want this lesson impressed upon your minds, it is foolishness to expect to do better by and by when you are weaker than you are to-day; when if you would go forward in the discharge of your duty you would be stronger. So with this young Newel Knight, we are told,

he deferred praying until next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully.

You will all come to the conclusion by this description that the man was possessed of an evil spirit. He had given way from time to time to this influence and it had gotten control of him, and when he undertook to do his duty he was too much in the grasp of the evil one to do it, and the evil one took possession of him in mind and body and used him at his will. Let us be careful that we do not give way in the time of duty to this spirit of procrastination lest Satan get the advantage of us. I shall not take time to quote all this occurrence, but suffice it to say, in this condition Joseph found him. It was noised about the neighborhood and some others assembled at the place and they witnessed

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this distortion of body, and the condition of mind, and were acquainted fully with the circumstances. Joseph said he succeeded in getting hold of his hand and as soon as he did so Mr. Knight recognized the condition he was in and asked Joseph to cast the devil out. So Joseph rebuked the evil one and he immediately departed from him.

There are many occasions in the history of the church where power like this has been manifested, but I mention this one because it is said to be the first miracle ever performed in the church—the beginning of the marvelous power of God in the church in the working of miracles. After Joseph had cast the devil out of him we are told, he said:

> I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were open to my view.

Of a subsequent event Joseph says of Newel Knight:

> All of a sudden, a vision of futurity burst upon him. He saw there represented the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence, to enjoy his society forever and ever.

What a glorious manifestation of God's power this was to a man that had yielded to the power of the evil one to the extent that he could be controlled by him. He was controlled by that power until through the servant of God the evil one was cast out, and when he departed the visions of heaven were opened and joy and peace were his, with the assurance of their continuance in the ages to come.

To my mind there may be a great many others in like condition who can not control evil influences; they have enveloped the mind so long that it would be impossible for them to extricate themselves without the power of God exercised in their behalf. It occurs to me that it is a very uncomforting doctrine for us to believe that such things can not exist in the church to-day. We are told that we can have no working of miracles with us at this time. What an uncomforting doctrine to believe that men that are in the condition of Mr. Knight can find no relief open to them. I have found many in my travels, you can find them perhaps in this audience, you can find them everywhere, that are partaking of things that are evil and doing wrong, and they confess frankly that they can not help it. They say, "I can not quit it, I have tried and failed," when talking about certain habits. You can not quit it, you say. Is it not a pitiable condition to be in if God has withdrawn himself, and though you desire to quit there is no power to come to you to give you strength, peace, happiness, glory, and satisfaction in place of being handled by the evil power to which you are subject? I can not believe this and at the same time believe that God is no respecter of persons.

When we are talking about miracles there is a mystery thrown about it by some. It is mysterious in a sense. A miracle is what? A miracle is something that is marvelous, that is all. If something happens and you can understand the cause of it, if you can trace it back and see what causes brought about the result, it is not a miracle to you. If you see something and can not trace it back and see what causes produced it, that is miraculous to you. What does it mean then if there are no miracles? It means that God is doing nothing that is not perfectly comprehensible to man, nothing but what can be traced back to its beginning. If nothing is doing but what can be traced to its cause by man then there is no higher power than man's at work. Just as certainly as God does something that is beyond our comprehension, so certainly a miracle has been performed. I can not believe that God has ceased to work in this way. Many have had manifestations of God's power; you are acquainted with the power of God to a large extent in your own bodies and minds. From the beginning, as related in the instance of Mr. Knight, the work has spread and grown in its marvelous character as well as in other respects.

In June, 1830, the first conference of the church was held. I am informed by some that there were only about thirty persons there. In April there were only six when the church was organized. That was a small beginning, a large increase however from April to June and yet their numbers were very small, considering the wonderful work that has been done. They were not known at large, their reputation was only a local reputation, and not a very good one at that, but from a small beginning the work has gone on and on, it has reached every part of America and in many other parts of the world the word has been proclaimed, and now from the rock-bound coasts of Maine to the golden strands of California, from the spicy groves of the sunny South, to the frozen regions of the North, from the islands of the ocean, and from foreign lands, east and west, north and south, comes back the testimony in thunder tones, We know these things are true. Joseph is not the only witness, for they are legion.

Shortly after this, persecution became stronger than it had been before. Joseph had been persecuted before, but now his persecutors were planning to have him arrested, and undertook to find some pretext for prosecuting him. They had him arraigned in Chenango county, New York. We have no time to go through all the particulars of this trial, but strange to say that it was first suggested by a minister of the gospel, who began this persecution. They arraigned Joseph before the court and tried to prove that he had taken property from individuals by illegal means, but they failed to prove it and he was acquitted by the court. Immediately after he was acquitted by one court he was arrested under other charges and taken to Broome county and there another trial was had. He was hurried from one place to another and they tried by every means possible to convict him of some kind of crime. I shall not give you Joseph's version of this matter, but the words of Mr. Reed. He and Mr. Davidson had been retained by Joseph's friends, Mr. Knight in particular, to defend Joseph. Mr. Reed says:

> Those bigots soon made up a false accusation against him and had him arraigned before Joseph Chamberlain, a justice of the peace, a man that was always ready to deal out justice to all, and a man of great discernment of mind. The case came on about ten o'clock a. m. I was called upon to defend the prisoner. The prosecutors employed the best counsel they could get, and ransacked the town of Bainbridge and county of Chenango for witnesses that would swear hard enough to convict the prisoner; but they entirely failed. Yes sir, let me say to you that not one blemish nor spot was found against his character. He came from that trial, notwithstanding the mighty efforts that were made to convict him of crime by his vigilant persecutors, with his character unstained by even the appearance of guilt. The trial closed about twelve o'clock at night. After a few moments deliberation, the court pronounced the words "not guilty," and the prisoner was discharged. But alas! the Devil not satisfied with his defeat, stirred up a man not unlike himself, who was more fit to dwell among the fiends of hell than to belong to the human family, to go to Colesville and get another writ, and take him to Broome county for another trial. They were sure they could send that boy to hell, or to Texas, they did not care which; and in half an hour after he was discharged by the court he was arrested again and on the way to Colesville for another trial. I was again called upon by his friends to defend him against his malignant prosecutors, and clear him from the false charges they had preferred against him. I made every reasonable excuse I could, as I was nearly worn down through fatigue and want of sleep, as I had been engaged in lawsuits for two days and nearly the whole of two nights. But I saw the persecution was great against him. And here let me say, Mr. Chairman, singular as it may seem, while Mr. Knight was pleading with me to go, a peculiar impression or thought struck my mind, that I must go and defend him, for he was the Lord's anointed.

A peculiar impression for a lawyer to have, was it not? He was prompted to defend Joseph for he was the Lord's anointed.

> I did not know what it meant, but thought I must go and clear the Lord's anointed. I said I would go; and started with as much faith as the apostles had when they could remove mountains, accompanied by Father Knight, who was like the old patriarchs that followed the ark of God to the city of David. We rode on until we came to the house of

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Hezekiah Peck, where a number of Mormon women had assembled, as I was informed, for the purpose of praying for the deliverance of the prophet of the Lord. The women came out to our wagon, and Mrs. Smith among the rest. O my God, sir; what were my feelings when I saw that woman who had but a few days before given herself, heart and hand, to be a consort for life, and that so soon her crimson cheeks must be wet with tears that came streaming from her eyes. Yes sir, it seemed that her very heartstrings would be broken with grief. My feelings, sir, were moved with pity and sorrow for the afflicted; and on the other hand they were wrought up to the highest pitch of indignation against those fiends of hell who had thus caused the innocent to suffer.

The next morning about ten o'clock the court was organized. The prisoner was to be tried by three justices of the peace, that his departure out of the county might be made sure. Neither talents nor money were wanting to insure them success. They employed the ablest lawyer in that county, and introduced twenty or thirty witnesses before dark, but proved nothing. They then sent out runners and ransacked the hills and vales, grog shops and ditches, and gathered together a company that looked as if they had come from hell and had been whipped by the soot boy thereof, which they brought forward to testify one after another, but with no better success than before, although they wrung and twisted into every shape, in trying to tell something that would criminate the prisoner. Nothing was proven against him whatever. Having got through with the examination of their witnesses about two o'clock, in the morning, the case was argued about two hours. There was not one particle of testimony against the prisoner. No sir, he came out like the three children from the fiery furnace, without the smell of fire upon his garments. The court deliberated upon the case for half an hour with closed doors, and then we were called in. The court arraigned the prisoner and said: "Mr. Smith, we have had your case under consideration, examined the testimony and find nothing to condemn you, and therefore you are discharged."

I have read this long extract in this particular place concerning these persecutions and trials, because some of the stories that were told in that court, some of the things attempted to be proven at this trial, some of the stories about Joseph Smith claiming property because of an alleged revelation are told all over the land to-day notwithstanding the failure to prove them. It seems they ought to be suppressed because they failed to prove them then, but when they are talked about and passed on from mouth to mouth, they lose nothing in the exchange. Here is the testimony of Mr. Reed, we presented it instead of the testimony of Joseph himself because he was not directly concerned.

Now comes another peculiar trial to Joseph, one which seems to be even worse than the persecution of the enemy. Oliver Cowdery, his fast friend, a man who had been with him through many vicissitudes and trials, and had been faithful in the performance of his duty, now had a difference with Joseph, of which Joseph says:

I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me, by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I can not, of course, give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he had discovered an error in one of the commandments: . . . "And truly manifested by their works that they had received of the Spirit of Christ unto the remission of their sins."

You remember this statement in section 17 of Doctrine and Covenants as it reads to-day. Oliver Cowdery said it was erroneous:

The above quotation, he said, was erroneous, and added, "I command you in the name of God to erase these words, that no priestcraft be amongst us!"

Let us look at this from the standpoint that Joseph and Oliver were concocting a fraud, and that this revelation was manufactured by them, and that it was done for the purpose of deceiving the people. What would Joseph have done in such a case as this? He would not have risked the friendship of his colleague for the sake of retaining that sentence in the revelation, or stood for it against the declaration of Oliver Cowdery, who said, "I demand that it be stricken out." He would have compromised, of course. Do you not think so? He is persecuted from without, his enemies are seeking his life. From within a more severe trial is upon him for here comes his tried and true friend, and says, I demand a concession, that one sentence be taken out of a revelation. Joseph says, "No." He contended for that sentence, which, with the rest, he claims was revealed from on high, and it had to remain there and it is there to-day. Would he have risked it under the circumstances for the sake of something he knew was a fraud? For the sake of that one sentence would he have risked that friendship, if he was wrong and he knew he was wrong? No man would have done it, he would have compromised with his colleague, if they had been colleagues in fraud. But he did not do it. Joseph says:

I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject.

Had this revelation been a fraud he could have made the erasure without detracting much from the document, and have avoided a rupture. Not only Oliver Cowdery, but the Whitmer family, his best friends were turned against him, and the prospect was that he would be alone, divested of every friend he had. But he said he reasoned with them and by and by Christian Whitmer

got convinced that it was reasonable, and according to scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments.

There is something to be learned by that; it shows that Joseph was firm in his convictions and would sacrifice every friend he had rather than strike out that which he firmly believed was from God. There is another thought; notwithstanding Oliver Cowdery and Mr. Whitmer were wrong, it shows they were not moved by the dictation of Joseph, they were independent men. It dispels the thought of Joseph's leading them wherever he would. These men all seemed to be men of independent character and firm in the courage of their convictions. Could fraud exist in such company as that? We think not.

There is another circumstance that happened about that time. It is hardly credible to people that had never seen anything of the kind. They were going to a certain place, Joseph and some others, and the enemy were in waiting seeking to destroy him, and they prayed that they might be able to pass the enemy unmolested to meet with their brethren; and they went through the ranks of their enemy, and though they were acquainted with these men they did not recognize them. I say that is hardly credible to those who know nothing of the kind, but to those who do, strange as it may appear, they know it to be a fact. You will excuse me for being personal to-night, but I will never forget an occurrence of that kind that happened to myself and Bro. George Montague when we were in Red River county, Texas, holding a debate, and the mob were excited and gathered together and threatened us day by day, and at the close of the debate they gathered together in the road, but notwithstanding this we took our satchels and walked along the road; we thought they saw us, we had no means of determining otherwise, but afterwards they went to hunt for us, and when they failed to find us they said they did not know how on earth we got through without being seen. Having passed through an instance of this kind it is very easy for me to believe something of the same character was possible with Joseph Smith.

Joseph now returns to the house of Mr. Peter Whitmer and makes his home there, and again, shortly after he removed to the house of Mr. Whitmer, Hiram Page, one of the eight witnesses, a son-in law to Peter Whitmer, had found or obtained possession of a stone that he claimed was a seer

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stone. He looked through the stone and saw things that he regarded as right. Joseph in writing of this says:

To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had got in his possession a certain stone, by which he had obtained to certain revelations, concerning the upbuilding of Zion, the order of the church, etc., etc, all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations.

The Lord had prepared a means through the Urim and Thummim. Satan on the alert, as he always is, is counterfeiting the work of God and is making Hiram Page believe that through this stone he could tell about the redemption of Zion, but he tells it so it is at variance with the work of God, and the people who were with Hiram Page were in perfect harmony with the proceeding and accepted it, and again Joseph was in danger of losing some of his friends by contending against it. He says:

As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the conference should meet. Finding, however, that many, (especially the Whitmer family and Oliver Cowdery,) were believing much in the things set forth by this stone, we thought best to inquire of the Lord, concerning so important a matter.

Joseph received a communication in answer to this inquiry. That revelation said that the things received by Hiram Page were wrong and he was deceived. Finally the company were persuaded to accept the revelation received through Joseph, and the other message was rejected. I do not know what became of it, whether those revelations were ever preserved or not; we have not access to them at least, and I presume when the people became satisfied they were wrong they were destroyed. You can see some power was at work planning to make Joseph's friends leave him, and I believe that Joseph would never have risked the loss of his friends if it had been a fraud. He would have said "All right, take out this sentence, it is good enough without it." He would have done something for them if he had been engaged in a fraud with these men and they were agreed in trying to work a deception upon the people.

Still another trial comes to Joseph and Emma in this connection and if you will keep all these things in your minds you will see how sorely they were tried. The family of Isaac Hale had become reconciled after the first objection to the marriage, but now, when persecution became so violent, the Hale family also joined in the persecution and they told Joseph and Emma that their presence there would not be acceptable, or words to that effect, and she, like the true wife she was, went out from her father's house and followed the fortunes of her husband through all the vicissitudes through which he passed, through all the trials he endured in after years. Isolated from her family, not only from their presence but their affections as well, she stood by and followed this man whom she agreed to become the consort of, and made a glorious record, (I am not ashamed to say,) in connection with this latter-day work, and it was appreciated by her husband as will appear from certain statements made in after years. In 1842 in passing through another great trial and affliction, when it became necessary for him to absent himself from the places where he might usually be found, he met this wife of his bosom upon the island between Montrose and Nauvoo where he had made an appointment to meet friends. She came to him and met him there and they had a conversation and conference together. Of this meeting he says:

How glorious were my feelings when I met that faithful and friendly band, on the night of the eleventh, on Thursday, on the island at the mouth of the slough, between Zarahemla and Nauvoo: [Zarahemla was at that time on this side of the river a little farther north than Montrose.] With what unspeakable delight and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.

Here is the tribute paid to Emma by her husband after many years of faithful service together in this great cause that some would have us believe was a fraud, and these individuals were the causes of that fraud.

I want to call your attention to a few instances in the life of Emma, for the reason that she has been grossly misrepresented. Her enemies can not say too much against this woman simply because she would not accept of their assumption of authority. She was driven from Missouri when her husband lay in a dungeon, driven from her home in the winter of 1838 and 1839, and when she arrived at the banks of the Mississippi River she crossed on foot on the ice with one child in her arms and three others clinging to her skirts.

I want to give you a testimony in regard to her character from a man who afterwards joined in the persecution against her. Some reports had been circulated in regard to this woman, and Mr. John Taylor who was then editor of the *Times and Seasons* took this matter up and published in the paper the following; he says:

Suppose we say a word concerning the "prophet's wife," Mrs. Emma Smith; she honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth!

Though this man was one of the party who afterwards joined in traducing her name, here is a testimony which occurs after the death of Joseph which will go down to history and he can not escape the responsibility of it. But we go back to New York, while these trials and persecutions were going on and Satan was trying to overthrow the work.

In the fall of 1830 a revelation was given commanding Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and John Whitmer to take a mission to the West for the purpose of visiting the Indians. They took their departure shortly after the revelation was given and went most of the way on foot, visiting with a tribe of Indians at Buffalo, New York, and then went on to Kirtland, Ohio, where they stopped for a while, not because they had found Indians, but because Parley Pratt, one of the four, was an intimate acquaintance of Sidney Rigdon who resided near Kirtland, and he desired to see his friend and present this new found faith to him. So he called on Sidney Rigdon, who was a prominent minister in what was known as the Disciple Church, and presented the Book of Mormon. We are told Mr. Rigdon objected to the book at first, but the testimony was so strong in its favor that he finally consented to investigate, and after a careful investigation he accepted the truth of the message, and became from that time a prominent defender of the work, and later occupied a prominent position in the church. I may not be able to finish this narrative, but I want to call your attention to a few points in regard to it. There was an effort made afterwards to connect Sidney Rigdon with the Book of Mormon, and to do this they trumped up the story that Rigdon had some connection with what is known as the Spalding Manuscript, and they said that Sidney Rigdon had stolen this manuscript from a printing office in Pittsburg, Pennsylvania, and after he had examined it he sent it to Joseph Smith, and out of the manuscript the Book of Mormon was made. You know more about this theory than I am able to tell you to-night. This story has been circulated from time to time, and has found its way into some of our encyclopedias and histories, where it has done great damage. You will never read in history where any attempt is made to prove it to be true, it is simply asserted that it was stolen by Sidney Rigdon and

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changed by him into the Book of Mormon. When public speakers have been called upon to prove that assertion they have totally failed to prove that Sidney Rigdon and Joseph Smith ever met before the publication of the Book of Mormon, that they ever were nearer each other during this time than when Joseph Smith was in western New York and Sidney Rigdon was in northern Ohio. Almost all of the time Sidney Rigdon is accounted for in public records and some of our enemies have come to the conclusion that they can not prove the Spalding story and have abandoned it, while others cling to it.

Mr. Rigdon knew nothing of Joseph Smith or the Book of Mormon until Parley Pratt brought it to him when he was residing in Mentor, Ohio, in the year 1830. There is about a fourth class lawyer in Salt Lake City who, having more cunning than logic, and more of the disposition of the buzzard than the dove, has tried to revise that old story. You have heard something of the missing link in the Darwinian Theory, and he undertakes to supply the missing link in the Spalding story theory. He says that link is Parley P. Pratt. He could not connect Sidney Rigdon and Joseph Smith, so he tells us that Parley Pratt was a friend of Sidney Rigdon's and they were associated in northern Ohio, and Pratt went back to New York and there he became acquainted with Joseph Smith, there the Book of Mormon was published and Pratt took it to Rigdon. The theory is that Rigdon stole the manuscript and sent it by Pratt to New York and Joseph and Pratt worked it up and thus the Book of Mormon was manufactured. That is the newest story and you will probably think it is a little more plausible than the old one, but it does not account for how Sidney Rigdon and Parley Pratt ever knew of that obscure boy up there in New York; how they got the information that he would be a suitable person for their scheme; or how they became acquainted with Joseph. It seems to me a strange thing that these men, both ministers of the gospel, would send the manuscript to an obscure boy and make him the leading character in the whole scheme. They never knew him but they trusted him and preferred him without being acquainted with him. This story is just as bad as the old one so far as dates are concerned, and dates are stubborn things.

In October, 1826, this young man Parley Pratt went to a place about thirty miles west of the city of Cleveland, Ohio; there he took some government land, and stayed there all the winter. In the spring of 1827 he made some improvements and then did like a great many other young men do, went back home to New York. Somebody lived there that was interesting him, and when he got back he got married, and he and his wife in October, 1827, went back to his place that he had been opening in the forest of Ohio, and there they stayed for several years. In 1829, mark the date, Sidney Rigdon came into the neighborhood where this family lived and began preaching the reformation then being promulged by A. Campbell, Rigdon, and others, and Pratt united with the movement and thus became a colaborer with Rigdon. In August, 1830, Parley and his wife again moved back to New York. Like a great many other young people do, they went back to the old home. They left in 1827 and got back to New York in August, 1830. According to the public records, Joseph Smith presented the title-page of the Book of Mormon in the office of the District Clerk of Northern New York on the 11th day of June, 1829; a little over a year before Parley Pratt got back to New York. Mr. Gilbert, who set the type of the Book of Mormon, says, "The manuscript was put in our hands in August, 1829, and all printed by March, 1830." Just a year before Parley got there the printers had it in their hands. It was all printed, Mr. Gilbert says, five months before Parley got back, so Mr. Schrœder falls down on this as badly as Messrs. Howe and Hurlbut did on the original story. He has Parley coming to Joseph with the manuscript five months after it was in print. These dates are historical. This man has spent a great deal of time in research. I would have thought he would have discovered the discrepancy in the dates, for dates cut quite a figure in law, and this man is said to be a lawyer. I speak of this because you may know of the theory, and because it is a concession that the old theory is faulty and a revision necessary. Now we have something new, and the new theory is faulty also. I said in the beginning that Sidney Rigdon knew nothing of the Book of Mormon until his friend Parley Pratt called upon him at Mentor, Ohio, and presented him with the book, a few months after Parley Pratt had embraced the faith, and was baptized in September, 1830, in Seneca Lake, by Oliver Cowdery. These dates can be verified by history, and there is no history that contradicts it in a single particular. Take these matters into consideration and judge ye, what moved these men in their work. I will simply say as I go along that these men in the beginning of 1831, after their work in Kirtland and vicinity, moved on west, went on foot through the snows of winter, suffering all kinds of hardships for the sake of the message they bore, passed all civilization, into the Indian camps, and preached the gospel to the Indians. What could have been their motive, or could there have been any other motive than the motive of doing right. Parley P. Pratt says in regard to this:

> In the beginning of 1831 we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the midday sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often eat [ate] our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

All this to perpetrate a fraud upon the Indians! Do you believe that? Do you believe these men went away out there to perpetrate a fraud on these redskins, traveled 1,500 miles afoot all for that purpose? It seems to me if they wanted to perpetrate a fraud they would want to get something out of it. Men do not perpetrate frauds without the prospect of obtaining something. They could not expect the Indians to give them any prestige with the white people. They did it only for the purpose that they believed they were doing right, and they believed they were divinely commissioned to preach the gospel unto the Indians.

Their experience with those Indians upon the frontier is too long for me to read to-night. Finally the white people interfered. Some missionaries who had been out there among the Indians, and the government officers, interfered; they were afraid they were going to convert these Indians to their theory and then their avocation would be gone. So the work was not quite as successful among the Indians as it might have been, but while on the way to present the gospel to the Indians they went to Kirtland, Ohio, and began the work there; a work that will have its part in the history of the church and to which in the future we will pay more attention. I thank you for your attention and trust these things will engage your consideration, and that you will read the history more fully than I am able to tell it to you.

A comparison of the advantages and disadvantages of "The Small College and the Large" is made in the November *Forum* by President C. F Thwing, of Western Reserve University. He holds that each of these types has its place in the educational equipment of the present day. "To ask which is superior is like asking whether one prefers purple or golden sunsets."

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POINTS ON THE WAY OF TRAVEL.—NO. 3.

BY E. L. KELLEY.

My last notes were from the city of Dublin, capital of Ireland, important seat of the Romish Church in Britain, and chief city in moulding the manners and customs of the southern half of the island. It is situated on the river Liffey, in the midst of a fine fertile valley, and, but for the valley to the west, encircled at no great distance by lofty hills and the sea, the latter being easily seen a few miles toward the east. It is fairly well built up, and in many ways more advanced in the improvements of the age than many of the cities on the English coast.

Phœnix Park is finely located and extensively improved. There are a few broad streets, but usually they are narrow and little interesting.

Dublin has many natural advantages, but notwithstanding these, it does not seem to have benefited from them in such a way as to lead its great Protestant rival in the north, Belfast. The latter city, in trade and manufacturing interests, is outstripping the capital city, and the push and energy displayed by its people in all departments of business will soon make it the metropolis, unless Dublin shall awake to the possibilities of the future and strike a different pace to that of the past.

Besides the commercial rivalry between the two cities there are interesting contests in politics and religion. Belfast is Protestant and is determined that Dublin and its policies shall not obtain in the north. To show the stubbornness of this contest I quote from memory a statement made in a leading editorial in one of the Belfast daily papers the morning after our arrival there:

> Even should home rule for Ireland be granted by the government, we would not accept it, and would fight before we would consent to it.

With such strong views against "home rule," as it is termed, by a strong minority party in Ireland, it is not wonderful that little or nothing should have been done for the island during the past century. The parliament which grants the demands of the majority of the Irish members will not only incur the displeasure of Protestant England, but will at once be in open warfare with their Protestant brethren in Ireland. It is openly claimed that priestcraft and priestly domination in the island, has been the greatest foe to Irish progress and Irish liberty, and my observations confirm the correctness of the position.

The people of Ireland have fine natural gifts; they are intelligent and quick to observe; open and frank of manner, and full hearted in neighborly and social ways; and I am inclined to the opinion from what I have seen and heard, that the jolly "wakes," the cunning trickery, and the petty meanness which enters into the reputation of so large a portion of the people, comes more from miseducation and wrong tutelage than from blood and lineal descent.

The way to free Ireland is to strike off the shackles of priestcraft and religious proscription, so the people may open and read the Bible for themselves, and learn the truth, and the truth will make them free. If they are freed in this way, then, in the language of the Man of Galilee, "They shall be free indeed."

The people of Belfast and Dublin speak better English than is usually heard in England and Scotland, and the statement is quite common in England, that the best English is spoken in Dublin and Edinburg of any places in the world. While this is doubtless an over statement of the facts, yet it is evidently better than many other parts of Britain.

From Dublin we passed down the celebrated Liffey to the sea, and hoped that the four hours ride ahead of us would be of the pleasantest. The wind was blowing quite briskly, however, and when we got fairly outside, the Irish sea, true to its long reputation, seemed to be having a jolly, rollicking time. Mrs. Kelley was doing finely as a seaman, and I was surprised to see her make such a goodly battle, despite the tossing of the ship, walking the deck and watching the dashing waves. Finally, while we were standing well forward on the vessel, a shower of spray seemed to leap from the waters and dash toward us, just managing to give us a warning sprinkle. I suggested that we move to the leeward side of the cabin. "Oh, we can get out of the way," came the response. But scarcely had the words been uttered when a wave dashed into our faces, wetting us from head to foot. Fortunately we had wraps and overcoat already on, but before we could go into the cabin below and change and return, our sailor qualities were greatly impaired, and it was but a short time till old Neptune was master of the situation. In one hour I saw more contributions to the briny deep by the boat's passengers, than during the entire voyage across the Atlantic. We reached the pier at Holyhead, England, in due time, however, and were soon on the way to Manchester. On the road my traveling companion incidentally remarked, that "the next vessel I go aboard of will have its prow turned toward America."

I had one day of rest at Manchester, and then proceeded to Leeds, where appointments were already out for a few days of meetings. At Leeds I was entertained by Bro. Henry Sharp, our blind brother in that place. Mrs. Walker, who had charge, I also found to be a very kind and worthy English lady, and if I had any misgivings as to a hospitable home for a few days, they were entirely removed when Mrs. Walker said to me: "You will not be any trouble to me in the least; while I do not belong to your church I feel that it is my duty to help you all I can, and I am glad of the opportunity." And I was quite content to fall into such kindly care as Mrs. Walker was ever watchful to give. Bro. Sharp is a good, worthy Latter Day Saint, and this is commendation enough for any one. It means that he is industrious in serving the Lord; upright and honest in his deal and association with others, tolerant in his views to others, and a lover of the truth himself; not bigoted nor high minded, but given to meekness, and ready to exchange views with all whom he meets; not a brawler, nor a busybody, but quiet and faithful in work, and courageous in the discharge of duty. In few words,—a follower of the Lord.

There are two branches of the church in Leeds. One is presided over by Bro. Walter Aveyard, the other by Bro. Tom Roberts. Neither branch has such suitable place of worship as the city of Leeds should have. The meeting-places are too hard to find, and too difficult to enter after they are found. The gospel work deserves a prominent place before the people. But our meetings at both places were quite enjoyable, and I found many good, worthy young people in Leeds, who are willing to work. Also visited and dined with Brn. William Rudd and wife, Elijah Abbott and family, W. R. Armstrong and father and sister, and in company with Brn. Sharp and Austin visited Roundbay Park, the pride of the city. Also made a visit to the old Kirkstall Abbey, and was greatly interested gleaning the work and uses of such an institution as an Abbey. Kirkstall Abbey was founded by Henri de Laci in the year 1147, and in the year 1152 the monks of Barnoldswick of the Cistercian order, proceeded to occupy and build further. It is in Norman style of architecture, and originally supported three hundred monks and workmen. In the building of it, the workmen received one penny a day and board. They had no families and could not leave the premises, but with the monks were kept under the closest surveillance. The monks were not permitted to speak to each other or hold any communication whatever, except in the conversation parlor, and then by signs and not spoken words. When they retired at night the stairway, which formed a kind of drawbridge, was drawn up, and no one

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could get out till morning. The whole government seemed to be upon the plan that it would be impossible for them to organize any opposition against their surroundings, and to continue the will of the Abbot supreme. The Abbot was a person of about the same authority as the present Bishops of the Romish Church, and had the influence of a seat in Parliament by virtue of his office. The square around which was located the Cloisters, was 115 by 143 feet. It was claimed that the twelfth century house was the best preserved specimen in Britain. It had the Herring fireback—Saxon style—and one Fishback window, only five of which remain in England.

2. Jail and exercise space.

3. Mortuary or dead house; stone table in center and stone seats around the wall.

4. Conversation parlor—communication by signs in presence of others—this was a silent community.

5. Chapter house, where all laws were made and enforced.

6. Dining-rooms and kitchens.

7. Squint room. This was adjoining the reading-room, with an opening so arranged that the Abbot could peep in and see the monks and see what they were doing, but they could not observe him.

8. Sacristy or vestry.

9. Apartments for workmen.

10. Main chapel; the room arranged in the form of a cross with an extreme width of 118 feet, and extreme length of 226 feet, with a small chapel each side of the high altar. One of the special things in this chapel, was the places cut in the stone pillars to permit the erection of screens which were placed in the chapel in the fourteenth century, and females were permitted to stand behind these screens four times a year and listen. This was the first admission of women to worship in the monasteries of Europe, so my guide claimed; and he contended that it applied to all churches of the Roman Catholics. I thought, No wonder it was a dark age that preceded; and if the women had not been let in, it would have been dark yet. This Abbey was finally broken up by Henry VIII. of England. Bad blood arose between this king and the papacy, because the latter refused to divorce the king from Catherine of Aragon, and permit him to marry Anne Boleyn. The pope, of course, was in a close place. Catherine was a sister of the Emperor of Germany, and to grant the divorce meant war with Germany. He refused. Henry VIII. took his own course, and between the years 1539 and 1540, in Britain, demolished 643 monasteries, 90 colleges, 2,374 churches and chapels, and 110 hospitals. It seems to me that such a mailed hand as this did more to influence the development of the succeeding centuries than was ever effected by Alexander's success at the Granicus, or Napoleon's defeat at Waterloo, upon the ages ensuing the events.

Exploring monasterial life may not be as interesting to the reader as to the writer, however, and I take my leave of the city of Leeds, and proceed to Clay Cross, Derbyshire, where appointments had been arranged for me by Bro. S. Platts, president of the Sheffield district. We first met in Clay Cross, the president of the branch, Bro. Joseph Naylor, and family. They are worthy Saints and are striving to extend the gospel work. Our home was with Bro. William Holmes, entirely enjoyable and devoted Saints. Also met and visited with most of the Saints at their homes. Bro. Harry Holmes and wife, the latter, Mrs. Carrie Holmes, the Clay Cross agent for the HERALD Office; Bro. and Sr. Charles Cousins; Bro. Cousins has spent some little time in America. Was also very much interested in a number of the younger Saints at Clay Cross, and would have been glad to to have continued the meeting for a week or two, had time for this kind of work permitted.

Bro. Simon Holmes took me a fine ride through the beautiful valley and to the top of Ashover Hill, where an excellent view of some of England's most rugged country is furnished. This was on the 13th of September, but the blackberries were just good and ripe and seemed very plentiful. The first part of the month I had noticed blackberries just ripening in Ireland, and some in full bloom, and the wild running branches peeping out about the fences everywhere. The berry is not quite so large as in the States, but was enjoyable to the traveler. Bro. Holmes notified me that the berries continued, plentifully, until late in October, but that they were not good after St. Michaelmas day, the 11th October. On that day old Satan sets his foot on the berries, and they are not to be eaten.

The Derby people have a fund of stories that are as interesting as the myths of Greece and Rome. One of the greatest fatalities that can happen to a family, is to "move the parsley in the garden." Some hideous thing is sure to occur. Sister Joseph Naylor is a good witness to this. Bro. Naylor moved the parsley one day, and a day or two after he got hurt and could not work any for nearly a year. Bro. Simon Holmes showed me the place where a great judgment fell upon a woman who told a lie. The lady had stolen a "tuppence" from a little boy. She denied having taken the pennies. But she was brought before the magistrate and there she still denied taking the pennies. Finally she said, "If I am lying about it let the earth open and swallow me up." And immediately the earth opened and swallowed her, and they never saw her any more. Well, it is fair to presume that this put a stop to the boys and girls lying in Derbyshire, and that whatever a Derby citizen tells you is entirely reliable.

The Saints in Clay Cross have a new brick chapel with a seating capacity of about two hundred persons and which cost them sixteen hundred and fifty dollars. There is a goodly demand for work in Clay Cross, and if an elder will go there and abide; as the Master bids to do, and will patiently labor,—first sow the good seed of the kingdom and then patiently cultivate and wait for the time of the maturing of the crop,—he will reap a goodly harvest. But we ought not to expect to plant one day and reap the next. If a crop is reaped before the time, the grain is of but little account. And this is true in the harvest work of the Lord. The Savior taught that the seed which sprang up at once soon withered and died, and our ministry can afford to wait for results. What if no baptisms do take place for one year, or two? Can that be said to indicate that there are no worthy people of the Lord in the place? Not at all. It may, on the contrary, show that there are some most worthy ones, who take time to consider and prayerfully weigh matters before accepting. These are properly the result of a goodly soil. Let the missionary be diligent in sowing and planting; no crop can be had without this, and after all, it is only God who can give the increase. So may the way open for the telling of the gospel story and the conversion of many to the truth in Clay Cross.

I arrived in Sheffield on the 14th of September, and soon my attention was attracted by the din and clamor of bells, the ringing and the tolling breaking forth from every part of this great manufacturing city. Hastily making my way into the central portion, I noticed that the flags hung at half-mast, and everywhere the Stars and Stripes were displayed, alongside the Union Jack. This revealed the entire story. News had been received of the death of President McKinley, and the people of England were stirred as never before at the death of a foreign ruler. The news was truly sad to an American in a foreign land; and doubtless my feelings were, despite my efforts to the contrary, fully betrayed in my countenance; for upon entering a tram to cross to my stopping place while in the city, I noticed that soon most every eye was upon me, and when the collector entered for the fare and asked to what part of the

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city I wanted to go, two English ladies, who had heard me make inquiry upon entering the car, quickly answered for me, as though to relieve me from the reply. I heartily thanked them, and although the incident was but a small one, yet involuntarily I felt that Britain's daughters were dearer to me than ever before. And I thought, that if in the death of our chief magistrate a closer tie had been drawn between the peoples of the world, the terrible deed of the assassin had also sent a bullet into anarchism, which cause he had thought to advance by the destruction of law and order. Twenty-four hours had not elapsed before we had the news, from around the world, deprecating the cowardly assault, and fully indicating that in his death the President had strengthened the bonds of order and good government for which he had so manfully contended in his useful life. So anarchism made the failure. Our stay at Sheffield was made pleasant by the hospitable entertainment of Bro. and Sr. John Austin. Two meetings upon the Sabbath, and attended the Sabbath-school in the afternoon. Trust the Lord may bless the efforts of the brethren and advance the work in Sheffield. Bro. S. Platts, the president of the district, was present and assisted in the Sabbath-school work.

On the 18th, met with the Saints at Wigan and enjoyed the services, as also the visit with the Saints. Bro. James Spargo is president of the branch at Wigan and anxious with others to see the work move forward.

On the 20th I began my first journey to Wales. Passing from Manchester south, a fine, picturesque country is traveled over before reaching the objective town, Llanelly. The mountain scenery of Wales is delightful, and its queer little villages odd enough to greatly interest the traveler. At the station in Llanelly I met with Bro. Gomer T. Griffiths, who had been laboring in the south of Britain while I was north. We met with a number of excellent Saints here and were pleasantly provided for by Bro. and Sr. Davis. The conference was opened on the evening of the 21st, and the attendance and interest seemed to surprise, in a measure, Bro. Griffiths, as he expressed himself as more than pleased with the prospects. Bro. Bishop, the president of the district, did not arrive till next morning, owing to business matters, but the conference work proceeded, and by Sunday evening the business had been transacted and two preaching services and one social or Saints meeting held. Brethren were also present from the Eastern district and aided in the conference work, and all seemed determined to strive to advance the cause of Christ.

The following evening I preached in Cardiff and enjoyed the hospitable home of Bro. Thomas Gould, the Bishop's agent for South Wales. Bro. Gould is also presiding over the branch in Cardiff and striving to perform his duty. The meeting was pleasant, and it would have been pleasant to have tarried longer, but work otherwise prevented.

On the 24th I started for Penzance in southwest England, 250 miles distant by rail. This route was through Bristol via the seven-mile tunnel that passes under the river Severn. During the day we passed the rich hills containing the porcelain clay, or kaolin, from which so much of our china, and china stoneware is made. The kaolin is white and sufficiently soft so that it is easily dug with the spade, and hundreds of tons of it were distributed along the railway in the warehouses and cars awaiting shipment to the north. Penzance is in the county of Cornwall, a part of Britain historic in Phœnician and Roman history, and noted in early times for its fish, tin, and copper. This whole peninsula of southwest England consists of elevated, rocky hills of great height standing as promontories to the sea in every direction. They seem to be formed of granite rock literally pushed up from beneath the ocean's bed. The decomposition of the feldspar, one of the chief ingredients of the granite, produces the kaolin, or porcelain clay.

Cornwall, so far as history shows, was first explored by the Ibernians of Spain, who furnished the Phœnicians and traders of the east with tin, and it is claimed by some, that the tin for Solomon's temple was dug in this field. The Romans took possession of the shire at an early time, and remains still exist of their work. The elevated pile of stones standing in Mount Bay, and now known as St. Michaels Mount, is well described by Diodorus Seculus, who wrote of it 9 years before the beginning of the Christian era. The mount rises 195 feet high from the waters of the bay and is 1,680 feet distant from Marazion Cliff, the place where it is claimed the tin was mined to aid in adorning the temple of Mount Zion, Jerusalem.

In journeying to Penzance we pass through Plymouth, England, in incidents closely related in the past with our Plymouth of New England. A fine view is to be had here also, of the harbor, upon which rested, as the drifting swan, a section of England's renowned navy. Vessel after vessel of various styles and patterns lay at anchor here, bristling with armor, awaiting the orders of the new ruler, King Edward VII.

On the following day I attended to some business in St. Just, and stood upon Cape Cornwall, which extends out into the sea, a chief mark, but sufficiently elevated to make it difficult for the foe of England to ever effect a landing. The cape, with one exception, is the nearest land to America of England's isle.

By riding all night I was able to reach London on the morning of the 26th of September, and finishing, to an extent, one part of my work in England. Have met in some measure with the discouraging side of things, and found much that gives encouragement and further disposition to perform faithful labor. I have been grateful, too, in passing over the field to find the lasting monuments of good which have been erected by the faithful missionaries sent out by the Reorganization from the first. It seems quite true that each is remembered by some special good that he has done, and my observations have confirmed the thought that there is no richer field than that of the true missionary in which to plant monuments of everlasting worth.

Of the late missionaries sent by the church, Bro. James Caffall has left a lasting name as an industrious worker and an excellent preacher. Bro. F. G. Pitt was an earnest worker and teacher, and the Saints would be glad to see him back Bro. Heman C. Smith did not have so long time in the mission, but he is known by his able and forcible sermons for good. Bro. William Newton and the late Bro. A. N. Bishop are spoken of as faithful, diligent workers. Not a few speak of the preaching of Bro. Gillen as having been of great good to them. Some mistakes have been made. These were because of weakness of the parties and not of the work. When we came to examine the public work of the missionaries from the first, it is in harmony with the truth, and this confirms us in the divinity of the work and the divineness of the mission. We should elevate the good and not stumble over the weaknesses, if any, displayed in their private lives. Those who have shown these, doubtless, are much more chagrined and ashamed thereby, than others can well be, and they must also render the final account therefor. It would no doubt be a fine thing, if the Lord in directing the missionary appointments would select men who were perfect in every way and who could betray no weak spots in their nature whatever. But a friend suggests: "We ought not to expect that, because there are none so perfect as to be without faults." Then why should Saints stumble and lose faith if an occasional error, or even display of the nature of old Adam, is manifested? It is very unreasonable to always expect the perfect in things pertaining to the gospel work and

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those who bear the message, and at the same time say that no one is without fault. If there have been errors and evil-doings, let us be humble, and watch lest we are found in similar paths, and diligently labor, exercising implicit faith and confidence in God, if we can not in humanity. Our work is to think and speak of the good, and to refuse to be made an instrument in the hands of Satan to publish the follies of our brethren caused in great part by the evil one's own deception, lest our own condemnation be found within the same law that our weak brother has been tried by and found wanting. It devolves upon all to be consistent and honest and fair.

Bro. Gomer T. Griffiths has a memorial in his past labors, and a fine opportunity now for strengthening the lines, and this can only be accomplished by constant and patient labor in the work he has been called to perform.

When in London on a former visit, we visited a few of the special places of interest in the world's metropolis, but concluded that an attempt to set them out to the reader would require too much time and labor. The British Museum was very attractive in rich collections of ancient and modern peoples and of all countries. The material gathered is simply immense, and no sketch of a few hours could unfold it to the reader. Among the antiquarian relics in the American section I noticed the following:

1. Bronze axe-heads and hatchets from state of Oaxaca, district of Ejulla.

2. Embossed disc of copper about one foot in diameter, from ancient works, Ecuador.

3. Stone mold for making small gold figures, from New Granada.

4. Interesting copper figure three inches long, in case "D," found in New Granada.

5. Bronze figure of a shark from Choco, Colombia. Case "D."

6. Copper figure in shape of breastplate, measuring five or six inches each way, taken from ancient grave, Colombia.

7. Skull from Peru, case "F," with teeth ornamented with gold, and showing the finest dental work, with jets of gold set in each front tooth.

8. Silver figure playing the Pandean pipes. Also copper and gold figures in same case.

9. Balances for weighing, the beam made of bone and skilfully ornamented. From Lima, Peru.

10. Bronze disc and two axes from Peru. The disc eight inches in diameter; axes eight and fifteen inches long respectively, and two and one half inches broad, and ornamented at the head.

11. Case "A," Ohio, U. S. A., copper spears.

12. In the Asiatic department, the "Sacred book"—Sikh religion.

13. Grants of Indian lands, as early as the eleventh century, written on plates, or leaves, made of brass or copper, and fastened together with metal rings at the back, in the form of a book; thus permitting the leaves to be turned backward or forward at leisure. The books were from one to two inches in thickness, six to seven inches broad, and eight to ten inches long.

14. Stele with Phœnician inscription, set up by Arish, and extending back to time of Yathan, son of Azor.

The question as to whether the ancient Americans understood the uses of metals is fully answered in the affirmative by the evidence shown in the British Museum.

On my second visit to London I found a half day to visit Hyde Park, and had a view of the *Albert Memorial*, a monument that would do credit to any age or any people. At the former visit we had been to the Exchange, Guild Hall, the National Art Gallery, the Tower of London, Westminster Abbey, Madam Tussaud's, and Windsor Castle, the latter the most interesting of all to the writer, and I had thought to extend my notes on same for the benefit of the reader, but time and conveniences have not been in keeping with the thought. This time I visited Kensington Palace and will give a short outline of that.

Kensington, the former residence of England's kings and queens, is constructed of brick and has the appearance of additions to main building at various times. Outside, the appearance is that of a substantially built structure of a century or two past; not imposing, but modest and homelike. The surroundings are very fine and I thought it would be a charming residence. The public is admitted to the building and at once taken to the floor above, ascending the Queens Stairway, and then they are permitted to enter the rooms in order as follows:

1. Queen Mary's Library room.

2. Queen's closet.

3. Queen Anne's private dining-room.

4 Queen Mary's private chamber. Interesting articles in this room are Queen Mary's writing-table; Queen Mary's work-table; also the work-table of Queen Victoria. The table is 212 years old, but a very good one, even for the present day. Queen Anne's card-table, 230 years old. This is finely inlaid with ivory and in good condition.

5. Queen Caroline's drawing-room.

6. The Cupola room. This is set with a number of statuary pieces.

7. The King's drawing-room. This is hung with fine oil paintings, usually of scenes connected with the King's household.

8. To the left of the drawing-room is the king's privy chamber, the walls hung with oil paintings, and in the center the king's chair, a very comfortable looking piece of furniture, showing considerable use, but so encircled now that I could not take a seat in it.

9. On the right of the drawing-room is the nursery; and here are noticeable many useful toys for little folks; among them is a finely rigged ship and a little stove with tea set, made of tin or pewter, such as common peoples' children might knock around and not break.

10. The ante-room. All of these rooms finished in walnut.

11. Queen Victoria's bedroom. This contained many trinkets and toys, seemingly such as a good and intelligent girl may have used in bygone days. Among them I noticed a model loom for weaving and vessel rigged for sailing; and I thought, No wonder Britain's ships carried the commerce of the world and her spindles were the treasures of the empire, when her young queen had been taught from infancy how to rig her ships, and to thread her own shuttles, and adjust the harness of her looms.

12. The King's gallery! The walls of this are hung with magnificent paintings, usually of scenes in land or naval warfare of distinguished battles. I failed to find in the entire collection, however, a single battle scene of the two great contests between England and America. Americans may well feel proud of a record of such courage and bravery that no former foe cares to have spread before him a single scene of the many contests for supremacy.

13. The King's stairway. Easy, broad, spacious, and substantial.

14. The Presence Chamber. Also hung with many excellent paintings, the most prominent being the marriage of the Prince of Wales and Princess Alexandra.

But I am to take the train for Dover at 5:30 p. m., and it is now near five. A guard directs me to a station just through the Hyde Park gate, where I am to take the Electric Tube for the railway station. My next will contain sketch of a journey from London to Paris and Rome.

LONDON, England, September 27, 1901.

HOW TO KEEP EGGS FRESH.

One good housekeeper told me she always had perfectly fresh eggs when eggs were not always fresh, and this is the way she did it: When they were cheap and fresh she dipped them for an instant in hot, thin, gum-arabic water, draining them in a wire plate-drainer, and then packed them away in the dark.—*Mrs. Larned in the November Woman's Home Companion.*

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Letter Department.

BIGLOW, Oregon, Oct. 24.

Editors Herald:—It has been so long since I wrote you that I expect some of your readers are wondering whether we are still alive. We are still alive and in the fight. Since writing you the most of our time has been spent in the valley of Hood River, at work with the gospel tent. We digressed from that long enough to attend the Bandon reunion. By *we* I mean Elder W. A. Goodwin and me. Elder Luff has told you of that event so I will only say that we enjoyed the reunion. As to being "*stage* struck," we were not so afflicted, as we went in with a loaded team. Our valises rode and we walked, at least forty miles of the way from Roseburg to Myrtle Point. So in our dreams we are not bothered by visions of the three R's, and of romance we had a plentiful supply. Still we enjoyed it for with an occasional effort to entice the wary trout while waiting for the wagon, and a seldom success on that line (fish line), our appetites were good, and what we lacked in fish we were able to supply in bread, vegetables, and fruit.

From Myrtle Point we took passage by boat, and at Bandon found the brethren awaiting us at the wharf. When I say that the first gospel sermon ever preached in Bandon was by the writer, and the first baptisms performed were one year later by the same party, and of the nine baptized by me then, five were waiting to see and greet me, and also at least three who had listened to my preaching, and who had since united with the faith seemed equally as glad to clasp our hand, you may not need to be told that I was glad to be at Bandon once more. The reunion was a busy and pleasant time.

On our way out we yielded to the request of the Saints and friends at Minard's Mill, and stopped to hold a few services there, baptizing one more into the fold, a Bro. Folsome.

Once back to Hood River we again commenced operations with the tent, and have been busy ever since. Of course we have had opposition to meet, but we feel that good has been done there. There have been two baptized, and others are near the fold.

The Adventist Christians there have been trying to get a champion to meet us in a discussion of the issues ever since the middle of July, and at last think they have a man to defend their cause, an Elder L. G. Dix. The discussion is billed for the 4th of November. Elder W. A. Goodwin will defend the cause of truth.

At last the busy season for the interior is about past, and we are just commencing our campaign of the schoolhouses and halls. Came here by invitation of a Mr. and Mrs. H. E. Everett who were at Hood River during the berry-picking season and listened to us there. We commenced operations here the 19th inst., and our audiences have varied from perhaps twenty-six the first sermon, to over a hundred Sunday evening, and Monday and Tuesday evenings over a half hundred present. The interest here is fine. We are trying to do our part faithfully, and trusting to the Master for results.

We shall be on the move now continually, but until further notice our field address will be Hood River, Oregon.

In the battle for the truth,

A. M. CHASE.

HARTFORD, Mich., Oct. 26.

Editors Herald:—In this little town of about fifteen hundred inhabitants, almost every one can be religious in his own way. Here we have Methodists, Free Methodists, Congregationalists, Baptists, Disciples, Catholics, and lastly (and least in point of numbers), Latter Day Saints. Although the Saints here are not persecuted or ostracised socially for their religion, it is hard for the elders to get much of a hearing. The argument is, "Stay away from them."

Brn. Peak and Stroh have been here and given us a week of preaching, including a two-days' meeting. Although not many outsiders were present the Saints were strengthened and edified. Bro. Stroh gave us one discourse on the financial law of the church, which we hope will be the means of much good.

I am glad to be living in these times when God has restored the gospel in its pristine beauty, with its attendant blessings.

I have heard some say, "If the elders have the same power or authority that they did anciently, why don't they do the same miracles? why don't they raise the dead? and so forth. I am glad to be able to believe in the restoration of God's holy priesthood without seeing so great things, though I have known of many wonderful works by the power of God. As Saints we should all strive to so live and keep his commandments, that we may have his Spirit and be able to discern when good cometh.

Ever praying for the welfare of Zion,

Your sister in the gospel,

ANNA ROBERTSON.

GAYLORD, Kan., Oct. 25.

Editors Herald:—It has been some time since I last wrote the HERALD. Bro. Gurwell and others have mentioned our work occasionally, when writing, hence I did not deem it wisdom to further burden your columns.

The missionary work in Northwestern Kansas district is moving along nicely, and we believe much good is being done. Since the reunion the tent has been used at Scandia, Republic county, and Formoso, Jewell county, Kansas. The weather was unfavorable while the tent was at Scandia, and crowds were small it is said. At Formoso had good crowds most of the time, and splendid interest. Had the pleasure of baptizing two good ladies at the close of the meetings; others are near, and will, I hope, come in soon. Many friends were made to the cause. The Saints also feel strengthened and encouraged, and are making commendable efforts in the right direction. May the Lord bless them.

We loaded tent in a wagon, Bro. Ramsey kindly taking us and it twelve miles across the country to Sr. Stauffer's, where we stored tent for winter in Mr. Stauffer's (who, by the way, should be a brother indeed) large new barn, safe and secure from dampness and mice. Remained over night with them, and as there was no opening there at present we took the train at Randall, four miles southwest of Sr. Stauffer's, for Downs in Osborne county.

Arriving at Downs in the evening we walked out to Bro. Coop's, who lives two and a half miles from town, but we walked three and a half to get there. I enjoyed the walk very much—just nice exercise for me, but Bro. Gurwell did not seemingly enjoy it, especially when he learned we had gone a mile out of the way.

We commenced operations in the Baker schoolhouse, five miles southwest of Bro. Coop's, and preached sixteen sermons. Good crowds and splendid interest. Some there will no doubt obey the gospel if proper labor is bestowed in future. Many new friends were made and a good feeling prevailed among the people for us and the great latter-day work. This is a splendid opening, and a good place to build up the work.

The few Saints there have, since our labor there, taken new life and are renewing their diligence in the service of the Master. I hope this will continue, and through their efforts the work be more fully established.

The Saints and friends remembered the missionaries in a financial way, for which the Lord will abundantly bless them. Contributions for Graceland were also received. If the Saints everywhere were as liberal in this regard the college debt would soon be liquidated. And so may it be. Our Graceland must be free—liberated from her present thraldom of debt, that she may move more rapidly and effectually in the educational interests of the young of the church. I expect to cast in my mite—labor and pray to this end.

Bro. Gurwell and I arrived at Gaylord the evening of the 21st. Rode with Bro. Landers, who is conductor on the local freight. He is a live man, has the interest of the work at heart. The Saints had secured the Baptist church and appointments were out, so we commenced our meetings, the writer occupying first evening. Crowds are increasing in size, and interest is good. We expect to close Sunday night, having already made arrangements to go to Edmond on Monday. Would like to stay longer, but the work ahead demands our attention, and there are local laborers here that can take care of the work. Bro. L. F. Johnson is located here, and also Bro. McClure, district president. Bro. Johnson is a son of the old Bro. Johnson who used to run the Whitesville mill near Rea, my home; he is a brother to Chris Johnson. They moved from Whitesville to Independence I believe. Bro. Johnson remembers many of the old settlers around Whitesville and Rea that I am acquainted with, and also many of the Saints at Guilford, Bedison, and Sweet Home. He is not in the missionary work this year on account of poor health, but hopes the Lord will bless him so that he may again enter the active work. So may it be.

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I have also met Mr. Lewellen, brother to C. A. and J. P. at Rea. Had a pleasant visit with him. Sr. Landers came out from Stockton Wednesday, attending the meeting that evening, assisting in the song service and presiding at the organ. How good it is to meet with the Saints, and lift the voice in songs of praise to the great Jehovah. Missionaries appreciate this great privilege and blessing.

This is a very large district, and I think the division contemplated is wise. There are many more calls for preaching than we can possibly fill. Will have to labor where wisdom directs, and where the best interests of the work demand.

May the Lord's work prosper everywhere. Hoping to be faithful to the end, I am,

Your brother in gospel bonds,

JOS. C. VAUGHN.

OWENS HILL, Tenn., Oct. 22.

Editors Herald:—Having recently returned from our quarterly conference and reunion, which were held in the Saints' chapel, Oakland, near Ivan, Kentucky, I thought a few items would be of some interest to those who were not in attendance, but are interested in the glorious latter-day work:

Conference convened Saturday, September 28, with Bro. D. W. Cook as president. Everything passed pleasantly. Quite a number of visiting Saints were present and all seemed to come with a desire to build up the kingdom. I don't think I ever saw a more united band of Saints.

On Monday, September 30, we organized the reunion, electing our worthy missionary in charge, Bro. I. N. Roberts, president, who gracefully and wisely performed the duties imposed upon him. Bro. C. L Snow was elected vice president, Srs. Nola Myers organist, and Ella Roberts secretary and chorister. Time and space forbid a minute rehearsal, so I will give the most important items: On Tuesday the prayer service was inspiring, every heart seemed melted to tears of rejoicing. Bro. I. N. Roberts was blessed with an open vision in which was made known to him the calling of three young men to office of elder, two of them, Brn. Henry Fields and Manson McFadden were ordained, but the other refused, waiting for more evidence. I trust it will be given.

We had preaching services at eleven a. m. every day, dinner on the ground; preaching or prayer and testimony meeting at 2: 30 p. m., and preaching at 7: 30.

The elders present were I. N. Roberts, W. R. Smith, M. L. Sory, D. W. Cook, C. L. Snow, and J. H. Adair. At every service the Spirit of the Master was present.

On the last Saturday, October 5, four precious souls were led into the waters of baptism by Bro. Cook. On Sunday, following, the last day of the reunion, two more noble ladies were buried with Christ by Bro. Smith.

We then repaired to the church to listen to the farewell sermon of the reunion by Bro. Smith. His theme was the coming forth of the Book of Mormon, and to you who have heard him preach on that subject it is useless to say it was grand. Both good and evil spirits were present, but the evil would only make a noise in the back of the room and throw a rock on the outside, while the Spirit of God made both saint and sinner rejoice, insomuch that six young men, as the jailer of old, requested baptism at the same hour of the night. By the time we reached the large pond of Bro. Adair's it was past ten o'clock, and there under the soft light of the stars, and surrounded by artificial lights, we witnessed another scene that surely was pleasing to our heavenly Father. Let us all pray for them that they may ever be enabled to resist the temptations brought before them, for truly the Evil One is throwing out snares in which to entrap the young.

Some of the Saints had a tent on the ground and some used the church-house for a bedroom. Otherwise, the kindness and liberality of Brn. J. H. Adair and Spencer Adair and Srs. Alice McFadden, Willis and Jane Sanders, need special mention. To them we feel grateful and wish to tender them our thanks for their hospitality. We are to have a reunion next year, but the time and place are undecided, being left to a committee of five.

The kind, genial smile of Bro. T. C. Kelley was missed at this reunion, for he was president of the one we had last year. Though you are far away, Bro. T. C., you are held in loving remembrance by all the Saints in this district. Bro. Roberts, who has taken Bro. T. C.'s place in overseeing the southern mission, has done nobly. We hope to have him here again next year.

Dear Saints, I ask an interest in your prayers that I may ever be found faithful in discharging every duty that is enjoined upon me and that I may have better health.

Ever praying for the prosperity of Zion, I am, Your sister in Christ,

MISS ALMA E. ROBERTS.

LOUISVILLE, Ken., Oct. 26.

Editors Herald:—I have just returned from a missionary tour through Kentucky and will tell you something in regard to my labors.

I held a very interesting meeting at James chapel, near Roanoke, Hardin county. I am most sure there will be a branch raised up there. I shall return there in a few days. The one that first asked me to come out there is an old Baptist lady, and she has told me that she wants to be baptized into the right church. Her husband is not a member of any church and never went to hear any preaching until I came there. He insisted that I should come back and preach for them and said I should have a home at his house, so I believe he will be baptized at the same time his wife is.

I went from that place to La Rue county where the Brighamites or Utah Mormons had ten or fifteen converts; I got them together and talked to them, laid the law down to them on the lineage question and on other points of difference. They are ignorant of the law and none of them have a copy of Doctrine and Covenants, so they would not listen. There were three families of these people over in Jeffersonville, Indiana, and they came over the river to our meetings. Among them was a well-posted man by the name of Ben Short. He told me, after having heard me preach once on the lineage and tithing question, that he was convinced we were right. I have baptized him and his wife into the Louisville branch; he is a good worker. He asked to have Bro. J. M. Scott come over and hold a meeting at his house; he had all the other Utah members there, so I think they will soon be with us.

I closed a three days meeting at Athertonville last Wednesday night. When I went there the sect leaders said I should not preach in their meeting-houses. A man volunteered to furnish me his hall; he said I might use it as long as I wanted to. I held from Monday over Wednesday, and had a crowded house. A Baptist preacher held services also on Wednesday with a congregation of three, while in the hall they carried in chairs, made me stand in a very small place, and by this means they could all get inside. They insisted on me coming back, so I shall go out again in the near future. Bro. J. M. Scott remained with the work in the city while I was gone.

J. W. METCALF.

FAIRLAND, I. T., Oct. 28.

Editors Herald:—My debate with Dr. D. B. Ray, the great Baptist of the entire world, closed here Saturday night. We had large crowds, the debate lasting twelve sessions of two hours each.

D. B. Ray is mean and childish; not so hard to handle as some other men I have met. Such as S. F. Cayce, of Martin, Tennessee.

Bro. W. S. Taylor, of Sherwin Kansas, was moderator for me and did nicely, Bro. J. P. Riley acting until Bro. Taylor arrived. We had large crowds and all I've seen, or heard from, say that Ray is completely knocked out.

D. B. Ray came to Fairland and lectured against us, which resulted in the debate.

I expected to meet an able man on succession of Baptist churches, as I had heard when a boy in the state of Texas, that D. B. Ray was the ablest man on Baptist succession in the world. I could not get him to agree to abide by any translation of the Scriptures, but proposed to use any translation or the original itself.

The second day we reached Acts 2: 38: "Repent and be baptized for the remission of sins." (Greek *eise*) meaning because of; but when I turned the best lexicons on him and proved it to be false, he gave it up. Next, Romans 6: 18. *Then* not found in the original; which is true, but does not change the sense of the language. Next *elder*, and *bishop*, from the Greek *episcopus*, and is the same office. I showed this to be utterly false. *Elder* is from an entirely different word, and marked him down Greek mistake No. 1. I heard no more Greek; but he was willing to come back to the King James translation and let it be the standard.

On the first proposition we reached Baptist *succession*. D. B. Ray held up his book written twenty years ago, reading from that. But having met some of the ablest men on

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this question before, I was not alarmed by any means, and was ready for bear; opened upon him with Moshiem, volume 1, a complete apostasy by the fourth century; and by the thirteenth and fourteenth centuries, not a single branch of the Christian doctrine was left; all Roman Catholics. Gieseler, the great historian, utterly grinds to powder such egotism and ignorance.

We then proceeded to show Baptist origin. The Anabaptists of Germany had no baptism save the effusion of the Roman Church. The Baptists of England none save the sprinkling of English priests. The American Baptists had none save Roger Williams, Holman, etc.—Benedict's History, 462, 463, 465, 450. To this added the testimony of Cramp, Backune, Jeter, etc. Here my opponent was about to give it up, and said, "If I can't prove it by history I can by the Bible; that is sufficient." I admitted this to be true; but the Bible is positively against such a position. I then confronted him with the latest thing out, A. H. Newman, Professor of Church History, in Toronto. American Church History, by A. H. Newman, published by Charles Scribner and Sons, New York City, page 14, says: "Not until the twelfth century can we find any churches we can call Baptist." Pages 79 and 80. Roger Williams and Ezekiel Holman baptized each other and organized the first Baptist Church in American. Introduced immersion three years before it was practiced in England. This seemed to settle Baptist succession with all intelligent people. The Doctor made a very weak attempt to prove Baptist succession, but continually rehearsed Daniel 2: 44, Matthew 16: 17, 18.

We next presented the Bible proof of the complete apostasy. Daniel 7: 25; Amos 8: 11; Matthew 11: 12; Acts 20; 2 Thessalonians 2; Revelation 13: 17, and many other places.

We reached the second proposition and the Lord blessed me with the Spirit to bring forth the unanswerable argument, to prove the marvelous work and wonder foretold by the prophets of agone times. Filth and dirt, and an attack against the battle fought in Book of Mormon and the plague of snakes; he called it snake religion.

I am feeling well and preaching here to Saints and friends. J. D. ERWIN.

WILBER, Neb., Oct. 28.

Editors Herald:—I am sorry to inform you that Bro. H. W. Belville, last year a missionary in Northern Nebraska, was stricken by lightning and instantly killed, at his home about one half mile south of Hebron, Nebraska, Friday evening, October 25. He left the house during a severe electrical storm, and went to the barn to look after things; failing to return in reasonable time Sr. Edith (his wife) went out to seek him, and found him dead between the house and barn.

A message was sent to the writer to hasten there but failed to reach him at the time specified, so we have nothing more definite; but what we have has cast a gloom over all the Saints. Bro. Belville was favorably known to all of us at Wilber.

Your brother in Christ,

C. H. PORTER.

WATERVALLEY, Ken., Oct. 20.

Editors Herald:—We are still in the faith, and desire to continue until the Lord shall say, "Time is for thee no more."

We are trying to warn our neighbors, as we are commanded in Doctrine and Covenants, and we think we have succeeded in convinc'ng two or three.

The people around us have but little interest in religion; we are therefore anxious to sell what we have in this country and go into Zion's land, there to settle and remain during our life upon earth.

Saints, remember us in your prayers, that we may ever be faithful, never turning back. If we should turn away from this work where could we go?

May the Lord bless his people and hasten his work. J. W. WILLIAMS.

CEDAR RAPIDS, Iowa, Oct. 28.

Dear Herald:—I find in perusing your pages there is much to learn which is very encouraging to one that has no church to go to.

We have been blessed with Elder J. R. Sutton in our midst, who has held forth for two weeks at our house with fair attendances; baptized two, my sister Della Brown, and my daughter Lulu Dulin, both young ladies. We have enjoyed these meetings very much, being blessed with the spirit of peace and unity.

Your sister in bonds,

LOVINA DULIN.

OSTERDOCK, Iowa, Nov. 31.

Editors Herald:—I opened a new place some three or four miles west of this town. I will stay over next Sunday, which will make three Sundays for that place. The attendance is very good, and some nights the schoolhouse is filled. Some are investigating, some are finding fault, and some have threatened to use their strongest argument—eggs, to uphold their side of the question. What the harvest will be remains to be seen.

Still in the conflict,

J. S. ROTH.

ST. JOSEPH, Mo., Oct 30.

Editors Herald:—I would like to tell the Saints and friends of our condition in St. Joseph. I have been here almost three years, and if I am not greatly mistaken the branch is in much better condition than when I came here. I would not attempt to say what the reasons are; only one will I mention, that we have been united as a body in supporting Bro. William Lewis as president, and by his kindly and very modest demeanor and influence I think we have been benefitted. But he is gone now, and a good many of the Saints feel as if their father had gone. He left to-day over the Maple Leaf for Chicago with his wife and little daughter Ruth with him. Also Bro. Frank Price accompanied them.

Bro. and Sr. Lewis were very agreeably surprised on Monday evening, the Saints meeting at the church and preparing refreshments. Bro. Carl Kinnaman made some excuse and conducted them to the church, where about two hundred Saints had gathered, and the evening was spent in singing and partaking of the refreshments. An excellent feeling prevailed. As Bro. Lewis expressed it, "It will be a green spot in my memory." I think there were many there who felt the same.

On Sunday night he preached to a crowded house; every available seat was taken, and a number were standing. The effort was, I think, the best that he has made since he was elected. May God bless him and increase his usefulness.

We certainly have sustained a great loss; however, I believe the Saints here are desirous and anxious to continue the peace and good fellowship which now prevail. It is seldom that any faultfinding is indulged in; at least I hear very little of it. When I came here I found it on every hand. I am hoping and praying for the success of this work. In bonds,

C. E. GUINAND.

ACORN RIDGE, Mo., Oct. 26.

Dear Herald:—After dining, one often expresses himself as having enjoyed the meal; so after having read a number of HERALDS, by which my spiritual strength has been renewed, I wish to express my thanks to the writers of the articles and the letters appearing from time to time in your columns. The historical lectures given by Apostle Heman C. Smith are truly encouraging to the Saints, and contain much valuable information for the seeker after truth.

The continued article entitled "Precious Pearls gathered from the depths of the Book of Mormon," by Bro. William Hawkins, is enjoyable. The account of the debate held at Davis City between Bro. Elvin and Mr. Ellmore as reported by Bro. J. C. Clapp is very instructive. An account of the debate held by Bro. Joseph Ward and Binum Black at Williford, Arkansas, was also interesting to the writer.

I believe these letters and articles are written by a degree of inspiration. By reading the Bible we see what the church did anciently. By reading the HERALD we see what the church is doing now. 'Tis not enough for us to know what the church did anciently, but we must know what it is doing now.

By the way, I must say I believe Bro. Robert Elvin is doing his duty in writing often about the college, and the debt that should be paid. It seems to me that the payment of the debt on Graceland College is one of the main things to be done by us as a people. It is not a question as to whether we should or should not have built the college, but it's our duty to pay the debt; let's do it. As to our own beloved mission in southeastern Missouri, I will say: Recently we had an egg thrown at us while in the stand, but the citizens went to work right, manifested their desire for law and order, and now the egg thrower is lodged in the county jail for disturbing public worship. That's not all, for we are gaining friends and favor with the people. Some are believing, but when they are going to be baptized I can't tell.

I am trying to learn my duty as a minister,

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as a member of the church of Christ, and as a citizen of the state. I've no complaint to make for lack of work, but find plenty to do, and I want to do it well.

"O for a faith that will not shrink."

C. J. SPURLOCK.

OWENDALE, Mich., Oct. 31.

Editors Herald:—Last Sunday, the 27th, I led four more down into the waters of baptism. Since coming to this place I have done quite a work; some who were very prejudiced against the work are now in favor, and some of them are in the work. I am still working away, doing what I can to build up the kingdom of God.

Some who have come into the work here will, if faithful, do a grand work for the Master. One man, Bro. B. F. Parker, is ordained to the office of priest. Now his wife, one son, and daughter are baptized. Bro. Cornish will be pleased to learn this. Have baptized seventeen during the summer so far.

Bro. Goodwin has organized a Religio here, and I guess the young people are going to work in earnest. May God be with them to help them do good.

I suppose these few lines will help out those who are looking for a line from Bro. Smith, so they will know he is still living and contending for the faith once delivered to the Saints. In bonds,

F. C. SMITH.

KIRTLAND, Ohio, Oct. 29.

Editors Herald:—Our district conference held here on the 5th and 6th inst. was very satisfactory. There was a large representation present, and the business was transacted in the main with unanimity of sentiment. Of the general ministry, Brn. A. H. Parsons, D. Allen, F. J. Ebeling, F. G. Pitt, R. Baldwin, H. C. Smith, and S. F. Cushman were present. The weather was fine, the meetings were well attended, and all present seemed to enjoy the bracing atmosphere, the social feeling, the preaching and prayer services.

The Bishop's agent report showed up well, that Saints in the main had not forgotten the financial part of the work, and that Bro. Miller had not been idle.

Bro. and Sr. Pitt were extra, coming from another district, but they received a hearty welcome, and Bro. Pitt, as usual, rendered excellent service as an "all around" helper.

The Saints returned home helped and comforted by the meetings. The worst feature, Bro. A. H. Parsons returned home to Independence, Missouri, immediately after conference, with a doubt in his mind as to his being able to return to this field again this winter. Our laborers are too few already, and this makes a big gap to be closed up by some one. However, taken as a whole, there are hopeful signs for success in the Kirtland district. W. H. KELLEY.

Men, as a class, eat too much meat, and are prone to kidney troubles. Women eat too much starch and sweets, bread and butter and preserves, puddings, pies and cakes, which produce corpulency.—*November Ladies' Home Journal.*

Mothers' Home Column.

EDITED BY FRANCES.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn like gladness voicing:
God gives us all some small, sweet way
To set the world rejoicing.—Selected.

DESPAIR NOT.

Does life seem weary, labors hard,
And efforts all in vain?
Toil on, oh Soul, with purpose true,
Through pleasure or through pain.
The God of All has placed us here
"To wrestle, not to reign."

And slacken not thy arduous toil,
Give no place to regrets,
But seek ye first the throne of God
For strength, which faith begets;
And dews of Christian fortitude,
"To wear as amulets."

WHAT I THINK.

I have read much in the different church papers about lying, stealing, etc., but seldom read of misbehavior in church or going to play parties.

Now I have been at church when there were some that made so much noise it was difficult to hear the speaker at all. I think the young, as well as the old, should listen to the speaker, and learn of the higher life, instead of laughing and talking, and then, too, it is very bad manners. Not one of us would think of such a thing in conversation as to keep talking when some one was talking to us.

I have known young Saints to come to Zion's Religio-Literary Society not knowing their lessons, sit and talk about some parties they had been to during the week, and not pay any attention to the lesson whatever. When asked why they did not have their lesson they would say they did not have time, as they had to study their day school lessons at night; but they had found time to go to parties at night.

Now I think it desirable to have a good education, but should we not be educated in heavenly things as well as things of this world? I think so? A SISTER.

ALPENA, Michigan.

Dear Home Column:—"You can make whatever you will of life; you can have the thing you desire." Can I do this is the question? Desiring would never bring it about. It is plain that the desire is the force that causes the action. My daughter is merging into womanhood. There is the irritable temper, the tendency toward wilfulness, and the insubordination threatened if I oppose anything on which she has set her heart, and yet these are so often the things in which I dare not let her have her way. I have not for months been free from care and anxious thought. This girl in her young womanhood, or in the flower of her girlhood, is treading on the very brink of a precipice. Will I be able to save her? The question is, Can I have the thing I desire? Those words, oh, how they echo in my ears, and from the very depth of my heart I say, Can I save her? can I have the thing I desire? O I wish they were true, and that I dare believe them! Listen to the words contained in the sacred book: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." O, my heavenly Father, help me to believe and to put in force and action and to have that faith that will take no denial; that I may have sufficient instructions to persuade her to keep away from evil associations.

May the Lord preserve our youth from every evil, and that an answer to our prayers may be hastened let us supplement them with a persistent purpose inasmuch as the Evil One is continually on the alert to lead the young astray.

Can I have the thing I desire? But faith is not only the principle of action but of power in all intelligent beings, and that when God would undertake to raise up men for his service he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without the aid of faith. So it is a mother's duty to contend for that faith, that it will influence her children by its power, to render obedience, and also to watch and pray over them. There is so much responsibility resting on a mother.

Many, if not all mothers, will freely admit that if life reveals to us any one of its secrets it is surely that we are placed in this world for the formation and development of character; such a character as shall fit us for usefulness, because usefulness is the key to open the door into the hall of happiness. Recall then one by one the strong appeals made upon the heart of every one who becomes a parent; to the development of those very characteristics which assimilate us with Christ our living head. Let each mother recall and mention the fountains unlocked in her soul by baby fingers, the lesson taught her by her little ones, of whom Jesus said, "Of such is the kingdom of heaven."

Wishing an interest in your prayers,

ELIZA A. LESTER.

Dear Column:—It has been so long since I wrote that some may think I am dead. I have been doing what I could in my way to help the church. I love the church more all the time, but other things besides writing have had my attention. Since writing last I have had many trials and troubles, also many testimonies. I am satisfied and have assurance that the Lord is merciful and kind to me, and is willing to bless. He is blessing me in many ways.

I am one of the little members, considered by some few (whose trials are in the future) to be worthless. No one should think less of

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another because his trials or troubles are different from their own or for the reason that they themselves have none. No one ought to think he can go to heaven on flowery beds of ease, while others fight to win the prize. The latter-day work is intrusted to us all and we each have something to do. If we are not called to preach the free and restored gospel to the world we can invite people to come to hear those who are called to preach, and we are to hold up their hands by our faith and prayers, pay our tithing, and do other work; keep the commandments, and put our trust in our heavenly Father. I have found it impossible to please all, so I made up my mind to do right, let others do as they would.

My patriarchal blessing was a good and grand thing, and it gave me renewed courage. It said I was "of Ephraim, and shall be recognized as a child of God." This is equivalent to saying that I had not been so recognized by some. I am thankful that this promise is being fulfilled to me to some extent. It was last February that I got my blessing.

I will tell you another thing about how good the Lord was to me last summer. I was holding a bad horse from running away, got my arm hurt on the muscle, had an ulcer five inches by five in size. I suffered badly, was administered to, and received some benefit. I lost six months from work. The last time the doctor operated upon it he said, "It will take it a year to get well." I went to church and was administered to by Bro. R. Etzenhouser and others, and got well and sound in two months, after the doctor said a year.

I don't know what I am living for, unless it is to help the church and loved ones. You will say to "love all." Yes, it was preached in our reunion to "love all, but not love all alike." I will let this question rest with you to write about.

The reunion at Bushrod Park, Oakland, California, had been in session five days when I got there, and the remaining five days were a grand good time. My prayers before it commenced, that unity and the Spirit of God might be there, were pretty well answered, and three were baptized, this also answering the prayers of many. I met many dear brothers and sisters that had known me for twenty-five years, and to multiply my joy and happiness, Brethren Joseph and Alexander Smith were there. The gifts of tongues, interpretation, prophecy, songs, faith, and brotherly love were manifest. We bought the big tent at one hundred dollars and adjourned to meet at San Jose, California.

I then went to see San Francisco as I had never been there. It is a great city for business. As I rode up Market street on the cars there were thousands of finely dressed people hurrying to and fro. I went on to Golden Gate Park. This is a beautiful park four and one half miles long. I had no time to go half way through, but returned and stopped for the night at the Winchester Hotel. Next morning I went to see the Cliff House, which is well named, but more to see the great salt waters. Some of my readers have not seen the sea. I only saw it once before; that was in 1870, at the Anaheim Landing, Orange county. It is nothing nice from the Cliff House and other points. It is only a large amount of dirty, angry looking water, terribly agitated; the waves running towards the shore rising higher and higher till they fall, creating a great many white sparkles, while others dash against the dark and ugly rocks, and the many drops are thrown high in the air and fall back into the water; then running back they are met by other large waves that overwhelm it. The only pretty thing I could see was the white sparks of water as they fall, and the sand upon the seashore. It is very fine sand, and there is no end to it. I wanted to taste the water to see the amount of salt in it and in trying to get a handful of water I got my shoes full also. It is full of salt and tastes very badly.

I began to think how good the Lord is when he has declared that the time shall come when there "shall be no more sea." (Rev. 21:1.) And I thought how good and wise he is to destroy such a dirty and bad looking lot of water; and the fine sand and no end to it caused me to wonder at the declaration that the people of the nations of the earth shall be as the sand upon the seashore for numbers." (Rev. 20:8.) Then I remembered that our great city is but a handful of the human creation of God, and I hurried back to see the large steamships from Oregon and other places; they were interesting to me, and I found I only had time to catch the train for Sacramento.

About the only grief I had either at the reunion or my visit to San Francisco was that I was alone; none of my beloved relatives with me. Your friend and brother,

EDWIN T. DAWSON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

PRIMARY TEACHING.

It is not my purpose in this brief paper to bring forth anything new or startling in this particular line of Sunday school work; for well I know it has been discussed from every side of the question, and the noble instruction and careful training received from time to time through the different channels devised for this purpose, make the work of the primary teacher comparatively easy.

Primary departments require perhaps a greater amount of

CAREFUL STUDY AND EARNEST ENDEAVOR

than any other part in the great arena of the Sunday school. The work of the primary teachers requires skill and patience as well as a thorough understanding of the work intrusted to their care. Child nature must be one of their first studies and a knowledge of the individual dispositions of their pupils. To do this they must watch carefully the maneuvering of each child, and when once they *understand* the child, they will be able to form plans for its particular advancement. It may take weeks of earnest, patient effort to learn just how to manage one child, but when once done, you feel tenfold repaid in the happy consciousness of a "battle fought, a noble victory won."

In every child there is somewhere

A TENDER CHORD,

which if properly struck, will awaken in the little one new thoughts, new ideas, and will bring the little mind in touch with the teachings of Christ and create a desire for good, a thirst for knowledge hitherto unknown, undeveloped. To teach children successfully one must feel

WELL ACQUAINTED

with each pupil and he with you. I have heard people say, who ought to know better, "It is not good for a teacher to be too well acquainted with his pupils," urging that they lose control, etc. No more serious mistake can be made. You can no more become too well acquainted with your class than a mother with her child. It is absolutely necessary in successful teaching. The true-hearted teacher develops with her primary class as readily as though she were teaching a higher grade. The sublime lessons taught by the meek and lowly Jesus can be just as easily learned when telling them to the little ones of his fold as by discussing it with the older ones, if we only keep in harmony with his divine injunction, "Search the Scriptures."

The primaries will soon be the intermediates, the intermediates the seniors, and it is in the primary department the

FOUNDATION

for future work is begun. System must prevail in the primary department, and order is an absolute requirement. Every teacher has his own rules to work by and right here let me tell you something of

MY PLAN.

When I go to class I always let the children get properly seated, handkerchiefs, hats, muffs, etc., adjusted, and everybody looking out for "next." Then usually we take up our collection, every one being informed just how many pennies there are. A penny requires a great deal of care if left in the hands of its little owner, as every primary teacher will testify.

After this we find before opening the *Quarterly* how many know the golden text and subject of the lesson. When this is done we open the *Quarterly*, and if all have not learned the golden text we have them do so and endeavor to have them able to recite it in concert.

We then proceed to the lesson story. According to the wishes of the class I am teaching, we read the lesson over, each one reading in turn. Previous to this I ask what the lesson is about, and you will in this way learn who has prepared the lesson at home.

In our school we have lately adopted the plan of

COMPARING CLASS BOOKS

each month and the star scholar of the month is the next month placed at the head of the class.

We read the first paragraph and then I ask

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what we have learned in this. After gleaning the thought conveyed in this we proceed to the next. They seem to grasp the thoughts more readily by this means than to read it all over before reviewing.

After we have finished reading we talk a little about the lesson and then have them close the *Quarterly* and I ask them the questions, being careful to cover the whole ground of the lessons. I do not confine myself to the questions in the *Quarterly*. Sometimes I leave some out, but more often add to the list. Neither do I confine myself to the lesson alone. If some one has a little story to tell I allow him to do so, if possible applying it to the lesson or bringing out some other moral point. Let the children lead out. Find the mood they are in, and fall in with them as much as possible without departing from the original idea of the lesson. By illustration and story is nearly always the best way to teach children.

We have usually covered the ground of the lesson before treasurer or librarian approaches. If not, we stop and give our collection. Of course it takes but a moment to give in our books, re register, or order another, as the case may be. After this if we have learned our lesson well we usually get a *Hope* and read something to the children, the Christmas offering adding a new charm just now.

Before the general review I ask again for the golden text and lesson subject, and I find how many have looked up the Bible question given the previous Sabbath to be answered to-day, and when the bell taps we feel pretty well prepared for the review work.

This is of course a simple outline of our class work. Primary classes where children can not read, the better plan is to tell them the story. To read it to them requires your eyes on the paper which is a

DANGEROUS PLAN.

They should always be on the little group around you. It holds the attention of the little ones and you can teach them with much greater success by being thoroughly conversant with the lesson yourself and telling it to them as a story.

Teachers must of course use their own methods of entertaining. Most of all, give plenty of time. Do not hurry the children. Give them time to think and form words and sentences. Avoid formality. Ease and freedom are indispensable in a well-regulated class.

Discouragements arise in the path of the primary teacher, strange to relate. Ofttimes they feel discouraged over perhaps "little things." But did you ever stop to think that after all "'tis the little things that sting."

Occasionally speak a word of kindly encouragement or commendation to the primary teacher. Don't fear of making him vain. I am a primary teacher and know whereof I speak.

And, primary teachers, yes, and intermediate and seniors, do not become discouraged. Trudge on.

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."

And if you do not see the fruits of your labor at once, or if you sometimes think your efforts are not appreciated, remember to "Cast thy bread upon the waters, and thou shalt find it after many days."

DORA MCFARLAND.

For the Kirtland, Ohio, district convention.

CHATHAM.

Convened at Wabash, Ontario, October 11, at two p. m.; Jessie A. Hackett, James J. Williamson, and J. H. Tyrrell were chosen presiding officers, Mary M. Green and Sr. E. A. Leverton secretaries. All rights and privileges were extended to visiting Saints. Reports from the following officers were then read: Jessie A. Hackett, J. J. Williamson, J. H. Tyrrell, Mary M. Green; Grant St. John, superintendent of Ridgetown school; Ambrose Wrencher, superintendent of Zone school; W. L. Ross and Wm. Nell, superintendent of Wabash school. All schools reported except Sycamore. Those reporting were Wabash, Prince Albert, Lindsley, Zone, Zion or Wallaceburg, Longwood, Ridgetown, Chatham, Wilkesport, Olive, Pine Grove, and Tilbury, with a membership of 472. The treasurer, George A. McFadden, reported: On hand last report, 70c ; received from the various schools, $11 36; expended, $2.88; balance, $9.18. Report received. The district superintendent's expenses were $3.60, and the librarian's expenses were $2 25. Orders were voted drawn on the treasurer to defray the above expenses. Officers elected for the ensuing term are: Jessie A. Hackett, Valelta, Ontario, district superintendent; Sr. E. C. Bristol, Wallaceburg, Ontario, first assistant superintendent; John Wesley Badder, Wabash, Ontario, second assistant superintendent; Mary M. Green, Appledore, Ontario, secretary; George A. McFadden, Fletcher, Ontario, district treasurer; James H. Tyrrell and Levi Tyrrell, librarians. James H. Tyrrell was also chosen delegate to next General Convention. Resolved, That we adopt the Winnowed Songs in our schools. A. C. Barmore gave an interesting address on Religio work. R. C. Evans gave a brief account of a paper to be started in his missionary field, to be called the *Canadian Messenger*. He invited the body to act as it felt, after which it was moved, seconded, and carried that we support the above movement. A collection was then taken up and handed to the district treasurer, amounting to $1 01. The evening was devoted to entertainment consisting of music, singing, recitations, speeches, also papers on literature and secretary work. Jessie A. Hackett explained the drawings presented to the convention by Annie Kettlewell and Emily Shaw. At the close it was pronounced the best we ever had. Saturday morning: Class work, in charge of James J. Williamson. The lesson proved interesting. The auditing committee reported. A vote of thanks was tendered Brn. J. J. Williamson and J. H. Tyrrell for their able assistance during the past term. A vote of thanks was tendered the Wabash Saints for their hospitality. Adjourned as per agreement.

Conference Minutes.

OHIO.

Convened at South Wellston, Ohio, October 19; W. H. Kelley chosen to preside, S. J. Jeffers associate; E. E. Long secretary. Visiting brethren were given voice in the conference. Opening address by W. H. Kelley, and short speeches by Brn. S. J. Jeffers, T. J. Beatty, L. R. Devore, V. M. Goodrich, J. F. McDowell, and F. G. Pitt. Voted that this conference ask the pardon of Bro. H. E. Moler, in that it took hasty action at Vale's Mills one year ago, not permitting him to be heard when requested so to do. Branch reports: LaGrange 67, North Columbus 33, Creola 47, Milton 41, Vinton 102, Liberty 49, Bierly 36, Hocking Valley 80. Hocking Valley report was referred back for correction. Bishop's agent reported as follows: Total receipts, $996.09; expenditures $892 50; balance due church $103 59. Auditing committee reported same correct; report adopted. Elders reporting: T. J. Beatty, J. Craig, V. M. Goodrich, S. J. Jeffers, A. B Kirkendall, A. W. Kriebel, L. R. Devore, W. H. Kelley, J. F. McDowell, H. E. Moler, H. R Harder; Priest E E Long. Request from Saints of Paddle Creek to be organiz d into a branch was discussed and referred to the missionary in charge. Moved that the Davisville branch matter be referred to a committee of three resident elders of the district, they to report to this conference. Carried. A. B. Kirkendall, A. W. Kriebel, and V. M. Goodrich were chosen said committee. Committee appointed to adjust the Davisville branch matter reported: We your committee on matter of Davisville organization beg to report that it is the sense of the committee that the recognition of the second organization, occupying the same building and territory as the first, is unwise and a detriment to the work under existing conditions. We suggest that the members retain membership in the Byer branch, or take letters of removal to adjacent branches. We further deem it wise and suggest that Bro. J. Munion be elected president, and pray that all will lay aside personal feeling and labor for the good of the work in that vicinity. After amending by striking out the recommendation that Bro. J. Munion be chosen to preside, the report was adopted. Voted that the members who are enrolled upon the Davisville branch record be enrolled upon the Byer branch record and be recognized as members of the Byer branch. S. J. Jeffers was chosen district president, A. B. Kirkendall associate, E E Long clerk. A motion to ratify the appointpointment of A. B Kirkendall as historian was adopted. All the general authorities of the church, including the missionary in charge and Bishop's agent, were sustained. A vote of thanks was tendered Saints of Wellston and vicinity for their hospitality. Adjourned to meet at Glenroy, the last Saturday in February, at ten a. m.

NORTHEASTERN MISSOURI.

Convened with Bevier branch, October 5, 6; Joseph A. Tanner in the chair, assisted by F. T. Mussell; George A. Tryon secretary, assisted by Walter W. Smith. Branches reporting: Bevier, Higbee, Huntsville, Salt River, and Pollock. Ministerial reports: Elders J. A. Tanner, W. W. Smith, F. Palfrey, F. T. Mussell, J. T. Williams, W. Chapman, J. F. Petre, F Evans, T. Broad; Priests E. Corthell, R Grieve, D. Edmunds, D. L. Morgan, R Thrutchley; Teachers A. G. Young, E. E Petre; Deacon J. W. Rudkin. Tent committee reported they had purchased tent and equipment, and had borrowed $30 as authorized by last conference. Summary statement reads: Total cash received by contribution, $125.50; borrowed of Bishop's agent, $30; total cost and expense, $152 40; balance turned over to missionaries for running expenses, $3 10. Missionaries in charge of tent reported: Amount received, $18 17; expended, $17.97; balance on hand, 20c. Bishop's agent's report read: Received since last report as tithes and offerings, $168 55; from E L Kelley, general church fund, $125; on hand last report, $97.15; expenditures since last conference, $367; on hand, $23.70. J T. Williams, agent. District treasurer's report: Balance, $1.03; receipts, $6 16; expenditures, $7.06; balance, 13c. Bills of expense allowed: Of district president, $3 75; district secretary, $2 27. A motion prevailed calling for a *pro rata* assessment of each

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branch to raise money to pay $30 borrowed of Bishop's agent. The preaching services were by J. A. Tanner, Walter W. Smith, and Earle Corthell. Adjourned to the call of district president.

LAMONI STAKE.

The second conference of Lamoni Stake convened at Lamoni, October 26, at ten a. m. President John Smith was chosen to preside, assisted by J. A. Gunsolley; B. M. Anderson secretary, assisted by C. I. Carpenter. Ministry reported: John Smith, J. A. Gunsolley, Joseph Smith, J. R Lambert, R. S. Salyards, D Campbell, R M. Elvin, H. A. Stebbins, C. H. Lake, D. J. Krahl, J. R. Evans, J. D. Stead, L Gaulter, C. E. Willey, P. McPeek, W. E William-, E B. Morgan, C. I. Carpenter, J. Shippy, J. Bogue, A. B. Young, D. D. Young, T. R. Williams, D. Keown, J. P. Anderson, F. E. Cochran, C. Scott, J. W. Wight, W. Anderson, J. C. Clapp, H. N Snively, T. Wellington, S. D. Shippy, C F. Church, J. Watkins. Branch reports: Lamoni, Pleasanton, Davis City, Greenville, Leon, Wirt, Centerville, Evergreen, Cleveland, Allendale, Lone Rock, Hiteman, Lucas. Stake presidency reported favorably on recommendation from Lone Rock for the ordination of F. P. Hitchcock to office of deacon, also on recommendation from Evergreen branch for ordination of D. D. Young to office of elder. Reports were approved and ordinations ordered provided for. Report of committee on resolutions binding on Decatur district at time of organization of Stake, was received and committee discharged. Bishop's court reported that they sustained the elders' court decision in the J. D. Bennett case. Recommendations from the Cleveland branch for the ordinations of John Jervis to the office of elder, and William Wilson to the office of deacon were adopted and ordinations ordered. A committee was appointed to draft resolution on the death of D W. Wight, second counselor to the president of the Stake, which reported as follows:

"LAMONI, Iowa, Oct. 26, 1901.

"To the Conference:—We, your committee, appointed to prepare and present resolutions on the occasion of the death of Bro. David W. Wight, respectfully offer the following:

"Recognizing that in the death of Bro. David W. Wight, at Ogden, Utah, October 3, 1901, while at the post of duty, the community has lost an honest, upright, and patriotic citizen; the church a faithful member and an efficient missionary; the Lamoni Stake a wise and careful counselor; the family a loving brother, father, and husband; we, brethren and sisters of the Lamoni Stake in conference assembled, hereby express our deep sorrow and regret at his departure. Though the loss is keenly felt, and we mourn our sore affliction, we humbly bow to the decree, 'It is appointed unto man once to die,' conscious of the fact that while the old *must* die, the young *may* die; and we take to ourselves the solemn admonition to be prepared for the coming of the pale messenger.

"We furthermore express our sincere and abiding sympathy for the relatives and friends, and especially his wife and child, who most of all suffer from this sad bereavement; and unitedly we invoke the choicest blessings of heaven upon them, and the riches of his grace and the protection of his guardian angels to attend them, till the time when all things shall be restored according to the Father's good pleasure and eternal purposes. Duncan Campbell. D. J. Krahl. J. A. Gunsolley."

The resolutions were unanimously adopted and copy ordered published in each of the church papers, also an engrossed copy to be furnished Sr. Wight. Bishop Wm. Anderson reported as follows: Amount on hand and received since June 1, 1901, $2 691.18; expended, $2 247 09; balance on hand October 1, 1901, $444 06. Secretary reported: Receipts, $2 64; expenditures, $4 15; balance due secretary, $1 51; which was ordered paid. Moved that a Stake record be purchased and kept. Carried. Moved that the Stake record begin with the beginning of the Decatur district, and that it include all items of record contained on branch records and general church record of names of Decatur district and Lamoni Stake. Carried by vote of 40 for, 16 against. C. I. Carpenter was elected Stake recorder with permission to nominate his assistant. He nominated B. M. Anderson. The nomination was ratified. Duncan Campbell was nominated as Stake historian, to succeed F. E Cochran, resigned. Ratified. Moved that hereafter when persons are recommended to conference for ordination, that such recommendations be accompanied by evidences of calling. Referred to next conference. Preaching during conference by Elders C. H. Jones, J. W. Wight, and J. R. Lambert. Adjourned to meet at Lamoni, Iowa, at call of presidency.

CLINTON.

Conference assembled at Nevada, Missouri, September 28. Presiding officer, James Moler, associate, F. C. Keck; secretary, V. H Goff, assistant, A. A. Goff. The Saints met in prayer session at nine a. m., and convened for business at ten o'clock. The forenoon was spent in short talks from the ministry, giving the history of the work in the district during the past four months and counseling and encouraging both Saints and workers in the field. In the afternoon, written reports were read from the following: Elders J. Moler, T. R White, L Quick, G. W. Beebe, W. H. Lowe, A. A. Goff, C. P. Welch, C. Quick, F. C. Warnky, and W. H. Mannering; Priests A. S. Leeper, J. N. Stephenson, J. T. Higdon, C. H Athey, A. C Silvers, and S. C. Williams. Reports of branches: Rich Hill 154, loss 5; Tebo 34; Wheatland 63, gain 7; Veve 124; Walker 22, loss 1; Lowry City 95, gain 13; El Dorado Springs 172, loss 8; Lebanon 42, gain 5; Nevada 62, loss 2; Taberville 36, gain 1. District treasurer, John Burlington, reported $3 02 on hand, to which was added $31 collected for him by C. W. Keck. Bishop's agent, G. W. Beebe, Sr., reported: Total receipts, $399 12; total disbursements, $339 94; balance on hand, $59 18. The report was found correct. A blank form for elders' and priests' reports was adopted, and $1 50 worth ordered printed with district treasury funds. It was also voted that the district clerk furnish a sufficient number of blanks for local and missionary laborers to each branch. The district treasurer having removed from Clinton district, Sr. V. H. Goff was elected to fill the vacancy. Rich Hill was decided upon as the next place of meeting, the time to be the last Saturday before the first full moon in February. The evening and Sunday services were profitable, a good attendance was had, and all felt strengthened.

NORTHERN MICHIGAN.

Convened at Whittemore, October 12; J. H Lake chosen to preside, J. J. Cornish, associate; C. B. Joice, secretary. Branch reports: Iosco 62, gain 1; Prescot 44, gain 5; Fork 45, gain 1; Wilson 22, loss 1; Hersey 91, gain 1; Farwell 39, gain 7; Coleman 142, gain 1: Freesoil 167, gain 5; Brinton 17, loss 1; Whittemore 47, gain 3; Beaverton 45, loss 1; Boyne City 64, gain 2; Cadillac 65, gain 7; South Boardman 101, gain 10; Glover 30, gain 1. Ministerial: A. Berve baptized 4, C. G. Lewis, J. A. Grant baptized 5, D. Smith baptized 3 A. Whitehead baptized 6, R W. Hugill baptized 8, J. E Hanson baptized 4, H. DeVries, T. Goheen, E. A. Goodwin, J. H. Peters, J. A. Carpenter baptized 3, J. R Beckley baptized 2, Levi Phelps baptized 1; Priests J. Burtch. J. Pennels baptized 2, J. Davis baptized 2, G. Morris, B. S. Lambkin, J. A. Larson, W. Aldred baptized 4, J. W. McKnight, G. Burt, G. D. Washburn baptized 5; Teachers E. S. White, H. J. Badder. Bishop's agent's report read and by motion accepted: Total receipts, $1,009 62: total disbursments, $1.213 05; due agent, $203 43. J. A. Grant elected district president, R. W. Hugill and E. A. Goodwin, associates; C. B. Joice, secretary. J. H. Peters, J. H. Lake, J J. Cornish, J. A. Grant, E. A. Goodwin, J. R Beckley, J. A. Carpenter, D. Smith, C. G Lewis, R W. Hugill, J. W. Shippy, A. Berve, J. Schreur, H. J. De Vries, elected as delegates to General Conference with such other officials as may attend. Adjourned to meet at Freesoil in June, 1902, at call of president.

KEWANEE.

Convened at Rock Island, Illinois, at 10: 30 a. m., Saturday, September 7. After completing an organization and disposing of routine business, ministerial reports from the following brethren were read: E. A Stedman, F. A Russell, D. S. Holmes, J. S Patterson, O. H. Bailey, C. J. Clark, C. L. Holmes, and John Chisnall. The district secretary gave a report of her efforts to trace missing reports; also stated that the district records were in a very bad condition. Report was accepted and motion made and carried that the secretaries of the various branches be requested to forward branch records to the district secretary, in order that a comparison of branch and district records might be made and the district records corrected to correspond with the branch records. (Secretaries please take note.) Bro. F. A. Russell, in behalf of the tent committee, gave an itemized statement of the moneys received into and paid out of the tent fund. The report showed all expenses paid and a balance on hand of sixty-three cents. Report was accepted and committee discharged. The Kewanee delegates presented a request asking the conference to consider the advisability of having two conferences a year instead of three. After a lengthy discussion, pro and con, it was decided to refer the request to the several branches for their consideration, reports to be made at the next conference. (Please take note of this also.) Saturday evening and Sunday were devoted to preaching and prayer services, which were held in the tent at Davenport, Iowa, just across the river from Rock Island. Brn. Russell and Bailey having been holding a series of meetings in Davenport and succeeding in arousing considerable interest, it was thought best to transfer the devotional meetings of the conference to that place. It was a very pleasant and peaceful conference throughout, and was apparently enjoyed by all. At 9: 30 Sunday evening conference adjourned to meet at Kewanee, Illinois, the first Saturday and Sunday in February, 1902. Clarence J. Clark, president; Clara M. Johnson, secretary.

Miscellaneous Department.

GRACELAND COLLEGE.

Dear Saints:—We of the Northwestern Kansas district are called upon to bear our part of the burden of liquidating the Graceland College debt. I have conferred with the Bishop's agent, Bro. Arthur Smith. He is heartily in accord with the movement and has appointed a man in his part of the district to solicit for Graceland, and I appeal to all scattered members to cast in your mite that we may all bear the burden together in executing God's will.

We as Latter Day Saints (the church) do as God intends; viz., ask him when we are in doubt. A few years ago we were in doubt about the Sabbath question. The Lord soon decided it for us. (Read D. C. 119: 7.) Again

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The Saints' Herald.

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we were at one time disputing about the time of administering sacrament, we acted like Saints and asked God what about it. He decided the matter. (See D. C. 119:5.) We were also troubled about the musical instrument being used in the congregations of the Saints. Again the Lord settled the question (D. C. 119:6), as also organizations of quorums, laws for governing branches, districts, and every question arising in the church. Where there is need of light, the Lord gives it at the proper time, and thus we "are the light of the world."

As the body ordered the college built, the law provides for majority rule. All, or nearly all, of the districts were no doubt represented by delegates when the decision was made to build the college. Now honor says, "Pay the debt." Yet we were not all satisfied about it, and we acted like Saints and asked the Lord about it. The answer, "The college debt should be paid," is in harmony with God's law, and no Saint need be troubled about it. But as a test we can say, "Who is on the Lord's side?" and it will be demonstrated by our acts in this the time of need.

If you have the means, we are as willing to receive five hundred dollars as five cents, and as our district fund is known as the "Every name Graceland fund," we hope to have every member's name enrolled in a few days, with a nice donation.

All branch presidents, please appoint a committee to solicit your members, and have them remember the name and act accordingly. Those who may be averse, please appeal to district authorities and missionaries before you go to the columns of HERALD with your grievances. Your name with the amount donated will be published in the Bishop's report, and that will answer as a receipt for your money.

Send money to Arthur Smith, Clay Center, R. F. D. No. 1, or to me, Fanning, Doniphan county, Kansas.

Saints of the district, you have done nobly in donating for the tent. The tent is paid for, and I find but two or three who are opposed to the college, and, brethren, you consider and be converted, that unity may prevail throughout the district.

Laboring together with you for unity in the great work and Zion's progress, I am,

Your brother,

L. G. GURWELL.

NOTICES.

Saints of Nodaway District:—A series of meetings will begin at Guilford, and the Bedison branch, Friday eve, November 15, and continue two weeks or longer. The following speakers will be present: I. N. White, J. S. Snively, D. A. Hutchings, and D. C. White. Services will be held at both places at same time, and change of speakers made to suit the occasion. Let the singers be prepared to give the meetings their hearty support. Saints are invited to be with us from all parts of the district. D. C. White, Sub-Misssionary.

CONFERENCE NOTICES.

Southern Texas conference will by direction of the district president, be Friday, January 10, 1902, instead of February 7. Meeting to be held at Pipe Creek schoolhouse, Bandera county, Texas. W. H. Davenport, secretary.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

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WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers. HERALD PUBLISHING HOUSE,

tf Box E, Lamoni, Iowa.

MARRIED.

WHIPPLE — HOLMES. — At Cumberland, Rhode Island, October 22. Bro. Charles Horton Whipple to Sr. Ora Viola Holmes. The parlor of the pleasant home of the bride's uncle, Mr. Jason Newell, had been tastefully decorated, and the legal formula and service of the church which made the two one, was administered by Elder M. H. Bond. After the ceremony the friends and relatives sat down to a fine collation, after which the happy couple left for New York After the honeymoon and tour, our brother and sister will be found in their pleasantly furnished home in Brocton, Massachusetts.

DIED.

MAYHEW.—At Lamoni, Iowa, October 14, 1901, as the result of an accident October 1, while attempting to board a moving train at Woodburn, Iowa, Bro. William Henry, son of Bro. and Sr. E C. Mayhew. Born May 22, 1883, at Lamoni. His mother died when he was three years old. Notwithstanding he was without a mother's influence, he was a boy of good principles, honest and truthful. He was baptized August 27, 1893. He leaves a father, one brother, and two sisters. Funeral sermon at Saints' church, Lamoni, October 15, by Heman C. Smith, assisted by F. A. Smith.

BARRELL.—At Lone Rock, Missouri, October 27, 1901, of pneumonia, Sr. Caroline Barrell, aged 82 years, 9 months, 19 days. She was a member of the old organization, living in Philadelphia and Nauvoo. She married James Barrell and they removed to Michigan in 1852 They both united with the Reorganized Church, September 3, 1871. They came to Decatur county, Iowa, in 1875. Bro. Barrell died in 1889. She was a good woman and had many friends. Her body was brought to Lamoni for burial. Sermon at Lone Rock by Bro. H. A. Stebbins, assisted by Bro. C. H. Jones.

WILEY.—Emma Davis, wife of James Wiley, was born May 9, 1868, in Polk county, Ohio, removing with her parents at the age of thirteen to Union county, Iowa, where she began teaching school at sixteen; but having higher ambitions, she graduated from the Des Moines school of Telegraphy in 1894. Married to James Wiley, February 13, 1895; removed to Deadwood, South Dakota, in 1897, where she united with the Friends Church. Returned to Lamoni with her husband in June, 1901, where she died October 23, 1901. She leaves a husband, seven brothers, and two sisters. Interment at Lorimor, Iowa.

BELVILLE —Herman W. Belville, at Hebron, Nebraska, October 25, 1901, at 7:30 p. m., by a stroke of lightning. Born at Mondamin, Iowa, April 21, 1876; baptized at Garner's Grove, Iowa, October 13, 1889, by Elder J. F. McDowell; ordained a priest October 13, 1895; married January 20, 1893, to Sr. Edith Sarratt, at Belvidere, Nebraska. Wife, two children, mother, several brothers and sisters, with a host of friends, mourn. Funeral sermon at the house, Sunday, October 27, by E. F. Robertson, from Revelation 14:13. Remains were sent to Tekamah, Nebraska, to be interred in family burying grounds.

WILLIAMSON.— At Ridgetown, Ontario, October 23, 1901, of heart-failure, Elder James Williamson. He was born at Leith, Scotland, September 12, 1858; baptized near Blenheim, Ontario, June 12, 1887; ordained a priest in 1890, an elder in 1898. He was never married, but has been self-sacrificing in devotion to others. A number of relatives and many Saints and friends mourn. Last April he was appointed as a missionary to his native land. Funeral service in charge of A. E. Mortimer, A C. Barmore delivered the sermon, a large audience testifying their respect and love. Interment in Greenwood cemetery.

PITMAN.—Sarah Pitman was born May 28, 1831, at South Bend, Indiana; removed to California, where she was bptized January 24, 1892, by James H. Parr. Her death occurred October 16, 1901. Funeral services at her residence and the grave on the 19th; discourse by Elder A. B. Phillips. She has gone to rest from a life of much trial, during which she endeavored to always live as a saint of God.

ELDRIDGE.—Isaac Eldridge was born December 2, 1865, in New York City; died October 14, 1901. United in marriage to Sr. Nellie Gard, November 26, 1896. A loving wife, one daughter, and many friends mourn. Funeral sermon by Elder Henry Kemp in the Saints' church at Hamburg.

LANPHEAR —Bro. Crowell G. Lanphear, in Sandwich, Illinois, September 24, 1901. He was born August 17, 1821. When a small boy he came to Illinois, locating at Batavia, later coming to Sandwich. He was married March 1, 1846, to Miss Anna Payne, to whom were born two children, Byron Lanphear, of Plano, and Mrs. Louis Rogers, of Sandwich. Brother Lanphear was a faithful representative of the Reorganized Church for more than forty years, and continued faithful till death. Funeral sermon at the Saints' church in Sandwich, by E. M. Wildermuth, assisted by J. T. Hackett.

SHAW —At Lansing, Michigan, October 19, 1901, Elder George W. Shaw, aged 67 years, 8 months, 17 days. Bro. Shaw was born in Yarmouth, Novia Scotia; was ordained first as a deacon. In 1866 was called and ordained an elder, and later as a seventy. Heart-failure was the immediate cause of death. Funeral sermon by Priest W. P. Buckley.

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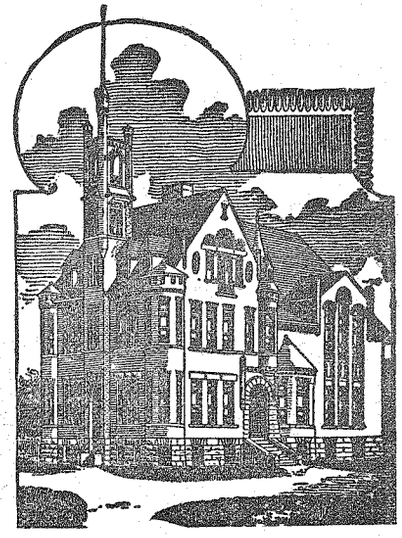

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, NOVEMBER 13, 1901. NO. 46.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT* }
*Deceased.

LAMONI, IOWA, NOV. 13, 1901.

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WE have word from Bro. J. B. Roush in which he says that the condition of Bro. C. R Duncan's health is so much improved that he is up and around some. We are glad to hear this.

* * *

WE have long since reached the conclusion that age and experience do not always give wisdom; *i. e.*, that the passing of years and the engaging in the affairs of life do not of necessity bring to the average man the power to rightly use knowledge. Why this is we do not know; we are only interested in the fact. We believe, however, that it results largely from a failure to appreciate the importance of events, and give them due thought as to their effect on life.

APPARENT DISCREPANCIES.

We have received the following from a brother in the field, which we publish with our understanding of the matters inquired of as we see them:

1. Matthew 27: 56, 57, Inspired Translation, seems to make it appear that the "bodies of the saints which slept arose" at the time of the crucifixion of Christ, and not after his resurrection, as in the King James Translation. How do you reconcile this with Paul's statement, Acts 26: 23; that Christ should suffer, and that he should be the first that should rise from the dead, etc.; and with 1 Corinthians 15: 20, where it is said that Christ, being risen from the dead, became "the firstfruits of them that slept?"

2 In the Inspired Translation there is the same discrepancy between 1 Kings 5: 16 and 2 Chronicles 2: 2, as in the King James Version. One says the number of men sent by Solomon to oversee the workmen who were sent to prepare material for the temple was three thousand three hundred; the other says three thousand six hundred,—a difference of three hundred. Is this a typographical error, or can you explain it otherwise?

1. We have always understood that the account of the occurrence as given in Matthew was in effect that at the commotion in the physical world at the crucifixion of Jesus there was more or less of disturbance in the earth's surface, and that while this was taking place the graves of many of the Saints were opened and the occupants of them came out, gathered themselves together, and at the resurrection of Jesus came into the city and were seen of many. The latest revision of the scriptures has the passage in this form.

> And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.—R. V., Matt. 27: 51–54.

We incline to the belief that the resurrection of the Saints referred to occurred as stated by both the King James Version and the Holy Scriptures, at the general cataclysm that occurred at the death of Jesus; but that the appearance in the holy city was after the resurrection of Jesus.

The only apparent difference seems to be that the one places the coming out of the grave and the going into the city as taking place together; while the other allows for an interval of time between the disturbance in the physical world, including the opening of the graves, and the going into the city. To us the latter is the better understanding; and permits the idea of a communication between Christ in the spirit and the Saints before the coming forth of Jesus from the tomb.

Nor does this idea detract from the statement that Christ should be the first that should rise from the dead, according to Paul, Acts 26: 23. For certainly he was the first, decidedly, to whom any power over death and the grave had been given. Nor would we think it competent to correct a historical statement of Matthew by a statement of opinion by Paul, as given by Luke. It is noticeable that while both Mark and Luke in their Gospels make mention of the fact of the disturbance in the physical world, neither states anything about the rising of the Saints at that time. These note the period of darkness over the earth, the rending of the veil of the temple, but not the opening of the graves. The same relation is found in the Holy Scriptures, the King James version, and also the late revision.

The rising of Jesus was in quite another fashion. He had been laid in the tomb of Joseph of Arimathea, and a watch set over the tomb by the governor, at the solicitation of the Jewish priests, who in their contention against Jesus, urged that if this were not done the disciples would steal the body away and hide it; then get some one of their number to impersonate Jesus and by this means deceive the disciples as a body and claim his resurrection. But the guard was overpowered by sleep, the seal was broken, the rock rolled away, the sepulcher opened, the grave-clothes folded, and the occupant of the tomb gone, all in a quiet way and in the early hours of the morning.

It must have been that those risen saints came into the city and appeared to many of the brethren, possibly to some others, which is not likely however.

Christ was even in this display the first to be seen and known of his disciples, and by his coming forth had won the right to be accounted "the firstfruits of them that slept." He was first in this as he was first among many brethren, first in the priesthood, first with the Father, first in all that constituted him as the Son of God.

Those who rose at the time of his death at the rending of the veil, were

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his at his rising, as those who shall rise at his second coming will be "his at his coming;" and their rising was but a part of the whole plan of procedure.

If the cataclysm had occurred after the body of Jesus had lain in the grave for its allotted time, and upon the rising of that body, it would hardly have been needful for the angels to roll the rock away; this would have been done by the action of the earthquake, and the second testimony to the fact that he was the Son of God, to wit; his resurrection in the manner it occurred would have been lost to the world. The first at the time was the rending of the veil, the seismic disturbance of the earth's surface, the rending of the rocks and the rising of the saints, all as stated.

We see no difficulty in so understanding the matter.

2. As to the matter of difference between the statements in 1 Kings 5:15, and 2 Chronicles 2:2, all we can say is that the passages so occur in the King James Version, the Holy Scriptures, and the Revised Version alike; so we have not grounds for saying that it is a typographical error. It would appear that the passage is given as it was in the original, and was the mistake of the writers of the original. We would not pretend to say which is the correct number. It has been written alike by all of the translators.

AN ACT OF PROMISED JUSTICE.

In the November, 1901, copy of *Improvement Era*, a journal published for the Young Men's Mutual Improvement Association, in Utah, we notice a republication of the first three chapters of Mother Lucy Smith's work, "Joseph Smith the Prophet." It is stated in the introduction, written by Pres. Joseph F. Smith, one of the editors of the magazine, that it is to be published from a carefully revised and corrected manuscript of the original work as written at the dictation of Mother Smith and published in Liverpool, England, by Elder Orson Pratt, and put in circulation by him; which edition was not pleasing to Pres. Brigham Young, and was at his discretion "suppressed or destroyed." This revision and correction it is stated was made by Pres. George H. Smith and Judge Elias Smith, and the manuscript left in the hands of Pres. Joseph F. Smith, who now proposes to publish it.

It is a long time to wait before publishing a purported correction of alleged errors, after the principal persons involved in the narrative are all dead. Grandmother Lucy died forty-six years ago. Both George A. and Elias Smith, the revisers, are dead, and we are not sure but that Mrs. Corey, the amanuensis of Grandmother Smith, who wrote the work from the dictation of its author, is dead.

We shall be interested to see and note what the alleged errors which have been corrected are like.

UTAH IN JAPAN.

Heber J. Grant, an apostle of the Utah church, with a corps of elders, is in Japan intent upon missionary purposes. The *Literary Digest* for October 19, page 470, has this about it, under the caption of "The Mormon Propaganda in Japan."

Heber J. Grant, of the Church of Latter Day Saints, who is now in Yokohama, late last August issued a manifesto to the inhabitants of Japan from which the Springfield *Republican* (September 21) quotes this extract: "By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. We say to them all, come to the light which has been shed forth from the sun of righteousness! We offer you blessings that are beyond price. . . . We bring to you the truth in all its effulgence, direct from the great Luminary of the day."

The *Republican* states that this is the first Mormon invasion of the Oriental field, and thinks that the reception given the new apostles by the Japanese is a matter of general interest. It says:

"Missionary Grant and his associates from Salt Lake City will find the most ample toleration for all religions in that pagan land, although the other Christian missionaries refused to permit them to live in the same boarding-house with themselves in Yokohama. The Japanese will give them a respectful hearing, if only because of their 'insatiable curiosity,' as the Japan *Weekly Advertiser* expresses it. Of the outcome, however, what may be expected? In this connection the editor of the *Advertiser*, who is evidently an Englishman of somewhat extended residence in Japan, pronounces the opinion that the Japanese people will care just about as much for the theological doctrines of the new sect 'as they do for those of the old ones whose teachers have already invaded the land.' The people will closely watch the personal character of the newest missionaries, 'and the new faith will be judged entirely by its practical fruits.' But, 'apart from this, when the question is raised whether Mormonism is to bring about a revolution in the religious thought of Japan, the means for accomplishing such an object are perhaps more ludicrously inadequate than any which have ever been tried by foreign propagandists.' A people which has failed thus far to be much impressed with the dignified supernatural substructure of Christianity will be likely to be interested, yet at the same time immensely amused, by the supernatural claims of a religion that rests upon the curious adventures of Joseph Smith with a hole in the ground, in the State of New York, early in the last century."

A further difficulty in the way of the promulgation of Mormon belief in Japan is indicated in the following, taken from the Japan *Weekly Mail* (August 31):

"An official of the Department of Home Affairs has been interviewed for the purpose of ascertaining officialdom's views as to the propriety of allowing the propagandism of Mormon doctrines in this country. The answer elicited was circumspect. Its gist was that the Mormon missionaries had not yet taken the steps prescribed by law for persons desiring to establish a place of worship or expound a creed, and that if they attempted to do either the one thing or the other without satisfying the requirements of the regulations, it would of course be necessary for the authorities to interfere. On the other hand, when they make application, steps will be taken to ascertain whether their doctrines are likely to prove inimical to the preservation of good order and public morality. If they can satisfy the authorities on those points, they will have a constitutional right to preach their creed. The interviewed official added that according to what he knew, the Mormons no longer preached polygamy, but that they still practised it."

"THE ONLY WAY TO BE SAVED."

In the year 1851 the late president of the Utah Mormon Church, Lorenzo Snow, at that time "missionary from America, and president of the Italian, Swiss, and East Indian missions," wrote and published in London, England, a pamphlet, or tract, bearing this title: "*The Only Way* to be Saved." Under this title on the title-page occurs this quotation: "The wayfaring man, though a fool, need not err therein."

The title is used as a running head to each page of the tract. At the close Elder Snow bore his testimony that the angel of Revelation 14: 3, 6, had been sent with the proclamation of "the fullness of the everlasting gospel."

In the Editor's Table department of the *Improvement Era* for November, 1901, writing of President Snow, the editor gives a short sketch of his life; in which this occurs:

In 1836, he was baptized into the church, and in the following year he began his ministerial career. Three years later, he went with Parley P. Pratt to Europe on his first mission, and while in England published a religious pamphlet, "The Only Way to Be Saved," a work that has served to familiarize more people, in more languages, with the first principles of the gospel, than any other publication of the kind ever written, and through which, though dead, he will continue to bear his testimony to the nations.

This tract contains no teaching nor hint of plural marriage, and was published a year prior to the publishing of the dogma of polygamy in Utah, August 29, 1852.

Which testimony will stand?

SAN FRANCISCO SETTLED.

The strike between the Teamsters' Association, of San Francisco, California, and the Draymen's Association, which was in progress while the editor of the HERALD was in that city last September, and which lasted some three months, and finally involved a number of other trades unions, was settled through the efforts of Governor Gage to bring about a settlement by agreement between the contestants, which effort was successful. And now, by a copy of the *Examiner*, for October 3, we notice that a commercial and industrial peace is established, which the *Examiner* thinks will be permanent.

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We thank the brother who kindly sent us the *Examiner*, and apologize for this late notice, but we have just reached the paper through the pile of matter awaiting us on our return home.

It is likely that the city of San Francisco may become an object lesson for the labor union cause, not long hence. The labor unionists have elected the mayor in the late municipal election.

Things looked rather threatening and discouraging for the prosperity of the city and the state during our stay there, by reason of the strike; and we note with pleasure the settlement of the conflict, and trust the *Examiner's* hope that it is a permanent adjustment of the matters in contest will be duly realized.

QUESTIONS AND ANSWERS.

Editor Saints' Herald:—"Build upon my rock, which is my gospel," is the command of the Savior to Bro. Hyrum Smith. (Doctrine and Covenants 10: 11.) While Bro. M. R. Scott, S n, in SAINTS' HERALD of August 14, positively affirms that Christ is that rock instead of the gospel or revelation. Who is correct, Christ or Bro. Scott?

Please answer through the SAINTS' HERALD, and oblige,

Yours for truth and consistency,

CARL W. LANGE.

Bro. Lange mistakes the tenor of Bro. M. R. Scott's article. The question of Bro. Scott's article is, What is the rock referred to in the citation, "and upon this rock I will build my church;" and he rightly concludes that it is not the method of the revelation, but the thing revealed that is meant.

Besides this, Bro. Scott concludes his article thus:

> But the electricity is not the message; neither is revelation (the means used to communicate) the rock; therefore the church is not built on revelation (the method of communicating), but on the Christ revealed, Christ the rock.

It is Christ in both instances, the one in Matthew 16: 13–20, and section 10, paragraph 11, Doctrine and Covenants.

A NEW REVISION OF THE BIBLE.

The Business Manager, Bro. John Smith, laid on the Editor's desk the other day a copy of the Revised Edition of the Bible, in which the American renderings are given in the texts, with an appendix in which the English preferred renderings are put into an appendix, so that the reader may see and make his choice.

EDITORIAL ITEMS.

Bro. John Patten desires the address of Bro. Charles Horry, who went from South Dakota to some place in North Dakota. Bro. Patten has lost the address asked for.

Original Articles.

SOLILOQUY OF SATAN.

Heigh-ho! Try as I will to hinder, the kingdom of God is advancing. The leaven is working wherever it gets in contact with the meal. That is it. If I only could keep the leaven from being mixed with the meal! But these people who know that Joseph Smith is indeed a true prophet of God, sent in these latter days, with a pure and unadulterated, and fresh supply of the leaven of the everlasting gospel, these people I say, are so bent on getting the world to throw away their old leaven, with which I have mixed my narcotics and stupefying mixtures, spiced with such pleasant and piquant flavors, so as to destroy their taste for the simple, unadulterated bread of life, and they are so active in their efforts, they keep me ever on the alert.

It is "quite the thing" now to profess faith in Christ. It is even popular to join a church and pose as a Christian since I have got the churches to drink so deeply of the wine of worldliness, which I have drugged with my narcotic that puts them to sleep so that they do not hear the call of the gospel, or if hearing, so stupefies them that they can not sense the true situation of things. Then my soothing syrup, which I have got the great D. D.'s to administer to those whose consciences are troubled, has such a pleasant effect that many are induced to partake of it.

That soothing syrup is a wonderful compound. About all the orthodox doctors use it now. Main ingredients: a faith in God's mercy, with which I have mixed indifference to truth, carelessness as to the gospel requirements, ignorance of the true meaning of the word, over-confidence in their man-made creeds, and blind obedience to their teachers, whom they have chosen for themselves rather than those who were sent of God. Also a belief that the name on a church book is all that is required to become a Christian, and that obedience to the gospel law is not required now, or is of small importance. These, well sweetened with the honey of flattery, spiced with compliments, and garnished with smiles and congratulations, and handshakes, etc., after having been well simmered over the fires of an artificial zeal, kept burning through a "protracted effort," and called a revival of religion. (I don't know why, as I see but very little religion in it.) Taken according to the directions given by these man-sent and man-taught doctors, this never fails to have the desired effect. The troubled conscience is lulled to rest and often put to sleep beyond waking.

But these Latter Day Saints somehow have gotten into the secret of my plans, through God's sending them this latter-day prophet, and they are always warning people against me and my remedies. My hardest task in trying to keep the kingdom of God from advancing, is to keep the people from accepting this latter-day prophet and the revelations God has given through him. Although I tried all my powers upon him, I never accomplished his downfall until the work he was sent to do was accomplished, which work was to clean the old paths of the rubbish that had been accumulating through the centuries, thrown there by my friends and allies. This rubbish, man-made creeds, dogmas, traditions, ceremonies, and "private interpretations" of the scriptures, so covered and filled up the old paths that they could not be found. Here and there some who could not accept all these things have tried to go around, or to find a way through them, but failing to find the old path after all, have beaten out a path for themselves, and gone into the wilderness of uncertainty; finally, finding others were following them, they even decide that theirs must be the old path indeed.

But along comes this prophet, and with the blade of truth he cuts his way through these obstructions, and waving the shining weapon aloft, shouts with a cry that rings, down the years and across the continents, "This is the way! Walk ye in it, and ye shall find rest to your souls." And with a "Thus saith the Lord, If ye go forth and preach this my gospel as it was given in the days of my apostles of old, I will even confirm that preached now by you, with the same signs following, as I did the word preached by them." And he did confirm their preaching with many signs and wonders, insomuch that many people believed, for they saw it was the same gospel as that recorded in the word.

Oh! that word! How hard I have tried to overthrow it, but somehow it seems to have in it the germ of an indestructible life, the veritable Word of Life.

Once I thought I had about made an end of the advancement of the kingdom, when I got all the great ones to withhold the word from the common people, and to give their own private interpretation; and it was kept so high-priced and scarce that only the rich and great could get it. But what is hard to be obtained is the more highly prized. With wonderful avidity the hungry people took in any fragment of the word that came in their way, and so thoroughly mas-

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ticated, digested, and assimilated it that it became a part of their lives; nothing could rob them of it.

Then one Luther got hold of the whole word, and how he read, and pondered, and concluded the people should have it is a matter of history. In him I met more than I could conquer, and in spite of all I could do to hinder, though I kindled the fires of persecution, and did all I could to exterminate those who were trying to advance the kingdom of Christ, and though, as always, those who called themselves Christians, were my right-hand allies, and were the fiercest persecutors of those who dared to step from the beaten path to follow on after the Christ, yet somehow for every martyr slain ten would arise in his place.

Finally Bibles were plentiful, no need now of any one perishing for lack of the bread of life, as contained in the word. What now? Something more must be done, for well I knew the establishment of his kingdom meant my own overthrow. Ah, I thought, my only way now was to blind them to the true meaning of the word, that it might even be as if they had no word, like having a guide-book in a foreign language which none understood. It was an easy matter, as the people having itching ears began to choose for themselves teachers. Being so fond of their own opinions, and wise in their own conceits, they were left to themselves, their Teacher, who was to be their guide into all truth, withdrawing himself more and more, as his services were not sought. Soon there were many ways, all claiming to be the true way of life. When one setting out to "seek for the kingdom of God and his righteousness," as commanded, came to the parting of the ways, he was soon confused. At the entrance of each way would be some one of my allies, (though often, as I said, unknowingly mine,) who would cry, Lo here, or, Lo there. The old sign-boards were so mutilated and disfigured with man-made directions, that it was not easy to discern the way. Soon the entrance to the true way was so completely hidden under all the rubbish and debris, creeds, dogmas, ceremonies of men's devising, perverted truths, and forms of godliness with no power, etc., that none could know of a certainty his whereabouts. So some would choose one path and some another, all thinking they were in the right way. The food that was given them, drugged as it was with my mixtures, soon caused their troubled consciences to rest in a form of peace that they mistook for real peace. Here and there all along these many ways I had caused lamps to be placed, lit with some portion of God's word of truth, so they all thought they were indeed walking in the light of the word.

Aha! I thought, I shall soon conquer. The kingdoms of this world shall yet be mine. Then God raised up this man Joseph Smith and sent him out with the search-light from heaven, and with the blade of truth assisted by the Spirit of truth that accompanied him, he rid the entrance of its debris, and cried out to all seekers for the kingdom, "Come on! I have found the old paths, wherein if ye walk ye shall find rest for your souls. Here is rest for the weary, food for the hungry, drink for the thirsty, balm for the sorrowing, wine and oil for the faint and bleeding." Those that entered in that way found it was even so, and joining their voices with his their testimonies rang ever the prairies, across the mountains, and beyond the seas, until this gospel of the kingdom bade fair to be preached in all the world, and my doom seemed inevitable and imminent.

At last this thought presented itself, Could I not introduce that among them that would work their own ruin and downfall? As usual I found a willing helper. J. C. Bennet came along, and with his bland smile and wily insinuations, wove a firm and tangled web of deception, and cunningly laid the snare, and placed lures here and there, baited with carnal pleasures and fleshly delights of all kinds, and some whose souls were not weaned from these things, though their feet were in the way, were allured by these fair deceits, and charmed by the siren song of passion and lust until their feet were entangled in the mesh of this cunningly laid snare. With shame when discovered they cried out, "We are not alone in this thing, others are entangled as well as we," and though the man who laid the snare was cast out, the snare remained; many souls were caught in its deceitful meshes, and so poisoned by the alluring baits that the life they had formerly lived was destroyed, and from hence they lived only after the flesh. Of such it may be truly said, "He is dead while he liveth."

Hard indeed did I strive to capture Joseph and Hyrum and many others of the church, but too clear was the snare made manifest to their eyes, and fearlessly and without respect of persons did they endeavor to rid the church of it. In trying to pull it up, lo, here and there were found many entangled in it, and all such, by my counsel and suggestion, helped to weave a snare for them, and as was the case all along, when I wanted help to thwart these men and their teachings, I found all classes only too willing to join hands with me for their overthrow.

The men claiming to be preachers of righteousness, and the women who pose as patterns of purity and virtue, would readily join hands with the drunkard, the gambler, the harlot, and the murderer, to help me in my warfare against these men and their doctrine, which was indeed the doctrine of Him who lived, and walked, and taught in the streets of Jerusalem and on the shores of Galilee, nineteen hundred years ago. The same doctrine. Did I not know it well? Well I knew what reason I had to fear it. So those men became the victims of the malice and spite of those who were banded against them, and gave up their lives for the sake of these truths. My friends and allies, the ministers and pillars of all the man-made churches, rejoiced, thinking they had conquered.

Well, it did seem so for a time, but short lived was their triumph. I had never felt to triumph, for well I knew there were those among this people who held the true knowledge of the way, and had not been entangled or poisoned by my many devices.

A truer line was never written or sung than this,

> "Satan trembles when he sees,
> The weakest saint upon his knees."

Many a time have I been made to tremble for what I knew was coming. Oh, it is a good thing for me they do not realize the power there is in their prayers, or they would spend much more time on their knees than they do. Not only the prayers on their knees do I fear, but the prayers they live out in their lives. It seems as if each act of a true saint is performed with reference to the coming of the kingdom of Christ, and he has promised such the desires of their hearts. I know the desire of their hearts is my overthrow, and the advancement and establishment of the kingdom of their King, even Christ.

About the time when it seemed to the world that they had brought upon themselves destruction, by the accepting of the evil and pernicious teachings of my emissaries, concerning polygamy, many gods, Adam their God, etc., and the very name of Joseph Smith, or of the church, became hateful to those outside, even to those who were really striving to follow the Christ of whom Joseph taught, when it seemed as if I need fear no more from them, a few Saints here and there banded themselves together, and began to pray to their God, who never fails to hear and answer their cry, that they might again be granted a prophet and a leader. Then Joseph, the son of the Martyr Joseph, as his father predicted, stepped forth, and raised the banner that had been trailing in seeming defeat, all besmirched though it was with the foul stains of infamy and uncleanness put upon it by his father's enemies. He held it

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aloft, and taking his father's position again he waved the same banner. Albeit, it has been fully cleansed from all these foul stains. The only stains now upon it are the stains of the blood of martyrdom, which only make it doubly dear to its adherents. Again the cry goes resounding down the years, over the land, and across the seas, "This is the way, walk ye in it, and ye shall find rest to your souls."

The very things by which I had intended to weaken their forces turned out to be their strength, for only those who love Christ enough to bear *all manner* of reproach for his sake are apt to enlist under this banner, thus keeping out the weak and unstable element. Here and there are a few brave souls ready to accept truth at any cost, and only such have the courage to step out and enlist under this banner, that the world says is stained with sin and impurity. But the search-light of truth shows those who want to know the truth the nature of these stains, which, as I said before, make the banner the more precious in their sight.

No cross at all now to join the many man-made churches, for they are so amalgamated with the world that there need be no difference in the life, only just submission to some ordinances of their own choosing or fashioning. Having their name recorded on the church book is all that seems necessary. They can even join the church that appeals most forcibly to their nature or their tastes, or with whose pastor or membership they seem to have most affinity, or the one which will bring them into the highest circles of society, or will be the best stepping-stone to a successful business life, or will give prestige and power and position, and a vantage-ground from which to scale the heights of their ambition, or soar to the summit of fame. Strange way indeed to follow the Christ, who was meek and lowly in heart, and had not where to lay his head.

But I don't bother such church members as those much. They give me almost no trouble at all in securing or keeping. My baits and my lures have so captivated them that I can rest quite comfortably so far as they are concerned. But these others, who are willing to dare and to do all things for the sake of the truth, put me up to all my powers. In all ages I find God's people have had some crucible to test the purity of their profession and the sincerity of their love and the very things I had meant to be their overthrow, shame, ignominy, and reproach, have been welded into such a crucible for this age, and, alas for my plans, I find too many who are willing to be tried in this crucible.

The only thing left that I see now is to blind people to the fact that Joseph was a true prophet, that the gospel has been restored in its simplicity and purity, and that God's kingdom is indeed beginning to be established. Scattered all through the world here and there are these Saints, the leaven hid among the three measures of meal. Now if by means of falsehood, misrepresentation, or appealing to their love of popularity, I can only hinder the leaven from working among the people, I may hinder the advancement of the kingdom for a while, for I well know I can not kill the power of this leaven, it is indestructible, and it seems impossible now to adulterate it, as they have three standards of comparison now, instead of one, as did the saints of old. Anything claiming to be truth must stand the test of all three. So my only plan seems to be to cry loudly on every occasion, "Beware of the doctrines of Joseph Smith. It is the poison of 'Mormonism.'" That word is usually enough to stagger the ordinary investigator. Then by getting them to take the leaven of my own mixture as found in the different churches, I counteract, to a great extent, the action of the other.

If it were not that now and then one can see that this leaven of the restored gospel does produce good results, I might hope for more success. But, alas, my powers are failing, my resources are getting weak, and my only hope is to rally everything, Christian or Anti-Christian, in one grand onslaught. But then, past experiences show me that even this is futile, for the God of heaven fights their battles for them, and turns my weapons of attack into shields of defense.

Ah me! I have only one comfort left. As yet the many who profess to be Christ's followers, although not united on any other subject, will all join hands with me against these people, against whom can be laid no charge save that they really believe in God and in his Son, and that he is the same yesterday, to-day, and forever; that he gives prophets when needed, now as well as of old. Of course he does. How else could he warn the people of my devices, and guide them on in safety through the snares I have spread for them?

But alas! the elect can not be deceived, even though I transform myself into an angel of light, for the Spirit of truth dwelleth in them, and doth guide them "into all truth."

Alas! mine is a hopeless task, and yet I must work on until the end, knowing that my destiny is sealed and certain, and at the best all I can do is to retard the advancement of the kingdom of Christ, which means my final overthrow and destruction. Here in R——, as well as in other places, are a few who are being affected by this leaven, and are in danger of accepting it. In fact it is being preached by many in more or less purity, who will not recognize as brothers those to whom this leaven was first intrusted. Here and there are a few who have this leaven of the gospel of the kingom unadulterated, just as received from the hands of the Prophet, who received it direct from God, through his angelic messengers. And my one great effort must be to keep these people from seeing that. Whenever this leaven works if I can just get them to believe it is "Mormonism" they want no more of it. If they think Joseph Smith taught a doctrine it is enough to condemn it as false. So come on, all my friends and allies, to do battle against Joseph Smith and his doctrines. "Down with the teachings of Joseph Smith," shall be the battle-cry. Ah! as I thought, they will rally at that cry. Good Christians and vile sinners, the pure maiden and drunken debauchee, all join hands in a common cause against the doctrines of Joseph Smith, when if they would prove all things for themselves they would find them to be the doctrines of the Nazarene who is the avowed leader of such of them as claim to be Christian.

So long as I can keep all who believe these doctrines from uniting in one body I am measurably safe. The seed of the woman can not do much at crushing my head with all its members disjointed and separated one from the other. So when I hear these people saying, "Organization is not necessary," "I have the Spirit and am therefore in Christ," etc., I rejoice, for I know the Spirit hath his dwelling in the organized body as well as in the individual. "Ye are the temple" when builded into the temple.

If they were wise, as my allies are, they would all come together, and make a grand rally around the cross, and raise the blood-stained banner of him for whose kingdom they are praying and working, though against one another, and would all march in perfect unison at the command of their leader. An army of stragglers and rebels against discipline, trying to substitute other rules and orders for those of their captain. Their situation, as I view it, is ridiculous. All enlisted to fight me and my army, and yet at war among themselves. Ah, if they knew it, that is because among their number are so many who are really mine. And this would encourage me to hope for ultimate victory if I did not know that he against whom I am opposed is the Almighty, the Lord God omnipotent.

Already his angel stands ready with the key to the bottomless pit in his hand and the chain to bind me, but I intend to make a fierce struggle for

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liberty, though a hopeless one. I am doomed, doomed, doomed.

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Selected Articles.

IN NEW ZEALAND.

Away in the Southern Pacific, near enough to Antarctic waters to feel the cool breezes, yet in a latitude that makes its average climate one most countries would envy, protected by a rugged coast line of cliffs, lies New Zealand, the principal gem in the tiara of the famous Pacific Islands. Situated, as it were, at the ends of the earth, its people are removed from the great hives of industrial pursuits, and have become self-reliant to a degree; and, like the onlooker who sees most of the game, they have been able to draw conclusions from their observations of things in older lands and consequently have sought to avoid the social abuses that therein exist; and no one can deny the fact that they have succeeded to a remarkable extent.

The fact that this isolated people, whose nearest neighbor of importance—Australia—is 1350 miles distant, should have kept so well in the vanguard of progress, can be ascribed only to their remarkable characteristics. Founded by men whose social and intellectual attainments were of a high order, it attracted a most desirable class of colonists, and to-day its people form a little nation to which the eyes of scholars and statesmen often turn when in need of a moral to adorn a tale.

It is, practically, at liberty to make any laws it sees fit, the imperial government reserving the right of veto in a few cases, such as those having reference to foreign powers; but its internal administration, even to taxing British and American goods, is free of any parental control. It is governed by a parliament elected by its citizens triennially, the only qualification of voting being citizenship and legal age, so that the poorest man or woman—for the women vote equally with the men at the parliamentary booths—has as great a voice in its government as the richest.

FEMALE SUFFRAGE.

The female franchise has been in operation some years. Before its incorporation in the laws of the colony many were the prophecies of disaster to follow its introduction. The effect, however, has not been disastrous either domestically or politically. It has satisfied a great many of the more progressive women of the colony and there is not the slightest domestic unhappiness traceable to it; nor has the women's vote—and the majority do vote—caused any appreciable change in the results of the elections. The sweeping reforms, especially those of a moral nature, the women's vote has not yet brought about; and such reforms as have been accomplished are due mainly to the vote of the male portion of the community.

TWO POLITICAL PARTIES.

There are two great political parties in the country, the Conservative and the Labor, though of late years a third party of considerable strength known as the Left Wing or Independents has arisen. The ideas of the former two parties are explained by their names; the Left Wing makes moral reforms its principal object and its sympathies are with the Labor party. Though political feeling runs high it has not yet been disgraced by scenes of violence or by bribery. For many years past the Labor party has held the reins of government; each election sees it grow stronger and the predicted reaction against its remarkable laws has yet to manifest itself, to the discomfort of its political enemies! Though some of the legislation passed by this party is highly experimental it is an extraordinary fact that none of it has so far proved anything but beneficial. The whole object of its legislation is to escape those conditions of the older lands which have brought enormous wealth and abject poverty at one and the same time. The mass of the people recognizes the high motive for which the party is striving, and though apparently many individual hardships are caused, the good already accomplished has given the Labor party the firmest stronghold that any political party could desire.

ARBITRATION.

After the whole world was convulsed with the great strikes of a few years ago, the New Zealand Government introduced the conciliation and arbitration act—a piece of legislation in itself sufficient to make the country famous to political economists. This act provides for the settlement of all industrial disputes by arbitration. The two sides of any industrial dispute appoint representatives who constitute a court, and the decision of this court has, in almost all cases, been fair and accepted by both sides. When acceptance of the award is notified by both sides the award then becomes law; appeal, however, can be taken to judges of the supreme court. It is safe to state that since the adoption of this act, a strike has become an impossibility in this colony. Sometimes the powers of the court are invoked for trivial affairs; but since it has made impossible the disorganization and demoralization of commercial affairs this disadvantage is not of importance when the great benefits are considered. Since the foundation of boards of conciliation and a court of arbitration, six years ago, there has virtually been neither strike nor lock-out. The object of the country's socialist government is not as is commonly supposed, the prevention of the accumulation of wealth by any individual. It is primarily to protect the people; if a man can make wealth under its laws he is encouraged to do so—but he must obey the laws. Any interference with enterprise is not from a motive of robbing the rich man, but because such interference is demanded for the good of the people as a whole. It is an axiom with the government that monopolies are harmful to the community, and on more than one occasion it has taken steps to break up what was intended for a trust. The Conservative party naturally calls this an unjust interference, but the government replies that it is a duty and they are justified on humane principles. When the great European and foreign shipping companies trading to New Zealand kept freights high by a mutual understanding, the government subsidized steamers to compete, the whole country reaping the benefit. On another occasion a threat of competition from the government was sufficient to prevent a trust in the great frozen meat industry. As another example of what would appear an interference with the liberty of the subject, a few years ago a law was passed making it compulsory that all stores, factories, etc., should keep one half day a week as a holiday. Merchants, manufacturers, and storekeepers bitterly opposed the bill when introduced into parliament, but it passed, which is equivalent to saying it was also observed as intended. Each city is at liberty to choose its own day and then all those in that city who come within the province of the act must keep that day. If Thursday be the day chosen by one city then on Thursday afternoon every store is closed and the city is silent and deserted, but the seaside resorts and the country roads teem with life for a few hours. In this case, as in others, the prophets were mostly false; instead of disorganizing, it made no difference whatever to commerce, and was a veritable godsend to the majority of the population. It is certain the act will never be repealed; an attempt to do so would undoubtedly wreck any government. There is not much danger, however, for the Conservatives have many times said, should they ever again obtain the reins of government, they will not attempt to repeal any of the Liberal party's laws. The government has also taken upon itself to protect the young of both sexes from

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the avarice of employers. Apprentices to trades and professions have to be paid small wages and the dangerous habit that prevails in so many countries of pretending to teach a trade (especially with women in dressmaking and other crafts) without wages for the first year and then turning the learner adrift has at last had the strong hand of the law throttle it.

GOVERNMENT OWNERSHIP.

All the railways, public telephone and telegraph systems in the colony are the property of the government. A return of two and one half per cent interest is all the government looks for; with regard to telephones the abomination of party lines is unknown, a specific charge per annum of $25 (average) being made for each individual line, entitling the subscriber to call as many times as he desires. The government possesses its own railway workshops, employing thousands of men, though it has imported many powerful locomotives from America. The latest systems of telegraphy are in operation and in all these respects the public is as well served as anywhere in the world. The tendency of the government is continually to make the people the owners of all large enterprises. As time goes on it will undoubtedly own all the car lines, all the coal mines (of which it already owns a number), and many other things necessary to a civilized people.

GOVERNMENT LIFE AND FIRE INSURANCE.

For many years the government has had in operation a state life insurance department. Though great American and English offices have their branches in the country, the state office is considered to offer better inducements and to be a generally safer one in which to take out a policy. The state fire insurance is now a matter of great public interest and will probably be in operation in a very short time. The government also owns a number of hotels at the medicinal springs, lakes, and other resorts, which give their patrons greater advantages than private enterprises previously offered.

EDUCATION.

The system of education is in keeping with other things. Magnificent public schools adorn the larger cities, and smaller ones are in the country. Every child is compelled to go to school till a certain age or a certain standard has been passed, and truant officers are employed to enforce this law. The teachers receive good salaries and I have yet to hear of a case where a teacher's salary warrant was not good for immediate payment. Its university degrees are "entitled to full recognition throughout the British empire, its colonies or possessions." The university professors are chosen by competition from amongst the finest scholars, the high salaries paid causing eminent men to compete, and on appointment the professor, having an ample salary, is to give his whole attention to the university. Degrees in law, arts, science, or medicine can be obtained only through this state university. It is supported by large endowments of land so settled in "boards of governors" as to make the institution and its professors independent of any political influence whatever. Its degree examinations are conducted through the great English universities, principally to maintain a high standard and give the degrees a positive value in the outside world.

PROHIBITION.

The question of "prohibition" is an important one; it is the chief plank in the platform of the Left Wing party, and four years ago the election was fought very largely on this issue. The Prohibition party has gained strength steadily of late years and it appears as if the near future will see the abolishment of the liquor traffic by will of the people. The liquor laws are already very stringent. A hotel must be kept in connection with any drinking bar, so that many who would be only too pleased to open a "saloon" are deterred owing to the large establishment to be maintained with it. Breaking the liquor law is a serious crime, punishable by imprisonment and heavy fines, a third offense generally cancelling the license *in toto*.

OLD AGE PENSIONS.

No matter how objectionable a law or laws may appear to any individual or party, the obedience to them is one of the most remarkable characteristics of the people. A law is a law and has to be obeyed, for neither social position nor wealth will save one the consequences of an infraction. The almost complete absence of scandals either in the judiciary or other lines of life is a tribute to the integrity of this island nation.

The labor and ballot laws are so well known and so universally praised as to need no more than mentioning.

As an attempt to find a solution for the "poverty problem," old age pensions have become an established institution—and New Zealand is justly proud of being the first country in the world to inaugurate so advanced an idea in legislation. Should the provisions of the "Old Age Pension Bill" be found to work satisfactorily, as there is every indication of their doing, judging by the few years the bill has been a law, its scope will be made wider. At first it was necessary to try so radical a measure on a more or less limited scale, as much to see how its principles would work in practice, as to bring about an immediate alleviation of distress. It provides that a man or woman who is a British subject, whose income is less than £50 per year ($250) can claim the pension, provided he or she has been in the colony twenty years and is sixty-five years of age. Habitual drunkenness, conviction of crime, etc., are sufficient to cancel a pension order. The colony has been able to bear the expense (the estimate for this year is £200,000 or $1,000,000), and the bill seems to have accomplished a vast amount of good. It has removed the stigma of poverty in some measure, and later, when it can be claimed by colonists of requisite age and time of residence in the country, irrespective of income, it will be claimed as a right by those who have spent their money in and helped to build up the country.

The people of Australasia are industrious, satisfied, have a high average intellectuality, and are extremely patriotic. The freedom of their life, and the breadth of mind such freedom has generated, makes them resemble their American cousins in a great many ways. Both have the same love of pleasure, both have broken away from many ideas that are still implanted in the British youth, and both have the daring originality that has carried them away from conservatism, either in politics, religion, or intellectual pursuits.

A consideration of the evidence furnished shows plainly that the only system that will work well is one that has the strong arm of the law back of it, and not one depending on individual good will to the rest of the race. We can only hope to approximate a satisfactory state by altruistic yet common sense laws.—*F. A. Black, in The Co-operative Journal, Oakland, California, August, 1900.*

CLIFF DWELLER RUINS.

The Colorado Cliff Dwellers' Association is making every effort to preserve the ruins which lie on the Mesa Verde, in southwestern Colorado. There are from three hundred to four hundred cliff dwellers, including the cliff palace on this Mesa. As these ruins are in the Ute Reservation, the state and national government does not have any direct control over them. A ten years' lease has been obtained by the association from the Ute chiefs. The Secretary of the Interior has ratified the lease, and the association now has charge of the ruins. A toll road will be established, and the money received will go in part to pay for the rent which the Indians receive and also to keep the ruins from weathering and to protect them from vandals. —*Scientific American, September 21, 1901.*

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Letter Department.

COLDWATER, Mich., Nov. 1.

Editors Herald:—I went to Knox, Indiana, October 11 to meet with the Saints there in a two-days meeting, finding the Saints all well at that place. Now the old saying is, "A poor beginning makes a good ending," and as it began to rain Friday evening and kept it up until Saturday evening about eight o'clock, you can see the beginning was poor, and I will leave it to others what the ending was.

We had three services on Sunday and occupied each evening until Thursday.

I found Bro. J. B. Prettyman and wife, where I made my home, very highly respected here.

The Saints there are very kind to an elder, and before leaving they seemed to realize that the "chariots that jostle through our streets that run like lightning," will not carry God's servants without some of the "Mammon of unrighteousness," so they kindly assisted me in this way; and may the kind Father own and bless them for the same is my prayer.

Thursday, October 17, I left for Galien, Michigan, where I expected to meet with the Saints in their hall, but to our sorrow we found that on Monday morning, October 14, at about four o'clock, their hall and a greater part of its fixtures, went up in flames and smoke, along with four stores and the post-office; Bro. E. A. Blakeslee and Mr. Charles Clark's large store included. The Saints there feel the loss of their hall, where many of them have worshiped from their childhood, as it were. I believe we can here see the effect of living the life of a true Saint, which we believe many of them there have, and have thereby won respect of others. The Baptist and Methodist friends have kindly offered them the use of their churches.

Elder Vanschoick, the presiding elder of the Methodist Church, wrote them a very nice letter, saying their district would give them five dollars to help build a church. Their kindness is appreciated by the Saints.

Am glad to say they are not sitting down and saying, We can do nothing, but are trying to make the best of it. When I got there they had arranged for services at Bro. and Sr. Green's. I occupied Thursday and Friday evenings, as they had arranged for; I also received help to carry me to my next point, which was Hartford, Michigan. When I reached this place on Saturday about eleven o'clock, a. m., I found Bro. Peak at his post presenting the word of God. He stayed with me till Monday, when he went home to make some arrangements for winter. The two-day's meeting at this place was a success, and the little band of Saints is feeling well in the work. I stayed with them until Wednesday when we bade them good-bye and left for Grand Rapids, Michigan. Just before taking train I spoke the words that sent Sr. Estella Bevelhymer and Mr. Hoadley out on the ocean of life together. May peace and prosperity attend the young couple through life.

The Hartford branch paid the iron horse to draw me to the Rapids, where I held a cottage service the same evening at Bro. Naab's. The balance of the week I visited with Saints at Alpine, Englishville, and Sparta; had a good visit with all whom I met. Back to Grand Rapids and met three times with the Saints on Sunday. All who met with us seemed to enjoy themselves. They also aided me financially. I left for home Monday, October 28.

Your brother in gospel bonds,

SAMUEL STROH.

MILLERSBURG, Ill., Nov. 1.

Editors Herald:—By appointment I was to labor in what is know as the Tri-cities of Davenport, Iowa, and Rock Island and Moline, Illinois, the population of the three being about one hundred thousand,—enough, apparently, to keep one man busy. Before leaving home for my field of labor I received notice by a telegram not to come until further orders; and this from a member of the church at Rock Island. It came as a surprise to me; but I knew by the tone of the message that something was wrong, so concluded to await further developments. I waited about two weeks, and not receiving word, concluded to go and see what the trouble was. I got there the 14th of May, in time to attend the wedding of Bro. W. Crull and Sr. Edith Lloyd, at the residence of the bride's parents, in the city of Moline, Bro. J. W. Adams officiating. A very pleasant time was had; and it also gave me a chance to get acquainted with some of the members of the church in the Tri-cities.

As Bro. Adams was to stay over Sunday, we concluded to hold three services that day, and so advertised in two of the daily papers, the meetings to be held in the Odd Fellows' hall, the same being in the third story of a large brick building. Sunday morning came, and at the appointed hour a few of the Saints came, and I preached my first sermon in the Tri-cities, none but members being present. In the afternoon at two o'clock the Saints met for Sunday-school, and at three o'clock Bro. J. W. Adams was the speaker, with a few more out than at the morning service. Preaching again in the evening by the writer, the congregation being mostly members. I was somewhat disappointed, thinking that the advertising of the meetings in the papers would bring out more. However, we concluded to make the best of it, and wait developments, which were not long in coming. I soon found out why the telegram was sent to me not to come until further orders. I found that there was a division among them as to what should be done with the missionary when he should come. Some wanted him to board around like the old-time district school-teacher, which meant that he would have to spend near one half of his time in looking for something to eat. Others wanted a regular boarding place, and wanted a man and his wife, as she could cook and care for him, and they would thus be relieved from all responsibility in the matter. Some wanted a man that could work during the week, and preach on Sundays. Thought that would be a nice thing, as he could support himself and wife that way. Some wanted only one sermon a week, and that on Sunday at three p. m. That would save trouble and expense, and they could sleep a good long time on Sunday morning. I told them at once that I could not afford to stay there and preach only once a week; that it would not be doing justice to the church nor to myself, and that I wanted to so arrange my work that I could preach at least four sermons a week; that if we could only use the hall on Sundays I would preach in private houses, and would like to start missions in both Moline and Davenport. But I received no encouragement in this, only one house being offered me, so I had to give that up.

Meantime, the hot weather came on, and it was just impossible to get the public into a third story hall. In fact, I would not have gone there myself if not compelled to. Several times I came near being overcome with the heat, and never suffered so much in my life from its effect. But I did the best I could under prevailing conditions, hoping the future would bring forth better things. I did some work outside of the city, assisting Bro. F. A. Russell in a series of meetings at Carbon Cliff and Pleasant Valley, and finally aiding him and Bro. O. H. Bailey in starting a series of tent meetings in Davenport. Preached the first sermon there, but was so affected by the heat that I had to give up and ask to be relieved for a time. These brethren held forth some five weeks, the result being two baptisms.

Prejudice was removed from the minds of some, and a better understanding had concerning our faith. I am firmly of the opinion that it does not pay for the church to keep a missionary there under present conditions. Too much expense for results obtained. There are some worthy members in the cities, especially among the young people; and were it not for them the work could not be maintained there. I am now touring the district, Bro. F. A. Russell taking my place in the cities while I am away, Bro. Heman C. Smith granting me this privilege and placing Bro. Russell there.

As I become acquainted with condition of things I find that spirituality is at low ebb in Kewanee district. There is, I believe, a reason for this, which should not exist.

Brn. J. A. Davis and O. H. Bailey held a series of tent meetings at Illinois City, and made many friends to our cause there. In fact, they had the best attendance all through of any tent meetings I ever attended. No baptisms were had at the close, but there will be an ingathering there if the work is cared for in the future.

Bro. Davis and I are now in the midst of a series of meetings here at Millersburg and Joy, with a fair attendance so far; and we believe some good is being done. The members are being revived and outsiders are hearing the word. We intend to visit all the branches in the district and hold revival services where we can; also get the gospel before as many outside of the church as we can. I find Bro. Davis not only an agreeable companion but the most unselfish one I have ever been associated with; one that believes in keeping

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the law in preferring others before himself.

Brethren Russell and Bailey are acquitting themselves well as servants of God, and I am of the opinion that the work in this district will be in better condition at the end of this conference year than when it began. Shall labor to that end, at least.

For the right,

E. A. STEDMAN.

NEW CASTLE, N. S. W., Oct. 8.

Editors Herald:—We have arrived, safe and well, and have been received back in royal Australian style; public welcome and tea meetings in both Sydney and New Castle. The reception with which we have met is all the heart could desire, and more than we expected or deserved. The writer desires to labor in such a manner in the future as to retain the esteem that has been manifested; and I have that confidence in the Saints' love of right that I'm sure I will not have their confidence if I depart from the lines of right and justice.

Our trip over was an exceptionally smooth one; the Pacific is always good natured. Have crossed it three times and have not once seen a storm at sea. This immense "pond" is properly named. There is aside from this an improvement in my health every time I go on the sea. The first time I was sick the whole trip, as were Bro. and Sr. Kaler. Bro. Kaler has declared that he would not cross again till the waters had all dried up. Not so with the writer; the second trip was fair, and this last time he did not "pay tribute" once.

All are looking forward to the coming of the Patriarch "as one of the Presidency." Australians generally seem grateful that they have been favored thus, and many are sanguine that his counsel and appointments result in permanent good to our movement here. The ordination of a bishop will mean much to the work, and give us a stronger denominational standing in the eyes of the people.

There are some encouraging signs in the missionary field, and the leading workers have never been more united than they are now. The day is not far distant when we will have a paper to assist, and added to all this is a noble little band of members upon whose willing shoulders the financial burden lies, from which you will conclude that the general outlook is fair. Of course, there are some drawbacks—something we have never seen absent anywhere.

After being entirely cut off from the world of news for three weeks, it was unpleasant tidings and rather a shock to hear of the taking off of our President at the hands of an anarchist assassin. It is pleasant to note the manifestations of sorrow by the people here, and officially expressed by the Federal Parliament. There are times in the service of a good cause when it seems necessary that some one or more must die; but it seems too bad when a noble man gives up his life when there is no such exigency, when totally uncalled for. And the fact that the inflammatory and treasonable utterances of a woman are partly responsible for this awful act which leaves an invalid widow in bereavement suggests what a powerful poison there is in the eloquence of some speakers. Regretable, too, that a woman, whose nature and powers are capable of influencing mankind to do good, should be responsible for such as this. *Earnest words never die*, whether uttered for the expression of good principles or bad. This is suggestive to gospel preachers.

Am feeling well in body and spirit. A special measure of that influence that enticeth to do good has been with me since landing. A mail has just arrived and the account of the European conference is read with deep interest. GOMER R. WELLS.

DEER LODGE, Mont., Oct. 30.

Editors Herald:—After my arrival here, October 3, the brethren being busy thrashing, I set to work to collect moneys subscribed to pay off the last part of the debt on our new chapel. The debt was soon paid, and on Sunday, the 20th, the chapel was dedicated. Bro. Gomer Reese, of Bozeman, came over and assisted me. I think Bro. Gomer Wells would have enjoyed being present, for we had an enjoyable day, good attendance, and a good spirit; and I am sure we would all gladly have shared the enjoyment with him and Sr. Wells. Present were representatives of the Utah and Morrisite churches, all being very friendly towards us. Of the last named party, but few now remain, a number having united with us in the past; but they are a kind-hearted, God-fearing people, and always welcome us to their homes with the same cordiality characteristic of our own people.

The next day I began preaching in a schoolhouse near Anaconda, the town of many smelters. I continued a week, had fair attendance, and on Saturday I baptized one, a sister of nearly seventy-seven years of age.

To-morrow I start for Bitter Root country, to labor for about ten days. There are many opportunities of doing good in this State, as also in Idaho, and I want to do all in my power while here; but the departure of our highly esteemed and faithful brother, D. W. Wight, will increase my labors and responsibilities in the mission, and tend to shorten my stay in the north somewhat.

I am pleased to see some of the brethren advocating visiting and distribution of literature among the people. I commenced that kind of work nearly twenty years ago, and have done a good deal of it since. In many places, where an opportunity to publicly present our work was denied me, I have gone from house to house distributing tracts, and I know that good has been accomplished in that way. Being very timid and bashful by nature, it was hard for me to bring myself down to that kind of work; but I realized the force of the statement, "Let him that is warned, warn his neighbor;" also, "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves" (D. C. 58: 6; also 85: 22); and by dint of perseverance I finally succeeded.

I have noticed that some Saints destroy their HERALDS and *Ensigns*. This is wrong, and would not be done if all were diligent in cultivating the missionary spirit. All Saints could do something in this direction. The statement, "The children of this world are wiser in their generation than the children of light," should not apply to us. I think we could present our claim to the people more urgently, persistently, and diligently, without interfering with agency, freedom of thought, etc.

What about our Religians? One of the charter members of the first society stated to me, last year, that one of the prime objects of the organization was house to house visiting and distributing of literature. This would be healthy exercise for all members, and tend to develop and increase spirituality more surely and quickly than much of the so-called Religio work that I have been permitted to witness, and, in a practical manner, acquaint all with the fact that this is a work of sacrifice and warning, rather than many words and much discussion.

In order to properly and effectually carry out the instructions in the late revelation relative to tracts in the different languages mentioned, all Saints should consider that they have a duty to perform in procuring and distributing tracts in their respective localities. Tracts can be furnished on short notice. There are thousands upon thousands of Scandinavians and Germans, scattered all through the United States, who could be reached through our literature if we only put forth an effort to reach them. All branches should have a tract fund, so that the ministry, and others, might find a supply of tracts whenever needed.

Hoping for the advancement of the work all along the line, in bonds,

PETER ANDERSON.

WHEATLAND, Mo., Oct. 31.

Dear Herald:—The battle with Carlin is now over, and he has gone to other parts, no doubt to continue his work against Latter Day Saints. I accepted his own propositions; then he claimed that he had me in his trap, —Mormonism was ripe and he was going to pick it, etc., etc., also declaring I was so ignorant I could not see his trap. For six days the discussion was on, two sessions per day, the country stirred to its depths. At the end Carlin discovered he was in his own trap, and could not extricate himself from his hopeless condition. The universal opinion of intelligent and unprejudiced people is that Carlin signally failed in every point. The most effective argument used by Carlin that seemed to please his supporters most was that he branded me "a nasty, stinking, lying Mormon." That I. N. White and Chatburn were liars and no part of gentlemen, and he would never debate with either again. The Saints are rejoicing, thinking men are convinced of the truth of our position, and we stand fairer than ever before. We will erect the tent and continue meetings for a time. Some are to be baptized.

Yours happy in the fight,

T. W. CHATBURN.

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WHEATLAND, Mo , Nov. 4.

Editor Saints' Herald:—Elder T. W. Chatburn, of Independence, Missouri, or from the Wisconsin mission, has been with us Hickory county Saints for the last two weeks, having been sent here by Elder I. N. White to meet Elder A. Carlin, of the Missionary Baptist Church, in public discussion. Elder Carlin had put up notices in most of the towns and public places in Hickory county, that he would lecture against "Mormonism" as he seemed pleased to call it. Almost in the locality of the Wheatland branch, for six nights, Mr. Carlin classed the factions, apostates, Mountain Meadow Massacre, and all together as having originated in the church organized in 1830, and tried hard, with loud, harsh emphasis and sophistry, to make the people believe we were all the same. We attended and took notes all through his tirade, and also wrote Bro. White to come himself or send some one to attend to our work. As Mr. Carlin challenged us from the first to get our best man, we tried to please him. Bro. Chatburn came and held a discussion of six days and nights duration, lacking four speeches on each side of fulfilling the time agreed, because of Mr. Carlin being in such a hurry to get home, and because of him and his moderator wasting time in trying to frustrate our man in the affirmative argument.

The result of the discussion, however, is that Bro. Chatburn achieved a signal victory in defense of our work, in many ways. Two were baptized, others are near the kingdom, and our work is in the advance. Saints are rejoicing in the truth.

F. L. SAWLEY.

MOBILE, Ala., Nov. 4.

Editors Herald:—We had the pleasure of attending both the Mobile and Alabama district conferences. Business matters was our excuse for attending the Alabama conference. We were pleased and encouraged by the inspired words of comfort and counsel given us by the missionary in charge, Elder I. N. Roberts. We think his labors will greatly benefit this southern portion of his field. It certainly will if heed is given to his wise and kind instructions.

It had been many years since we had met the Saints in the Alabama district, and a number of kind faces were missing. They have passed over the river to the spirit land. We were pleasantly greeted and kindly cared for, and believe it did us good to meet them and be with them in their services. It was a kind of oasis in the journey of life.

Tuesday morning, whilst trying to sell goods to one of the merchants in Garland, he remarked that "that neighborhood" (pointing over where the conference was held) "is the best in the country." "I have been in business here fifteen years, and have never lost a dollar from them. They don't get into law suits and trouble with one another. And," he added, "they practice their religion, too. Why," says he, "George Sellers over there sold a thousand dollars worth of timber, and gave the church a hundred dollars of it."

I thought this was pretty good from an outsider, and made a note of it.

Your brother in Christ,

FRANK P. SCARCLIFF.

WHITE-BRADEN DEBATE—NO. 2.

I know a debate has an atmosphere, a spirit, which can not be conveyed through the medium of cold type; but we trust the reader may be able to catch an idea of what the debate was by carefully reading my report of it.

I opened the debate in an hour's speech upon, "Was Joseph Smith a prophet of God?" I used as a foundation, Isaiah 42:9: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." I contended there were but two men in this debate—Joseph Smith and Alexander Campbell. It is claimed by these men's followers, that they were *restorers*. I claim that Mr. Smith came in the right time, and in the right way. Mr. Braden, I suppose, claims as much for Mr. Campbell. At any rate we have him saying on page 220 of the Braden-Kelley debate, "that Thomas and Alexander Campbell undertook a *restoration* of apostolic Christianity, and not a *reformation* of any or all existing denominations, which was all that Savonarola, Wickliff, Huss, Luther, Calvin, Wesley, and other reformers attempted."

I contended that Mr. Smith was not alone in his restoration movement, but was divinely assisted. Mr. Braden's church claims as much for Mr. Campbell. Who is right, if either, is the question to be settled in this debate.

My church claims Mr. Smith was a prophet in the truest sense—called and sent of God to restore primitive Christianity — the church. All of this, I am here to contend he did. Mr. Campbell is to the Christian brethren much like what Mr. Smith is to us,—a restorer of primitive Christianity,—the church. Braden's brethren say of him:

"The age had waited for his advent long;
For time had come and gone on weary wing
Since one before, a stalwart man of God,
Had risen with an unction from on high
To do the church's work of great reform. . . .
Behold him challenge error's countless hosts,
And rush where angels well might fear to tread.
Behold the victories of the cross once more,
And rising up again to glorious life,
A church revivified from touch of death.
Grand man of God, though dead, thou speakest yet."

This eulogy of Mr. Campbell and his work, is found in the *Christian Evangelist* for May 30, 1901. Mr. Smith hardly stands higher in the hearts of his followers as a restorer of the church, than does Mr. Campbell to his. Elder W. L. Neal, writing for the *Christian Standard*, for June 30, 1900, says of Mr. Campbell: "The time demanded a great message, and we believe Alexander Campbell had it from God to deliver to the people." This language, if it means anything, means that God had a "great message" to deliver to man, and he made choice of Mr. Campbell to carry, or deliver it. We hardly claim more than that for Mr. Smith. Hence, a Biblical test of these claims will be the order of this debate.

Both Smith and Campbell claimed to speak where the Bible speaks. It is claimed for them that they filled a "missing link" by bringing a message from God to man. Mr. Smith claimed there had been a great apostasy—a falling away from primitive Christianity; that the church went into the wilderness, and lost its former organization with many of the primitive ordinances of the church. He claimed that an angel appeared to him at a time when he was greatly exercised over religion—while pleading with God for light after having read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5.

Mr. Smith claimed this angel brought the great message that he was to carry to the people. In a word, it was the angel spoken of in Revelation 14:6, 7, showing him the "things which must be hereafter," spoken of in Revelation 4:1. John says this angel was to "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

This brings Mr. Smith's claims before the people backed by the predictions of the Bible prophets. These claims should be examined in fairness, to see if these predictions made by the former prophets had their fulfillment in Mr. Smith's message, or in Mr. Campbell's.

It will not do to say that such exalted claims were never made for Mr. Campbell. I read from the *Christian Evangelist* for December 6, 1900, an article written upon "The Elijahs and the Elishas of the Restoration," and delivered before the Georgia convention, Augusta, November 20, 1900, on the Jubilee anniversary of the introduct'on of the Reformation in that state. This article takes for its texts Matthew 17:11: "And Jesus answered and said unto them, Elias truly shall first come, and restore all things;" and 1 Kings 19:16: "And Elisha, the son of Shophat of Abel-meholah, shalt thou anoint to be prophet in thy room." This article says in part: "But it accords better with my immediate purpose to say that Alexander Campbell was the Elijah of our nineteenth-century restoration, while his venerable father, the benign, the gracious, the tender and loving Thomas Campbell, was its typical Elisha. When our Elijah came Protestantism had reached its lowest degree of spiritual decadence."

Again, speaking of Alexander Campbell, it says: "Venerable patriarch of the clean heart and the silver tongue! Faithful servant of God, and apostle of Jesus Christ!" Thus, you see, Mr. Campbell's followers denominate him the "*Elijah*" of this generation, and an "*apostle of Jesus Christ.*" This is as much as we claim for Mr. Smith. No other men of this generation who have claimed to be church organizers (unless it is

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John A. Dowie of Chicago) have had such stupendous claims made for them.

We are conversant with what God has said many centuries ago, of how he would call men to his aid, when he had some "great message" to deliver to man, as the friends of Messrs. Smith and Campbell claimed they have received. God, in speaking of just such work as this, says: "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."—Amos 3:7. I contend in this debate that there had been a "falling away" from the "faith once delivered to the Saints;" hence a necessity had arisen for a restoration of that faith again, and God made choice of Joseph Smith, revealing unto him, as a prophet of God, the great message he had for man—a restoration of the church with all of its ordinances.

That such was contemplated by the prophets of old, is foretold in Isaiah 29:14, where God says, "I will proceed to do a marvelous work among this people, even a marvelous work and a wonder." This was to be, says the prophet, "a very little while" before Lebanon, or the land of Palestine, would be turned into a "fruitful field." History teaches on every side that this turning of Lebanon into a "fruitful field" occurred in A. D. 1852 and 1853.

In connection with this prediction Isaiah says a "sealed book" was to be delivered to an "unlearned man." I contend that book was the Book of Mormon. Its coming forth was certainly a marvelous fulfillment of that text. (It is fitting to say here: That when I pressed this point so hard, and showed the "words of the book," had been taken to Professor Anthon by Martin Harris, and Anthon confessed he "could not read a sealed book," that Braden in his answer said: "Harris and 'Jo' had gotten this thing up and visited Professor Anthon on purpose to fulfill prophecy.") I took advantage of this, and showed how this illiterate, backwoods boy, had "fixed up" many other prophecies to their fulfillment. Showed how unreasonable it was for this boy to have known all of these passages that relate to his work so fittingly. Surely, if that were true, he must have been a prophet.

That Braden's church is now advocating the restoration theory, headed by an "Elijah," I have only to read from their late church journals. One of their eminent writers, in the *Evangelist* of December 6, 1900, says: "That every great restoration movement, proceeding from the Divine Will and guided by the Divine Spirit, will, in its beginning and earlier stages, have its God-sent Elijahs." This gives us a prophet for the nineteenth century; and it is only to be proven, *who he is.* I contend that Mr. Smith filled these predictions, hence he is the man. Mr. Braden will, I suppose, contend as his brethren do, that Mr. Campbell is the man. My "foundation text" was: "Before they sprang forth, I tell you of them." This I have already proven by numerous texts that pointed to Mr. Smith and his work. He came at the right time—a little while before Lebanon is turned into a fruitful field. He also came in the right way—with a "sealed book"—a "marvelous work and a wonder" to everybody, because it was claimed to be a "message from heaven," brought to him by an angel. Isaiah 29:14–17; Revelation 14:6, 7.

In confirmation of an apostasy having taken place, hence the need of a "restoration," I shall now introduce other testimonies.

Alexander Campbell, in Christian System, page 3, says: "Since the full development of the great apostasy foretold by the prophets and apostles, numerous attempts at reformation have been made." This gives me the apostasy from Braden's own side, which he will hardly attempt to deny. Barton W. Stone, once a Presbyterian, says: "By comparison of the present state of Christianity with what it was once, all are brought to the conclusion that we are yet in the apostasy, under the reign of the man of sin; yet in Babylon, yet in the wilderness." Roger Williams, the founder of the first Baptist Church in America, says: "I conceive that the apostasy of Anti-Christ has so far corrupted all, that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew." Rev. D. C. Haynes (Baptist), quoting Rev. Professor Knowles, says: "The church lost her simplicity and purity, her ministers became ambitious, and the darkness gradually deepened into the long and dismal night of papal despotism." Page 39. This Rev. Haynes, in his eminent Baptist work, on page 55, quotes D'Aubigne's history in proof of an apostasy having taken place, as follows: "Ignorance and superstition took possession of the church, and delivered it, fettered and blindfold, into the hands of Rome." With such testimonies as are these, we are forced to the conclusion that Christ's and Paul's prediction are fully verified in regard to an apostasy.

Christ predicts just such an event in these terse words: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."—Matthew 11:12. Paul has it this way: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."—Acts 20:29. In speaking of Christ's second coming he says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first."—2 Thessalonians 2:3. All of this fully establishes a need of a restoration.

Mr. Campbell says: "We want the old gospel back, and sustained by the old order of things."—Christian System, page 234.

Roger Williams says: "There can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew."

Rev. H. H. Hawley, one of the leading lights in Mr. Braden's church, when speaking about the "restoration of the primitive church" and "ancient order of things," said: "We must restore the gifts of Christ (apostles, prophets, evangelists, pastors, and teachers) to their proper place and power if we would have his peace rest upon us and be once more in him."—*Christian Evangelist* for July 17, 1890.

I here informed Mr. Braden that I drew largely from his own church, in order to save unnecessary controversy, as I expected him to receive and acknowledge his own witnesses.

I here introduced a few witnesses to prove, "What was a restoration of primitive Christianity." Christ said church organization consisted in this: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:28. Christ is here introduced as my first witness to prove what primitive Christianity was. Apostle Paul, my second witness, says: "Wherefore he saith, When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, pastors and teachers."—Eph. 4:8, 11. Paul then names the kind of work imposed upon these men. He says: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Then he tells how long such officers were intended to remain in the church to preach and advocate "primitive Christianity." He says: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Now, that a restoration of primitive Christianity covers all of the ground here introduced by my witnesses, is apparent from Braden's own witnesses that I shall now introduce. I read from the *Evangelist* for May 30, 1901. Rev. A. W. Kokendoffer, when writing upon, "Wherein do we differ from others," says: "First. The movement itself differs, and from all others, in that *restoration* and not *reformation* was the supreme ambition of the pioneers. This word and the spirit of it belongs exclusively to the Disciples. No such inspiration was ever possessed by others. If so, it was neither permitted opportunity of expression nor recorded upon the pages of any history."

This man must have been ignorant of Mr. Smith's claim to restoration, or was not honest enough to acknowledge it. However, he says further: "By *restoration* we mean a complete return to apostolic doctrine and life as a model for the church of to-day, a reinstatement after a divine pattern rather than an attempt to reform any existing church that may or may not have diverged from the path plainly set forth in the chart." This witness sets forth just what I claim Mr. Smith did. He took for his "chart" the Bible, and recognized and patterned after the "model" found therein when attempting to "build the church" by divine appointment. The "model" church of the New Testament had apostles in it, Mr. Smith's has; the "model" church had prophets, Mr. Smith claims as much; it had evangelists, pastors, teachers, deacons, etc., Mr. Smith has all of this. The "model" church had superhuman knowledge, wisdom, gifts of healings, tongues, miracles, etc.; all of these Mr. Smith stoutly claimed were in his restored church. The "model," or New Testament church, preached for doctrine, faith, repentance, baptism, and the miraculous gifts of the Holy Spirit; Mr. Smith's restored church clings too close to that for my

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opponent. The "model" church practiced baptism for the remission of sins, the laying on of hands for ordination to office, for the reception of the Holy Ghost, for the healing of the sick, and for the blessing of children; Mr. Smith's restored church clings so tenaciously to all of this that it has been said of them that they unchristianized all other churches by it. I have another important witness to introduce from Mr. Braden's church. This time it is the Rev. W. T. Moore. This man is a leader in their church. He at one time acted in the capacity of president of the Missouri Bible College, at Columbia, Missouri. I believe he is now in England on some important church work. In an address he draws the following glowing picture of the apostolic New Testament church when it is realized on the earth: "And should the apostolic church finally be reproduced, thereby bringing Christ to the earth again in personal power and rest-giving influence, what would then be the prospect before us? Let me ask you to give the imagination a little play at this point. Try to picture to yourselves, first of all, a united Christendom, thoroughly illustrating the seven unities in Ephesians, with considerable emphasis on the 'one Lord, one faith, and one baptism!' This would give a practical reproduction of the living Christ in every place where there is now a local congregation. Imagine again these places multiplied at least a hundred times; and yet this might not express anything like the increase that would take place. And now think of all these local churches as animated by the divine Spirit, guided by the divine word, walking in the divine commandments, attending to the divine ordinances, living the divine life, and manifesting the divine ministry in feeding the hungry, clothing the naked, visiting those in prison, healing the sick, carrying the gospel to every nation, and preaching it to every creature! Is not this picture enchanting? And yet, is it not within the range of a possible realization? Certainly we can not doubt it. Does not Christ still live and reign in the heavens? And is it not true that he must ultimately live and reign on earth? Surely if the picture I have drawn could be made real, there would then be no need of human organizations to complete the work of the world's redemption. All our social schemes would then be seen to be utterly useless in the light of that socialism of which Christ is the author, and of which his true church is the earthly exponent wherever it exemplifies the divine grace by living and manifesting the divine life. The full realization of this splendid ideal is what the world is waiting for, and until it is realized we must continue to trust, pray, labor, hope, and patiently wait."

Thus, you see, I have Mr. Braden's own witnesses on my side. You see, Elder Moore contends that just such a restoration as Mr. Smith, through the directing hand of God, has brought forth, is "within the range of a possible realization." He says: "Certainly we can not doubt it." I am glad, and I welcome so eminent a man as Elder Moore to witness in favor of Mr. Smith's prophetic calling. Again. Elder Moore frankly admits that they have not realized in their restoration the apostolic New Testament church; neither have they enjoyed that "divine Spirit" that guided the believers of primitive times. But he admits in these terse words the need of just such a restoration. Says he: "The full realization of this splendid ideal is what the world is waiting for, and until it is realized we must continue to trust, pray, labor, hope, and patiently wait." What a frank acknowledgement of the leanness of Campbell's restoration!

I said in the first part of my speech that there were but two men in this debate—Smith and Campbell. But now, viewing it in the light of Elder Moore's testimony, Mr. Campbell is hardly in it. It now seems that Mr. Smith stands alone, as the only man of this generation that has produced a church that harmonizes with the divine model found in the New Testament. In organization he has apostles, prophets, evangelists, pastors, teachers, etc., as are found in the New Testament pattern. (See 1 Cor. 12: 28, and Eph. 4: 11.) In ordinances, he has followed the divine chart in every particular. In gifts he makes the very same promise to the believer as did Christ and the apostles. (See Mark 16: 15–17, and 1 Cor. 12)

Rev. J. H. Garrison, editor of the *Christian Evangelist*, Braden's own church journal, admits the church needs all Mr. Smith claims; and at the same time acknowledges, as did Elder Moore, that they lacked these great essentials in their church. Garrison says: "There can be no question but that the New Testament teaches that an effective ministry or an effective service of any kind is dependent upon the presence and power of the Holy Spirit. . . . The aid of the Holy Spirit in Christian service was not limited to the apostolic age. It is a perpetual and abiding power in the church, and in each individual Christian, who devotes himself with singleheartedness to Christ's service. . . . It is not, then, so strange after all that so many of us have not attained to the fullness of the Spirit. Not many of us are willing to pay the price for this royal gift, or meet the conditions on which alone it is possible for us to be filled with the fullness of God." To "pay the price" to obtain this "royal gift" Mr. Garrison speaks of, is to accept the offer made by those whom God has sent. I have baptized the scores from the Christian Church, and they admit that they have received a peace in the Holy Spirit that they never knew before. This is a proof of Mr. Smith's divine call. Mr. Braden, when attempting to answer me, went completely back on Elders Moore, Garrison, Hawley, *et al.* He said he was aware how they were preaching and advocating "Holy Ghostism." Yes, says he: "Nine tenths of our people are falling in with that 'Holy Ghostism.'" Said, by thus doing, they tie themselves both hand and foot, and throw themselves into the laps of the Mormons. Here Braden went off on Holy Ghostism at a great rate. It was all hypnotism. People would get on hypnotic drunks and then call it Holy Ghostism. He here acknowledged that the Mormons had reason and logic in their teachings regarding the "baptism in the Holy Spirit." They taught that those that were so baptized should receive miraculous gifts of the Spirit, and that was correct. But a people that taught Holy Ghost baptism, then denied the miraculous gifts, were unreasonable and without logic. Such people only threw themselves into the laps of the Mormons, tied hand and foot.

I took advantage of some of these sayings, and during my speech walked over to Braden and thanked him for his eulogy, and for the information that we had nine tenths of his people converted to the truthfulness of the doctrine of Holy Ghostism. Here I made a feeling talk upon the promises of the Holy Ghost to all true believers, and defended the Baptists and Methodists in some of their teaching in regard to the "influence of the Spirit" with them. I captured that part of the congregation; but I did it with logic and truth; and while doing it I felt the power of the Spirit of the Master with me. Thanks to Him who sent the angel's message to Joseph the Seer.

(Continued.)

MALLARD, Iowa, Nov. 4.

Dear Editors Herald:—Bro. W. H. Kephart held meetings at the Randal schoolhouse, six miles northeast of Mallard, the past two weeks. He preached nine sermons. The attendance was good and interest deep. There is a fine opening for preaching in that vicinity, and Bro. Kephart expects to preach there again in the near future.

The young people of the neighborhood were very good in helping with the singing and playing. The prevailing religions are Methodists and Baptists. They were very good to let us have the use of their organ; and with as good a speaker as Bro. Kephart the meetings were fine. There are many anxious to hear the gospel, and those who hear are pleased and desire to hear again.

I love the work, and think it is a glorious thing to be able to work for Jesus.

While I attended the late meetings it seemed to me it was just a little taste of missionary life.

Bro. Kephart is a very enthusiastic worker, and is ever on the alert for new fields. I think that is just what we need; and we as brothers and sisters in the church can help very much.

Of course we enjoy good sermons as well as any one; but there are many souls hungering for the gospel, and we do not want to withhold the bread of eternal life from them if it is within our hands to give.

Our branch is progressing in spirit if not in membership; but we hope to grow in that also. All seem anxious to do good; none have any desire to turn back to the path of sin.

We have a very good Religio society. The young people seem to enjoy our Religio services. Our membership is increasing. The young people outside of the church are becoming interested, and hand in their names for membership. I wish every branch might have a Religio society. Those out of the church will become interested and it will

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help the members keep them from wandering. It will cultivate their minds in various ways, and gives them a desire for the good things. I think it also creates a desire for good society; and any one will find it in the Religio, if it is carried on in the right way.

May the good work ever go on, is the prayer of Your sister in Christ,

DELLA FISH.

BROOKLYN, N. Y., Nov. 4.

Editors Herald:—I forward you this day copy of Stamford, Connecticut, *Advocate*, containing report of the discussion between Rev. C. J. Moon and Elder George W. Robley, at High Ridge, Connecticut. The conditions that gave rise to the discussion are these: Elder D. A. Anderson and the writer have conducted tent services in the surrounding neighborhoods for three months the past summer. Crowds (for country districts) have attended these meetings, and many are deeply interested in the gospel message. At Scott's Corner, during the early summer, seventeen were baptized. These circumstances, together with their liberality in supplying us with provisions and money, have had the usual effect upon sectarians. One gentleman, a devout Methodist, said he had "rather see twenty-five thousand rattlesnakes loose in the neighborhood," than see us there with our tent. No demonstration against the work occurred while we were present. The cool weather compelled us to occupy Mr. Holly's hall on going to Long Ridge. During our stay there the Congregational pastor, Mr. Moon, was reported by the people to have returned from his vacation and to be in town. Never a word from him. By arrangement with Elder William H. Kelley, Bro. Anderson and the writer attended conference in Boston, and prepared to labor for a season in the Massauchusetts district.

It was known by all the people among whom we had labored that we expected to be absent some length of time. Then the "moon arose in all its glory and power in an effort to crush out the gospel lights beginning to shine on High Ridge. He would tell them what we believed. He reckoned without his host. Elder G. W. Robley had entered this field, accompanied by Bishop Bullard, of Boston. Bro. Robley was well front in the church, taking notes. When this challenge came to any one in the house or on Long Ridge to refute his statements, our Providence boy arose and accepted. Mr. Moon stated publicly that he would canvass church propositions; but when visited by the brethren to so arrange, flatly refused. Neither would he affirm his own position, or be governed by any rules whatever.

Bro. Robley was obliged to affirm a negative proposition. A sectarian chairman allowed Mr. Moon to bring in new evidence during all his closing speech, refusing to listen to a point of order and yelling, "You keep still; he didn't interrupt you and I'll not allow you to interrupt him." One point urged by Mr. Moon was that "we were deceiving the people by covering up the Book of Mormon," not preaching it, etc. When it is considered that during the last month of our tent services more than ten consecutive sermons were preached upon the angel's message to Joseph Smith, gospel restoration, gathering of Israel, Book of Mormon, etc., using charts and Book of Mormon map thus better to enable people to understand, and that the "Voice of Warning," "Book of Mormon Vindicated," "Book of Mormon and its Translator," together with hundreds of HERALDS and *Ensigns* and tracts, with a dozen copies of the book itself were scattered through those regions, it is not difficult to see that Reverend Moon did not know what he was discussing. He remarked that he had a tract here called "Faith and Repentance," and that did not mention the Book of Mormon, hence they were frauds. Great wisdom, that! Many people knew he was making statements that lacked truth, and the Moon stock fell rapidly in consequence.

Bro. Robley did well, and is to be commended for his Christian deportment and able defense of the work. Additional friends were made. Already invitations are coming to him to preach in other neighborhoods. We feel that great good will result from the efforts of the brethren there.

Respectfully,

U. W. GREENE.

353 Marion Street.

HARP, Ala., October 29.

Dear Herald:—Our reunion in Kentucky was a very pleasant one. Twelve were baptized, and the Lord blessed his Saints with the presence of the Holy Spirit to the comforting of their souls. The preaching was uplifting and edifying to all. Three fine young men were called to the eldership and ordained. They are now preaching.

Bro. S. H. Fields is with W. R. Smith and is doing well; Bro. C. L. Snow has Bro. Luther M. McFadden with him, and I hope they are having success. Bro. J. R. McClain is preaching at his home near Fulton, Kentucky, and is blessed in his efforts.

After the reunion I visited at Sedalia, Kentucky, with Bro. D. W. Cook and family; spoke twice in the church there; had a pleasant time. The hard rains hindered our meetings, but I needed the rest, as my hoarseness was bad.

From Sedalia I went to Fulton, Kentucky, held one good prayer meeting with the few Saints living near there, also ordained Bro. McClain, before mentioned. On the 17th of October I left Fulton and set off for Alabama, arrived in Mobile on the morning of the 18th. Met Brn. Scarcliff, W. L. Booker, and others, whose names I have forgotten, on their way to Bay Minette to attend conference.

Saturday, the 19th, conference began at ten o'clock, W. L. Booker presiding. He did his work well, business passing off in good shape. The good Spirit was with us all through our meetings. Five were baptized on Sunday. Meetings were well attended by outsiders, and Sunday night the house was full and a number outside who could not get in. The writer held forth until Tuesday night, leaving a good interest at close.

I visited a few days with the Saints at their homes, enjoyed myself in so doing, and I hope they are none the worse for it.

On Friday, the 25th, in company with a number of others, we left Bay Minette for Garland to attend the conference of the Alabama district to begin Saturday, the 26th. Here I met a large number of Saints and was kindly received. By vote I was called to preside. Business passed off in a very pleasant way. The preaching was fraught with the Spirit of light, and much good was done. I never met a better behaved lot of young people in all my travels; they did good singing and are interested in the work. Some young men whom I am satisfied will in the near future be strong pillars in the church. On Sunday the large church would not hold the people. Aisles and all were full, and about forty or fifty were on the outside. The crowd was estimated at four hundred or more.

I am feeling more hopeful for the work in my field than ever. New life is coming to some who have been cold for a long time. There are some things to look after that are not pleasant to the missionary, but duty must be done lest greater evils come upon the church. My heart is rejoicing in the work, and my desire is to continue.

I came here Monday; will begin work here to-night. I am stopping with Bro. M. K. Harp, whose heart is in the work. My missionaries are busy and doing a very good work. Onward, brethren, to victory.

With love to all, and ill will to none, I am still in the faith, I. N. ROBERTS.

HAMLET, Ky., Nov. 4.

Editors Herald:—Have baptized five more to-day at Davis Chapel, all heads of families. Others interested. So the work still rolls on, if Braden did "annihilate Mormonism." We go from here to Pugh school-house to-morrow. Hope we may have the waters to trouble again. Am feeling well. Ever praying for the welfare of Zion, I am,

W. R. SMITH.

OUNGAH, Ontario.

Editors Herald:—Just returned from the waters of baptism, where I administered the solemn ordinance to five very respectable and promising people. Others have expressed their desire, and I expect more next week. Had four school-teachers out to hear me the other evening; the Methodist preacher out last night and one night before. He took references and is investigating. I have been here over three weeks. Am having good liberty in private and in public. Elder Green, district president, is to be with me next Sunday. Hastily, ALVIN KNISLEY.

BEAVER, Utah, October 28.

Editors Herald:—Bro. Pender and the writer are still in the fight, and "the end is not yet, but by and by." We hope to go south from here, if the way opens. Now that the smoke has cleared away, we see that all seems to have settled down as before. There was talk of debate, but it has condensed itself into fine air. In bonds,

D. L. HARRIS,

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Mothers' Home Column.

EDITED BY FRANCES.

NOTICE.

Mothers will please take notice that the book, "Fireside Talks With Our Girls," will, until the present edition is exhausted, be sold in limp cloth binding 30 cents; paper covers 20 cents. Please send in your orders as promptly as possible in order that we may be prepared to issue another volume. Send all orders to Herald Publishing House, Lock Box E., Lamoni, Iowa.

By order of Advisory Board.

tf SR. M. E. HULMES, Pres.

PREPARED READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION LOCALS.

In this day of rustle and hurry, when men and opinions are rushing to and fro on the earth, when mankind strives to live a week in a day, and when the great demand made upon the nervous strength is resulting in almost universal nervous cripples, a halt should be called long enough to catch a glimpse of the end toward which we tend. Elbert Hubbard, of East Aurora, New York, a gifted author, an eloquent speaker, and a singular and unique character, is the author of "A Message to Garcia," which tells the truth so frankly and so plainly that none can mistake his meaning; and since it is the same thought that I would present to the Mothers in Zion, I quote it in full.

"In all this Cuban business there is one man stands out on the horizon of my memory like Mars at perihelion. When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail nor telegraph message could reach him. The President must secure his coöperation and quickly.

"What to do.

"Some one said to the President, 'There's a fellow by the name of Rowan will find Garcia for you, if anybody can.'

"Rowan was sent for and given a letter to be delivered to Garcia. How 'the fellow by the name of Rowan' took the letter, sealed it up in an oil-skin pouch, strapped it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the island, having traversed a hostile country on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.

"The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, 'Where is he at?' By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebrae which will cause them to be loyal to a trust, to act promptly, concentrate their energies; do the thing—'carry a message to Garcia!'

"General Garcia is dead now, but there are other Garcias.

"No man, who has endeavored to carry out an enterprise where many hands were needed, but has been well-nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it. Slipshod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds unless by hook or crook, or threat, he forces or bribes other men to assist him; or mayhap, God in his goodness performs a miracle, and sends him an angel of light for an assistant. You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: 'Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio.'

"Will the clerk quietly say, 'Yes, sir,' and go do the task?

"On your life, he will not. He will look at you out of a fishy eye, and ask one or more of the following questions:

"Who was he?

"Which encyclopedia?

"Where is the encyclopedia?

"Was I hired for that?

"Don't you mean Bismark?

"What's the matter with Charley doing it?

"Is he dead?

"Is there any hurry?

"Shan't I bring you the book and let you look it up yourself?

"What do you want to know for?

"And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average, I will not.

"Now if you are wise you will not bother to explain to your 'assistant' that Correggio is indexed under the C's, not in the K's, but you will smile sweetly and say, 'Never, mind,' and go look it up yourself.

"And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first mate with knotted club seems necessary; and the dread of getting 'the bounce' Saturday night holds many a worker to his place.

"Advertise for a stenographer, and nine out of ten who apply can neither spell nor punctuate—and do not think it necessary to.

"Can such a one write a letter to Garcia?

"'You see that book-keeper,' said the foreman to me in a large factory.

"'Yes, what about him?'

"'Well, he's a fine accountant, but if I'd send him up town on an errand, he might accomplish the errand all right, and, on the other hand, might stop at four saloons on the way, and when he got to Main street, would forget what he had been sent for.'

"Can such a man be entrusted to carry a message to Garcia?

"We have recently been hearing much maudlin sympathy expressed for the 'down-trodden denizen of the sweat-shop' and the 'homeless wanderer searching for honest employment,' and with it all often go many hard words for the men in power.

"Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-wells to do intelligent work; and his long patient striving with 'help' that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding-out process going on. The employer is constantly sending away 'help' that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard and work is scarce, the sorting is done finer—but out and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia.

"I know one man of really brilliant parts who has not the ability to manage a business of his own, and yet who is absolutely worthless to any one else, because he carries with him constantly the insane suspicion that his employer is oppressing, or intending to oppress, him. He can not give orders, and he will not receive them. Should a message be given him to take to Garcia, his answer would probably be, 'Take it yourself.'

"To-night this man walks the streets looking for work, the wind whistling through his threadbare coat. No one who knows him dare employ him, for he is a regular firebrand of discontent. He is impervious to reason, and the only thing that can impress him is the toe of a thick-soled No. 9 boot.

"Of course I know that one so morally deformed is no less to be pitied than a physical cripple, but in our pitying, let us drop a tear, too, for the men who are striving to carry on a great enterprise, whose working hours are not limited by the whistle, and whose hair is fast turning white through the struggle to hold in line dowdy indifference, slipshod imbecility, and the heartless ingratitude which, but for their enterprise, would be both hungry and homeless.

"Have I put the matter too strongly? Possibly I have; but when all the world has gone a-slumming I wish to speak a word of sympathy for the man who succeeds—the man who, against great odds, has directed the efforts of others, and, having succeeded, finds there's nothing in it: nothing but bare board and clothes.

"I have carried a dinner-pail and worked for day's wages, and I have also been an employer of labor, and I know there is something to be said on both sides. There is no excellence, per se, in poverty; rags are no recommendation; and all employers are not rapacious and high-handed, any more than all poor men are virtuous.

"My heart goes out to the man who does his

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work when the 'boss' is away, as well as when he is at home. And the man who, when given a letter for Garcia, quietly takes the missive, without asking any idiotic questions, and with no lurking intention of chucking it into the nearest sewer, or of doing aught else but deliver it, never gets 'laid off,' nor has to go on a strike for higher wages. Civilization is one long anxious search for just such individuals. Anything such a man asks shall be granted; his kind is so rare that no employer can afford to let him go. He is wanted in every city, town, and village—in every office, shop, store, and factory. The world cries out for such: he is needed, and needed badly—the man who can carry a message to Garcia."

A half century ago, if the parent asked the child to do any certain thing, he did not ask why, or what for, but answered "Yes sir," and went at it. To-day, instead of this being the rule, it is the exception. "Why?" "What do you want that for?" etc., etc., are substituted for the "Yes sir," and prompt obedience of fifty years ago. I do not say that children should not be told the why of any requirement made of them by their parents or instructors; rather, I should say that if enough of the reason can be stated when the request is made so that the child understands the meaning of his labor, it is better to so state it; but, when lack of time or pressure of circumstances is such that it is not convenient for the parent to state briefly the reasons when a request is made of a child, the child should never be permitted to delay obedience by so much time as it would take to ask why. If he really and truly wants to know why, let him wait until time for rest is granted him and then bring his "whys?" which should be as fully satisfied as is possible on part of the parents.

The great danger confronting the church as a church, the nation as a nation, is the growing disrespect for law—the rebellion against authority. The child of to-day does not hesitate to question the necessity of requirements made of him, but goes so far as to assert, and put such assertion into action, "that no one has any right to direct or restrain him." Mr. Hubbard says what the young men need "is a stiffening of the vertebrae which will cause them to be loyal to a trust, *to act promptly*, concentrate their energies; do the thing—'carry a message to Garcia.'" There is a deplorable lack of firmness and strength of will and character which the child needs if he would become *a man*. That lack of "stiffening," that lack of strength, comes from their lack of training in prompt and willing obedience.

MINA COOK HART.

PROGRAM FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 658.

Prayer, Scripture reading, first Psalm.

Discussion of select reading in Home Column.

Roll call.

Business.

Closing hymn, Saints' Harp 667.

Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. A. Mellon desires prayers in behalf of her daughter, who is afflicted with catarrhal throat trouble, that if it be God's will she may be healed without an operation upon her throat.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

A MODEL SUNDAY-SCHOOL.

There should be

HARMONY

in the Sunday-school work. All should try to realize that what the Sunday-school is doing is the work of Christ, and let this be uppermost in our minds at all times. It is well understood that coöperation of Sunday-school officers and teachers is very necessary; for without cowork in all departments a school will not be a success.

The parents can do much toward a model school, by giving their children

INSTRUCTIONS AT HOME.

I once attended a Sunday-school where, when the teachers were ready to take up class collections, a dozen or more little ones had to promenade around to their parents to get their offering for the class. Not only once has this been done in the same school, but repeatedly. But alas! that was not a model school. Children should be supplied with their offering before school is called to order. Teach them not to rattle pennies or whisper when some one is offering prayer.

TEACH THEM TO TAKE PART

in responsive reading—those who are old enough—those who are not should be instructed to keep quiet. Parents should make it a point to attend Sunday-school; and instead of staying at home to rest and sleep, come with the children, and thus encourage the young; and those that are inclined to be noisy and mischievous will know just how far to go, when parents' eyes are upon them. Sometimes the younger ones get careless when they find that parents take no interest in the Sunday-school. This is one way the children get discouraged. One great help in the Sunday-school is for every one to come prepared. Let the parents or brothers or sisters interest themselves in helping the little ones at home to learn the lessons assigned them. The parent can do much to help the child by studying the lesson with him. If the lesson has been well studied at home, how quickly you can tell it by the sparkling eye and eagerness to answer each question. Many of us think we have but little time for this study, with the hurry and worry of household cares; but may be we had better use a little of our precious time with the child, so that it may bring forth fruit in its season. Fathers and mothers who take an interest in the Sunday-school work, not only benefit themselves, but by their example the children are encouraged to greater diligence.

Sabbath-schools should have a

PLENTIFUL SUPPLY

of song books, so that every child may have the opportunity to assist in song service. Nearly all children love to sing, and will gladly do so if encouraged by parents and teachers. Cards to the little ones and papers to those who can read should be reckoned among the indispensables.

A model school should be

PUNCTUAL.

Why not be on time, and especially the officers and teachers? I see by glancing over my paper that I have come far short of the subject, and have merely made mention of but a *few* things that will help to make the school a model one. SUSIE WOLF.

For the Far West, Missouri, district convention.

TEMPERANCE.

I believe we should be and think it also our duty to be temperate in all things; but first we should all understand what temperance is. Temperance is a total abstinence from that which is harmful, and a moderate use of that which is needful.

I believe there are some people in this world who think temperance is only abstaining from strong drink, but I beg to differ with those who believe this, for God admonished the Saints in former days to be temperate, so he certainly requires it of us now.

We are especially commanded in Doctrine and Covenants to be temperate in all things. I believe we should be temperate in eating, dressing, our conversation, and everything.

Many people are not temperate in dress, which many times leads them to pride and selfishness. We read also in Doctrine and Covenants, that our garments should be plain.

There are many sinful pleasures in the world which lead us to intemperance, such as going to dances, attending theaters, going to ball games, and many others which are not suitable for those to attend who are trying to serve God.

Let us remember that God does not look on sin with the least degree of allowance.

Some young men have an idea that they do not look like gentlemen unless they smoke cigarettes, cigars, and a filthy pipe, and also drinking a glass of wine occasionally; but we hardly ever see a young boy start out in life like this unless he becomes a drunkard, and even before he realizes that he is on the downward road, he is so far gone that he has lost all the confidence of his parents, his friends, and almost every one. How often this is the case with young men! They do not think of the harm that is hidden in smoking the first cigarette, which is probably offered them by a friend, and is accepted, which of course if it were not, would be taken as an insult.

But suppose for instance, it were refused, saying they did not care to indulge in the habit of smoking, as he had never tried it, certainly his friend would take this as an insult, and probably with the help of others, who indulged in it, they would persuade him to smoke one, they now think they have done their work, and are well pleased to think

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they have converted one more. Now our friend has taken the first one, and certainly he now craves for one more, and so on till he finds he can not stop.

In smoking, he of course craves a desire for strong drink, and after the first glassful is taken, this desire is increased as much as that for smoking; and starting in this way they nearly always continue from bad to worse, till at last it seems they are lost entirely. Now they certainly must reap what they have sown; and sad it is indeed.

But alas! They are not the only ones who suffer, and have suffered, from their condition. Think of their parents who must see them spending their lives in such a sinful way.

In regard to conversation, I would say we should also be temperate. I believe it is very sinful to use slang words, use a great deal of of idle talk; in these things, and a great many others, I believe we should all try to be temperate.

LOTTIE RASMUSSEN.

For the Pottawattamie, Iowa, district convention.

WHY I USE THE QUARTERLY.

I find the *Quarterly* of great benefit to me in teaching. Many have not time to take subjects and study up references, their business life requiring so much of their time. Then weariness following, very little time is left for study of any kind: but one can learn much by looking over the lessons in the *Quarterly* a little at a time. One thing, it is condensed and the most essential references given. Others can be looked at another time. And if not, enough can be learned to be of great benefit to the scholar. Enough so if one never reads more, he can have quite an understanding of the Bible. Then there is the historic value to be considered of the *Quarterly*. Many have no histories of value in their homes; and we feel we can rely on what we have in the *Quarterly*. And very many times no other is ever read. Many have time to study but little.

Again, the *Quarterly* is so well arranged that much can be learned in a few minutes. Time being so limited in Sabbath-school hour, I find the *Quarterly* the very best thing to use. FANNIE E. WHITE.

For the Fremont, Iowa, district convention.

LONDON.

Convention was held at Rostock, Ontario, Friday, September 27. Convention opened at two p. m. by district superintendent, George Buschlen. R. C. Evans was chosen to preside, assisted by Superintendent George Buschlen. John L. Burger and Floralice Miller were chosen secretaries. Reports were then read from thirty schools in the district, showing a marked advancement in the work, four new schools having been organized since last report. Secretary's report of the district from October 4, 1900, to June 15, 1901, was then read and accepted, as follows: Sessions 792; enrollment 1,210; total attendance 19,629; average attendance 724. Classes: Senior *Quarterly* 36; Intermediate *Quarterly* 30; Primary *Quarterly* 43. Bible class 3; Book of Mormon 6; total classes 118. Officers 158. Summarized report of treasuries: Balance last report, $130 09; total collections, $268 83; disbursements, $278.22; balance in treasuries, $121.70. *Quarterlies* taken: Senior 302; Intermediate 228; Primary 261. Number of *Hopes* taken 186. Twenty-four schools reported to June convention. District secretary's financial report was read: Received from June convention, $5 89; expenses for postage, stationery, etc., $3 53; balance on hand, $2 36. District treasurer's report was then read showing a balance on hand of forty-three cents. Lizzie Evans was chosen to act as delegate to General Convention, with privilege of choosing others to act with her who may be there from this district. Officers for the following year were chosen as follows: Superintendent, George Buschlen; assistant superintendent, Thomas Bennett; secretary, James L. Burger; treasurer, James Pycock. A resolution was passed to take up collections afternoon and evening sessions for expenses of the district. Resolved that our next convention be held Friday before the June conference at the same place. The first part of the evening was occupied by six workers chosen by the presidency to speak on Sunday-school work in general and the best methods for its advancement. Speakers were R. C. Longhurst, Floralice Miller, Wm. Bird, George Henley, A. C. Barmore, and Mamie Phipps. Maggie McGregor, being present, was called upon, and addressed the meeting. A resolution prevailed that the convention heartily indorse the movement of the Religio to establish a mission paper in Canada and that we use every effort to make it a success. Resolved that convention collections amounting to $8.15 be paid over to district treasurer and to be retained by him to help pay delegate's expenses to General Convention. Resolved that balance of delegate's expenses be raised by taxation of schools in district, this to be done by district secretary. Adjourned to meet as prearranged.

FREMONT.

Met in the Saints' church near Thurman, Iowa, Thursday, October 24, at 7: 30 p. m. District superintendent, Charles Fry, gave an address on convention work which was beneficial and instructive. A response was given by J. F. Mintun. Following this, other workers of the district were asked to make short talks. The greater part of Friday morning session was given to reading reports and giving verbal ones. While district secretary was preparing condensed report of the schools, assistant secretary, Agnes Dunsdon, read letters from M. E. Pace and General Superintendent. Verbal reports were then given by district superintendent and assistant; also by Charles Forney, superintendent of Thurman school. In compliance with request of General Superintendent that a committee be appointed to write a history of the Sunday-school work of the district, a motion prevailed that the assistant superintendent be the local historian of the district, assisted by the superintendent and secretary. The secretary then read the report of the schools; all schools of the district having reported. A discussion followed and a motion prevailed that the time of the local secretaries' reports close two weeks previous to conventions and be approved the Sunday previous. It was farther moved that district secretary be authorized to send a copy of this resolution to each local secretary. District treasurer, M. E. Pace, reported $10 56 in the treasury. Decided by vote that we meet at same place and the Thursday night previous to next district conference. Remaining time was devoted to talk and blackboard outline on "Preparing to teach the lesson," J. F. Mintun. Afternoon session was drill on parliamentary law in charge of C. Fry. At 7: 30 p. m. program opened with instrumenal music by Anna Fry. After which a paper on "Influence" was read by Ethel I. Skank. J. F. Mintun gave an address on "Young people's part in Church Work;" Thurman choir sang two anthems, and a violin solo was given by Anna Fry. This closed a very peaceful and profitable convention. Ethel I. Skank, secretary.

CONVENTION NOTICES.

Pottawattamie will convene at Wheeler, November 29, at 9: 30 a. m. (one hour devoted to prayer service). Let each school send in report by November 20, as the superintendent requested a summarized report of all the schools from the secretary. Every one invited to attend.

Conference Minutes.

LONDON.

Met with the Saints of Ellice branch, at Rostock, Ontario, September 28, 29, 30. Conference opened at ten a. m. by district president, R. C. Longhurst. R. C. Evans was chosen to preside, assisted by R. C. Longhurst and John H. Taylor; John L. Burger and Floralice Miller secretaries. Reports were then read from 32 branches in the district showing an increase in membership of about 65; 2 new branches had been organized. Reports from 15 missionaries and elders were read. Most of them reported preaching to large audiences and a large interest throughout the district. A number of new openings had been made and several new branches will probably be organized soon. Secretary's report of district from October 6, 1900, to June 15, 1901, was read: Number last report, 2,032; present number, 2,209; gain by baptism, 168; by letters from branches, 41; loss by removal, 21; by expulsion, 1; by death, 10. Ministry: 1 apostle, 1 high priest, 4 seventies, 43 elders, 42 priests, 33 teachers, and 28 deacons; 15 new ordinations; 20 marriages; 5 new branches organized; viz., Chilliwack, Colpoys Bay, Listowel, New Westminister, and Spy Hill. Two branches disorganized: Alliston and Grand Valley. Twenty-nine branches reported to June conference. A resolution was passed that each branch in the district be requested to take up collections the first and second Sundays in October for the purpose of buying tracts for the missionaries. Officers elected: President, R. C. Longhurst; vice presidents, John H. Taylor and Nathan Overholt; secretary, John L. Burger; treasurer, Samuel Pope; district historian, A. E. Mortimer; Bishop's agent, R. C. Evans. Resolved, That as a body we take steps toward the publication of a mission paper in Canada. Resolved, That a committee of five be appointed to see about ways and means of publishing the mission paper. R. C. Evans, F. Gregory, D. McGregor, A. C. Barmore, and A. E. Mortimer were appointed as that committee. Resolved, That Elders R. C. Evans and D. McGregor be sent as delegates to General Conference, and that they have the privilege of choosing any others to act with them who are there from this district. Resolved, That we petition the First Presidency of the church to return Elder R. C. Evans to the Canada mission, this to be forwarded by the district secretary in due time. Resolved, That next conference convene in Port Elgin, the second Saturday in June, 1902. District treasurer's report was then read as follows: Balance on hand last report, $20; total receipts, $34 63; total expenditures, $44 82; balance in treasury, $9 81. District secretary's financial report read, audited, and adopted: Received from June conference, $10; received for two branch records, $2; total expenses from June 5 to September 25, $11.80; balance on hand, 20 cents. Resolved, That we purchase British Columbia gospel tent, providing total expenses of buying and shipping do not exceed sum of $65. Resolved, That this district hold an annual reunion, the first one to be in September, 1902, the exact time to be left in hands of presidency of mission and district. Sunday, 7: 30 a. m., prayer and testimony meeting. At 9: 30 the sacrament was administered. Speakers during the day were A. C. Barmore, R. C. Evans, and Fred-

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erick Gregory. Business was resumed at 8:45 a. m., Monday. Conference collection report: Saturday evening, $5 14; Sunday morning, $5 84; Sunday afternoon, $5 41; Sunday evening, $4 80; total collections, $21.19. A report was read from London district Religio: "It affords us pleasure to report to you the proceedings of the first semi-annual convention of the Zion's Religio-Literary Society. As prearranged, we met at eight a. m. Friday, president of the district in the chair. After opening exercises, greeting, addresses of welcome from Ellice branch, church and Sunday school, and responses to them, the reports of the officers and committees were read. Eleven delegates were present representing five societies with a total membership of 131. Met again at seven a. m., Saturday, for prayer and testimony meeting. The Spirit was present, the gift of tongues being manifested. One new society has been organized and the home class added twenty to its membership. Religio work is onward and prospects good for future advancement. Floralice Miller, president; James Pycock, secretary." Resolved, That we give $10 to district secretary for ensuing term's expenses. The balance of conference collections, $11 19, to be paid over to General Conference delegates. This money to be paid now through hands of district treasurer. Resolved, That branches in district be taxed $60 for delegates' expenses to General Conference. Resolved, That Elder R. C. Evans be editor-in-chief of mission paper, Maggie McGregor first assistant, A. E. Mortimer second assistant, Floralice Miller corresponding editor, and another one to be chosen from Chatham district. Resolved, That editor and assistants have privilege of choosing an advisory committee. Resolved, That name of paper be, *The Canadian Messenger*, and that it be published semimonthly. A vote of thanks was tendered to Rostock Saints for kindness and hospitality. A resolution was passed to dismiss all committees and officers of conference. Conference then adjourned to meet as prearranged.

KENTUCKY AND TENNESSEE.

Convened with Sedalia branch, September 28, at ten o'clock; called to order by district president; J. H. Winn secretary pro tem., Ella Roberts assistant. Branch reports: Eagle Creek, no change; Foundry Hill 58, gain 7; Haleys Creek 44, no change; High Hill 48, loss 1; Sedalia 106, no change. Elders reporting: M. L. Sory, J. H. Adair, D. W. Cook, I. N. Roberts baptized 11, C. L. Snow; Teacher A. S. Snow. Bishop's agent's report: On hand and received since last report, $182.77; paid out, $150; balance due church, $32 77. Resolved, That this conference make it obligatory on district clerk to publish notice of conferences in SAINTS' HERALD and *Ensign*, also county paper, in sufficient time before each conference. Resolved, That when this conference adjourns it does so to meet with the Foundry Hill branch, Saturday before full moon in February. Preaching by C. L. Snow and I. N. Roberts.

MOBILE.

Convened at Bay Minette, Alabama, October 18, at ten a. m., W. L. Booker in the chair. Elders reporting: W. L. Booker, S. D. Allen baptized 5, Jesse Reader, Sr., baptized 9, W. J. Booker baptized 1, G. T. Chute, F. P. Scarcliff, and G. W. Sherman baptized 3; Priest G. Bankster; Teachers D. Tillman and E. Bankster. Branch reports: Three Rivers 96, no change; Theodore 39, gain 1; Bluff Creek 66, loss 1; Perseverance 132, gain 4. No report from Bay Minette. F. P. Scarcliff, district treasurer, reported: Received $3; paid to president or secretary of district, $3; for benefit of Elder I. N. Roberts, $8 55; sent him, $10; balance due treasurer, $1.45. W. L. Booker, Bishop's agent, reported: On hand last report, $29.14; Received since, $46 99; total, $76 13; paid out, $76.75; due agent, 62c. Tent committee, W. L. Booker, reported, tent sold for $30. Report was accepted, committee was discharged, and money ordered left in hands of Bishop's agent for use of church. Officers of district were sustained, also I. N. Roberts, missionary in charge of southeastern mission. Preaching during conference by I. N. Roberts and S. D. Allen. Five were baptized. It was pronounced a good, profitable, and spiritual session. Adjourned to meet at Three Rivers branch, Mississippi, Saturday before the full moon in February.

CHATHAM.

Met at Wabash, Ontario, October 12–14; R. C. Evans president, George Green and A. Leverton assistants; R. Coburn secretary, A. C. Barmore assistant. Statistical reports: Wabash 41; 1 removed, and 1 died. Blenheim 51. Olive 45; 6 baptized, 1 removed. Tilbury 63; 8 baptized, 4 received. Zone 65; 9 baptized. Longwood 44. Ridgetown 89; 8 baptized, 1 received. Lindsley 49. Chatham 83; 4 baptized, 4 removed, 4 expelled. Green Valley 20; 2 baptized. Cedar Springs 17. Elders reporting: G. Green baptized 2, J. H. Tyrrell, R Coburn, L. Annett baptized 1, S. Brown baptized 2, T. A. Philips baptized 11, J. Williamson baptized 8, A. C. Barmore baptized 1, A. Leverton baptized 12; Priests M. Traxler, A. Eilis, A. Knisley baptized 1; Teachers A. Wrencher and J. W. Badder. Bishop's agent, J. H. Tyrrell, reported: Balance on hand at last report, $714 87; received since, $606 52; total receipts, $1,321.39; paid out, $609.34; balance on hand, $712 05, consisting of $292 in notes and $420 05 cash. Audited and found correct. John W. Badder, district treasurer, reported: Total receipts, $45 54; paid out, $31 18; balance on hand, $14 36 Audited and found correct. An account for $2 15, district secretary's expense, was ordered paid. Resolved, That this district take action in connection with the London district in the establishment of a mission paper; R C. Evans editor, A. E. Mortimer and A. C. Barmore corresponding editors. J. H. Tyrrell was chosen as representative to the General Conference of 1902, with the privilege of selecting others that may be present. Resolved, That we respectfully request the First Presidency and next General Conference to return Elder R C. Evans to this mission. Bro. A. E. Mortimer was indorsed by the conference to collect church history for the Church Historian in the Canada mission. R. C. Evans, missionary in charge, was authorized to send some one to attend the convention of all religious denominations to be held in Toronto about the first of January, 1902. The committee appointed to see about having the church incorporated in Canada reported as follows:

"We your special committee appointed at the Tilbury conference of 1900 to make some inquiry in regard to procedure and conditions necessary to be taken in order to get the church incorporated by the Dominion Parliament of Canada, beg leave to report: That we have seen members on both sides of the house, and talked with them upon the subject, and we have received from them every encouragement that could be asked for, each one stating that he would heartily support such a bill. A deposit of $200 would have to be made in order to get such bill before the house, and one member has made a special request that if we take steps to have the church incorporated, to give him the honor of presenting the bill before the house. All of which is respectfully submitted. R. C. Evans, A. Leverton, George Green, committee."

On motion the report was received and the committee discharged. Resolved, That the matter of having the church incorporated in the Dominion of Canada be laid before the First Presidency and the Bishopric at the next General Conference; also that this resolution, together with report of the above committee, be sent to the First Presidency and the Bishopric. A committee of the district authorities was appointed to arrange a reunion with the London district. George Green was elected district president, A Leverton and D. Snoblen vice-presidents, R. Coburn secretary. J. H. Tyrrell was sustained as Bishop's agent and John W. Badder district treasurer. Saturday evening upon request, was devoted to organizing a district Religio society. Preaching during conference by A. C. Barmore, R. C. Evans, and A. Leverton. John W. Badder was called and ordained to the office of elder; also the call of Bro. M. Mifflin was confirmed and he was also ordained, and each granted a license from this conference. A. Fowler was granted an elder's license and George S. Kettlewell a teacher's license. A vote of thanks was tendered the Wabash Saints, and they were also granted the sum of fifteen dollars towards defraying their expenses. Amount collected during conference, $15 31. Adjourned to meet in Longwood on third Saturday and following Sunday in June (21, 22), 1902.

SOUTHERN MISSOURI.

Convened at Pomona, Missouri, August 31; President D. W. Thomas in the chair, A. M. D. McGuire secretary. Branch reports: Springfield 94, Woodside 42, Pomona 79. Report of ministry: O. B. Thomas baptized 3, H. Sparling baptized 2, A. M. Baker baptized 1, A. M. D. McGuire, J. B. Graham, and G. W. Anderson. Preaching during conference by Elders H. Sparling, O. B. Thomas, and A. M. Baker. Funds on hand, $2 20 Adjourned to meet with the Pomona branch, December 26, at ten o'clock.

WESTERN WALES.

Conference was held in Saints' chapel, Llanelly, September 21, 22, Bishop Kelley and G. T. Griffiths presiding. Branch reports: Penygraig 30, Llansamlet 7, and Aberaman. Elders reporting: D Lewis, E. Lewis, J. O Evans, G Davies, D Thomas, and L. Bishop, district president; Priests D. Morris, U. Place, E. Williams, and J. Morris. Election of officers: D. Lewis president, L. Bishop assistant, D Allen secretary. Preaching Sunday morning by Apostle G. T. Griffiths. At 2:30 in the afternoon a prayer and testimony meeting was held. All enjoyed the hallowed influence which was present. At six p. m. Bishop Kelley was the speaker, and the Saints were encouraged. Thus closed a peaceful and beneficial conference.

Miscellaneous Department.

BISHOP'S NOTICES.

To the Saints of the Northeastern Texas and Choctaw District, Greeting:—As the current year is drawing to a close, I thought perhaps a brief report of the condition of our district, along with one or two other suggestions, might not be amiss.

At our last conference, at Douglass, Texas, the attendance was good and the Saints seemed to receive strength and encouragement. The preaching and testimony services were all, as I believe, highly satisfactory and entertaining from first to last, and all seemed to return to their homes feeling that good had been accomplished.

The reports from Brn. Erwin and Henson, who labor in Northern Texas, have been encouraging. Bro. J. W. Jackson and the local forces have not been idle in Western Arkansas, all laboring as best they could under the circumstances, and we believe that good has been accomplished.

Bro. H. O. Smith held forth for a number

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of days at Cove and Grannis, and some were baptized at the latter place. The work there seems to be in a fairly good condition and some are interested. I am highly pleased to state that the Wilburton branch is in a much better condition than it has been for a long time, and all seem to be working with a renewed determination to push forward the work. Bro. Grimes has been in charge of the work there for some time with good results. They now have the material on the ground and a good house of worship partly under construction, which we hope will be finished by the time that our next quarterly conference convenes at that place, which will be November 22, 1901. We hope to have a good attendance. The president of the mission, Bro. H. O Smith, will be there, and we rather expect Bro. W. N. Robinson, who is an able Sunday school instructor, to be in attendance. Also some of the Saints at Independence expect to be there to assist with the music.

As the funds in the general treasury of the church, for the support of the missionaries, are at this time very low, we hope the Saints will remember the necessities of the work along temporal lines. In the past you have come nobly to the rescue of the financial arm of the service, and while the present year has not been one of great prosperity, still we hope and believe that through individual effort enough tithing will be forthcoming to prevent any of the missionaries having to leave their fields of labor for lack of assistance.

Trusting that we may have a full attendance at our coming conference and that a profitable time may be had, I am,

Your brother,
ELLIS SHORT, Dist. Pres.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers. HERALD PUBLISHING HOUSE,

tf Box E, Lamoni, Iowa.

CONFERENCE NOTICES.

Northwestern Kansas will convene November 23, 24, at Idylwild, Clay county. All members who can should attend and help make the meeting pleasant and profitable. J. F. McClure, president, Ella M. Landers, secretary.

Pottawattamie will convene Saturday, November 30, at ten a. m. at Wheeler, Iowa. The priesthood are earnestly requested to send full reports to the district secretary between the 15th and 25th of the month, without fail, as the conference will wish to know what has been done in the district during the last quarter, and who have been active. Address all reports and other communications for the conference to J. Charles Jensen, No. 102 Broadway, Council Bluffs, Iowa.

Little Sioux will convene with the Woodbine Saints at 10:30 a. m., December 7.

CHURCH HISTORIAN'S NOTICE.

The local historians in the following localities having resigned, the following appointments have been made, subject to the action of their respective conferences: Mrs. (Sister) Lucy Silvers, Walker, Missouri; Spring River and Clinton districts. Elder C. H. Burr, Plano, Illinois; Wisconsin. Elder Duncan Campbell, Pleasanton, Iowa; Lamoni Stake. HEMAN C. SMITH,
Church Historian.

NOTICES.

Elders of the British Isles (European) Mission, Dear Brethren:—At the late conference of the mission held at Manchester on August 4–6, 1901, a quorum of elders was organized, to be known as the Seventh Quorum of Elders, and your humble servant chosen president of same.

I hereby appeal to the elders in the mission to enroll themselves therein, that we may be united in our work for the Master and for the spread of his truth.

In order that a record may be kept and licenses issued, please send name, age, date of baptism, date of ordination, and all particulars to Bro. Samuel F. Mather, secretary and treasurer, 15 February St., C. on M., Manchester.

A small charge will have to be made to cover postage, issue of licenses, etc., say about one shilling per annum. Notice of quorum meeting will appear in the HERALD

HENRY GREENWOOD, President.

Saints in Southern Missouri district, and all others who may have business to write me, notice that my address will be Rural Route No. 2, Springfield, Missouri. Money orders should be sent payable at Springfield just the same. Saints, please copy this so you will not forget it, and remember that my Bishop's agent's books close for the year on January 1. Henry Sparling.

Elder L. P. Hansen, formerly a member of the Lamoni branch, has been expelled from the church for cause. He claims to represent another church. Signed in behalf of the branch, John Smith, J. A. Gunsolley, presidency.

RELIGIO NOTICE

Little Sioux district will convene December 5, 7:30 p. m., at Woodbine, Iowa. G. H. Sherer, president, Nellie E. Ballantyne, secretary.

DIED.

CONWAY.—October 29, 1901, Sarah A., wife of J. C. Conway, and daughter of Bro. Henry and Sr. Francis M. Walker, aged 35 years, 3 months, 26 days. She rests, and it can be well said of her that she was kind to everybody.

WETHERBE — At Schell City, Missouri, October 15, 1901, Bro. Anson E. Wetherbe, aged 72 years, 10 months, 6 days. Funeral sermon by Elder A. I. Roberts.

COSGROVE —Julia P. Cosgrove was born April 12, 1832, in Columbia, Tennessee; baptized May 14, 1893, in Medina county, Texas, by Elder J. A. Currie, Jr.; died September 26, 1901, in Burnet, Texas, at the residence of her son-in-law, Mr. George Ramsower. Three sons and three daughters survive her.

NICHOLS.—At his home in Malone, New York, October 26, 1901, Bro. Silas Nichols, aged 65 years, 8 months. He was ever true and faithful to the glorious cause of Christ which he loved so well, and was beloved by the little branch of Norton Creek Saints, over whom he presided as priest. A loving wife, one daughter, and three sons mourn.

TURNER.—Thomas F. Turner, at Ladd, Illinois, September 16, 1901. Born in Frampton, Cottreil, England, June 9, 1835; baptized August 26, 1896; ordained a priest April 3, 1898. Was a faithful worker in the cause. Wife and six grown children mourn. Sermon by Frank Izatt and H. Southwick.

EGYPT.

Traveling in Egypt is picturesquely set before the readers of the *Catholic World* in the November issue of that magazine. Describing the great temple of Rameses, the author says:

"Our course along the upper Nile led through Nubia, giving the sight of many ruins—the temple at Abu-Simbal proving the most noted object. In fact there were two of these rock-temples, built by Rameses II., the inscriptions in Greek dating from 502 B C, telling that when Psammeticus came to Elephantine the writers—giving their names—also went to that place by way of Kerkis. But far more grand and imposing was the one that met us at Abu-Simbal, being cut from the solid rock, or rather, built into its steep face. The facade itself is formed by cutting away a square space of one hundred feet, having a cornice of seated cynocephali—truly, a magnificent setting for so imposing a structure. The entrance is flanked by four colossi of Rameses, while over the portal, in a niche, stands the Sun-god Ra, towering in majesty above the others. One can form an idea of their size by saying that one big toe-nail of Rameses afforded me a very comfortable seat. The figures are well preserved, one figure alone being minus its head and arms. From the many photographs so accessible the benignant and life-like expressions can be readily recalled.

"Equally so are the faces looking forth from the eight Osiride columns in the entrance hall, on which are sculptured the memorable deeds of the great Rameses. In rooms leading from this grand vestibule are always seen mural sculptures similar to the preceding. A smaller pillared hall opens into another, bringing to view what seemed a sanctuary. Here were seated statues of Amen, Ptah, Borus, with Rameses the Great, or Sesostris. Various lateral chambers and halls are ever and anon seen, all with their historic sculptures telling in mute language of the long buried past, rousing wonder and admiration as we trace the footsteps of that ancient people, walking the earth centuries ago.

"The excavation for this magnificent temple reaches a depth of two hundred feet. Others still are much larger; but being built of stone, in blocks, excite less wonder than if hewn from the solid rock. We climbed through deep sand to its summit, and were abundantly repaid for the toilsome ascent by the magnificent view up and down the river, illuminated by a gorgeous sunset."

HOME-MADE HOLIDAY GIFTS.

An article made by one's own hand is invested with a charm and sentiment that a purchased gift never brings. Five full pages of the December *Delineator* are devoted to the illustration and description of holiday gifts that may be made at home. Every member of the household, and every part of the house, has been considered in these remembrances, which will appeal as much on account of their ease of construction as their beauty and their utility.

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The Saints' Herald.

(*Established 1860.*)

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

WHAT IS INTERNATIONAL LAW?

It is this question as between natural and positive law which, more than anything else, has given rise to so much confusion in treating of the law of nations. Is international law the code of conduct actually observed by nations, or is it that which they *ought* to observe—all too often radically different things? In other words, does the law come first and practice afterwards, or vice versa?

It does not seem necessary to accept either of these propositions wholly to the exclusion of the other, though it must be confessed that complications arise when we attempt to combine the two Such an attempt was made by Wheaton (1785–1848), one of the standard writers on international law, who defined his subject as consisting of "those rules of conduct which reason deduces, as consonant to justice, from the nature of the society existing among independent nations; with such definitions and modifications as may be established by general consent." The work of Robert Phillimore, perhaps the greatest in the English language, is based upon essentially the same idea, having for its object "to establish that states as well as individuals have a sphere of duty assigned to them by God and in the fulfillment of which they are to be guided by great fundamental principles of right not of their own making." The safest conclusion upon this whole matter would seem to be that the science of international law must be evolved from the actual relations of nations brought into reasonable conformity with generally recognized principles of justice. Natural law is thus conceived to form the more or less vague and shadowy background, while positive law stands out in bold and unquestioned relief. The division which some have made between natural law of nations (ethical and moral) and positive law of nations (usage or practice) may prove permanently helpful. The continental school of writers lays special emphasis upon the former, the English, including the American, upon the latter. The one is more logical and systematic, the other more practical and sensible.—*From "The Law of Nations," by Frederic Austin Ogg, in The Chatauquan Magazine for November.*

Those interested in the "American standard Edition of the Revised Bible," will find in the October number of the *Biblical World* an article by Clyde W. Votaw, of the University of Chicago, in which a history of the revision is given, together with a description of what the text is.

Besides this, the October number contains other well-written and interesting articles.

Doubleday, Page & Co., announce that their magazine, *Country Life in America*, has found a welcome of unexpected proportions and enthusiasm. The published announcement has led to orders for more than the first edition and of advance subscriptions from wouldbe readers in unexpected numbers. One prominent gentleman in New York so approved of the idea as told of in a newspaper that he sent fifteen subscriptions for himself and friends weeks before he could possibly receive the first issue. Not only does the idea of *Country Life in America* appeal to all who love the country, but the name of the Editor, L. H. Bailey, of Cornell, gives solid assurance that the magazine will be popular, interesting, beautiful, and of high standard. Certainly, no more superbly illustrated magazine has ever been printed.

To make sure of a "fair start," the publishers issued a complete sample number and have improved vastly upon this, now that they have finally issued the initial number. Among the contents is an article by the editor on Abandoned Farms, what they are and what may be done with them, with charming illustrations; an illustrated account of Ex-Governor Levi P. Morton's place, Ellerslie; a two page collection of suggestive pictures of Pleasant Country Homes; the history of the frog from tadpole to froghood, with remarkable photographs by A. R. Dugmore made from life; articles on planting the lawn, the art of letting things grow, the newest fruits, and a vast amount of practical matter about the garden, the greenhouse, and even the window box, all of which is abundantly illustrated.

The Chr'stmas number of the *Woman's Home Companion* will contain the beginning of a series of articles on "Women in War." They will deal with the heroism and devotion of women in the battles of the Rebellion.

Honorable Albert J. Beveridge, United States Senator from Indiana, has spent the past five months in the Far East investigating commercial and political conditions, studying international relations, appraising National resources, and conferring with men who are establishing the Eastern policy of the European powers. The vast amount of information thus secured at first hand Senator Beveridge will embody in a series of noteworthy papers, the first of which will appear November 16 in *The Saturday Evening Post*, of Philadelphia.

Senator Beveridge is a trained writer and a trained observer, and he has infused traordinary interest into subjects that mi make dull reading if less brilliantly hand.

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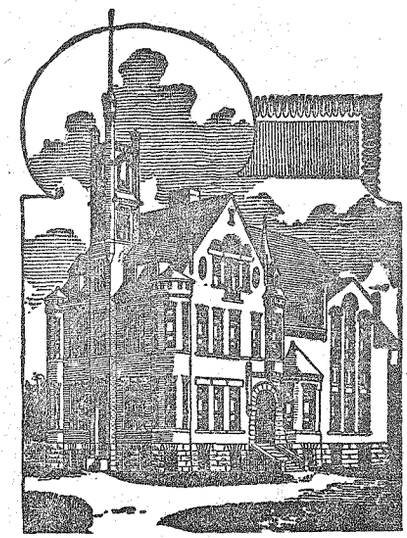

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, NOV. 20, 1901.

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BY advice from Bro. Kelley, we learn that he will leave England November 16, and will reach home about December 1.

* * *

ADVICES from Wellington, New Zealand, dated November 18, state that a severe earthquake has occurred in Canterbury province, in which considerable damage was done. Cheviot township was devastated, a child killed, and several persons were injured.

* * *

PLATTE D. LYMAN, son of the former Apostle Amasa Lyman, of the old church, died at San Juan, Utah, November 13, of cancer. He succeeded Elder F. A. Hammond in the Presidency of the San Juan Stake, Utah, who was killed by accident. He is highly spoken of by those who knew him.

* * *

IN a recent speed contest on Long Island, Henri Fournier, the famous French chaffeur, went a mile in 51⅖ seconds.

IS THE CHURCH RESPONSIBLE?

It is not often that the HERALD has anything to say about the local happenings at Lamoni, other than some events of general importance to the church at large. But, conditions sometimes change policies, and it is so in this instance.

Some few years ago, Dr. J. W. Crofford, a practicing physician, moved into Lamoni, and began the practice of medicine. After awhile he established an institution in a building erected on one of the principal streets by Bro. Thomas France and sons, which he called Crofford's Sanitarium. Here the doctor set up his medical family and advertised for business.

Last January a young woman by the name of Maud Stone, the daughter of a farmer living near Decatur City, a town some ten miles north of Lamoni, was brought to this sanitarium for treatment, and in a few days she died.

The friends of Miss Stone, including her mother, demanded that a *post mortem* examination be made to ascertain the cause of death, if it could be discovered. This was done, and the result of the coroner's inquiry was that Dr. Crofford was indicted upon the charge of murder, upon the technical ground that the woman had died from the use of unclean instruments used by the doctor in producing an abortion.

Upon this indictment the doctor was tried at the November term of the Circuit Court of Decatur county, before Judge Towner, and was by the jury sitting to hear the case found guilty of murder in the second degree; and was sentenced by Judge Towner to thirteen years' confinement in the penitentiary. From the result of this trial the doctor has appealed. Whether this appeal will be heard and allowed, is not yet decided.

This is a brief story of the case, so far as Dr. J. W. Crofford is concerned. There is a young man whose name is Ira Hammond involved in the case, who has not yet been tried, though he is charged with crime in connection with it.

The reason why we notice this case is this:

There has been in Decatur county a class of citizens, which from the first of the settlement of the Saints in the county have tried, like others of the same sort in the past history of the church, to attach blame and liability to crime to the church as a body, whenever any wrong-doing has been done in the neighborhood where the Saints live. This has been done notably in regard to Lamoni. So, in the case of Dr. Crofford.

Now that the case has been heard and Dr. Crofford found guilty, the fact of the establishment of the sanitarium in Lamoni, the irregular practices charged against the doctor, and the fatal outcome of the sickness of Miss Stone, are in a sort of moral way laid at the charge of the church.

A reporter writing from Leon, the county seat, while the trial of Dr. Crofford was going on, reported to one of the papers at the state capital, that the doctor is a medical practitioner in a little town in the south part of the state celebrated as the place where there is a considerable settlement of "Mormons." This was a slur upon the church, whether the reporter so intended, or not. For there was no more necessity to so describe the town in connection with Dr. Crofford and his crime, than there was to describe the county seat as being a town in which there is a considerable number of Christians, Presbyterians, Baptists, and Methodists, in connection with the same case.

Dr. J. W. Crofford is not a member of the church; nor is any one of his medical household that we are aware of. His sanitarium is his own personal and private venture. His practice as a physician has been conducted by him in his own way; and he has conducted his affairs without any reference to the church, or any of its officers or members. He has neither asked the church, nor any of its officers, for advice or counsel in regard to the establishing his institution in the town, or in regard to its conduct after it was established. Nor has any officer of the church interfered in the business, or medical affairs of the Doctor. The church has minded its own business and allowed Dr. Crofford to attend to his, the same as it has done the other business men of the church, or those out of the church.

Neither the young woman nor the young man who got her into trouble is a member of the church, and have never been. Neither are her parents,

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nor the friends who were involved in the case.

But it is whispered by the class of mischief makers first referred to, that "the Mormons," the "church at Lamoni, are backing Dr. Crofford in his fight to escape justice; and are keeping back what they know of his practices in order to shield him."

This is not true of the church at Lamoni, referred to in the slanderous statement, no more than it is of the Methodist Church and its following in Lamoni. Whatever any single member, or any members may have known in regard to the practices of Dr. Crofford, by reason of their proximity to his place of business, is known to them as citizens of the county and state, the same as their neighbors of the M. E. or the Holiness Church. And it is the act of thoughtless and idle viciousness, or it is the act of wicked and evil-minded men to charge the church with any sort of complicity in the crime of Dr. J. W. Crofford.

As a member of the Reorganized Church, to whom the membership of the church at Lamoni is almost all personally known, we, for them and in our own behalf deny any knowledge of or responsibility for the actions of Dr. Crofford in his criminal practices.

The crime with which Dr. J. W. Crofford has been charged, that of abortion and murder as a result, is specially abhorrent to the church. Its teaching is that infanticide is murder; that no murderer will inherit eternal life; that unlawful cohabitation, infanticide, incest, abortion, are crimes, dark and damning, of which the courts should take cognizance and punish the criminals.

We have no fellowship with that sentiment of morbid proscription prevalent among certain classes of society, of which Decatur county has its share, which ascribes blame for crimes committed in vicinities where Latter Day Saints may chance to dwell, to the church. Such charge is not true, nor are those who make it manly and honest in making it.

The citizens of Lamoni, belonging to the dominant church, are as a class as good citizens as there are in the county. They do not control the whole community, nor do they try to; but what efforts they can lawfully make to prevent evil and wrong-doing they put forth. The church teaches the best of morality; and if any in the village stray from right paths, it is not the fault of the teaching of the church, nor the result of the example and advice of its officers.

If Dr. J. W. Crofford is guilty, he should be punished to the extent his crime deserves. If he is not guilty, he should not be punished. The court has said that he was guilty, and it is not the province of any man, churchman or non-churchman, to stay the edict of the court.

We respect the court and the sentence of Judge Towner.

A NEW WRITER ON THE LAMONI SAINTS.

Mormonism and polygamy are not synonomous, as most persons believe. There is today a large and apparently permanent organization of Mormons, commonly known as Latter Day Saints, with almost 50,000 communicants, who not only disbelieve in plurality of wives, but actually oppose and denounce the practice.

This sect resembles the Utah organization in many respects. They claim to be the only true Mormons and the only faithful disciples of Joseph Smith. With headquarters at Lamoni, a small town of about 2,000 inhabitants, located in the choicest part of Decatur county, Iowa, and under the leadership of Joseph Smith, Jr., who is a son of Joseph Smith, the "seer," these people send out elders and missionaries to every state and territory in the union, and to nearly every nation of the earth, including the islands of the seas. Under the direction of their President they founded this colony or settlement in 1881, when a committee, consisting of David Dancer and Elijah Banta, came from Plano, Illinois, then their headquarters, to the prairies of Southern Iowa, where a company was formed, which purchased all the land it could secure. This same land was afterward sold to their brethren who followed within a few years. Forty-seven families came at once. Lamoni was founded and named from a familiar character in the Book of Mormon. Mormons then came within a short time by the carload and even by the trainload from every part of the United States and at present there are several thousands of them living in Decatur and surrounding counties.

LAMONI A SACRED TOWN.

Lamoni is a wonderful and even a sacred town in the eyes of the average Mormon. They speak of it as "Zion." In this little out-of-the-way village lives Joseph Smith, Jr., President of the Reorganized Church of Jesus Christ of Latter Day Saints, as they believe, one favored of God, whose father blessed and transmitted to him all the powers of prophecy, healing, of receiving revelations and performing miracles, which the elder Smith claimed to possess. Bishop E. L. Kelley also resides here and is next in order of the great and powerful men chosen of God to lead his people in these latter days. He is first counselor to the president. Then comes Alexander Smith, Patriarch, son of Joseph Smith, Sr., and also counselor to the President. These three are known as the First Presidency. To these men all true members of the church sincerely believe that God, through his angels, appears and reveals his will and pleasure concerning his chosen people. There is also a Quorum of Twelve who ordain elders, baptize, and claim to have the gift of administering the blessings of the Holy Ghost. The seven quorums of seventy are the elders and missionaries who preach the "truth" to the world. There is also a quorum of high priests and many other minor officers. The organization is patterned after the early church. Nearly every man who belongs to this church is either elder, priest, or teacher. Mormons are aggressive and they want members. They are all well stocked with a knowledge of their church and its doctrines and every possible means is used to convert to their faith those who happen to live among or near them.

SOME MORMON INSTITUTIONS.

Lamoni has a Mormon college, a large tabernacle, an extensive publishing house, where the SAINTS' HERALD, a weekly paper, and many other periodicals and books are published. It has three public school buildings, a "Saints' Home," and no saloons, although intoxicating drinks often find their way through the borders of Zion.

All aged saints who have not the means or ability to support themselves may go to the home, where they are clothed and fed. If they desire, they are allowed to do light work in the various departments. David Dancer, who died some years ago, was the originator of the idea of building a home for the aged poor and gave liberally toward its establishment. His plan was to make it as nearly as possible a self-supporting institution.

STORY OF JOE SMITH.

Many persons have heard the story of a young man born in Vermont in 1805, who, when but 14 years of age, became intensely interested in his soul's welfare and failed to find comfort in any of the churches of his day, having joined several of them. It is said that this young man was one night out in the woods praying for guidance in the matter, when an angel from God appeared to him and in a wonderful and powerful voice informed him that he had found favor in the sight of God, and that he was chosen to give to the world again the only true religion of the latter days, which had been taken from it many years before. He was told where there were buried near Palmyra, New York, a set of golden plates, which he must dig up and with them he would find the "Urim and Thummim," two transparent stones set as a pair of spectacles and by the aid of them only would he be enabled to translate the message from God. This is said to have transpired in 1819 and it was not until April 6, 1830, at Manchester, New York, that this man chosen of God was enabled to found the Mormon church.

The Book of Mormon purports to be a sacred history of the aborigines of the American continent and the Mormons believe that Christ preached to these Mound-Builders during his forty days' absence from the Old World, and that after his ascension these people fought with the Indians, who were a wicked and cursed race, until 384 A. D., when a decisive battle was fought on the hill of Cumorah, in western New York, in which the Christians were defeated and annihilated. A man by the name of Mormon is said to have written a history of this people and was directed of God to bury it until he should see fit to bring it forth. This history they believe is the Book of Mormon.

Smith found followers and in 1831 settled in Kirtland, Ohio, where a temple was erected. In 1838 they pushed west to Missouri, but were driven out in 1839 and went back to Nauvoo, Illinois, where another temple was built. January 27, 1844, Joseph Smith and his brother, Hiram, were killed by a mob at the jail where they were confined in Carthage, Illinois. The Mormons then had differences and troubles among themselves in that community. Brigham Young, with about 10,000 followers, went to Salt Lake City in 1847. There were no less than eighteen men ambitious to succeed the dead leader and as many divisions were made, each with its president, every one claiming to be chosen of God by revelation to succeed Smith. The Josephites, as they are sometimes called, and which is the Lamoni branch, was not permanently organized until June, 1852, when they held their first conference at Zarahemla, Wisconsin. Their annual conference is now held in April of every year. Last spring they met at Independence, Missouri, which is another Mormon stronghold, and next year they will meet at Lamoni. They expect to make public at their next annual conference their plan for the organization of "stakes." They will measure or stake out sacred tracts of land, one at Lamoni, and the other at Independence, where they believe that Christ will

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first appear on earth when he comes again to his elect.

These Mormons believe in the Old and New Testaments, the Book of Mormon, Doctrine and Covenants, which they claim are latter-day revelations from God. They believe in miracles, revelations, prophecies, the interpretation of unknown tongues, the anointing of the head with oil and laying on of hands to heal the sick and to receive the blessings of the Holy Ghost. They believe that immersion is the only true mode of baptism and that they will inherit the earth as an eternal abode after the millennium. They claim not to believe in the sealing of spiritual wives, but their enemies say that they encourage this practice secretly. In receiving their revelations from God the church takes a vote on each one separately and decides on its genuineness. Sometimes two revelations on the same subject submitted by different men conflict in every respect.

NORMAN W. LAWHORN.

The foregoing appeared in the Omaha *Bee* in a late September number; and as we happen to know the writer, we think a reproduction of the article in the HERALD may interest the readers, and possibly benefit Mr. Lawhorn.

As will be seen, much of the article is fair; and were it not for some inaccuracies it might be left to take the usual course of such articles. Mr. Lawhorn is a young man who was raised in Decatur county and has had a partial home at Lamoni, which we suppose has had something to do with giving his article place in the *Bee's* columns. He studied law from the county, and his mother and other relatives reside near Lamoni.

The article contained protographs of Pres. J. Smith, Bishop E. L. Kelley, "Matcheora" (Metuaore), one brother from the South Sea Islands, and brother Noah Karahoo, a Cherokee, whose name Mr. Lawhorn gave as "Korah, a Comanche Indian, who is a Mormon elder."

Mr. Lawhorn errs in the date of the settlement founded at Lamoni, as it was in 1871, ten years earlier than he gives the date. The Editor of the HERALD came in October, 1881, and there was a town of some four hundred and fifty people at that time. Forty-seven persons came in at the time the HERALD plant was established in the place, but not forty-seven families. No such large immigration at one time took place that we ever knew of.

Mr. Lawhorn errs again in calling the settlers at Lamoni "Mormons." It may be the handiest name for a writer outside of the church to use to designate the people to whom he desires to call attention; but he should know, as we think he does, that the church of which he wrote does not acknowledge the title. It is not their distinctive appellation.

The writer errs again in stating that Lamoni is a "sacred town," and that it is spoken of as "Zion" by the people of the church of which he writes. The members of the church have a decided interest in behaving themselves as citizens in such way as to keep the town clean and healthy, in both a temporal and spiritual sense; and in that sense, not only Lamoni, but every other town in which the members may have homes should be sacred, and places where "Zion, the pure in heart," should dwell.

Righteousness is not a product of the soil, whether it be the soil of Iowa, or of Palestine. It is the righteous acts and lives of the people which make earthly places holy. Not every hill was eligible for a Golgotha, nor a site for the Temple. There was divine purpose in the choosing of the spot whereon the tabernacle was pitched and where the ark rested. And there may be such purpose held in the choosing the places to which God's people, and those who choose to heed his holy word, "Stand ye in holy places" in honor, may gather and build their homes and establish their altar fires. In this sense and only this do the Saints hold any place sacred.

The writer errs again in writing that the "young man" "joined several" of the churches. Joseph Smith's name was placed on the class book of his brother-in-law, Stephen Morse, as a *probationer;* but before the term of probation had expired, class leader Morse was directed by the pastor to drop Smith from the roll, reason not assigned.

It may be just possible that to such act as this might be traced the strong dislike entertained by Joseph Smith and his associates and successors against injustice in any form.

The "pushing west," referred to by this writer, began in 1831–32, and it was in 1833 that the church was mobbed in Jackson county, Missouri, their press destroyed, a number of their men tarred and feathered and beaten; and it was in 1838 that they were driven out of Missouri and sought a refuge in Illinois.

The writer errs again, in giving January, 1844, that Joseph and Hyrum Smith were killed at Carthage, Illinois. This killing of these men took place June 27, 1844.

Mr. Lawhorn seems not to believe in the prophetic afflatus, but indulges in a little forecasting in the sentence, "They will measure or stake out sacred tracts of land, one at Lamoni, and the other at Independence, where they believe that Christ will first appear on earth when he comes again to his elect."

We regret that Mr. Lawhorn should have ended his article in which he evidently tried to be fair, with two quite unnecessary and possibly mischievous statements. He writes:

> They claim not to believe in the sealing of spiritual wives, but their enemies say that they encourage the practice secretly.

Mr. Lawhorn has lived among the people at Lamoni whom he has essayed to represent in his article, and if at the time of his residence there he knew of any such "secret" encouragement, or had his information from reliable sources, as a good citizen he should have exposed those guilty, by a proper action at law. The people of the church are but a moiety of the citizenship of the county of Decatur, have not a member in the leading offices of the county, except the treasurer, and county attorney; and could not resist legal enforcement of the laws for the peace, tranquility, and safety to the morals of the county, if they would; and there has not been a single case of resistance to the legal enforcement of the laws by any member of the church since the settlement at Lamoni was made. And it is notorious that it was by the efforts of the church that the liquor traffic was stopped in the town; and by their efforts that it is kept out, except for the surreptitious introduction of intoxicants through the "borders of Zion," referred to; which if it be done, we are pleased to believe is not done by the members of the church, but by those who are "in Zion," but not of Zion.

Who are these "enemies" of the Latter Day Saints, who say that these people secretly encourage "sealing of spiritual wives" while openly claiming to believe in the evil practice? Why should this writer spoil his effort to be fair by throwing in at the close of his article so manifest a thrust at the sincerity and honor of the people of whom he writes? Are such enemies the ones from whom the public should be informed in regard to their neighbors?

Again, this writer mistakes: There has never been "two revelations on the same subject, submitted by different men," which conflicted "in every respect."

We have been an active participant in the church councils for over forty years, and have yet to witness such a case. The writer must have written out of his imagination, or has been willfully misled by one of the "enemies," of which he wrote.

IN the clipping from the *Chicago Record-Herald* for November 10, sent us by Bro. W. E. Messenger, we note:

JAPAN.

Mr. Na Tung, Chinese envoy of apology, brought with him a great many valuables which he intended to present to the emperor, but unfortunately the greater part of them were found to be broken on their arrival in this country. Mr. Na Tung also brought 10,000 copies of books which he presented to libraries and other institutions. It may be added that the police authorities did not take any particular steps about guarding the person of Mr. Na Tung during his stay in this country, except on the occasion of his

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visiting the cemetery, where the late Mr. Sugiyama is buried when a few mounted sergeants were in attendance.

ERNEST W. CLEMENT.

TOKYO, Oct. 6.

The Mormon missionaries who have arrived in Japan on a mission of propaganda have submitted their application for permission to preach and teach in Japan and to enjoy the privileges extended to other religious bodies. It is stated that their application contains a solemn declaration in the sense that plural marriages are no longer sanctioned by their creed, and that the doctrine of plural marriage will not be taught by them in Japan.

A. BELLAMY BROWN.

YOKOHAMA, Oct. 11.

Thanks, Bro. M.

ELDER F. J. EBELING'S BOOK.

We have just finished a brief examination of the published discussion between Bro. F. J. Ebeling and H. M. Riggle on the following propositions:

Resolved, That the kingdom of God will be a literal kingdom, and its complete establishment is yet future.

EBELING Affirms.
RIGGLE Denies.

Resolved, That all mankind will finally be saved. EBELING Affirms.
RIGGLE Denies.

Resolved, That the church which I, H. M. Riggle, represent, was established by divine command. RIGGLE Affirms.
EBELING Denies.

Resolved, That the organization named the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the church that Christ built, and its teachings and practices are in accordance with the Bible. EBELING Affirms.
RIGGLE Denies.

The disputants occupied the time of thirteen speeches each, and the story is told in a book of some five hundred pages, and is quite readable.

If interested apply to F. J. Ebeling, Palmer, Pennsylvania.

A LETTER and a number of clippings from Bro. W. E. LaRue, 3431 North Front street, Philadelphia, Pennsylvania, indicate that the brethren are not idle in the "City of Brotherly Love," and that the work is not standing still there. Elder Joseph J. Gill, of the Utah eldership, at work in the city is reported in the *North American* for Tuesday, November 5, thus:

We do not teach polygamy now, although we believe it was right for certain people under certain conditions. It was never practiced by more than two per cent of our people.

Rather a doubtful prospect for the salvation of all, which only two per cent of all could practice.

EDITORIAL ITEMS.

Bro. D. McGregor has sent us a copy of a tract which he has published to meet the demands of the work in his field. It is entitled, "Salutory."

Sr. L. Mefferd, of Woodbine, Iowa, sends in four dollars, for the Sunny Glen Sunday-school, to reduce college liabilities.

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Original Articles.

LECTURES ON CHURCH HISTORY. NO. 7.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, October 20, 1901.

Reported for HERALD by Sr. Annie Allen.

When we closed our last effort in this series we were speaking in regard to the mission to the Lamanites, or what are generally known as the American Indians. All who are readers of the book of Doctrine and Covenants are familiar with the revelation which commanded Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Peterson to go and carry the message to the Lamanites; but all may not be so familiar with the manner in which they performed their duty. In our last effort we mentioned their travels as far as Kirtland, Ohio, where they stopped and presented the Book of Mormon and the message they had to bear to Sidney Rigdon and others, because of the fact that Parley P. Pratt and Sidney Rigdon had been associated before. and as an old friend Elder Pratt wished to present the new found truth to Mr. Rigdon.

To-night we want to say just a few words in regard to this mission. It is true that but little was accomplished so far as results among the Lamanites are concerned, and it may be thought by those who have investigated the matter that this is rather an adverse comment upon the mission; that the Lord certainly would not have sent these men through so much privation and suffering into the far West for the purpose of visiting these people, when he must have known that but little would be accomplished thereby; but to such we wish to say this, we need to learn that success is attained by each individual when he discharges his duty, whether there are visible results or not. Whatever may be the effects that he produces upon us, an individual has succeeded and succeeded grandly, too, when his duty is performed, and especially is this true where they sacrifice and suffer for the purpose of performing that duty; and further, all the more credit is due an individual who labors faithfully and diligently and performs his duty well when he sees but little result. It is not a difficult thing to discharge one's duty when he sees the result, and when that result is very apparent. There is another thing in connection with this, and that is, a great deal more good is often done than is apparent. What the result of this misson will be when the final accounts shall be rendered, how much benefit shall have been derived from the efforts these men made, we do not know.

I will take occasion to say that not only the four men named went west upon this mission, but when they arrived at Kirtland, Ohio, many united with the church. Among others was one whose name was Frederick G. Williams (a man whom you will hear more of), and this man accompanied these men into the western wilds to visit the Indians; so there were five, instead of the four named in the revelation. They passed through much trial and suffering, for they went most of the way on foot, and in the cold, bleak winter, traveling through snow and through an uncultivated country, and over unbroken roads.

When they arrived at what is now Kansas, not very far from where Kansas City is now, they visited the Delaware nation, or tribe, as it was called. When they first conversed with the chief and desired him to call together his people, he was reluctant regarding it. He gave these men to understand that the work of missionaries to his people in the past had not been very satisfactory. He did not favor missionaries visiting them for some reason, it may have been the fault of the missionaries. But finally, when they told him in regard to a book that had recently been published, which gave an account of his forefathers, an account that he himself knew nothing of, and that had been lost to his people, he became more interested, and finally called together the council. I wish to-night, if you will bear with me, to read to you a speech that was made by Oliver Cowdery to the chief of the Delawares and the council and also the reply of the chief. Elder Cowdery said:

"'Aged Chief and Venerable Council of the Delaware nation; we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the pale face.

Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed His law and His will, and much knowledge to their wise men and prophets. This they wrote in a Book; together with their history, and the things which should befall their children in the latter days.

This Book was written on plates of gold, and handed down from father to son for many ages and generations.

It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do.

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But they became wicked; they killed one another and shed much blood; they killed their prophets and wise men, and sought to destroy the Book. The Great Spirit became angry, and would speak to them no more; they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and prophets, to hide the Book in the earth, that it might be preserved in safety, and be found and made known in the latter day to the pale faces who should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to His favor. And if the red man would then receive this Book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up prophets and wise and good men amongst them again, who should teach them many things.

This Book, which contained these things, was hid in the earth by Moroni, in a hill called by him, Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario county.

In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this Book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place, and dug in the earth, and found the Book written on golden plates.

But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, how to interpret the Book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the Book, which we now present to our red friend the chief of the Delawares, and which we hope he will cause to be read and known amonghis tribe; it will do them good.

The writer of this, Elder Parley P. Pratt, says:

There was a pause in the council, and some conversation in their own tongue, after which the chief made the following reply:

We feel truly thankful to our white friends who have come so far, and been at such pains to tell us good news, and especially this new news concerning the Book of our forefathers; it makes us glad in here—placing his hand on his heart.

It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fence and make farms; but we will build a council house, and meet together, and you shall read to us and teach us more concerning the Book of our fathers and the will of the Great Spirit.

I believe we mentioned upon a former occasion this interview with the Delawares, and the knowledge becoming spread about the country, (for they were interested in this message,) the Indian agents and the ministers, missionaries of other denominations, began to raise objections; and the result was that those in charge, agents of the government, ordered these men to leave. Mr. Pratt says of this:

The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace; and even threatened with the military in case of non-compliance.

I mention this that you may readily see that these men did all that they could under the circumstances to carry out the instruction that had been given them in the revelation sending them there, and that somebody else is responsible for this work stopping where it did, for they were ordered out by authority. They went back across the line into Missouri and began to labor in and around Independence, but we shall not follow them farther at present.

Coming back to Kirtland and the work they planted there upon the way, we learn that Sidney Rigdon united with the church while these missionaries were there, and another gentleman living near Mr. Rigdon, at Painesville, by the name of Edward Partridge, was considerably interested, but did not obey. Shortly after these men went on their way west, Mr. Rigdon and Mr. Partridge started to New York where Joseph Smith was, and with him investigated more fully and completely the claims that were made. The result was, so far as Mr. Partridge was concerned, that on the 11th day of December, 1830, he was baptized in Seneca River by Joseph Smith. These two men afterwards, as you will see, became quite prominent in the affairs of the church, as well as many others who united with the church in Northern Ohio.

It is known by many of you that the people in that region had paid considerable attention to and had become largely interested in what is now known as the Church of Christ, or the Disciple Church, or what is vulgarly called the Campbellite Church because of the connection of Alexander Campbell with it; and many of these men had associated with this organization. Sidney Rigdon was largely responsible for the establishment of the Christian Church in Northern Ohio. There were many others who had been gathered into this organization that afterwards united with the Latter Day Saints, who became strong pillars in the church; and without disrespect to the friends in the Christian Church, I would like to say, that because of so many conversions from their ranks in Ohio, others that were not convinced of the truth of this message became very bitter, and the opposition from them was stronger perhaps than from other people with whom the church missionaries came in contact, and a great many stories were told in regard to these missionaries. I do not say the better class of these people originated these stories, but there were false statements made, and some of these statements have been received by well-meaning people from that time until now, and they are yet reported. Though many of them were exploded at the time, they have been repeated from time to time and we have them to meet yet. We can trace many of these false statements back to the time when these leading men left the association of our friends of the Christian Church and associated themselves with the Latter Day Saints. I am sorry such means were resorted to.

After Mr. Rigdon and Mr. Partridge went back to New York, a revelation was given at a conference which convened at Fayette, New York, Sunday, January 2, 1831, and in that revelation the church was commanded to go to the Ohio, not a very definite statement, but to the Ohio. Because of the planting of the work by Oliver Cowdery and Parley P. Pratt and others in and about Kirtland and Painesville, and in that section of country, they decided to go there. When they were commanded to go to Ohio, they made preparations immediately to go. I want to invite your attention to some statements made in this revelation. Here is one:

That ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause, I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

It seems that it was necessary to make a change of location, for the enemy was upon the alert, and, that they might escape the power of the enemy they were commanded to go to Ohio, there a law would be given, and in this same revelation, I believe, the Lord tells them there were things had in secret chambers, even things to bring about their destruction in process of time. Already there were councils in secret chambers to bring about the destruction of the church, and they were warned that that condition of things was imminent, and they were put upon their guard by this revelation.

He says:

I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your

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own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

Now, as was characteristic with Joseph Smith, he immediately began a preparation to go. I want you to notice how quickly he made his arrangements to go to the place he was appointed to go. I believe this was the secret of his success; that when he became convinced that a thing was his duty, he immediately went to work to do it. He did not wait, it would have been natural for him to do so. I do not know but some of us would have followed a different plan; we probably would have inquired, "What are we going to do when we get to Ohio?" We would have made arrangements for a home where we were to locate and have considered the matter from a business standpoint; but not so with this man, the only thing that was in his mind when he was told to go was to go, and trust in the Lord to take care of him.

In the latter part of January, Joseph and his wife accompanied Sidney Rigdon and Edward Partridge to Kirtland, Ohio. Do you notice how short a time it was? The revelation was given January 2, and in the latter part of the same month he was on his way to Kirtland. He says of this:

The latter part of January, in company with Brethren Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of Bro. N. K. Whitney. I and my wife lived in the family of Bro. Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sr. Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred [this evidently should read one thousand] members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them.

That perhaps was one reason why Joseph was commanded to go to Ohio. These people, in their new found faith, had made some mistake, and some false notions had crept in among them. But you remember that they were told when they got to Ohio a law would be given, and I want to invite your attention to that law. A revelation was received soon after they got there on February 4, which said:

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings; ye that hear me: and ye that hear me not will I curse, that have professed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.

Now the law he had been preparing them for was to be an important law; it was to be a law by which they were to know how to govern the church and have all things right before God. I need not say, that this being true, if the law were not followed all things would not be right before God. If the authorities of the church did not execute that law they were not properly governing the church, for the law was given that they might know how to govern the church and have all things right,—two very important things. Soon after that the promised law was given. I have not time to read it in detail, but I want to read a few extracts:

Hearken, O ye elders of my church, who have assembled yourselves together, in my name, even Jesus Christ, the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, Hearken and hear and obey the law which I shall give unto you; for verily I say, As ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Receive what? Let your minds turn back to the statement made in the former revelation, and you will remember they were to receive a law by which they were to govern the church and have all things right before God. And again in this same revelation in paragraph 5 we read:

And again the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

So a part of the law by which the church was to be governed and have things right before God was the Bible and the Book of Mormon. These the elders and priests and teachers were commanded to teach. They were also to observe the church articles and covenants to do them.

From the seventh paragraph we read:

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out.

I want to call your attention to these commandments. It is said that if this law is executed all things will be right before him, and by reading this paragraph you will observe that if this law is executed no murderer could be found in the church, for it says here, he shall die. It provides not that we shall kill him ourselves, but he should be delivered unto the laws of the land. It says further, he that stealeth and will not repent shall be cast out. If the law is executed there will be no murderer or thief in the church. And he that lieth and repenteth not shall be cast out, and hence there would be no liars in the church. And further, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out."

That law was given that they might escape the powers of the adversary, that they might know how to govern the church and have all things right before God, and if it had been kept and executed from the time this was given in 1831 until now, there would have been more harmony and power in the church. There would have been none permitted to remain in it that did not heed the law, "Thou shalt love thy wife with all thy heart," etc.

It was by departing from the law that evils crept into the church. It was because men that ought to have executed the law, but went contrary to it themselves were sustained by the body in those violations. Failing to heed the warning given before they came to Ohio, that a law would be given that they might escape the powers of the adversary, we can not wonder that they did not escape, but that darkness came in like a flood, and evil and trouble were the result. How will it be with us? Our safety lies only in keeping the commandments of God. I said upon a former occasion that I did not fear that this church would ever do some of the things that had been done before, because we have learned by the mistakes made by others to avoid them, but there are hidden rocks upon which the ship may be wrecked, if we do not go according to the chart. And we must keep ourselves perfectly in harmony with this law, or it is possible we may be wrecked upon rocks that have not yet been discovered.

Immediately after this law was given (I would advise you to read the forty-second section of Doctrine and Covenants) to the church, and they were put under strict orders to obey it, Satan was on the alert, as he usually is, and was ready to give revelations, too.

Soon after this revelation was given a woman came, pretending to give revelations and commandments to the church; and as she, like all others of great pretensions, found sympathizers, Joseph inquired and received a revelation on the subject.

You will find that revelation in the forty-third section, Doctrine and Covenants. The cause of that revelation was that this deception was being practiced in the church, and Joseph inquired and received the following:

O hearken ye elders of my church, and give ear to the words which I shall speak unto

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you; for, behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

They were warned not to receive these communications that came through an unauthorized individual, for God had appointed this man, not that he would not commume with others, not that every individual does not have the right to commune with God, but as a lawgiver, a medium through which the law shall be given to the church, he is appointed. No other is to occupy this position unless appointed by him, as the following will show:

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

If he does not "abide in me" then the provision is made that he could appoint another in his stead. It conveys the idea, if he be taken away he shall appoint another in his stead. A warning is given that they shall not receive anything that comes as revelation, unless it came through an individual thus authorized.

Now after the death of Joseph Smith an individual rises up over here in Wisconsin, and several in Nauvoo, and claim that they have communications that they received through Joseph Smith prior to his death, and after they had kept them for a time, some a greater length of time and some a lesser, they revealed it to the church and said they had had it since the death of Joseph Smith, and now were ready to make it known. We read in this revelation:

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that ye may know they are not of me.

That is plain enough: "You may know they are not of me." If they came in any other way, through any other channel other than the way pointed out.

For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

Some one is going to follow the one the Lord had appointed, and what shall he do? He shall teach the revelations you *have* received and *shall* receive through him whom I have appointed. How could an individual do that if the Lord had said, as we read, "Thou shalt love thy wife with all thy heart and shalt cleave unto her and none else," and at a later date he made provision that you could take to yourselves ten or more? How can any man teach the first and the last? But the successor of Joseph Smith was to teach that which you *have* received and *shall* receive. They will have to harmonize; you can not teach opposites. He must have intended that all he gave should be consistent and harmonious, or else he has required something of this man that is impossible.

Now, as I remarked before, there were a great many there in Kirtland that were strong men, able men, that were connected with this movement called the Reformation, in Northern Ohio. I will give you some of their names, as many as I can think of now. Those who became prominent men in the church; there were plenty of others. There were Sidney Rigdon, Frederick G. Williams, who subsequently became members of the First Presidency, Lyman E. Johnson, Orson Hyde, John Boynton, Luke S. Johnson, and Lyman Wight, subsequently of the Twelve, Edward Partridge and N. K. Whitney, afterwards bishops, and many others; so that many of the prominent men were found there in the Western Reserve, as it was called, who became prominent pillars in the church.

There is one other thing I want to call your attention to, and that is, the report that has been circulated widely that there was established at Kirtland a system of community of property in the church of Latter Day Saints, that they held all their property rights in common. Whether this principle is correct or not, it is not my prerogative to discuss; I want to correct the report, however, for the reason that it is not historically true. No such system was in vogue among the Latter Day Saints. There was a community there that belonged to the Christian Church who had their property rights in common and lived together as one family; in fact they called it "The Family." Because all of them did subsequently unite with the Latter Day Saints, it was heralded abroad that the Latter Day Saints had that system among them. I will give you the words of one of the active participants, to show that this system had its origin before the Latter Day Saints came there. The following is the language of Lyman Wight taken from his private journal.

I now began to look at the doctrine of the apostles pretty closely, and especially that part contained in the second chapter of the Acts of the Apostles, where they had all things common. In consideration of this doctrine I went to Kirtland, about twenty miles, to see Bro. I. Morley [that was Isaac Morley] and —— Billings [that was Titus Billings], after some conversation on the subject we entered into a covenant to make our interests one as anciently.

So you see that this movement to have all things common, so far as property was concerned, originated with Lyman Wight, Isaac Morley, and Titus Billings. Mr. Wight continues:

In conformity to this covenant I moved the next February [1830] to Kirtland, into the house with Bro. Morley. [The February before the missionaries came there in November.] We commenced our labors together with great peace and union. We were soon joined by eight other families. Our labors were united both in farming and mechanism, all of which was prosecuted with great vigor. We truly begun to feel as if the millennium was close at hand. Everything moved smoothly on till about the first of November. About this time five families concluded to join us in the town of Mayfield, about seven miles up the river. They owning each a good farm and mills, it was concluded best to establish a branch there; accordingly I was appointed to go and take the charge of the same. When I had my goods about half loaded, there came along four men; namely, P. Pratt, O. Cowdery, P. Whitmer, and Ziba Peterson, and brought with them the Book of Mormon, which they wished to introduce to us.

Notice this common stock affair was existing when these four men came along.

I desired they would hold on till I got away as my business was of vital importance, and I did not wish to be troubled with romances nor idle speculators. But nothing daunted they were not to be put off, but were as good-natured as you please. Curiosity got uppermost, and I concluded to stop for a short time. We called meeting and one testified that he had seen angels, and another that he had seen the plates, and that the gifts were back in the church again, etc. The meeting became so interesting withal that I did not get away till the sun was about an hour high at night, and it was dark before I arrived at my new home. But I amused myself by thinking that the trouble was over, and that I should not see them again for a long time, supposing they would start the next morning for the western boundary of the State of Missouri; but in this I was very much disappointed. But to describe the scenes of the next seven weeks, [in] which one scene would be as interesting as another, would fill quite a large volume. I shall therefore content myself by saying, that they brought the Book of Mormon to bear upon us, and the whole of the common stock family was baptized.

You see there was where it started; no church was responsible for it. These parties were all members of the Christian Church, I believe, that were in this common stock arrangement, and when Oliver Cowdery, Parley Pratt, Peter Whitmer, and Ziba Peterson came there, they united with the Latter Day Saints.

Now I turn to the language of Joseph Smith and find he speaks of the same thing. He says:

The plan of "common stock," which had existed in what was called 'the family," whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord: and the false spirits were easily discerned and rejected by the light of revelation.

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Instead of this originating with the Latter Day Saints, it concluded when these people came into the church. This claim has gone abroad, everywhere almost, that a community of common stock was established there at Kirtland and at other places. I am not saying anything about this system, whether it be good or whether it be bad. They were getting along nicely, so they thought. I simply mention it for the reason that I want this to appear on record. Whether it be good or bad, whether it should have credit or blame, Joseph Smith and the Latter Day Saints are not entitled to the credit, nor should they be blamed. Whatever may be the conclusion of any one regarding the system, Lyman Wight, Titus Billings, and Isaac Morley are entitled to whatever credit or censure may justly attach to the establishment of this system at Kirtland, and not Joseph Smith or the Church of Jesus Christ of Latter Day Saints. They readily abandoned it for the more perfect law of the Lord. Keep these things in mind and do not let anybody deceive you, for such a system has never existed in the church.

We would like to follow the history of the church in Kirtland a little farther, if we had time, but we may mention it as we go along. Of course there were many important events happened there, but for the present we want to leave it with you, and ask your attention to what has been presented. Whatever you may think of the acts of men, let this thought be impressed upon you, that if that law given to the church had been followed in every instance, there would have been no corruption brought into the church, and you can readily see, as proclaimed there, the church would have been right in God's sight,—a pure and lovely people. There would be no murderers, no thieves, no adulterers, no liars, no one husband but what loved his wife with all his heart, and would cleave unto her and none else. Be sure you do not forget the affirmative part of that. Love your wife with all your heart, that is the safeguard. If you do not do that you are liable to go into wrong-doing. No man that ever loved his wife with all his heart cares to commit crime against her. He has no desire to do wrong in that respect. If you love your wife with all your heart, you are safe so far as sexual crime is concerned. If there is a revelation in the Book of Doctrine and Covenants that needs careful reflection, it is the one contained in the forty-second section, which is a law by which you will know how to govern the church and have all things right before God.

May God's blessing abide with us is my prayer.

PRECIOUS PEARLS.—NO. II.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

He that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I shew no greater things, saith Jesus Christ, for I am he who speaketh. Therefore repent all ye ends of the earth, and come unto me, and believe in my gospel, and be baptized in my name; but he that believeth not shall be damned, and signs shall follow them that believe in my name: and he that believeth not my words, believeth not my disciples; and if it so be that I do not speak, judge ye; for ye shall know that it is I that speaketh, at the last day. And now, if I have no authority for these things, judge ye, for ye shall know that I have authority when ye shall see me, and we shall stand before God at the last day.

Wherefore I, Moroni, am commanded to write these things, that evil might be done away, and that the time may come that Satan may have no power upon the hearts of the children of men, but that they may be persuaded to do good continually, that they may come unto the fountain of all righteousness and be saved; wherefore, whoso believeth in God, might with surety hope for a better world, yea, even a place at the right hand of God; which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God.

Behold it was the faith of Nephi and Lehi, that wrought the change upon the Lamanites, that they were baptized with fire and the Holy Ghost; behold it was the faith of Ammon and his brethren, which wrought so great a miracle among the Lamanites; yea, even all they who wrought miracles, wrought them by faith, even those who were before Christ, and also them who were after; and neither at any time hath any wrought miracles until after their faith; wherefore, they first believed on the Son of God; for after they had faith, and did speak in thy name, thou didst shew thyself unto them in great power, wherefore it must needs be that some had faith in him, for he shewed himself not unto the world.

Behold, it was by faith that they of old were called after the holy order of God. wherefore by faith was the law of Moses given. But in the gift of the Son hath God prepared a more excellent way, and it is by faith that it hath been fulfilled. Because of the faith of men he has shewn himself unto the world, and glorified the name of the Father, and prepared a way that thereby others might be partakers of the heavenly gift, that they might hope for those things which they have not seen; wherefore ye may also have hope, and be partakers of the gift, if ye will but have faith.

Wherefore dispute not because ye see not, for ye receive no witness until after the trial of your faith, for it was by faith that Christ shewed himself unto our fathers, after he had risen from the dead; and he shewed not himself unto them, until after they had faith in him. And again I remember that thou hast said, that thou hast loved the world, even unto the laying down of thy life for the world, that thou mightest take it again to prepare a place for the children of men; and now I know that this love which thou hast had for the children of men, is charity; wherefore, except men shall have charity, they can not inherit that place which thou hast prepared in the mansions of the Father.

Come unto me, O ye house of Israel, and it shall be manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you because of unbelief; for if there be no faith among the children of men, God can do no miracle among them; wherefore he showed not himself until after their faith. Behold I am he who was prepared from the foundation of the world to redeem my people; behold I am Jesus Christ, I am the Father and the Son; in me shall all mankind have light, and that eternally, even they who shall believe in my name; and they shall become my sons and daughters; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel. And then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all my people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; therefore, when ye shall receive this record, ye may know that the work of the Father has commenced upon all the face of the land; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And now we can behold the decrees of God concerning this land, that it is a land of promise, and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fullness of his wrath shall come upon them.

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Come unto me, O ye Gentiles, and I will shew unto you the greater things, the knowledge which is hid up because of unbelief; I am the same that leadeth men to all good; he that will not believe my words, will not believe me, that I am; and he that will not believe me will not believe the Father who sent me.

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit; and he shall know and bear record. I give unto men weakness, that they may be humble; and my grace is sufficient for all men that humble themselves before me; and have faith in my name, then will I make weak things become strong unto them.

And these are my thoughts upon the land which I shall give you for your inheritance. Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, which is Jesus Christ, who hath been manifested by the things which we have written. Behold, I will shew unto the Gentiles their weakness, and I will shew unto them that faith, hope, and charity, bringeth unto me the fountain of all righteousness. Behold, is there not an account concerning them of old, that they by their secret plans did obtain kingdoms? Which had been handed down even from Cain, who was a murderer from the beginning; and they were kept up by the power of the devil to administer oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness, and whoredoms. O ye Gentiles, it is wisdom in God that these things should be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain; and the work, yea, the work of destruction come upon you; yea, even the sword of justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be; wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up. For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath he forbidden it, from the beginning of man. For it cometh to pass that whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries: and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning. Behold this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God, or shall be swept off; for it is the everlasting decree of God; he had sworn in his wrath, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fullness of his wrath should come upon them; wherefore, the Lord would have that all men should serve him, who dwell upon the face thereof.

Behold, thou hast not made us mighty in writing, wherefore when we write, we behold our nakedness, and stumble because of the placing of our words, and I fear lest the Gentiles shall mock at our words. And when I had said this, the Lord spake unto me saying, Fools mock, but they shall mourn, and my grace is sufficient for the meek, that they shall take no advantage of your weakness; and if men come unto me, I will shew unto them their weakness. I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And the Lord said unto me, if they have not charity, it mattereth not unto thee, thou hast been faithful; wherefore, thy garments shall be made clean; and because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. Wherefore, I know by this thing which thou hast said, that if the Gentiles have not charity because of our weakness, that thou wilt prove them, and take away their talent, yea even that which they have received, and give unto them who shall have more abundantly. And this cometh unto you, O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done; the fullness of his wrath cometh upon them when they are ripened in iniquity.

Behold, I am the Father, I am the light, and the life, and the truth of the world; at my command the heavens are open and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old, and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham; and when these things come bringeth to pass the scripture which saith, There are they who were first, who shall be last; and there are they who were last, who shall be first. And in the mouth of three witnesses shall these things be established; and the testimony of three, and this work, in the which shall be shewn forth the power of God, and also his word, of which the Father, and the Son, and the Holy Ghost beareth record; and all this shall stand as a testimony against the world, at the last day.

And now I Moroni, bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood. And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide with you forever. Amen.

Testimonies from Ether.

NANSEN'S PLEA FOR POLAR DISCOVERY.

In an interesting article in *Frank Leslie's Popular Monthly* for November the great explorer closes with this appeal:

In our age of avarice and greed, when the nations stand armed to the teeth to fight for power and pelf, and one begins to have doubts as to the moral progress of humanity, it seems like a ray of light to see men setting sail for higher goals. Let us then, wish them godspeed on their several quests in Browning's words:

"Greet the unseen with a cheer!
Bid him forward, breast and back as either should be,
'Strive and thrive!' cry, 'Speed,—fight on, fare ever
There as here.'"

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Letter Department.

BOONVILLE, Mo., Nov. 10.

Dear Herald:—More than a year has passed since I wrote to your columns. With pleasure, and a heart filled with love and gratitude to my Father above for the many blessings I have received from his loving hand, I write again.

Brn. J. A. Tanner and W. W. Smith spent two weeks laboring in this part of the vineyard. They arrived in Boonville October 18. The next day they went six miles in the country and held a week's meetings in my Sister Sophie's home. On the 20th I had the pleasure of seeing Bro. Tanner baptize Sophie and her husband, John Barnhart, and my niece, Naomi Gilson. What a beautiful scene it was! They were confirmed the same afternoon by Brn. Tanner and Smith. On Tuesday evening they had their three darling children blessed.

On Sunday the Saints came to town. We had Sunday-school in the morning and Saints' meeting in afternoon, which we enjoyed very much. Then we had cottage meetings in town the rest of the week.

On Thursday, October 31, I saw my dear brother James buried beneath the wave to arise and walk in the light of divine guidance, as Paul preached. Those of the ministry who have labored here will rejoice to know that the few Saints here do not feel so lonely now.

On Saturday morning we felt sad because we had to say good-bye to the brethren that had strengthened us so much. What a pleasure it is to those who are deprived of church privileges to have the elders call and preach a few sermons; the trials and troubles that come do not seem so hard to bear.

We have been blessed in every effort put forth here, and all are imbued with the Spirit and a desire to learn.

Very truly a sister,

CAMMIE COCHRAN.

TEMPLE, Ohio, Nov. 10.

Editors Herald:—The Ohio district conference held at South Wellston, on the 19th and 20th ult., was fairly attended, and a desirable interest was manifested in the work. Of the general ministry Brn. T. J. Beatty, J. L. and V. M. Goodrich, James Craig, J. F. McDowell, H. E. Moler, S. J. Jeffers, and F. G. Pitt were present. Bro. Pitt was in attendance by request of the missionary in charge. It was anticipated that some troublesome things would be on hands, but the vexatious matters were disposed of without friction, and seemingly satisfactorily, for the time at least.

A kind of apathy, or indifferent feeling, about entering into the consideration of business and helping to dispose of it was apparent. Too many coming to conference to look on and see how others do the business, forgetting that they are a part of the conference, and should exhibit an active interest, show their hand in voice and vote, as well as the others. A little improvement in the way of waking up and asserting their individuality, and doing their own thinking in meetings of this kind, would be for the good of this district, and some others also.

The social and preaching services were well attended. The speakers acquitted themselves well, Bro. J. F. McDowell rather taking "the cake," in his Sunday evening's effort.

Ample entertainment was provided, also a commodious hall; a growing interest is manifest in the district to extend the work. The Bishop's agent (Bro. Jeffers) showed diligence on the part of the agent, and a spirit of devotion and sacrifice upon the part of the Saints and friends contributing to the maintenance of the work.

The work of the conference was comforting and strengthening to the Saints; the spirit of good will prevailed throughout.

After conference the elders met in council, took a survey of the field, agreed as to the best thing to be done for the present, and started out at once into the field. Here again we lost the labor of one man for the summer, that of Bro. J. L. Goodrich, as he chose to remain at home, thereby reducing the ministerial force. Bro. J. F. McDowell was figuring to "lock horns" with a Campbellite preacher. It may have materialized.

By request Bro. Pitt consented to visit Creola, Vales Mills, and Columbus before returning to his own district, the writer accompanying him to Creola and reviewing one enemy, then returning to Kirtland after spending one night with Bro. and Sr. Schofield at Columbus.

Bro. T. J. Beatty is entitled to much credit for the work accomplished in and about Columbus, as he has been an energetic laborer and is well respected.

Bro. Pitt was of material help to the missionary in charge (the latter being a little under the weather physically), as well as to the Saints in general.

The outlook for the Ohio district is good, but the old cry is pressing, "More laborers."

Later.—Yesterday, the 10th, regular services were held in the Temple, the writer being the speaker in the morning, assisted by Bro. D. F. Allen and Henry C. Smith at evening, assisted by Bro. E. Curry. A lingering interest still asserts itself in Kirtland, and people come to church. The 3d inst. was spent with the Saints at Akron, Ohio.

Fraternally,

WM. H. KELLEY.

LEEDS, Eng., Oct. 22.

Editors Herald:—The second anniversary of the organization of our (the Burley) branch is the date of my letter. During that time quite a few changes have taken place; some have removed and a few have been added to our numbers. Under the presidency of Elder W. Aveyard a great advance has been made spiritually, though not in numbers. We have lost four of our energetic workers in Bro. J. W. and Sr. Rushton, who are laboring for the Master in Scotland, also Bro. B. and Sr. Green, whose business has called them to Smethwick, Birmingham, where Bro. Green is laboring in the Summerfield branch.

We have greatly missed these Saints but still the work goes on in our midst, and the Spirit of peace and love prevails amongst us, our Bro. Aveyard continually exhorting to this end, to strive after perfection, and to put our whole trust in the Lord and Savior Jesus Christ. It is a pleasure and benefit to be in the company of brethren who are putting into practice the love and meekness of Jesus Christ; notably those whose years, and consequently their experiences, are much greater than ours can possibly be. Our brother, Elder James Moir, has seen much of the rougher side of life; he has battled until he has reached the Psalmist's allotted span of life, threescore years and ten. In his spare time he has been a great worker in bringing the restored gospel before the people of this city, many people having spoken of him, saying how well he knows the scriptures and puts them into practice, and if they had any religion at all it would be that old man's religion, for he knows what he says, and his belief is not a blind credulity like most beliefs are. We have a blind brother in our midst, Bro. Sharp, who is also aged. He has not always been without his sight. He is rejoicing in the angel's message. Another old veteran is Bro. Abbott, our deacon, who with our branch teacher, Bro. Horton, are good workers in the Master's cause, and exhort us young brethren to be willing workers in the vineyard of the Lord. We also have some young energetic workers who are striving to learn and to come up higher. The sisters must not be left out; they attend when home duties permit them to do so. Special commendation is due to some who are laboring hard in the work in conversations with friends, and bringing some to the meetings, etc. Our young sister Edith Green is bringing her friend with her, a bright and intelligent young lady who manifests considerable interest in the work, and is now reading the Book of Mormon. May the interest aroused result in her friend seeing the truth as we see it and in her becoming one of us.

We have a religious instruction class every Sunday afternoon, when we meet to exchange thoughts on the Scriptures, under the presidency of the branch priest, J. T. Girdham, the writer being his associate. Whenever we have taken subjects that have been somewhat beyond our reach I have noticed that the Lord has sent some brother or brothers to help us out. We have been going through the revelations, and have derived considerable benefit and greater knowledge of the book thereby. We have had the assistance of Brn. Taylor (of Bradford), Meredith (of Birmingham); also, among others, Bishop E. L. Kelley, who had traveled so far to do the Master's work, and whom we were pleased to welcome in our midst, but whose stay was all too short for us.

It has been a source of great joy to me that I removed to this city. I was a member of the Birmingham branch, but was living in the neighboring town of Wolverhampton, hence I did not get the privilege of meeting with the Saints as I should have liked, but had the companionship of Bro. Lloyd, who introduced me to this great lat-

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ter-day work. I received good instructions from this brother, which I find useful to me now, and I can now utilize it for the help of my brethren and sisters. I often think of our Bro. F. G. Pitt's visit to us there, and of his beautiful and instructive letters to me. He will see that some of his work in this land is bearing fruit.

We are looking to the forthcoming visit of Apostle G. T. Griffiths; we are always glad to see the faces and hear the gospel message of our missionary brothers from across the ocean.

Your brother in Christ,

FREDK. HARPER.

17 Belle Vue Road.

SCOTT CORNERS, N. Y., Nov. 7.

Editors Herald:—On October 18 Bro. M. H. Bond accompanied the writer to the steamer Rhode Island lying at its wharf in East Providence, Rhode Island, *en route* to New York. I joined Bro. George W. Robley, who was to be my companion in travel. Bro. George H. Gates was waiting at the wharf to bid us God speed and help bear the expenses of the trip. There was quite an excitement on the wharf, by the rah! rah! rah! of the college students who had put in an appearance to give some of "the boys" a send off, who were to enter the football arena at some distant point. There were about seven hundred fifty passengers on the boat; a motley crowd of varied shades of complexion, occupation, and station. The night was clear, cool, and still, just the weather for a night's sail to one whose sea legs are unsteady in a breeze, and whose stomach refuses to settle down to the roll of the disturbed waters.

Every chair in the saloon was occupied, principally by those whose limited means prohibited their procuring a stateroom for sleep. First come, first served, seemed to be the prevailing motto. Through the kindness of Bro. Myron, our stateroom was procured early in the day, so we were well provided for. We arrived at New York about 8:30 a. m. next morning. We were met by a half-brother of Bro. George's, who kindly took us to a substantial repast at a near-by cafe. We then took car for Brooklyn, and were soon domiciled at the home of Bro. and Sr. Squire, where an elder always finds a welcome.

Word had been received from New Canaan, Connecticut, that a Congregational minister was to lecture against the Mormons at Long Ridge, some eight miles from New Canaan, on the next (Sunday) night; and we (one or both) were requested to be present. So Bro. George left for the purpose of being on hand. The writer remained to fill Sunday appointments in Brooklyn, in company of Elder George Potts.

The announcement of Rev. Moon's lecture had been well circulated; and at the appointed hour his church was well filled. Brn. Greene and Anderson had been laboring in that neighborhood for some months, and had doubtless raised the divine's (?) ire by baptizing seventeen or eighteen people. Brn. Greene and Anderson had left there to attend the Massachusetts district conference. The way was considered clear for the Moon to shed his beams upon the works of darkness of these Mormon elders, and so at it he went, making the distinction fairly plain between us and the Utah faction, but making a direct attack upon the Reorganized Church and its work. There being no seat in the rear for Bro. Robley, he was conducted to the front seat, where he took notes on what he considered needed some explanation. The Moon smiled down upon George as he thought he had made a clear point against the Mormons, all this time doubtless taking Bro. George for a reporter.

Before he (Moon) commenced his lecture, and before he asked the divine favor and blessing upon it, he challenged any one in the church, or on the Ridge, to refute any statement he should make. George rose to his feet at close of lecture and asked privilege to make a statement. After some demurs he was allowed to speak, when he said he simply arose to accept the challenge made by the speaker. Then came a change of countenance, and the inflation of a minute before evaporated, and something resembling an eclipse passed over the Moon's face. But the challenge had been openly made, so there could be no complete back down. George asked him if he were willing to affirm for his church the following,—that it was in harmony with the New Testament church in organization and doctrine, George being willing to affirm this for the church he (Moon) had attacked, which he (George) represented. He said he was. So an appointment was made at Moon's house, for Tuesday afternoon. Bro. Robley, Elder Stone, of New Canaan, and the writer were on hand with resolutions framed for debate. Moon had his largest star present, the senior deacon, bordering on the three hundred pound mark, and another preacher. Mr. Moon positively refused to recognize the proposition before verbally agreed upon. He said he would only debate the statements made in his lecture. He would not put his name to any document. He would recognize no rules but what he made himself.

Two speeches of thirty minutes each.

The proposition written out was: Resolved that the statements made in Rev. C. J. Moon's lecture of Sunday, October 20, are not true. Elder George W. Robley affirms; C. J. Moon denies. No signatures. Debate to take place Wednesday night, October 30, weather permitting. If stormy, the next fair night.

We got the notice of debate, also notice of reply to the lecture October 13, in all the local newspapers, and on the Wednesday following the lecture Bro. Robley replied to it. He met Moon's arguments squarely, and gained friends before the debate came off.

On the night of debate the largest hall on Long Ridge was packed to its utmost limit, and many were unable to get inside. At 7:30, the hour set for opening debate, a chairman was elected, a friend of Mr. Moon's, as the majority there were friendly to him. The main points to be met by George (who, by the way, had to affirm a negative proposition) were: immorality of Joe Smith; the missionaries of the Reorganized Church were dishonest in their methods, concealing their belief in the Book of Mormon; their beliefs were false, being on a par with spiritualism, Christian Science, etc.; we had some truths, which were mixed in to deceive; we quoted scripture, so did the Devil, etc.; we were the offspring of Mormonism; Joseph Smith was sentenced many times for crime, etc.

Bro. Robley opened by proving by reliable and sworn witnesses that Joseph Smith's character was not bad, as affirmed by Moon; but on the contrary he was honest, industrious, and of good character. His material was obtained chiefly from "Church History," "Palmyra to Independence," and other reliable sources. He challenged Moon again and again to prove his statement concerning the elders' deceptive methods, etc.; in fact, in his first speech he tore Moon's lecture all to pieces, as all thinking people must have seen. There was considerable hand clapping when a clear point was made, for many saw the facts were on our side.

Moon in his first speech occupied but twelve minutes. He read from Book of Mormon, 2 Nephi, chapter 1, paragraph 8, Lamoni small type edition: "Adam fell, that man might be; and men are, that they might have joy." Holding up to the people the selfishness in the thought that man is that he might have joy. He also held up to ridicule the account of Moroni writing upon a portion of his coat, leaving out, of course, the purpose for which this was done. He next attacked the account of Shiz fainting, through loss of blood. "Did you ever hear of a man losing all his blood and then fainting?" he asked, and then tried to show the grammar was bad, and said he would reserve for his next speech what other evidence he had, and sat down.

I want to mention one incident here which showed up Mr. Moon's character. When he was reading from the Book of Mormon, Bro. Robley asked him to repeat the page number he was reading from. Moon said, "Never you mind, the audience heard it," and refused to give it.

In Bro. Robley's second speech he showed how weak Moon's argument was against the Book of Mormon because of its grammar. He showed that the Bible contained many errors along this line; and if the Book of Mormon was to be discredited because of these errors, so must the Bible be discredited on the same hypothesis. Moon had said Martin Harris died drunk, and two other witnesses were shot, and Oliver Cowdery was cut off from the church for adultery. These were next handled by Bro. Robley, he giving the evidence of their character and loyalty to their testimony concerning the Book of Mormon plates, angel, etc. George was greatly blessed by the Spirit in his effort, and clearly exposed the false statements of Moon, and made his points clear. Considerable applause greeted him after his argument.

Moon opened with a tirade of abuse against Joseph Smith, reading from a book of which he failed to give the author, charging all kinds of crimes, but never giving one authentic source. He then used against the

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Book of Mormon the old, worn-out lie—Spalding story. George arose, and objected to his bringing in new evidence, but was immediately set down by the chairman, who clearly showed ignorance of the rules of debate, or marked partiality to Moon.

If you can rake up the worst stuff used by Clark Braden against this work, you have only a mild sample of what Moon used against this work and its founders. The most far-fetched trash ever used! but of course it suited the element favorable to Moon. He lied with impunity, flatly denying his own statements, which his own people know. This will militate against him. Friends were made for our cause, and he has lost many.

Bro. U. W. Greene was present, for this is his field of labor; and to say he was indignant is perhaps the mildest word I can find to express the look upon his face. Bro. Robley had to meet this issue, unfair as it was, for he would have circulated a back down on our part had we refused.

We have pity for men who will persistently fight this the work of God, and resort to such means to accomplish their purposes; which will insure to them a part with all liars in the lake of fire, unless they repent and make amends for the wrong done.

A number of Moon's former friends have come over to the side of truth, and good will result. May the Master bless our efforts.

Yours in the conflict,

R. BULLARD.

WHITE-BRADEN DEBATE.—NO. 3.

This debate, in a measure, follows the line of my other debates with Braden; hence many things that might be of interest to some, will be left out. Inasmuch as nearly all of the debaters that have to be met by our people from the Campbellites, use Braden's sayings, I will give some of his theories and my answers, and shall it benefit any I will be paid for my work.

Braden said Smith was a false prophet because be prophesied: "And I feel like Paul to glory in tribulation, for to this day has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for, behold, and lo, I shall triumph over all my enemies, for the Lord God hath spoken it."—D. C. 109: 2. Says he: "Smith was killed in less than two years afterwards by his enemies; hence they triumphed over him, and Joe's Mormon God was mistaken." I showed by the same parity of reasoning, Paul and his God were in as bad a fix as Smith and his. Paul prophesied, "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and *no man shall set on thee to hurt thee:* for I have much people in this city."—Acts 18: 9, 10. We will let Paul speak of how things turned out with him afterwards. Says he: "Are they ministers of Christ? (I speak as a fool.) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen," etc.—2 Cor. 11: 23–26.

This don't look much like triumphing over his enemies in Braden's way of reasoning. Nine years after Paul made his famous statement, "that no man should set on him," he was beheaded by his cruel enemies. Had Mr. Braden been there, Paul and his God would have shared the same fate that Joseph Smith and his God are sharing in this debate. The facts in the case are, Mr. Smith was only writing a letter to his friends when he made this statement. But it was at a time when his enemies were pursuing him in order to put him in jeopardy, so as to stop the spread of the truth as Smith advocated it. But as Paul triumphed over his enemies to the establishment of the truth, so was the promise to Smith.

Paul's final "triumph over his enemies," is expressed in these words: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—2 Timothy 4: 6–8.

Just so did Mr. Smith understand "his final triumph would be, and that is the reason he said: "I feel like Paul to glory in tribulation." When going to his death he said: "I am going like a lamb to the slaughter; but I am calm as the summer's morning; I have a conscience void of offense toward God, and toward all men —I shall die innocent, and it shall yet be said of me, he was murdered in cold blood."

Neither Paul nor Smith were to be "set upon" by their enemies to hinder them from establishing and performing the work that God had in his wisdom marked out for them to do. If doing this, faithfully, there was a crown laid up for them in heaven, and hence it was a "triumph over all of their enemies."

The same thought is found in Luke 10: 19, when the Seventy were called to do a special and specific work: "And nothing shall by any means hurt you," says Christ, though many of these men afterwards suffered violent persecution and death. Yet they were, where faithful, preserved to fill their mission, and thus "triumphed over their enemies" in being permitted to enter the paradise of God at death.

I crowded Braden so hard on Isaiah 29th chapter, that at one time he said: "There is no book mentioned in the chapter." But, when I read slowly and with emphasis: "And the vision of all is become unto you as the *words of a book* that is sealed . . . and the *book* is delivered to him that is not learned . . . and in that day shall the deaf hear the *words of the book.*" Then Braden stoutly affirmed that the whole chapter was nothing but a "parable!" I then urged its application, if a parable. This put Braden at sea, without even a glimpse of how to get out. It was amusing to see how he tried to get away from that chapter.

Now, Braden goes for "Joe" for adding one thousand verses to the book of Genesis in his "pretended Inspired Translation." This he made a big hobby in his lecture before the debate. I was only waiting for him to reaffirm it in the debate. Presently it came and with emphasis. In my answer I referred to it, and stepped across the stand to Braden and asked if I understood him correctly when he said Smith had added one thousand verses to the Book of Genesis? Yes sir, one thousand verses, said Braden. Turning to the audience I said: "Ladies and gentlemen; There are by actual count less than two hundred verses." Braden spoke up; "I'll see to that before to-morrow morning." I said; "Never mind, Braden, it is true all the same. If you come within eight hundred of one thousand you are doing well. That is about as good as you generally do on anything when pretending to represent our work to the public. If you only miss it eight hundred in a thousand you are doing well. That will tally with about all of your other statements." This was a scorcher. Braden knew full well when I said "less than two hundred," it meant *facts.*

Braden had forgotten, if he ever knew, how Alexander Campbell had "doctored up" the translation of the New Testament made by Drs. George Campbell, James Macknight, and Philip Doddridge.

In the *Christian Baptist*, edited by Alexander Campbell, vol. 4., no. 1, for August 7, 1826, there is a statement from the pen of a man signing his name "A Friend to Truth," which says: "There are contained in it (New Testament) upwards of one thousand and five hundred variations from the translations of the learned doctors whose names are on the title-page, although numbers of our wise men in Kentucky imagine that we have it almost verbatim from these translators." A. Campbell, in answer to this, says: "Now, lovers of truth, he has not been half as ostentatious of his calculating powers as he might be; for, in fact, there are more than *one hundred and twenty 'alterations'* in the first six verses of the third chapter of this epistle!!! In other words, I have given six full verses of *'aterations'* from the translator of this epistle." [Hebrews.] "But what are they?" Campbell asks. I ask: Had not Smith the same right to translate the Bible as Campbell? Hundreds of translations have been on the market, and no two read alike. I have five, and yet no two agree. I here read a dozen passages or so, to show the superiority of Mr. Smith's translation. I did not tell Mr. Braden just how many short of two hundred verses were in the book of Genesis. I left him to find that out. But now, for the information of the reader, I say, just one.]

For further information on this subject, I submit the following table: The Old Testament in King James' translation has 39 books; Inspired 38, Solomon's Songs being left out. King James has 929 chapters; Inspired 921—a difference of 8 chapters in favor of King James. King James has 23,214 verses; Inspired 23,232 verses,—a difference of 18

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verses in favor of Inspired Translation. Add to that 117 for Solomon's Songs, were they put in, makes 23,349 verses,—a difference of 135 verses in favor of Inspired Translation. The New Testament in King James' translation has 27 books, and so has the Inspired. Each have 260 chapters. King James has 7,959 verses; Inspired 8,029 verses,—70 verses in favor of Inspired.

Taking both the Old and New Testaments, the Inspired Translation has 88 verses more than is in King James. If we add Solomon's Songs to Inspired we then have 205 verses more in Inspired than King James. There are 50 chapters in the book of Genesis, both in King James and Inspired Translation; 1,533 verses in King James, and 1,732 in Inspired,—a difference of 199 in favor of Inspired,—yes, "less than two hundred."

Thus, you see, in the mildest way you can look at it, Braden in attempting to tell *one* truth, tells 801 falsehoods! Every verse over the 199, is just that many falsehoods. I told Braden that I did not say he intentionally *lied;* that was not my way of doing business. But in telling his story of one thousand he just missed it a little over eight hundred. I don't think he will repeat his story again before a Latter Day Saint debater; he may do it in his lectures, provided our elders are six hundred miles away. Don't think I have my confidence shaken. I never had much to shake in that direction.

I contended that there were historical facts regarding statements made by the apostles and prophets of the Bible, that should appear in the book of Genesis that were not there unless we accepted the Inspired Translation, which I believe supplied the missing link. It is a fact that a large portion of the 199 verses added to that book, were statements made by the Prophet Enoch regarding Christ and his work, both of his first and second coming, while not a verse in all of that book can be found in King James' translation, intelligibly pointing to these wonderful events. All that can be found there, are only inferences to these striking and important events that were to take place sometime in the future, for the salvation of the race. That the apostles of Christ had access to Holy Scriptures that contained the sayings of Enoch upon these great and important subjects that I have referred to, which are found in the book of Genesis of the Inspired Translation, made by Joseph Smith, is apparent from statements made by them in other books of the Bible, and recorded in King James' translation. This kind of proof alone will harmonize the text and defeat infidelity.

The Prophet Enoch lived in the time that is covered by the history found in the book of Genesis, and it is said of him in King James' translation: "And all the days of Enoch were three hundred and sixty and five years: and Enoch walked with God: and he was not; for God took him."—Gen. 5: 23, 24. Here is one of the most noted prophets of the Bible; a man that "walked with God" for "three hundred years"! And yet, not a finger's length of written history have we either from him, or of him, in King James' Bible! I ask: Where did Jude of the New Testament get such a statement as the following, if the apostles of Christ had no written scripture in regard to Enoch's sayings? "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It here states that Enoch "*prophesied*" of these sayings. It could not have come up through tradition to the apostles, as Enoch lived before the time of the Flood. Hence, we are forced to the conclusion when Moses took in hand to write of Enoch and his sayings, as is found in the fifth chapter of Genesis, in King James' translation, he must have continued the history as found in the sixth and seventh chapters of the Inspired Translation, which embrace the historical events or "prophesyings" found in the book of Jude. Could this illiterate Joseph Smith have known of all this and fixed up a "job," as Braden says, "on purpose to fulfill Scripture"? Certainly this would have made him a prophet, as nothing short of the Spirit of inspiration could have brought such intelligence to his mind.

We have in 1 Corinthians 15: 3 (K. J. T.): "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." There was no New Testament in use at this saying; but the Old Bible Scriptures are the ones here alluded to. Where in all that book (K. J. T.) will you find such a statement, "That Christ died for our sins"? We can find only faint inferences. Such passages as are found in Psalms 22: 16; Isaiah 53: 5, 6; Daniel 9: 26, and Zechariah 13: 7, are quoted in proof of that apostolic text. I don't wonder at the Jews not knowing Jesus was the Christ from the things "written of him" in the "Old Bible," if they had nothing more than what is found in the King James Version. Christ said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me."—John 5: 39, 45, 46. Now in all the five books of Moses, as found in the King James Translation, there is hardly one plain, coherent verse that can be quoted to sustain Christ in his adroit condemnation of the Jews, because they would not receive him as the Messiah in fulfillment of what was written by Moses the prophet concerning him. But, when you supply this "missing link" from "Joseph the prophet," as found in the Inspired Translation, where he claims to have restored some of the "many plain and precious parts" that have been taken away from the Bible, you can easily see how Christ was justified in condemning the Jews, because they would not believe in him, by reason of what was written of him in "Moses and the prophets," which they pretended to be their sacred guide.

These are points, when well pressed, that Braden has never been able to answer, nor any other debater I have ever met.

Braden tried hard to make a conflict between the Book of Mormon and Inspired Translation, because the Book of Mormon says, "I never knew you," and the Inspired Translation says, "ye never knew me." I contended both statements were correct. For instance: man can not know Christ, in a spiritual sense, without the Holy Ghost, hence "Ye never knew me." 1 Cor. 12: 3; John 17: 3. Christ, on the other hand, recognized none as his children in a spiritual sense, unless they were "born again," hence "I never knew you." John 3: 5; Romans 8: 9, 16. I contend that the inspired writers throughout the Bible could be made to contradict each other upon many important points, if we were so technical in regard to their phraseology. For instance: Matthew 6: 11 says: "Give us this day our daily bread." Luke 11: 3 has it: "Give us day by day our daily bread." Matthew says: "Forgive us our debts, as we forgive our debtors." Luke has it: "Forgive us our sins; for we also forgive every one that is indebted to us." Matthew says: "For thine is the kingdom, and the power, and the glory, for ever. Amen." Luke leaves this out. Now the Inspired Translation and Book of Mormon, even in the Lord's prayer, differ, but not any more than do Matthew and Luke. The Book of Mormon prophet differs in his phraseology even from King James and Inspired Translation too. Just such difference in phraseology will we find in Matthew 24, Mark 13, and Luke 21, when relating the signs, etc., of Christ's second coming. So also a difference in the phraseology in Joel 2: 28-32 and Acts 2: 17-21. Now, I believe these men all told the truth; but, because they differ in the *way* they tell it, are we to call them false prophets? I think not.

Braden tried to make a point on me because our Book of Covenants did not have in it all the revelations Smith had received. He said: "They go back on their own prophet." And the reason we had not put in the revelation on the war, was, we were afraid it would never come to pass. Hence we doubted our own prophet. I asked him to tell me the reason why all the revelations given by the Bible prophets and apostles were not put in the Bible. Was it because they had gone back on the Bible prophets? Afraid that their prophecies would never come to pass? Why did they not put in the Book of Jasher as mentioned in Joshua 10: 13; 2 Samuel 10: 25? Yes, the Book Jehu, 2 Chronicles 20: 34? Isaiah's History of Uzziah, 2 Chronicles 26: 22? A book written by Jeremiah, Jeremiah 36: 2, 32? Daniel's Sealed Book, Daniel 12: 4, 9? Paul's previous epistle to the Corinthians, 1 Corinthians 5: 9? And his epistle to the Laodiceans, Colossians 4: 16? And Jude's previous epistle, Jude 3? There are more than twenty books mentioned in the Bible that are left out of the book. Does that invalidate its claims? And shall I brand the prophets that gave these revelations as false prophets, because all of their prophecies failed to get into the Bible? Certainly not.

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The revelation on the rebellion came in for its share of controversy. I introduced it in proof of Smith being a prophet, and quoted Deuteronomy 18:22 as being God's standard to try men that claimed to be prophets. Deuteronomy says: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken," etc. Hence this was tantamount to saying, If the thing that was spoken by the prophet came to pass, it was of God. From this basis would we try Smith on his revelation given December 25, 1832, in regard to a coming war. The revelation says, war will commence, "at the rebellion of South Carolina," which thing came to pass in about twenty-eight years afterwards. But, Braden said, "'Old Hickory' brought South Carolina to time and Joe's prophecy fell to the ground." I showed while "Old Hickory" was bringing "South Corolina to time," there was no war commenced between the South and the North, and instead of "Joe's prophecy" proving false, time went on and war did commence by South Carolina rebelling, notwithstanding "Old Hickory's" efforts. I wanted to know if "Old Hickory" "knocked Joe's prophecy out of time" by preventing the Southern States from dividing against the Northern States. Did "Old Hickory" prevent the slaves raising up against their masters, and being marshaled and disciplined for war, as the revelation said they would? Other objections urged against this revelation utterly failed, and Braden was glad to drop it.

Braden then brought what he called "that stealing revelation." (D. C. 64:6.) He contended it gave the Mormons license to steal. I showed the paragraph alluded to was to the bishops of the church. Hitherto they had been forbidden to get in debt to their enemies; but now as peculiar circumstances surrounded them, they were granted liberty to borrow money even from their enemies, as "agents on the Lord's business," and he says to them: "Whatever ye do according to the will of the Lord, is the Lord's business, and he hath set you [the bishops] to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion." The Lord taking when he pleases, and paying as seemeth him good through his agents, embraced some system to get means to "obtain an inheritance in the land of Zion;" but this had to be done "according to the will of the Lord." This "will of the Lord" is expressed in a former commandment (Doctrine and Covenants 57:1, 2), "Wherefore it is wisdom that the land *should be purchased*. . . . And let my servant Sidney Gilbert [the same bishop who was spoken to in Braden's "stealing revelation"], stand in the office which I have appointed him, to receive moneys, to be an *agent* unto the church, to *buy land* in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct." But the Saints' poverty being such, and lands on the raise because of the gathering of the Saints to Zion and the regions round about, the Lord now gives Braden's "stealing revelation" to the bishop, giving him authority to purchase lands on credit from "their enemies" that the saints might have an inheritance, which very thing was done in many cases. Had these saints stuck to their lands, and kept all of God's commandments, they could have easily paid their "enemies" for their lands "as seemeth him [God] good," as is commanded by him in section 101:13: "And again, verily I say unto you, concerning your debts [this is some three years after they were allowed to get in debt by purchasing lands from their enemies], Behold, it is my will that you should pay all your debts; . . . and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those [their enemies] to whom you are in debt, until I shall send means unto you for your deliverance." Now, this is the way the saints carried out the stipulations found in Braden's stealing revelation; and if it gave license to steal, some one else did the stealing, and not the saints.

Braden then jumped onto the Book of Mormon and condemned it because, said he, "It teaches that Christ and the gospel with baptism, were taught in Old Bible times. Our Bible don't hint such a thing being preached before Christ came in the flesh."

I contended that the Bible was in exact accord with the Book of Mormon on this, and it was Braden and his doctrine that were out of the way, and in his blind zeal he opposed the "law and the prophets." I introduced Paul as one of my witnesses, who said: "Moreover, brethren, I would not that ye should be ignorant; how that all our fathers were under the cloud, and all passed through the sea; and were all *baptized* unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ."—1 Cor. 10:1-4. Here I contended we have not only Christ the Rock taught, but baptism too.

Braden in attempting to remove this rejoinder, said: "It was not Christian baptism at all; because all the beasts and the children were baptized too." He attempted to throw discredit upon the baptism, as White would have all the oxen and cows baptized and drinking of that spiritual Rock.

When I got the floor I read slowly and with emphasis: "Moreover, brethren, I would not that ye should be *ignorant*, how that all our *fathers* were under the cloud, and all passed through the sea; and were *all baptized* unto Moses in the cloud and in the sea." Did I read of any oxen, cows, and children being baptized? No! But those that were baptized and drank of that spiritual Rock, were "*fathers*" not cows nor children. This was one of my *scorchers* on Braden, and I made him feel its force, too. If Braden rejects the Book of Mormon because it says the gospel was preached in old Bible times, will he be fair and honest enough to tell the people he also rejects the New Testament and its writers for teaching the same thing? Let Braden and his church at least make an attempt to be consistent in their method of rejecting things. Now, here is a statement I wish to read from the New Testament, and what will Braden and his church do with that? Remember Braden's church has indorsed him as "sound in the faith as they hold and teach." They have kept up their hobby from the beginning, "Where the Bible speaks we speak, and where it is silent we are silent." They have rode this "blind horse" and waded through sectarianism for more than seventy years without even a check, till they struck what they please to call the Mormons. We have cried, "halt!" and have forced them to dismount. Now, here is that New Testament statement I alluded to a few minutes ago: "For unto us was the *gospel preached*, as well as unto *them*: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Seeing therefore it remaineth that some must enter therein, and they to whom it was *first preached* entered not in because of unbelief."—Heb. 4:2, 6. Here it emphatically says that the gospel was preached unto *them* (in old Bible times) as well as unto *us* (in New Testament times). Again: "They to whom it was *first preached* [in old Bible times] entered not in because of unbelief." Let me remind Mr. Braden and his church who have indorsed him, that there is but one gospel known to the Bible prophets. Paul was so tenacious in regard to this, that he writes: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. And be it remembered that it is Paul who says: "Unto us was the gospel preached, as well as unto them." First "preached" unto "them;" and second "unto us."

Braden admits that something was preached unto them, but says he: "Our Bible don't hint that Christ was preached back there." I here introduced Christ's own sayings, to wit: "Then he said unto them, O fools, and slow of heart to believe all that the prophets [old Bible prophets] have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets [old Bible prophets] he expounded unto them in all the Scriptures the things concerning himself." "Then opened he their understanding, that they might understand the Scriptures [old Bible scriptures], and said unto them, Thus it is written [in old Bible], and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:25-47. Here we have it from Christ's own mouth, that the old Bible prophets did preach him; and this is the very reason they were baptized in Moses' day in the "cloud and in the sea" and drank of that spiritual Rock that followed them, which was Christ. Hence, it was "first preached," says Paul, "unto them" (in old Bible times), but did not profit them, not being mixed with faith. But, says he: "Unto us was the gospel preached, as well as unto them." What more proof could we ask to prove the statement made in Book of Mormon to be true and in harmony with the Bible?

I wish to make one statement in regard to "Christ and him crucified," being advocated

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in Old Bible times. It is where Paul is making his defense before Agrippa, even as I am making mine. Paul says: "Having therefore obtained help of God, I continued unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles."—Acts 26: 22, 23. This statement needs no comment—all can see that "Christ and him crucified" was preached by the old prophets, hence the Book of Mormon statement is true.

Braden attempted to have some sport over the words "more part," as found in the Book of Mormon, page 329. I turned this dart aside by showing the Book of Mormon was in good company when it had so eminent a work as the Bible as its companion. I read: "And the *more part* knew not wherefore they were come together."—Acts 19: 32. "And because the haven was not commodious to winter in, the *more part* advised to depart."—Acts 27: 12. Braden dropped this at once, and took up Moroni's rent coat, pages 326. 327. He was very careful to read only the latter part of the narrative where it says: "He went forth among the people, waving the rent of his garment in the air." Here he made a great ado about a man "waving a *hole* in the air!" It wasn't so laughable when I showed Braden up in his trickery. I asked: If the statement is so ridiculous, why not read it as found in the book? Here I read the first part of the narrative: "And it came to pass that he rent his coat; and he took a *piece* thereof, and wrote upon it." Then he went before the people "waving the rent [the piece] of his garment in the air." I reminded his church members that they must not forget that this was the man whom they indorsed as being "sound in the faith" as they "hold and teach it." I wanted to know if they indorsed Braden in such trickery as that? Here I had a good opportunity to expose Braden in his trickery practiced in his lecture before I got on the grounds. He had attempted to read the statement found in Book of Mormon, page 532, where the armies of Shiz and Coriantumr fought. When coming to the statement, "And it came to pass that they fought all that day," he would read for the word "fought," "and they fit, and fit, and fit, and fit, and fit all that day, and when night came they slept upon their swords; and on the morrow they fit, and fit, and fit, and fit, and fit." Then he stops and shakes his head and says: "What balderdash!" I read the verse very slowly and distinctly where Braden pretended to get his "fit and fit" from; but it was not there. What Braden read there, he called it all "balderdash." I walked over to where Braden sat and said: I want to acknowledge, sir, that what you read into that passage was as you stated, "all balderdash," because it was all Bradenism, as there is no such stuff in the Book of Mormon. I did not fail to remind him that he came "indorsed" as being "sound in the faith." That "indorsement" proved a boomerang to its signers, just as I intended it should.

(Continued.)

THAMESVILLE, Ont., Nov. 9.

Editors Herald:—Thinking a few thoughts from this side would be read with interest, prompts me to pen this letter. Elder A. E. Mortimer and the writer are engaged in a series of meetings here. Bro. Wm. Lively is the only Saint in the place, but others live near. Although a modest and somewhat timid man, he takes an anxious and active interest in the salvation of his fellow townsmen. The attendance is rather small so far, and some boys have been rude and ill-behaved. One night some time after church they threw eight stones through the front windows of the hall.

Bro. Mortimer is an old man,—more than twice my age,—but is younger than I in some respects. He is very companionable and sees "the funny side" first if not most. We are making ministerial calls and distributing tracts.

Bro. Knisley and I, who have been together all summer, are now laboring apart. It will be interesting to the Saints and his particular friends to learn he is doing very well. His prospects for future usefulness are good. In him is a young man of unimpeachable integrity, who considers the field of missionary labor full of honor and worthy the best there is in any one. This fact was nicely emphasized by Bishop Kelley in a recent HERALD. It does my soul good to hear my fellow ministers and their labors commended.

By special permission of Bro. Evans, and financial kindness of young and zealous Religians I was permitted to attend both fall conferences; otherwise I could have gone to one only. They were well attended and interesting. Bro. Evans, assisted by district officials, presided in his usual happy manner. In storm he is oak and rock; in sunshine he is vine and flower.

Space will not permit mention of all the pleasant things the writer thought and felt about those he met. As one act of businsss transacted it was decided to publish a paper entitled "The Canadian Messenger." 'Twill soon be here, too. "The world do move," and so does God's work.

Yours in bonds,

ALMA C. BARMORE.

GLADSTONE, Ill., Nov. 10.

Editors Herald:—I have been improving my home a little, painting and putting down carpets, perchance some weary, traveling elder might want lodging. My eldest son is day operator for the Chicago, Burlington, and Quincy at this place. We would be glad to entertain any of the elders at any time. My health is very poor.

The HERALD is a welcome guest at my house. When I read it I give it to my neighbors and friends.

Let us as a church stand firm in the faith once delivered to the Saints, the gospel of the Son of God, the power of God unto salvation to all them that believe. Yes, it is the power of God. Then let us run with patience the race set before us, shunning every appearance of evil.

Your brother in bonds,

J. L. RUST.

ALBION, Idaho, Nov. 10.

Dear Saints:—After a sojourn in various places in Western Idaho I find myself at home again. I can not say I have accomplished great results this year, but have endeavored to present the truth to the people in public and private conversation wherever I have been preaching to other people, while a part of the duty of the ministry, is but one feature of "winning souls to Christ." I can see more clearly the more I see of the world. Experience convinces me more and more of the necessity of setting our own house in order, too. When I see others careless about their manner of conversation and conduct before the world, I find myself looking inward and at my past life with more shame than pleasure. How very circumspect I should have been every day, everywhere, that the cause of Christ be not reproached by my slothfulness in business or lack of fervency of spirit in Godly zeal for the prestige of the church of Jesus Christ of Latter Day Saints. When I hear it said of our people, "They are worthy," I feel they are "friends of my Master;" but how different I feel when stories (true or false,) are told of those "called to be Saints," which reflect discredit on the name and cause I am there to maintain and defend. No amount of lip service in song, prayer, or eloquence in logic can supply the lack of example. "Be ye doers of the word and not hearers only," has a wonderful significance. I wish I could blot out of the memory of man and from my own record and memory every foolish word or deed of my past life, for they often cloud my skies, and burden my mind.

O, Saints, let us be wise wherever we are, and thus preach the gospel, and win souls to Christ,—lead sinners out of darkness into light. "Let your light shine." The world needs gospel light more than all things else. "Have salt within yourselves," or how shall the world be salted. Moreover, the salt is needed among the people, "as a dew from the Lord."

While attending conference at Lamoni and Independence, I could not but think Saints are needed elsewhere, and I felt more determined to try more earnestly to set my own house in order and do what I could to make holy my own habitation, that the peace of Christ may be in it. There is an element for good in doing all things in honor to the Lord; and surely the Lord will hear and honor every soul who strives thus to set in order his own house in honor to the Lord. When I see those called to be Saints, sipping their tea and coffee in their homes, smoking and chewing tobacco, and wondering how soon the gathering will occur, and how hard it is for Saints to live right among the worldly, I can not but feel like telling them to wash their eyes, and anoint them with eye salve. My eyes never were so dark that I could not see better than that.

I do not aim to write as a fault-finder, but that we may come to more unity, that we may come to the standard that divine wisdom has suggested for even the least of those who may or can be call Saints; that we may be examples to the world, a light to those who sit in darkness.

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Laborers are sadly needed out in these everlasting hills,—those who preach by word and deed, with much long-suffering and patience. Even then they may feel as Isaiah, "Lord who hath believed our report, and to whom hath the arm of the Lord been revealed?"

Since writing to the HERALD, I have held meetings in Connail, Salubria, Middle Valley, Washington county; also Boise City and Albion, besides visiting other points. Whatever good results from the seed sown, the Lord be praised. I find the people all absorbed in getting gain, pleasuring, and lodge matters. In posting notices and inviting them to meeting I am met on every hand, "lodge matters and daily toil take up my time," so I find no time for churchgoing except Sunday night. This is another evil in the land, even among "our folks." This substitute for the gospel and its work—the secret society. "Seek first the kingdom of God, and to establish its righteousness," is reversed by seeking first the lodge and its interest, thus showing where our interest and love rest. Every soul who obeys the gospel has accepted a mission from the great Captain to set his house in order, keep it in order by day or night, and by good words and works maintain the dignity and honor of the gospel. "Let every one that nameth the name of Christ [obeys], depart from iniquity." This means priest or people, all alike, as there is no respect to persons or privileged class in the church.

Ever for Zion's weal,
CHARLES ALBERTSON.

Original Poetry.

TO MY WIFE.

BY AMANTE LUCE.

A heavenly voice comes now, love, to me
And imbues with sensations divine.
They twine round each thought and take them unsought
And carry them all, love, to thee.
They center them all upon thee.

This voice, oh so strong, it urges me on
Like the surge of a great rising tide.
Its sound is unheard for it utters no word,
But it carries me, love, to your side.
It carries me back to your side.

This still, wordless voice, without my choice,
Distills on my soul like the dew, or the breath of my love,
Till it fires my soul to reach its goal,
Its goal at the feet of my love;
At the feet of my stainless love.

PLEASANT GROVE, Utah, July 30, 1901.

"A Man of Letters in the White House" is the title of a paper in the November *Critic* in which Joseph B. Gilder critically reviews President Roosevelt's work as an author, and discusses the probabilities of any further contributions on the part of President Roosevelt to the literary world. Mr. Roosevelt is more widely known as an author than any other United States president, and hence his works form a fit subject for the critics.

Mothers' Home Column.

EDITED BY FRANCES.

"The power to love is one of the greatest gifts to humanity. It generates the sunshine of the moral universe, without which life would be a desert waste.

"Use this divine power without stint. Be prodigal of your love. Let it radiate freely. It will brighten the dark places. It will gladden the sorrowing. It will lift you above the petty, grinding cares that so soon corrode the mind and sap the energies. It is the golden key that will admit you to the palace of the true life."

WE'LL ALL BE TOGETHER AGAIN.

When dear ones have left us to journey afar
O'er mountain or prairie or sea,
Our thoughts travel oft where the loving ones are
And lonely we often must be.
But sweet is the thought of the home-coming time
To women and children and men;
It rings, like the bells, with a musical chime;
We'll all be together again!

When sickness and trouble break into our lives,
When cares throng in manifold ways,
When many a wearisome burden contrives
To mar the sweet peace of our days,
'Tis blessed to hope there'll be happiness yet;
That shining will follow the rain;
That those who now hate will forgive and forget,
And will all be together again.

When lives have been sundered by death's cruel hand,
When dear ones no more have our care—
All happy and safe in the beautiful land;
So safe they no more need our prayer—
Oh, blessed the thought of the meeting once more
Beyond all the sorrow and pain;
Where nothing is wrong on the heavenly shore
And we'll all be together again!

—*Mrs. Frank A. Breck.*

THE OLD SCOTCHMAN'S PRAYER.

I was pleased the other day with a story which an aged Scotch minister told me about an old Scotchman who, many years ago was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill-clad, and partly deaf, but he trusted in the Lord, whom he served, and rejoiced in his kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting it was proposed that they should turn aside behind the hedge and have a little prayer before they entered the meeting. They did so, and the old man, who had learned "in everything to let his requests be made known unto God," presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye ken let me have it, so that I can hear thy word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with him and he's weel acquainted with me and I take great liberties with him."

So they went on to the meeting together. The old man stood for awhile in the rear of the congregation, making an ear-trumpet with his hand to catch the words, until some one near the pulpit noticed him and, beckoning forward, gave him a good seat upon the front bench.

During the prayer the old man knelt down and, after he rose, a lady who had noticed his shoes said to him:

"Are they the best shoes you have?"

"Yes," said he, "but I expect my Father will give me a new pair very soon."

"Come with me after the meeting," said the lady, "and I will get you a new pair."

The service closed and he went with her to her house.

"Shall you stay during the meeting?" said the good woman, as they went along.

"I would, but I'm a stranger in the place and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for; and, while the young brother's reverence for the Lord was right and proper, he might learn that there is a reverence which reaches higher than the forms and conventionalities of human taste, and which leads the believer to "come boldly to the throne of grace" to find all-needed help in every trying hour.—*Baptist Weekly.*

THE FAITH OF A LITTLE CHILD.

Every one smiled when his father carried him into the car—this little lad of three, who taught me so sweet a lesson in faith. The car was crowded, but there was a corner between door and window where the child could stand, and there his father put him down.

"You stay still there, Herbie; papa is going to stand near you. You won't be afraid?"

The wee man shook his head very decidedly, and catching hold of a brass rail with his chubby fist, stood contentedly watching his father with trustful, happy

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eyes. At every corner new passengers came on board and crowded between father and child. Herbie was much more comfortable in the sheltered nook where his father had put him than he would have been even in his father's arms on the crowded, jolting platform. Little by little the new-comers hid the father from Herbie's sight. He did not look like a child who was accustomed to be alone, and I watched him closely, ready to comfort if need be. I saw his lips moving, and bent toward him. This was what he said, "I can see my papa's foot and I can see my papa's hand."

Precious little heart; comforting itself!

The crowd jostled back and forth. I heard another whisper, "I can see my papa's foot. I—can—see—my—papa's—foot!"

Then the foot was no longer visible to the patient watcher. Trouble clouded his serious eyes for a minute, followed by a sudden happy smile.

"I can hear my papa talk!" Sure enough the father was talking to some one. But the conversation was not long. The blue eyes were growing shadowy again.

"Herbie," I whispered, "I can see your papa. I am taller than you. I can see your papa's face, dear."

For a brief space my face was subjected to a searching glance. Then the content came back to the boy's face. He watched me and I watched that other face, nodding assurance to my little friend. In a few moments people began to leave the car, the father sat down and took his child on his knee.

"Were you afraid, Herbie?"

"No—I knew you were there all the whole time!"

Oh, for the faith of a little child, that whatever comes the heart may say, "I was not afraid, for lo, I knew that all the time thou wert there!"—*Sel.*

NOTICE.

Mothers will please take notice that the book, "Fireside Talks With Our Girls," will, until the present edition is exhausted, be sold in limp cloth binding 30 cents; paper covers 20 cents. Please send in your orders as promptly as possible in order that we may be prepared to issue another volume. Send all orders to Herald Publishing House, Lock Box E., Lamoni, Iowa.

By order of Advisory Board.

tf SR. M. E. HULMES, Pres.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

BENEFITS OF SUNDAY-SCHOOL.

We often hear the Sabbath-school spoken of as "the nursery of the church." If this is the position it occupies, it will be well for us to find the definition of nursery. We find in one place that it is "a place where young trees, vines, and shrubs, are cultivated, and prepared for transplanting." If I should ask a question as to what real benefit there was derived from this nursery work or from the process of cultivation, or ask if the nursery stock would not be just as good, make as fine a growth, as healthy, unblemished trees, vines, or shrubs, if left to grow up without care or cultivation as they would where so much labor and care had been expended upon them, you would in all probability say, "What a foolish question!" and think that I must be very ignorant in regard to such matters. For all who are posted in regard to the work, know that it is very necessary that nursery stock should be constantly cared for, and cultivated, to prevent the weeds from choking out the stock. They must also be pruned of all useless, worthless branches, that those considered necessary to make perfect trees, could get all the strength there was in the root and thereby make a far better growth and more perfect stock in every way.

There is a grand lesson in this for Sabbath-school workers to think about. And who can estimate the good the Sabbath-school work is doing? when we stop to consider the constant cultivating process that is going on in our Sabbath-schools, from Sunday to Sunday, the beautiful lessons of obedience, truthfulness, purity, faithfulness, honesty, and charity that are being instilled into the minds of the young, never to be eradicated or forgotten; then add to this the pruning process that is constantly in operation, by the eradication of all erroneous ideas as well as those things of an evil character—the results of evil doings, the suffering and sorrow all must expect who commit sin, and at last be deprived of a rest in the kingdom of God—when those things are constantly kept before their eyes, can they help but create an earnest desire within them, to put away everything of an evil nature, and strive more earnestly to resist temptation in the future, the contrast of good and evil is so great, that it causes a feeling of disgust for evil-doers, as well as their deeds, and creates within them a desire to shun the very appearance of evil. If all could estimate the actual benefits of gathering the children together into the Sabbath-school there would none be found outside who could possibly get there, for the precious truths taught to them while young will remain with them, and will become a part of their very being. I am confident that every person who loves that which is good, and is interested in the progress of truth and righteousness, would be led to exclaim, How wonderful are the benefits of this Sabbath-school work! If we could have the number of noble deeds, kind, loving acts performed by those who have been taught in the Sabbath-school and actuated by the noble examples of those who had spent their lives in the service of God; the faithful, earnest prayers that have been offered up to a kind, loving Father by even the lambs that have been taught and urged to go to him with their trials and for help to resist evil. I will give one instance out of thousands, perhaps, of the good results of such teaching: A teacher invited one of her scholars home with her for a pleasant visit. The mother of the child was also invited; but a storm arose before she could get there. The child was very unhappy, fearing her mother was out in the storm, and would be injured in some way. Suddenly the child left the room for a short time. When she returned she asked her teacher if she knew what she had been doing. The teacher told her she did not. Then the little one said: "Do you not remember the lessons you taught us in the Sabbath-school, about talking to Jesus about our troubles? That's what I've been doing."

Do you not think that teacher felt to rejoice when she saw the good seed she had tried in weakness to sow, had not been sown in vain? The teachers as well as the scholars have been greatly benefited.

We can see the effects of this great work on every hand. Even the little ones can tell more about the plan of salvation than many who have been in the church thirty or forty years and have failed to attend the Sabbath-school. They can give every one a reason for the hope that is within them.

Then when we see so many of our young men and women graduates of this work (if such a thing be possible), going into different localities, taking places of responsibility, using their talents in helping to forward this work, and all other good works; then hear of the young soldiers who are out preaching the gospel, we can not help but see that the benefits of this work are indeed numerous, and that the amount of good accomplished can never be really estimated while here in mortality.

I am sure those engaged in the work should take courage, for the work is a grand one. You may feel your weakness, and think that the little good you are trying to do can never amount to much. But it surely will if you continue; for those littles are accumulating, and the number increasing; then when your work is ended, and those littles are added up, you will find that they do amount to something, and you will then know your labor has not been in vain, and you can then comprehend to a greater extent than ever before the actual benefits of the Sabbath-school work.

MRS. G. F. SIMMONS.

For the Far West, Missouri, district convention.

EASTERN MICHIGAN.

Association met at Five Lakes, October 18, with assistant superintendent, O. J. Hawn, in the chair, Grace McInnis secretary. Reports from superintendent, secretary, and treasurer were read, assistant superintendent giving a verbal report. Number of schools in district, 10; schools reporting, 10; represented, 9 Officers elected for the coming year: Elder O J. Hawn, Carsonville, Michigan, superintendent; James Reeves, assistant; Grace McInnis, secretary; Mrs. F. C. Stevens, treasurer. O. J. Hawn was appointed delegate to the General Association to be held at Lamoni, April, 1902 A committee was appointed to prepare articles in regard to Sunday-school for the Church History, committee consisting of Srs. N. A. Liddy and Grace McInnis. Committee on program for next convention: Grace McInnis, Maud Bailey, and Bertha Johnson. Adjourned to meet at 1:30 p. m., one day preceding district conference, which will be in June, 1902, at Shabbona, Michigan.

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Conference Minutes.

FREMONT.

Convened at Thurman, Iowa, October 26, with D. Hougas in the chair and Charles Fry secretary. J. F. Mintun and H. Kemp were associated with D. Hougas in the presidency of the conference. Branch reports were read from Thurman, Hamburg, Glenwood, Riverton, Henderson, Tabor, Shenandoah, and Keystone. The report of Riverton branch was objected to on account of the expulsion of a member without proper trial, when it was moved, That the district secretary be authorized to correct the report, making it in harmony with the law, and to notify the branch clerk to so correct upon his record. Motion prevailed. Ministerial reports were read from Elders J. F. Mintun, H. Kemp, C. Fry, A. J. Davidson, J. B. Cline, William Leeka, D Hougas, A. Badham, J. C. Moore, G. Kemp, W. W. Gaylord E. S. Wilcox, A. T. Mortimore, N. L. Mortimore, J. Comstock, S. Orton, G. Needham, W. Schick, F. Becksted, T. A. Hougas; Priests C. C. Case, J. Claiborne, F. G. Dungee, J. Vinnerd, F. Goode, J. B. Lentz, R. S. Hillyer, L. D. Frederickson, L. C. Donaldson; Teachers W. Z Moffet, G. F. Skank, J. Goode, C. M. Roberts, F. B. Knight; Deacons E. F. Wilcox, R. V. Greenway. The secretary presented a bill for $4 05 which was allowed. John Lentz was recommended by the Henderson branch for ordination to the office of elder, F. L Goode by the Tabor branch for ordination to the office of elder, Charles Forney by the Thurman branch for ordination to the office of teacher, Joseph Goode by the Tabor branch for ordination to the office of priest, and Charles Goode by the Tabor branch for ordination to the office of teacher. These five were by separate vote approved and their ordinations ordered. A petition signed by twenty-one Saints at Bartlett asking for a branch organization there was granted, and the organizing placed in the hands of the presidency of the conference. The McPaul mission was left in charge of J. C. Moore and L. D. Frederickson. Other places were left open for labor as opportunity offered. The bishop reported from January 1, 1901, to October 26, 1901: Money and receipts, $1,283 08; expenditures, $708; on hand October 26, 1901, $575 08 An auditing committee examined the accounts and reported them correct. The bishop also reported on fund for gospel tent: Receipts, $93 49; expenditures, $88 01; balance on hand, $5.48, which was reserved for future needs. The secretary reported on fund for sending missionaries to General Conference: Receipts, $14 41; paid out, $14 41. S Orton was re-elected a member of the board of tent trustees. The chair was authorized to appoint a committee to secure an insurance on the reunion and gospel tents. The reunion tent committee; viz , M. W. Gaylord, T. A. Hougas, and S. Orton, were so appointed. District officers elected as follows: D. Hougas president, H. Kemp and A. Badham assistants; C. Fry secretary and historian. The following were sustained: H. Kemp as patriarch, W. Leeka bishop, A. J. Davidson and S. Orton counselors, J. F. Mintun missionary in charge, the general missionaries, district Sunday school association, and the Religio. The secretary reported a total of 307 sermons, 50 baptisms, 45 confirmations, and 2 ordinations, with other work, by the priesthood of the district, also that the branch reports showed a total of 676 members at last report, since which there have been 41 added by baptism, 8 by certificate of baptism, 3 by letter, and 1 by vote on evidence of membership, a total gain of 53; lost by letter 6, by death 3, a total of 9, leaving a net gain of 44, making the present enrollment 720. The secretary was authorized to have printed report forms in harmony with General Conference requirements. A prayer service was held at 8:30 Sunday morning, at which John Lentz was ordained to the office of elder by J. F. Mintun and H. Kemp; F. L Goode to the office of elder by H. Kemp and J. F. Mintun; and Charles Forney to the office of teacher by J. F. Mintun and H. Kemp. The ordinations of Joseph and Charles Goode were left to the presidency to provide for. A priesthood meeting was held at 1:30 p. m. with a fair representation of the priesthood and a large number of members present. The missionary in charge gave some instruction pertaining to the duties of the priesthood, and answered many questions, spending the time very profitably. The secretary was authorized to issue licenses to those ordained. Preaching by Charles Fry, Daniel Hougas, Henry Kemp, and J. F. Mintun. Adjourned to meet at Hamburg, February 22 23.

CENTRAL CALIFORNIA.

Convened at Monterey, California, October 25-27. In the absence of district president, the district secretary called the meeting to order. R. Etzenhouser elected chairman, E. Keeler assistant; Mary E. Lawn secretary, F. H. Lawn assistant. Delegate system was suspended and conference met *en masse*. Branch reports: San Benito 36, Santa Cruz 67, Jefferson 21, Lone 90, San Jose 86. Elders reporting: R. Etzenhouser, E. Keeler, J. H. Lawn, Joseph Flory, C. W. Hawkins, J. C. Holmes, J. Smith; Priest F. H Lawn; Teacher N. Carmichael. Report of Elder R. Etzenhouser on tent work, read and accepted. Bishop's agent, A. Page, reported: Due church last report, $72 33; received, $176 33; total, $248 66; paid out, $256.35; balance due agent, $7 69 Motion prevailed that the date for next conference be left in the hands of the sub-missionary in charge of district and district president. R. Etzenhouser was chosen district president for remainder of conference year. The Sunday-school convention convened on Saturday afternoon. Sacrament service was held on Sunday, three p.m. Preaching by F. H. Lawn, E Keeler, and C. W. Hawkins. Vote of thanks tendered to Saints and friends of Monterey for their kindness and hospitality. Conference adjourned to meet at Fresno as per resolution.

EASTERN MICHIGAN.

Conference convened with Five Lakes branch, October 19, 20. On the morning of the 19th a prayer and testimony meeting was held. The calm, gentle Spirit was with us, and blessed us, and prepared us for the business meeting which followed. At 10:30 a. m. the business meeting was called to order. J. H. Lake, missionary in charge, was chosen to preside over the conference, with A. Barr, district president, as associate. Bishop's agent, A. Barr, reported: Total receipts, $714 19; total expenditures. $530 45; balance, $183 74 Audited and found correct. Branch reports: Juniata 63, loss 2; Belle River 25, gain 4; St. Gideon 50. loss 1; Buel Center 54, gain 2; Port Huron 30, no change; St. Johns 44, no change; Evergreen 151, gain 12; Huron Center 72, no change; Pigeon River 41, gain 13; St. Thomas 45, gain 10; Black River 34, no change; Bay Port 95, no change; Flint 26, gain 1; Applegate 37, no change; East Fremont 41, gain 2; St. Clair 32, gain 5. Conference ratified the appointment of J. J. Cornish, of Reed City, as local historian for the Northern and Eastern districts of Michigan. The tent committee reported: Total on hand to date, $96.76 William Davis was elected district president, E. J. Goodenough associate, Samuel D. Spore secretary. A. Barr sustained Bishop's agent. A vote of thanks was tendered William Davis for his faithful services as district secretary for five years past. A vote of thanks was tendered A. Barr for his faithful services as district president in the past. Shabbona was selected as the place for holding next conference. Delegates to General Conference: J. H. Lake, A. A. Barr, J. A. Bailey, O. J. Hawn, William Davis, F. C. Smith, E. J. Goodenough, J. L. Sweet, W. O. Harrison, Mary McGinnis, Sr. A. Barr, S. D. Spore, Sr. Somers, A. McKenzie, Peter Hager. Those delegates who could attend were empowered to cast the entire vote to which the district is entitled. A motion was carried that the conference petition the First Presidency to return Elder J. H. Lake to this mission. The Religio convention was given the hours from four to six p. m. to transact its business. This convention was made up of good workers in the cause. Ministry reporting: Elders G. H. Skinner baptized 9, E. J. Goodenough, A. A. Barr baptized 2, J. J. Bailey, W. Davis baptized 7, J. J. Cornish baptized 5, J. L. Sweet baptized 3, O J. Hawn, F. C. Smith baptized 10, T. Rawson, A. McKenzie baptized 3; Priest J. W. Davis. Bro. William Jenkinson was called and ordained an elder, and Benjamin F. Parker a priest. One was baptized and confirmed. Preaching by Elders J. A. Carpenter, J. J. Bailey, J. H. Lake, and E A. Goodwin. A vote of thanks was extended to the Saints and friends at Five Lakes for kindness in entertaining and caring for visiting friends and Saints.

Miscellaneous Department.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E L KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers. HERALD PUBLISHING HOUSE,

tf Box E, Lamoni, Iowa.

TWO-DAYS MEETINGS.

Two-days meeting will convene with Lone Star branch, Alabama district, Friday night before the third Sunday in December. Bro. I. N. Roberts will be with us, and the church will be dedicated Sunday, at eleven a. m. Come, Saints, and bring the Spirit, and we will have a good time. M. K. Harp, president.

PASTORAL.

To the Branches of Northeastern Missouri District:—We your district officers kindly ask you to honor the Thanksgiving proclamation issued by the President of the United States, and gather to your places of worship on the day set apart, November 28, and there hold a Thanksgiving service. We further ask that each member give a free-will or Thanksgiving offering of whatever

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The Saints' Herald.

(*Established 1860.*)

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amount each one feels to give; to be given to the Bishop's agent for the good of the work. Those who are not in reach of branch service can hold family service and do likewise. Yours for the cause, J. A. Tanner, president; F. T. Mussell, vice president.

THE GOSPEL LITERATURE BUREAU.

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like or can use and I will supply you or see that you are supplied. Those having literature for distribution please write me what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may remit for postage on literature and same will be used in sending literature to others. J. R. Epperson, 1723 Walker street, Des Moines, Iowa. tf

MARRIED.

EDMUNDS—RUDKIN.—At Bevier, Missouri, November 6, 1901, Bro. Charles Edmunds and Sr. Sarah J. Rudkin were united in the bonds of holy wedlock at the residence of Elder F. T. Mussell, who performed the ceremony. They have the best wishes of their many friends and acquaintances.

DIED.

SCOTT.—In Lamoni, Iowa, November 10, 1901, of hemorrhage of the brain, Sr. Sarah, wife of Bro. John Scott, aged 61 years, 7 months, 12 days. She was born in Yorkshire, England. Married and came to America in 1866. Lived in Plano, Illinois, thirteen years, and in Lamoni twenty years. Four daughters mourn with their father the loss of wife and mother,—one who always made home happy. She was a faithful worker for the poor, and full of cheerfulness and hospitality. Sermon by President Joseph Smith, assisted by Brn. R. M. Elvin and H. A. Stebbins. Her death was very sudden.

STAGGERS.—At Lamoni, Iowa, November 9, 1901, Bro. Abraham S. Staggers, aged 69 years, 1 month, 16 days. He united with the church April 15, 1893, being baptized by Bro. R. M. Elvin. His life was one of honesty and virtue. He served three years and six months in the Union Army being from April, 1861, to November, 1864. He leaves no children, those born to him having died. The widow who survives him was formerly Sr. Hannah Ewing, of Sandwich, Illinois. By his request Bro. H. A. Stebbins, assisted by Bro. J. A. Gunsolley, preached his funeral sermon.

ACKERLEY.—Elder Samuel Ackerly was born in Cheshire, England, May 16, 1827, and died in Lamoni, Iowa, November 12, 1901. He and his wife went to Utah but returned in 1864. Lived in Prairie Du Chien, Wisconsin, till 1871, then came to Decatur county, being the first from other states to settle here. Of five children living one is Sr. Peterson, now with her husband in the Society Islands. The others are John, Ether, Albert, and Sr. Ellen Herold. Sr. Ackerley is aged and in frail health. Sermon by Bro. H. A. Stebbins, assisted by Bro. S. V. Bailey.

LILLY.—Glenn Elmer, born to Joseph and Mary Lilly, October 22, 1896, at Des Moines, Iowa. Died November 10, 1901. Funeral conducted by Elders Marcus Cook and J. C. Crabb at the residence of Bro. and Sr. Lilly, a large number of relatives and friends being present.

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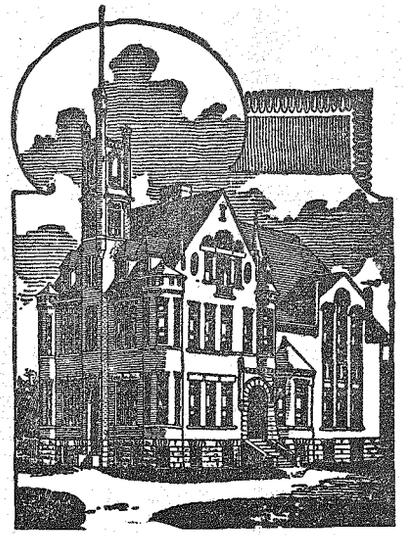

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

L.Campbell 12Sep01

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, NOV. 27, 1901.

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ON page 935 of the HERALD issue for November 20, 1901, there is a serious blunder in expression, as follows: "Who are these 'enemies' of the Latter Day Saints, who say 'that these people secretly encourage 'sealing of spiritual wives,' while openly claiming to believe in the evil practice?" It should read, "While openly claiming not to believe in the evil practice," the word *not* which should have been in the sentence was inadvertently left out. Please read as corrected.

* *
*

ON November 23, in the evening, at Greenport, New York, the submarine boat Fulton, one of the "Holland" type of torpedo boats, went below the surface, and remained under until 10: 30 the following morning, or about fifteen hours. Six men were on board, and they passed the night at the bottom of the bay pleasantly, unconscious that above them was raging one of the fiercest storms which had visited that port for many years. The air was kept quite pure, and the men experienced no inconvenience. Submarine navigation seems assured.

* *
*

TROUBLE at Colon, and gunboat threatening the town. President Roosevelt has sent notice that American property in the city must be protected.

EARTHQUAKE IN UTAH.

On November 14 a number of earthquake shocks occurred in various places in Utah. From the *Deseret News* of the 14th we gather the following:

Beaver, Utah, Nov. 14.—A tremendous earthquake occurred here at 9: 33 last night. Much damage done to public and private buildings.

Court house and "Mormon" meeting-house badly injured, the buildings at the Beaver Branch Academy badly wrecked, particularly the Murdock building, and in town, plate glass windows broken, chimneys down, houses badly cracked. No fatalities. A number of slight shocks since morning.

The Beaver Woolen Mills are in very bad shape, in fact almost collapsed.

There is scarcely a building of any size, but has received more or less injury.

The meeting-house here has the ceiling badly wrecked, and a large quantity of the plaster has fallen, and the chimneys will have to be rebuilt.

Filmore, Utah, Nov. 14.—An earthquake of considerable violence visited this city last night at 10: 45 o'clock. Windows, doors, dishes, and individuals got a severe shock. In many instances the plaster was shaken from the houses and it was almost impossible for a person to maintain a standing position.

Cedar City, Utah, Nov. 14.—A severe shock of earthquake was felt here about 9: 30 last night, as in all the surrounding country.

The first indication was a low rumbling sound as of a mighty wind, then followed a sudden terrible shaking up as of a mammoth upheaval.

Oasis, Utah, Nov. 13.—A heavy earthquake shock was felt at this place at 9: 37 p. m., and lasted for about twenty-five or thirty seconds. Seemed to travel from the northeast to southwest. People were frightened out of their beds and general excitement prevailed for a short time.

SHOCK IN SALT LAKE CITY.

A well-known gentleman in this city remarked some time ago that nothing short of an earthquake would bring about the moral reforms that were more or less contended for during the last campaign. It now seems that the elements have accepted his conclusions and are acting upon his suggestions, for about 9: 30 last night the solid earth began to shake and a few people were brought to their knees voluntarily and otherwise. Three waves passed over the city, each one being stronger than the one preceding it, so that the last shock was no trifling matter. The earthquake, for all the experts pronounced it so to have been, seemed to concentrate around the Wey hotel, where it come nearly precipitating a panic.

The guests on the third floor felt it most. In fact they felt it so badly that some of them ran out into the hall. Some people from California were in the hotel.

They were old hands when it came to California earthquakes, but they didn't know anything about the Utah article. They felt that they were on strange ground and were not certain as to how long they would be on any ground at all. In front of the hotel the shock was very distinctly felt by some Knutsford guests who happened to be standing there. But nothing was felt at the Knutsford, or indeed immediately across the street, indicating that an earthquake like a cyclone travels on a more or less narrow path, and that outside of those limits no disturbance is felt.

Whenever an earthquake visits a large city of course the tall buildings seem to be their special toys. Last night the Dooly block began to vibrate, but it was only for a moment. It was pronounced enough, however, for several men who were in the building to notice it. The quake then proceeded diagonally across the street and entered Smith's drug store, gave the stove a shake, and the clerk a scare, and a customer said, "Wouldn't that jar you?"

When next discovered it was in the University club on the third floor of the Jennings' block. H. B. Windsor was sitting with his chair tilted against the wall, when suddenly his head was lurched to one side and then to the other. The disturbance was over in a flash and Windsor was beginning to wonder if it was paresis, when Professor Eaton and Mr. Parsons, who were present, remarked upon the shock and then Windsor knew he was safe, in the head at least.

The shock was distinctly felt in other sections of the city, including the Hooper building and the New Grand theater. Although the shock was slight and the first one felt here for years, any such elemental disturbance is portentous, and has had the result of throwing some of the citizens into a somber frame of mind.

Salt Lake, however, was not the only section visited by the earthquake. Reports have come in from various parts of the state, telling, of some very pronounced shocks. At Lund it stopped clocks and jostled the cars on the railroad tracks. It was felt very sensibly at Elsinore, also at Manti and other points.

TITHE-PAYERS IN UTAH.

According to President Joseph F. Smith, in a sermon delivered at the conference of the Utah church, April 7, 1901, held in Salt Lake City, there were at that time "sixty-nine thousand tithe-payers who have paid all the way from one dollar to hundreds of dollars per year;" and ten thousand names on record as "reputed members of the church who are non-tithe payers."

President Joseph F. Smith said that he hoped to see the day when the ten thousand non-tithe payers would become tithe payers, and so help the church.

Is there in this a lesson for us?

FROM the *Deseret News* for November 15, we quote:

"King Edward's Mormon Subjects," is the heading of an item in the *Liverpool Echo*, which we find thus copied by the *Millennial Star:*

"Apropos of the death of Lorenzo Snow,

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the President of the Mormon Church, it is not generally known that King Edward VII. has some five thousand Mormon subjects. They occupy the Cardston district of Western Canada, and in a recent report presented to the Dominion House of Commons they are highly complimented for their industry, sobriety, and good citizenship generally. They are polygamists in theory, monogamists in practice. That is to say, they believe in polygamy as a revealed doctrine of their church, but have the sense to perceive that there is no possibility of its translation into fact under British law and sovereignty."

THE following appeared in the *Chicago American* for November 18:

Samuel Stevenson to-day filed a bill in the Circuit Court against John Alexander Dowie, asking the appointment of a receiver for the lace industry at Zion City.

Stevenson a brother-in-law of Dowie asks for a dissolution of the partnership, making allegations of fraud.

THE following was received by Bro. H. C. Smith, concerning his recent book, "The Truth Defended":

LAMONI, Iowa, Nov. 9.

ELDER HEMAN C. SMITH, Lamoni, Iowa;

Dear Brother:—I have just read with care and much satisfaction your work "The Truth Defended; or a Reply to Elder Bays' Doctrines and Dogmas of Mormonism"; and I wish to congratulate you on your effort, and your complete victory over this would-be annihilator of our faith. To say that Elder Bays has failed, is putting it very mildly. He has proven himself a reckless writer, an unreliable chronicler of facts, and a weak critic; and in my judgment you have met and vanquished him at every point, and left him no solid ground to stand on. And the only harm I can wish for Elder Bays is that he and the Christian Church may give the book as careful a reading as I have done. I am sure that no Latter Day Saint who feels interested in defending the cause of truth should be without a copy of the book. J. C. CLAPP.

THE following shows a commendable spirit:

PICKERING, Missouri, Oct. 8.

ELDER E. L. KELLEY, Lamoni, Iowa.

Dear Brother:—Enclosed please find one dollar for Graceland.

Have been waiting for some time, thinking I would be able to send more; but winter coming on, and a large family to help provide for, have failed. But like the widow, will give all I have, trusting it will be as acceptable as was hers.

I suppose it would not be out of order to tell you how I earned my money for Graceland, although I fear it would make some *fair* maidens blush if they knew.

My husband was compelled to have his harvesting done July 4, in order to save it. And as hands were scarce on that day, I thought, Now is my chance to earn a dollar for Graceland. So, much against the wish of my husband, I deprived myself of celebrating the glorious 4th of July, and made a hand in the harvest field, feeling none the worse for it, but thankful I could be numbered with thousands of others who are trying to free Graceland of her indebtedness.

Hoping that Graceland may soon be free, and ever prove a blessing to humanity,

Your sister in Christ,

MRS. SOPHIA POWELL GUNSOLLEY.

WE note with regret the death of Bro. Charles R. Duncan, at Colorado Springs, Colorado. We get the news by the following letter from Bro. A. B. Hanson:

Editors Herald: — Elder C. R. Duncan passed away in death last night, November 7, about 11:30, after a lingering sickness of three or four months. He was conscious to the last, and bore a faithful testimony to the truthfulness of the latter-day work a few minutes before he died. His remains will be shipped to-morrow to Coal Hill, Missouri, accompanied by Bro. Baker, his widow's father. Short funeral services will be observed here to-morrow morning.

EXTRACTS FROM LETTERS.

Under date of November 5, Bro. S. B. Kriebel writes from Union Furnace, Ohio:

We can not get along without the papers, as we are fourteen miles from nearest branch, and have few church privileges, as we can not get people interested enough to come out to hear even when we have an elder to preach for us or have prayer services. Bro. L. R. Devore is with us at present, but can not get a hearing—always some excuse for people to stay away. We often wonder what excuse they will try to give at the judgment bar, when they have to appear. No excuse will prevail then—they will have to appear.

We are trying to get the gospel before the people, that all may be warned. We distribute HERALDS, *Hopes*, *Ensigns*, and *Autumn Leaves*, wherever we think they will be read, and ask people to hand them to their neighbors when done reading. We have the Book of Mormon loaned out all the time. A minister of the United Brethren Church is reading it now, and another man has asked for it. We will keep it moving, ever praying that God's Holy Spirit may accompany it to lead the reader into the way of truth. We ever pray for the welfare of Zion.

Last advices from Bro. R. C. Evans, November 11:

I am here at new church opening, John Shields will write you for publication. New stone church, out of debt. Not seating room yesterday. I remain here from 9th to 18th. Owen Sound, to organize a branch; billed from 19th to 28th; Toronto, 29th to December 4; Waterford church dedication, remain 6th to 24th; home for holidays. Elder R. C. Russell is in Meaford, the hotbed of Campbellite Church in Ontario.

Bro. J. B. Wildermuth writes from Niwot, Colorado, November 16:

I am alone at present; have been preaching each evening to large, attentive, and apparently interested audiences. I am contented to travel alone if it be God's will. I have made many friends, and hope I have made many to the cause. Will finish my series of meetings here Sunday evening. I expect then to move on northward.

Sr. Alice M. Case, of Redmoon, Oklahoma, under date of November 17, writes the Historical Department concerning the recent debate at Matthewson, Oklahoma, as follows:

October 22, 1901, a debate was commenced between Elder A. H. Parsons and one Denton Collins of the Christian Church. The debate included the usual church propositions, and one on the divinity of the Book of Mormon. Debate lasted until Saturday, November 2, resulting in a victory for our cause. The *Okarche Times* prints the following: "The debate at Matthewson between Elder Collins of the Christian Church and Elder A. H. Parsons of the Reorganized Church of Jesus Christ of Latter Day Saints was very interesting. After an investigation among the unbiased people who have watched the debate closely, and who should be competent judges, we find that Elder Parsons is given the victory which is deserved."

Bro. Duncan Campbell writes from Pleasanton, Iowa, November 19:

Things are going fairly well with us at present. A revival meeting under the auspices of the Methodist Episcopal Church is in full blast at Pleasanton.

EDITORIAL ITEMS.

In the *Telegram*, of Providence, Rhode Island, for November 10, Bro. M. H. Bond appears in an article in which he defines the Reorganized Church, and enlightens the readers of the *Telegram* on the difference between the Utah church, presided over by Joseph F. Smith, and our church, which has been presided over for over forty years by Joseph Smith, the true successor to Joseph Smith, who was killed at Carthage, Illinois, in 1844.

The *Ensign* for November 14 was a very interesting and readable number. The report of the review of Reverend Stephens at Roxburg, Ontario, near Cedar Grove, by Bro. R. C. Evans, written up by Bro. A. E. Mortimer, is an excellent and instructive article. So is "zig-zags," by Bro. Gilbert.

Bro. G. J. Waller, of Honolulu, Hawaii, sent to the Editor a copy in English of a late tract written by Bro. Robert M. Elvin and printed in the Chinese language for distribution among the Chinese. He also sent us some copies of the Chinese version. Bro. Waller was to leave home for San Francisco in the week beginning November 11, to remain there some time in December. Bro. Ingham would have charge at Honolulu, while Bro. Waller would be absent.

Bro. E. L. Kelley and wife left England for home on Saturday, November 16, on the Campania. At present writing, Wednesday, November 20, they must be nearing New York.

Under date of November 16, Bro. W. E. LaRue sends us program of an entertainment given in Philadelphia by the district Sunday-school organization. Bro. LaRue speaks of it as being the best of its kind he ever attended. The attendance was large, and many tracts were distributed. The brother also sends us clippings from three Philadelphia papers for November 16, in which the coming convention is spoken of, and brief mention made of the work of the Reorganized Church in Philadelphia. Bro. LaRue is pleased with the treatment being accorded him by the press of Philadelphia.

Calendars for 1902 are already making their appearances. We are in receipt of one from the Publishers' Collection Agency.

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Sr. M. A. Faulk in remitting from Austinburg, Ohio, for her HERALD, says she can not do without the HERALD and *Ensign*. She is isolated from the Saints, but is striving to live as a Saint should.

M. J. Ryerson writes from South Omaha, renewing for HERALD and *Hope*, saying that it is much easier to do without other things than it is to do without the HERALD.

Bro. A. Whitehead wrote from Cadillac, Michigan, some time ago that he had been enjoying the blessings of God. Sometime in August he was requested to go to Kalamazoo, Michigan, to administer to a sister who, the doctors said, could not live. She was suffering from cancer. Though something of a trial to Bro. Whitehead, he went, having been told by the Spirit he would meet Bro. Peak on the train. He did, and together they administered. Bro. Peak left at once. In less than an hour after the administration the sister sat up, ate dinner, and declared she was healed. The next day she arose and dressed herself,—something she had not done for months previously. The blessing caused them to rejoice much.

"The Devil; His Origin and Overthrow," is the title of a ninety-six-page booklet we have received. It is written by Laurence W. Scott, and published by the Acme Publishing Co. of Morgantown, West Virginia. The author deals with "erroneous" and "true" theories of Satan's origin, and gives a theory of the "origin and nature of demons," together with a "history of the Devil." The destiny of the Devil and his angels is also discussed. The writer is certainly ingenious in accounting for the origin of Satan and his imps.

The November number of the *Paradise of the Pacific* comes to our desk in its usual bright form.

Bro. W. E. LaRue writes from Philadelphia under date of November 23 asking us to announce that their new church on Ontario and Howard streets will be open December 1. Bro. Pitt will preach the opening sermon, and it is expected that Brethren Parsons and Kelley will be present. Bro. LaRue expects to hold a series of meetings the week following.

The last installment of Bro. I. N. White's report of his debate with Clark Braden is crowded out this week. It will appear next.

Sr. Flora J. Chute has sent the senior Editor two photos,—portraits of himself and his brother, A. H. Smith, taken on the grounds of the Oakland, California, reunion. They are excellent specimens of photographic art, taken on 6½ by 8½ plates, mounted on heavy card-mounts. Sr. Clute has the Editor's thanks.

Original Articles.

LECTURES ON CHURCH HISTORY. NO. 8.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, October 27, 1901.

Reported for HERALD by Sr. Annie Allen.

It will not be practicable in pursuing the history of the church to speak of events in the order of their occurrence from this on, for the reason that shortly after the church removed from New York to Kirtland, Ohio, a portion of the church went from there to Missouri, and during the transpiring of some of the important events at Kirtland there were also events of equal importance transpiring in Missouri. It will be best, we think, to speak to-night at least, in regard to the happenings at Kirtland, Ohio, and vicinity, and the east, and leave those in Missouri for a future time.

There is one thing I wish to mention in regard to the revelation to locate at Kirtland, and I will be glad for you to think about it. You are all aware that in the early days of the church, while they were yet at Kirtland, a theory was advanced by the opposition claiming that the Book of Mormon, then attracting so much attention, was but a remodeled romance written by Solomon Spalding. It is said that the romance was written at Conneaut, Ohio; and you who have taken the pains to look this matter up, have doubtless noticed that this place is not more than fifty miles from Kirtland. I want to invite your attention to this consideration. It seems to me improbable, if that theory were true, and that Joseph Smith and Sidney Rigdon, knowing that this romance started there and that they had used it for their purposes, would have transplanted the church from a distant place to the neighborhood where it was most easily detected. If this story had been true, and they had used this manuscript written at Conneaut, they never would have located right where detection was possible. Those who practice fraud do not do such things as that. They evidently would have gone in some other direction, or to a greater distance. The far western country was before them, and they could have located where detection would not have been so easily accomplished. I am satisfied that this is a strong circumstantial evidence that this theory is untrue. It is not at all reasonable that they would go there to locate.

Most of the events that transpired in the building up of Kirtland and the history of the church there, we will have to pass by, for we have not time to consider them fully. But to some of the most important events I wish to invite your attention.

In June, 1831, there was a conference of the elders held in Kirtland, Ohio, in which conference something transpired which will require a little explanation. Joseph Smith says of this:

> On the sixth of June the elders from the various parts of the country where they were laboring came in, and the conference before appointed convened, in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of sin was revealed, and the authority of the Melchisedec priesthoood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us; and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the saints.

This statement seems very peculiar when we remember the office of elder as belonging to the Melchisedec priesthood, and men had been ordained to the office of elder before this time. Joseph Smith and Oliver Cowdery were ordained on the 6th of April, 1830, and it is especially stated they were ordained to the authority of the Melchisedec priesthood by the authority of Peter, James, and John. This history, supposed to have been written by Joseph Smith himself, says: "this was manifested and conferred for the first time upon several of the elders." At one time we thought this might have been a mistake—a typographical mistake, or something of that kind; but while investigating this, we had recourse to the journal of one of the prominent elders at that time, Lyman Wight, and he makes about the same statement only with a discrepancy of two days in the date. He says:

> On the fourth of June, 1831, a conference was held at Kirtland, Ohio, represented by all the above-named branches. Joseph Smith, our modern prophet, presided. Here for the first time I saw the visible manifestation of the power of God, as plain as could have been on the day of Pentecost; and here for the *first time* I saw the Melchisedec priesthood introduced into the Church of Jesus Christ, as anciently, whereunto I was ordained under the hands of Joseph Smith, and I then ordained sixteen others, such as he chose, unto the same priesthood.

The fourth or the sixth of June, 1831, over a year after Oliver Cowdery and Joseph Smith were ordained elders. Both these authorities say the Melchisedec priesthood was bestowed for the first time. I think about the only explanation of that is that the office of elder does not carry with it the full power of the Melchisedec priesthood. We are told in the Book of Doctrine and Covenants that it is an appendage unto the Melchisedec priesthood. In this connection I invite your attention to a statement made by another participant in that conference. It seems to me this idea is the one intended to be conveyed by the other two. I will read a quotation

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from the autobiography of Parley P. Pratt. He gives the sixth of June, also, that the conference assembled, and says:

> Several were then selected by revelation, through President Smith, and ordained to the High Priesthood after the order of the Son of God; which is after the order of Melchisedec. This was the first occasion in which this priesthood had been revealed and conferred upon the elders in this dispensation.

They all agree this was the first occasion; but Parley P. Pratt explains that "the office of an elder is the same in a certain degree, but not in the fullness." He says that on that occasion he "was ordained to that holy ordinance and calling by President Smith."

It seems to me that Parley P. Pratt has explained what the other two failed to explain, but which they doubtless intended; that the fullness of the Melchisedec priesthood was conferred at that conference in June, 1831, when they were ordained to the high priesthood, or the office of high priest, conveying the idea, as Parley Pratt expressed it, that the elder did not hold the fullness of the priesthood, and the fullness of the priesthood was conferred for the first time at this conference at Kirtland in June, 1831.

The next day after this conference a revelation was given, and in that revelation men were commanded to go up into the land of Missouri. Their names were given in detail, and they were sent two and two. I believe there were four in one company; but in the most of the instances two were to travel together. They were to travel by different routes to Independence, Missouri, and sound the tidings of the gospel as they went, so that the most of the regions of country between Kirtland, Ohio, and Independence, Missouri, were to be made acquainted, on that trip, with the principles of the gospel, for there were so many going they would visit almost all localities where there were then settlements. You will notice that they did not tarry very long. When they were commanded to do a thing they went to work and did it. We are told on the 19th of June, if you will notice, a very short time after the revelation was given, Joseph Smith, Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, and A. S. Gilbert and his wife left Kirtland on this mission. Others went about the same time or shortly after, some a little while before, each taking different routes; and they met by and by at Independence, Missouri. Of the journey there we will have something to say in the future, if we continue these efforts.

They remained there in the land of Missouri for a short time, and on the 9th of August Joseph Smith and ten other elders of the church left Independence, Missouri, going by water down the river in a canoe, leaving Independence landing on the 9th of August, 1831. They traveled partly by land and partly by water, and arrived at Kirtland on August 27. It seems to me rather a short time, for those days, for the mode of transportation they had, to leave Independence on the 9th of August and arrive at Kirtland on the 27th. There were no railroads at that time, and traveling was done sometimes afoot and sometimes by stage.

On September 12 of this same year, Joseph removed with his family from Kirtland, Ohio, to the township of Hiram, about thirty miles in a southeasterly direction from Kirtland, where he was invited by one John Johnson to come and make his home, while he engaged in the important work of translating the Hebrew Scriptures. This work had been begun before. He commenced the work in June, 1830, and in December, 1830, when Sidney Rigdon went to New York to visit him, Rigdon acted as his scribe, and they worked at this translation for a time. But the call came by revelation as we have before stated, to go to the Ohio, and when that call came they went directly. And now in September, 1831, they renew the work of the translation of the Scriptures, Joseph living in the house of Mr. John Johnson with his family, Sidney Rigdon again acting as scribe. This John Johnson was the father of Lyman E. and Luke S. Johnson, who afterwards became members of the Quorum of Twelve. While engaged in this work at Mr. Johnson's at Hiram, they were mobbed by a company of men, who, Joseph says, belonged to the Christian or Campbellite Church, and Methodist and Baptist. I presume he had some reason for saying so; but in making this statement we do not wish to reflect upon these church organizations. I presume they would not uphold such an act as this. But these individuals partook of the spirit of persecution, that spirit that has opposed the truth in all ages of the world, and tried to stop the work by violent means. I will read you a short description of that incident in the language of Joseph Smith. I do this simply for the purpose of mentioning as we go along the many adverse circumstances these men had to meet in the prosecution of this work, and of the trials they had to endure. I think it necessary to mention this, for this reason: I do not believe any sane man, after considering all the circumstances, would conclude that these men passed through all these things with no hope of reward, for the purpose of practicing an imposition and palming it off on the people.

He says:

> On the 25th of March, the twins beforementioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child.

These twins were not their own. They had lost a pair of twins, and these twins were the children of John Murdock, whose wife was dead. Emma Smith, Joseph's wife, took these twins and took care of them in the place of her own, taking, as nearly as could be, the place of the mother of these little ones.

> In the night she told me I had better lay down on the trundle-bed, and I did so, and was soon after awoke by her screaming "Murder!" when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers, and limbs. The foot of the trundle-bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the doorsteps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horselaugh, muttered: "Ge, gee, God damn ye, I'll fix ye."
>
> They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.
>
> I began to plead with them, saying: "You will have mercy and spare my life, I hope." To which they replied: "God damn ye, call on your God for help, we'll show you no mercy;" and the people began to show themselves in every direction: one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right and went on about thirty rods further, about sixty rods from the house, and thirty from where I saw Elder Rigdon, into the meadow, where they stopped, and one said: "Simonds, Simonds," (meaning I supposed Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "A'nt ye going to kill 'im? A'nt ye going to kill 'im?" when a group of mobbers collected a little way off and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me.

Suffice it to say that they decided not to kill him, but they tarred and feathered him, put tar upon him, and sprinkled feathers upon him.

I have a word to say in regard to this man Simonds Rider. I would not say anything to injure the memory

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of any man, but I simply point out this incident of history that you may see how shallow and simple are some men's views in regard to inspiration. This man Simonds Rider had become converted, and united with the church, and was ordained an elder. He and some others had united with the Christian Church when the work of Alexander Campbell was carrying all before it in the Western Reserve. Subsequently he united with the Latter Day Saints, but later renounced the faith and united again with the Christian Church. This man was supposed to be in the crowd that did this lawless work. When Elder B. A. Hinsdale preached Mr. Ryder's funeral sermon on August 3, 1870, in relating his experience, said:

> Ryder was informed, that by special revelation he had been appointed and commissioned an elder of the Mormon church. His commission came, and he found his name misspelled. Was the Holy Spirit so fallible as to fail even in orthography? Beginning with this challenge, his strong, incisive mind and honest heart were brought to the task of reëxamining the ground on which he stood.

That was his idea of inspiration. Now to some of my friends here who have had more experience it will be no wonder that Simonds Rider apostatized, for it is not reasonable that inspiration would go to the extreme of dictating in orthography. What do you think of a man who would reject a spirit which did not spell correctly but would let his "honest heart" accept a spirit that led him to put tar on a man?

There is another very serious aspect connected with this case, and that is that this very mobbing was the cause of an innocent life being taken. One of the children spoken of took cold at the time, when the door was thrown open, just having partially recovered from the measles, and died. The boy died, the girl, the other one of the twins, lived to womanhood, was cared for by Joseph Smith and Emma, and continued with the family until she was married. Thus a life was taken by these men who laid violent hands upon others simply because they differed from them in faith, probably thinking it was right and they were doing God's service in maltreating individuals of opposite faith, and doing violence with the hope of discouraging them in their work.

The next Sunday (by the way, I believe it was the next day) Joseph notwithstanding the treatment he had received, appeared in public and preached with his face scarred where they had scratched him; and some of those very mobbers were in the congregation to which he preached. He did not seem to be very much intimidated. Soon after, he started to Missouri, walking, going by boat, and by stage via Wheeling, Cincinnati, Louisville, and St. Louis to Independence, passing through many trials and much suffering. Did this man and his companions do all this with no pay, endure all this persecution, for the purpose of perpetrating an imposition and palming off on the people something that was untrue? I can not believe that. I might possibly be made to believe that Joseph Smith was deceived: that might be; but to say he would do all this and suffer all these things, knowing there was nothing in it, and they were getting nothing out of it, is too much for my credulity. They evidently believed in the work they were doing.

In the summer or fall of 1832 he returned again to Kirtland and again resumed the work of translating the Hebrew Scripture—what is called the Inspired Translation—but later, while engaged in this work, he was told to go to the East to visit some of the cities there. Leaving his wife in delicate health, he pursued his mission, and visited the places he was appointed to visit, and did what he could. I want to read you a part of a letter which he wrote to his wife and adopted daughter, Julia, at the time he was on this mission to the East. This letter was not one he would write for the purpose of deception, because is was not written for the public to read—a letter he would not have any idea would go farther than the home circle, no more than you or I would when writing to the folks at home. And this private letter, this letter that was written not for the public to look upon, when he was not upon his guard and thinking what people would say about it, is important, for such letters are the ones that show the character of men. In writing to them he says in his letter written from New York dated October 13, 1832:

> I returned to my room to meditate and calm my mind, and behold, the thoughts of home, of Emma and Julia, rush upon my mind like a flood; and I could wish for a moment to be with them. My breast is filled with all the feelings and tenderness of a parent and a husband, and could I be with you I would tell you many things. . . . I hope you will excuse me for writing this letter so soon after writing, for I feel as if I wanted to say something to you, to comfort you in your peculiar trial and present affliction. I hope God will give you strength that you may not faint. I pray God to soften the hearts of those around you to be kind to you and take the burden off your shoulders as much as possible, and not afflict you. I feel for you, for I know your state and that others do not; but you must comfort yourself knowing that God is your friend in heaven, and that you have one true and living friend on earth, your husband, JOSEPH SMITH.

I need not comment upon the letter. You see at once the spirit which it breathes. He hurried home as soon as he could, expecting if possible to reach his home before the peculiar trial that was awaiting her, but did not arrive until the sixth day of November, 1832, the day that his son, Joseph Smith, the present president of the church, was born. A few hours after after his birth the father came home. This no doubt, was the peculiar trial he speaks of in the letter in which he remembered her and was praying God to comfort and care for her. He reached there in the hour of her affliction, and was with her until she gained strength again. This was the first child of their own that lived. They had lost three before. The first died in infancy, and also the twins in place of which they adopted the two spoken of before. This fourth child was the first to live, and you may know that this was not only such a trial as comes to all women at such times but it was a peculiar trial, for the reason that she had lost all her children before, and must have been peculiarly anxious regarding this one. This letter was not intended for the public eye or ear, and hence it could not have been written with any thought of deception; but you must recognize the sentiments of a tender and affectionate husband and father, and also of a man who could put supreme confidence in God, and trust his loved ones to him. You must recognize that, and recognize, too, that under the circumstances it would not come to him to deceive. And hence he felt the confidence and trust and repose of faith in God, and was enabled to commend all to God's care and protection.

Shortly after this the revelation that we have heard quoted so often was given, on the 25th day of December, 1832, in which is portrayed so clearly some of the events that transpired in our late war between the North and South. I have not time to read it here to-night, but it would be well for you all to examine it and see how clearly some of the events that happened in the history of this war are portrayed by him prior to their happening. Some have thought that the revelation was caused by the attitude of South Carolina at that time, for South Carolina had, the November before, passed the famous Nullification Act, and there was talk of hostilities between the Government and South Carolina. The Government was preparing to invade the State, while South Carolina was preparing to defend. I frankly admit it may have been the cause of it to some extent. I can readily see that in the event of a cloud of war rising Joseph Smith would go to the Lord and plead with him for light, to know what was going to be the end of all this. So far as this would have an influence upon Joseph Smith it may have been the cause of the revelation. Joseph says the Lord spoke to him and said there would come a time when war would be poured out upon all nations, beginning at South Carolina. Joseph

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might have thought the unpleasantness existing would culminate faster than it did; but that particular danger was averted soon after, early in 1833, by the Compromise Act of Henry Clay, which was passed at that time. But Joseph Smith did not think his prophecy had failed. He wrote to Mr. N. E. Seaton, on January 4, 1833, notwithstanding this settlement was in progress at the time, and boldly declared:

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation; therefore, "fear God and give glory to him, for the hour of his judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion before the overflowing scourge overtake you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember* these things; call upon the Lord while he is near, and seek him while he may be found, is the exhortation of your unworthy servant, JOSEPH SMITH, JR.

He believed still that there would be trouble culminating in war. In 1843 he is represented to have repeated the same thing in conference at Nauvoo. John Hyde published a work in 1857 in which he cites a statement of Joseph Smith to the church, in which he claimed that it was God's word to him, Joseph Smith, while he was earnestly pleading with God on the subject in 1832. It was fulfilled, and the rebellion of South Carolina terminated in a scene of bloodshed, unparalleled in the history of our country. His words were fulfilled exactly. This was one of the many peculiar revelations that were given to Joseph Smith, that have been literally fulfilled in our own time.

Now I wish to call your attention to one other point: It occurs to me that an impostor would not place himself in a condition that he could be overruled by anybody else. He would not confer authority and power upon other individuals that his judgment and his words could be set aside. This is just what was done through Joseph Smith. A revelation was given, and I will read you an extract from it. A revelation given March 8, 1833, in which occurred the following:

And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, Their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.

Here were two other men this revelation says should be equal with Joseph in holding the keys of this last dispensation. Read the history of the past; read of Mohammed, or any other false prophet, and you never see men dividing authority like that. They held the power in their own hands, and were the dictators of those who chose to follow them. Here is a quorum of three; Joseph was one of three, and the other two could overrule him. He could not become a dictator of the people while this first presidency existed called by this revelation. This First Presidency was organized in the School of the Prophets, on the 18th of March, 1833. And nearly a year afterwards, on February 17, 1834, another council was organized. It was composed of those three and twelve others, and the function of that council was to try important cases in the church and differences that should arise. The three were to decide cases that came before them, yet their decision was not final until it was confirmed by the voice of the other twelve. This was quite a dividing up of authority, and Joseph Smith would not be in a very fair condition to be a dictator. People who say that Joseph Smith dictated to these people what they should do, who say we are absolutely under the power of one man, do not know what the organization of this church is. But we are not through yet. Another year lapses with this imperfect organization. Here is a Presidency existing almost a year when the High Council is organized. On February 14, 1835, another quorum is organized, the Quorum of the Twelve Apostles; and hear what the revelation says in regard to it. Here is another quorum, of twelve apostles, whose duty was to organize and set in order churches in all the world, and to be especial witnesses of the name of Jesus Christ, and have especial charge of the missionary work in all the world. Joseph was reserving nothing for himself absolutely. It is put in the hands of others; others have as much to say in regard to church affairs, general and local, as he. So there is no absolute dictator anywhere in this work. But a little later, after the Quorum of Twelve was organized, on February 28 there were certain men chosen, and another quorum began to develop. There were several men chosen and ordained to the office of Seventy, and it finally culminated in the organization of the Quorum of Seventy. Let me read you now what the revelation says in regard to the Twelve and Seventy:

Of necessity, there are presidents, or presiding offices, growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedec priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the presidency of the church. The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents previously mentioned.

As I said before, Joseph Smith is only one of three. In the Quorum of the Presidency he has not absolute power. Here is a declaration that the Twelve have equal power and authority with the Presidency. There is still another quorum with equal authority with the three. There is no chance for dictation. There is no chance for a man to gain absolute authority in such an arrangement as that. Let me read a little farther:

The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named.

Here now are seventy others. Should he happen to control a large portion of them, he can not then control, for all must agree. Here is the Presidency, of which he is only a third, and the Twelve equal in authority to the Presidency, and the Seventy equal in authority to the Twelve. And yet men say the church is absolutely under the control and dictation of one man. I do not want you to lose sight of the fact that an impostor would not thus divide up and give away all the power he had to control absolutely. Every decision made by either of these quorums must be by a unanimous vote of the same; that is, every member must be agreed. Every member of the Presidency must agree or their decision is not equal to the Twelve. The Twelve must all agree or their decision is not equal to the Seventy. And all the Seventy must agree or their decision is not of equal importance. So that in these three, Presidency, Twelve, and Seventy, at least eighty-five men, there must be a unanimous agreement; and yet some say we are controlled by one man. It is hardly possible to make the charge of one man power to apply under such an

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organization as we have here; and if I were called upon to night to locate where the balance of power is in this church, though I have had some experience, I have studied some, read some, yet I do not know where it is. I have never been able to locate it. There is no such thing as the balance of power being anywhere, in any council or quorum organization, to say nothing about its being in one man. No quorum can control, no person can control; but this is so arranged that there is only one possibility for these quorums to agree, and that is by their being led by the same spirit. Men differ too widely in their natural makeup, in their views on every subject that is presented, for there to be an absolute agreement, and thus a decision be passed by all these quorums, without their being led by some power not their own. There is no possibility of their doing it any other way, and the organization is an admirable one, for it is so placed that the controling power must come from somewhere else beside from men, or there will be a failure. There has been conflict in the past, when they have not entirely agreed. I trust that more progress will be made in the future as we see more and more alike. But neither in a right nor a wrong direction can the work go very far, while this theory is adhered to, by the dictation of any one man. If any one man has dictated to the people called the Latter Day Saints, it is because other men have not occupied in the position they were called to, and I say again that it is impossible for man to conceive of an impostor trying to deceive the people by forming an organization like that, taking the power out of his own hands and putting it where others can control the people. If he were trying to deceive he would have held the power in his own hands. Just think of it. You can not explain it any other way, only that the man was sincere. Impostors did no such work as that.

We have not time to pursue this any farther to-night. If we continue in this line, propose we to speak in regard to the building of the Kirtland temple, and incidentally, with that history to speak of other efforts at temple building, and the principle involved in temple building. I thank you for your attention.

No story which has appeared in recent numbers of *McClure's Magazine* was more gengenerally commented upon than Kate M. Cleary's, "The Stepmother" Editors throughout the West discussed certain points of it, one going so far as to question whether in Nebraska there is such a thing as a "rustred stone." In the November number of *McClure's* will appear another story by the same author, entitled "The Mission of Kitty Malone." This Thanksgiving tale breathes the same deep, sincere features which distinguished Miss Cleary's earlier story.

"TWO BY TWO."

Vain repetition in prayer is spoken against by our Savior; but we trust that repeated articles written under the above caption will not be by HERALD readers considered vain.

The giver of the law of God repeated this admonition to go two by two, both to the disciples or followers of Christ in ancient and in modern times, thus emphasizing the necessity of observing this order in traveling and preaching the word to the nations of the earth. This order has not always been observed by us; hence confusion of mind, darkness, and even apostasy have been the results. I know some of us may think we are so strong that we can travel in the ministry alone for years and not teach heresy or apostatize from the faith. It is true some might, but all are not so strong. It is also well to remember the injunction, "He that thinketh he standeth take heed lest he fall." No one need boast of the strength God has given him.

When the Lord gave instructions in this matter he doubtless had reasons in his mind other than that of keeping us from apostasy. There are certain weaknesses existing in every minister sent out, which he is not likely to observe if alone; while if another is with him he discovers his own weakness is such as he had not before observed. When these evils are found to exist the one who possesses them can by faith and works get rid of them. But such a work as getting rid of errors is not accomplished in a week; it may take years of association to get free from them. Some men want most everything their own way, and especially if they have been traveling alone for some two or three years and are not used to counseling with others. In such case should he be chosen to travel with one who like himself had been traveling alone for years, they would find it hard to agree.

The truth is, whether there be two, a dozen, or even the whole church, we must learn to counsel together, bear and forbear with each other, and thus aid in the development of that Christlike nature that must be in us before we can live with Christ and reign with him in his kingdom.

Men of different natures often travel together. One may be quick and impulsive, the other slow and easy. One may have much temper, the other but little. One may be a high priest, the other a seventy or elder. One may think he has more authority in certain cases than the other, and thus room for contention is given. One may be a good speaker and the other slow to speak. These various differences exist in us, and the way to overcome these weaknesses is to travel "two by two," as the Lord directs. Each one must learn his duty and to prefer one another as the Scriptures direct. I do not mean by this that one should wish his traveling companion to do what he himself should perform.

In traveling together we should converse freely on important topics pertaining to the work, and not spend our time joking and in other idle talk. We must not talk so much, however, that we have not time to spend in prayer and deep thought on the work of God. In conversation we should be cheerful and courteous, but not light-minded. This will tend to elevate character; and when others are through us converted, they will start in the work on a high plane of Christianity; but if the ministry have not both by word and act set a good example before them, their idea of what a Saint should be is very imperfect, hence they start wrong in the work and it is hard to change them for the better.

Once in seven days at least the Saints who are not of the ministry are to associate together. By so doing they may see each others' faults, confess and forsake them. The time is to be when the Saints not only associate together once a week, but every day. So the subject here broadens till we not only consider the law of association as applied to the priesthood, but to the laity as well. We must be together that we may have the chance to find fault, yet not in such a way as to cause offense.

If we ministers don't love each other now, so that we can travel together agreeably, and if the laity can not now visit each other at home once in a while on week days, and meet together and worship in peace on Sundays, how shall it be when both the ministry and members are together in Zion to associate with each other continually?

To the ministry I say, Let us travel as the law directs, that we may learn wisdom; and to the laity I say, associate with each other, borrow and lend, use each other when necessary, but always pay back what you borrow, and use that which belongs to a brother or sister as though it were your own.

Let us be more ready to give than to receive. By so doing we may learn the first principles in the law of coöperation, learn to obey the golden rule, learn the basic principles of the Order of Enoch, by which the Saints of God are to be united in one.

That we may do the right in all things is my prayer in Jesus' name.

C. J. SPURLOCK.

The *Journal of Microscopy* for November has a very interesting article on "Studying and Photographing the Wild Bird," in which methods are described for photographing birds in their natural habitat. The article is illustrated by a number of very fine cuts.

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BRIEF BITS.

Intense interest is being shown in education in Porto Rico; fifty thousand pupils are attending schools and two hundred thousand are unable to obtain tuition.

"INDIAN MOUND OPENED.

"St. Louis, Nov. 8.—Two of the Indian mounds on the World's Fair site in Forest park were opened to-day under the direction of Professor D. I. Bushnell, the well-known archæologist. In one mound were found the skulls and fragments of five human beings in a very bad state of preservation. Mixed with the bones were pieces of pottery. Nothing was discovered in the other mound."—*K. C. Journal.*

November 9.—Sister Henry Etzenhouser, who departed this life yesterday, 1:30 p. m., was greatly beloved by those who were best acquainted with her. She will be missed by those who assembled with her in the Willing Helpers' Society, where she was ever ready to do her part in relieving the necessities of the needy; and her kindly words of advice and comfort to many will never be forgotten. She was indeed a mother in Israel.

Rarer than all the delights that Colorado can afford, to Grandma Davison (who has returned home), are the balmy breezes on Mt. Zion's hill at old Independence. She is feeble and can get about a very little; but we are happy to know she is here, and the desires of her cheery dear old heart to come home are now satisfied.

We are beginning to look quite citified around and especially in front of the Stone Church, with our brick pavement and granitoid sidewalks. Many internal improvements of the church building are also on tapis, such as pipe organ, piano, and other furnishings. It's the young people who are doing all this.

We may don the flimsy garments which Fame and Fashion afford; but it is the gospel alone that brightens and smooths the pathway of life. And what is there so desirable as a loving heart that yearns to bless and a God-given mind receiving light and intelligence and reflecting its heavenly rays over all earth's creations.

The sculptor Kraus is dead, and his adored model of Belshazzar is crumbling; but if he has soothed some troubled soul, if he has uttered the word that gave in some dark hour hope and cheer to the despairing, the act and word will live to bless forever.

One of our writers, Sr. S. A. Dake, has lately accepted a civil service position as matron in an Indian institute situated near Albuquerque, New Mexico. It is stated that fully 25,000 people have settled in "the Sunshine State" since October of last year. With her pluck and endurance, Sr. Dake will be able to do a good work among the maidens, young braves, and papooses of that patriotic and progressive territory. It must require considerable tact also to know how to manage the Indian children.

Bro. I. N. White, not long ago told us from the pulput about the "tackey ministers" he has to tackle in debate occasionally, and what they try to accomplish; but we never heard of "tackey parties" before till we read of one being held by the Epworth League lately. Wonder if they are candy pulls? But what of the "tackey ministers"?

The club women of some of the larger cities seem to be agitating the question of the organization of an "associated charity." In talking of good works, why not let the women of "the church" and of the churches associate and let them discuss such subjects as the above, something that ought to interest every mother and woman in the town. Take a soloist along and help to make a good work attractive to all. Nothing interests a coterie of women like "charity work," and all the young mothers would be glad to come out and hear sung "The Heaven of Love" or "My Redeemer and my Lord," or other sacred song.

One of the best works we have heard of, planned by women, is the Industrial School that is intended to graduate skilled laborers and artisans. Such an institution is the school for boys at Birmingham, Alabama. In less than two years four hundred acres of land were bought, and a building erected. All the women of the state became interested, and prevailed upon the legislature to give twenty thousand dollars for maintaining the school two years. An old cynic somewhere says this was better than meeting from time to time and discussing such subjects as "fathers' mistakes." They say: "There's the trouble of it!" Young mothers don't like to hear about such pottering ideas as heredity and prenatal influences, and the older matrons think they knew it all without studying Trumbull or Froebel when they raised their families. So few of them will come out to meeting very often, unless you are a little bit "tackey" and make your meetings attractive as well as instructive.

There seems to be a little lack of interest in meetings, generally. Sister McNichols, secretary of Mt. Zion Sunday-school, reported November 10 the smallest attendance for months, there having been only 296 present.

The "history class," with Bro. Frank Criley as teacher, holds its own, however, and financially is sometimes the banner class of the school. The fact that there are several cases of contagious disease in town may account for the slight falling off in both Sunday-school and church; although there was yesterday, the 10th, a goodly number out both morning and evening. We listened to a most instructive discourse by Bro. O. B. Thomas at evening service, on the "Hope of the Saints." It was full of food for thought; and the funeral sermon of Sr. Ellen Fisher Etzenhouser who passed away in the bright hope of the gospel, preached in the morning by Bro. George Hulmes, was most solemn and impressive. No flowers with softly bending petals lay as earth's fit tokens on her casket; but as the choir in subdued voices sang the beautiful words of Whittier's hymn,—

> Another hand is beck'ning us
> Another call is given,

and as the minister depicted in glowing sentences the ending of a faithful life, every one present listened intently and a calm and peaceful presence filled the place. Surely, troubles and sorrows only bind the hearts of the Saints more closely together.

In Josephus, liber 2, chapter 9, it is said is where we may find that the Egyptian King set the Israelites to building pyramids. And these wonders of the ancient world still stand as monuments, after nearly forty centuries, to the Hebrews who endured such sufferings. Is there anything in these modern times that can compare with this? Not only our natural human sorrows, but the persecutions which the people of God have endured have served to bind them as a family more strongly together.

The great and wonderful events which are in the future shall surely tell how true it is that God's hand is not only over this nation, but because of their faith it will ever guide and defend his chosen people. In the British Museum are specimens of clay, we are told, bearing the picture of a half-clad Hebrew "bending under his burden, while over him is lifted the lash of the task-master:" So, too, the rocks and mounds will help to tell the more sacred story of these latter days; and though no orator can fitly portray it nor human pen illuminate its pages, nor magnificent monuments immortalize its heroes, yet the same divine hand which began "the work" will finish, perpetuate it before the eyes of all the people.

A. A. HORTON.

INDEPENDENCE, Missouri.

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Letter Department.

SEVENTEEN DAYS A TRESPASSER.

Editors Herald:—As per her request I left Council Bluffs at 4:25 p. m., November 2, over the Union Pacific Railroad, arriving at Egbert, Wyoming, at 6:35 a. m., mountain time, November 3, and found Maude Limpus, daughter of Sr. M. E. Limpus and sister of Bro. Frank Limpus, sick. She was being cared for with all the tenderness and solicitude it was possible for a loving mother and an affectionate brother to evince. I had formed an acquaintance with this family during July of the present year, while ministering the word at Hershey, Nebraska.

Sister Maude had decided to unite with the church before being taken down by this spell of sickness, and her present condition tended to greatly increase this desire. On my arrival it was apparent that the comtemplated baptism must be deferred for the present.

Some of the neighbors, upon hearing of her intention, because quite apprehensive as to the consequences that might ensue from such an exposure. A Mr. Gilland offered the use of his tank, twenty-four inches deep and eight feet across, and a team to convey Sister Maude to and from the tank, which was about one and one half miles distant. He suggested that some rocks be collected, heated, and used to make the water in the tank tepid. This exhibition of kindness was appreciated, but upon due consideration the sister decided to enter the water in its natural state, trusting God as to results.

On Friday, November 8, the team being ready, Brother Frank, with strong and willing arms, carried his sister from her room to the spring wagon, and after making her as comfortable as possible with wraps, we started for the water. Upon our arrival Brother Frank again brought into action his physical strength, carrying his sister from the conveyance and placing her in the water.

The holy rite of baptism was administered with due solemnity without a struggle or sign as to any ill effect arising from an immersion in the chilly waters. Miss E. Hedey, a school-teacher who went with us to witness the baptism, stated that the time consumed going to and from the waters of baptism was twenty minutes. Mr. Gilland had said not to spare the team but get Maude home as soon as possible.

Confirmation was attended to the same evening, observing instructions given in section 17, paragraph 18, Doctrine and Covenants. Three or four persons, non members, were present.

Sister Limpus received no injury from being carried from her warm bed to the water, although she had been confined to bed several days before the event. At this date she is feeling better and I think is gradually gaining strength. We feel quite anxious that God may grant her a prolongation of years, believing that by his grace she may be instrumental in doing much good.

Under the circumstances I presume Bro. J. B. Roush will deal tenderly with me for daring to trespass on his territory. I believe the Saints have the right of choice in baptism, marriage, funerals, etc.

I have held but few meetings here. This district is sparsely settled. Being a stock or cattle country, the people are far apart and night meetings are out of the question. But Sr. Limpus is a watcher, embracing every opportunity to warn her neighbors and to advocate the truth. Herself and boy Frank have been harbingers of the gospel in several localities in the western country. They left a good impression at Hershey. Precepts and godly examples have their influence. Latter Day Saints who preach by example are in great demand.

I have been royally treated during my sojourn here, and with the poet I can say, "In such society as this my weary soul would rest."

I must say to the body, my labors during October and the present month have been meager. I go from here to Merriman, Cherry County, Nebraska. In bonds,

JAMES CAFFALL.

OMAHA, Neb., Nov. 19.

Editors Herald:—Last night about thirty of the Saints surprised Sr. Amelia E. Sprague at her home, and had a very enjoyable time while together. Sr. Sprague and family are to move to Lamoni next week, where she will join her husband, who is one of the HERALD Office employees at present.

Bro. Charles S. Kennedy made a nice presentation speech, and handed our worthy sister some small boxes filled with silver knives and forks, and a bunch of silver spoons, as tokens of the high esteem in which she and her family are held by the members of the Omaha branch. Sr. Sprague responded feelingly, while tears of gratitude glistened in her eyes. Surely such meetings are evidence of the true Christian love which burns on the secret altar of the heart within the breast of each true disciple of the sympathizing and loving Jesus.

For one to move may seem like a very little thing to many of your readers; but when it is understood that our sister is about to leave her place of birth and the scenes and associations of her childhood, youth, and early womanhood, her feelings upon this occasion will be much better understood. The church and Sunday-school will miss her presence and help, and the association and help of her family. Her Sunday-school class will miss their teacher and her example. All join in wishing the family peace, love, joy, and prosperity in their new home among the Saints at Lamoni, where their surroundings will be much better than in this city.

Church work here in Omaha is moving along very nicely, and a good feeling seems to prevail, so far as the writer can discern. In addition to the regular services of the branch, we are holding some cottage meetings, which we trust will result in good. Bro. Edward Rannie and his helpers are about to commence a systematic distribution of some epitomes of our faith and invitations to attend services, by which it is hoped to increase the attendance at church services and lead some souls to Christ.

Brethren Oscar Case and James Huff have been busy at Decatur and vicinity for some weeks, and are now commencing ministerial work in Cedar county. Sunday and young people's meetings are doing nicely.

Bro. Halen and wife are passing through a severe trial this season. In the spring Sr. Halen had her arm broken, and suffered much for a long time; and at this writing Bro. Halen is quite ill. The old saying is again verified, "Troubles never come alone." However, we hope that for them the cloud overhead will soon part and show its silver lining, while the sun shines on as brightly as before.

Hopefully yours,

C. E. BUTTERWORTH.

TABOR, Iowa, Nov. 18.

Editors Herald:—There is nothing that gives a greater development, or gives more peace of mind and joy, than to be actively engaged in the Christ work. Activity properly directed brings to our aid the powers of heaven by which the greatest results will be attained. I sometimes feel that I can not or do not do all I should; and yet in looking over the work of the past year I hardly see where I could have done more.

Bro. Mintun with myself began in the new gospel tent at Bartlett in the early part of July, keeping it in continual use until the middle of October, with the exception of two weeks at the time of our reunion. I can truly say to the Saints of the Fremont district who donated so liberally toward the missionary tent, that their offering has been the means of doing much good and the bringing of souls into the kingdom. Bro. Kemp was with us a portion of the time; and while the tent was near Tabor had charge of the work while Bro. Mintun was laboring elsewhere.

We attended the district conference at Thurman, on October 26, which will be a historic one in the records of the district. As secretary we have recorded about fifty names of persons baptized, a large portion of whom united at the reunion.

On Sunday, November 10, we were privileged to attend the organization of a branch at Bartlett under the direction of Brn. H. Kemp and J. F. Mintun. Samuel Orton was elected president and John Garver secretary, after which the following were ordained and elected to the respective offices: John Houston, priest; Moroni Ettleman, teacher; William Eyler, deacon. John Garver was also ordained a priest and elected assistant priest of the branch. This branch starts out with bright prospects, and we trust that all may continue steadfast in the work.

For the last three weeks we have been laboring as local historian. Searching the records for the history of the district is like digging in the ruins of Egypt and Babylon for their ancient history. If branch and district officers, with the missionaries also, would report all important events transpiring in their district to the conferences in writing, and secretaries put such reports on record, then the books would give a proper record of the past. A complete history of our district can not be made because so many

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important things have never been recorded, and those who knew of them have either passed away or have forgotten them. Progress has been made by our secretaries, but there is still room for development. Branches should hold regular business meetings at which all such things as building of churches, dedications, debates, special meetings, deaths or funerals of prominent persons, and in fact everything of historic value, should be reported and recorded, giving all necessary particulars. Branch secretaries should keep a full record of all business done, such as the election of officers, and resolutions passed, etc.

On Sunday, the 17th inst., I was called to preach the funeral sermon of "Aunt Hannah Grove." She united with the early church, and later with the Reorganization and remained faithful to the gospel. She was a sister to Father John Leeka's wife, who preceded her some years. Both lived to a ripe old age, Sr. Hannah being in her ninety-fifth year.

Our district is now supplied with a patriarch, bishop with his counselors, two traveling missionaries besides the patriarch, and with the regular corps of district officials. We believe the Saints are advancing in the work; and if they will sustain these various officers in their several callings, spiritual and temporal blessings will follow them. We sustain the bishop by devoting of our means for the work; we sustain the patriarch by living worthy of the spiritual blessing God may see fit to give us through him, and we sustain the district officials by actively laboring in harmony with the law for the building up of the work.

Notwithstanding the opposing powers are great, I see new beauties in the work daily; I have new joys, new hopes, and new aspirations, and pray that I may have strength to continue faithful in the work of the Master.

In gospel bonds,

CHARLES FRY.

HENDERSON, Ill., Nov. 18.

Editors Herald:—Bro. Davies and myself have held forth in this place for two or three days; but the people seem to know all they desire about the gospel.

We have encouraged the Saints all we could; but it seems that when they are scattered from ten to twelve miles apart it is hard to hold meetings regularly.

From here we expect to move into new fields and open up the work. Two-days meeting at Millersburg was well attended, all enjoying themselves.

Your brother in Christ,

O. H. BAILEY.

OUNGAH, Ont., Nov. 16.

Editors Herald:—Just returned from the water where I baptized two more, which makes seven with the five last week. And I expect to administer the ordinance to more next week. Last Sunday Elder Green was with me, and attended to confirmation of those who had been baptized. He is to be here to-night to confirm again. I may be here till near Christmas. There is a general awakening. The Lord is with me. Good liberty on the average. Bro. Green is a grand old man. He comes to assist—not to rule.

ALVIN KNISLEY.

SCOTT-DILLON DEBATE.

The debate between Bishop Dillon, of the United Brethren Church, and the writer, has now closed, and passed into the current of history. It occupied eighteen sessions of two hours each. Two propositions were canvassed, with nine sessions devoted to each proposition.

The conflict began October 29, and closed November 8, at Sugar Grove, Indiana, and was held in the church building which the Radical wing bought of the Liberals. Two sessions per day. Two p. m. and seven p. m.

The discussion grew out of a lecture delivered by Bishop Dillon, at Sugar Grove, August 10, at which we were specially invited by card to be present. The invitations were embossed with, "Elder Scott, a believer in the Book of Mormon, Coldwater, Michigan." The message side of card read: "Elder William Dillon, Bishop, also D. D., will lecture on Mormonism, August 10, at Sugar Grove. Lecture includes Reorganized Latter Day Saints. Said Dillon is 59 years of age, a trained scholar, and is red hot for debate. The times and seasons demand it. Please be present."

August 10 came and we were present; also a large audience of Saints. The lecture was only the ordinary material offered on such occasions, and we did not wish to be bluffed down with either plug hat or a fuctionary of the United Brethren Church with prefix or appendix to his name. We had previously formulated and written propositions, and during his lecture he challenged "any living man prove the existence of the priesthood in the church we claimed was there." He gave "Joe Smith and the Elect Lady," some scorching encomiums.

At close of lecture we asked him if he would permit his challenge to spur him on to friendly discussion of these matters? Told him that I held in my hand propositions embodying the debatable ideas of his lecture, and if the "times and seasons demanded" such an investigation, the people would love to hear both sides. He wished to hear the propositions read. He was gratified, said "yes," accepted, and signed them.

We affirmed that "the church known as the Reorganized Church of Jesus Christ of Latter Day Saints is in harmony with the Bible in faith, doctrine, organization, ordinance, practice, and worship." He affirmed the same for the United Brethren Church. He chose Elder Mason for his moderator, I selected Elder G. A. Smith as my best man. The two did admirably; good order and decorum were maintained throughout, and eighteen sessions were opened and closed, and no chairman seemed necessary.

The argument seemed clean-cut from beginning to end. 'Twas different from the Bradenic attacks, which are so stale and repulsive. The people are glad to hear something more in taste with Bible culture. Bishop Dillon is a scholar; as able, if not the very ablest in the United Brethren ranks. He boasts of being "a gladiator in the arena of debate." He has met Universalists, Spiritualists, Campbellites, Skeptics, Adventists, including Miles Grant of Boston, and triumphantly poses behind his knowledge of Hebrew and Greek. But, doubtless, he never ran up against the tower of strength consolidated in the latter day work.

His fine scintillations of scholarship, and cute little arrows of translation, which constituted his weapons, fell harmlessly, and it was evident that Bishop Dillon had selected his ammunition to kill a certain kind of game, and the game was not what he had anticipated. He would make a feint toward the affirmative, but utterly failed to move the position of the Reorganized Church. It stood as solid as a thunderbolt, resisting the attacks of arrows hurled by the silly Thracian.

"The most fatal item of your system," said he, "is baptism to secure the remission of sins." Then followed the translation of the Greek preposition *eis*, and its application to Matthew 8:4. But we exposed his sophistry on this and showed that *for* has for its object the testimony for which the offering of himself to the priests was had, and not for the leper's "cleansing" after the cure was performed, as he tried to argue. We showed that *for*, when not used as an introductory preposition or a conjunction, is a word which shows the relation between its object and some other word; that it helps to form an adjunct, and that adjunct modifies the verb or participle on which the adjunct is predicated. That the passage, Acts 2:38, has a compound predicate—repent and be baptized—and the object of both is to secure the forgiveness of sins. Peter did not say simply "repent for the remission of your sins," for both repentance and baptism stand related by the preposition *eis*, for, to the object, remission of sins. We introduced Young's Analytical Concordance, which agrees with this position on the three texts: Mark 1:4; Luke 3:3; Acts 2:38. We also introduced the Emphatic Diaglott, and the voices of six college professors, who translate *eis* in the texts referred to, as meaning "in order to the remission of sins."

With all his keen analysis, Bishop Dillon could not get the old body of sin destroyed until after the repentant sinner had gone into the water of baptism. He failed to separate the old life from the new life until the candidate was in the act of "putting on Christ," and he ignominiously failed to show that repentances inducted the sinner into Christ, "for as many of you as have been baptized into Christ have put on Christ, (Galatians 3:27,) and "if any man be in Christ Jesus he is a new creature,"—"old things are passed away," (2 Corinthians 5:17,) was kept constantly before him. We argued that God's children are a new creation, and that Paul had said that such were [are] God's workmanship, and that the creation or creative act was [is] completed in Christ Jesus;" Eph. 2:10, and Col. 2:10, 13; the word of God declares that we can not get into Christ without being baptized, or being "born of water and the Spirit." We also showed that the

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"life more abundant" was [is] in Christ, 1 John 5:11, in "the true vine" and "without [outside] of me [Christ] ye can do nothing," John 15:5, and can not come in contact with the stream of eternal life, and that this stream flows through "the principles of the doctrine of Christ," which includes baptism as the law of adoption into the body of Christ, and he that abideth in the doctrine . . . hath both God and Christ, and he that hath the Son hath life, and he that hath not the Son hath not life, but is under wrath.

We also argued that men are made free from sin after obeying from the heart that form of doctrine which Christ and his accredited ministers delivered. "Being then [not before] made free from sin."—Rom. 6:17, 18. That we are not heirs of life until we are children, and we are not children until we are adopted, and after we are adopted, we are heirs and receive the earnest, the deed, the pledge, the seal of adoption, and that as legal papers do not receive the seal until after they are acknowledged, so we do not receive the seal of our adoption until after we are acknowledged as the adopted property of Jesus Christ.

On the point of being "cleansed by the blood of Christ," it was [is] contingent on "walking in the light as he, Christ, is in the light." We admitted that it is the blood that cleanses, but that the blood does not efficaciously circulate outside the body—the church. That to come in contact with the blood we must get into the body where the cleansing current circulates, and there is but one way, baptism, and he that climbeth up some other way is a thief and a robber. Hence baptism is the door into the body, and introduces us to the blood, which cleanses us from all sin; hence baptism is "in order to the remission of sins." To this position the Apostle Paul evidences as follows: "In whom [Christ] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. 1:7; also Col. 1:13, 14. In whom do we have forgiveness of sins? In Christ. By what? By his blood. How do we get into Christ? "As many of you as have been baptized into Christ have put on Christ."

Evidence was piled up to show that the gospel in its fullness is the power of God unto salvation; that it includes faith, hope, grace, blood, water, Spirit, word, Christ, his life, his death, man, and his faithful execution of the law, his preaching, man's willingness to obey, and help save himself, God, his power, the Holy Ghost, and the entire system, to effect salvation.

We laid down this undeniable proposition that God originates all, Christ ratifies all, and the Holy Spirit consummates all; in the system of redemption, and in unity of design, and concurrence of action, "These three are one." And from this fundamental, we pleaded the restoration of the primitive means, and identified the Reorganized Church with the New Testament institution on the identity of principles.

Bishop Dillion asserted that Joseph Smith the Martyr, was lazy; but when we presented the work which he performed in the short space of fourteen years, namely, the translation of the Book of Mormon, the greatest work of the age, the organization of the church, the receiving of two hundred and ten revelations to the church, the translation and correction, by the spirit of inspiration, of the Holy Scriptures, the second greatest work of the age, the writing of his own history, the oversight of the church, the maintaining of his own family, the work of being chief spokesman to the church, besides being the critic of his enemies, the work done is too weighty and massive to cover with the word *lazy;* and at this the Bishop dropped his apple.

On the second proposition, during which Bishop Dillon affirmed for the United Brethren Church, he seemed to possess no inclination for placing the church on the altar of dissection. He wandered off into mazes and played on metaphysical and abstract strings until we held up to the audience the United Brethren Discipline. We waded into that and forced a defense; but as the investigation progressed the pious groans subsided, the faces grew long, countenances changed, and United Brethren sympathy almost resolved itself into sentimental procession. Some of them could not endure the sound doctrine of, "We the members of the United Brethren Church do, for the perfecting of the Saints, the work of the ministry, the edifying of the body of Christ, ordain the following constitution." And such an ordained document sets to one side the constitution of the kingdom of God at every section. That law originating with God, ratified by Christ, and advocated by the Holy Ghost must be rendered null and void by the commandments of men.

When we proved the Discipline out of joint with the gospel, and hurled the words of Jesus at them, "In vain do you worship me, teaching for doctrine the commandments of men," there was a collapse. When we anchored Bishop Dillon back into the murky sea where Otterbein received authority to move out and organize, silence was painful. When we traced his spiritual pedigree through the daughters back to the mother, and christened the United Brethren Church as granddaughter, and originally made up of half-breeds, religiously, without command or direction from heaven, and told him his authority had originated in that "rotten kernel of the walnut" he had compared the Roman hierarchy to, the Bishop came very near losing sanctification. He was confronted with the fact that the United Brethren were following in the footsteps of Apostate Israel, both ancient and modern, for "they kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made."—2 Kings 17:19. And "the Lord rejected them all, and delivered them into the hands of the spoilers." Also, for being "partial in the law," "departing out of the way," thereby "corrupting the covenant," had caused many to stumble, and were, therefore, made "base and contemptible before all the people."—Mal. 2:8, 9. That "God hath set some in the church, first apostles," but the United Brethren Church had elected as their first officer a "superintendent." That Jesus, the Son of the living God did not, and could not organize his church without commandment and direction from his Father, John 12:49, 50 and Luke 6:12, 13, but that in 1752–1789 William Otterbein, Messrs. Boehm, Geeting, and associates, all from the Lutherans, Methodists, Presbyterians, and Mennonites, being dissatisfied with the "corrupt and formal systems around them," and coming from the Orient to Pennsylvania, did, then and there, move out, and established and organized a religious society without the command or direction of God, Christ, angels, or the Holy Spirit; also, that the ordinances of baptism and the washing of feet should be left open, to be performed according to the conviction of each, and the Lord's Supper to be left to the judgment of each individual, as to the manner of practice and use. All of which strikes down the unchangeable law of the infinite and unchangeable God, and substitutes therefor the wisdom and precepts of men, which is "foolishness with God."

Bishop Dillon heard the text, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," Amos 3:7, emphasized, but he saw no place for its application in 1752 or 1789.

He had asserted that "the Discipline is not the word of God," and it caused a stir among some of his brethren, who had held that it was inspired. We used Bishop Dillon's representative statement in the analysis of the "creed." And when such statement was applied to every obligation imposed therein upon either members or officers, in their application for the enrollment of names on the Class Registrar, or ordination to office, they were simply bowing to that which is foreign to, and supplantive of, the law of God.

The Bishop's ears were saluted with the historic fact that Otterbein was a communicant of the religious society founded by Ulrich Zwingli, was his pupil, and as such was overwhelmed with the erroneous doctrines taught, and the false spirit imbibed. That Zwingli was the first to corrupt the interpretation of John 3:5, for a period of fifteen hundred years, and Otterbein accepted the erroneous interpretation and incorporated the same into the unscriptural system of which he stood as "first superintendent," and which Bishop Dillon was laboring hard to perpetuate.

The proper instructor, the Comforter, was not permitted to abide in Otterbein's building, for the Discipline bars it out, and in its stead sets up, and makes imperative, as well as prescribes "A course of study." That the primitive ministers were better qualified in one hour for the building up of the kingdom of God, by the authorized teacher—the Spirit—than the United Brethren ministry, under the domination of commentaries, would be in a life time; and if Jesus Christ, the great head of the church, had taken the Discipline for his guide in the calling, ordination, and qualification of the ministry, farewell to Peter, James, and John, with their associate laborers. Such a rule bars out of the ministry the original preachers of the New Testament church. Even the learned Paul had

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to unlearn all of his erroneous learning, and begin at the bottom round of the ladder and learn right, being properly instructed by the Spirit and wisdom of God, after his conversion to the gospel.

Our application of prophecy to the latter-day work was a stunner to the Bishop. He fell under the wreckage of old Babylon so deep that he asked several times, "Where are we?" He could not move the date fixed by the Deity in which he was to arise and maintain his cause. He fluttered around the little schooner launched by Otterbein and associates, until compelled to widen the snail shell and include all pious men and women in every age, as constituting the organization of the church.

He argued briskly for the succession of the church in and through the Dark Ages, but could not locate a single apostle or prophet, evangelist, pastor, or teacher, such as the New Testament law provides for, after the first century. He could find no such organism or structure as the body of Christ described in Holy Writ, existing.

We gave him plenty of unimpeachable evidence, that the ecclesiastical government of the church was changed and destroyed. That the woman (church) went off into the wilderness of humanism, and was not measured by the measuring reed for 1,260 years. And if the church had been perpetuated intact, as established by Christ and his accredited helpers, down through the bloody and dark revolutions of the past, his boasted and pious church founder and builder had left the true church, departed from it, pronounced it corrupt, and led off into a new organized apostacy; and Bishop Dillon was a member, representative, and a defender of a system cut loose from the true church in succession, and therefore the United Brethren Church is not the church of Christ.

He also interpreted the angel of Revelation 14: 6, having "the everlasting gospel," to mean one of the reformers, who broke off from Rome. But here again he plunges himself into an inextricable difficulty; for if the church continued to exist, then this angel reformer broke away from the true church possessing the true gospel, and established a new departure, and God was committed to this new departure by sending the angel. Moreover, if this angel reformer had the everlasting gospel and broke off from Romanism, it could not mean William Otterbein, for he did not break away from the Roman Church; therefore, William Otterbein did not possess the everlasting gospel, and hence could not perpetuate it through the United Brethren Church, and my opponent had better leave the United Brethren Church and attach himself to the angel reformer who had the true gospel, in order to represent the true church. The rise, organization, and independent progress of the United Brethren Church, as a distinct and corporate body, is a thorn in the jaws of the theory, that the New Testament church has come down to our times intact, perpetuating itself by multiplied succession.

In reference to spiritual gifts, my opponent seemed to have a cinch on the gift of tongues. He would specify but one gift, and that was tongues. Wanted us to read Hebrew, and asked some of the Saints to come up and read Greek from his "Greek Testament." Said, "Paul presents tongues as a sign;" 1 Cor. 14: 21, 22. We read the text and spoke as follows: In the law it is written, "With men of other lips and other tongues will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore [so that] tongues are for a sign," etc. "For all that, [speaking with other tongues] they will not hear me." Tongues then are for a sign that they will not hear God, not that they are a sign to induce belief. Paul will hardly contradict Christ Jesus his Lord, who says, "These signs shall follow [not go before] them that believe," [not those who disbelieve or have no faith] and among these signs, "In my name shall they [the believers] speak in other tongues."—Mark 16: 17. They are a sign that the people will not hear God. So Jesus argues, "A wicked and adulterous generation seeketh after a sign," indicating that honest men and women would accept the truth for the truth's sake, and "faith cometh by hearing, and hearing the word of God." So tongues are for a sign to them "that believe not"—a sign that they will not hear God. For when Jesus came with God's word, the religious infidel would not hear, and immediately they cried out, "We would see a sign from thee." But, if they believe (hear) not Moses, they will not be persuaded though one went to them from the dead. See Luke 16: 31.

But Bishop Dillion became so vociferous, he did so much desire to hear a specimen to prove that the gift was in the church; *i. e.*, he wanted the Latter Day Saints to give a sign to prove that Christ Jesus told the truth when he said, "These signs shall follow them that believe." And when he was triumphantly defiant we asked all that were present who had heard the gift and could testify that it is in the restored work of God, to stand up. There was a simultaneous uprising by the Saints, and the Bishop looked like he was crushed. Turning to him we said: "Bishop Dillon, we have placed ourselves before the world, just as the church of God did nineteen hundred years ago. We testify that the gifts are in the church, and "you receive not the witness;" it is now your duty to impeach the evidence, or acknowledge the truth—"believe," and permit the signs to follow. Poor man! He did not expect this "cloud of witnesses" to encompass him, and we could not blame him for feeling hurt.

But he would rally again with faith and good grace: "Whether there be tongues they shall cease," "prophecies fail," "knowledge vanish." We admitted it all, and inquired "When?" On the first statement, "tongues shall cease," we quoted "I will cause the arrogancy of the proud to cease," but when? "He maketh wars to cease unto the ends of the earth," but when? Arrogancy of the proud did not cease in the days of Isaiah, wars did not cease in the days of David, nor were tongues to cease in the days of Paul. But when were these things to cease? "When that which is perfect is come." And we held up the Discipline and read: "We the members of the United Brethren Church do, for the perfecting of the Saints, . . . ordain the following constitution." When was it ordained? In 1800, at Baltimore. Ah! the perfection had not appeared when they ordained their constitution to bring it about. And "when that which is perfect is come," then that partial prophecy and knowledge shall give way to perfect development, the darkened glass will be removed, and the grandeur of perfection be fully realized.

"To one is given the word of knowledge by the same Spirit." "This," says our opponent, "is a key to the 13th chapter, 8th verse, "Whether there be knowledge it shall vanish away." Why, bless you, Bishop, you have been claiming all along that knowledge by the Holy Spirit was in the United Brethren Church, but now you sweep tongues and prophecy away,—they died out of the church nineteen hundred years ago,—and knowledge goes out with them. Pick your flint, Bishop, and try again. Paul is contrasting the eternal duration of charity with the "helps," aids, agencies, God has placed in the reach of man, to advance him toward perfection. Just as we students, when in school, found it indispensably necessary to use maps, charts, globes, blackboards, etc., to advance us to a stage of development; and when we were so developed we dispensed with maps, charts, etc., as unnecessary. So Paul presents the Lord's "helps" and "governments." In our imperfect, darkened condition, here and now, prophecy in part, knowledge in part, and tongues, are all indispensable; but when that perfect condition is reached we shall not "know in part," but "know as we are known." We shall not "prophecy in part," but shall "see as we are seen." Tongues will be rendered unnecessary by the the "Lord restoring one pure speech, that we may serve him with one consent," then, (glorious promise,) the knowledge of God will cover the earth, as the waters cover the channel of the rolling flood. But charity—love—the essence of celestial law—will endure, enthroned amid the blood-washed throng, in the depth and sublimities of eternity—the foundation and ultimate of infinite redemption. When this objection was answered, the last indication of victory was gone from our learned controversialist, and he devoted considerable time to exhortation.

On the question of apostolic and prophetic succession he argued that they were the foundation of the church, and the splendid edifice, the church, was built thereon. But the fatal point to this theory is, "Now hath God set in the church, [not under it, or around it] first apostles, secondarily prophets," etc., to continue "until we attain to the measure of the stature of the fullness of Christ." That is, they are to exist as a part necessary to the organic existence of the church, until we attain to the condition Christ is in—a resurrected, immortalized condition. But Bishop Dillon translated the passage in Ephesians 4 wrongly,—"and he gave to some, apostles, prophets," etc. That

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is, he (God) gave to some (the people of the first century) these officers, but to no other people did he give them. If this theory and translation be true, then, the object for which they were given is confined to the people of the first century. They were given for the perfecting of the Saints, then. And the Saints are to be perfected by something else, now. Oh yes, this theory opens the door for the ordained constitution of the United Brethren Church, to come forward to "perfect the saints." How profound! "Where is the scribe?" "Where is the disputer of this world?" They were given then "that we be no more tossed to and fro, and carried about by every wind of doctrine." But now we are tossed, and can be carried about by every wind of doctrine, can believe and practice what we please, providing we are sincere, conscientious, and honest? How beautifully the modern amalgamates and harmonizes with the ancient. They were given then to "educate the body of Christ." Oh, yes, the Bishop's theory opens the door for the "course of commentaries" to educate and qualify the body. How sagacious! But over against this objection we place the "sure word," "It shall come to pass in the last days saith God, I will pour out of my Spirit on all flesh, and your sons and your daughters shall prophesy." Prophecy and no prophets?

Again, "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Who? Israel. When? In the last days. Who are these "fishers"? "And Jesus walking by the sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother: for they were fishers. And he said unto them, Follow me, and I will make you fishers of men." What did he make them? Apostles! Hence in the work of Israel's latter-day gathering and glory God is to "send fishers of men,"—apostles,—to "catch men." No change in the constitutional provisions of the kingdom of heaven. And further, if these two classes of officers were in the foundation, in the first century, and therefore not in the building (in nineteenth or twentieth centuries), then all officers are in the foundation (the first century), and not in the building, (twentieth century.) Question, then why should the United Brethren Church claim Bible elders, pastors, bishops, and evangelists, out at the roof of the building? (Twentieth century.) But again, if the two classes of officers are in the foundation, and are absolutely "the foundation," then why did not the United Brethren organizers place them (apostles and prophets) in the foundation of their superstructure, instead of electing, and by Canon of Discipline shooting a "superintendent" into the ministerial foundation? for that church never saw daylight previous to 1752-1789.

But Bishop Dillon claimed all the churches of Christendom as organic parts of the church. He embraced them all. But we presented the thought that if they all constituted the Church of Christ, that he could never prove that he was a member of the church until he had joined them all, and according to his logic he was a member of the society which he had denounced as a Mormon delusion. But where in all the Bible do we read, "and God hath set some in the church, firstly Baptists, secondly Methodists, after that Episcopalians, then Disciples and Presbyterians, etc. Strangely organized medley! There is a poem that runs like this:

The church is not in one sect,
But in all the sects, the church;
Therefore, to belong to one sect,
Is not to belong to the church.

The church is not in one sect,
But of all the sects is coined;
And in order to belong to the true church,
You must unto all the sects be joined.

The Bishop may be charitable, but such charity is unwarranted. But why, in view of his above position, he was defending the society of the United Brethren alone, as being in harmony with the Bible, he did not pause to explain.

The usual grounds were canvassed, and the affirmative for our side set up the arguments in favor of the Church of Christ restored. The negative could not and did not overthrow them. He referred to the Book of Mormon and the Inspired Translation, but as they did not enter into the discussion of the propositions agreed upon, I threw the challenge to debate the merits of each and the prophetic mission of Joseph Smith at his feet, but as yet they have not been lifted.

In opposing the claims of his church by the Bible, I presented thirty-seven points of difference between his church and the New Testament church, in nine sessions. This they were not expecting, but they keenly felt the defeat. Bro. Dillon and his moderator broke down and wept like children during our closing speech. Power was there. I sincerely believe he returned to Huntington, Indiana, a wiser man.

Without doubt the leading factors of the United Brethren Church had witnessed the growing prosperity of the cause of Christ in and around Clear Lake with jealous eye, and many of them thought that a little dust thrown into the eyes by professed scholarship would effectually stop the work. Fatal mistake. Truth, the more it is burnished, the brighter it shines. I believe our people are confirmed in the faith and recognize that they have accepted a system which criticism, though learned, can not move.

The discussion was largely attended throughout, and the most intense interest elicited. We used the Authorized Version of Bible, as standard, but other translations were used, including the Bishop's. We used Gorrie's History of Sects in America. A most concise and compact collation is this work. Mosheim's History was in evidence. We also used Gibbon's Roman Empire, Bower's History of Popes, the Diaglott, Young's Analytical Concordance, with other standard authorities.

We look for good results, as the times and seasons demanded such a measuring of claims. May the heavenly Father give such fruitage to seed sown, as will glorify his name. Cheerfully yours in hope,

S. W. L. SCOTT.

DELOIT, Iowa, Nov. 22.

Editors Herald:—The Galland's Grove district conference, held at this place last week, was an enjoyable one. Pres. J. M. Baker resided, keeping the workers busy from the first to the last.

The Religio and Sunday-school conventions preceded the conference, showing good and effective work.

Elders C. Derry, W. H. Kephart, and N. V. Sheldon did the preaching.

I will go to Shelby county to-day in the interest of the church finances.

Sincerely yours,

C. J. HUNT.

UNDERWOOD, Iowa, Nov. 18.

Editor Herald:—All seems moving smoothly in Pottawattamie district. No jealousy or friction among the ministry. Plenty of room and lots to do, and occasionally one baptized.

I have been laboring for the past three weeks in the vicinity of the Boomer and North Star branches, preaching as often as practical.

Previously to coming to those places I was assisting in tent work at Council Bluffs, with Bro. F. M. Cooper and our aged Bro. J. S. Strain. Made the acquaintance of many of the Saints at that place, and found them to be very hospitable and full of love for the work. It seems to me that the Saints as a rule are the very best people on earth and I am glad that in the gospel net we are getting so many good fish. But of course among the many we get there are some that can be improved. I may be one of that number. Will I apply that which will bring the needed reformation? I ought to.

In reading the HERALD of November 13, I was pleased with the sentiment expressed by Sr. Della Fish, of Mallard, Iowa, with reference to elders getting outside the limits of branches to tell the gospel story. And it would be well if all the elders would follow the example spoken of by Sr. Della with reference to Bro. W. H. Kephart. I am a little partial towards the Galland's Grove district, because I have lived there since early childhood, and love to hear of its success.

The conference of this district convenes at Wheeler's Grove, the last Saturday in present month. It is expected there will be a good representation of the Saints present.

Ever praying for the cause of truth, I am,

Your brother,

R. WIGHT.

RAYMOND, Idaho, Nov. 15.

Editors Herald:—Since I last wrote I have labored in various parts of this the Rocky Mountain Mission. Was with Brn. Peter Anderson and S. D. Condit from the 17th to the 27th of September, laboring in Logan, Utah; Malad City, and Pocatello, Idaho. Left them on September 27, at Blackfoot, Idaho, and came to Thomasfork Valley, Idaho, and remained a few days, then to Cokeville, Kemerer, Hamsfork, Diamondville, and Frontier, in Wyoming, but did no preaching except at Cokeville and Hamsfork.

At Frontier I found two true Latter Day Saints, Bro. Edward Rowland and wife,

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Three members of the church live in Diamondville, Bro. David Kinghorn and wife and Bro. Joseph Simpson.

After visiting the above-named places I came home and labored in that neighborhood for a few days; and on October 21 I started for Star Valley, Wyoming, visiting Smoot, Afton, Fairview, Auburn, Thayne, and Freedom, all in Wyoming. At Smoot I preached once in the Latter Day Saint meeting-house to a fair-sized audience of the Mormon people, who seemed interested in what I had to say. While I was in this vicinity I was kindly cared for by Bro. Sam Martin and family, who used to live near Lamoni, Iowa.

At Fairview I preached twice to interested audiences principally of Mormon people, in their meeting-house. Their choir did the singing for me. At the close of the last meeting I was asked if I would discuss with one of their representatives on church differences. I told them I would be pleased to enter into a friendly discussion with them for the purpose of doing good only; but inasmuch as I was nearly sick with a severe cold and cough I told them I would meet them at a later date provided we could agree on propositions, time, etc. I gave them my address, with a request that they write to me, sending such propositions as they could agree to, and I would consider them, and if I could agree, I would meet them as soon as I could conveniently do so. From there I went to Thayne, where I preached three times in the Latter-day Saint or Mormon meeting-house to fair-sized audiences, principally of Mormon people, making my home with Bro. John Coy and wife of Plain City, Utah, who kindly cared for me. There was quite an interest manifested at these meetings, and at the close of the last meeting some opposition was made mostly in a gentlemanly manner. But there were two or three that were a little bitter in their talk to me, telling me that I was no gentleman, that I had insulted the people, although I had not made any assertions of evil concerning their people. Neither had I produced a particle of evidence from their enemies concerning their teachings or practices in the past, but had simply given them a little of their teachings and practices as recorded by their prophets and apostles and published to the world by those in authority. But I believe a majority of those who have heard me have taken a common sense view of the matter.

At Freedom I was kindly entertained by a Mr. George W. Heap and wife, who to all appearances are not far from the kingdom. And I hope they will ere long unite with the true Latter Day Saints church. I preached three times in the Mormon meeting-house at Freedom, to a small audience the first night, and fair to large audiences the last two nights. The interest was good, some coming six or seven miles to attend the meeting. Here, as at other places, there was some opposition, but it was of such a nature that I could see that the Spirit of the divine Master was moving some of them to ask questions; for at the close of the last meeting I told the people that as I was nearly sick I did not care to answer any questions after I had closed the meeting. I had no sooner said this when the Bishop's wife arose and asked me if I would not answer one question which she wished to ask. I replied that I would answer questions before I closed the meeting, but not afterward. She then began asking one question after another, until we had occupied fully half an hour and perhaps an hour in asking and answering questions. I was glad she asked the questions, for it gave me an opportunity to explain many things that otherwise would not have been touched upon. And I believe it made friends to the cause of truth. For although it was very late when we closed the meeting, yet when we reached home there were three people who called to see me and ask questions relative to what we as a church believe. And judging from what men and women say and do, I am led to believe that some were interested, and that good will result from these meetings. But I was almost sick from a severe cold and cough, and so worn out by talking so late for several nights, that I concluded it best to come home for a few days of needed rest. Since coming home I have preached in Geneva, a settlement in the upper Thomasfork Valley; and if my health continues to improve I expect to visit the Bear Lake country about the 18th inst., to see what can be done for the cause we all love so well.

Yours in gospel bonds,

A. J. LAYLAND.

MITCHELVILLE, Iowa, Nov. 20.

Editors Herald:—I am at present a few miles from Mitchelville, holding meetings in the Christian church. It is an entirely new place, and it is all new to them. It is lovely evenings now, and fair turnout, mostly young folks; but last night we had excellent order and attention. Have several invitations now extended me for calls at their homes.

About three weeks ago, while in Des Moines a few days, two Utah elders came to the place where I was stopping. That gave opportunity for a discussion of about three or four hours length; and before we separated they had stated several times that it might be possible that they were mistaken. Whether it was made in good faith or not I can not say, but felt somewhat pleased with the admission.

The same two had a few nights previously stopped at this brother's house over night; and when coming stated that they had had a revelation directing them to go there. The brother had, however, beforehand found out that they stopped at a neighbor's to inquire where this brother lived, and he did not hesitate to tell them from where they had received their revelation.

A good many cases of smallpox have developed here in different localities, which to some extent is a hindrance to missionary work. A good many have been exposed through carelessness of not quarantining in time, and some have disregarded the quarantine after being put under it.

In gospel bonds,

S. K. SORENSEN.

DES MOINES, Iowa, Nov. 15.

Dear Herald:—A short letter from our Des Moines district may be of interest. The work of the church in the district is onward, and progress is being made. Here in our capital city is a good interest. Two have recently been added by baptism. Last week Bro. J. C. Crabb was in the city and gave a series of lectures on the angel's message of Revelation 14. Notices of the meetings were well posted, and a good attendance was had. Bro. J. W. Wight was in the city the 11th inst., on his way to Coalville for a debate, and delivered one sermon at the church. Bro. D. M. Rudd was in the city part of the week, and preached.

The little child of Bro. and Sr. Lilly died October 10, after an extended illness. The church building here has recently had new seats placed in it, and is very homelike and attractive as a house of worship.

District president, H. A. McCoy, has recently been at the Clear Creek branch near Baxter, and some baptisms are reported there. The coming district conference will be held at Grinnell, December 28 and 29, with the Sunday-school convention the 27th, and the Religio work on the 26th. Grinnell is conveniently reached from all parts of the district, and a good attendance at the conference is expected.

Sr. Susie Cooper, formerly of Tama, has located at Talmage, Union county, and thus leaves our district.

The Religio work in the district is progressing. A local was organized at Rhodes in October, with ten members. The home class work of the Religio is being taken up in a way that is most gratifying to all, and several home classes are being formed. The general treasurer's annual call for funds has been sent out to the locals, and it is expected that all will raise the full amount asked for by the general society.

Very truly,

A. A. REAMS.

FORMOSA, Kan., Nov. 14.

Editors Herald:—I see in looking over my journal that I preached thirty-three times last month, and sixteen times already this month. I could have held a very few more services had not other meetings and inclement weather interfered. My audiences have been from fair to good, and attention excellent. My health has been normal, save my voice was somewhat impaired with heavy tribute thereon, some cold, and a local distress of asthma. The infirmities of age, coupled with much ardent labor, and the changes incident to the calling might have floored me ere this did I not try to muster faith, and strive to render myself somewhat worthy of recognition, inspiration, and blessings.

At Wayne, in Republic county, is where I last held forth a dozen times in the Disciple chapel, or Christian church, as it is called. The Campbellites kindly played their organ, and furnished the music. They may think it unkind, and discourteous for their guest to call them followers of Alexander Campbell instead of Christians. I like to be urbane and

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polite, but when there is so very much at stake, and I would have to commit theological suicide in justice to all concerned I can not. Should I cut the vine I was swinging from, or sever a rope that I was hanging to, especially above my hand; or saw off the limb I chance to be seated upon, and that, too, next to the tree, a drop would be the inevitable, and the fall would liably be injurious.

The choir called for privilege to sing an extra as I was about to pronounce the last benediction. Of course I cheerfully, gladly acquiesced in their timely request. The audience joined in with, "God be with you till we meet again." I told the people I did not care to rush back to the door, and shake indiscriminately the hands of all, but all that felt kindly at the close come forward, and bid us good-bye. Men, women, and children all came forward, and with many kind wishes bade me adieu.

I am, I presume, comparatively happy, when my eldest, a daughter, and my only son are away attending Graceland. Mrs. Short, and Ruby Irene, our baby lady, keep the home nest warm at Independence while I am in the Sunflower State to do and dare, etc.

I hear good reports from brethren Joseph C. Vaughn and L. G. Gurwell; but pray what can you expect a seventy, an elder, and a valiant priest to do for, and with, forty-five counties. The branches are few, small, and far between; and the locals are not numerous, handicapped, and not overly industrious and zealous. The Saints as a general thing are poor enough to keep them humble, if there is anything in that philosophy. The widespread drought has augmented their anxieties, and imperiled their peace and happiness. It is a wonder and a blessing to note how complacently they adjust themselves to their environments and hope right on.

Two ladies, that are married, were baptized by my colaborers about the time they placed away the tent, and ere they pushed on further westward. By-by,

M. T. SHORT.

EL DORADO SPRINGS, Mo., Nov. 16.

Dear Herald:—Realizing that the Saints at large are ever glad to hear of the prosperity of the work, I will write concerning God's dealings with us here. For about two years we have been having promises through the gift of tongues and by revelation, that God was pleased with us, and that, if faithful, we should be blessed with an increase of numbers, also a house of our own in which to worship. Bro. Abner Lloyd, living two miles from us, often met with us and led our meetings, encouraging the Saints by his preaching and exhortation to faithfulness. Last spring a way was opened up for us to buy a house and lot. The house was repaired, finished, and furnished for use first of the summer, and lately the outside has been painted. It is all paid for except $40.

Bro. R. T. Walters held the first protracted meeting in it, followed in about a week by Bro. Moler, our district president, who gave us twenty-two sermons, baptizing two; and there is another to be buried with Christ next Lord's day. Am satisfied still others will yet follow. House was sometimes filled to overflowing, the platform and aisles filled.

The Saints are living in much peace and love. Our social meetings are very spiritual, and we are increasing in numbers. Saints moving in from other places.

Brn. Walters and Tucker held a meeting last winter in a rented room, baptizing one.

Bro. Moler's meeting closed November 5, and I think it safe to say he left here very much in love with the Saints of El Dorado.

Our Sunday-school was organized last spring in Mrs. Phipps' dining-room, afterward meeting at Sr. Phaler's, she very kindly opening her front rooms for our use until the church was ready for us. We became a part and parcel of the district organization at Veve conference the last of May. During the following quarter our numbers increased so much that at the Nevada conference, September 28, the banner was carried home to El Dorado in triumph, having gained the largest number of scholars during the quarter.

We have not words to express our appreciation of the work done by Brn. Walters and Moler, and it will not be very long, we trust, before we shall again see the genial countenance of our district president in our midst. In faithful advice to the Saints, he surely excels; and if we live up to his instructions, we shall continue to be a band of humble, earnest Saints.

I earnestly desire that all God's children may so live as to secure the blessing of God, that they may obey the injunction to "Come up higher," and so be preparing for a home on the renewed earth.

I fear we do not always appreciate the sacrifice and labors of those leaving home and loved ones to go out in gospel work. Let us ever make their stay among us as pleasant as possible. Husbands and wives at home in each other's society, and surrounded by their children, can not realize the trials of their preaching brethren, or of the wives left at home with the care of the little ones, and planning ways and means to make both ends meet. Do you ever think when the preaching brethren are with you, and you are having a good time, of their lonely hours of care and worry about home and loved ones, the exposure of the wives by work out doors are in, keeping them awake into the small hours of the morning, while you are locked in peaceful slumber? Too often all this is forgotten, and we are too apt to think what a good, easy time the preacher is having, visiting around and eating the good things of the land. You do not know how gladly he would take even a crust, if only at home with the loved ones. But no! God has called them; they must obey. And surely they will have their reward. But it is *our* duty to hold up their hands by our prayers in secret, at the family altar, and in public, that God will comfort them, keep them humble and pure, and bless them in their labors, and never forget the families left behind. Those of the ministry have cares, and are subject to temptations that we are not. Then pray, pray earnestly for them. And let our prayers be followed by our works. See that their pocketbook is not empty, and let it not more be said, as it has by some in the past, that they have not a nickel with which to write home. And to the wife I would say, may God bless and comfort you. My heart goes out to you in true love and sympathy; and gladly would I say something to comfort and cheer you if I could. But I can only say, you are in God's keeping care. Pray much, and trust him. O, *trust* his blessed promises. Only think! Twenty thousand of them in his word! Dark days come to all; then is the time to take some of them, lay them before him, and claim them. Pray for faith that we may claim them in their fullness; for without his help we would faint by the way.

Ever your true sister in the one faith,

M. J. PHIPPS.

PHILADELPHIA, Pa., Nov. 19.

Editors Saints Herald:—When last I wrote you I was in Maryland holding services in groves as the way was opened and the people willing to hear. They listened, thought, but of what? I do not know. However, I felt well in presenting to them the way of life, and trust it may be like bread cast upon the water, that after many days fruit may be seen. I closed the meetings and went to Philadelphia, where Bro. Will E. LaRue was holding the fort and making occasional visits to the leading newspaper offices and trying to get the public to understand that we are not as bad as we are painted. Preached in hall Sunday, September 8, and left Philadelphia for Providence on the 10th.

How many changes "ye elders" make, and what numberless incidents happen, sometimes enough to fill a book in a month; but we are reminded we are not to write books when we write letters, although I always enjoy reading the "side lights" as much or more than I do the dry matter of fact, things that are supposed to be interesting to the general reader. I remained at home about a month, and rested by preaching as often as I could. The district conference at Somerville, Massachusetts, was an enjoyable one, at least to the writer; and there were so many good things to talk about I have forgotten whether there were any evil things or not. Bro. Calvin Rich, our promising young missionary, led a beautiful girl to the altar, and under an arch trimmed with beautiful autumn leaves gathered by a host of young friends, Cal and Rena were made one by Bishop R. Bullard. May the light of God and the blessings of heaven attend them!

I tarried a few days in Boston, and then in Providence a little while longer. We made arrangements with Bro. Greene to look out for the work in New York district while he and Bro. Anderson were doing all the good they could in Massachusetts. Bro. Richard Bullard kindly consented to go with me; and it was with a far lighter heart that I set out to follow up the work of Brethren Greene and Anderson than I would have had had I gone alone. On arriving in Brooklyn we found a ripple of excitement had passed over the quiet waters caused by several letters coming from

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New Canaan, Connecticut, where our genial Brother Albert Stone watches over the flock, and incidentally looks out for those who would disturb the work. A reverend gentleman, in absence of the missionaries, thought how nice it would be to knock over in one grand effort all that Brethren Greene and Anderson had done in months.

I will not weary you by recounting all that was said and done, especially as it has been told by abler pens than mine. After the debate Bro. Bullard and the writer held services at Long Ridge and Scott's Corner, having previously held services at High Ridge. Bro. Bullard was called to Brooklyn, and the writer went to fill an appointment at Hunting Ridge, where I was very kindly entertained by Mr. Jonas Searles and family, and felt good was done, although some of the good people thought that it was a terrible thing for Mr. Searles to open his house to a "Mormon."

While at High Ridge we were kindly entertained by Mr. Richard Schofield and wife, and at Scott's Corner by our good friend Sands Selects. Brn. Greene and Anderson are spoken of very highly by many of the people, and it does one good to know our brethren are appreciated.

I left for Brooklyn on November 15, and for Philadelphia on the 16th in time to meet with the Saints in Sunday-school convention. It was expected that the new church here would be ready for occupation when the Sunday-school convened; but owing to delays, we had to meet in the hall. However, a nice time was had, and on Saturday night the school gave an entertainment that was refined, elegant, intellectual, and a joy to see and hear. The preaching on Sunday was by Bro. LaRue and the writer. There is considerable sickness in the city at present. Smallpox is the chief disease on the list. I expect to go to Bridgeton, New Jersey, this week. Yours in hope,

GEO. W. ROBLEY.

3352 Mascher Street.

INDEPENDENCE, Missouri, Nov. 20.

Editors Herald:—Wouldn't it be entertaining to read a list of all the associations in vogue now-a-days? The National Prison Association whose delegates, both ladies and gentlemen, have been assembled for business and sight-seeing in Kansas City, drew much attention lately while folks generally were talking about the escaped federal convicts. The Congress was in favor of reformatory prison work, and Mr. Leonard, of Ohio, said that "as society demands prison reform, it should remove every obstacle out of the way to meeting that demand. Society has its obligations to the convict." Dr. Neil remarks "Christ was not a reformer but a Savior," and he takes issue with the Congress in regard to education being the great need to make men better.

Then, there are the United Charities, and federated charities, and it is predicted that the time will come when there will be a greater concentration both in the business and philanthropic world. "There will be fewer institutions, and so, greater effectiveness," they say.

Well, we have one college, one Saints' Home, one general publishing house, one General Sunday-school Association, one General Religio, Daughters of Zion Society, Prayer Unions, and Willing Helpers. As in all philanthropies, the generous few bear the burdens, and all are striving somewhat to carry on the work. We think so, here in the Orchard City.

One of our little Sunday-school pupils, Claude Bell, was last Saturday at play at the Missouri Pacific depot, when he slipped and fell under the car wheels, and died soon after. His funeral last Sunday afternoon, conducted by Bro. Earl Corthell, was an occasion of sadness to his relatives and friends gathered at the poor boy's home. He was only ten. Beautiful half-blown roses were on the casket, and a cluster of white blossoms, scarcely excelling in purity and whiteness the fair young brow, lay upon the child's breast. The lovely, child-like form rested in front of our brother, as with calmness and liberty of speech he sought to comfort and inspire with hope those present. Brethren Hulmes and Garrett assisted in conducting the funeral, also a few of the choir, Srs. Mamie Foss and Jessie Stewart, with the writer, lent their humble services.

Brethren Hilliard and Thomas discoursed morning and evening respectively, and were inspired with their wonted spirit of faith in the work, and of consecration to the Master's service. "A complete consecration" of which we have heard much, both in the fellowship meetings and from the pulpit, is the thought at times possessing us all.

John W. Alexander, an eminent artist, says he has returned home for good from Europe because he wants his boy of thirteen to grow up an American among Americans. The land of Zion always seems destined to be the central point where are being gathered the forces both for good and evil. This artist says we shall see the greatest foreign painters sending their work over here to where there is talk of building a most extensive gallery. He calls it "a new world so far as art is concerned." Let us hear what he says of that great city Paris. New York, he says, is lacking in the proportion and harmony which makes European cities coherent and individual. In Paris, he tells us, you can not put up a building when and where and of whatever sort you please, and every building on the Avenue de l'Opera had to conform to certain lines. He says "they are of uniform height, with the lines of windows the same, the balconies symmetrically arranged, every corner house rounded at the same angle, all forming as complete a whole as if it had been a corridor in a house, instead of a broad avenue in a city." "But in New York the result is disturbing. There is a stretch of buildings of a certain degree of harmony in style and size, when suddenly a sky-scraper pops up twenty stories into the air. It is disturbing; but it is the most inspiring place in the world. It is in the air." We thought as we read this there are spiritual as well as other kinds of forces at work here in the land of Zion urging on to consecration of thought and purpose. One may feel their presence while listening to our ministers, local or from abroad, or to some trembling brother or timid sister, while they tell their desires to devote their entire time and talent to a higher service. All seem to feel the impulse: it is in the air.

Bro. Hilliard told us at the prayer meeting that what we need in consecrating ourselves is the exercise of the will-power; and the earnest Apostle Barnabas exhorted the rejoicing proselytes at Antioch 1900 years ago that "with purpose of heart they would cleave unto the Lord."

So we learn that the principles of the gospel are broad and eternal, that the foundation for our faith is firm, and the superstructure symmetrical; and we now must so build that like the architecture of a city of beauty every lowly temple shall arise, harmonious in every part, and fitly adorned. We shall then be able to sing with the Spirit and understanding,

"Beautiful Zion, built above,
Beautiful city that I love!"

Brn. J. A. Robinson, Parsons, Aylor, I. N. White, A. L. Newton, Ellis Short, and others are visitors and the number of incomers to remain with us is increasing.

A. A. HORTON.

ARAPAHO, Okla., Nov. 18.

Editors Herald:—I have heard no preaching by our elders since I left Lone Rock, October 7, 1900. All the latter-day talk I have heard was spoken by myself, and those that know me may imagine what it was like.

Have almost given up getting any one to come to Arapaho to hold meeting.

The Advents and Campbellites had a debate at Longview lately. Advents seemed successful. Was not there any, as it is too far away.

I am still a Latter Day Saint, and know the work I am in is of God. Am glad to do all I can to advance the cause of the kingdom.

I have seen a book entitled, "Grandest Century in the World's History." Chapter three is headed "Origin and Growth of the Mormons." Among other things it states that leading Mormons swear falsely. It misrepresents us in a shameful way. Old Spalding story told as facts, and of course is believed by some. The book is written by Henry Davenport Northrop. It is a pity men of education will claim to be writing history and stoop so low as to write such stuff as I find in his book, and call it history. Mr. Northrop is in no way excusable, as his knowledge of history teaches him better than to make the statements he does and call them facts.

In speaking of Joseph Smith, on page 116, he says that Joseph Smith prevailed on several women to cohabit with him, and in order to pacify his lawful wife and silence the objections of the Saints he had a revelation on July 12, 1843, expressly establishing and approving polygamy. Do we have to just let such stuff go? or is there any way of asking such men to speak the truth.

Hoping truth will always be sought by the people calling themselves Christians, I am

Your brother in the one faith,

W. T. ROOK.

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WILBURTON, I. T., Nov. 21.

Editors Herald:—Since the last of July I have labored in Northeastern Texas, in company with E. A. Erwin. We have been very busy, could not attend to all the calls for preaching. November 15, at eight a. m., a company of Latter Day Saints and friends, numbering eighteen, started by wagon from Manchester, Texas, to Wilburton, Indian Territory, a distance of one hundred and fifty miles, to attend district conference. We had quite an eventful journey, over river, mountain, and dale, camping out at night, the ladies occupying the wagons and the men sleeping outside by large camp fires. Mrs. Mountjoy (sister to Sr. Jenkins, of Lydia, Texas), of Indianapolis, Indiana, was with us, this being her first experience traveling by wagon and camping out. She said if we were in the North the people would call us gypsies; but such journeys are common to us Southerners. We were five and a half days making the trip. I had a good time; that is, when I was not chopping wood, making a fire, carrying water, harnessing horses, driving for some one else, or doing some other kind of chores for the company.

We arrived at Wilburton without any accident, all in good health. Found the Saints preparing a nice church for meeting. They are calculating to finish to-day. Conference convenes to-morrow, at ten a. m. We are expecting a good conference.

If not otherwise ordered I expect to return to Texas after this conference, to try to do the Master's will. The Saints of Northeastern Texas have amply supplied the necessaries of life, and abundance of raiment to ye missionary since I have been in this part. The interest, so far as I am able to judge, is good. We look forward to doing a great work next summer, when the meeting season opens up. We can not make much progress in Texas in the winter season.

May the Lord prosper his work, is the desire of Your brother in Christ,

E. L. HENSON.

Mothers' Home Column.

EDITED BY FRANCES.

I know that each sinful action,
As sure as night brings shade,
Is somewhere, sometime punished,
Though the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer,
But whatever is—is best.

GLAD, BUT SORRY.

I am glad that my mind has been directed or impressed to write, and gladder that I have many times yielded to the impression.

Firstly, it has tended to develop my own soul, for if I had not written, and had been entirely unable to use the eye, it seems as though the soul must have shriveled and died for want of nourishment, even as plants and animals die without nourishment. I have had some church privileges, but at times for years have not been favored to meet with those who had met to speak of God and his goodness, and if I had been denied the standard gospel works, I should have been spiritually famished.

Secondly, I am glad that my work has been generally accepted by the reader, and that some have been benefited by the same, and I hope that my thoughts have not been in any case misleading. My design has been strictly in favor of truth and right, yet I am liable to err.

Thirdly, I have had many very encouraging echoes, some through the press, more by letter, and many have been voiced to me. All this has been comforting, and harmonizes with my belief that we need some praise and encouragement while living. 'Tis folly to withhold such from friends while living, and keep them to pour out on the ear that is closed in death.

Sometimes my heart has felt buoyant with gladness on receiving those sweet echoes, but during the last year some of them have given me sorrow. Yes, some of the ideas in the sisters' beautiful letters have given me pain.

"Why so?" inquires perhaps one of my correspondents, in surprise.

I reply, "Because you misunderstand and misrepresent me."

"Of course I have not," you say.

No doubt your motives were pure, but you spoke from impulse more than from knowledge. Your heart was filled with charity towards me, so you understood that I was living on a plane of Christianity that is above the average. Had you known the facts of the case there would have been no misrepresentation. You do not know what a dissatisfied heart I have to deal with. 'Tis too impure to offer to the Lord, and were it not for his love and mercy I should be utterly cast off. I have made it a rule to ask for thoughts that would do good, and they have been given, so give the Author of my thoughts the praise. I am only the way by which they have been spoken.

SISTER ALMIRA.

A KINDNESS NEVER TO BE FORGOTTEN.

Traveling by wagon with a family of small children in the month of July, 1878, from St. Louis, Missouri, to Wilson County, Kansas, was not a pleasure trip in all respects. I distinctly recollect one hot sunny day when our little four-month-old baby refused to keep his shoes on; nor would he have his head covered. As quick as a bonnet was put on his head he would pull it off. The consequence was his little feet, nose, and cheeks were blistered.

We frequently made inquiry from parties we met, as to which way we should go to reach our destination. We were directed to keep the mainly traveled road, but as we journeyed on we came to where the road forked. Which of these is the one for us to take? said husband. "The one to the left is a new road. I'll take this, it is an old road, although it looks as though it had not been used much of late."

On we go, the way becoming more rugged and the horses beginning to show signs of being very tired. No use to think the horses can pull this heavy load and us too up this hill; we will have to walk. So out we jump, little and big; mamma carries baby, Jennie takes little three-year-old on her back, and when we reach the top of the hill we rest, the horses and ourselves, then climb into the wagon and start out again. But before we go much farther another hill and bad rocky places announce another walk. We get out of the wagon and make good use of our limbs for a change. Husband wonders if we are on the wrong road, and we all wonder.

We drive on a little farther, then stop to look, way down. Yes, we must go right down there, which looks even more risky than the climbing up hill did; but to us who crossed the plains in 1865 with ox team, and traveled alone down Weber canyon, it did not seem so very bad. When we arrive at the foot of the hill we see some men at work in the timber, from whom we make inquiry, only to learn that we are on the wrong road. They show us a new road made through the timber, which, if we take, will bring us onto the right one. But that was one of the days not to be soon forgotten by us. Jolt and jumble, climb and stumble, up hill and down hill, wondering and wondering if we are on the right road. Thus the day wore on, as days generally will. Horses tired, so were we; and my head did ache! I was wondering if we were lost, and silently prayed, "O kind and loving Lord, lead us out into the light once more," for it was almost dark in that dense timber.

Suddenly a glimmer of light shone through the trees, and happy thought, sweet reality! we pass from darkness into light. An opening in the timber appeared right in front of us. What a beautiful sight greeted us. The sun was just sinking in the west, and there stood a neat little log house, with a sweet front garden in which bloomed the beautiful flowers of the season. A little south of the house was a stable, sheds, and haystack. A man was leaning against the fence watching us.

"I think I will go and ask that man if he will sell me a little hay to feed the horses," said husband.

With a handkerchief tied about my head I was endeavoring to start camp-fire to prepare supper, when two young ladies from the house came over to the wagon where we were, and kindly inquired if we would accept some food that had been left from their dinner.

"Yes," we assured them, with many thanks, we would accept. They went back to the house, but soon returned with a dish of cold potatoes, some green beans, and a pitcher of milk. God bless them, they little knew how gratefully it was accepted. I had been wondering if it would be possible with such a dreadful headache, to prepare supper.

Jennie asked them to excuse her mamma for not answering their questions, for mamma is rather deaf and sometimes does not hear. They said it was a pity to be deaf, but that their mother had a greater affliction, that she was blind.

When we had eaten supper they brought their sad-faced, yet smiling, mother to our camp. She assured us that she was glad to have us there.

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On the following morning we were loth to say good-bye, and thanked them for a kindness never to be forgotten.

It is these little, homely acts of kindness, springing spontaneously from generous hearts, which touch the heart most deeply.

J. H.

SWEETWATER, Texas, Oct. 5.

Dear Sister Walker:—I have not written for a long time, but your words of encouragement the last time I did write, asking prayers in behalf of my husband, are still fresh in my memory; as is also your good advice and that of our dear sisters of the Home Column.

I am a poor writer as you already know; a person who has raised all her family to the age of maturity. All claim to be Christians, but not all Latter Day Saints. But if God so wills I have placed them in his hands and patiently wait and pray that he may draw them in his own time and way.

I have never had the privilege of meeting with the sisters, but have always had a great desire to do so, and I know it would be a great help to the young mothers in raising their little ones. I can look back and see where I needed such help. If there was any secret in raising my family it was in secret prayer. I felt my inability to undertake so great a responsibility as raising a family, and when I would get to my row's end I would say, "O Lord, give me wisdom. Shall I do this way or that?"

In those days my prayers were all in secret. Perhaps some of the young sisters are timid like I was, but they need not fear, their wishes will be heard and answered if aright.

I am nearly sixty-six years old and crave to live to see the Savior come if I could do good all the time, because I don't believe I am perfect yet.

Now, dear sisters, I ask the prayers of all that we may be given strength for the conflict till the Lord says enough, and that we may gird the armor tighter until it is finished.

MRS. L. L. WIGHT.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Lizzie Hufford, Cottage Grove, Iowa, desires prayers in behalf of her only daughter, Sr. Emma Cracraft, who has lost six babes by death, and who is now suffering more than usual. The mother desires that if it be God's will the daughter's life may be spared to care for her remaining children and to see them adopted into the kingdom of Christ; also to be a comfort during the mother's few remaining years. Sr. Hufford also desires your prayers that she may endure her trials and afflictions.

NOTICE.

Mothers will please take notice that the book, "Fireside Talks With Our Girls," will, until the present edition is exhausted, be sold in limp cloth binding 30 cents; paper covers 20 cents. Please send in your orders as promptly as possible in order that we may be prepared to issue another volume. Send all orders to Herald Publishing House, Lock Box E., Lamoni, Iowa.

By order of Advisory Board.

tf SR. M. E. HULMES, Pres.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

WORK IN THE SUNDAY-SCHOOL.

I suppose to most Sunday-school workers many reasons would present themselves for working in the school. But I will only present a few that have forcibly come to mind.

We as Latter Day Saints believe the Sunday-school to be the nursery or stepping-stone to the church. And we also believe Christ is our pattern or great Teacher. And in studying his word we learn his whole life while here on earth was one of work. Nowhere in the Scriptures do we read of his idling or spending his time in any except a profitable way. He not only worked himself, but commanded his disciples to work; and said, "My Father worketh hitherto and I work" (John 5:17). So if we take him for our pattern and guide we should show by our works that we are his children.

I believe that Christ laid the foundation for the Sunday-school work when he took the little ones in his arms and blessed them and said, "Suffer them, and forbid them not to come unto me, for of such is the kingdom of heaven." And again, when he told one of his disciples to feed his lambs, which showed the children were precious in his sight, and it was his will that they should be taught concerning his gospel. And in latter-day revelation he again remembers the children and says they should be properly instructed, that they may be baptized when eight years of age. So if we keep his commandments, there are indeed many reasons why we should work in the Sunday-school.

The first desire of every truly converted Latter Day Saint is to convert some one else; and I know of no better place to gratify this desire than in the Sunday-school; for there, to a certain extent we are all teachers, for no teacher can teach without himself being taught.

Jesus said at one time to the unbelieving Jews that the works which he did bore witness of him; and if we take him for our pattern, and do the things he has commanded us to do, so will our works bear witness of us, if, like him, we have no desire but to do the will of the Father.

Paul tells us, too, that by our works we are perfect; meaning, of course, our works of righteousness.

So by all these testimonies, found in the Scriptures, we know it is right and pleasing in God's sight for us to work in the Sunday-school. So we should work because it is God's will, and from a desire to do his will; also from a desire to help our fellow beings, and so win souls for Christ's kingdom.

So let us all work, that it may be said of us when our earth life is finished, "They rest from their labors, and their works do follow them."

ELMIRA MILLER.

For the Northeast Kansas district convention.

NORTHERN MICHIGAN.

Convened at Whittemore, October 11; E. A. Goodwin superintendent, C. B. Joice, secretary. The following schools reported: Boyne City 52, Alpena 40, Integrity 42, Whittemore 35, Prescott 25, Zion's Hope 54, Greenbush 18, Inland 30, Bellaire 50, South Boardman 54. E. A. Goodwin elected superintendent, H. J. Badder associate, C. B. Joice secretary, Alice Joslyn treasurer. E. A. Goodwin, J. H. Lake, J. H. Peters, J. J. Cornish, Mrs. Cornish, J. A. Grant, Adeline Grant, J. Sheffer, J. Hodgins, B. McNamera elected delegates to General Association.

KIRTLAND.

Association met at Kirtland, October 7, at 10:30 a. m.; Superintendent Richard Baldwin in chair, assisted by Associate Superintendent Hattie R. Griffiths. The following officers reported: Richard Baldwin, superintendent; Hattie R. Griffiths, assistant superintendent; Charles Cramer, treasurer; Thomas Russell, district librarian. Failure on the part of schools to send regularly appointed delegates resulted in a motion to suspend the rule of delegate voting. After a spirited discussion this was passed, followed by a motion to extend the courtesy of the floor to all members of Sunday-schools present. Carried, only *ex officio* members voting in these two motions. The following Sunday-schools reported: S. New Philadelphia, Conneautville, Kirtland, Akron, Cleveland, and Sharon, the last two being referred back for correction. A slight defect in Akron report was referred to Bro. Dalberg, who was present, for correction. Sr. Griffiths reported in behalf of circular letter committee that as a result of their efforts one school had been added to district association. Five-minute talks were then had by Elders F. G. Pitt, F. J. Ebeling, S. F. Cushman, Charles Cramer, Minnie Ebeling, Ellis Cozadd, Emma Warnock, and Adam Becker. The following selected program committee: Richard Baldwin, Bessie Darst, Hattie Griffiths, Minnie Ebeling, and Emma Warnock. Primary class review by Dora McFarland; intermediate class drill, F. G. Pitt; senior class drill, Ellis Cozadd. General review, F. J. Ebeling. Blackboard exercise, A. H. Parsons. Collection taken and placed in hand of district treasurer. The evening session was devoted entirely to a literary program of a high character. Adjourned to meet the Monday after district conference at Sharon, Pennsylvania.

Conference Minutes.

MASSACHUSETTS.

Convened at Somerville, Massachusetts, October 5, at 2:40; vice-president, G. H. Gates, in chair; presidency made F. O. Coombs, R. Bullard, and G. H. Gates; M. C. Fisher, clerk. Written reports had from W. H. Kelley, F. O. Coombs, G. H. Gates, R. Bullard, M. H. Bond, U. W. Greene, D. A. Anderson, N. R. Nickerson, G. H. Burnham, C. H. Rich, I. B. Ames, A. N. Hoxie. Report of Bishop Bullard: Balance January 1, 1901, $161.78; receipts, $1,799 51; expenses, $1,799 70; balance on hand, $161 59. Report signed by auditing committee. Collections for Graceland College by Bishop show total $205.10 since January 1, 1901; for Saints' Home, $5; total, $210 10; forwarded to E L. Kelley, $195 35; balance on hand, $14 75. Signed by auditing committee. District treasurer, M. C. Fisher: Balance February, 1901, $67 09; receipts, $19 10; expenses, $51 79; balance October 1, $34 40. Signed by auditing committee. Resolutions were drafted by John Gilbert, G. H. Gates, M. H. Bond, on the death of President McKinley, and ordered published in local papers. Statistical reports had from

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The paper will be discontinued when six months in arrears unless terms are made with the Publishing House.

Address communications for publication to "Editors Herald."

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All errors in the filling of orders or rendering of accounts should be reported immediately, as receipts for all money received are sent within two days after reaching the office.

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Entered at post office, Lamoni, Iowa, as second class mail matter.

Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

all branches in the district except Dennisport. The appointing of M. C. Fisher as district historian, by Historian H. C. Smith, was ratified by the conference. The following resolution carried: Resolved, That hereafter all elders in this district shall be required to report to each district conference, and that elders not so reporting be required to surrender their licenses to the district authorities, unless such omission to report shall be proven to be unavoidable. Recommendations came from Boston branch for the following ordinations, which were ordered by the conference and provisions made for such. C. H. Rich to elder; M. C. Fisher, elder; H. D. Simpson, priest; E. L. Travers, teacher; A. L. Crocker, teacher; R. W. Farrel, priest; Welton Wood, deacon. Bill for tent work by R. Bullard and C. H. Rich of $20.30 ordered paid, also $1.50 for printing. An appeal to district conference was heard from S. W. Ashton and charge made against the Fall River branch for not sustaining charges against M. H. Bond. The appeal and charge were referred to a committee of all the elders of the conference, who later recommended it be referred to the Fall River branch, which was adopted by the conference. Next conference February 8, 1902, at call of president thirty days in advance. Auditors reported books of the reunion committee correct, also books of district treasurer.

RESOLUTIONS OF RESPECT.

The Lamoni Stake Presidency and High Council passed the following resolutions, which were occasioned by the death of Bro. D. W. Wight, second counselor to President John Smith.

RICHARD J. LAMBERT, Secretary.

We deeply deplore the loss of our esteemed brother, David W. Wight, who perished in his youthful manhood. We rejoice that he fell at his post of duty, in the hope of a glorious resurrection; and we who mourn expect to meet him, face to face with our beloved Master, when the weary labors of this life are ended.

His manly virtue and noble character, comprised of that which is good and true, are well worthy of emulation.

We fully realize that we have lost a wise counselor, a devoted worker, and a faithful "soldier of the cross." May he who doeth all things well give us patience to bear in meekness the affliction we feel at his sudden departure from his labors of this earth life. He has gone to rest; blessed be his memory.

To his devoted widow we offer our condolence and earnest sympathy, and pray that heaven's choicest blessings may rest upon her and her babe while life shall last.

BISHOP'S AGENTS' NOTICES.

To Saints of Little Sioux District:—As we are aware that 1901 will soon close, and our annual report on tithes and offerings will close with December 31, let me urge all to do their duty and send in as early as possible. Owing to our physical disability we hope you will not all wait until the last day. Let all who can and will, pay their college subscriptions and stop interest; $720 was subscribed in our district on the last call made, in which you did well, and had hoped all other districts might do one half as well, and the debt would have been paid. We are behind on allowances of missionaries' families. We hope for better things. Let not the call for other things cause you to slacken your endeavors in compliance with the law of tithing. Yours in bonds,

ALMA M. FYRANDO.

CONFERENCE NOTICES.

Southern Missouri will meet with Pomona branch, December 21, at ten a. m.

DIED.

GROVE.—Hannah Carter was born in Green county, Tennessee, June 18, 1807; died November 14, 1901. In 1834 she was married to Jacob Grove, who died in 1843. She with her husband united with the church in 1841, and in 1863 renewed her covenant by uniting with the Reorganization, to which she remained faithful until death. Funeral service was held in the Saint's church, Thurman, Iowa. Sermon by Charles Fry, assisted by George Kemp, after which the remains were laid to rest in the Thurman cemetery.

An official of the C. B. & Q. was asked recently why his road took such an interest in the International Live Stock Exhibit which is to be held in Chicago, November 30 to December 7.

"It is very simple," was the answer. "During 1900 our line brought into Chicago 612 000 head of cattle, and their estimated weight was 734,400,000 pounds. Now suppose by interesting the farmers from all over our 8,000 miles of road, they come to the live stock show, see the splendid exhibits—the largest and finest in the world—realize the difference between high grades and scrubs, see the extravagance of putting good feed into poor stock, and so by encouraging them to breed better animals, which when fat would weigh 10 per cent more than the old sort, it is plain that our tonnage on this class of freight would be increased to the extent of 73,440,000 pounds. An item of considerable importance. The annual live stock exhibition at Chicago is a big thing for the country, the farmers, and the railroads. Don't forget that for a minute."

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, DECEMBER 4, 1901. NO. 49.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, DEC. 4, 1901.

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WE have received from Bro. Charles E. Butterworth a copy of an epitome, and a card upon which notice of the time and place of holding the weekly services are printed on the one side, and a blank for questions upon the faith on the other; closing with an invitation to attend all services. These are for city work, Omaha, Nebraska, and must work well.

* *
*

COURAGE is a virtue, fool-hardiness a vice. A man who is morally courageous, though he may be a physical coward, will never desert his post of duty, or hesitate between the wrong and the right thing to do.

* *
*

A MAN may be physically brave, and at the same time be a moral coward; a laugh or a taunt will cause him to do an act that a truly courageous man would not do, and neglect, or refuse, to do what honor would demand.

FAULTFINDING CONSIDERED

It is quite bad enough to have those outside of the church to watch over and pick flaws in the faith of the believers, find fault with their conduct, and hunt for iniquity among them. But for members to indulge in these things is much worse.

It is not worth while to expect the outside world to be over charitable to the professors of religion. It naturally looks to the church to set the example for good conduct, and has a fairly good right to censure shortcomings in those who make profession of better things. But there is little or no excuse for church members who themselves are conscious of their own efforts to do right, to discourage others who may be weaker than they are, by making a wholesale attack upon the church for lack of right motives, or individual goodness in the *personnel* of the body.

If individuals are known to be doing wrong, law-breakers, disturbers of the peace of the church, or guilty of criminal acts by which the laws of the state are broken, those knowing of the wrong doing should themselves make effort to reclaim the law-breaker, or make complaint of the wrong-doing, or criminal act to the proper authorities, naming the nature of the wrong done, time, place, and circumstance, with the names of witnesses and character of the evidence by which the charges of wrong may be sustained. It is not manly or just to make wholesale charges of wrong-doing against persons not named, and demand or expect general officers to take cognizance of such complaints and undertake to bring wrong-doers to answer for their evil-doing. Officers of the county and the state would not take notice of that sort of fault-finding; nor would they hold themselves under obligation to proceed against offenders upon such indefinite information. In this "the generation of this world" seem to be "wiser than the children of the kingdom."

The general officers of the church are usually busy in the affairs of their office, and have no time to spend with "busybodies," "meddlers in other men's affairs;" and are not found in places where wrong-doers of the malicious and peace-disturbing sort congregate and are to be found, and hence are not personally knowing to the commission of crime, or the breaking of the law. If wrong is not done in their presence and with their knowledge, it is beyond their province to act in a procedure to arraign and restrain or punish the criminal until the facts are made known to them, and the proofs placed at their disposal. Until this is done, no blame can attach to them for either neglecting, or refusing to prosecute offenders, under church rules.

LIGHT, FROM A "STAR."

It may be remembered that at the last April session of conference, Elders Hill and Haldeman of the Church of Christ, Independence, Missouri, asked for, and obtained, the privilege of occupying the pulpit during the session. This was granted, and for two occasions in the evening sessions these elders had their say, attacking the doctrine of baptism for the dead as the burden of their effort.

Bro. David W. Wight reviewed these discourses, by request of the officers of the conference.

At the close of conference a request of Elder Hill for further opportunity to air the views held by the Hedrickite, Church of Christ, brethren was made. The conference turned the request over to the local authorities, the services of the conference having come to a close.

The organ of the Church of Christ, the *Evening and Morning Star*, for May 15, desired to hear why reply to the request of Bishop Hill had not been received up to that date. We noticed this inquiry in HERALD for June 12, stating what was done with the request of Elder Hill, thus calling the attention of Elders Hill and Haldeman and the brethren officers of Independence Stake to such request.

In writing of the efforts made by Elders Hill and Haldeman, we wrote, among other things, this:

> Elders Hill and Haldeman both attacked the baptism for the dead theory, when both knew that the Reorganization did not teach nor insist upon a belief in it as an essential prerequisite to salvation.

In the issue of the *Evening and Morning Star*, for July 15, the editor takes exception to our statement made above in the following manner:

> The SAINTS' HERALD in June 12, 1901, issue complains that Elders Hill and Haldeman, on the occasion of their appearance in the stone church at Independence, Missouri, took up the doctrine of baptism for the dead and opposed it.

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The HERALD states that both Elders Hill and Haldeman knew the Reorganization did not hold that a belief in the doctrine was a prerequisite to salvation.

Speaking for the two men in question we say that they did not so understand or they would not have spent two evenings combatting a doctrine which they believed the Reorganization did regard as a prerequisite to salvation; and in this same connection we would ask the HERALD to really define its position on this doctrine, as we were led to suppose from sworn affidavits made in the Temple Lot Suit, on behalf of the Reorganization, that a belief in this doctrine was not only a prerequisite to salvation but necessary to good standing in the church.

The following is copied from their amended bill. Page 10 Transcript of Record:

"And defendants [Church of Christ] deny the ordinance of baptism for the dead as taught by your orator [the Reorganization] and the mother church. And in this as well as in many other matters, defendants are now and from their organization have been heretical," etc.

It won't do to charge us, under oath, with being heretical for denying the doctrine of baptism for the dead and then when we combat the doctrine slip out of its defense by claiming that the Reorganization does not hold a belief and practice in the doctrine as a prerequisite to salvation.

If Messrs. Hill and Haldeman are really ignorant on the point as to whether the Reorganized Church holds and teaches that a belief in the doctrine of baptism for the dead is a prerequisite to salvation, or not, we really commiserate them for their ignorance; for it is certainly inexcusable.

The allegation in the bill quoted above is to the effect that the "defendant church" denies the doctrine "as taught by" the Reorganization "and the mother church."

Messrs. Hill and Haldeman must know that the "mother church" referred to in the allegation was the church as presided over by Joseph and Hyrum Smith prior to their death, June 27, A. D. 1844. And that the doctrince of baptism for the dead was taught at that time as a permissive doctrine; a belief in and obedience to which was not taught as affecting the salvation of any living being, and was never made a "prerequisite to salvation." Nor has the Reorganized Church ever taught, or insisted on a belief in the doctrince as a prerequisite to admission into the church and salvation.

Messrs. Hill and Haldeman should also know that the Reorganization has held and taught that by reason of the failure of that church referred to, to finish the temple at Nauvoo within the time allotted, the privilege to baptize for the dead was withdrawn by revelation, which we accept as authoritative, whether these men do or not.

This position was taken at the start, and has been maintained until the present; and while many believe in the doctrine as they understood that it was taught and should be observed if practiced, they also believe it to be a permissive ordinance, a belief of which will neither make nor mar a man's salvation; and which can not be insisted upon as a prerequisite to baptism, or acceptance into the church, and neither has such belief been made a test of fellowship.

We as a body have not yet slipped out of defending what we have advocated; nor will we; but we object to anybody formulating a supposed dogma, or doctrine, and by charging our belief in it forcing us to accept their formula and enter upon its defense.

The light reflected by the editor of the *Star* is from the evening portion and the twilight of its shining.

CHURCH DECADENCE.

Apropos to the little article of Albert Comer, How is it with the Church? we quote from the *Chicago Tribune* for November 19, the following arraignment of the Congregational Church by Dr. Milburn, who is "one of them":

CHURCH LOSING ITS POWER.

Congregationalists discussed the needs of their church last night at the regular monthly meeting of the Congregational club, which took the form of a banquet at the Auditorium Hotel. They heard the Rev. Joseph A. Milburn tell how weak, according to his view, the church was getting, and that it needed spirituality to prevent it getting pushed to the wall. Then they heard the Rev. Joseph H. George, President of the Chicago Theological Seminary, tell how by a system of affiliation the schools of music and of elocution can be made to help uplift it.

"The church of to-day is deficient in power," said the Rev. Dr. Milburn. "There is not the right solidity, the right force in it. We not only have no power, but we have no seriousness, as we ought to have. We need them both. If a good joke is told at a banquet table, we laugh and joke, even though we have heard it before. But we go to church and there are dull and listless, as dull as the sun behind a cloud."

"The reason we are deficient in power, in seriousness, and in beauty is that we are deficient in spirituality. We are looking down, not up. We are after the almighty dollar. We are eager for wealth and the position it brings. This is bringing down on the church of God the contumely which it should not receive. We must have more spirituality, and we must have it quickly.

"There is no literature that has in it the note of universality. There is no preaching that has it. But music has this note, and music should be used to make it felt. It sings through those songs of 'Rock of Ages' and 'Just as I am' I have heard the doctrine of the atonement preached and it has not moved me: I have heard my professors tell it and I have listened without attention; but those songs stir me as nothing else can do. They are the salvation of this church. It is not so with those songs of Moody and Sankey. Many of them have a vulgar note—a note that is false, a lack of taste.

"We need better evangelists. The evangelists of to-day are men of one talent. They should have at least two. What most of them preach is trash. They are giving away other men's wisdom. They are selling other men's goods. If they preach with exaltation we think they have gone wrong, that something is loose somewhere.

"The church must be startled, it must be roused, it must be quickened, or it will be forced to the wall. This can not be done by the present generation of evangelists. There have been Moodys, Myers, and Spurgeons, but the great majority of them have been trash—poor trash at that. They are weak brothers who can not hold a charge and wander about as derelicts on the sea of salvation. The only legacy they leave us is that of copy. They must be regenerated."

CLERGY RULES FOR 1902.

The following letter from Mr. Donald, Commissioner of the Central Passenger Association, explains itself:

To the Editor:—Commencing January 1st, 1902, the territorial limitations heretofore restricting issuance of Joint Annual Clergy Certificates by the lines of the Clergy Bureau of the Central Passenger Association to beneficiaries residing in the States of Illinois, Indiana, Ohio, Wisconsin, Iowa, Kentucky, Michigan, Missouri, Western New York, Western Pennsylvania, West Virginia and certain points in the province of Ontario, will be removed, and annual certificates to those applying and qualifying under the rules will be granted generally, except to clergymen residing in the State of New York, east of Niagara Falls, Tonawanda, Buffalo and Salamanca; the states of New Jersey, Delaware and Maryland; the State of Pennsylvania, east of Warren, Oil City, Franklin, Allegheny and Pittsburg; the State of West Virginia, east of Wheeling, Bellaire, Parkersburg and Charleston; and the State of Virginia, north of Charlottesville, Gordonsville and Alexandria; including the District of Columbia.

Effective with the inception of the new year, issuance of trip clerical permits by the lines comprising the Clergy Bureau of the Central Passenger Association will be discontinued, and only the joint annual certificate will be available to those entitled to this privilege. The regulations for the coming year appear in the attached application blank, which may be obtained by intending applicants from ticket agents of roads shown therein or by request to this office.

Yours truly,

F. C. DONALD,
Commissioner.

A sample blank was sent us, and on the back of same appears the following:

(The following rules and regulations are those of the individual lines constituting the Clergy Bureau, and this office is without authority to waive or make any exceptions to them. Deviation from printed instructions will cause delay.)

Annual or time clergy certificates will only be issued to those engaged exclusively in religious work during the entire year, devoting their time wholly thereto, and depending solely upon it for a livelihood, whose circumstances bring them clearly within some one of the rules printed below. Clergy certificates will not be issued, however, to persons who are unable to read or write.

(*Note.*—The handling of books or publications for personal profit is considered secular work.)

By the word *clergyman* is meant an ordained minister of the gospel in good standing.

1. Licensed or ordained ministers in charge of churches as settled pastors. Application not to be filed until applicant is actually settled in charge of pastorate.

(*Note*—This is to include clergymen who are pastors of churches of such denominations as do not believe in a paid ministry, provided their only other occupation is farming. Those other than settled pastors who are engaged in farming will not be granted clergy certificates.)

2. Clergymen acting as assistant pastors.

3. Superannuated or supernumerary clergy-

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men (provided they have no secular occupation). 4. Clergymen temporarily without pastorates, while seeking location, provided the applicant has not been engaged in a secular occupation in the interim. This does not include students just graduated. 5. Clergymen having regular appointments as pastors, for church year, but who may also be taking a theological course. 6. Clergymen having appointments as missionaries. 7. Clergymen acting as evangelists. 8 Clergymen acting as officers or agents of charitable organizations or institutions. 9. Clergymen acting as editors of officially recognized church papers. 10. Clergymen acting as college presidents or professors. 11. Clergymen acting as financial agents for church, religious or charitable institutions, including educational institutions under church government. 12 Clergymen engaged in Christian temperance work. 13. Clergymen holding general or national church offices, such as bishops, presiding elders, etc.

14. Ordained teachers of the German Evangelical Lutheran Church, who present proper credentials.

15. Brothers of religious orders, sisters of charity, licensed or ordained deaconesses, devoting their entire time to religious work, who wear a garb distinctive of their order. Applications to be indorsed by the head of the institution with which connected; this in addition to stamp and indorsement of local railroad agent. Name of order or institution with which connected must always be given.

16. Missionaries regularly employed by a missionary or religious organization under salary affording their sole source of livelihood, and holding commission under seal of such organization, provided the organization issuing such commission is one having established to the satisfaction of this office that their commission can properly be accepted, certifying they are engaged exclusively in religious work as a paid traveling representative; such commission to invariably accompany the application. Teachers in mission schools (except those holding official appointments as such from recognized mission boards) who are not clergymen will not be granted clergy certificates.

17. Evangelists who are not clergymen will not be granted annual or time clergy certificates unless having official commission under seal of proper ecclesiastical authorities, certifying that their evangelistic duties require them to constantly travel; provided the denomination issuing such commission is one having established to the satisfaction of this office that their commissions can properly be accepted. Such commission to invariably accompany the application. This does not include singing evangelists. A mere license to preach can not be accepted as entitling the holder to a clergy certificate. Permits will not be issued to evangelists who are not under the immediate control of a recognized religious organization.

18. National officers, or officers having state jurisdiction, of the Y. M. C. A., Y. W. C. A., Y. P. S. C. E, B. Y. P. U, W. C. T. U., and those organizations of a similar character which have had official recognition by the Clergy Bureau as entitled to clergy privileges, who are engaged exclusively in religious work as traveling representatives, under a salary affording their sole source of livelihood. Application to be accompanied by certificate from proper source. This does not include local officers.

19. Regularly commissioned Salvation Army officers, or officers of the Volunteers of America; application to state officer's rank, and to be endorsed by divisional officer in charge of district within which applicant resides; this in addition to railroad agent's endorsement.

TIME CLERGY CERTIFICATES.

Time clergy certificates may also be issued as follows:

20. To such theological students as are engaged as pastors or traveling missionaries, under regular appointment of church or missionary board, provided the appointment covers a period of not less than one month from the time application is properly filed. Application to be accompanied by certificate from the head of the theological institution with which connected, or from proper ecclesiastical authorities by whom appointed, stating definitely what the appointment consists of, by whom given and the period which it covers.

21. To those otherwise coming within the provisions of these rules, but whose residence is within the excluded territory described above under "Special Notice," who will temporarily reside within the territory to which annual certificates may be granted; the certificate to be limited in time to the duration of such temporary residence within this unrestricted territory; application to be accompanied by a definite statement indicating the period and length of time applicant will remain within such territory.

EXTRACTS FROM LETTERS.

Bro. T. C. Kelley writes from Navan, Minnesota, November 25:

This is a new field, or nearly so. The prevailing element seems to be agnostic. Have been expecting a fight, but so far everything is quiet. Interest only medium.

Bro. Bert L. White writes from St. Joseph, Missouri, November 23, that he rejoices in the gospel of the latter days—the same that was preached in the days of Christ. He realizes that it is necessary for us to go through some trials, and that roses seem fewer than the thorns. He says:

Since I have come to fully realize what the gospel of Jesus Christ is, trials have been on every hand; but I have been told to be patient, and I am trying to be so. But I feel much discouraged at times. I have been suffering from blindness for nearly six years, and am afflicted in other ways. I ask the Saints to pray for me, that I may soon be healed. I have had promises that I would be healed, and I look forward to the time when the promises may be fulfilled. Let us pray for the afflicted ones of God's people.

EDITORIAL ITEMS.

Discussions seem to be rife in nearly all places where the elders are making any headway. One is talked of for Ontario, in which Bro. R. C. Evans may be involved; and one is arranged for between Elder J. T. Bridwell, of the Christian Church, and Bro. J. F. McDowell, on our part, to take place at McArthur, Vinton county, Ohio, beginning January 6, 1902, and to be repeated at Creola, Ohio, following the close of the one at McArthur. Bro. McDowell affirms the divine origin of Book of Mormon, Elder Bridwell affirms the identity of his church with the church established by Christ and his apostles.

By letter from Bro. William C. Cadwell, Leroy, Kansas, to Bro. Henry A. Stebbins, dated November 20, we learn that Bro. Phineas Cadwell, of Burlington, Kansas, had a paralytic stroke, on the 13th, which affected all of the right side of his body and impaired his organs of speech, so that though apparently conscious he could not make himself understood. His son, W. C., fears that his father may never be any better; but if he can, he will sell out and return to Iowa, where the most of the children are. Bro. Cadwell is one of the old time Saints, and one of the few still surviving the waning of time.

Bro. E. L. Kelley and wife reached home Saturday morning, November 30.

By a copy of the Philadelphia *Times*, for November 24, sent us by Bro. LaRue, we see that he has succeeded in again getting the press of that city to give us favorable notice. The *Times* prints a picture of our new church edifice, also a portrait of Bro. LaRue.

We have received a copy of the *Los Angeles Times* for October 17, known as the "Arizona Mining Number." It contains thirty-two pages, seventy-eight illustrations, and about one hundred seventy columns of reading matter, descriptive of Arizona's mineral resources.

On Sunday, November 25, Gerald F. Stevens, one of the most prominent elders in the Christian Catholic Church, of which Dowie is the head, tendered his resignation, and stated that he would be in no way connected with Dowie's church hereafter. His reasons for so doing, he announced, were that there had occurred differences between him and Mr. Dowie, but the character of the differences were not stated. Mr. Stevens says he will start a mission of his own, to be known as the "Gospel of Kingdom Mission," and branches will be started wherever there is a field to work in. He will also edit a paper which will be issued under the title, *Kingdom Messenger*.

We have received a booklet entitled "What Saith the Scripture Concerning the Christian's Relation to Law?" The author, S. Foster Grady, considers the "seventh-day" question, and shows that "the observance of the seventh day was never required of Christians." Those interested in the sabbath question will find this interesting. Mr. Grady is of Trenton, New Jersey, at 231 Bellevue avenue.

It is said that virtue is its own reward; but it is noticeable that the man who is destitute of virtue has little or no influence upon his fellows; and the man who is virtuous is a power for good, which is itself in the nature of a reward, aside from the consciousness of being free from blame.

Paul writing to the Romans stated: "For rulers are not a terror to good works, but to the evil. Wouldst thou have praise of the power, do that which is good." This is excellent advice for to-day. He that does good has no need to fear.

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Original Articles.

LECTURES ON CHURCH HISTORY. NO. 9.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, November 10, 1901.

Reported for HERALD by Sr. Annie Allen.

As I stated at the close of our last effort, we propose to-night to speak in regard to the history of the building of the temple at Kirtland, Ohio, and incidentally to speak of other efforts at temple building, and also to have something to say in regard to the *principle* of temple building.

You are all aware, you who are Bible readers, that the building of temples has been a special subject of interest to the people of God in all ages of the world, or at least since the building of Solomon's temple. I think it quite possible, however, that both ancient and modern worshipers have had a great deal of superstition regarding temples. It has occurred to me when reading the account, of some at least, of these, that the building of temples was thought to be an end to be sought, while it appears to me it is simply a means towards an end. It is simply something that can be utilized to accomplish a better end than the building of a temple. There is this disposition, whether fortunate or unfortunate, with men, that their thoughts are associated largely with the locality in which they are, and when we visit places of historical importance, whether we have ever been there before or not, we recall the events that have transpired on that particular spot of ground, and in connection with those events our feelings are wrought up to a greater or less extent. I realized that, or experienced it, most forcibly while in England, and visiting historical places, such as the old tower in London where so much blood has been shed, and having it indicated to me by tablets of brass in some places where some events have transpired. Peculiar feelings took possession of my mind as I looked upon these plates and remembered the history of the past. And so it comes to us still more forcibly when we return to places where we have individually visited and remember the scenes of the past, when we visit a house of worship and remember the times that we have been there before, of the peculiar impression we had when we visited the place, the impressions return to us more forcibly than when we read of them.

I believe that it is because of this disposition in the minds of men that it is necessary that we have places specially dedicated and set apart to the service of God. I believe that in temples, such as are contemplated in the revelations of God, where no unholy thing should enter, that when we enter there, especially if we have been there before and felt the influence of God's power there, that these scenes will come back to us, and that our feelings will be in a better condition, our minds will be better prepared to commune with God than they otherwise would be. For this reason I believe that every place set apart for the worship of God should be sacred, and when a person enters there his mind should not revert to something transpiring, or that has transpired there in the past that will estrange his mind from God, but when he enters there, all the memories of the past returning because of the associations of the place, may be such as will solemnize the mind and make it more susceptible to the impress of God's Spirit. You can apply that where you will. I said I believed that a temple, dedicated especially unto the service of God, is a place where we may receive special communication with God because we will be in a better condition to receive these than we would be elsewhere, where conditions were not so favorable; but I do not believe it is absolutely necessary to our salvation that we should ever enter the portals of a temple. I do not believe we shall be condemned in the hereafter because our lot is not cast where people worship in temples. I do not believe that God will refuse to commune with us anywhere, whether in the grove or around our family hearthstone, or wherever we may be.

A temple is a good thing if properly built, and if God approves of it. It is a good thing as a means towards an end, to help us in that direction. I believe it was in recognition of this need in this great latter-day work that men were inspired to begin the building of a temple in Kirtland, Ohio.

Not long had the church been in existence ere something of the kind was done. Only a little over three years, for on the 23d day of July, 1833, the corner-stone of the Temple was laid at Kirtland, Ohio. It is not necessary for me to go into the details to-night in regard to the ceremony there, but I wish to call your attention to this thought, that it was a stupendous work to be undertaken, considering the circumstances. The building is not a large one compared with some other buildings. It is not an expensive one compared with many buildings in this world, but it was a great undertaking for the little handful of people gathered there in Northern Ohio in 1833, the most of them poor. It took faith and confidence in the overruling power of God, and that God was approving of their work, to begin it, and not only did it take faith and confidence to begin it, but it required faith and perseverance and sacrifice to accomplish the work they did. They were several years in building this structure, but during these several years their faith never failed them, they never faltered in the discharge of their duty, nor did they consider anything too good to sacrifice, that they might accomplish this work, and have a place dedicated wholly to the service of God. I speak of the Kirtland Temple more especially because it is the only one existing to-day that is built under direct command of God and that has been approved of God as we certainly believe.

I will read to you something of the sacrifices and the trials that it cost these people, from the account of one of the active participants, who has left on record a partial account of the work, that you may see what these individuals suffered, and how much they were willing to sacrifice for the accomplishment of this end sought. This is from the life of Heber C. Kimball, once a very prominent man in the ranks of the church. He is speaking of the time they returned from Missouri to Kirtland, and of the conditions as they found them there. It was on July 26, 1834, that he and others returned to Kirtland, and he said:

> At this time the brethren were laboring night and day building the house of the Lord. Our women were engaged in spinning and knitting in order to clothe those who were laboring at the building, and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish this thing. My wife toiled all summer in lending her aid towards its accomplishment. She had a hundred pounds of wool, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple; and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make her a pair of stockings, but gave it for those who were laboring at the house of the Lord. She spun and wove, and got the cloth dressed and cut and made up into garments, and gave them to those men who labored on the Temple. Almost all the sisters in Kirtland labored in knitting, sewing, spinning, etc, for the purpose of forwarding the work of the Lord, while we went up to Missouri to endeavor to reinstate our brethren on their lands, from which they had been driven.

It is not necessary to comment in regard to this sacrifice. You see how earnest, devoted, and self-sacrificing they were in the accomplishment of this work. Elder Rigdon was left in charge there while the company went up to Missouri. Of Elder Rigdon, Mr. Kimball says:

> Elder Rigdon when addressing the brethren upon the importance of building this house, spake to this effect: that we should use every effort to accomplish this building by the time appointed; and if we did, the Lord would accept it at our hands; and on it depends the salvation of the church and also of the world. Looking at the sufferings and poverty of the church, he frequently used to go upon the walls of the building both by night and day and frequently wetting the

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walls with his tears, crying aloud to the Almighty to send means whereby we might accomplish the building. After we returned from our journey to the West, the whole church united in this undertaking, and every man lent a helping hand. Those who had no teams went to work in the stone quarry and prepared the stones for drawing to the house. President Joseph Smith, Jr., being our foreman in the quarry; the Presidency, high priests, and elders all alike assisting. Those who had teams assisted in drawing the stone to the house. These all laboring one day in the week, brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared. The committee who were appointed by revelation to superintend the building of the house were, Hyrum Smith, Reynolds Cahoon, and Jared Carter. These men used every exertion in their power to forward the work.

I simply read this to you to show how devoted these people were. Though they might have had an exaggerated idea in regard to the completion of this house and in its being necessary to the salvation of the world and the church, we can not but admire their devotion and their sacrifice, and their industry in building this house, under the circumstances in which they were placed at that time.

On June 25, they met for the purpose of raising means to complete the temple. This was after they returned from Missouri. At this meeting $6,232.50 was added to that list. Considering the few people that were there and the limited means that they possessed, this is wonderful. I doubt whether there ever were persons more willing to sacrifice than were these people; I doubt whether there ever was a people of the same number, and with the same means, that accomplished more than they did, and I think it is an example to us and an indication of what we might accomplish by earnest endeavor, by strong faith, and a willingness to sacrifice for the upbuilding of truth.

As I remarked before, the building is not a very large one compared with some buildings in the world, but representing the amount of capital it did, it was, as I said, wonderful. It was completed and dedicated on March 27, 1836. The building stands on an elevated plot of ground about three miles southeast of Willoughby, Ohio, about nine miles southwest of Painesville, and about six miles in a direct line from Lake Erie.

The building is built of stone, plastered without and within. It is three stories high exclusive of the basement.

The first and second stories are auditoriums, each fifty-five by sixty-five feet on the inside, exclusive of the vestibule on the east end, through which is the entrance to the building, and in which are the stairways. The lower room was to be dedicated for "sacrament offering, and for your preaching; and your fasting, and your praying, and the offering up your most holy desires unto me, saith your Lord." The second room was to be dedicated for the school of the apostles. In each of these rooms are eight pulpits, four in each end. Those in the west end were intended for the Melchisedec priesthood, and those in the east end for the Aaronic priesthood. The third story is divided into small rooms.

The outside walls are about two feet thick; the outside of the building is fifty-nine by seventy-nine feet.

That in brief is a description, without entering into the details, of the interior and all the furnishings of this building. It is wonderful, considering the circumstances of the people who builded it. The dedication, as I have said before, was upon the 27th day of March, 1836, and there were some wonderful things transpired at the dedication of that temple, according to the reports, and if it be true that minds go back to the associations of a place, no one that was present at that dedication could go there again without feeling solemnly impressed, without feeling the glory of God and the manifestation of his power that came to them at that time. Special exercises were had at the opening services and Elder Rigdon delivered the dedicatory sermon, after which the dedicatory prayer was offered by Joseph Smith; then there were some other manifestations; a few of them I wish to invite your attention to. They were there crowded in the temple all day, having no intermission, only for about fifteen minutes, and during this time none left their seats except a few women who, having left their infants with friends, were compelled to do so to take care of them. The afternoon service then began, and it was during the afternoon service that the dedicatory prayer was offered. The prayer is all on record here in the history of the church, and it would do you good to read the remarks and the prayer. After this service we read that Don C. Smith bore record of the truth of the work in which we are engaged.

President O Cowdery spoke and testified of the truth of the Book of Mormon and of the work of the Lord in these last days.

President F. G. Williams bore record that a holy angel of God came and sat between him and J. Smith, Sr., while the house was being dedicated.

President Hyrum Smith (one of the building committee) made some appropriate remarks concerning the house, congratulating those who had endured so many toils and privations to erect it, that it was the Lord's house built by his commandment and he would bless them.

President S. Rigdon then made a few appropriate closing remarks, and a short prayer, which was ended with loud acclamations of Hosanna! Hosanna! Hosanna to God and the Lamb, Amen, Amen and Amen! three times.

We have been told by individuals who were present at that time of a singular occurrence that transpired. Because of the crowded condition of the house and the many who wished to come in, a rule was established that they would not admit infants, who would take up the room and perhaps disturb the congregation. But one mother, anxious to come, concealed her infant child and brought it into the house; and when this shout went up, "Hosanna! Hosanna! Hosanna!" the child repeated it, though it was but an infant, and had never spoken before, nor did it speak afterwards until the proper time of life for it to speak. We have heard individuals who were present make this statement.

Again we are told, in the language of Joseph Smith:

The vail was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth; I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you, you are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name, for behold, I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house; yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house; yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house; and the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen."

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north.

After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Many such manifestations as these are recorded, but we have not time to call attention to all of them especially. I say again, that not only those who were witnesses of these manifestations of God's power would feel solemnly impressed when they came there, but to us who have been to the place since and remember what was written, there seems to be a holy influence.

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The Temple has been in the hands of those who desecrated it and used it for unholy purposes, but now it has been restored to its original condition and is in the hands of the church, and we are using it for a place of worship. It would not be practicable for me to follow the history of the temple. The church when it became scattered to the four parts of the earth, as it was, and darkness had crept in among them, abandoned this sacred edifice, and it was used for unholy purposes, but since that time it has fallen into the hands of the Reorganization, and is one of the things which the Reorganization has done in restoring to former conditions that which was left us by our predecessors. The Temple is also restored to its former use, and to-day it stands as a monument of God's protecting care and of the labor and toil it cost to build it. It is in the hands of the Reorganization, and is the only temple now standing that was ever completed—built by the command of God.

I wish to call your attention to other efforts of temple building in the church which have not been so successful. There was a lot dedicated at Independence, Missouri, for the building of a temple, and it has been thought that that would be the principal temple, the center place; in fact it has been pointed out as the center place of Zion, and all Latter Day Saints expect that sometime this temple will be erected on that sacred spot. I will read to you what is said in the revelation regarding this place, that you may understand the design of the Lord regarding Independence and the temple lot.

In a revelation given in July, 1831, we read this:

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

From the present standpoint, you can see how it would have been wisdom to have bought the land, for it is very valuable. It would have included the place where Kansas City now stands. This tract they were commanded to buy, and the Lord says it is wisdom to do it.

But the temple lot we want to take up more especially to-night. It is described as being a lot west of the court-house. Not a very definite description. We do not know how, or in what manner, the special lot afterwards designated was pointed out. This description is not definite enough to tell exactly which lot was intended. It was a lot not far from the court-house to the westward. But I presume that when they were upon the ground they were directed to this particular spot, for we are told that in "August, 1831, the spot for the temple was dedicated in the presence of eight men, [this is the language of Joseph Smith,] among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive." Not very much said, but the spot was dedicated. I have no doubt it was the exact spot that is now named as the temple lot which was then set apart for the building of the temple, but no effort was then made to build. There has not been to this day an effort made to build a temple on this lot, as you all know. We may have something more to say about that. The Saints were driven from that place before they were prepared to build, and from that time until now conditions have not been favorable for building. Whatever may have been their desire to do so, the Saints have not been in a position to make the undertaking. I do not know when it will be done. I believe in the due time of the Lord, all the obstructions will be removed, and the house of the Lord will be erected upon that spot by the Saints.

As I said before, being driven from the place, they went elsewhere, and they decided wherever they went to build temples unto the Lord, and when they settled at what was called Far West, in Missouri, they were so imbued with the idea of temple building, that they were a little premature in their actions. Let me read it to you:

The same day, August 5, the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West, as they had means, and appointed Edward Partridge treasurer, to receive all the donations and subscriptions for the erection of the house of the Lord; Isaac Morley to be his secretary. Also voted that the committee; viz., Jacob Whitmer, Elisha H. Groves, and George M. Hinkle, stand until President David Whitmer goes to and returns from Kirtland; also that the building committee of the house of the Lord have no store connected with building the house, but that every firm or individual that embarks in that business, have, own, and claim such property as their own private individual property and stewardship.

Thus you see they passed a resolution, they were not commanded to build a temple, but they were so thoroughly imbued with the idea of building a temple, that they resolved to go on moderately, as they had means, and build a house unto the Lord. Further on in the history we read:

When Joseph Smith arrived at Far West, three months later, the High Council, on November 6, 1837, Joseph Smith being present, "voted unanimously, that it is the opinion of this council that there is sufficient room in this country for the churches to continue gathering from abroad; also that the building of the house of the Lord be postponed, till the Lord shall reveal it to be his will to be commenced.

This is a better resolution than the first one. They resolved at first to go to work and build this house, but they found that it was not practicable to do so. Three months later, when Joseph Smith arrived, they passed a resolution that they would postpone the building of the house until the Lord should reveal it to be his will. They thought they would be sure before proceeding. They did not build at Independence, Missouri, though the Lord pointed out the spot, for they were not commanded to build. At Far West, when they undertook to build without a command, they found it was necessary to wait until the Lord did command. That was a good lesson to them and a good lesson for Latter Day Saints to learn everywhere.

Let me read what Andrew Jensen, a historian of Utah, says in regard to this matter:

Consequently Joseph and Sidney, accompanied by William Smith and Vinson Knight, started from Kirtland, September 27, and arrived in Far West, Missouri, about the 1st of November. While there Joseph met in council with the elders and saints, and regulated matters connected with the town-site of Far West. It was also decided that there was sufficient room in the county for the saints to continue gathering there from abroad. The previous summer (August 5, 1837) the authorities of the church in Missouri has resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced.

I do not know where Mr. Jensen got that, but he is partly right at least. They did pass a resolution. He says it was by the advice of Joseph Smith. I presume likely he is right; at least the fact is, that they resolved to wait until the Lord commanded.

In connection with this I want to invite your attention to a little history in another direction. We are often censured by the people in the West because we do not build temples, while they have gone to work and have now four temples out there in Utah; and they claim that in this they are in advance of us, and are doing this work in harmony with the work done prior to the death of Joseph Smith. To-night I want to invite your attention to the manner in

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which they built out there. We have been told that Joseph Smith counseled that they wait in the building of the temple until the Lord commanded. How different was the proceedure out there. Mr. Young said in regard to the building of the temple of Salt Lake City:

> Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his Master's will. I know a Temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this Temple.
>
> In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

It was a little different from Joseph Smith's advice. Brigham says:

> If the Lord and all the people want a revelation, I can give one concerning this Temple.
>
> In a few days I shall be able to give a plan of the Temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them.

He was ready to give a revelation and then if the Lord or the people wanted to suggest any improvement he would adopt it. He was first in the matter. This is not the proper way to proceed in building temples. These temples should be constructed according to the word of God and built when direction for building is received. There was a time when old Israel built temples but they were not right in the sight of God. We read in Hosea 8:14:

> For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Israel had forgotten his Maker, and builded temples. We know then that it is possible for men to build temples when they forget their Maker, but it is by what authority are they building that we want to take into consideration. I think this people are willing to sacrifice, or the majority of them are, when they are convinced the Lord has directed the building of a temple at Independence, or anywhere else; but until that time shall come, we believe in acting in harmony with the last resolution passed by the council at Far West, that we wait untill the Lord directs that a temple shall be built.

However, the corner-stone of a temple was laid at Far West on the 4th day of July, 1838. Whether it was contemplated soon to build a temple or not, I do not know. It was like the laying of the corner-stone in Independence. No effort was made to build, and in Independence as at Far West, the people were driven from their places by persecutors, and nothing has ever been done. I know of no revelation from God indicating that this place in Far West shall ever be built up.

But we have another case of temple building in the church in the days of Joseph Smith and before the Reorganization, that I want now to invite your attention to. It was at Nauvoo; they had property reserved for the purpose and were directed by revelation to dedicate a place. It seems they had been contemplating this before, for in that revelation it is said: "Ye shall build it on the place where you have contemplated building it." Their choice was ratified, and they commenced to build, and as in former times there was a willingness to sacrifice. They were poor yet, they had been stripped of their earthly goods in the trials through which they passed, but they went to work and built a temple at Nauvoo, but never completed it, and we are told in the revelation the Lord gave to the people, that they were given a specified time for completing the temple. So it seemed to have been at Kirtland. Heber C. Kimball said that Sidney Rigdon exhorted them to build the temple within the time appointed. I do not know what that means. I never read in the revelation in regard to a specified time, for the Kirtland Temple to be built, but these words signify there was at Kirtland a specified time. Mr. Kimball also said the salvation of the church and the world depended upon it. At Nauvoo the same principle seemed to be involved, but they failed to build within that time, and hence the decree was in force, if they did not build within that time the church would be rejected. They failed to do it. The church was, as we believe, rejected and scattered. I might quote some extracts from the revelation, but I believe that most of you are familiar with it. It has been urged that the revelation did not provide that the Temple should be finished but only that it should be built, but it was not so understood in the days when the revelation was given. The authorities of the church at that time understood that the temple was to be completed and completed speedily, or the church was to be rejected. In December, 1841, the Twelve wrote as follows:

> The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "*we shall be rejected as a church with our dead,*" for the Lord our God hath spoken it.

The outside of the Temple was almost completed, or the greater part of it was done when the church left there and left the outside incomplete, and much of the inside undone, and the enemy came and destroyed the Temple. It has been torn down and the spot where it was could not be designated by anything remaining; it can only be pointed out by individuals who know where it was. Some of the material has been utilized by whoever cared to use it, and the place stands without an edifice to-day. Whether or not it is intended that the place should be rebuilt, I do not know. We are most emphatically warned by the examples of the past, if we do not keep the commandments of the Lord, God will not suffer us to build a temple unto the most high God. These people did not work diligently enough within the given time, and they were driven from the place where this temple was built, though the Lord says, "I will give you a sufficient time." He would not suffer them to be prevented, so evidently they had time, and did not occupy as faithfully as they should.

We must not expect to build a temple, we must not expect to accomplish the work of God, unless we are faithful. We are not better than they were there. We can not expect to be favored of God more than they were. Upon the same condition that they were permitted to accomplish God's work we may be permitted. We may be permitted to have a hand in building the temple at Independence as they did at Kirtland, sacrifice our all to its accomplishment, if necessary, but we may expect, too, that the judgments of God will follow us unless we are faithful and true in keeping God's commandments, or else he is a respecter of persons, and that we can not believe.

I say again in conclusion, that I believe this is a glorious work, this building of temples, as a means toward an end, as a place where we can commune with God, where all the associations and surroundings would be of a holy nature, and prepare us to draw near to God, and to enjoy more of his power and the endowment of his Holy Spirit. Right in this connection, I will say this, that temple building and endowment have often been connected together. We have read of temples and endowments, and there is an exaggerated idea in regard to endowments. It is thought by some that there is something mysterious in regard to endowment. That it is a ceremony that is performed and by this ceremony a person is sealed up to eternal life. I can not believe any form of worship will seal a man up to eternal life, nor do I believe there is any greater endowment ever comes to men from God, than the endowment of his Holy Spirit. I believe that is the endowment and all else surrounding this endowment in the minds of the people is superstition. Because the surroundings will be better, because they

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will be holy and pure, because our condition will be such that we can draw nearer to God, because we may be endowed with the Holy Spirit to a greater degree, in the world, by that endowment. Temples are a blessing. After all, the grandest and best endowment man can have is the endowment of the Holy Spirit, so far as I understand it, so far as I have enjoyed the Spirit of God, though probably I have not had it to the extent that other men may have. I want nothing better, nothing sweeter than to commune with God; I ask for nothing higher than to commune with God through the influence of the Holy Spirit. That is endowment enough for me, if I can have it without those things that stand in the way of my receiving a fullness of the power that will cause me to come into the presence of God and allow me to commune with him, to know as we are known and see as we are seen in that happy day when doubts shall cease.

I believe in temples because then there is a place where we can draw near to God, and the surroundings are better for us, the environments are better for us to commune with God, there is the influence of his Holy Spirit. May God send this influence to help us to understand better what he shall communicate to us, is my prayer.

THE AUXILIARIES.

AN EXPLANATION.

I see in the report of the president of the Religio, as well as learning from other sources, that I do not believe in the auxiliaries of the church. Through the columns of the HERALD I would like to correct that misstatement of my position. I certainly believe with all my heart that such work ought to be done, with the possible exception of one part of the work of the Daughters of Zion. But I am not heartily in favor of the *way* it is done in any of those societies. But I do not wish to be understood in this expression as finding fault with any one or all of the officers of these societies, as I think it is a mistake of the whole and not any one part. As men they are doing good. But they can not be called anything but human organizations, whereas if they were made a part of the church work as any other business of the church, in my opinion it would be better. If I did not believe even in the work of those societies in any way, it would ill become me as a servant of the church to refuse to carry out its wishes in this regard; for I know, of course, that a very large majority of the church do not see as I do. The societies can be assured that I can be counted on to work without reserve for their good; but in my opinion it would be decidedly better if they were in charge of those whose duty it is to feed the lambs as well as the sheep. Lambs need more tender care than the sheep; and not every boy or girl is as well adapted to do that as older ones—those who have the Spirit to teach especially. We make complaint because the sectarian clergy are not called of God to preach, teach, and administer in the things of the kingdom; that they have no authority to do so. And yet we are guilty of the same thing when we indorse these auxiliaries. It isn't this work I object to, but their authority. They are doing good. They have worked for us a good long while. Let us now adopt them into the family. Let the church say, "We have courted long enough; let us have a wedding now, and make you one of the family." Instead of being in favor of these societies, I love them well enough to get married.

If such an event should occur, then we could endow them with authority, their teachers could be ordained to teach, and thus receive the best aid that could possibly be given. Till the wedding takes place, let us keep up the courting.

I subscribe myself in favor of good till better is accomplished,

J. W. PETERSON.

HOW IS IT WITH THE CHURCH?

How are our churches to-day? Evidently all the churches have allowed politics, business, and speculative thought to get beyond their influence; and undoubtedly they are satisfied. And now let us see. It is only the dead, frivolous, and indifferent that are satisfied; modern scribes and Pharisees, hypocrites, cleansing the outside of the platter, whitened sepulchers, self-deceiving, measuring themselves by themselves in a deadly danger of crucifying their Lord afresh and putting him to an open shame. See Matthew 23 and 27.

Do we need a revival? This is the center and core of Christianity: If you love them that love you, what reward have you? Your families, your friends; do not the heathen the same? When you make a feast you invite persons agreeable to yourselves, for your enjoyment and theirs. This is not a sin, but it is no better than the heathen; for they do the same. What is the Christian's duty in a feast? Is it not for the poor, the homeless, and the friendless? Christian love is for one's enemies; the Christian's service is for the disagreeable and weak, and vicious, and unclean; the Christian's duty is to all the world: but the Christian man lives under rules and standards that are the incarnation of selfishness. There is no love in business, no love in war, no love in modern pleasure. How few Christians there are who can lead an inquiring soul to the knowledge of Jesus! They are without excess. To say that they can not do this is to hide behind a lie. There is not a housewife that can not teach her maid to cook, and clean, and sew. Not a mother, but can teach her children the elements of etiquette. Not an orator but can talk intelligently about the trade he has mastered. Not a scholar but can give some account of what he knows. Not a political partisan who is not eager to explain his views. Not a lawyer but stands ready to argue any case. Not a doctor who can not give some reason for the cure he prescribes. Not a business man but can train others for his business. But many of these say that they can not talk to another on the subject of religion. O, dear Christian friends! Have we let worldly things hide us from the love of God? It is to the insistent, searching word of Jesus that every man is responsible. For the spiritual energies of the modern churches are paralyzed by the great complaint between what church members say and do. O! Christians! What is the matter? Cold and formal prayer-meetings. To what degree does this testify; to the love of God, or to the things of the world? Worldliness has come to characterize those who profess to be citizens of heaven. Cash, like charity, covers a multitude of sins; and the failure to make money is about the only hell believed in and feared. If we would turn to Matthew 5 and 7, and learn a lesson there, it would be better for us in the great day of the Lord. Would it not be better for us who would be citizens of heaven to practice what we preach now?

ALBERT COMER.

LAMONI, Iowa.

Letter Department.

CORRECT, Ind., Nov. 13.

Editors Herald:—After quite a long time at home, occasioned by the sickness and death of my dear wife and child (whom we had to lay to rest September 26 and October 8), I have again taken the mission field. Am here holding meetings each evening; small but attentive audiences. Trust some good will be done.

We are glad to note the improvement in our district under the efficient management of our worthy Bro. M. R Scott, Jr., who certainly is improving every opportunity to arrange and set in order the affairs of the district, as well as to see that each missionary does his part. As time passes, more and more we feel the necessity of a closer walk with God, on the part of all,—missionary, elder, priest, teacher, deacon, and laity,—none excluded. All are or should be helpers in this great work. There is no place in this great building for those who will not work.

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We read that the idler shall not eat the bread nor wear the garments of the laborer. How often we hear, "It's too cold," "I'm too tired," etc. If we could realize the force and full meaning of the statement, "I come quickly, and my reward is with me to give to every man according as his work shall be," we surely would renew our energies, and heed the admonition to come up higher.

We do not wish to forget our Lord in any way, but sometimes we do so thoughtlessly. We should keep the whole law, and keep ourselves unspotted from the world, so that when death knocks at our doors we can say, "All is well! All is well! Praise the Lord!"

The visit of President Joseph Smith to these parts was much appreciated by members and non-members. Many remarks were made about him, but not one uncommendable. "I'm so glad I saw him; he seems so kind;" "He certainly is an honest man;" "He is so common and pleasant," etc., were heard. Large crowds greeted him, notwithstanding the most rainy part of the season was at that time. Hope and trust that his life may be long upon earth, and that he may meet the Saints of Southern Indiana again.

As the way opens we shall be on the alert. We have several calls to assist our district president in a series of meetings at different branches. Will be submissive to our field officers, believing them to be men of God.

Hoping that we may "run and not weary," "walk and not faint," I remain,

Your brother in Christ,

W. C. MARSHALL.

LIVERPOOL, England, Nov. 10.

We arrived at ten p. m., after a voyage of eight days. We passed through three days of severe storm on the 3d, 4th, and 5th. The waves were very high, and the wind from northeast, at speed of seventy to eighty miles. It was a trying time. The waves came clear over the upper deck, but our gallant boat, one of the best that floats, the Campania, of the Cunard line, notwithstanding the storm, though we faced the wind, made ten miles per hour for one day and night. When the storm was at its highest point it put me in mind of the snow plows at work on some of our Western railroads. We plowed through the angry waves. We are grateful all is well.

WILLIAM LEWIS.

ELGIN, Ill., Nov. 15.

Editors Herald:—I take this way of letting some of my friends know where I am and what I am doing. I just closed a series of meetings near Poplar Grove, Illinois, and came to Elgin to-day. An old brother by the name of Wm. Marshall, who is nearly eighty years old, walked more than six miles to services on Sunday. If the Saints everywhere would manifest such interest it would make the work of the Lord progress faster.

One lady is very near the kingdom. She says she wishes to read the Book of Mormon (and she has sent for one), and then she will be ready to enter the kingdom.

After attending the Janesville reunion, I in company with my father, went to Juneau county, Wisconsin, near Necedah, and, as well as visiting some relatives, held meetings in the schoolhouse where the Saints hold their Sunday-school and some of their branch meetings. Bro. Closson came over from Valley Junction, and assisted over one Sunday. Then father went to Plano, Illinois, his home, and I held some services in another schoolhouse, then started back towards Illinois, stopping at Madison over Sunday, and preaching for the Saints there. Then on to Oregon, stopping with Bro. Robinson's very pleasant family over one night, then to Evansville to visit the Saints and talk Sunday-school and Religio for one day. Then to Janesville over Sunday, and to spend a few days with Saints and old friends. Then to Poplar Grove, Illinois, where I held forth for a little while in a new opening, from which I expect to see results in the future.

I have some work before me here in Elgin, then must go towards home and get my winter clothes and overcoat.

Your brother in the "conflict for truth,"

JEROME E. WILDERMUTH.

REGO, Ind., Nov. 14.

Dear Herald:—As stated at closing of last letter, on our arrival at Bro. Wynn's we circulated an appointment for Sunday morning, and commenced our preaching at night to a small crowd, and continued at Bro. Wynn's during the week, as we had no access to a public place for meeting. From every appearance the opposing power tried to freeze us out; but this was not very surprising to me, having the peculiar experience I did on the afternoon of the Sunday we commenced our work there; I felt very strange. Dark clouds hovered over me; all friends gone. The burden so heavy; our prominent and useful men falling at their posts, trials and sacrifices all over, gone to peaceful rest, earth's work done. As these things passed over me I became depressed. To the forest I went, to seek our God. My voice went up, the tears dripped down. I found a solace from God, a friend always in right doing. The scene changed, light came, and I entered into the work at night with good liberty in preaching. Brother Jenkins came to my assistance on Monday afternoon as before stated. We closed the following Sunday night, expecting to make further opportunities; but to my surprise, on Monday morning Bro. Wynn stepped into the room where I was packing my valise, and said: "Leave that alone; you are not going this morning. My wife is going to the creek to be baptized."

Oh, my heart was made glad to know another good mother was entering the fold! So we gathered at the water's edge. We sang; and as I lifted my hand to offer prayer, the Spirit rested on the little assembly. This was another testimony to us of God's approval of baptism.

We announced meetings again, to commence at night. Bro. and Sr. Thomas Wheeler, of Galena, were in attendance over Sunday and until Tuesday. Their testimonies were very impressive, and did the outside people as well as the Saints good. Bro Jenkins and myself were labeled "de white trash," and I was the fellow who was paying Bro. Wynn a good price for my board to get the opportunity to preach this delusive doctrine to the people, and that we ought to be drummed out of the country. Well, such talk does not frighten me at all; and as I was of the opinion we had better remain so long as there was a prospect of doing good, we remained. Bro. Jenkins left for home on October 29, and I continued the meetings until November 3. I then went east of Corydon about five miles, to Charles Troncin's, and found him and wife still strong in the faith, though for some time now several miles away from the Saints. None of our elders had preached in this vicinity. But several people had said they would like to hear some one of us. Now was the time to give them an opportunity. We did not secure a public house, as some of the directors of the schools as well as teachers are more careful (?) about letting preachers have the houses than they are of managers of dog and magic lantern shows. So we took the next best thing. Bro. Troncin went to a saw mill close by, and carried some planks, and we seated his house. Sent out for the neighbors to come in and hear what we had to tell them of the grand message. By reason of having other appointments ahead, I only had time to deliver three sermons. Had good interest, and left there making them the promise to return in a week or ten days. One infidel with the rest made me the promise they would get a public place on my return, so we could have larger crowds. I left several glad for what they heard. I then came to Galena, where I stopped until Tuesday, November 12, holding three meetings there; then on to Rego, in Orange county, where I found Bro. Flyn. He had commenced meetings at this point on Saturday night previous. So, puting me into the work, he left for his home this morning, and I will continue here for several days, with several interested in the work, hoping they will enter into the work soon. More calls than we can fill. May God move the work.

Yours for truth,

T. J. BELL.

CHICAGO, Ill., Nov. 7.

Editor Saints' Herald:—I am sorry the summer season is out for street-corner preaching and winter is at the door. Since about the middle of May I have done more street preaching than ever before, and I like it better than preaching in missions, for it is no trouble to get a crowd of from one to three or four hundred. The people manifested a splendid interest, and many times after preaching they kept me for an hour, talking over the gospel and answering their questions. I am glad that some of the ministers of this city have their eyes open to the truth, while others are saying much against my new doctrine, as they call it. One pastor said to another that I was a Norman horse in that new doctrine. He struck at us Saints, but he missed the mark; he meant Mormons, if you please. But it only serves to advertise my work here. I opened my meetings by singing an old-time Methodist Episcopal

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Protestant hymn. That was my church, once, Saints, so you see I know just how to sing a Methodist hymn to draw a crowd. I had good liberty every night, and some millionaires heard me preach; and one night while I was preaching on the west side Elder F. M. Sheehy stepped in the crowd and heard me. I did not know it till the next time I saw him. This was very cunning of him, indeed. That night the writer took for his text Isaiah 1:18.

City weather here in Chicago is getting quite cool for street work, so I have left the corners and will leave my series of meetings in the hands of Him who gives the increase. The good seed has been sown. I earnestly hope some who have heard the word may obey the gospel, and be baptized into the church and kingdom. Since General Conference seven have been baptized and quite a number by the white brethren, so the good work goes on. I have established a Bible study for Friday eve, each week, prayer meeting Wednesday eve, and preaching Sunday eve at eight p. m. Pray for us, brethren and sisters, that the colored Saints may have a good time this winter. I thank the dear brethren and sisters scattered abroad who have written me such encouraging letters about our race of people. May God bless all the white Saints in all the world, as we are all one in Christ.

Yours for the truth,

G. H. GRAVES.

2458 State Street.

LIBERAL, Mo., Dec. 21.

Dear Herald:—I am having a wonderful meeting in the Spiritualists' building, the only place I could get in which to preach. I have been trying for two years to get started here. I never witnessed so much excitement in one town over a fat man's preaching. It is the talk in stores and on the streets. This is my second week. House full every night. The people call it "spook hall." I am alone so far as the preaching is concerned, still am not alone, as the Spirit of God has been with me in every prayer and in every sermon.

There are no Latter Day Saints in this place. This town was founded by G. H. Walser, an infidel, on these principles: No God; no Devil; no Holy Ghost; no saloons. For years they would not allow a Christian to settle in the town. From Infidelism it went into Spiritualism and Freeloveism. No saloons here until the Christian Churches came. Two churches here now and two saloons. Infidels, Spiritualists, ministers and all kinds of isms are out to hear. I visited the Christian preacher, and spent one half a day with him explaining our faith. He did not know the difference between our church and the Utah one. He was surprised in me believing in the Book of Mormon and Joseph Smith. I never had as many false stories told about me and our work as went ahead of me to this place. Some of the members of the Christian Church said they did not want a polygamist preaching in their church; it would ruin their young members. But their young are coming to hear me and play the organ and do the singing. Some are attending who have not been inside of a church for thirty years.

While at Verdella, Dr. Miller and wife looked after my wearing apparel, so that I am furnished for the winter.

Infidelism and Spiritualism reached their zeniths long ago, and are below par now. Oh, how true that every doctrine that is not founded on truth will go down.

The first sermon I preached here an infidel Spiritualist asked some questions, but I soon settled him.

My wife has a broken arm, which has been broken for two months. The surgeon says it will be months yet before she can use it.

What the outcome of these meetings here will be, we do not know. Many are interested. I am hopeful of the angel's message. I know God's power is in this work.

I am domiciled with ex-Judge Miner, a Baptist, and his son-in-law, Fred Howard. I am nicely cared for.

Yours for truth,

F. C. KECK.

CLAY CROSS, Eng., Sept. 25.

Dear Brother Joseph Smith:—I take the pleasure of writing to you to tell you how and why I became a Latter Day Saint. A few years back I traveled a good lot about England and stopped and worked two or three times at Clay Cross, where I am now. During my first stay here, Bro. Simon Holmes' son, George Henry, and myself were friends; but he was not then in the church, nor myself, nor did I know anything about the Latter Day Saints.

I left and went to London, and there went on in the world as I had before, until July 1, 1900. I went to a great tent campaign meeting then being held in London, and there I heard the preacher, a Mr. Logan, from Glasgow, say at the close of the meeting, that all those who wanted to lead a better life should hold up their right hands. I was one among the number to hold up the right hand. He then invited us all to a part of the tent that was partitioned off. While there he asked me personally if I wanted to lead a better life. I told him I did. He told me to kneel down and ask God to forgive and save me, and on my leaving, told me to read and pray every day.

I did so till about five or six months after, I was reading John 3:5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." That part of the verse greatly struck me, for I did not know how I had been born of water or the Spirit. Some whom I asked told me that *water* there meant *words* (the Bible). Not being satisfied with that, I prayed to God to show me. I bought two books on baptism, which stated it was not essential to salvation, but was only needed if a person felt led. I could not see it that way. Christ said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." However, I got with some people who baptized, and by that time I had seen that baptism was needed, but did not see the way just then. These people showed me Acts 2:38 and I applied for baptism. When I was baptized, they baptized in the name of Jesus Christ only, and they laid on hands for the gift of the Holy Ghost. After awhile I was reading Matthew 28:19: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I showed it to our leader, and he told me it was wrong, and was put in by the Roman Catholics; but from then I prayed to God that he would guide me to the truth.

I had an idea that Bro. Holmes believed in baptism. I wrote to him, and after awhile I came to Clay Cross and started work, but I found his belief was different from mine, and when asked where we got our authority from, I was done.

However, I investigated this latter-day work, but unknown to any here at first, as I fought very shy, but I found that the doctrine of the Latter Day Saints harmonized with the Scriptures. Still I did not quite give in till I had a talk with Bro. J. W. Rushton, who came over to the opening of the new chapel, and I was told to pray and ask God to show me if this were the true church of God or not. I prayed and fasted (I believed then in fasting), and while fasting I had a direct revelation from God that this is the truth. This was on Saturday, and I was baptized the following Wednesday evening, May 8, 1901, by Elder J. W. Rushton, and I have now a present testimony that this is the work of God, and I know that if I am faithful as the work is true, I shall hear the Master say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

I have had my trials, but I often think, when little trials and troubles appear, of the Scripture that runs like this: And these are they that have come up through great tribulation and have washed their robes.

Dear brother, I ask you to pray for me that I may ever be faithful unto the end, and that my wife will also see the truth and become a Latter Day Saint ere long.

The work is going ahead here. We had Bro. Kelley here lately for two days, and are expecting Bro. Griffiths here soon.

Your brother in Christ Jesus,

G. W. J. POLLARD.

BURLINGTON, Iowa.

Editors Herald:—On learning of my appointment to labor in the Nauvoo district, there came to my mind the question: Why were you appointed to labor there, where once the church had flourished and had been so cruelly persecuted, also where so many of our earnest faithful brethren had lived and labored of Reorganization? I must confess that I could not answer these questions satisfactorily to my mind; but I remembered my covenant that I had made years ago, that wherever the Lord and his church directed my labors there I would be found doing what I could to advance the cause of truth and assist my brethren to hold aloft the ensign of our blessed Lord, and suffer martyrdom rather than see it trailed in the dust, without entering my protest and doing what I could to prevent it. I came here to answer

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to the call and appointment, trusting for the future to unfold the wisdom of the appointment, and answer satisfactorily to my mind, if to no others, the questions.

So far, as in every other mission I have tried to fill, can truly say am not sorry I came and labored here, and hope to see more evidence yet in the future of the wisdom directing in sending me here. In some ways this has been the most trying year in my ministerial experience; and with the trials, thanks be to God, has come to me additional virtue, enabling me to stand firm for the truth regardless of what others might say or do.

Am glad to be able to report notwithstanding there is much yet to be done by us here as a district, yet the spiritual horizon is not so dark to some as it has been, and they are coming more unitedly to the aid of the cause, and can see the silver lining, and are thereby made to rejoice in the truth. Indeed, we must expect that when such faithful men as our missionaries in charge of the work give directions in harmony with the law of life, and we do our part in seeing that their counsel is heeded (D. C. 118:3), good will come to the faithful.

The traveling elders will take notice that our church in Burlington is on corner of Twelfth and Locust streets, and that they have a standing invitation to call on us and preach for us when they can. Would like to know before hand when they will call, so we can publish the appointments.

In gospel bonds,

M. M. TURPEN.

No. 829 North Central Avenue.

REDMOON, Okla., Nov. 23.

Editors Herald:—I am laboring in western Oklahoma, and have opened up the work in several new places where the gospel's sound has never been heard. The people are principally from Texas, and are very kind and hospitable, especially if they like you.

In the early part of the summer I assisted Bro. Hubert Case in a series of meetings at the Redmoon schoolhouse. Much prejudice was removed, and a much better feeling prevails in this community to-day towards the Latter Day Saints than previously existed. So far, two have accepted the work, and others are very near the kingdom. I opened up the work at the Croten schoolhouse, and made many friends, although was opposed by one Methodist brother, who thought he was doing a righteous act by telling the people we were all Utah Mormons. I had fine liberty of the Spirit in telling this community the gospel story. Left several who acknowledged to me I certainly preached the Bible, and that the Book of Mormon was certainly true.

Our reunion was a profitable one, I think, and many of the Saints were incited to higher and grander actions in life. I delivered several sermons at Manesse district, near Watonga. This is a good point, and more preaching should be had there.

I found the people of the Pie Flat neighborhood very willing to hear, and my first series of meetings caused many to open their eyes. To think that a Latter Day Saint could make things look so plain was rather strange; and then to know I had so much evidence at hand to prove our positions surprised them.

I preached at the Custer Bend schoolhouse ten times, and met some opposition. This is the point where General Custer fought one of his greatest fights with the Indians. I did not have as good a representation of people as I would like to have had; but those who came were pleased with the preaching, with the exception of a few. One Osborne, a school-teacher of this district, and a man of some note in the county, warned his scholars not to come out and hear me, as I taught doctrine worse than infidelity. My closing sermon brought him out, and he took notes during my discourse on Matthew 7:15–20. When I dismissed the audience he called them together again. He told them he wanted to tell them just who I was, and that I was one of the followers of old Joe Smith and Brigham Young, and also told them I was teaching them spurious doctrine. When he finished I showed him that he did not know what he was talking about, and that I did not recognize (nor the law of the church either) the exodus to the West by Brigham Young as a lawful move; and when he introduced heretical doctrines, he did it contrary to all known law to the church. When I read the law on such points, Osborne was very much confused and confessed his ignorance. I earnestly requested him to show the people where I had taught spurious doctrine, but this he failed to do. I looked for a rumpus. After it was over, some were much provoked at his insinuating and insulting remarks to me, and the audience showed sympathy toward me, and made remarks to the poor man that I surely would not appreciate had I been in his place.

I try to represent the gospel of Christ to the people in the Spirit of Christ. May the grand cause prosper, and may we all prove faithful to its requirements.

In bonds,

S. S. SMITH.

WHEELING, W. Va., Nov. 23.

Editors Herald:—That your readers may know that the work is still moving onward in the interest of the restored gospel here, I send these lines. Our meetings of late have shown an improvement over the past, both in attendance and in spirituality. Not many accessions to the branch, but we believe the way is being paved for such in the future, if the Saints use wisdom and live their religion, so as to let their light shine as our Savior taught his disciples to do. On the evening of the 10th inst. R. R. Bigger, a Presbyterian minister of Wheeling, delivered to his congregation a lecture on "The origin, history, and dangers of Mormonism." Although some of our members live in the same block with him, and his congregation are many of them well acquainted with our members, he never stated in his lecture that there was such a church as the Reorganized Church of Latter Day Saints, but tried hard to show that polygamy, Adam-God worship, and other doctrines peculiar to the Utah church, were synonomous with Mormonism. He reiterated the old Spalding story of the origin of the Book of Mormon, and in every way possible tried to throw disgrace on Joseph Smith. He was very brave before his own congregation, in telling them the "awful" things that threatened the country if something was not done to stop the spread of this great evil. He advocated the enactment of an amendment to the constitution to stamp out polygamy.

Bro. J. F. McDowell, who was in Ohio at the time, having been apprised of the nature of the lecture, forwarded a statement and challenge to debate to the papers here. When published the Reverend could not conceal his chagrin, but gave vent to many expressions unbecoming a minister of the gospel. These were given to a newspaper man for publication, and instead of helping him in his desire for the praises of the world, have already injured him more than he did us, in the estimation of candid, thinking people. Even of his own congregation there are many who do not approve his course.

His lecture afforded an excellent opportunity to get the use of the press to put our position properly before the people. This I did to the best of my ability in a rather lengthy article in one of the daily papers. And as Mr. Bigger stated to a reporter that, "I will not stoop so low" (as to debate with Bro. McDowell), and "I will not lower the dignity of my church," and other expressions of equal greatness of character, Bro. McDowell published another card to him in to-day's papers. What the outcome will be can not be foretold now, but one thing is certain, that if as is generally believed this lecture was given to injure our work here, it has fallen far short of the mark. Instead of injuring us it is proving an opportunity to get many people to properly understand our position that we could not have reached if nothing had been said against us. The truth has nothing to fear from such attacks when the servants of Christ are present to defend it. I feel encouraged with the outlook and am hopeful of the future.

Your brother in Christ,

O. J. TARY.

ASPIN, Wis., Nov. 4.

Dear Herald:—There is but one other family here, and hence it is somewhat lonesome to us. There are many Seventh-day Adventists, and I shall be glad to have instructions from some of our brethren concerning the sabbath question. I feel my weakness, but praise the Lord that I know the work is true. Two years ago last month I became a member of this church. Just think! Thirty-three years of serving the wicked one, and only two devoted to the Master. It is time I am doing something. I ask the prayers of the Saints, that I may be useful in this latter-day work. I praise God for his loving patience with me for so many years.

I wish Bro. D. S. Crawley were here, and would be pleased to have him give me some citations on the sabbath question. The last time I saw Bro. Crawley was at Bro. Stephen

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A. Maloney's, four miles north of Prairie City, Indian Territory.

Pray for us, Saints.

Your brother,

J. E. FULKS.

WHITE-BRADEN DEBATE—NO. 4.

Braden's famous handbill of how he "annihilated Mormonism" came in for its share of airing. It says: "He [Braden] has done the faith more harm than any other man, living or dead." I confessed that such blowing as this is why I called Braden "Big Injun!"

I asked Braden, since he had done us up so badly as is noted in his handbill, would he please tell me how many Mormons he has converted to Campbellism? Please tell me *one*, and give me his name and postoffice address. I was unable to get this. Then I offered to furnish him the names and postoffice addresses of twenty Campbellites I had converted, and who were baptized into our church after debates with his elders, to one Mormon he had converted and baptized after his lectures and debates upon Mormonism. I dared Braden to attempt the count. This looks like a "bluff;" but had Braden dared to accept my offer, I was prepared for him. This was a "let down" in the right place.

You never know where Braden is going to light. He now pitches into the Book of Mormon, page 443: "And it came to pass that the Lord spoke unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet." Now, says Braden, you have it. Christ standing there like an idiot for not less than ten hours in the hot sun, till 2,500 people pass and put their fingers in his side and feet! He argued ten hours was the least time that could be awarded to that affair—and this alone was enough to condemn the Book. But that is one of Joe's big yarns.

I contended that two and one half hours was ample time to consummate that transaction, and even less time, were they a little expeditious. In proof of this I read from the *Kansas City Journal* for November 1, 1897, the following: "The body of Henry George lay in state, to-day in the Grand Central Palace, and 30,000 people reverently passed the casket and looked upon the face of the dead philosopher. From nine o'clock in the morning till three in the afternoon a stream of men, women, and children poured into the hall. . . . Two thousand of those who passed by Henry George were personally known, and it was these who lingered for a longer moment to gaze again on the face of the man whom to know was to love. Some of them wept. The children, of whom there were hundreds, were raised along by the guard and held up while they gazed at the features of the man who died fighting to brighten their lives. . . . At nine o'clock the doors opened and immediately several hundred persons, who were in waiting without, entered the hall with bowed heads. . . . For the first half hour the throng filing up the hall in twos passed at the rate of 1,500 an hour, but shortly the numbers swelled and grew until at one time eighty passed each minute. At this rate, 5,000 an hour. . . . For the last two hours the crowd came at the rate of 6,000 an hour."

I contended that it only took six hours for all of this mighty throng to pass. Two thousand of these were special friends to Mr. George, and they "lingered for a longer moment to gaze again on the face of the man." At this rate the two thousand five hundred of the Book of Mormon could have passed in much less than an hour: In place of this being a "big yarn" it is perfectly reasonable to any unprejudiced mind. Being forearmed I captured the case, and the "big yarn" was the one Braden told about it.

Now, that "darkness" found in the Book of Mormon! Yes, too dark for the finest kindling wood to burn! (Page 438.) "What balderdash!!" This three hours of darkness where they could "feel the *vapor* of darkness" faded away as did Braden's other "big yarns" when I read from the Bible: "And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even *darkness which may be felt.*"—Ex. 10:21. Here I argued: That found in the Book of Mormon was the most reasonable, as it said "*vapor of darkness*," which Webster says is an elastic fluid rendered air form by heat, fume, steam. And the Book of Mormon says "the *mists* of darkness." We could easily understand how we could feel the damp "mist"—fog of darkness—steam, fume, etc. But we are a little puzzled how we could feel "darkness" as is read from the Bible without a single qualifying term as to its being a mist or vapor, etc. Now, if Braden will explain how the *three days* of darkness that is found in the Bible without any qualifying terms attached to it, could be "felt," I will feel under obligations to explain how the three hours of the "vapor"—"mist" of darkness of the Book of Mormon could be felt. There is one good, redeeming feature about Mr. Braden while in debate. When he is cornered, or beaten, he drops the subject at once.

But, now, through Joe's ignorance he has the Book of Mormon people keeping both the Lord's day and the Sabbath at the same time. (Page 255, large edition.) For the Lord's day, he reads Alma's account of how the "Zoramites had built synagogues, and that they did gather themselves together on one day of the week, which day they did call the day of the Lord." (Verse 87.) I showed from the verse 89 that this was not the Lord's day, as these very people that he accused of keeping that day rejected Christ in these words: "And also thou [God] hast made it known unto us that there shall be no Christ." This was altogether a different day from the one John the Divine spoke of in Revelation 1:10. Nowhere in the Book of Mormon could he find a statement to bolster up his allegation. Braden at once drops it.

Braden, the second time during the debate, tried to fasten polygamy upon Joseph Smith. This line of procedure was prominent during his lectures too. I paid but little attention to his "slush" along this line until he had introduced all of his witnesses. I then took the case in hand, and introduced as my first witness, Charles W. Wandell. Mr. Wandell prepared a series of letters upon the "Utah problem" and addressed them to the President of the United States. In one he says: "These monstrous doctrines are all included in a mock revelation of Brigham Young's, ascribed to Joseph Smith; but which has never been traced back to him; and, indeed can not be by any rule of evidence admissible in a court of law or equity."—Joseph Smith; Who was he? page 68.

This, I contended, was the difficulty with Braden's witnesses; they all fell short of the proof in every particular. Here I introduced Judge Philips' Temple Lot decision. In this Temple Lot suit, every stone that could be turned up to fasten polygamy upon Joseph Smith was turned. I understand Judge Philips said he had read more books, and devoted more time in making out his decision in this Temple Lot case, than he had in any other case that had ever been decided from his bench. His decision is, that Joseph Smith neither practiced nor taught polygamy; neither did he give the revelation on polygamy, that Braden, Brigham Young, Robinson, and the rest of the Utah contingents have so industriously sought to fasten upon him. Now, here is the decision of the highest court in our land, that says: Mr. Smith went to his death an innocent man, so far as this polygamist question is concerned. Now, ladies and gentlemen, I place before you this eminent Judge's decision, which was made carefully from evidence produced in court from Braden's own side of the case, with the opposing evidence of the Reorganization in favor of Joseph Smith's prophetic calling. Now I ask: Whose decision will you accept? Will you receive Braden's, who has made his decision wholly from one side testimony, and that principally from the slums of Utah? Or will you receive Judge Philips' decision, which was made after a careful reading and investigation of both sides of the question? Which?

This certainly raised the cloud that Braden had thrown over the character of Mr. Smith regarding his connection with polygamy. I struck Braden this same blow at the Alma debate, before his professors and students, and it went hard. I hardly expected to get the opportunity again to repeat it with him. But, he has his piece learned and it must be recited.

This reminds me of how I asked Brn. Roberts and Smith, when I first got on to the grounds of this Davis Chapel debate, if Braden said so and so, in his lectures? They both made the remark: "It is no use of us telling you what he said, as you know more about it now than we do." The fact is, I had met Braden so often that I had only to recite what I call "The Braden Alphabet," and I had it. If at any time our brethren are forced to meet Braden, if they will write me I will furnish them with this "alphabet;" it will greatly assist them in their work.

There was quite a breezy fight over Smith's way of organizing the church. Braden stoutly contended that Smith's apostles could not be successors to the New Testament apostles. After he had said his piece I ad-

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mitted his contention, and denied that Smith ever taught that the apostles of his restored church were successors of the New Testament church apostles, in the way he put it. But I contended the church of the New Testament had successors in the apostleship. Christ first chose twelve. Afterwards Judas fell and Matthias was called to occupy his office; this alone meant the continuance of the apostolic office; it was the beginning of an apostolic succession. Paul and Barnabas afterwards followed in the line of apostolic succession. Later, along came Andronicus and Junia; also James, the Lord's brother. And on up till I had proven eighteen apostles in the New Testament church. Paul in Romans 11:13, says: "I am the apostle of the Gentiles, I magnify mine *office*." This proves that there was an apostolic "office" in the New Testament church. It is written of Judas in Acts 1:20: "Let his habitation be desolate, and let no man dwell therein: and his *bishopric* let another take." Psalms 109:8, has it: "Let his days be few; and let another take his *office*." This is the *office* that Paul speaks of in Romans; and this is the office that Matthias succeeded to. I contended this order of things continued until the church went into apostasy. And now, since Campbell and Smith claim a restoration of the church, there is of necessity a restoration of all the offices that were found in the primitive church. In the New Testament church, we have the bishop's and deacon's office. (1 Timothy 3:1, 13.) Even our Campbellite brethren claim they have in their restored church that office; and can they claim that their bishops and deacons are successors to those that held that office in New Testament times? Certainly not. Yet, they have successors in that office now. When one man dies that has been acting as deacon—in the deacon's office—another man is chosen to act in the place he once occupied; this gives us a beginning of a succession in the deacon's office. With the same parity of reasoning the Latter Day Saints have successors in the apostolic office now. The church being restored through Mr. Smith, restored not only the deacon's and bishop's offices, but the apostle's and prophet's, and elder's offices too. And since these offices are restored, there are necessarily successors to these offices.

There can be no complete New Testament church without this order of things. In fact, Mr. Braden's own church teaches as much, whether they practice it or not. Mr. Campbell says in his Christian System, page 234: "We want the old gospel back, and sustained by the ancient order of things." The ancient order was, God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, etc. (1 Cor. 12:28.) Campbell says, we want the gospel *sustained* by this *order*. The meaning of the word *sustained*, Webster says is, upheld; maintained; supported. Now, this agrees with Paul's statement found in Ephesians 4:11. "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." The purpose of this is told in the next verse: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The length of time such an order as this was intended to remain in the church, is found in the next verse: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." That this order of things remained with the New Testament church only as long as it remained faithful to Christ is admitted on all sides. But, when the church commenced to go into apostasy, disintegration set in, and this order of things gradually give way to the innovations of corrupt theology crowded into the church by unscrupulous men. To this Paul agrees in these words: "For I know this, that after my departing shall grievous wolves enter in among you, *not sparing the flock*."—Acts 20:29. To this agrees Braden's own church in the following caustic language: "The apostolic church was corrupted by contact with Judaism and Paganism in the third and fourth centuries. There was the curious amalgamation of Judaism, Paganism, and Christianity, resulting in the Roman Catholic Church, which abides to this day as mostly Pagan, less Jewish and only nominally Christians. That amalgamation changed vitally both the *doctrine* and *government* of the church as ordered by inspiration."—From an address read before the Minnesota Christian Ministerial Association, at Mankato, Minnesota, August 23, 1898, and by vote of the association ordered published. Published in *Christian Evangelist*, for Oct. 6, 1898.

Now, in the language of Elder A. W. Kokendoffer, one among the brighter lights in Campbell's movement, I aver: "By restoration we mean a complete return to apostolic doctrine and life as a model for the church of to-day, a reinstatement after a divine pattern."—*Christian Evangelist* for May 30, 1901.

What more could I say in favor of Mr. Smith's order of things is his restoration and organization of the church of the New Testament? I make the statement and defy successful contradiction, that Joseph Smith is the only man of this generation of all the reformers from Martin Luther on, that has produced a church that harmonizes with the New Testament pattern, as left by Christ and the apostles, as does his restored church, known as the Reorganized Church of Jesus Christ of Latter Day Saints.

Here I rest my case.

I. N. WHITE.

INDIANAPOLIS, Indiana, Nov. 9, 1901.

O. J. TARY:

Dear Sir:—I had no idea of entering into an argument with you—nor do I now intend to do so. But out of respect to a fellow mortal I ventured to call attention to a few facts by which Mormonism is forever condemned. And I assure you that I would make no assertion which I did not *know* the evidence would sustain.

For instance you are very bold in your denial of my statement that the first publications in the interests of your "Reorganized Church" admitted the complicity of Joseph Smith, "the prophet," in the introduction of polygamy.

Now, if you will procure vol. 1, no. 1, of "*The Latter Day Saints' Herald*," the very first paper published by representative men in this Reorganized Church (Mormon), you will find [on] pages 8, 9, and 27, that Isaac Sheen, then third in the Presidency, states, *editorially*, that Joseph Smith "*repented*" of his connection with polygamy, and caused certain "revelations to be burned." Also explaining that the people came to Joseph "in an adultereus spirit," and that Joseph obtained an answer from God to their liking. But that Joseph Smith was "cut off"—that is, was killed, as a punishment for his part in securing the "revelations" on polygamy!! *Isaac Sheen* knew personally that it was useless to deny Joe's part in this iniquity and so apologized for it by stating that "the PROPHET" repented and that God "cut him off"!! A quotation is then given from Ezekiel to show that this was anciently God's way of punishing his prophets when they went astray!

Verily, my young man, you do not know much about the dark side of Mormonism! And I am afraid you read your Bible very little. Because you argue that Paul did not and could not see Jesus Christ after he arose from the dead, when you ought to have known that Paul himself says—1 Cor. 14:8—that he did "SEE" Jesus Christ after his resurrection! Not only so, but he says that he was the "last" one that did see him in that form, proving his resurrection. Of course many years after John the apostle saw Christ a *second time*; but this was not an appearance to a new witness to make an apostle out of him. Paul was the "last."

As to the fact, your so-called "inspired translations" have been changed since they were first published, so that where Christ was called "the eternal God," he is now called "the eternal Son of God," etc., etc., doubtless you could have the opportunity to verify for yourself. However, no church, not even the Roman Catholics, are so persistent in the denial of the facts of history as the Mormons are known to be.

If you are a good man, I would not offend you, but in all candor I must say that your letters to me give abundant evidence that you do not understand the subject about which you write.

Very kindly, yours for "*the truth as it is in Christ Jesus*," W. B. F. TREAT.

1414 Pleasant Street.

WHEELING, W. Va., Nov. 23.

REV. W. B. F. TREAT, Indianapolis, Ind.

Dear Sir:—Since receiving your letter of the 9th inst. I have been so busy with other matters that I was not able to give your letter consideration sooner.

Your apparent interest in me would carry more weight, had you not written in such a malicious spirit in the past regarding the faith I have espoused and the people connected with the church of which I am a member. In some of your published articles you have impeached the honesty and integrity of all persons believing in the work of Joseph Smith. So in the light of these, to-

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gether with your letters to me, I can not but believe that you write, not so much out of interest in me, but with a desire to conquer, and pose as victor in controversy, regardless of "the truth as it is in Christ Jesus." Your reference to first issue of the SAINTS' HERALD, while containing some truth, abounds in errors and false constructions. Isaac Sheen was never in the Presidency of the church at all. He was never in a situation to know what took place at Nauvoo about the time of the trouble there and the death of Joseph and Hyrum Smith. He came into the church in Philadelphia only a little while before this, came west and settled in the eastern part of the county. He did not state *editorially* that Joseph Smith repented. This was a reprint from a communication of Isaac Sheen to the *Saturday Evening Post* of October 9, 1852.

In view of the fact that the accursed doctrine of polygamy had been advocated by one J. C. Bennett, who had been cut off from the church, and who afterward sought to obtain revenge by teaching that it originated with the leading men of the church, (yet they disfellowshipped him as soon as his evil became known to them,) and the later announcement of the imposter and apostate—Brigham Young—it is not strange that the idea should obtain among those who are not familiar with all the actions and teachings of the leader of the church during those dark days of persecution, that he had given sanction to some of those things that his enemies charged him with doing. And while it seems that Isaac Sheen shared that idea in 1852, fortunately for the church and her leader, time and the official teachings of Joseph that were on record, prove that position untenable. You might also have quoted from the same issue of the HERALD a statement in which Joseph Smith called the doctrine an accursed one, and stated that it was from the Devil. But of course this would not answer your purpose. Your adroitness in hiding all the good connected with the church, and Joseph Smith in particular, and trying to fasten upon them the evil deeds of their enemies, can hardly be excelled by the people who clamored for the blood of Chirst when they could prove no evil thing against him.

Your inspiration in your attacks against the truth bears evidence of having been drawn from one Clark Braden instead of from the teachings of Christ.

In the same issue of the HERALD that you quote from, page 22, William Marks relates a conversation had with Joseph Smith, only a few days before his death, in which he told William Marks that every exertion must be made to put down the accursed doctrine of polygamy. "He [Joseph] said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction."

Now if Joseph Smith had in the least encouraged that doctrine, do you think he would have given such instructions as that? Do not jump at the conclusion that I have thus admitted that polygamy had obtained in the early days of the church, and argue from that that it was a doctrine of the church. When you consider that the church had in the short space of fourteen years grown to more than one hundred thousand members, it can not be considered strange if in that number there should be a few bad ones, and some who came into the church with bad motives, and afterward sought to carry out their evil desires, and in doing so, to clear themselves, laid the blame on the church. But, when the records show that as fast as that class of persons were discovered in the church they were cut off, it is decidedly unjust to charge the church with sanctioning such doctrines. In one of the parables put forth by Christ, he showed very clearly that the gospel net would catch some that were bad, and as a consequence they would have to be cast out. As well might you impeach Christ himself because Judas was a traitor, as to impeach the church in this age because there happened to be a few members of it that did not keep the laws of the church.

I have examined everything that I can obtain that bears any semblance to proof that Joseph Smith or the church during his life taught or practiced polygamy, and do not hesitate to say that the preponderance of evidence is against any such thing having ever received the sanction of either one. And *if* it could be proven it would no more prove that God had not called him to establish his church in this age of the world in fulfillment of ancient revelations, than the record of Abraham, David, and Solomon, proves that God never called them as his servants. God being unchangeable, polygamy must have been as abhorrent to him when practiced by David or Solomon as when practiced in any other age of the world. In fact, the Book of Mormon so declares, and shows clearly that no people can excuse themselves in following their example.

Now, sir, if you are so much interested in my welfare as you claim to be, and desire to convert me from a false religion, you will make much better headway if you stop trying to fasten guilt upon innocent people, and take up the Bible and show me where Alexander Campbell's claim to a restored Christianity harmonizes therewith. If the church had gone into apostasy, then the authority to act officially must have been taken from the earth. When you show me that Alexander Campbell "restored" the ancient order of the church, in organization, faith, and practice, then I will accept your faith, immaterial of what Joseph Smith or any one else taught or did not teach; but until such time as you do this, all your attacks on him, or the church organized in 1830, will prove of no avail toward weakening my faith in the true gospel as taught by Joseph Smith and his colaborers.

Your reference to 1 Corinthians 15: 8, I do not deny. But the record does not show that this was to qualify Paul to become an apostle, but rather to confirm him in the faith. My belief is that this was after Paul was an apostle. My statement in previous letter had in mind the appearance of Christ to Paul on his way to Damascus, which is the only account on record of Christ appearing to Paul prior to his becoming an apostle. That appearance would as much qualify those journeying with Paul to be apostles as it did Paul, if being a witness of his resurrection was the essential qualification of an apostle.

As to there having been changes in the Inspired Translation of the Bible, I have not been able to find any such evidence, but have evidence to the contrary. But while we are on the subject of changes in the different translations of the Bible, did you ever read anything about Alexander Campbell "doctoring" a certain translation of the New Testament made by Drs. George Campbell, James Macknight, and Philip Doddridge? If you have not I refer you to the *Christian Baptist*, edited by A. Campbell, vol. 4, no. 1, for August 7, 1826. There is a statement from some one signing his name "A Friend to Truth," which says, "There are contained in it [New Testament] upwards of one thousand and five hundred variations from the translations of the learned doctors whose names are on the title-page, although numbers of our wise men in Kentucky imagine that we have it almost verbatim from these translators." Mr. Campbell in his comment on this says: "I have given six full verses of alterations from the translator of this epistle." (Hebrews.) So, in view of all this when compared with so small a change as you charge against the Inspired Translation since its first publication, I think you will have to admit that it argues more for the wisdom (to say nothing of inspiration) of Joseph Smith than it does for Alexander Campbell.

Wishing you no worse thing than that the scales of darkness that beclouded Paul's vision, might by the same power that gave him light be caused to fall from your eyes and you be permitted to behold "the truth as it is in Christ Jesus,"

I am very respectfully,

O. J. TARY.

Mothers' Home Column.

EDITED BY FRANCES.

I know there is no error
In the great supernal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand, eternal quest,
I shall cry as I look back earthward,
"Whatever is—is best."

THEY TWO.

They are left alone in the dear old home,
After so many years,
When the house was full of frolic and fun,
Of childish laughter and tears.
They are left alone! they two, once more,
Beginning life over again,
Just as they did in the days of yore,
Before they were nine or ten.

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And the table is set for two these days;
The children went one by one,
Away from home on their separate ways,
When the childhood days were done.
How healthy, hungry they used to be!
What romping they used to do!
And mother—for weeping—can hardly see
To set the table for two.

They used to gather around the fire,
While some one would read aloud,
But whether at study or work or play,
'Twas a loving and merry crowd.
And now they are two that gather there
At evening to read or sew,
And it seems almost too much to bear,
When they think of the long ago.

Ah, well! ah, well! 'tis the way of the world!
Children stay but a little while,
And then the other scenes are whirled,
Where other homes beguile.
But it matters not how far they roam,
Their hearts are fond and true,
And there's never a home like the dear old home,
Where the table is set for two.—*Ex.*

THE SENTENCE OF DEATH PRONOUNCED UPON THE REDEEMER.

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world:

"Sentence pronounced by Pontius Pilate, Intendant of the lower province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

"In the seventeenth year of the reign of the Emperor Tiberius, and on the 24th day of March, in the most holy Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the Prætor, sentences Jesus of Nazareth to death on a cross, between two robbers, as the numerous and notorious testimonies of the people prove:

"1. Jesus is a misleader.

"2. He has excited the people to sedition.

"3. He is an enemy to the laws.

"4. He calls himself the Son of God.

"5. He calls himself falsely the King of Israel.

"6. He went into the Temple followed by a multitude carrying palms in their hands.

"Order the centurion, Quintus Cornelius, to lead him to the place of execution.

"Forbid all persons, rich or poor, to oppose the execution of Jesus.

"The witnesses that signed the death of Jesus are:

"1. Daniel, Rabbi, Pharisee.

"2. Joannes, Rabbi.

"3. Raphael Rorobable.

"4. Capet, a citizen.

"Jesus to be taken out of Jerusalem through the gates of Tournes."

This sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1380, in the kingdom of Naples, in a search made for Roman antiquities, and remained there until it was found by the commissioner of arts in the French army in Italy. Up to the time of the campaign in Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been in the chapel of Casserta. The Carthusians obtained by petitions permission to keep the plates, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by the members of the commission of arts. Denon had a facsimile of the plates engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,800f.

There is to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those in the gospel.

NOW.

"Now is the accepted time; now is the day of salvation."

This scripture is as true to-day as when God gave it to the world through his servant. It can never lose its truthfulness, neither can those who obey its teachings fail to receive its promised blessings.

Dear reader, did you ever realize that the now, or the present moment, is all the time we have?

"I don't see how you can make that out, Sr. Almira," say those who have not given much thought to the point in question.

The past moments of our lives, whether they are a few or many, are no longer ours. They are ours only as they were given, moment by moment. Neither are the acts of the past under our control, neither the acts of omission nor of commission. The greatest good arising therefrom, is in learning wisdom in consequence of failures or of successes.

A person of thought once said: "Time is so precious, God gives it to us moment by moment." Each moment is the now, and is all the time we have, and yet how much of it is squandered or lost in spite of God's plan!

The future is not ours, only as it is given by the moment, and then it will be now.

The scripture quoted in the first, applies not only to spiritual things, but to temporal as well. There are many nows that should be observed in regard to the care of our physical bodies, that they may properly develop and retain health and strength up to the threescore and ten.

It is every person's privilege and duty to study the laws of health, and also to observe them. Such a course will not only be a blessing to one's self, but a blessing to the generations to come.

The same principle governs the success of the teacher and the student; the success of the farmer, the mechanic, and the housewife. If you don't believe me, ask the man who is often obliged to wait for his dinner, and in consequence can not promptly attend to his business; can not make good use of the now, just because *she* did not. Possibly he might have been negligent in providing means adequate to his demands. How then?

It is every person's duty to be prompt and wise in his labors, whether they be manual or the preaching of the word. All are servants and should do all things as unto the Lord. Each is accountable for his negligence, and each will be rewarded according to his faithfulness.

If people while in youth could only embrace this idea, and follow it closely, many heart-aching troubles might have been escaped and much poverty, too; yes, and much condemnation.

We desire to live more in the now than has been our practice; that is, try to improve ourself by improving each moment's blessings, both spiritual and temporal, as they are given. Our plans may have been thwarted, our hopes blasted, but that is in the past. O God, help us to let it slumber in the past, and help us to firmly grasp the blessings of the present! Let our minds no longer be darkened by the lack of faith, but give us that faith that will take no denial. When we think of the great commotions among the nations of the earth; famine, war, and pestilential disease, we see that the hour of God's judgment has already commenced. It was by prophets foretold, and 'tis no longer in the future but it is in the now. Now is the time for every soul who wishes to be saved, to give his or her attention to the matter. No other time can be better than now. According to the state of affairs among the nations, it is time for the Saints of God to be up and doing with all their might. Now is the time to arise and put off every unclean, unholy thought, word, and deed, and put on the beautiful spotless garments of righteousness. Father, fill us with thy love, that we may do thy will while on earth. Riches can not save us, neither can poverty debar us from accepting thy blessed plan of salvation. For this privilege we give thanks!

It is twenty-nine years since we embraced the gospel of the kingdom, and there never was a time that it seemed more precious to us than to-day. 'Tis good to live in the light. 'Tis good to have a knowledge of God's requirements of his followers, and 'tis better to be obedient to the same. "Obedience is better than sacrifice," even now.

SISTER ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Caroline Sandidge, of Bozeman, Montana, asks the sisters to pray for her that if it is the will of God she may be restored to health.

Sr. Annie Roberts, of Dayton, Nevada, who has been afflicted for several months, desires the prayers of the Union and all of the Saints, that if it is the will of God she may be healed.

NOTICE.

Mothers will please take notice that the book, "Fireside Talks With Our Girls," will, until the present edition is exhausted, be sold in limp cloth binding 30 cents; paper covers 20 cents. Please send in your orders as promptly as possible in order that we may be prepared to issue another volume. Send all orders to Herald Publishing House, Lock Box E., Lamoni, Iowa.

By order of Advisory Board.

tf SR. M. E. HULMES, Pres.

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Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

ASSOCIATION WORK.

Some one has said that "the school in which the details are neglected is the one which will fail to a greater or less degree to accomplish the end for which the Sunday-school is conducted."

We query, How is it with convention work? While we write of details we desire to refer to the necessity of correct reports, indorsed by the schools, being sent to the district secretary on time, which should be two or three days prior to convention. As it is right to give report of Sunday-school district to the district conference from time to time, also to the association annually, it certainly is incumbent on the secretary to send complete records of work done in the district. The reading of superintendents' reports which give an idea of the condition of the schools is an important detail of convention work, which, together with the discussion of amendments and of questions brought out by experienced workers, including the keeping of class records, illustration of methods of class work, talks about pictures and blackboard work, about library books, lesson texts, the taking of notes by the delegates of the most helpful things in Bible study, of methods of organization and teaching and of spiritual impressions, of the brightest points and illustrations in the addresses, and of all the inspiring facts in the reports, all these are some of the details to be attended to.

There is also much benefit to be derived from heeding our several duties as workers in the association, as set forth in the constitution and by-laws. For instance: Under article 4, page 12, we read that the superintendents shall, "at meetings of the association, form classes, and illustrate the best methods of Sunday-school teaching."

To use the figure of the fountain and the well we have read about, the teacher should represent the well, we think: a well to which the pupil can go, and, putting forth his desires and efforts to learn, asks for and partakes of the source of information; while, on the other hand, if the teacher is like a fountain with its spray sprinkling everybody around, and that continuously, he is likely to dispense his prolific words over unappreciative heads, not reaching the listening ear. Such a thought as this may emanate from other than Latter Day Saint workers; but it may be a truth all the same.

One of the most important features of Sunday-school work is the Home Department. Bro. Hansen tells us there is a work to do in the homes, unknown by the world, or even by the Saints. He says "this is the grand and deeper side of the gospel, and the place we must occupy if we desire God's recognition." There is ample room given for all to work in the gospel; and we are used to hearing the admonition of the elders to "more thoroughly wean ourselves from the world, and draw closer to God in holiness and truth." It is well for us to heed these words of counsel from teachers of deep, spiritual experience.

Wherever our labors may be, whether in the church, school, or home, surely our service ought to be characterized by prayerfulness and sincere devotion.

We are pleased to note the achievements of the American Sunday-school Union, of which Bro. Gunsolley makes mention in his article on Home Department.

We can plainly see the good to be done in this; and it proves to us that there are many families in the districts which have not the advantage of attending Sunday-school. There is an ever-increasing work to be done in the district association. It shows also how far-reaching the work can be, and what golden opportunities lie before us for reaping a rich reward if we embrace them.

It opens up a wide field of labor to the missionary, visiting committee, and officers of the association.

The Home Department is

BREAKING NEW GROUND:

as we read concerning the traveling ministry, it is sometimes "sorry diet to eat and poor accommodation" perhaps; but such sacrifice must insure success.

We were happy to read of Sr. Jennie Garr, a wide-awake Sunday-school secretary of Ogden, who approves highly of the work of a brother and sister in Utah who are keeping a home school, not having the advantage of a regular organized school. She believes there is work for all of us to do, and sends out the invitation, to apply to her, to any one in the district or mission "wanting help or who is willing to help." Is it not encouraging to see that our work is being planted even in obscure places? And does it not also appear to us that the schools and districts which are enjoying every advantage of organization should show an ever-increasing growth onward?

While writing about the Home Department we desire to make mention of the good done by the distribution of church literature. One may read the scriptures over and over again, but may never have conveyed to the mind the light and understanding that is expressed by some spiritual brother or sister in the columns of the church papers, *Autumn Leaves*, pamphlet, or tract.

On the 9th of September, 1892, a resolution was passed at the Independence district Sunday-school association convention providing for the appointment of

A LITERARY EXCHANGE

with instruction to organize with a president, secretary, treasurer, to be located in Independence, with power to appoint five agents located there, and one or more agents in each branch of the district. The committee which was changed from time to time, but retaining the same secretary, was empowered "to draw on the treasury of the district association in order to defray the expense of making the distribution of literature," the boundaries in sending it forth being unlimited. The exchange was to meet prior to each convention and report to same. The secretary attended to the mailing and distributing from September, 1892, to March, 1901, 3,245 HERALDS, 6 025 *Ensigns*, 423 *Hopes*, 436 tracts, 27 copies of "Voice of Warning," 12 *Autumn Leaves*, 1 copy "With the Church in an Early Day," and 1 copy "Joseph Luff's Autobiography." Volumes 1 and 2, Church History, were donated to the Public Library in Independence and for which we received the thanks of the librarian, who stated that "the library is always open to donations of any good moral literature." This gives an idea of the work done in nine years, it having been commenced in just two years from the organization of the Independence Sunday-school district association in September, 1890. Most of the literature was collected in Independence, and was sent to every part of the States, and some of it to England and Wales.

Yet, with this work done in days which might have been spent to less profit, for we have been encouraged to go on by the kind thanks of many of the ministry and friends abroad engaged in spreading the gospel, we ask ourselves if we have done all that we could in rolling on so noble a work.

Hand in hand with the Literary Exchange is

THE LIBRARY WORK

of which our general secretary spoke so earnestly at the St. Louis reunion; and there is evidently a necessity for the supplying of our Sunday-school libraries with good books for pupils of all ages and every degree of development.

With so many advantages for improvement and so many means of spreading our work, may the Sunday-school association of our own and every other district be, as a brother expresses it, "monuments for great good;" and to attain such a standard, we know it can not be accomplished without a mighty and unceasing effort.

Let us not forget to be cheerful in our warfare in the cause of truth, that we may be joyous in our triumph.

ABBIE A. HORTON,
Secretary Independence District
Association and Literary Exchange.

NAUVOO.

Convened at Adrian, Illinois, October 4. The reports of officers were read, also reports of Montrose, Burlington, Fort Madison, and Rock Creek Sunday-schools. The afternoon was devoted to regular Sunday-school services, with James McKiernan in charge of the senior class and Bro. Fletcher in charge of the intermediate. The evening services were both beautiful and profitable, being devoted to a literary program in charge of the local school, after which the convention adjourned to meet one day previous and at same place as next quarterly conference. George Lambert, superintendent; Marjorie S. Wright, secretary.

PHILADELPHIA.

Association met at Philadelphia, Pennsylvania, November 16, at four p. m.; district superintendent, H. H. Bacon, in the chair, E. B. Hull secretary. Schools reported as follows: Philadelphia, enrollment 54, gain 3; Baldwin 52, gain 12. Treasurer reported:

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Balance on hand at last report, $2 24; collected since, $2.90; expended $4, balance on hand, $1 14. Bills to the amount of $9 50 were presented and ordered paid. The following officers were elected for the ensuing year: Superintendent, H. H. Bacon; associate superintendent, W. Hettrick; secretary and treasurer, E B. Hull. George W. Robley and W. E LaRue were elected to represent this district at the General Convention, they to have the power to choose one more who belongs to this district and in attendance at the General Convention, the two or three to cast the whole vote, but in case a division should occur, each one is to cast only his proportionate part. In the evening a literary program was rendered to a very large audience. On Sunday, services were in charge of superintendent H. H. Bacon; preaching by W. E. LaRue and George W. Robley. Adjourned to meet at Baldwin, Maryland, the first Saturday in May, 1902.

Conference Minutes.

KIRTLAND.

Conference held at Kirtland, Ohio, October 6, 7; W. H. Kelley was chosen chairman, A. H. Parsons and R. Baldwin associates; D. L. Allen secretary pro tem. Elders reporting: W. H. Kelley, F. J. Ebeling, A. H. Parsons, R. Baldwin, S. F. Cushman, W. Kimball, and F. G. Pitt; Priests D. L. Allen, E. Miller, J. Hollibaugh, and E. Curry; Branches reporting: Cleveland 59, loss 4; Kirtland 81, loss 5; Sharon 46, no change; Youngstown 28, gain 3; Blakes Mills 101, gain 9; Conneautville 35, gain 3; Washingtonville 28, no change. The following resolutions were adopted: That this conference request immediate action on the part of missionary in charge, sub-missionary in charge, and district president in regard to the Toledo branch trouble. That this conference reconsider the resolution of last conference in disposing of certain tent funds together with tent, and that Bishop's agent be authorized to collect this money and that this conference authorize the purchase of the tent that has been used in the district the past summer. Sr. G. T. Griffiths was by resolution made district historian. Bishop's agent's report read: Total contributions, $857 03: total expenses, $746; on hand October 5, $111.03. Election of officers: Richard Baldwin sustained district president, W. J. Baldwin sustained secretary, Eben Miller sustained Bishop's agent. W. J. Baldwin was ordained an elder, Thomas W. Thomas ordained a priest. Preaching by Elders S. F. Cushman, F. J. Ebeling, W. H. Kelley, and F. G. Pitt. Adjourned to meet in Sharon, Pennsylvania, February 22, 23.

GALLAND'S GROVE.

Convened at Deloit, Iowa, November 16, at 8:45 a. m., J. M. Baker, C. J. Hunt, J. L. Butterworth, presiding; Nellie Rudd secretary. Branches reporting: Dow City 120, gain 7; Coalville 59; Salem 70, gain 5; Pilot Rock 28, gain 2; Auburn 71, gain 6; Union 83, gain 4; Deloit 159, loss 5; Galland's Grove 285, gain 2; Benan 49, loss 1. Elders reporting: J. L. Butterworth, B. Salisbury, E. Ford, W. McKim, O E Holcomb baptized 2, A. Jackson, J. Pett, F. B. Shumate baptized 1, D. Brewster, N. V. Sheldon, T. F. Jones, J. R. Rudd, W. H. Kephart baptized 3, J. O. Sheldon, J. M. Baker baptized 16, C. J. Hunt baptized 2, A. R. Crippen baptized 1, W. D. Bullard baptized 4, W. A. Carroll; Priests A. H. Rudd, F. R. Schafer; Teachers J. T. Spence, I. G. Myers, C. L. Carmichael, G. Jeurgens; Deacon O. Salisbury. Bishop C. J. Hunt reported: On hand and received since last report, tithes and offerings, $2,053.35; expended, $1,882.25; On hand, $171.10. Tent fund, $31 83; expended, $31.83. Graceland College, $260 85; expended, $201.35; on hand, $59 50. N. V. Sheldon reported having received for tent expense fund, $64.95; expended, $65.21. The Sunday-school and Religio reported having held three sessions each and provided for one extra convention per year to be held in rural districts. The president reported having silenced Elder R. Montgomery and asked that a committee be appointed to investigate the matter and report: Brn. A. Jackson, W. H. Kephart, John Pett, were appointed, and reported that they believed the president was justified in so doing, and that his license be withheld for the present, or until the district feels justified in returning it. Elder David Brewster was granted a district appointment. Preaching by C. Derry, W. H. Kephart, N. V. Sheldon. Adjourned to meet at Dow City, Iowa, February 22.

NORTHERN WISCONSIN.

Conference met at Paulson, Wisconsin, November 9; C. H. Burr, sub-missionary in charge in the chair, M. F. Gowell secretary pro tem. Statistical reports: Reed branch 55, gain 3; Frankfort, as corrected, 95, loss 34; Evergreen 99, gain 2. New branches: Ono 38, Searls Prairie 11. Elders reporting: A. V. Closson, C. H. Burr baptized 3, A. L. Whiteaker baptized 3, M. F. Gowell, W. Hutchinson baptized 2, S. Livingston; Priests: M. Shedd, W. O. Closson, O. A. Monson; Teachers: M. A. Shedd, J. W. Hooker; Deacons: O. A. Warren, W. Mair, W. Barnard. Bishop's agent reported: On hand last report, $12 55; received since, $43.55; total, 56 10; paid out, $40 55; balance on hand, $15 55. Audited and found correct. District treasurer reported: On hand last conference, $3.25; received, $6 25; total, $9.50; paid out, $9 50. Report accepted. It was moved that the tent and equipments be sold to the Southern Wisconsin district for $12. Carried. Bro. A. V. Closson was authorized to negotiate the sale. Officers elected for the ensuing year were: District president, A. V. Closson; secretary, William Barnard; treasurer, Murry Shedd. Bro. Wm. Hutchinson tendered his resignation as Bishop's agent, which was accepted and Bro. A. V. Closson recommended to the Bishop as Bro. Hutchinson's successor. The appointment of Bro. C. H. Burr as historian for Wisconsin was ratified by the conference. Four were baptized at the conference. F. H. Gilbert, one of the number, was called, and ordained to the office of priest, after his confirmation. Preaching by C. H. Burr, A. V. Closson, A. L. Whiteaker, and William Hutchinson. Conference adjourned to meet with the Frankfort branch, Saturday before the full moon in February.

Miscellaneous Department.

PASTORAL.

To the Officers and Members of Northern Michigan District; Dear Brethren in Christ:—It having pleased the body at the late district conference at Whittemore to place upon us the oversight of the blessed Master's cause in this district, and knowing that we as ambassadors for Christ must answer to him for our stewardship, and feeling a deep and burning love to see the work of our Lawgiver progress "'till he come," we, your fellow workmen and servants, present to you in this epistle a plea, that while God is still regarding us as his people, that we may seek to occupy higher positions before him in righteousness. To this end, and that our dear brethren of the local ministry may be assisted and prepared to honorably and judiciously exercise the functions of their several offices in the holy priesthood, we pray to be permitted to offer the following suggestions as duties of officers, including elders, priests, teachers, and deacons:

Our great aim and object is to encourage right living, right doing, right thinking, until men shall have attained to a sufficient degree of moral and spiritual purity and excellence that happiness is the result. Then will Christ come and perfection reign. If we ever expect these conditions to obtain, we as ministers must exemplify, practically, the Christ-life. As husbandmen, we "must first be partakers of the fruit." It is therefore unseemly that men of God should indulge actions that would lessen their influence for good among the people, or in anywise lower the standard of the church of God. Insobriety, boisterous speech or manner, loudness bordering on vulgarity, are ruts that detract from our influence for righteousness. We should maintain proper dignity and gravity in keeping with our high calling. Anything else is ill-becoming Christ's ministers. We are expected to exemplify the very character of Christ, so that the people seeing our good works may glorify God. Jesus could say, "He that hath seen me hath seen the Father," because he lived and acted as God lived and acted. Can we as ministers say, He that hath seen us hath seen our Master, because we are living as he lived? Unless we are sufficiently humble and sincere to command the respect and esteem of the people, they will lose confidence in us, and our counsel will not be effectual. They will have no faith in us or our prayers. We must live each principle of the gospel, that we may effectually teach it to others. The Lord's counsel in Doctrine and Covenants 119:3 on the subject of tobacco using is too clear and plain to be misunderstood. He says, "Men of God, . . . avoid the use of tobacco, and be not addicted to strong drink in any form, that your counsel to be temperate may be made effectual by your example." Enough has been said and written upon this matter to fill volumes. Jesus said, "Why call ye me Lord, Lord, and do not the things which I say?" Brethren, be no longer in bondage to this habit.

A general outline of duties of ministers is given in Doctrine and Covenants 17:8, where we first are informed of what is to be expected of the elders. Among other duties he is to "teach, expound, exhort, baptize, and watch over the church," etc., "according to the commandments and revelations of God." Watching over the church as here stated would include those officers under him (if he be president), counseling and assisting with all wisdom and carefulness, that he may maintain their love and faithful coöperation.

Next we have the duties of priests, which are stated in specific terms. In addition to preaching, expounding, exhorting, etc., he is to "baptize, administer the sacrament, visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties," etc. This, brethren, is a command of God! It is very apparent that the matter of visiting the homes of the Saints has been neglected, in some branches, by the priests. He should visit as directed, and exhort to pray vocally and in secret, and attend to such family duties as morning and evening devotion around the family altar, offering thanks for daily food, when assembled to partake, etc.

The command to thus visit the Saints is as imperative as, "Ye must be born again." There is no difference. There can be none. Why do we not obey, as faithful Abraham or Lehi? Shall the church and we as officers suffer loss through disobedience and neglect? As we view it, the priest should officially visit the home of each member at least once in three months, to encourage members to higher life. Do you do so, brethren? If not, why not? Are you not a minister? Are you willing to rebel against Him who has called you to his kingdom? We think that none can afford to thus decide in the affirmative.

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Then let us arise to duty, for we can not be sleeping soldiers. Visit the homes of the Saints, take God's Spirit with you, approach the subject of the domestic life of Saints, incidentally impress the necessity of attending to all these home duties, tell of benefits derived therefrom, and yet you do not need to permit them to know that you are talking for their express benefit, but the result will be for good, just the same.

Then we have the teacher's duty outlined, wherein it is stated that he shall watch over the church always, be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other, nor lying, back-biting, nor evil speaking. See that the church meet together often, and also see that all members do their duty, etc. He is to be assisted always in all his duties in the church by the deacons if occasion requires. It is apparent, brethren, that the plan is a perfect one. And if we serve faithfully in our several offices, perfection must ultimately ootain.

Remember the parable of the slothful servant who buried his talent, and magnify your calling. No man lighteth a candle and putteth it under a bushel. Let your light shine! Right here, permit us to cite you to the word of the Lord upon this matter: "Wherefore now, let every man learn his duty and act in the office in which he is appointed in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty, and shows himself not approved, shall not be counted worthy to stand. Even so, Amen."—D. C. 104:44. It is particularly noticeable that we are admonished to "act" in our offices, which means labor. Otherwise we shall not be counted worthy to stand, or in other words, retain a license.

There is also a work for the members to perform. They should be humble, consistent Christians, always. Attend every means of grace, including all church services of whatever class. They should heed the counsel of those set in the church to watch over them, so far as it may be the counsel of the Spirit. Tithes and offerings should be paid regularly, and as far as possible live at peace with all men. The Lord in Doctrine and Covenants 17:18 says "the members shall manifest before the church, and also before the elders by a godly walk and conversation that they are worthy [of sacrament], that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord." If we do these, brethren, we shall never fall. We therefore pray God in your behalf, that you may be prepared to appear spotless before the judgment seat of Christ.

Parties desiring counsel or advice upon work pertaining to the district, may correspond with either of the presidency. J. A. Grant, president, Glover, Bay county, Michigan; R. W. Hugill, Boyne City, Michigan; E. A. Goodwin, Whittemore, Michigan, associates.

DEDICATION NOTICE.

The Kewanee branch expects to dedicate its church on Sunday, December 15. President Joseph Smith and Apostle Heman C. Smith are expected to be with us on the occasion. A general invitation is extended to the Saints of the Kewanee district, and others who may be near by, to be present and assist in the exercises. John Chisnall, J. S. Patterson, committee on invitation.

BISHOP'S AGENTS' NOTICES.

To the Saints of Eastern Maine District:—I wish to remind the good Saints that I am still living, post office address Indian River, Maine. I am still agent for our Bishop in this district, and as I have heard from only a few Saints in the district the present year, I am obliged to stir up your pure minds by way of remembrance that there are no funds in the treasury. I have nothing to meet the expense of the district with, while the families are looking to me for the allowances that have been promised to them. I am waiting for the Saints to send in their tithes and offerings. The year is drawing to a close. I must soon send in my annual report to the Bishop. Will all who have tithes and offerings laid by please send them in at once, and the Lord will reward you as he has promised. U M. Kelley, Bishop's agent, Indian River, Maine.

THE GOSPEL LITERATURE BUREAU.

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like or can use and I will supply you or see that you are supplied. Those having literature for distribution please write me what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may remit for postage on literature and same will be used in sending literature to others. J. R. Epperson, 1723 Walker street, Des Moines, Iowa. tf

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E L. Kelley, Lamoni, Iowa.

M. WALKER. Editor of the *Hope.*
E L KELLEY, Bishop.
JOHN SMITH, Manager.
July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.
tf

WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers. HERALD PUBLISHING HOUSE,
tf Box E, Lamoni, Iowa.

CONFERENCE NOTICES.

CORRECTION.

Editors Herald:—Please correct error in date of Southern Missouri district conference. The date according to adjournment should be December 21, instead of the 26th, as appeared in the conference minutes, HERALD of November 13, page 929. D. W. Thomas, district president.

Spring River will convene at Joplin, Missouri, Friday, December 20, 1901, at seven p. m. It is advisable that branches have reports and credentials in hands of the secretary early, so as not to impede the business. T. S. Havton, secretary, 1102 Bellevue street, Galena, Kansas.

Far West will convene with the St. Joseph branch, Saturday and Sunday, December 21 and 22, at the usual hour. We again ask branch secretaries and ministry to have their reports and delegate credentials sent to the secretary one week prior to convening of conference. Charles P. Faul, secretary.

Central Illinois conference and Sunday school convention will convene at Taylorville, Illinois, December 28 and 29. Those who can not attend General Conferences will find a table spread with good things at our district conferences. Come and feast. M. R. Shoemaker, president.

DIED.

HINDERKS.—Don Carlos, youngest child of Sr. Mary Hinderks, passed away at his home six miles north of Stewartsville, Missouri, on Friday, November 8, 1901. A fatal wound from the accidental discharge of a gun was the cause. Carlos was a dutiful boy aged 13 years, 11 months, 15 days. The widowed mother, a sister, and three brothers are deeply grief-stricken. The services were held at the church on Sunday, November 10, at 10:30 a. m., in charge of Elder C. P. Faul; prayer by Elder J. W. Adams, the sermon by Elder J. M. Terry.

DUNCAN.—At his temporary home, Husted, Colorado, of pulmonary consumption, Bro. Charles R. Duncan. Deceased was born at Mirable, Missouri, May 8, 1863. June 12, 1892, he was married to Sr. May Baker. To them were born two children, the elder of which died in infancy. The other, a sweet little girl of four years, with her mother, survive him. He was baptized April 6, 1878, by Bro Gomer T. Griffiths; ordained a priest in 1887, an elder in 1890, and April 14, 1892, was ordained to the office of seventy. He has been actively engaged in the missionary work of the church since 1888, and has traveled quite extensively in Onio, West Virginia, Missouri, Kansas, Oklahoma, and Colorado. He was under appointment to the Colorado mission at the time of his death. Funeral services were held at Colorado Springs, Tuesday forenoon, the 19th, in charge of A. B. Hanson; funeral sermon by J. B. Roush. At 2:35 p. m., Bro. Baker departed with the remains for Lebeck, Missouri, where they will be interred at the Saints' cemetery at Coal Hill. Just before death, he bore a strong testimony to the truth of the latter-day work. In Bro. Duncan the church has lost a valiant and able defender of the truth and a genial fellow-laborer; and while the tears of sympathy can not be repressed, we rejoice that the life that has gone out has gone, not to die, but to live on under higher and better conditions.

MOREY.—Near Pleasanton, Iowa, Bro. David B., son of George and Sylvia Morey, November 14, 1901. He was born in Vermillion county, Indiana, September 11, 1830. In 1852, sattled near what is now Pleasanton. In 1856 he married Sr. Deborah Rockwell, and to them were born twelve children, six of whom survive. Bro. Morey united with the Latter Day Saints when fourteen years old, and with the Reorganization in 1861; ordained a teacher in 1863, and a few years ago a priest. He was faithful to the end. Funeral sermon at Saints' church, Pleasanton, the 15th, by Elder Duncan Campbell.

WALKER.—Henry Albert Walker was born at Woodville, California, August 9, 1881; died at Tulare, California, October 29, 1901. He was baptized by Elder J. H. Lawn, June 19, 1891. Funeral discourse by Elder E. S. Burton. A widowed mother, five brothers, and four sisters mourn his departure. He died in the hope of a glorious resurrection.

WETMORE.—Bro. John Walter Wetmore was born in St. Johns, New Brunswick, in 1830; died November 9, 1901. Funeral services conducted at his home, 130 Howard avenue, Roxbury, Massachusetts, November 12, by Elder F. P. Busiel. Bro. Wetmore leaves wife, two sons, one daughter, one brother, and three sisters.

MCCALL.—Grandma Margret Belle McCall was born in Paisley, Scotland, October 12, 1802, and died near Dow City, Iowa, November 26, 1901. She was married to Daniel McCall in 1822. Bro. McCall died in 1851. Of eleven children born to them, four are living. Bro. and Sr. McCall were baptized into the church in an early day, and

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Grandma has long been a member of the Reorganization, and died firm in the faith. Funeral services at the home the 27th, by Elder C. E. Butterworth; interment in Dow City cemetery.

POWERS.—At the home of her daughter, Sr. Charles H. Brooks, near Cameron, Missouri, Grandma Maria M. Powers, widow of Apostle Samuel Powers. One son and four daughters mourn a good mother. She and her husband were baptized in 1852 in Wisconsin, where he was ordained to the Twelve in 1855. She passed away November 21 at the age of 77 years, 10 months, 7 days. Funeral service at the Delano branch church north of Cameron, Missouri, where also she was buried. Service in charge of Elder J. S. Constance. Sermon by Elder J. M. Terry.

RANDALL.—At Webb City, Missouri, October 7, 1901, of membranous croup, Vernon E., second son of Newton J. and Cora S. Randall. Born at Webb City, August 14, 1898 Funeral sermon by Elder A. J. Cato. At Webb City, Missouri, October 10, 1901, of membranous croup, Earnest C, eldest son of Newton J. and Cora S. Randall, aged 5 years, 1 month, 10 days. Funeral sermon by O. P. Sutherland. It is only fitting to say of these little boys, they were most beautiful and bright. They were to the heart-broken father and mother the brightest jewels earth can afford, and the little home, made so happy by their presence, is now sad and lonely.

PRATT.—October 24, 1901, Charles F. Pratt, at Crescent, Iowa, of facial cancer. Deceased was born in Abbeville county, South Carolina, October 19, 1824. Married Gabrilla Callahan, July 2, 1845. Served as a volunteer in Confederate army. Moved to Omaha in April, 1869; to Pottawattamie county, July of same year; became identified with the Reorganization in 1880. He was a long and patient sufferer. Funeral services from Cresent church, October 25, Elder D. R. Chambers preaching the sermon. A large concourse of friends followed the remains to the grave, six Union veterans bearing the body. May his rest be glorious.

THE STATUS OF RELIGION IN GERMANY.

Another factor which contributed to strengthen religion was the radical change effected in convictions and sentiments. The political and national aims which had dominated the middle of the century had in the main been realized. The former disunion between the states had been succeeded by a powerful and progressive empire. But, as frequently happens in human life, the attainment of these ambitions soon revealed their numerous limitations. During the struggle for national unity large sections of the population were inspired by the conviction that a new and nobler life would begin upon the formation of the empire. But it soon became obvious that the outward successes which had been achieved had contributed nothing to the spiritual or inner life. Furthermore, a reaction against the ideals of modern culture now manifests itself among all civilized nations, and nowhere more conspicuously than in Germany. The new culture, as developed more particularly during the nineteenth century, endeavored to stimulate the powers of man and to give him a dominion over the forces of nature. To this extent it exerted an incalculable influence, and endowed life with greater variety, freedom, and mobility. At no previous period of history have the labors of man been exerted so successfully and upon so rich a field. Yet this has not always conduced to our inward welfare and to our happiness. The nineteenth century has frequently employed man as a mere tool of labor—a labor the ceaseless onward movement of which leaves no time for contemplation and quiet enjoyment. Inward culture, also, has been retarded in consequence of our incessant search for outward successes. As soon as these defects became clearly visible, a pessimistic view of life naturally arose; and it is well known how widespread this spirit has become to-day among all civilized nations.

Now, although pessimism is not itself a phase of religion, it tends to destroy that complacency which is a dangerous foe of religion, thus preparing the way for the progress of the latter. The disappointments which the development of modern culture has produced have been instrumental in again awakening a susceptibility to religious influences. The great and complicated enterprises of our time also frequently reveal a painful absence of moral ideals; and herein lies still another reason for the greater prominence at present given to problems of morality. In Germany, as well as in other countries, a great change of conviction has been effected in this respect. Both the former epochs of German culture, the literary as well as the politico-national, treated the problem of morality optimistically; both believed that the necessary moral strength would arise immediately from the actual labor of life; and both anticipated no difficult complications in this regard. Now, however, the moral problem has again risen independently; and it has been demonstrated that the task of enlisting humanity in the cause of the truly good and great is not an easy one. Ethical training has again become imperative. Many hope for a strengthening of the moral nature by entirely dissolving the union between the latter and religion; while a far greater number, in Germany at least, expect results only from a revival and a reformation of religion.—*Professor Rudolf Eucken in December Forum.*

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

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The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, DEC. 11, 1901.

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MRS. JOHN S. MIRANDO, who recently died at Kokomo, Indiana, bequeathed all her estate, amounting to forty thousand dollars, to Dowie and Zion Church, leaving only a small amount to her husband, who is a follower of Dowie and will closely follow his wife's directions.

* *
*

THE *Chicago American* of December 8, says:

The complete body of a gigantic prehistoric mammoth has been discovered inclosed in a glacier in far Northeastern Siberia. The Imperial Academy of Sciences, of St. Petersburg, has determined to secure the body entire. An expedition headed by Dr. Herz, of the Imperial Museum, is now on the spot endeavoring to secure the body. It is the greatest undertaking of the kind ever attempted.

The mammoth, a gigantic species of woolly extinct elephant, was found in a great bed of ice near the Beresowka River. The spot is three thousand miles by road and river from Irkutsk, the nearest place on the Trans-Siberian Railroad. The expedition left the latter place in the summer. According to the last report received by telegraph from Irkutsk the scientists had completed their tremendous journey and were engaged in excavating the body from its 100 000-year-old ice prison—a remarkable Christmas present to science.

BAPTISM.

IS IT AN ESSENTIAL TO SALVATION, AND IS IT FOR THE REMISSION OF SINS?

A REVIEW.

Not long since, a tract entitled "Baptism: Is it for the Remission of Sins?" was sent to Bro. J. A. Gunsolley, of Lamoni, by Bro. J. F. Redfield, of Shenandoah, Iowa, with the request that it be reviewed in the HERALD.

The text is an old one, and it is with some hesitancy as to the method of treatment of the subject that we essay the effort.

The writer starts out by stating that he once listened to a street preacher, who, arguing upon the subject of baptism, quoted Acts 2: 37, 38:

> They were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?

And, the street preacher also quoted Acts 22:16:

> And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.

Basing his criticism on these two texts, the writer of the tract writes:

> Let us see how Paul by the Spirit of God answered a similar question. When the jailer at Philippi asked, What must I do to be saved? he was told: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16: 30, 31.

The comment of the writer of the tract is:

> Why were the two answers so different? In the answer of Peter baptism seems to be an essential to salvation; in Paul's it forms no part of the answer to the question, although they were baptized after they believed.

The writer continues and urges that there is no contradiction in the two answers, which is correct; but he undertakes, unwisely, as we believe, to account for the difference in the two expressions by stating that the key to unravel the difference is found in the words of Paul, Galatians 2: 7, 8, of which he says:

> Here there are two gospels, one to the Jews, of which Peter was the special apostle, and the other to the Gentiles, of which Paul was the bearer.

This is very ingenious, but as equally faulty.

In the case of the preaching of the apostles on the day of Pentecost, Peter, standing with the eleven, preached Jesus as the Christ unto the multitude of them. There were not only Jews, devout men, out of the different nations, but there were strangers, Cretes and Arabians. The result of the effort made by Peter, coupled with the exhibition of spiritual manifestations, convinced a great many, and they believed. Then came the command to "repent and be baptized," followed by the statement,

> Then they that gladly received his [Peter's] word were baptized.

The writer of the tract admits that in this case "it," baptism, seemed "to be an essential to salvation." It undoubtedly was.

In what particular does the case of the jailer and his house differ from this one of the day of Pentecost? In the latter the element of belief was present: those who asked what they should do were already believing. It was not necessary to charge them to believe, for they already believed. In the former, this element of belief was lacking. No previous preaching by Paul and Silas had informed the jailer and his house of the work upon which these disciples were engaged. The earthquake, the shaking of the jail, the bursting open of prison doors, the coolness and consideration of Paul and Silas for his safety and personal welfare bewildered and staggered the jailer, and convinced him that these prisoners were men of God." Under this conviction he appealed to them:

> Sirs, what must I do to be saved?

Then came Paul's command,

> Believe on the Lord Jesus Christ.

What follows in the narration shows that after the disciples, Paul and Silas, had opportunity, they preached to the jailer and his house, whether these were few or many, the result of which is stated thus in Acts 16: 32, 33, 34:

> And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Why were these people baptized? The answer is clear. It was a part of the "word of the Lord," which Paul and Silas declared unto them, and was essential to their salvation.

The effort to smooth over an assumed difficulty by saying that there were "two gospels" is vain, and is an attempt to do precisely what the apostle Paul wrote of in the opening chap-

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ter of the Galatian letter to which this writer of the tract appeals in behalf of the idea that there are "two gospels," verses 7 and 8:

I marvel that ye are so soon removed from him that called you unto the grace of Christ unto *another* gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

The stress put by this writer upon there being two gospels, one "the gospel of the circumcision, the other the gospel of the uncircumcision," is misplaced, as may be seen by examining verse 9 of Galatians 2, following the citation of verse 7 as given by him:

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

That there was but *one* gospel, the gospel of Christ to both the Jew and the barbarian, though different messengers bore the message of life, is clear. Notice,

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—Gal. 3: 27, 28.

To make two gospels of the one message is to distort the testimony of good old Simeon, who in the temple took the infant Jesus in his arms, under the inspiration of the Holy Ghost, and said:

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 29–32.

It is also a practical denial of the terms of the commission given to the disciples as found in Matthew 28: 19, 20, and Mark 16: 15, 16.

Further, such a position contradicts the statement made by Peter in Acts 10: 34, 35:

Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.

This Peter said after he had been convinced that he was to take the gospel to others besides the Jews, such conviction having been wrought within him by a vision. The lesson was enforced upon Peter by the giving of the Holy Ghost, after Peter had preached to Cornelius and his friends, as he was commanded to do.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.—Acts 10: 45–48.

The writer of the tract urges his contention that Peter was the apostle of the "gospel of the circumcision" in the following manner:

Matthew 16: 19 informs us that the keys of the kingdom of heaven were committed to the Apostle Peter. Keys are for opening doors. Notice, the word keys is plural. Peter was entrusted with opening the doors to both Jew and Gentile.

It is worthy of note that the terms used by Peter on both occasions were alike. "Repent and be baptized," on the day of Pentecost, and, "He commanded them to be baptized in the name of the Lord," in Acts 10: 48.

What gospel was Peter preaching? According to this tract writer it was "the gospel of the circumcision," which he asserts was "repentance and baptism," and that

this was the door into the kingdom for the Jew. This was the gospel of the circumcision, of which Peter was the special apostle.

This especial apostle, according to this tract writer, opened the door of the kingdom to both Jew and Gentile, making repentance and remission of sins the door to the Jew, and "faith the door into the kingdom for the Gentiles." He argues this from the statement of Ananias to Paul, on the one hand; and Peter's words to the centurion on the other.

Whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

There is not another instance on record in the New Testament where the Holy Ghost was granted to the believers prior to their baptism except that of Saul of Tarsus; and from what is stated in the eleventh chapter it is clear that Peter himself did not under- that there were two gospels, one called the circumcision, the other the uncircumcision. It is there related how that when the apostles and brethren in Judea had learned that "the Gentiles had received the word of God," they took Peter to task for having gone to the uncircumcision. They knew of no distinction by which they as Jews were to be saved by one gospel, and the Gentiles by another, and they were of the same opinion that Peter had been before the convincing vision had been given. Hence they took Peter to task. He in his defense "rehearsed the matter from the beginning." And comparing the one situation with the other he said:

And as I began to speak, the Holy Ghost fell on them as on us at the beginning.

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?—Acts 11: 15, 17.

Not one word about a divergence, or difference of treatment, or a change in his mission, only that he was to carry *the* gospel to the Gentiles; that their mission conjointly lay in all the world to all men.

Nor were repentance and remission of sins to be omitted by them in favor of any people, or discrimination made against any. In proof of this note what followed:

When they [the apostles and brethren] heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.—Acts 11: 18.

Jesus had said some time before the things, sayings, and doings of the Acts of the Apostles had transpired, or were written, that "repentance and remission of sins" should be preached "in all the world beginning at Jerusalem." Hence, repentance and the consequent administration of the ordinance of baptism instituted by the Lord for the purpose of the remission of sins, is for us now, as for them to whom it was first given.

That the apostles comprehended that there was but the one gospel, and that efficacious for all, is further seen by this: That when the scattering took place about the time of the death of Stephen, some of them went to Phenice, Cyprus, and Antioch, preaching the word to none but unto the Jews only. "Some of them were of Cyprus and Cyrene, who," when they were come to Antioch,

spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.—Acts 11: 20, 21.

Paul was not with these disciples, notwithstanding he was, according to this tract, the special apostle to carry the message to the Gentiles. It was, however, in direct keeping with Paul's letter to the Romans.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1: 16, 17.

This idea that Paul was the apostle of the "gospel of the uncircumcision" only or especially, is denied again by the statement of the Lord to Ananias:

Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

His first efforts in the gospel were made before the Jews in their synagogues. See Acts 9: 15–22. His mission was to the house of Israel as much as to the Gentiles.

This idea of the gospel of circumcision and the gospel of the uncircumcision, is a play upon words with a deceptive intent. The terms can mean nothing more than this, that to both classes the gospel was to go, and if Paul became more especially the apostle to work among the Gentiles, it was not for the reason that there was any difference in the message, but a difference in the messenger. This is equally true of Peter. Nor is this out of harmony with the command, "Repent and be baptized," against which the tract writer objects;

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and is in harmony with the commission given by Jesus:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.—Matt. 28, and Mark 16, as before cited.

The question whether baptism is for the remission of sins is easily disposed of, if words mean anything.

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Peter, Acts 2: 38.

The beginning of the gospel of Jesus Christ, the Son of God. . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 1, 3.

And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins.—Luke 3: 3.

The baptism of John. Was it of heaven or of men?

There is here not one hint of the gospel of circumcision, or the gospel of the uncircumcision, not one. It was then the gospel of the "Son of God." It must ever continue to be such. Paul called it "The gospel of Christ." And writing of it to the Ephesians wrote thus:

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Eph. 4: 4–6.

There are not here two baptisms, one for the remission of sins, and one after sins are remitted; one for the Jew, another for the Gentile.

The tract writer quotes John 3: 5,

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God,

and says of it

The water here it is contended, is baptism. But the Lord is speaking of the new birth, and baptism is a *burial*, not a birth.

This is quite new. We never heard the water in John 3: 5 called *baptism*. It has always been called water, in all the contentions we have seen or heard. And it is very curious that this writer should have called baptism, as applied in this connection, a burial. But this writer forces this point by quoting the language of Jesus to the woman at the well,

Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.—John 4: 14.

He also cites John 7: 37, 39, and adds:

No one contends that these two passages mean literal water.

No, we suppose not. For the meaning intended to be applied in the latter citation is specifically stated in verse 39:

But this spake he of the Spirit, which they that believe on him should receive.

In John 4: 16, Jesus did not offer to give water of any kind to the woman, but evaded her request by saying, "Go call thy husband," changing the current of conversation.

Let us now look at John 3: 5, again. It follows in the narrative that Jesus and John were at different places, both baptizing; Jesus in the land of Judea, with his disciples; John in Ænon near to Salem,

because there was much water there: and they came and were baptized.

The marginal reference at John 3: 23 connects the statement there made with Matthew 3: 5:

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

It is evident that the conversation between Jesus and Nicodemus must have related to the work Jesus and John were doing, and John and Jesus and his disciples were teaching "baptism" "for the remission of sins." John 3: 22 states that Jesus was baptizing in Judea, as John was at Ænon; but this is qualified in John 4: 3, in which it is stated that "Jesus baptized not, but his disciples." This, however, can make no difference in the controversy at issue. Whatever Jesus did by his disciples he did by himself. They as his agents carried on his work and were subject to his doctrine and policy, so that their baptism was his baptism. Some time back the tract writer quoted the commission given to Peter in Matthew 16: 19:

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

This was quoted to confuse the mind of the reader in an effort to sustain the contention that Peter's mission was to open the door to the Jew and the Gentile. But he surely overlooked a much more specific and comprehensive statement made by the Savior in regard to the sphere of power of the twelve as a body:

Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.—Matt. 18: 18.

Further than this, it is stated by John that after the crucifixion he gave them the Spirit as a whole, and conferred on them jointly the powers needful for them to carry on their work.

As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained unto them.—John 20: 21–23.

After this followed the commission found stated in Matthew 28 and Mark 16.

Surely it will not be contended by this tract writer, nor any other, that the prerogative and privilege to remit sin to any one, or to refuse to remit it, at the will, caprice, or whim of each and every member of the twelve, was conferred by this language. If so, then belief nor unbelief, circumcision nor uncircumcision, being a Jew or a Gentile had anything to do with the effort to secure salvation on the part of the person so seeking: all he had to do was to secure the notice or favor of a disciple and his sins were remitted; if he failed in this, or roused the displeasure of a disciple, his sins were retained. If the first, he was saved; if the last he was damned. But, according to the commission in Mark 16, he that "believeth and *is* baptized," shall be saved. The element of belief is not named in the commission in Matthew 28; but the disciples were commanded to baptize the nations, *i. e.*, the people.

The writer attempts by inference to mislead the reader at the outset by saying that the command given Saul of Tarsus, by Ananias, "and now why tarriest thou? Arise and be baptized, and wash away thy sins," and the answer of Peter on Pentecost Day, were not dictated by the Spirit. He wrote thus:

This [these quotations], at first sight seem conclusive, but let us see how Paul by the Spirit of God answered a similar question.

And then he cites the answer of Paul to the jailer. Acts 16: 30, 31. Now it so happens that there is not a line in the story of this event, as given in Acts 16, that warrants the statement that Paul spoke by the Spirit of God in his reply to the jailer's question, any more than there is that he so spake by the Spirit of God when he

cried with a loud voice, Do thyself no harm: for we are all here.

It was a circumstance in which Paul and Silas retained their self-possession, while the other prisoners were astonished and the jailer panic-stricken; the rest of the story shows that the two disciples were only following the general tenor of this mission in what they said and did. The story of the event on Pentecost Day says:

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts 2: 4.

But Peter standing up with the eleven, lifted up his voice, etc.

In the case of Ananias and Saul of Tarsus, it is distinctly stated that the whole affair was supervised and arranged by the intervention of the Lord.

I am Jesus whom thou persecutest.

The Lord told him where to go, and that in the city it would be told him "what he must do." Ananias was visited by the Lord in a vision and told to go to Saul, for he was a chosen vessel. When Ananias went to Saul he told him:

Brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent me.

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What followed is stated. See Acts 9: 3–22.

Now, which has the better sanction of the Spirit of the Lord, these direct commands, Acts 2: 33, 9: 17, 18. as confirmed by the testimony of Paul as related by himself in Acts 22: 16?

The tract writer discourses thus:

> One fruitful source of confusion in these days, is not distinguishing between the "gospel of the kingdom" and the "gospel of the grace of God."

Our comment upon this bit of convenient sophistry is, that a much more fruitful source of confusion is the persistent effort made by just such men as this writer to make a distinction where no difference exists, and avoid the conclusions which a strict adherence to the word of God would force upon them. To impose repentance and baptism for the remission of sins upon the Jews, as the door to the kingdom of God for them, and permit the Gentiles to come into the same kingdom without repentance, or baptism for the remission of sins, is to make a far too radical change in the operation of the gospel, even "the gospel of the grace of God." It puts too great a premium on being a Gentile; when Paul wrote:

> What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God. . . . What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. . . . Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

All are saved, if saved at all, by faith in Jesus Christ alone, including both Jew and Gentile, or all must through faith in Jesus Christ accede to the requirement to be baptized and receive remission of sins through that ordinance, or as a result of obedience thereto. Paul could have meant nothing more, nothing less than the above. Which is it? From what he wrote, as quoted by us heretofore in this article that "there is neither Jew nor Greek," etc., it is evident that the latter is the correct method.

Paul writing to the Hebrews, sixth chapter, made baptisms a part of the "doctrine of Christ." Jesus said, in the 7th of John:

> My doctrine is not mine but his that sent me.—John 7: 16.

The same writer in his second epistle wrote:

> He that abideth in the doctrine of Christ hath both the Father and the Son.

It is quite immaterial to the question at issue that Paul does not say a word about baptism "for the remission of sins." Nor is it conclusive against our contention that baptism is for the remission of sins and is therefore essential to salvation that Paul was sent to preach the gospel, not to baptize; or that he thanked God that he baptized none of the Corinthians "but Crispus and Gaius" and "the household of Stephanus," "lest any should say I baptized in my own name." See 1 Corinthians 1: 14–16. He certainly baptized these mentioned. He also baptized at Ephesus, as stated in Acts 19: 1–7; and the Holy Ghost followed after. Hence, as the baptism of John was the baptism of repentance for the remission of sins, Paul both taught and practiced it, when he taught the gospel of Jesus Christ, the doctrine of Christ.

Jesus certainly commanded baptism in the commission, and it was within the province of their commission, though they were sent to preach the gospel.

From all this we can see that the doctrine, the gospel of Christ, was the same to Jew and Greek, male and female, bond and free; that this gospel required baptism for the remission of sins, and was essential to salvation. The terms are not whatsoever Jew believeth and is baptized shall be saved; but in the universal sense, "Whosoever," "He that believeth and is baptized, shall be saved."

To this we add a few lines from Dean Stanley on the subject of baptism which will, we think, dispose of the objection made that the water referred to in John 3: 5, that "baptism is a *burial*, not a birth." Jesus said, "Except a man be born of water," and not, "Except a man die, or be buried of water." He evidently knew better what he was intending to say than does our tract-writing brother.

We quote from Dean Stanley:

WHAT APOSTOLIC BAPTISM WAS.

What, then, was baptism in the Apostolic age? It coincided with the greatest religious change which the world had yet witnessed. Multitudes of men and women were seized with one common impulse, and abandoned, by the irresistible conviction of a day, an hour, a moment, their former habits, friends, associates, to be enrolled in a new society under the banner of a new faith. That new society was intended to be a society of "brothers" bound by ties closer than any earthly brotherhood—filled with life and energy such as fall to the lot of none but the most ardent enthusiasts, yet tempered by a moderation, a wisdom, and a holiness such as enthusiasts have rarely possessed. It was, moreover, a society swayed by the presence of men whose words even now cause the heart to burn, and by the recent recollections of One, whom "not seeing they loved with love unspeakable." Into this society they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, was still retained as the pledge of entrance into this new and universal communion—retained under the sanction of Him into whose name they were by that solemn rite "baptized." In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the Baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven, new and altered beings. It was natural that on such an act were lavished all the figures which language could furnish to express the mighty change: "Regeneration," "Illumination," "Burial," "Resurrection," "A new creation," "Forgiveness of sins," "Salvation." Well might the Apostle say, "Baptism doth even now save us," even had he left his statement in its unrestricted strength to express what in that age no one could misunderstand. But no less well was he led to add, as if with a prescience of coming evils, "Not the putting away the filth of the flesh, but—the answer of a good conscience towards God." . . .

ORIGIN AND SIGNIFICANCE OF THE ORDINANCE

1. As the Lord's Supper was founded by the Paschal Feast, and on the parting social meal, so baptism was founded on the Jewish —we may say the Oriental—custom, which, both in ancient and modern times, regards ablution, cleansing of the hands, the face and the person, at once as a means of health and as a sign of purity. Here, as elsewhere, the Founder of Christianity chose rather to sanctify and elevate what already existed, than to create and invent a new form for himself. Baptism is the oldest ceremonial ordinance that Christianity possesses; it is the only one which is inherited from Judaism. It is thus interesting as the only ordinance of the Christian church which equally belonged to the merciful Jesus and the austere John. Out of all the manifold religious practices of the ancient law—sacrifices, offerings, temple, tabernacle, scapegoat, sacred vestments, sacred trumpets—he chose this one alone; the most homely, the most universal, the most innocent of all. He might have chosen the peculiar Nazarite custom of the long tresses and the rigid abstinence by which Samson and Samuel and John had been dedicated to the service of the Lord. He did nothing of the sort. He might have continued the strange, painful, barbarous right of circumcision. He, or at least, his apostles, rejected it altogether. He might have chosen some elaborate ceremonial like the initiation into the old Egyptian and Grecian mysteries. He chose instead what every one could understand. He took what, at least in Eastern and Southern countries was the most delightful, the most ordinary, the most salutary, of social observances.

a. By choosing water and the use of the bath, he indicated one chief characteristic of the Christian religion. Whatever else the Christian was to be, Baptism—the use of water—showed that he was to be clean and pure, in body, soul and spirit; clean even in body. Cleanliness is a duty which some of the monastic communities of Christendom have despised, and some have even treated as a crime. But such was not the mind of Him who chose the washing with water for the prime ordinance of his followers. "Wash and be clean" was the prophet's admonition of old to the Syrian whom he sent to bathe in the River Jordan. . . . It was the text of the one only sermon by which a well-known geologist of this country was known to his generation. "Cleanliness next to godliness" was the maxim of the great religious prophet of England in the last century, John Wesley. Every time that we see the drops of water poured over the face of Baptism, they are signs to us of the cleanly habits which our Master prized when he founded the rite of Baptism, and when, by his own baptism in the sweet soft stream of the rapid Jordan, he blessed the element of water for use as the best and choicest of God's natural gifts to man, in his thirsty, weary, wayworn passage through the dust and heat of the

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world. But the cleanness of the body was in this ordinance meant to indicate yet more strongly the perfect cleanness, the unsullied purity of the soul; or, as the English Baptismal Service quaintly expresses it, the mystical washing away of sin—that is, the washing, cleansing process that effaces dark spots of selfishness and passion in the human character, in which, by nature and by habit, they have been so deeply ingrained. "Associate the idea of sin with the idea of dirt," was a homely maxim of Keble. It indicates also that as the Christian heart must be bathed in an atmosphere of purity, so the Christian mind must be bathed in an atmosphere of truth, of love of truth, of perfect truthfulness, of transparent veracity and sincerity. What filthy, indecent talk or action is to the heart and affections, that a lie however white, a fraud however pious, is to the mind and conscience. Sir Isaac Newton is said by his friends to have had the whitest soul that they ever knew. That is the likeness of a truly Christian soul as indicated by the old baptismal washing: the whiteness of purity, the clearness and transparency of truth.

We think that we have shown clearly that the Christian economy to-day, is but a continuance of that introduced by Jesus and continued to be taught by his disciples and should be taught and practiced now.

PRAISE FOR THE HERALD.

A word of encouragement is always to be appreciated, and we were pleased to receive the following from one of our readers:

KIBBIE, Ill., Dec. 3

Editors Herald:—I have just made a perusal of the HERALD for November 27, and to my mind it is one of the richest numbers you have issued in a long time. Except the death notice of Bro. C. R. Duncan, nearly every column seemed to be full of cheering thoughts. I hope it may live long, in order to carry the good news of our work abroad. May the Lord bless all!

Your brother,
F. M. SLOVER

HOODLUMISM. WHO WERE THEY?

The *Deseret Semi-Weekly News*, of Salt Lake City, Utah, for November 28, present year, has under the head of "Results of Opposition," a letter or report to the paper from Elders Wm. W. Perkins and B. C. Grainger, written from Blue Mound, Linn County, Kansas. After stating that they were appointed to labor in Linn County, and that they began their work at Mound City, the county-seat, they wrote:

After leaving there, we went into the country, where we have access to most of the schoolhouses. At one schoolhouse, while holding a series of meetings, a Josephite elder asked the privilege of asking a few questions, which was granted him. We answered him and he then arose and began villifying the "followers of Brigham Young." He told the people that the "Mormons" in Utah were still practicing polygamy. We continued our meetings, and the following Sunday night he came back, bringing with him seven or or eight hoodlums, with the intention of breaking up our meeting. During our meeting they disturbed us a little by throwing rocks on the building. At the close of our meeting he came in and called the people to order and began as he had done the previous night, but was promptly siezed by half a dozen young men, the constable being one of them, and was thrown out of doors and warned not to come back again, and judging from the way he left, we do not believe he will.

We sincerely hope that this report about the disturbance of the meetings of Elders Perkins and Grainger is a mistake; and that those who committed the acts complained of are not members of the Reorganized Church, or "Josephites," as the report calls them. Such acts are not only unlawful for citizens to do, but are extremely reprehensible in members of any church, and especially so in "Josephites."

There is absolutely no excuse for the elders of the Reorganized Church engaging in such work.

The doctrines of the church in Utah, with its history, are matters of interest to any and all who may choose to inquire concerning them, and are, so far as made known, subjects of proper inquiry upon the part of all, whether for reasons of favoring or disapproving either, one, or all items of faith, or facts of history. The claims made by that church are presented by themselves to the public, and are subject to examination by those friendly to the church or unfriendly to it. And when such examination is made in a fair and manly way, the Utah people ought not and can not in justice object. Elders of the Reorganized or "Josephite" Church, are not authorized to undertake an examination of what they may term "heresies," or "false doctrines," in improper or dishonorable ways, or in any way resort to disreputable, vicious, or violent measures, in their disputation of controverted points of difference between the two churches.

We distinctly disavow fellowship with, or approval of, such procedure as is complained of by Elders Perkins and Grainger. Those who did the acts referred to are censurable, and the acts should be denounced by the citizens, members of the church included, as despicable.

The HERALD has repeatedly denounced such conduct when our own elders have been assailed in a similar fashion: and we see no reason why such hoodlumism is any more reputable when committed by elders or members of the church, than it would be when done by those of other beliefs, or of no belief. Indeed, to us such conduct in members of the Reorganized Church is worse and more to be spoken against and condemned than it is in others, for the reason that our people should know and do better. We condemn such conduct as being without justifiable excuse, no matter who may do it.

We trust that the officer of the church having charge of that part of Kansas referred to will make proper inquiry and see that the offenders be made to answer for their evil conduct, if the charge made against our membership be found to be correct.

THE *News*, of Batavia, Illinois, for November 21, contains a write up of the Challenge Wind and Feed Mill Company. Speaking of the gasoline engine department of the company, the article says:

In introducing the Challenge Gasoline Engine, this company believes it is offering to the public an engine without a peer. The ideas embodied in its construction originated with Mr. J. B. Rodger, a thoroughly practical and skillful engineer and machinist, and the favor with which the engine is being received by a critical public is all the indorsement required.

Bro. Rodger is well known to many Lamoni Saints, having lived here for many years. He is also known to others of the Saints. He is a son of Elder Glaud Rodger, who was for some years a missionary to Australia, and who died while doing missionary work in Montana.

We congratulate Bro. Rodger on the success he is having as a machinist.

IN the *Deseret Semi-Weekly News* for December 2, in news items from Franklin, Idaho, it states that Thanksgiving Day "was observed in a becoming manner." An outline of the program is given, and then the item states:

The bishop announced the Thanksgiving dance in the meeting-house would be the last dance given in that house. The new amusement-house will be ready in a week. It is a fine hall, well seated. The scenery for theatrical purposes is now being painted.

The dance seems to play quite a rôle in religious celebrations of the Utah church.

PRESBYTERIAN CREED REVISION.

The following from the *Philadelphia Record* for November 28, sent us by Bro. LaRue, shows somewhat of the progress of creed revision by the Presbyterian Church:

Washington, D. C., Nov. 27.—Members of a section of the committee of twenty appointed to consider a revision of Creed of the Presbyterian Church assembled here to-day and probably will hold their first session to-morrow. Rev. Dr. Herrick Johnson, of the McCormick Theological Seminary, at Chicago, will preside as chairman of the section.

Others who have arrived are Rev. Dr. S. P. Sprecher, of Cleveland; Rev. Dr. Minton, moderator of the Presbyterian Assembly and chairman of the entire committee, and Rev. Dr. John Dewitt, of Princeton, N. J.

Justice Harlan, of the United States Supreme Court, who also is a member, conferred with Dr. Johnson on the work of the committee to-day. The section will hold three sessions daily until next Wednesday, when the full committee will meet.

The section now here will prepare a new statement of faith, which will be brief and simple, for popular use.

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WE have received the following from Bro. C. E. Butterworth, correcting our mistake of last week. We trust this will set us right with Brn. Butterworth and Rannie.

OMAHA, Nebraska, December 5.

Editor Herald:—The statement you make on first page of this week's HERALD about receiving epitome and card from C. E Butterworth, intended for city use was not sent by me. The card was gotten up by Brn. Edward Rannie and I. Sylvester for the purpose of aiding me in city work, and must have been sent to you by Bro. Rannie. This is the work he is doing that I referred to in my letter found in HERALD of 27th ultimo. I make this statement in justice to Brn. Rannie and Sylvester, and because I do not enjoy credit that does not justly belong to me.

Yours in bonds,

C. E. BUTTERWORTH.

EXTRACTS FROM LETTERS.

Bro. W. E. LaRue writes from Philadelphia, Pennsylvania, December 2:

Our opening was a complete success in every way. Bro. Pitt acquitted himself in his usual pleasing manner, both in preaching and singing. He preached the opening sermon in the morning, I followed at three p. m., and we turned Bro. Robley loose on the large congregation that assembled at the evening hour, and he gave us a good one that brought forth good comment. Bishop Kelley, we regret, was called suddenly away. All were delighted with the prospect of having him with us, so were somewhat disappointed. Five of the papers here made favorable mention of our work last week. I was interviewed yesterday by reporters of three papers, each paper having a circulation of over two hundred thousand. The Saints are delighted, as they say our work was never represented in papers here correctly until recently. It does good in many ways.

Sr. Julia Talley, of Independence, Missouri, writes December 4:

Bro. Joseph Luff preached a fine sermon Sunday morning, and Bro. Garrett one in the evening.

Sr. A. A. Horton writes from Independence, November 30:

There were about one hundred fifty Saints out on Thanksgiving morning to hear I. N. White; and we had a very enjoyable service. Brother White preached a short sermon; but it was an excellent one. In the afternoon was Brother Clark's funeral; the sermon was preached by President Holmes, and was reported. There was a large attendance. There is considerable fear among some of the people here and in Kansas City, on account of the prevalence of scarlet fever. Several of our people have recovered from the smallpox, and others are at present in quarantine. The weather is all that could be desired; sunshiny, warm, with now and then a breath of balmy coolness; but *sans* leaves, *sans* flowers, *sans* flowery fragrance, *sans* everything, except of what presages the coming of old Winter.

Bro. Peter Anderson, writing from Butte, Montana, December 4:

Things are brightening up all through this mission field. I have had a very satisfactory trip of two months, or more, through Idaho and Montana, and am now on my way to Utah to labor for a while.

EDITORIAL ITEMS.

Bro. LaRue sends us a copy of the "Souvenir Program" of the opening exercises of our new chapel in Philadelphia. He also sends a number of clippings from the Philadelphia papers, in which the exercises are mentioned. The chapel was opened Sunday, December 1. The *North American* of December 2 speaks of there being "two distinct brands of Mormons, one tolerating plural marriage and the other abhorring it." Bro. LaRue, it states, belongs to the latter class, being "pastor of the Reorganized Church of Jesus Christ of Latter Day Saints." It also states Bro. LaRue is willing and anxious to "debate on the subject of polygamy with the Mormon missionaries in Philadelphia." The *Record* and the *Inquirer* also state clearly that there is no connection whatever between us and the Utah church. The *Public Ledger*, of the 2d, contains a fair notice of the exercises, and prints a portrait of Bro. LaRue. It also calls attention to the fact that we are anti-polygamists, speaking of us as being "alert and active enemies" of polygamy.

On December 3, Dodd, Mead and Company, of New York, paid $1.925 for a very rare edition of Shakespeare's "The Rape of Lucrece." The book is 12-mo, bound in full green crushed morocco, and was printed in London, in 1624, by Bradstreet. The price is said to be a record one.

Natural gas has been struck near Brigham, Utah. The well is a gusher, maintaining a stream of water twenty feet high. It is believed there is an unlimited supply of gas near that city. The present supply of gas and water was struck at a depth of two hundred feet.

Original Articles.

ABSOLUTION.

"ABSOLVO TE; PAX TE CUM."

Who has authority as an agent of Jesus Christ to forgive our sins? How may we know that God has remitted our sins, beyond any doubt or imagination in our minds?

I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death."—D. C. 64:2.

And I say also unto thee, that thou art Peter, and upon this rock [the revelation that Jesus is the Christ, the Son of the living God] I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. 16:18-20.

After the resurrection, the Lord said,

All power is given unto me in heaven and in earth.—Matt. 28:17.

In John 20:21-23, is this story:

Then said Jesus to them [his disciples] again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

He said this after he had won the victory over the environments of the flesh, and had achieved the triumph over the adversary of souls, and could control and command all the forces of life, spiritual and temporal.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28:18-20.

This old world is not ended yet, and still I ask, where rests the authority to remit sins to-day?

And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus, knowing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee: go thy way and sin no more. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore is it that ye think evil in your hearts? For is it not easier to say, Thy sins be forgiven thee, than to say, Arise and walk. But I said this that ye may know that the Son of Man hath power on earth to forgive sins. Then Jesus said unto the sick of the palsy, Arise, take up thy bed, and go unto thy house. And he immediately arose, and departed to his house. But when the multitude saw it, they marveled and glorified God, who had given such power unto men.—Matt. 9:2-9, I. T.

When men have such power, it might well be expected that they should heal the sick, cast out devils, etc. Christ is the pattern. If any one have power on earth to forgive sins let him make it evident by healing the body as well as the soul. Of course Christ did not heal everybody he came in contact with, because everybody did not have the right faith in him. Neither were everyone's sins remitted, because all had not properly repented. Since God is unchangeable, we would expect him to do likewise to-day.

When a person is baptized by one having been commissioned of Jesus Christ to thus officiate, that person having complied with the requirements of the doctrine of faith, and repentance, his sins are remitted.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.—Mark 1:4, 5.

To whom did they confess? Did John have a confessional set up out there on the river bank; or did they confess to God, having a conscience void of offense toward any man?

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Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39

The clause, "and to all that are afar off," includes us of to-day; and as evidence that our sins are remitted we should receive the gift of the Holy Ghost, which would be manifest in our possessing some or all of the nine spiritual gifts described in the first fourteen verses of first Corinthians. Look it up.

Ananias, a devout man according to the law, in closing his exhortation to Paul, said:

For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 15, 16.

When we find a man who is truly "called of God as was Aaron," baptizing, we will find him doing it in the correct manner. Hebrew, infidel, and Christian historians relate that the only mode practiced during the first two centuries was immersion. Eusebius, (in book 6, chapter 26,) says the first sprinkling was done in the third century, about 260, the candidate being a man named Novatus, and from this event is derived the word, innovation, meaning change, something new. What right had those fellows back there to change the plan taught by Jesus, and then expect God to ratify it in heaven, and forgive the sins? Shall men make a way and compel God to bend to it? I question the validity of all such acts.

An individual may be immersed according to the correct form, without the one officiating having received authority from heaven. In that case the recipient would be like the twelve men described in Acts 19: 1–7, (not receiving the gift of the Holy Ghost, whereby they could speak in tongues, prophesy, etc.,) and he would necessarily have to be baptized by one representing Jesus Christ, if he wanted to receive evidence from God that his sins were remitted beyond a doubt and in fact.

Sixty years after Christ, James, a servant of God, gives instruction in case of sickness, as follows:

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much. —James 5: 13–16.

This thing can not be done without superhuman power. Is not that the reason why some professed Christians hesitate in advancing the thought? Suppose some of the popular preachers of our land were called into a sick room in compliance with the above scripture, and they should administer as directed, the sick one becoming worse and finally having to resort to a doctor. What evidence would the sick one have that his sins were forgiven?

When a man stands forth to represent God, he must have something more than enthusiasm, zeal, imagination, or superstition, something more than a diploma from a college or a license from a synod, presbytery, or general conference. Men can not confer authority to give absolution; neither can men heal like the apostles and Christ did without the power they had.

Speaking of repentance, Isaiah, in 1: 16, says:

Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

Also Isaiah 55: 7:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Concerning forgiveness, we have the following:

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.—Mark 11: 25, 26.

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.—Luke 17: 3, 4.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Ephesians 4: 32.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—Colossians 3: 13.

And forgive us our debts, as we forgive our debtors. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. For if ye forgive men their trespasses, your heavenly Father will also forgive you.—Matt. 6: 12, 15, 14.

The voice of the Lord is recorded as saying to Alma, who had been instrumental in baptizing some hundreds, and about one hundred years before Christ, had established a church on this continent:

Whosoever transgresseth against me, him shall ye judge according to the sins which he has committed, and if he confess his sins before thee and me, and repenteth in the sincerity of his heart, him shall ye forgive, and I will forgive him also; yea, and as often as my people repent, will I forgive them their trespasses against me. And ye shall also forgive one another your trespasses: for verily I say unto you, he that forgiveth not his neighbor's trespasses, when that he says he repents, the same hath brought himself under condemnation. Now I say unto you go; and whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward.—Mosiah 11: 16, Book of Mormon.

Christ is recorded as saying after his resurrection:

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24: 46, 47.

Repentance is necessary to obtain a forgiveness of sins. Acts 3: 19:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Brethren, in consideration of the foregoing, let us with courageous hearts be catholic in the administration of the word. The apostles of Christ always look beyond the present. They see ultimate victory. Let us all be ambitious of doing great things, noble things, true and good things, for Christ's cause.

Arouse to action the potencies of your souls, and those faculties of observation and reason which God has implanted in your natures, and work for him and his church. Do not hesitate in executing the policy outlined in your baptismal covenant. Lay hold on the facilities for advancement opening to you.

We need just as much, or more, evidence of the authority of those who claim to be ambassadors for Christ, now, as was given to his followers in the first centuries of the Christian era, because there is as much or more religious confusion and uncertainty regarding the right to represent God. Who will occupy till the Master comes? JOHN C. GRAINGER.

KANSAS CITY, Mo., 2124 East Street.

Selected Articles.

A REMARKABLE PROPHECY.

Apropos of the internecine strife within, invaders from without and the problematical duration and end of the dangers which threaten the unhappy Chinese government, it is interesting to examine a small book of prophecies written in 1732 by an old Dutch hermit, many of whose auguries coincide so exactly with events which have since transpired as to raise the query, "Are such things merely coincidences or have their authors the gift of 'second sight,' or prophecy?"

Among other presages of this alleged soothsayer, nearly all of which have been exactly fulfilled, were the death of Pope Pio Nono, the career and death of Robespierre, of Richelieu, Napoleon, Garibaldi, and Bismarck; the birth, reign, and death of Queen Victoria and Emperor William; the Franco-Prussian, Crimean, and other wars; the birth and progress of the United States government; the pres-

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ent disturbances in and array of nations against China; a second, more serious, Chinese war; an alliance of the powers against Russia, ending in her downfall and complete humiliation; the rapid civilization, progress, and eventual supremacy of China throughout Asia and part of Europe.

He foretold the invention of the steam engine, electric, gas, air and solar motors, steamboat, telegraph, submarine cable and telephone; aerial and submarine navigation, an electric gun, the military range-finder, harnessing of Niagara Falls, invention of the harvester, threshing machine, and various other implements, and chemical processes which were then unknown. Among engineering feats he mentions the bridging of Behring strait, separation of North and South America by a wide, deep channel (or canal); the Eiffel tower and others yet higher; underground and elevated railways; aide and wave motors, etc.

He also predicted the subjugation of India; the change of Canada into a provincial dependency of Great Britain; united Italy; united Germany and the dreibund, as well as the Boer war in South Africa.

I quote from the prophet's little book (an English translation published in London in 1793) as follows:

"A mighty nation shall arise out of the western sea . . . a bright star above the political horizon; . . . in the name of liberty severing parental ties binding it to Europe; . . . waxing great, and shining with the light of freedom's lamp; . . . until the wisdom of its statesmen, the knowledge of its wise men, and the fame of its glory shall be heralded throughout the world. . . . But, alas! the home of the children of liberty shall become a land of bondage, . . . and her sons shall become traffickers in men and women, and shall buy and sell their dark-faced brethren to become slaves and bondmen. . . . Wherefore peace and contentment shall not longer abide with them, and their glory shall depart from them, . . . and a mighty conflict shall be waged, brother armed against brother, and father against son. . . . And, after a third of ten years, the bond shall be made free, . . . but a great and wise ruler shall lay his life a sacrifice on the altar of their liberty. . . . And, after a half of ten years peace shall come again."

The prophecy goes on to say, in substance, that the new nation "shall increase in power and grandeur rivaling ancient Rome in her days of greatest pomp and glory;" that fabulous fortunes shall be amassed by individuals; that capital shall combine into trusts, and labor into unions; that strikes shall occur, that the red man shall be deprived of his land, and gradually and peacefully be exterminated by civilization; that the "island possessions of the Spaniard, east and west, shall be wrested from him and his insolence and cruelty chastised;" that a religious war shall be waged against the "yellow heaten;" that "their false gods shall be broken and tramped under foot, and the religion of the cross shall prevail for a time;" that "the swords of the nations shall be turned against Russia, and her own children shall arm and rise against her."

That the "slant eyed heaten of China shall wax great in knowledge and power, . . . and shall regain their confiscated possessions; . . . and they shall become renowned for their wisdom and justice, industry, wealth, and learning. . . . Their empire shall be divided into a number of practically independent peoples, each speaking its own proper and separate language, . . . but subject to a supreme central government, in all peaceful submission and willing obedience."

The prophecy continues to the effect that, through the wisdom of her statesmen, China's power among the nations shall become as great as "her fame for toleration, liberality, progressiveness," etc.

The seer predicts a mighty struggle between labor and capital in the United States and Europe, which he designates as the "Krieg zwischen Werk und Wohlstand" (war between work and wealth), and which, he declares, will result in a complete revolution of the social and political systems of the world; government ownership of valuable franchises, etc., being among the desirable changes effected. The meaning of the prophet is not remarkably clear upon this subject, however.

Notwithstanding the apparent anomaly of a hundred thousand (moderately estimated) soothsayers, sorcerers, fortune tellers, and others of that ilk engaged in the United States alone, in the practice of their lucrative profession, their day is past in all enlightened countries; still, occasionally, their predictions—prophecies, auguries, warnings, shrewd guesses, call them what you will—are so directly in line with actual future occurrences as to furnish abundant food for speculation, at least, if not for the deepest thought and reflection.

What an irony of fate, perversity of destiny, and, withal, what fun for the man in the moon and the fellow in Mars—to say nothing of the source of satisfaction 'twould be to us under dogs in the present fight—should the yet unfulfilled auguries of this old Dutchman prove him to have been as good a guesser as he was with regard to those which have already "come true" in the time that has slipped into the past and taken their places on the pages of history.

The old hermit already has an enviable reputation among dealers in long-distance futures, and nine years more will either confirm or destroy it, as all his prophecies were to be fulfilled within half a hundred years after the beginning of the late rebellion in the United States (except the bridging of Behring strait and cutting the ship channel above mentioned). Before the expiration of that period we may look for a disruption of the most stable wealthy government of the nations of to-day! For, among other occurrences the future has in store is the partition of the United States into five different governments — the East, West, North, South, and Central, each with its own legislative and executive officers, and separate capital.

According to the seer, the twenty-fifth (different) man to occupy the United States presidential chair is to be the last. Thus President McKinley, being the twenty-fourth, his successor will be the last man to receive the highest honor ever conferred upon a single individual by an enlightened and intelligent people; at least so saith the prophet.

In this connection it is instructive, as well as interesting, to compare the actual status of this unostentatious gentleman, official head of a nation for four years only, or eight at the longest, with that of the feared (and usually hated) potentate who wears the purple—regardless of fitness and everything, save the accident of birth—the "right divine" of kings; often crowned amid the whispered curses of smiling courtiers, who fawn upon and flatter him, praising his wit (be he witless or wise), and affecting to admire his beribboned person, blazing with gems which would purchase health and food—and life—for many a poor wretch who has all these crushed out by the tax machine that procures the costly gewgaws to gratify a passing fancy of his royal master! That royal master whose pomp is augmented by the servile attentions of scores who secretly desire, and often plot to accomplish, his overthrow or death.

Not heritage of princely blood; not coronet or kingly crown; not glittering pomp of papal state or glory of a doge's court; not yet the royal purple robe and jeweled scepter of a czar, can lend the simple, manly grace and air of regal dignity—to prince or king or emperor—that clothe and crown the people's choice, their honored chief executive, who as president of the United States represents the sovereign will of 70,000,000 people, all equal rulers with himself, but in whose hearts he is enthroned as a man worthy to be their president.

If volcanic fires are beneath the surface that will burst forth within the next ten years and overthrow this

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great republic there is nothing at the present time to indicate it.—*Los Angeles Herald.*

Letter Department.

AURORA, Ill., Nov. 15.

Editors Herald:—I seldom see news from any located in Aurora, while reading the church papers, in which I am much interested, they being the only preachers we have had among us for some time past. I find myself among the unfortunate class who are isolated from church privileges. I go occasionally to Plano and Chicago to meet with the Saints, and have felt refreshed and repaid for the effort made to meet with those of like precious faith, and have felt better in thanking the good Father in heaven for his many blessings. I have had desires and hopes of being more favorably situated as regards church privileges than I am now, and have been since coming into the church, about ten years ago.

I was living in Cleveland, Ohio, when I first made any investigation regarding this latter-day work. It was brought to my notice shortly before I went to Cleveland from Chicago, by Bro. Gowell, whom I had met in religious circles for the preceding two years, and who became dissatisfied with conditions and accepted the latter-day message in Michigan, and shortly after returning to Chicago called my attention to the people whom he had found enjoying the blessings of the restored gospel as recorded in the Scriptures I was at first a little surprised to hear him state that he had found a people who had the fullness of the gospel, when I seemed to be satisfied. I was believing the same at that time for myself, but, removing from these surroundings in religious life, I had more time and opportunity to go while in Cleveland to most all kinds of religious meetings. Meanwhile the *Ensign* was sent to my address, and by corresponding with Bro. Gowell, together with reading the Latter Day Saints' faith, I became more and more conscious that I was not in the faith of the gospel as revealed by the servants of God; but I was not at first willing to admit my lack of gospel faith in the true sense of this term. In this connection, as I look back over past events, I learn I had some assistance from the powers of darkness in preventing me from seeing the greater light. Yet I had received much light from time to time, and was blessed more and more at each advanced step, but when it meant so much to forsake some things, and believe so much more at once, it seemed too much for me.

But I had learned enough truth to talk to others who differed from the Saints, and these admissions to some things and opposition to others helped me along in the latter-day message and showed up the weak points in one organization I had become somewhat acquainted with. They believed in apostles in these last days, but not in succession of apostles; that Jesus chose twelve in his ministry, and there were twelve to be chosen in the last days, but the office of twelve apostles was not kept up, but as each one died left that many less, and these made up the twenty-four elders sitting upon seats about the throne referred to in Revelation 4: 4. When I compared the doctrine of the Saints and the teaching of the Scriptures I found more evidence in favor of Joseph Smith being a true prophet and the Latter Day Saints' Church being the true church of Christ. But there was presented by the ministers two other weak points which helped me to see the truth more clearly. They believed in infant baptism, and also received candidates for membership in their church on their baptism from other denominational ministers, which to my mind, after reading the position of the Latter Day Saints' Church, was very weak.

Notwithstanding this experience, I was somewhat slow in accepting all the Saints taught. I attended meetings at Kirtland in 1891, during General Conference, but returned to Cleveland somewhat disappointed. I had expected to see and hear some things, which did not turn out my way. Two months later found me at Kirtland again, ready to be baptized.

Well, perhaps my experience since that time has been much like that of others who accepted this work as from heaven and not of man; that is, it has not been all sunshine, but the greater the light the greater the responsibility and trials.

I have pleasant recollections of a stay of nine weeks in Cleveland a year ago, meeting with the Saints and enjoying the services very much; the longest time I have had that privilege in ten years.

I trust my experience may be helpful in the future, and I know if some who are neglectful of their privileges of attending service were placed for a time where they would be deprived of them, they would realize what others have, that it does not pay to neglect duty at any time.

Yours in gospel bonds,

F. T. HAYNES.

JERUSALEM, Palestine, Asia, Nov. 2.

Editors Herald:—Owing to the many requests to write our many kind friends from the Holy Land, I take this method to reach them. After a pleasant journey through Europe and Egypt, we arrived here October 29. Our travels through Europe and Egypt were very interesting and instructive; but the places most interesting to our readers, undoubtedly will be those of the Land of Palestine. The first sight of the Holy Land that greets the eye and announces we are approaching it, coming in from the Mediterranean Sea, is that of Joppa, or now called Jaffa. Jaffa is built of turf stone, and its population is about thirty-five thousand inhabitants. The house of Simon the tanner is still pointed out, and also the house of St. Dorcas, whom Peter raised from the dead. From here to Jerusalem by rail is fifty-four miles across the plains of Sharon. Ah, yes; but its roses do not bloom now as anciently. Soon the mountains of Judea are reached; very steep and nearly solid rock. The Grotto of Sampson is shown shortly after entering the mountains to the left. Jerusalem is reached after a ride from Jaffa of three hours and thirty-five minutes. Jerusalem is now a city of some sixty thousand inhabitants, according to an estimate of 1898, as follows: about 7,000 Moslems, 41,000 Jews, and 12,800 Christians. The Christians include 4,000 Latins, 200 united Greeks, 50 united Armenians, 6,000 Orthodox Greeks, 800 Armenians, 100 Copts, 100 Ethiopians, 100 Syrians, 1,400 Protestants. Among Moslems Arabs are also included. There is also a colony of Africans (Moghrebins). The different nationalities are distinguished by their costumes. From above statistics it will be seen that the Jews are gathering home.

To-day we visited the Jews' wailing places. This day, Saturday, is their Sabbath, and they repair here to worship and lament their condition. This is outside the city wall, and where they meet the wall is built of the ancient stones of the Temple of Solomon. They beat their heads and breasts, and kiss the stones of the Temple, rending the air with their lamenting and cries, while the priest reads the scriptures (not New Testament) with a continual swaying backwards and forwards, and from side to side, importuning God to send their Deliverer and Savior, whom they say will come, but has not as yet made his appearance. Our guide pointed out to us the fourteen stations of the cross. We visited Calvary, and Holy Sepulchre, the garden of Gethsemane, and Mt. Olive. Here the place of ascension is marked very closely. There is a little place inclosed with a curb-stone, about two feet long, and one foot wide, pointed out as the exact spot upon which our Savior stood when he ascended into heaven. I asked the guide how this place was identified. His reply was a grin and a wink of the left eye. Kind reader, place your own interpretation of the reply.

We were also shown the very tree under which Christ prayed in the garden, etc.

From Jerusalem to Bethlehem in carriage, in about one hour. Here the Church of the Nativity stands over the grotto in which Christ is said to have been born. This church was erected by St. Helena, the mother of Constantine, in 330 A. D. It is now occupied by the Greek and Roman Catholics. The place where the manger was is pointed out exactly.

Bethlehem is divided into eight quarters, and numbers about eight thousand inhabitants. On the way to Bethlehem we cross the Valley of Hinnom; and after a ride of four miles we come to a house in which is the tomb of Rachel; and ere long we reach the Valley of the Shepherds, where the shepherds were watching their flocks by night some nineteen hundred and one Christmases ago, when lo! the angels chanted that grand new song, "Peace on earth, good will to men. A Savior is born to-night in Bethlehem of Judea." Also near by is the Valley of David, where he was called from the lowly pursuit of a poor shepherd boy to that of an exalted king.

Returning to the Holy City, our next trip takes us on our way to the sacred river, Jordan, which lies southeast of Jerusalem some

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six or seven hours ride. Along this route, about one hour ride, we reach the little village where Jesus loved to tarry with Mary and Martha who lived with their brother Lazarus. This little village is dear old Bethany. It is located at the side of Mt. Olive; and as we wended our footsteps here, sad thoughts forced their way into our minds. No more the welcome at the home of Mary, Martha, and Lazarus. Jesus no more bends his blessed steps here; no welcome, no refreshing rest or repose, or sweet odor from the flower gardens. No copious stream of water to cool the parched lips; nothing, only the ruins, and about forty hovels containing Moslem inhabitants, who do not revere the name of Christ but believe Lazarus to be a saint. We, however, visited the tomb of Lazarus, and the house where Mary and Martha lived; also the house of Simon the Leper. About one hour's ride from here is the Apostles' Spring, where Christ and his apostles used to drink on their way from Jericho. Soon the Inn of the Good Samaritan is reached. Here a drink of nice warm rain water from last winter was obtained for the small sum of five cents.

We rode on, thanking fortune for the good Samaritan. At last we saw the Mount of Temptation, where Satan took Jesus after he had fasted for forty days and nights, and showed him all the kingdoms of the world, proffering to Christ all these kingdoms if Christ would worship him. This Mount is very high; and at its base are the ruins of old Jericho, and about half way up its side is a Greek Convent. The Jordan River lies about two hours to the east. How anxious we were to see the sacred river, and how the beautiful hymns we used to sing in the far-off land, of Jordan's stormy banks, etc., and of the mighty throngs who came here to the baptism of John. At last we were by its rippling waters. The very spot was shown where John baptized Christ. We knelt before our Savior here, and every heart throbbed with love divine, and we cast a wistful eye to heaven's fair and happy land where happy throngs are waiting, to welcome home earth's pilgrim, yes, home to the golden shore.

After having drank of its waters, and bathed our hands and faces, and taking a few relics, we returned to Jericho, by the way of the ancient site of Gilgal. We also obtained a fine view of Mt. Sinai and Mt Nebo.

From Jericho back to Jerusalem, where this writing leaves us in good health. We shall start on a journey to Nazareth, Galilee, Samaria, etc., on November 4, and thence to Mt. Tabor, Mt. Carmel, and Haiffaa, from whence we shall sail for America, via Constantinople and Athens, Greece, etc. However, we should like very much to have spent our Christmas in Bethlehem; but duty bids us return home, where we shall be glad to arrive.

We Europeans think we are very clever; but a visit to this country and we must change our ways a little. These people say we are stupid, and do everything backwards. When entering a home, naturally, we take off our hats; but instead the natives take off their shoes. Instead of writing from the right side of the page they write from the left to right. So when we return to America we hope to be polished gentlemen, if we shall follow these ways. There are a great many poor and deaf, dumb, blind, and maimed now, as well as in Christ's time, in the street and market places, all are begging for backshish which means in the Arabic, a gift. Even little children who can hardly walk and talk will reach out their little, generally dirty hands, and ask the traveler for backshish. It is so in nearly all oriental countries.

We have noticed how devoted the people are here who profess Christianity; and not only Christians, but even the Mussulman and the Jew in their various ways of worship. They are very strict to observe their many forms, and their religion becomes a part of the every day life, and their very being. O how it makes one wish for the power to set forth the teachings of Jesus Christ in such a manner as to cause the people to live by and observe every principle and every doctrine of the blessed gospel of God's dear Son! O how different the world would be, how much better and higher are the laws of the pure and undefiled Christ to the doctrine and formality of men who have sought for power and honor! O may the true Christian cultivate holy reverence and godliness, purity of heart, and love divine, so that the ungodly may see reflected in God's children the image of Christ. James gives a splendid definition of pure religion, in James 1: 27, namely: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." If above principles are made a part of our being, we shall not be unprofitable servants, but the friends of Jesus.

According to a prophecy given to me over a year ago, I have lifted my voice in defense of the gospel of Christ here in Jerusalem, twice by invitation of a number of pilgrims, and also in a great many private talks on the restored gospel.

In contrasting our land America with the rest of the world, how proud we are to be a citizen of the United States of America. Long may the stars and stripes of Old Glory float over the land of the free. How radiant one feels to repair to our consuls in these foreign countries and rest under our flag for a few minutes or hours. Surely it is that choice land of which Moses speaks concerning the blessings of Joseph and his land, as found in Deuteronomy 33: 13-18.

Ever praying and laboring for the ultimate triumph of truth and Zion's welfare,

Yours in gospel bonds,

C. L. CARSTENSEN.

Home address: Logan, Iowa.

TUPPERVILLE, Ont., Nov. 29.

Editors Herald:—I am still laboring in the vicinity of Cooperville, and have just returned from another baptismal service in which I inducted three more into the kingdom of the Master. Am enjoying good liberty in private and in public on the average. Others are near the kingdom, and I have good reasons for expecting to administer the ordinance to more before my departure. With the seven baptized on the 7th and 16th inst., this makes ten for the month of November. Expect Bro. Green with me again, coming Sunday. Had Elder Smith and wife, of Wallaceburg, and Priest William Taylor and wife, of Wabash, with me a week ago last Sunday. Also had Bro. and Sr. Green, from Lindsey branch. Sr. Green, Jr., conducted Sunday-school for us, and gave a very nice address on that department of our work, in which she seems to be absorbingly interested.

Word from Elder Shaw, of Kimball, indicates that they have use for me there; but I expect now that they will have to wait till after Christmas. Will reach them and Forest as soon as I can, but don't want to leave unreaped a harvest that I have worked so laboriously to mature.

I believe my genial friend, A. C. Barmore, is now engaged at Ridgetown. Our long season of love and labor together is unforgotten by me, and I shall appreciate another opportunity of meeting him. Hastily,

ALVIN KNISLEY.

CLEVELAND, Ohio, Nov. 23.

Editors Herald:—While at home on a visit I was requested by Elder I. N. White to assist Bro. Hubert Case in a debate at Matthewson, Oklahoma, commencing October 22. Not considering myself a debater, neither desiring to refuse assistance, I wended my way thither, landing at 2: 30 p. m., and the debate commenced at 7: 30, which gave me but little time for thought. However, we survived the ordeal.

It is strange, but I find it true in my observation, that most of these "Mormon-eaters," as they generally like to be called, or by some pet name something like it, are men who can not command an audience otherwise, hence resort to this business for the "sheckels" that are in it. This may not be true in every case, but I think it will apply quite generally.

Mr. Denton Collins is a famous debater, having met Elder William Pender five times, and roasted him so badly the church took him out of Kansas and sent him west to save its credit—this is Mr. Collins' view of the case, as stated in his lectures preceding our debate. Bro. Pender has my sympathy! Mr. Collins made the statement that no one invited him to Matthewson to give the lectures. If there was any honor or disgrace it was his by virtue of the fact he was there on his own account. The following is an indicator as to what influenced this gentleman to make an attack upon our people and work at that place:

"October 28, 1901.

"This is to certify that I invited D. Collins to Matthewson to give us a few lectures against Mormonism about the first of May, 1901. C. J. HUNTER."

Mr. Hunter is deacon of the Christian Church, at Matthewson.

"October 28, 1901.

"I hereby testify that Bro. D. Collins was

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visited at Center congregation by myself and Bro. Chas. Hunter, and immediately after his discourse we held a conversation with him and extended to him an invitation to come to Matthewson and preach some, or lecture on Mormonism, as he might prefer. But he declined for reasons assigned. But later he changed his mind for some reason and did come and lecture.

"J. R. SHUFF."

Mr. Shuff is the pastor of the Christian Church, at Matthewson. This gives the gauge of this gentleman's ability to stick to facts. He stated about the first night that the Christians were all united, and that unity and love prevailed at Matthewson. So I introduced the following verbally and present it here, as written by these brethren of the Christian Church; one pastor, the other the deacon.

"MATTHEWSON, Okla., Oct. 27, 1901.

"To whom it may concern:—This is to certify that the party which Mr. Denton Collins represents has been involved in a departure from the faith, and have now at this time only measurably returned; and are holding the truth in unrighteousness.

"J. R SHUFF, Elder.
"C. J. HUNTER"

This is the kind of unity Mr. Collins represents. How men will try to bolster up their false positions!!

I enjoyed that peaceful influence that gave assurance of the acceptance of the effort made, though feeble it was. It is a consolation to know you are on the right side of the question. Thus I am happy in the Lord, moving on in the work committed to our trust. In gospel bonds,

A. H. PARSONS.

MONDAMIN, Iowa, D c. 2

Editors Saints' Herald:—I am still alive in the work of the Lord, and the work is moving along in this part of the Lord's vineyard.

After the Dow City reunion, I went to Sandy Point, where I have labored considerably the past year, and where I have baptized about eighteen, who have bought a building and fixed up a nice little church, having it furnished with chairs and a new organ, all paid for. At the close of the Dow City reunion, Bro. Joseph Smith came and gave us a few timely sermons. On October 6 the church was dedicated by Bro. Joseph, and we were all pleased with the sermon. At the close of the service we had a nice dinner in the church, which was especially enjoyed by Brn. Joseph and Kibler, and the writer also had a wing.

I continued the meetings at the Point for three weeks, and baptized William Matzo. From there we went to Mondamin for one week, and tried to cheer our little band of Saints there. They have a model Sunday-school and one of the most spiritual Religios in the district. From there I came to the Echo and Coffman schoolhouses, where we have been for four weeks to-night. On the 24th we baptized four, viz., little Inez Coffman, Bro. and Sr. Elmer Coffman's daughter; Fern Scott, Bro. Leonard Scott's little daughter; two other sisters, who followed the children. Last Wednesday we baptized six more, and then returned to Sandy Point to baptize another sister who had been convinced of the truth when we were there before. We were there Wednesday and Thursday nights, and Friday morning we baptized the sister, and returned to this place that night, where Bro. Paul Hanson had been preaching in my stead. Bro. Hanson went to the Point, and I continued here. Yesterday we baptized another, which makes eleven at this place in the past week.

We expect to continue here till Wednesday night, then to the Woodbine conference, and then from there back to Sandy Point, where we will baptize four more, and stop there a few evenings, and then to our home at Independence, which I left four months ago. Since that time I have preached one hundred eleven sermons and baptized seventeen. The Lord has been with me with his Spirit. I hope and pray that the Lord will bless all the Saints, and that we will come up higher.

The kind Saints and friends at this place made me a present of a fine Bible two weeks ago; and of course I had to preach hard to help pay for it. Your brother,

W. A. SMITH.

MCLOUD, Okla., Nov. 27.

Editors Herald:—I come again to tell your many readers that I am now at this place, and have been for some days. I came here to visit one of my brothers and his family. I met a brother by name of R. Klemm; and we concluded to hold some meetings. So we got the use of the schoolhouse near by, which is a splendid place in which to preach. We met a good turnout of interested hearers. The people wanted the meetings continued longer; but as I was on a short visit here, and as it was outside of my mission field, I thought I would notify the missionary force of Oklahoma to call around as soon as convenient, and preach a series of sermons at said schoolhouse. There is a thickly settled settlement here of good material of which to make Latter Day Saints. Bro. R. Klemm lives about two and one half miles south of McLoud. Write him, and he will meet you at McLoud, which is on the Choctaw railroad. He is a zealous brother, and will take care of any missionary while preaching in this section.

I aim to wend my way back into my own field of labor, God being my helper. I never felt better in the work.

In gospel bonds,

E. W. NUNLEY.

HUSTED, Colo., Nov. 26.

Dear Herald:—I have been transferred by the missionaries in charge from the South Missouri district to the Colorado mission. I shall ever remember many of the experiences enjoyed while laboring in the Ozark regions, with Brn. Sparling and Davis. My knowledge of this mission is very limited; but at present writing am not favorably impressed. I long to see the "land of big red apples" once more. I came here in consequence of Bro. C. R. Duncan's sickness, who has gone to try the realities of the beyond. But I am here and propose to stay with it till spring. Am making some friends around Husted for the work, where my sister is teaching school. Preached last Sunday for them on the subject of the resurrection. The house was full, and splendid liberty enjoyed. I find the people out here are more prejudiced against our work than in the East. I had the principal of the Monument school tell me to-day that he had no sympathy for this movement at all, and of course I didn't get the building for religious worship. I know one thing, some of these school officers will have the pleasure of refusing the use of their buildings this winter if the Lord will bless us with health.

Let me say to the Pueblo Saints: Look out! I am coming soon, by direction of Bro. Roush!

Saints, remember me in your prayers. I am still in the faith; but it is nearly enough to cause one to lay down his armor, after riding a wheel all over this mountain country, seeking a place to tell the Christ story, and be refused by men who think you are an emissary from the lower regions, *via* Salt Lake City. In gospel bonds,

A. M. BAKER.

MARSHALL, Ohio, Nov. 25.

Editors Saints' Herald:—I have been busily engaged since the 8th inst., preaching at two new points; viz., Marshall and Harriett (Squashtown). Fair interest at both places. Some prejudice removed, and false impressions regarding this work have been corrected. Will continue three nights longer at Harriett. Held meetings over one week with the Highland branch before coming here.

H. E. MOLER.

ALDRIDGE, Montana, Nov. 17.

Dear Herald:—Aldridge is a mining camp on top of the mountain three miles from Horr, our nearest railroad station, on the National Park branch from Livingston, fifty miles south. I have been here three years last July. Myself and family are all the Saints near. The first year we were here we were looked upon as though we were wolves in sheep's clothing and needed watching because we were numbered with God's people known as the Reorganized Church of Jesus Christ of Latter Day Saints. Thank God, we have proved him true to his promise that if we would be faithful he would soften the hearts of our enemies and they would become our friends. This he has done in this place. Our former enemies are now our best friends. I have been the superintendent of the Congregational Sunday-school here for the last two years, and was reappointed for this year. I also preach at the schoolhouse every Sunday to good audiences. I am also called to officiate in the marriage ceremony, and to bury the dead. I will preach the funeral sermon of D. A. Thomas' little boy the coming Sunday, November 24. I was away from home when he died, and he was buried before I got back.

This is written to encourage the weak when they are left alone among strangers and enemies of God's people. Because of

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abomination preached and practiced by those who have apostatized from the true faith, we are classed with them, and it takes time to remove prejudice from the minds of the people; and the only way I know to do is to live a godly life, and prove by our good works and daily walk and conversation that we are God's people in spirit and in truth.

I have not increased our number here by baptizing any, but have made friends to the cause; and if any of the missionaries come here now they will be honored and respected for my sake, if not for the gospel's sake, by those who were our bitter enemies and who condemned us when we came here. I believe that in God's own due time he will draw them in his fold.

I visited some friends last week at Butte, Montana, and called on the Brighamite Latter Day Saints. They conducted the Sunday-school nicely; good order prevailed, and instructive preaching. On Friday evening they had prayer, singing, and dancing in the church. Those who cater to the pleasure of this world may approve, but I prefer the dancing left out and to live a higher life. The preacher who puts his arms around other men's wives and daughters is sinning against God and virtue, notwithstanding that it is practiced in the guise of religion at the dance. May God help us to live pure and virtuous lives, is my prayer.

Yours in gospel bonds,

E. E. WILLIAMS.

RICHMOND, Virginia.

Editor Herald:—Always glad myself to see a letter from any of the Saints whose name I know. I am egotistical enough to think there are a few who will be glad to hear from their sister in Virginia. So when something transpires that I think may be of general interest, I like to jot it down for the benefit of all.

Dear Saints, *do not hide your books.* I visited at the home of one sister, who I knew was zealous for the work. Yet not a sign of any church literature could I discover among the many well-chosen books and periodicals that filled her shelves and reading-table. The reason I mention this and emphasize the the above injunction will be seen in the following:

A gentleman who is acting for a firm here, as an agent, always stops at my house for dinner when in this part of the city. One day last summer, while he was waiting in the parlor, he, being a greater reader, took up the Book of Mormon, which was lying on the center-table. I came in and found him reading it. He said: "I see you have the Book of Mormon here. I thought I would examine it a little."

"Yes; I am glad you are doing so; for I suppose that is the least understood and the most misrepresented of any book in existence."

He looked at me in surprise, and said, with a tone I can not hope to put in black and white, but which you can all imagine:

"What! I hope you are not a Mormon!" with a lowering of the voice at the word *Mormon.*

"Yes," I replied, "I am what the world calls a Mormon, in that I accept the book as being the word of God, and also accept Joseph Smith as a prophet. But the church I belong to is not the same as the Mormons, of Utah, as we never believed in polygamy." And I said that our church was the real Latter Day Saint Church, and that we were not an offshoot from them, but rather they were apostates from the true Latter Day Saints' Church, of which ours was the continuation; for, although it was disorganized at Joseph's death, it was reorganized in 1860, and the son of the martyred Joseph was successor to his father.

I let the matter drop, never saying any more about it. Then there were a few weeks he did not come, as his duties did not call him here. But one day he called, and said he would like dinner.

"All right," I replied, and stepped into the kitchen to make some preparations. He came in, and said he wished to wash his hands and face. I showed him the sink.

"Mrs. Corson," were his next words, "I want you to do me a favor."

"Well, if it is anything I can do, I will be glad to do so."

"I want you as soon as you can to write out a plain statement, in as brief a form as you can, and so I can understand it easily; or, if you have it to give, any book or tract setting forth your faith. Don't you know, just the few words you said about you being different from the Utah Mormons set me to thinking, and I could not get rid of it to save my life. I am going to be plain with you. [All this while he was washing and wiping.] When I first saw you, I liked you. You reminded me in look and manner so much of my mother; and the more I saw of you, the more I liked you and believed I had found one good Christian woman. But when I found you were a 'Mormon,' it all fell flat, and I said, 'Can it be possible? this intelligent and seemingly Christian woman a Mormon!' Then what you said about being of the true Latter Day Saint Church, which was different from the Utah church, kept coming to me, and I couldn't rid myself of it. Now I don't want you to think you are going to convert me to your faith, but I want to know the truth."

And although I am not much given to ejaculations of this nature, yet when he said he saw that I was a true Christian, and that he was determined to investigate the faith, etc., I couldn't help but speak out: "Glory to God! That is all we want of any one—to investigate for themselves."

"And I want to tell you something else," said he; "I don't know as I ought to say it, but I will say it, for it is the truth. I *am perfectly disgusted with the churches.* I believe in a pure Christianity, but I don't know where to find it. Outside of the Bible, I don't know where it is taught. When I say I am disgusted with the churches, I have grounds for saying so. I know what I am talking about. My father was an M. E. preacher, and a better man never lived; but some of the worst men I ever knew were M. E. preachers. And the churches themselves are corrupt. They have degenerated into mere money-making social associations, and I have long since ceased having anything to do with them."

Then he told me his wife was even more bitter than he, although she, as well as himself, had been a church member. He has been a teacher, and is quite a well-read man.

Well, I "preached the gospel" after my fashion, which I think must be somewhat after the manner of Priscilla and Aquila, though I have no Aquila to assist me. At any rate, I "expounded unto him the way of God more perfectly" than he had been used to hear it. I think we talked nearly two hours; and when he went away he said:

"Any time you can spare a little time to make this thing plain, if you will do it, I will be greatly obliged to you. It seems as if there is no sacrifice I would not make for the truth." He said during our talk: "It seems to me if I can find truth that I would rather go out in the world as an humble preacher of truth, and follower of Christ, than anything else."

I gave him the leaflets with the Epitome on one side and True Orthodoxy on the other; also two or three sermon tracts. Loaned him "Spiritual Gifts," and "Voice of Warning."

He has been here several times since, and says he likes everything he has read yet; but it puzzles him about the "plates." If he could only know where they were, it would not be so hard to believe. I said: "Neither do we know where the tables of stone were that the ten commandments were written upon, nor the rod of Aaron that budded, and many other things told of in the Bible."

One day he said: "My wife is awfully prejudiced; but I wish you could see her. I want you to go some day, and not let her know who you are, and get to talking with her."

I replied that I couldn't use deceit, even to overcome her prejudices. Since then he said: "As soon as your son gets well [he was ill with typhoid fever] I want you to go to see my wife, and get acquainted with her. I want her to know you."

The last time he was here, he said: "It may all be true, and I may see it so yet; but I do not believe I ever could have the courage to join your church while my father and mother are living."

I asked: "Do you remember what Christ said. 'He that loveth father and mother more than me is not worthy of me?'"

"Yes, I remember it," he said; "but I don't believe I could do it, I lack the courage."

I said: "That is exactly what Christ meant when he said: 'If any man forsake not father, mother, wife, or children for my sake he can not be my disciple.' He did not mean a literal running away from them and leaving them to themselves, but he meant the leaving them behind in the affections and putting Christ first: to always consider his will rather than theirs."

Again he spoke of his lack of courage.

"It does require courage," said I; "but let me ask you if you can think of a person being placed in a position where it could possibly

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be harder to choose the right than I myself was. My husband had left me entirely dependent on my children, who were all against my faith, as were all my kin people in the North, and all my friends and neighbors here. My neighbors had all stood by me when my husband went away, and I knew they would all turn against me, should I accept this faith. Just think of it! My neighbors, church associates, kin people, and all against me, who had that other great trouble to bear beside. And can you imagine a position where it would require more courage?"

His eyes filled with tears. "No ma'am, I can't." Then I said: "Do you think I, who prize my good name as highly as any one possibly could, could deliberately put myself in a way to be evilly spoken of, unless I was sure it was the truth?" "No, ma'am, I should think not." But it seems as the cross came nearer to him he shrank away. Ah! so did I, for a long time.

Well, I am praying that God will so work on him that he will yield. I have not been to see his wife yet, but hope to soon.

I think this letter is long enough, though I could fill many pages with incidents of interest. Ever for the truth,

ALICE R. CORSON.

BEVIER, Missouri, Nov. 21.

Dear Herald:—It is with great pleasure that I write a few lines to your ever welcome pages in behalf of this great latter-day work. It is a source of great comfort to me to know that our Father in heaven is the same yesterday, to-day, and forever, not even a shadow of turning. How thankful all should be for this, for it is sad to think how changeable poor, weak, mortal man is; one thing to-day and another to-morrow, and how sorrowful it is to think how some of God's servants are dropping out of line and taking another course, and leaving their work for some one else to take up. What a mistake!

Myself and husband have been in this church a number of years, but are not tired. We, as well as you, have had our trials. I will relate one: In 1900, while living in the East, one of my daughters was taken very sick with typhus fever. We were among strangers at the time, having lived there only a few months when she was taken sick. There were a few Saints living several miles from us, and three elders, so we called for the elders. We had prayer and then they administered the ordinance of laying on of hands for the healing of the sick, with only a partial blessing; but we were thankful for this. As time passed by we saw very little difference in her condition, so we called again, not once but several times, so you can imagine how we felt. Then came the trial of our faith. The Lord had said, through one of his servants, it was his will that she should be healed by his power; but Saints, true faith was needed in that trying hour when everything seemed so dark, and the power of darkness was so strong that it could be seen, and it seemed that all power on earth and from beneath had combined to hinder the blessing from being received. It took a determined effort on our part that the blessing promised might be received. And when it did come, we as a family were thankful to the Giver of all good, for we know that he heard our prayers and answered them in his own time and way, for which we are thankful. Saints, the faith I desire is that faith which takes no denial. My desire is to so live that I may let my light shine to those around me, that they may see my good works and be led into the gospel of the Son of God.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

Your sister in gospel bonds,

LYDIA EDMUNDS.

DEIGHTON, Oklahoma, October 26.

Editors Herald:—I came here the 19th ult., and began preaching. It is seventeen miles from Guy, and here I held the debate last winter with the Seventh-day Adventist minister; also with Millennial Dawn minister in May; and baptized five of the best citizens, who have proved themselves worthy of their profession, having a good influence.

The greatest opposition here is from the Dawn brethren, and on Sunday last, when I was to preach after the three p. m. Sunday-school, their preacher whom I met in May again visited them and led the school, using the Millennial Dawn papers instead of the Bible; saying the death struggle was now on between them and the Mormons, inviting discussion, showing the necessity of it in order to arrive at the truth. Wanted to discuss immediately (they being soul sleepers). I proposed, "Is the Reorganized Church of Jesus Christ of Latter Day Saints in harmony with the Bible in faith, doctrine, organization, and practice." I affirming. He to affirm the same for the Dawn Church. To this he agreed.

I had to be elsewhere until Thursday eve. He preached until then, but when I returned I found the order changed. His adherents objected; and we were to preach night about alternately. I preached from "Whosoever transgresseth and abideth not in the doctrine of Christ," etc., having great liberty. He jumped to his feet often, talking about "Joseph Smith." I would ask him to be quiet, saying, "I am speaking of Christ, Joseph's Lord and Master now." I invited him to talk at close, which he did. Last night he talked of false prophets. Sunday at eleven he would show up the Mormon hierarchy, etc., I being the speaker for to-night. He talked two hours, wearying the people, there being good audiences each night.

When I stated that he had turned this into a discussion and I thought it would please the people for us to talk half hour alternately, the people cried "Yes, yes;" but they objected. Some suggested that if they thought he was not able to defend their course, send for Russel, of whom he had said, "His inspiration is superior to Joseph Smith's." I said, Yes, I would like that, and there were thirty to forty dollars offered in a moment to bring him here; some offering ten dollars. They did not want him here, but a motion was put and carried to have a debate, and we begin to-night, four sessions each, with more time if either wants it.

Five weeks ago the great hub of the Mormon wheel here (especially in his own estimation), Elder Frank Vrooman, broke loose from all the worthless spokes, and began teaching on, "Why I left the Mormon church;" taking up collections among his Baptist friends, in whose interests he labors, in order to buy all needful books to aid him in his great enterprise; but we are still hopeful that our feeble light will not be totally eclipsed by the transcendent luster of this rising luminary. He is to lecture to-morrow at Seiling, where the branch was secretly organized, at eleven and three p. m., but Bro. Frank Durfee, who is abundantly able, tells me he will look after him there. And he will arrive here (Deighton) the next Sunday, so he tells me. Thinks he can knock the elders all out the first round; but I am hopeful that He in whom I have trusted in many battles, for more than one third of a century, will make a way for an escape from this great ally of the Baptist Church.

I met with an Elder Keeman of the Christian Church, near Kiel, fifty miles southeast of here in August last, who presented some very powerful arguments, when I was claiming that the scriptures spoke of more than apostles, of which I carried the marks on my body for some weeks. I think it did them more harm than us, as I baptized four there, and he baptized but one. I left some propositions with one there who had recently left them, who said he would advertise them as cowards for their attack on me, if they did not meet the issue. They spoke of getting Elder Chism, of Texas. Last week he was at Guy crying for me. I left word for him where I could be found by letter or in person. Expect to hear from him soon.

I think the cheap edition of the Book of Mormon will be a success. I got two this week and sold them both last night to those out of the church, and send for one half dozen more to-day.

As ever, in hope of final victory,

D. S. CRAWLEY.

HAMLET, Ky., November 27.

Editors Herald:—A few items from this place may be of interest to some. This is the place where the people threatened to shoot the elders from ambush, as was given account of some time ago. No one has been hurt yet, and the work moves on. Afterward Braden came along, with his war paint, to expose what he pleases to call "Mormonism." After a tirade of three or four days, Bro. White comes upon the ground to defend the cause. Braden had it circulated he would have a circus, and they should have as much fun as they ever had at a picnic. After arriving on the ground for the night's lecture, he heard of Bro. White's arrival; so you can guess the result: No picnic.

After quite a wrangle, Braden was brought to time, and the debate begun. Much prejudice was removed and six additions since. It is inspiring to see the cause slowly but surely overcoming all opposition. We organized a

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prayer meeting, and are trying in our feeble way to move onward and hope, by help of God, to live such lives as would be worthy of imitation. Elders S. H. Fields and W. R. Smith were last with us and did much good. Hope to have some of the elders with us again soon.

This writing finds me in very feeble health. Have been troubled with hemorrhage. I desire the prayers of the Saints, that I may be healed, and that I may be found faithful in discharge of every duty enjoined upon me.

In the one faith,

JOE HAMILTON.

MEDINA CITY, Texas, November 8.

Readers of Herald:—It has been long since I have written to the HERALD, but as we have been having such good times I thought it no more than fair that I should claim some space. Bro. Harp came and preached four first-class sermons for us at the Laxon Creek schoolhouse. Any one who ever heard him knows that people are obliged to do one of the three things: stay at home, disbelieve the Bible, or become a Latter Day Saint.

Our friend Mrs. Whitehead chose the latter; so on Monday evening Bro. Harp baptized her. We think others are interested in their souls' salvation; and if thorns do not grow up and choke the good seed sown we think more will be added to our number when Bro. Harp returns.

This is not a new place: quite a number of our elders have preached at the Laxon Creek schoolhouse. Cousin Heman Smith, my father L L Wight, Bro. I. N Roberts, and others have long ago told the "good story" to people here, but Bro. Harp seems to have awakened a new interest here. We think Bro Harp the right man for Texas, and we shall be glad if conference sees fit to reappoint him to this mission.

The drought has been very severe in this country. Cotton has turned out moderately well, while most everything else was almost an entire failure. Drought not yet broken.

I hope to be able to stand faithful to the end.

HATTIE MINEAR.

GLENWOOD, Iowa, Dec. 4.

Editors Herald:—At present writing I am at Glenwood, Iowa, attending a session of court. It will likely close to-day, when I will return to Lamoni.

Last Sunday, the 1st, I attended the meetings held by the Saints here, and aided them in the services, Brn. Davis and Walling being in charge. There seems to be an active force at work here and standing for the cause. They have a very good Sunday-school, judging from the lively manner in which it was conducted, and quick answers that came from the classes. All of the services held during the day were interesting and saintly.

Last evening a number of us visited the institution established for the feeble-minded. There were a good many inmates present in the hall where we were received, being in charge of intelligent teachers. The exercises of the hour consisted of music and dancing. Dancing is said to have a beneficial effect upon these weak minds. So after all, there is a place for dancing. It is good for something. That is, it helps the "weak minded." Girls and boys, take a hint!

E. L. is here, also my brother James. I hope to return East next week.

WM. H. KELLEY.

A VISIT TO WALES.

Dear Editor:—With your consent I send the following account of our journey to this land of our birth. Forty-five years last June my folks left the hills of Wales for Joseph's land. I was then nine years old. They had become acquainted with the latter-day work some eight or ten years before; but like many more, could not indorse the corrupt teachings of the "salt land." So they made their home first in Hyde Park, but later moved to Brookfield, Ohio, where father, mother, and four of us children gladly united with this the true Church of Jesus Christ of Latter Day Saints, in 1865; and during the thirty-six years we have been in the church I am grateful to our heavenly Father that I can say that my faith in it is unshaken. I am proud of the record the church has made. Nothing to be ashamed of. Morally I believe the church stands higher than it has in the history of this age. For that reason, I believe that there is at our door a spiritual endowment. Indeed the history of the last two years confirms me in this thought. Well, I shall say no more at present along this line; but may we have strength to be humble and honest with one another, and our fellow man, and faithful to our calling.

Appointed to this field, we left our dear home in St. Joseph, Missouri, where we have spent twenty-six years of our lives, in good old Far West District. Long may the dear Saints there live to do good as in the past! So at 2:15 p. m., October 30, we bade farewell to our dear children and many of the faithful Saints of St. Joseph that had come to the station to see us off. Truthfully was it manifested the old statement, "The flesh is weak, but the spirit is willing."

Soon after leaving the city, a pleasant looking man came up to me and said, "Are you Latter Day Saints?" We were glad to say yes. "I thought so," he said. He had remarked to his wife who was with him, that he believed we were Latter Day Saints.

Well, we were glad to meet them. They were on their way to their old home in Iowa to see sick folks. They came from Echo, Indian Territory. Name, H. J. Thurman.

We arrived in Chicago next day, five hours late, at one p. m. Took Lake Shore and Michigan Southern to Buffalo at 5 p. m. Arrived in Buffalo eleven a. m. next day. We were in hopes that we would have time to call on Bro. and Sr. Winning at Niagara Falls; but we did not have time. Would like to have seen them and their dear child that we had learned was so sick. They will take the will for the deed.

We left Buffalo one p. m. on the New York Central; arrived in New York ten p. m., same day; 440 miles run in nine hours; only four stops; made eighty miles of that in sixty-five minutes. Wife and Ruth needed rest; so we retired for the night in a hotel. Next morning, November 2, we started for the Cunard Steamship Company's dock. Arrived on board the beautiful Campania at nine a. m., and at ten a. m. she slowly moved out. It was a pleasant Saturday, sun shining brightly; all hands were cheerful. We had purchased tickets in the third-class or steerage. By so doing, we saved $32 50 for self, wife, and Ruth. Brethren G. T. Griffiths and W. B. Kelley had advised the second-class; but the circulars sent out by the company had spoken so highly of the third-class accommodations that we thought that we could put up with it for seven days, and save $32 50. So, after getting out from shore, we made inquiry about our rooms. We found them down two flights of stairs, twelve steps each, almost straight up and down. The steward showed us several rooms, and gave us our choice. We selected our quarters, and the bell called for dinner. There was plenty of it; but it was in our judgment very poorly cooked. It was tasteless, except the bread, which was O. K. Plenty of meat, potatoes, cabbage, no butter, cheese, sugar, tea or coffee. When asked if they had tea, they said, Only tea time, six hours later. I asked for water. They did not serve it. I remarked that I thought water was quite plenty, and I did not care for tea or coffee, but would like some water. The waiter then asked the head man, so they brought me some water in a soup bowl. Many others wanted water, but did not get it. They could go and get it themselves. After dinner we looked around and learned that there were no closets for men or ladies on that floor, and was informed that they were two decks above. We concluded that we had better look for better quarters; so we paid the difference, $32 50, got three-berth room No. 8 in second-class, where we found everything much better, with steward and stewardess to wait on us. Supper-time wife and Ruth did not wish any. Had plenty of dinner. So I went. Was well pleased. We retired for the night. I had a very pleasant and impressive dream. I thought we had arrived in Wales; met Bro. and Sr. Gould, to whom Bro. G. T. Griffiths had referred us. I said to my wife and Bro. Frank Pierce that I thought I would know them. Went up on deck; there was a strong head-wind, northeast. The white-caps were very plenty, the waves quite high. This was Sunday. Thoughts went homeward. Wife and Ruth still seasick. I was quite well. By sun-down the storm was more severe. We retired for the night. We had traveled up to noon, twenty-six hours, 440 miles. We should have made 500.

Monday morning, November 4, the storm very bad. The waves mountain high. Wife and Ruth still sick; also Bro. Pierce had a bad spell. Four hundred fifty-five passengers, nearly all sick. The gallant ship was making a strong effort to plow through the angry waves. It brought to my mind the snow plows on the Western plains, pushing through the drifts of snow.

This ship is 620 feet long, has a crew of 440 men, 22 of whom are engineers; 96 firemen, 57 coal shovelers and wipers. There

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are six engines, 30,000 horse power. Has carried sixteen hundred passengers.

At noon to-day we have traveled only 356 miles, eighty-four less than yesterday. At supper time, not many responded to the call. I did not go myself. I am a little sick; not bad. Wife and Ruth quite sick. As I look out on the rolling sea, and hear the strong puffing of the engines, and the waves sometimes come clear over the top deck, it looks very discouraging. It would be a beautiful sight if we could stand on the shore, with good solid footing, and look on. Just think! The wind traveling at the rate of seventy to eighty miles an hour; the waves are mountain high. If it were behind us, it would be all right. Well do I remember the old song, It is hard to pull against the stream. My dream gives me comfort that we shall yet arrive in safety. As we retire for the night, after passing two days in the storm, with no sign of it going down, you may know what a treat it would be if we could see the beautiful sun, and have the wind go down. May it be so soon, is the earnest wish of all on board the Campania.

Thursday, 5th, six a. m. The sun tries to show its pleasant face. Wind still northeast and strong. Waves high. Wife and Ruth still sick. Bro. Pierce and self all right if we only had solid footing. But we are fulfilling an old prediction, for we stagger, but not with strong drink, but from the effects of the raging sea. At noon the wind not so strong. Blue sky in sight. We only traveled 240 miles,—the slowest speed in the history of this ship, now making her ninety-ninth round trip. Was put to sea in 1893. Part of the twenty-four hours we did not make five miles per hour, and the men in charge said that it was by far the worst storm they had passed through. The engineer on duty this day informed me that they had been notified by the weather bureau that they would run into a severe storm. Well, this time it was true. I asked him why they did not wait until the storm was over. He answered, We wait for nothing. We start out on time, and take our chances. But he said this was trying on the ship.

Supper time. Wind still going down. Sun set behind a cloud. Wife a little better. Ruth very sick. Has not eaten anything since Saturday noon. Up to supper, their dinner.

Wednesday, the 6th. Weather much better, but still cloudy. We are eighteen hours late; but with pleasant weather we shall still get into Liverpool Saturday, all right.

Noon. We have made 441 miles, much better than 240.

November 7. This is the best day we have had since Saturday, and have made 463 miles. Little Ruth is still very sick. Can not eat. I had her up on deck to get fresh air. Could not stand it long.

Morning of the 8th. The weather still favorable. Nearly all hands up on deck. Wife is much better. Ruth about the same.

Morning of the 9th. We are in sight of Irish coast.

Eight a. m. Arrive at Queenstown about 1: 20. Get off here. I get a morning paper,—first I have had for a week. I notice this storm was quite general. Take a man out of a city where he gets morning and evening papers, and send him out on the ocean, there to be tossed with the storm, is quite a change. Still we are grateful that it is as well with us as it is. Ruth is much better. At noon she ate for the first time for a week. We have made 480 miles,—the best run yet.

At ten p. m. we landed in Liverpool. We were met by Mr. Williams, of the Gwalia House. He informed me that Bro. G. T. Griffiths had been in the city same morning, but had to leave for Manchester, on the six p. m. train, to fill an appointment. We staid in Liverpool till Monday, eleven a. m. Took the Great Western railroad for Cardiff. Arrived there 6:16 p. m. Were met by Bro. Gould. I said to my wife, "That is Bro. Gould." Went on to the house. Saw the two in their pleasant home. My dream was fulfilled. So plainly had I seen them in the dream, if they had been placed in a crowd of five hundred I could have picked them out. I ask my infidel friend, What brought this to mind, if there is no God? I had never seen them before, nor had any one described them to me. If it had not been for the dream, the three days storm would have been trying on me; but in the darkest hour there was comfort in thought, We shall arrive in safety, as we did. We staid with Bro. and Sister Gould several days; then moved to our present quarters, over the church room, where we have two furnished rooms, and intend to make it our home while here. I shall close for this time. I hope to get to work at once. We are all well.

WILLIAM LEWIS.

137 Severn Road, CARDIFF, Wales, November 20.

INDIANAPOLIS, Ind., Nov. 25.

O. J. TARY:

Dear Sir:—If this were a debate I would hold you to the incontrovertible fact that the so-called "witnesses" to the truth of Mormon inspiration have *impeached themselves.* This is an eternal clincher. Proving as it does beyond a doubt that Mormonism is false and fraudulent.

But your illogical method of investigation is again emphasized by the fact that you attempt to parallel the admitted changes in your Inspired Translation by the "various emendations" made by Alexander Campbell in the translation of the *Living Oracles.* He did not make a change in anything inspired of God. He changed only a translation made by men, like himself uninspired. No Protestant, nor Roman Catholic even, ever presumed to change the inspired record. Such folly was fittingly reserved for Mormons to exhibit!

You are in harmony with the majority of the "Josephites" in trying to save the "prophet" from the infamy of those polygamous "revelations." But the fact that Joe condemned it proves that polygamy existed. And the record is that he said the "accursed" thing would have to be destroyed or the Mormons would be compelled to leave the United States. A thing which his successor, Brigham Young, tried to do in plunging into the wild and unsettled territory of the far West.

But polygamy, bad as it is, is not the worst thing in Mormonism. Theologically the dictatorship assumed by Smith in contravention of the authority of Jesus Christ, is a greater crime than polygamy! Polygamy destroys morality, but the claims of Joe Smith dethrone the Lord Jesus Christ!!

The doctrine of the confiscation of the goods of the Gentiles, brought the powers of the world against Mormonism; and the doctrine of blood atonement justified the Mormons, in their own eyes, in the various murders committed by them.

"The prophet, Joseph Smith, Jun.," riding on a white horse as a military captain at the head of the Nauvoo Legion, in the name of religion, is the greatest travesty on revealed righteousness the world ever saw! What a contrast between Christ and those whom he sent on an errand of spiritual peace and good will, and this ignorant and conceited aspirant for worldly powers, pomp, and show!

I am astonished to know that some men can be gulled by such perversions of righteousness, with such caricatures of divine things. The political assumptions of Joe Smith prove that he is in no way related to the Prince of Peace.

Believing all things proved to be of God,

Your well-wisher,

W. B. F. TREAT.

WHEELING, W. Va., Nov. 27.

W. B. F. TREAT;

Dear Sir:—Your promptness in answering my last letter suggests to me that you enjoyed it, and are anxious to hear from me again.

I really wonder what would be accepted by you as proof that anything was of God. I have proven to you that polygamy was not and could not be a part of the faith which you term "Mormonism," but belonged to the apostate church of Brigham Young. I have proven that there was no such thing in the church organized by Joseph Smith as what you call confiscation of the goods of the Gentiles. You have sufficient evidence to know that Brigham Young was not the successor of Joseph Smith, and that the evil doctrines introduced by him—Adam-God, blood-atonement, etc.,—were no part of the faith of the true Latter Day Saints. Yet you brush all this aside by simply saying it is illogical, and then exhaust your vocabulary of words to express your contempt for all people that are so foolish as to believe—*just what Jesus Christ taught*—because when you get down to the real facts, and define what the enemies of truth denominate "Mormonism," it is nothing more nor less than the gospel of Jesus Christ, the same gospel of which Paul said, "Though we or an angel from heaven preach any other gospel, let him be accursed."

But of course it is difficult for you to comprehend how any sane person can believe, in this enlightened age of the world, that God will keep his promises, or that Jesus meant what he said, when he told his apostles that certain signs should follow those who believed and obeyed their preaching. And when you will not accept or believe the testi-

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mony of Christ and Paul, it is not strange that you will not accept the testimony of the servants of Christ in this age of the world. Christ told his disciples that they were not above their Master, and as he had been persecuted and evil spoken of, so would they. Your ungentlemanly, un-Christianlike, and unsupported charges against Joseph Smith, can only find a parallel in those who persecuted Christ and his apostles anciently. And in this you are (perhaps unintentionally) fulfilling the words of Christ.

Of course nothing I might say could be logical (in your estimation), but your logic is so *grand*, so *sublime*, in arguing that because Joseph Smith condemned polygamy it only proves that it existed. And if anything bad existed, of course he was responsible for its existence, no matter how much he had proclaimed against it. If that is Campbellite logic, I must say I can not accept it.

Again, your statement that the claims of Joseph Smith "dethrone the Lord Jesus Christ," is quite logical (?). Yes, it is a very great crime for Joseph Smith to call the attention of the peopeople to the ancient order of things, urging upon them the necessity of the same organization, the same laws governing the church, the same officers, the same spiritual gifts and blessings that characterized the church that Christ set up, teaching that God is unchangeable, that he will keep his promises to those who obey him. Of course such teaching as that "dethrones Christ;" and how the disciples of Alexander Campbell do honor him by urging the "restoration to the primitive faith" as set up by Campbell, embodying the following characteristics: The officers that God set in the church are not needed now—except the elder and deacon, the least in importance. Yet the New Testament says God put them there for the work of the ministry and the edifying of the saints. But, since Alexander Campbell "restored" the primitive "Jerusalem" gospel, God has changed his mind, and just to please Mr. Campbell (and to overthrow Mormonism) he has concluded to get along without about four fifths of the requirements of the early church! If any one dares to remind these wise "disciples" that God is unchangeable, and teach that God can and will keep his promises in this age of the world, he is at once put down as a "Mormon," a fanatic, a follower of Joe Smith, and all such expressions of sublime wisdom, as they alone are the custodians of.

It was terrible to think of Joseph Smith correcting by the power of inspiration, the errors that had crept into the Bible through the many translators during many centuries of darkness. But Alexander Campbell, making no claim to inspiration, can take up a translation and correct it to suit himself! Who made *him* the custodian of the "Living Oracles?" He could tell just what was inspired and what was not I suppose, because *he was not inspired*. This reminds me of the drunkard, who, staggering under the influence of intoxicants, imagines he is walking erect and every one else is staggering.

Your logic (?) when applied to Christ would be something like this: Because Christ reproved sin, and the apostles had occasion to condemn certain practices that crept into the church, it only proved that these things existed, and following up your deductions, must lay the blame for them on Christ and the apostles. That is just what it would do, if your way of arriving at conclusions, relative to Latter Day Saints, were applied to the early church.

I am glad to have the privilege of worshiping a God that is unchangeable, and to understand that all mankind will be rewarded according to their works, and not according to the proscriptions and judgments of religious bigotry and intolerance.

I have heard a great many things laid to the charge of Joseph Smith, but never before that he was an aspirant for "worldly honors, pomp, and show." If you were capable of feeling any compunction of conscience, I really think you would feel ashamed of that, and seek forgiveness for charging a man who sacrificed every opportunity for worldly honor in the interest of the Lord's work, with catering to worldly pomp. Yes, his life he laid on the altar of sacrifice, for he died—not a criminal—a victim of the same spirit of intolerance that drove the Puritan Fathers to the wilds of New England, and later banished Roger Williams from Salem. And the greater part of his sufferings were brought on him by those who professed to be followers of the lowly Nazarene. But a day of reckoning before the Great Judge will reveal the fact that many call him "Lord, Lord," and do not the things that he revealed in his word for their guide.

If you really want a contrast, I know of no better thing to cite you, than for you to take up the New Testament, and study the organization of the primitive church, its faith, spiritual gifts, and blessings; then compare that with the Campbellite institution you represent, and which its adherents claim to be the Jerusalem gospel "restored": a greater contrast will be hard to find.

I suppose you think that the many mean and contemptible expressions you make use of in referring to Joseph Smith and his work, go a long way toward condemning him. But you only furnish another contrast to the rule the Savior taught, and bring to mind the scripture, "As ye sow, so shall ye also reap." Much more might be said in regard to your inconsistency, but it does no good to prove anything to you, for as fast as I do you dodge off to something else, not willing to receive anything as proof that conflicts with your Campbellite logic.

May the Lord have mercy on you!

O. J. TARY.

The *American Journal of Sociology*, as published by the University of Chicago Press, is the leading journal of its kind in the United States. The November number is even better than the last. The interest of some of the articles is increased by illustrations. "Tenement House Reform" is discussed, in some of its practical results, by Francis R. Cope, Jr., and Frank A. Fetter discusses "The Subsidizing of Private Charities." Other articles of interest appear.

Mothers' Home Column.

EDITED BY FRANCES.

"True love shall trust, and selfish love must die,
For trust is peace and self is full of pain;
Arise, and heal thy brother's grief; his tears
Shall wash thy love, and it will live again."

SELECT READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

THE HOME TRAINING OF BOYS.

Boys need just as careful training as girls, if we would see the good results we desire. I have read that "boys are continually going wrong, when they have been trained to know the right." This was part of an answer to a letter from a man who had asked what he could do about his son, who was breaking the hearts of his parents by wrong-doing.

Can this be so? "When they have been trained to know the right!" It certainly seems inconsistent. Surely something must have been neglected. Surely if a boy is trained to truth and uprightness, temperance and good habits, nobility of thought and purpose, the result will be a good, honest, true man.

They need well-developed, well-trained bodies, and their mental, moral, and spiritual natures must not be neglected.

Boys must be trained and then trusted. Both parents must be very much interested, and very watchful and careful. Love must be given for love, respect for respect, and confidence for confidence.

A very strong bond can be built up between mother and son very early. If he is not repelled when he comes with his little confidences, he will be encouraged to come again. And this confidence between a mother and her boy is such a safeguard!

In some homes, certain teaching is left to the father—well and good, if it be done thoroughly and in the best way. But a mother can talk just as freely to her boy as she does to her girl, and it is just as proper.

When a little boy asked his mother a question about a little garment she was making, she told him all about the tiny baby she was expecting. When the grandmother heard about it, later, she said: "I don't see how you could have done it!"

Ah, but it was a sweet, happy time as they looked over all the little clothes together. His brother was away, and he was to tell him about it when he came home. In the afternoon of the day he came, mamma said: "Have you told H—— our secret?" and he said "Yes." So they all went upstairs together, and mamma and brother showed H—— the little garments made so daintily, and folded and laid away so carefully.

How they love the little sister who wore the clothes, and another who came later, and how careful they are of them—how they help mother to watch over them that they come to no harm! Oh, boys need to be kept very near to mother's heart!

This mother did not neglect to teach her boys of the mystery of life and of their duty to themselves in guarding their health and

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morals that they might become strong, happy men. She read and talked with them very freely. Now that they are great boys, nearly men in stature, this confidence remains, and is still growing.

In some homes this teaching is ignored altogether. It can not be begun too early, but if it has been neglected in the beginning, begin somewhere—only, begin. Do not let the boy grow up without it. When a child begins to ask questions it can be answered in a very simple way at first, until it can understand more.

We must not be blind to the fact that there is in children an age when there is "an awakening of the moral consciousness," when boys as well as girls need especial care and attention.

Boys must be occupied and interested, and where mother has a great deal to do they can be taught to do housework nicely and quickly, and can help wonderfully well.

I know some boys who have always helped their mother since they were little fellows, when she had no outside help and needed them. Now, they can do almost anything about the house, and do it cheerfully and willingly when it is necessary for them to do it.

They can sweep, dust, make beds, wash dishes—nicely—clean floors, etc., etc., and do ever so much cooking. They can cook steaks and chops, potatoes and vegetables, make a beef roll or veal loaf, and prepare a turkey or fish, fowl or game for the oven; they can roast, fry, or fricassee. They can make pie, puddings, cake and candies, salads, custards, ice-cream and ices, desserts with fruit and gelatine. In fact keeping "bachelor's hall" is nothing. They can be housekeepers.

Of two days, out of the many when the boys have "kept house," this mother speaks with happy tears in her eyes, and she says she will never forget the home-coming. Both days she had attended gatherings of mothers. One was in the early summer, and when she came home with her heart full of all the good things she had heard, dinner was ready. There was steak and new potatoes and green peas and new cabbage, with ripe strawberries for dessert, and though it sounds simple enough, any one knows how much work it was for young people, especially boys, to prepare everything ready for the table.

The other day was a very cold day in midwinter. She had spent a delightful day—had had a feast of things educational—a rare treat for her; and, as before, the dinner was ready, and the wee girlies, sweet, clean, and happy. More than that, the kitchen and pantry floors had been cleaned and oiled, "to surprise mamma."

What did she care that they had forgotten to lay something down at the dining-room door, and that there were spots of oil on the dining-room rug? She said not a word, but was just happy that they had thought to do it for her; and they were happy that they had done it for her, too. The first opportunity they took the rug out of doors and gave it a good cleaning with gasoline, and it was as good as ever.

Once this mother had some work to finish, and was bewailing the fact that if she stopped to sweep and clean the house she could not do it, when the boys said: "You keep right on with your work, and we will do it;" and they did, from "attic to cellar." When they came to the room where the mother was, they carried her table into a room they had cleaned, and then lifted her bodily, chair and all, and carried her to it, amid much laughter and merriment.

She thinks it is good for the boys to allow them to help, and it saves her many a weary hour of hard work, when she has no outside help. Returning home from church, one Sunday, she found one of the boys ahead of her; he had put the chicken on to fry, and the vegetables on to cook. His brother had prepared them all before, as well as to lay the table with clean white cloth, and the dinner was proceeding as though there were girls in the house.

Two boys I know have "picked up" bicycle repairing, and earn many a dollar that way, besides being occupied and happy in their work. Boys can find time for housework or other work out of school, and still have time to play.

They need to be amused and entertained at home, and it pays to go to some trouble to make them happy. Mothers should enter into their play as well their work. One mother has had a little gathering twice a month, which her boys call "the club"—just a few boys of their own age in the neighborhood. In the winter they play games in the house, with sometimes a story read to them, and in the summer they play out of doors. Some sort of simple refreshment is not forgotten, and of course they enjoy that. Each one of her boys has had his little companions entertained in this way, and they never forget it, but always speak of it in an appreciative way.

This mother had a great help last winter in the form of a barrel of peanuts, which afforded amusement for a number of "club" days. The nuts had been in a railroad wreck and they had to pick out the whole ones. The boys visited and told stories while they picked, and then roasted them in the oven, while the mother made peanut candy. It made some litter in the basement and kitchen, but they always went to work to help clear it up without being told, when the feast was done.

It is during what has been called the "hobble-de-hoy" age that these home amusements seem most needed. Later, there are helps outside the home, such as the Young Men's Christian Association, classes in the gymnasiums, with the talks and lectures and sociables that are very good. A bright active boy can earn enough to pay his own dues without asking his parents for it. Whether or not they can afford to give it to him, it is a good thing for him to earn it. But no outside amusements can take the place of happy times at home.

Bless the boys! If we go about their training in the right way, I am sure they will not fail us, but will come out right in the end, for "boys' hearts are true, after all."

What wisdom we need! What patience and kindness and self-control! How much do the youth of our land need a consecrated, trained motherhood!—*Hortense Sellon Cramer, in Motherhood.*

Dear Sister Walker:—Since writing the article published by *Motherhood* the boys have added to their accomplishments golf-ball molding, and electrical work—repairing bells, etc. One of them runs a switchboard in the telephone office—has regular hours, out of school. I tell them to be careful not to be "Jack of all trades and master of none," but they seem to be doing well. They still find time to help me in the house. If they did not, I do not know how I could get through with it all, with this great family. They are manly boys if they do work in the house. H. S. C.

PROGRAM FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 600. Prayer. Scripture reading Romans 14th chapter. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 230. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE last General Convention provided for the publication of a lesson help for a grade of children coming below the lowest primary *Quarterly* grade, a grade of "infants." There was a demand coming from the primary teachers for something more simple or adapted to the needs of younger children than the primary *Quarterly* seemed to be adapted to. To supply this demand, a committee of three of our experienced primary teachers was appointed to prepare and publish such help as they deemed suitable. This they have about ready. It is to begin with the lessons of next quarter. And all having a very young grade of scholars in their charge can not afford to miss giving them a trial. They will be regularly advertised in the HERALD and other church papers. Watch for it. Note what the committee says in the "Foreword" which will appear on cover of *Study Hour*, the infant lesson help. —ED.

"FOREWORD."

In the preparation of *Study Hour*, we have tried to keep before us the needs of the teachers of the very little ones in the Sunday-school, as far as we have been made acquainted with those needs. We have endeavored to supply material suitable for teaching children from three to eight years of age.

We realize the necessity for child study. The true teacher can only become such by studying child nature. In no other way will she so well be able to reach the child mind, or to understand the range of its comprehension or experience.

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We especially urge that the teachers carefully study the readings we have given; that when possible they take up a regular course of child study, so they may be able to teach understandingly, with a thorough knowledge of each step taken, and the reasons therefor.

LUCY LYONS RESSEGUIE,
DORA YOUNG,
AUDENTIA ANDERSON,
Committee.

QUESTIONS AND ANSWERS.

1. The constitution says that "all members under eight years of age are prohibited from voting." Because these are prohibited from voting, does that take from them the right to be represented at district conventions?

It does not.

2. In a school of forty, ten of which are under eight years of age, how many votes are they entitled to?

Four, one for every ten.

3. When a school elects as many delegates as it has votes in the convention, and but one of these delegates attends the convention, has that one delegate the right to cast the full vote of the school if the school has not thus empowered him?

Yes. See paragraph 4, section 176, of the church "Rules of Order and Debate," which reads as follows: "The delegates present . . . shall cast the full vote of the district of which they are delegates, unless otherwise instructed." Thus we see that the instruction for the one or more delegates to cast the full vote is superfluous, the provision being made in the rules of representation. If you do not want the full vote cast by a part only of the delegation, it will be necessary to so restrict them.

4. If one of the delegates be an officer of the school, will he have vote as an officer and also as a delegate?

Yes. Being placed on the delegation does not take from him his *ex officio* vote. But no person holding two offices can claim more than one vote therefor.

IMPROVEMENTS IN SUNDAY-SCHOOL WORK.

Our work is not yet a perfect one, hence we forcibly feel the need of continuously seeking for that which will place us upon a higher plane and make our work more effectual. The evil allurements are so numerous that if we would win some from its ways it must be by our faithfulness to duty.

Success in our Sunday-school work is

NOT SO QUICKLY ACHIEVED

as perhaps some may suppose. A large attendance at one session does not prove that it is already acquired. It is only a sign of success coming "by and by."

It has not come, however, until some, through the influence of the Sunday-school, are led to embrace the gospel and have become workers therein. The school has but a short time in which to do its work, because, unless the foundation be well built while the child is young, there is danger of it not being sufficiently rooted to withstand the storms of life. For this reason are we desirous of improving our work that we may lay the foundation in the morning hours of life for a career of usefulness in our Father's work.

It is possible that

SOME HAVE CONCLUDED

"there is no more to do." If there be any, we hope they may see their error at once. The mind that is dissatisfied with the present state and has a determination to work for something better, is in a condition to make progress. It is then our duty to

DETERMINE OUR POSSIBILITIES.

The school should be a cheerful place. Is it always so? When the superintendent feels a little blue or the teacher a trifle discouraged, is not the whole school or class affected by it? It is true there are occasions when we can not feel as happy over the condition of our work as we should like; yet for the work's sake we must conceal our feelings. Perhaps some Sunday we find but a few at the school when we had reason to expect a good attendance. Then, because of this, we lose our cheerfulness, and ruin the hour for those who did come. Are any of us guilty?

PUNCTUALITY IS NECESSARY.

Be on time always, if possible. The careless thought may sometimes enter your mind, "only five or ten minutes late." Yes, that may be all; but what if we, like the five foolish virgins, be a few minutes too late to partake of the "marriage supper of the Lamb?" It is hard to determine the injury we may do by our lethargy. The example we set to others is of so grave importance that we can not, if we love the work, be tardy.

PRAYERFULNESS AND STUDIOUSNESS

are coupled together as prerequisite in accomplishing good. It has been truly said, "No one can become a power for good unless he live near to the spiritual fountain."

The Scriptures tell us to

PRAY OFTEN

lest we enter into temptation; and in another place, "Study to shew thyself approved, a workman that needeth not to be ashamed." Our efforts might be conducive of greater good if made more in the spirit of the gospel. Too frequently are we likely to forget ourselves and try to fill the places assigned us in our own strength, forgetting our dependency upon God. It is our duty to qualify ourselves as far as we can, and then implore the Lord to make up the deficiencies. Having done our duty in the way of preparing the lesson, we will *not* have to depend

ALONE UPON THE QUARTERLY.

What benefit is to be derived from going to a school where the teacher after having skimmed the lesson by asking the printed questions concludes the work is done? Were that teacher's idea a correct one, it would be almost as well for the scholar who had previously learned his lesson to remain at home. There would be nothing to interest him.

The true teacher's work, however,

DOES NOT END HERE,

but she realizes that within her lies the power to influence largely the future lives of those within her charge, and not until the members of the class feel a desire to take a higher step and become more like their Master has the teacher done enough.

IN SUMMING UP

the needed improvements we say, search out your faults, "examine yourselves," and wherever you find there is a possibility for you to take a step in the ladder of progress, do not delay action.

May the Lord help us to see our faults; and having seen them, may he give us strength to correct them. JOHN A. HANSON.

For the Pottawattamie, Iowa, district convention.

GALLAND'S GROVE.

Association convened at Deloit, November 15, and held three instructive sessions; superintendent, J. L. Butterworth, in chair, Floy Holcomb secretary. Schools reporting: Benan, Salem, Galland's Grove, Dow City, Deloit, Auburn, Pilot Rock, and Mallard. Last two reports were not received in time to be read. Coalville and Defiance did not report at all. The following district officers reported: Superintendent, assistant superintendent, secretary, treasurer, and librarian. Treasurer reported balance on hand to date $9.02. Superintendent, assistant, and secretary were appointed to furnish the General Association with a history of all Sunday-schools in district. An extra convention was provided for, which is to be under supervision of district officers. This was done that those so far removed from where the regular conventions were held, might have the benefit of convention work. District librarian was authorized to notify each school in district to report all books in library, including song-books, Testaments, etc. The chair was given authority to appoint a credential committee previous to the convening of each convention. Subjects outlined in program were quite thoroughly discussed. Adjourned to meet at ten o'clock, Friday prior to, and at same place of, district conference.

CONVENTION NOTICES.

Des Moines association will convene in Grinnell, December 27. Please let superintendents and secretaries be prompt in sending reports. Bessy Laughlin, secretary, Olivet, Iowa.

Far West will meet with St. Joseph school, December 20, at ten a. m. Secretaries of schools, please send reports according to resolution on district record. Superintendents, please comply with paragraph 1, article 2, page 15 of Constitution and By-laws. Let each bring the Spirit of the Master, that we may have a profitable time. Grace Constance, secretary, Cameron, Missouri.

Spring River convention meets Friday, December 20, at Joplin, Missouri. To insure good results we need a strong representation from all the schools in the district. Do not disappoint us. We will expect every Sunday-school worker and many that ought to be. M. S. Frick, secretary.

Miscellaneous Department.

CLERGY CREDENTIALS, 1902.

The Central, Western, Southwestern, and Trans-Continental Passenger Associations—the associations that issue clergy credentials—have been furnished with up-to-date lists of general officers and general missionaries of the church entitled to clergy credentials. Said lists are furnished regularly, after appointments are made by each General Con-

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The Saints' Herald.

(Established 1860.)

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The paper will be discontinued when six months in arrears unless terms are made with the Publishing House.

Address communications for publication to "Editors Herald."

Marriage, birth, and death notices: Marriages, $1.00 per 100 words or fraction thereof. Births, 50 cents per 75 words or fraction thereof. Deaths, 100 words free, above that number 50 cents per 100 words, or fraction thereof. To insure prompt insertion, make remittance with notice.

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

ference, and on or about December 1, annually.

While other associations do not issue credentials, they may be obtained, from some —though not all—of the local roads, on application to general passenger agents.

All local ministers entitled to clergy credentials are referred to general missionaries in charge for indorsement, as heretofore, in harmony with established rule. R. S. Salyards, Church Secretary.

LAMONI, Iowa, Dec. 4, 1901.

NOTICES.

Jacob M. Lampert, formerly a member o the Lamoni branch, has been expelled for cause. The Saints are hereby warned against being imposed upon by him. Signed in behalf of the branch, John Smith, J. A. Gunsolley, presidency.

CONFERENCE NOTICES.

Des Moines will meet in Grinnell, Iowa, December 28, at ten a. m. As this will be the last conference before General Conference, all branches are requested to report. We would also like full reports from all holding the priesthood who have done work in the district, local or otherwise. H. A. McCoy, president.

St. Louis will convene in the Stone Church, corner of Glasgow Avenue and Dixon Street, St. Louis, Missouri, Saturday, December 21, at eight p. m. We are very desirous that every member of the priesthood should report. If you have done nothing, say so. Let every branch see to it that its report is on hand in good time. Send all reports to G. J. Smith, 2513 South Seventh Street. Saints, come together and make it an enjoyable time. Arthur Allen, president.

Eastern Maine will convene at Indian River, December 1 and 2. All are invited to attend and have a spiritual feast. Bring the Holy Spirit with you. J. N. Ames, president, Mertie Whiting, secretary.

MARY (GRANDMA) BURNETT.

Born July 19, 1821, in Airdria, Scotland. Died October 7, 1901, at Burnham, Missouri.

Whereas, In the wisdom of heaven, it has pleased our Father to remove from this mortal life our beloved and faithful sister; and

Whereas, In her removal we feel that the work here below has lost a faithful witness, a kind sister, and an affectionate mother in Israel, one who has proven her fidelity by her constant service, her faithfulness by her works, and has gone to her rest to await the resurrection of the just;

Resolved, That we, the Sisters' Aid Society, of Bevier, Missouri, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, extend to the bereaved ones our sincere sympathies, and with all who knew her express our sorrow at the loss of a friend and sister indeed. Done at Bevier, Missouri, October 14, 1901.

HERALD PUBLISHING HOUSE.

CHRISTMAS OFFERINGS.

To the Church and Sunday School:—By agreement it is desired that in the future all money for Christmas offerings be sent direct to the Presiding Bishop, E. L. Kelley, Lamoni, Iowa.

M. WALKER, Editor of the *Hope*.
E. L. KELLEY, Bishop.
JOHN SMITH, Manager.

July 6, 1901.

SANDHEDENS BANNER.

An effort is being put forth to again issue the *Sandhedens Banner* monthly in the Danish language, and it will be done if sufficient subscribers can be secured to support it. Price, 50c. per annum. All persons wishing to help the Lord's work in this line, please send their names to Herald Office, and the money now or when they receive the paper.

tf

WANTED.

The names and addresses of members who are not subscribers to the SAINTS' HERALD, so they can be furnished with a sample copy free. Will our readers help us to increase the circulation of the official church paper, by complying with this request, and send us the names of those who ought to be subscribers. HERALD PUBLISHING HOUSE,

tf Box E, Lamoni, Iowa.

THE GOSPEL LITERATURE BUREAU.

Those who desire reading matter pertaining to the Latter Day Saint Church, or those who could distribute such literature to good advantage, please write me what you would like or can use and I will supply you or see that you are supplied. Those having literature for distribution please write me what you have and I will inform you where to send it to best advantage. Those who can and feel so disposed may remit for postage on literature and same will be used in sending literature to others. J. R. Epperson, 1723 Walker street, Des Moines, Iowa. tf

DIED.

GOULD.—At Battle Lake, Minnesota, Bro. Winfield M. Gould, aged 24 years, 4 months, 20 days. He was born June 10, 1877, at Battle Lake, Minnesota. Was baptized and confirmed September 16, 1888, by Elder George Gould, and endeavored faithfully to follow in the footsteps of his Master, living a life well worthy of imitation. Was taken sick October 19 with typhoid fever, and died October 30, 1901. Father, mother, and five sisters are left at home to mourn their bitter loss, also one sister, Sr. P. A. Sherman, of Independence, Missouri, and one brother, Leon A. Gould, now in the Society Islands, acting as scribe for Patriarch A. H. Smith. May God grant strength to him and to us all in this hour of trouble. Funeral sermon at Clitherall, Minnesota, by Elder T. C. Kelley. Interment in the Clitherall cemetery.

THOMAS.—At Jeffersonville, Illinois, Elder John F. Thomas. He was born January 20, 1830; died November 21, 1901. Enlisted as a United States volunteer in 1861, Fourteenth Illinois Cavalry, Company G, and served until end of war. Funeral sermon by Elder F. M. Slover. He was a firm believer in the great mission work of Joseph the Seer.

'TIS CHRISTMAS DAY.

'Tis Christmas Day and we are far from home,
But not so far as He, the Child, who came
That winter night down from the starry dome
To give us life who call upon His name.

'Tis Christmas Day—the East repeats the word
And then forgets the meaning of His birth,
Forgets the carols that the shepherds heard—
How Heaven itself proclaimed Him to the earth.

'Tis Christmas Day, and those afar we love
Send messages of peace on earth and cheer,
But He who brought these with Him from above—
Our guest from heaven—found cheerless welcome here.

'Tis Christmas Day, the welcome long delayed
Is ours to give once more; Come, little Child,
And dwell within our hearts, for they were made
To be Thy home all sweet and undefiled!

—By Mary A. Mason in the Chautauquan Magazine for December.

The December number of *The Arena* opens with a paper on "The Rights of Men," by the Hon. W. A. Northcott, Lieutenant-Governor of Illinois. This is followed by a timely article on "Publishers and the Postal Department," by Gen. C. H. Howard, president of the National Publishers' Bureau. The Rev. Hiram Vrooman presents a luminous description of "The Coöperative Association of America." J. Buckley Bartlett has a paper on "Christian Leadership and Economic Reform." Editor Flower writes, in the essay department, on "Revolutions in Religious Thought during the Nineteenth Century," his article being followed by a contribution on "Evolution and Theology," by Walter Spence. Dr. George W. Carey has a brief paper on "Capital and Labor," and an inspiring interview with Dr. Alexander Wilder on "Medical Freedom" is one of the most valuable features of the number. Editor McLean announces a paper on "Anarchism," by the Rev. R. Heber Newton, for the January number.

A HOME COLLEGE COURSE.

The *Saturday Evening Post*, of Philadelphia, announces two new departments which will challenge the interest of young men and women throughout the country. "A Home College Course," as one of them is called, has been designed to meet the wants of ambitious young people who have not had the advantages of a university training. This course will be conducted by a special faculty, composed of professors in the leading colleges. The studies have been most carefully chosen. Each will be treated in an interesting way, and helpful hints for outside reading freely given.

"To the Young Man Beginning Business" is the second of these new departments. In it the most successful men in a dozen occupations will write about what helped them to the front in their own business, and give a list of books and magazines bearing upon it. Their purpose will be to tell the beginner how he can make himself more valuable to his employers.

These new departments will begin early in January, and will be made a permanent feature of the *Saturday Evening Post*.

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IT CURED HIM. NO DESIRE FOR TOBACCO.

ELVASTON, ILL., JULY 16, 1901.—Mr. Ordway:—I will drop you a few lines in regard to your Quit-to-bac, and must say, after the use of one box and a half I am completely cured, have no desire for tobacco at any time. It cannot be recommended high enough.—THOMAS J. SHELLY, Box 92.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 48. LAMONI, IOWA, DECEMBER 18, 1901. NO. 51.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF, D. W. WIGHT* CORRESPONDING EDITORS.
*Deceased.

LAMONI, IOWA, DEC. 18, 1901.

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LETTER advices from J. H. Lake indicate a degree of prosperity in his mission. He states that he has been able to be present at six different conferences, all having been attended by the spirit of direction and peace. The branch at Detroit is looking up nicely, Bro. N. A. Liddy doing a good work as a presiding officer. The work at Grand Rapids is in process of being adjusted. He writes, "I feel well in the gospel work."

* * *

THE work in Bro. R. C. Evans' field is in good condition. Some one hundred and sixty baptisms in the last quarter speaks well for the activity of the elders and the good faith of the local forces.

* * *

THE sermons at the Kewanee dedication, by Brn. E. L. Kelley and Heman C. Smith, were good and well received. The whole service was a success.

THE LATEST AND LAST WIFE OF THE PROPHET.

OGDEN, Utah, Nov. 21.—The death of Martha Knight Kimball Smith to-day at the age of ninety-seven years, at her home in Hooper, this county, brings to notice a custom of the Mormon church in the days past. She was the wife of Heber C. Kimball, at one time an apostle in the church, and at the same time was "sealed" for eternity to the original Joseph Smith, prophet, seer, revelator, originator, and founder of the church. Her first marriage was to Bishop Knight, who was bishop of Nauvoo, Illinois, at the time. Her marriage to Kimball occurred after the pilgrimage across the plains in 1850. By him she had one child. The spiritual or celestial marriage to Joseph Smith occurred at Nauvoo just prior to the death of the prophet. Mrs. Kimball was born in New York. She was a woman of more than ordinary strength, and retained her faculties up to the last. She was out of bed yesterday, and died at noon today. In Utah she has many children, grandchildren, and great-grandchildren, and great-great-grandchildren. She was the last living spiritual wife of the prophet. He now has them all.—*St. Louis Globe-Democrat, November 22.*

We have received several copies of the above newspaper notice of the death of Mrs. Martha Knight-Kimball, and publish it as a matter of news. Her great age, and the fact that she was one of the active pioneers in the settlement of Utah, some fifty-three years ago, would have been of sufficient celebrity to justify the notice of her death without the addition of the very doubtful notoriety of the statement that she was a celestial or sealed for eternity wife of Joseph Smith.

A statement of the same death in the Ogden *Standard* for November 21, says that Mrs. Knight was "sealed" to Joseph Smith in the Temple at Nauvoo "in August, 1842," but, the fact that the Temple at Nauvoo was not at that time sufficiently advanced in building for work of that kind to be done in it, is strongly suggestive of the idea once expressed by James Hepworth Dixon, who writing of the fact that the Prophet Joseph Smith, notwithstanding his many reputed wives, had no children born to him in polygamy; suggests "His brethren have done well for him since his death;" *i. e.* that at the time this Mrs. Knight married Heber C. Kimball, "after the pilgrimage across the plains in 1850," she was also "sealed" to Joseph Smith "by proxy." It is a forceful argument of fact, both against the so-called revelation relied upon as the spiritual basis upon which the dogma is claimed to rest and the practice of the theory, that the statement of James Hepworth Dixon that no children were born to the Prophet Joseph Smith as the result of polygamous marriages, is true.

It appears that Mrs. Martha Knight Kimball was no exception to the rule; for though she was the mother of children, the sons and daughters of Bishop Vinson Knight, by which children she became a great great grandmother, and "had one child to Heber C. Kimball who died in infancy" as stated in the Ogden *Standard* for November 21, she bore no children to the Prophet Joseph. If she had been a wife to the Prophet, as she was to H. C. Kimball, how does it happen that no children followed such union? And the same question is pertinent in the other cases in which it is claimed he practiced the doctrine of plural marriage.

We regret to hear of the inroads of the "pale reaper," but, as death is but the opening of the door through which the spirits pass to the home on the other side, we can not grieve when the aged, weary, and worn, are called to go hence. We may be pardoned in this instance for stating that if this aged sister was the last of the "celestial wives" of Joseph Smith the Seer, then his living legitimate children by his only legal wife Emma Hale will no more be annoyed by the repetition of such notices as the above. "Let us have peace."

"JOSEPH SMITH'S IMITATOR."

According to the *Denver Times*, an "up to-date" "imitator" of Joseph Smith has appeared in New York. Sr. E. B. Lewis, of Denver, sends us the following clipping from the *Times*, issue of November 27:

JOSEPH SMITH'S IMITATOR USED TYPEWRITER FOR "OAHSPE."

Syracuse, N. Y., Nov. 27.—(Associated Press)—What is regarded as a promulgation similar to that of the founding of the Mormon church has just been made public by Dr. Harry St. Clair, who says he possesses a new Bible, which he calls Oahspe. This forms the basis on which he expects to found a new religion. Already he has won many followers.

The similarity to the so-called Mormon revelation is that the agents worked in somewhat the same way. The story of Joseph Smith and his alleged conference with the Divine Spirit are well known. But the agent of the sect founded on the book Oahspe worked along more up-to-date lines. He used a typewriter instead of pen and ink.

Dr. St. Clair explained the movement in

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the following language: "The new Bible was written through the instrumentality of Dr. J. B. Newbrough, a dentist, of New York. Finally he was directed by an angel to get a typewriter, which he did, and applied himself industriously to learning, but with indifferent success. One morning two years later, as he was sitting at the typewriter, the light struck on the backs of his hands and they began to work the machine and kept it up for fifteen minutes. The doctor was told not to read what he had written, and he obeyed reverently. One morning he looked out of the window and beheld the line of light extending heavenward. Above his head were three pairs of hands, fully materialized, and behind him was an angel with her hands on his shoulders. The result was the "Oahspe," which the dentist was ordered to spread throughout the world.

The *Times* for December 4, contains an account of the new sect securing a foothold in Denver. The believers in Oahspe are, according to the *Times*, working in a quiet way, living up to the precepts of their book, and ask only to be let alone until they can demonstrate the practicability and beauties of their religion. They expect to be able soon to build a church in Denver, and in the spring to erect an orphan asylum near Denver. The Oahspe directs them, even to the most minute detail of every-day life.

They are known as Faithists; and though but few at present, they are said to be very zealous, and firmly believe that in a few years their numbers will exceed those of the Christian Scientists. They insist, however, that their faith is in no wise like the Christian Scientists. They do not profess to heal diseases.

We quote the following from the *Times* of December 4:

The theory is that of the vegetarian socialists, having a community of goods, and at the present all the members are living by the sweat of the brows of a few who work and share the proceeds with the rest. All of the money necessary for forwarding the work is furnished out of the earnings of the members here.

The leaders in the movement are George Clark Rose, L. W. Van Dyke, C. D. Suter, J. D. Elliott, and two or three ladies. The ladies are very active in the work as the reforms to be brought about are those in which women can play a prominent part. One of these is the care of orphaned children. They have now entirely dependent upon them six orphan children, whom they are rearing in the faith taught by the Oahspe. The children are fed exclusively on cereals and nuts. They are given a cold shower bath every morning and evening, and are in the very best of health as the promise of the Oahpse insures.

The history of their book, according to the *Times*, is as follows:

The history of the origin of their bible, the Oahspe, is interesting. It was written by a New York dentist named J. B. Newbrough, now dead. He claimed that the book was written by him upon a typewriter, but that it was dictated by the ruling spirit of the universe. The doctor had for years investigated occult phenomena, spending an hour each day in meditation and study. One day as he sat at the typewriter his hands began to write as if moved by some unseen force. He did not know what he was writing until he took out the page and read it. It proved to be a message from spirits. They said that they wished to write a book, and use him as the amenuensis or medium. He was admonished that he must not read any of the writing until it had been finished.

The result was the Oahspe, a work as large as the Christian's Bible. It contains detailed directions as to correct living. It expounds a new system of spiritualism. According to this there is a great central God, who sublets the universe in parcels to lesser gods or spirits.

The spirit who had previously ruled this part of the world had not discharged his duties to the satisfaction of the paramount spirit, who about fifty years ago removed him and put a new charge d'affaires in his stead.

The new power is at present engaged in straightening out matters, introducing systems, bringing order out of a chaotic condition.

As to the expectations of the Faithists, the *Times* states:

As the membership increases the Faithists will branch out into a powerful organization, all working together for the ends named in their bible. They have already chosen a site east of City Park, where they will erect their home and asylum. All of the children will be reared in the faith they profess and as taught in the Oahspe. Those members who are at present not earning their living, are supported by those who have work, and altogether it is a big family of workers. The bread winners seem to be as well satisfied with the scheme as those who do not work.

The Oahspe is to the Faithists what the New Testament is to the Christian, the Koran to the Mohammedan, or the teachings of Buddha to the Buddhists.

It is a beautiful theory of brotherhood, and is practical and helpful.

Previously to Sr. Lewis sending the above clippings we had not heard much of the Oahspe, and of course do not know as to the accuracy of the *Times'* report. We should be pleased to have some of our brethren of the Colorado field investigate this and give us a writeup of it if found worthy of such.

"TRIBUTE TO WHOM TRIBUTE IS DUE."

Bro. Henry A. Stebbins handed us the following letter from Sr. Stella Hart, of Washington, Kansas, which we are pleased to give space for the reason that it discloses one sectarian woman who has the courage to give tribute where she found it to be due.

October 13, 1901.

This is a beautiful Sabbath evening. The weather is getting cool enough to make one think of winter.

This morning I attended Children's Rally Day service at the Methodist church. There were flowers pinned on the very old people, and they were invited to seats at the front. After the services carriages waiting at the door took them to their homes. There was singing by the choir, recitations, and singing by the children. The first two recitations were: "The Old-fashioned Sunday-school," and "The Twentieth Century Sunday-school." They were splendid!

The closing address was by Mrs. Wayland, a lady that spent the summer in Utah. She told of her travels, the beautiful things she saw, her experience in learning to float in the waters of the "Great Salt Lake." She spoke of the temple, tabernacle, and great pavilion, owned and controlled by the Mormons. She said: "You may smile when I speak of the Mormons; but, take the plural wife system and such evils from their doctrine and theirs is the purest religion now on earth. I wish we all knew more of it.

This lady who has been to Utah speaks of the things she saw there in quite a different strain to what Mrs. Mary Clarke DeVore, who claims to be a "returned missionary," from Utah, does. At a weekly meeting of the Presbyterian ministers, held in Witherspoon Hall, Philadelphia, November 25, it is reported that she said:

I come to you as a woman with a price set on my head by agents of the Mormon church; whose footsteps are dogged by them, even in your city, and who dares not go out after dark, even in Philadelphia, for fear of being attacked by these men.

We can readily believe that Mrs. Mary Clarke DeVore may be "afraid to go out after dark;" but that a price is set on her head by Mormons or their agents, or that she is in any danger from those people, we do not believe.

The treatment accorded to the believers in the Book of Mormon, divine and present revelation, and the angel's message, by Presbyterians since Joseph Smith first stated that he had seen an angel and received a message from the Lord, has not been such as to inspire either respect or beget confidence in the professed Christianity of Presbyterianism, or its advocates.

From what we saw in Utah of the conduct of the representatives of the Presbyterian Church toward the "Mormons," as they called them, in prosecuting their missionary work, we can very easily imagine how Mrs. DeVore managed hers, in such way as to provoke resentment on the part of those she was ostensibly trying to help. Presbyterianism is but poorly provided to attract the favorable attention of those who have in the past believed, or do now believe, in the angel's message, whether in Utah or out of it.

We spoke in Hiram several years ago; and though our discourse was antagonistic to a part of the faith of the people whom we addressed, we received respectful treatment, and neither saw nor heard anything that suggested a thought of our being in danger. We preached in many of the towns and cities of Utah, Montana, and Idaho, where the inhabitants were adherents to the faith of the Utah dominant church; and if we were ever in danger from that people, we did not know it. Of others' experience we do not state, but only of our own.

HENRY BIERMAN, a mining prospector in Mexico, has, according to advices from El Paso, Texas, made an important archæological discovery. The *Philadelphia Inquirer* for November 25 says of it:

The discovery was of a vast subterranean system of chambers which are rich with ornamentations of sculptors and mural de-

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signs. It was evidently once a temple of the ancient inhabitants of Mexico, who flourished and passed away before the keels of Columbus or Cortez floated in the waters of the Western World.

Mr. Bierman was in the beautiful canyon De Los Movilios, not far from Ciudad Victoria, in the State of Tamaulipas. On his way down the canyon he felt the ground giving way beneath him, and the next he knew he was in a half-concealed pit.

There he saw strewn about many ancient implements of warfare and cookery, decorated with inscriptions in ancient and unreadable hieroglyphics, and many carvings of men and animals. He found room after room in this great underground temple or palace. All were filled with prehistoric relics. In some rooms Mr. Bierman found altars with carved idols of stone standing back of them.

"VISIONS DUE TO DISEASE."

The following appeared in the *Philadelphia Record* for November 25, being an Associated Press dispatch:

London, Nov. 24.—Sir Thomas Lauder Brunton, the great medical authority, in an address here this week to the Medico-Psychologocial Association on "Theories, Apparitions, and Visions," declared that visions are a peculiar class of disease, notably epilepsy.

In his opinion the seer of Biblical history was only an epileptic. Sodium salicylate, used for rheumatism, often had the same effect on the nerves. Certain forms of headache produced peculiar zigzag apparitions, which he thought more accountable for fairies than anything.

In Sir Thomas' opinion, if Mahomet had been dosed with bromide of potassium when he had visions there would have been no Koran and no Mohammedism, for there seems to be little doubt that the visions were the result of physical disease.

SOME time ago we made editorial mention of the announcement of Dr. Koch that tuberculosis could not be transmitted from bovines to human beings and vice versa. The eminence which Professor Koch has attained as a specialist in tuberculosis attached wonderful weight to his statements concerning the disease. Dr. George D. Barney, of Brooklyn, New York, sometime before the tenth of November last, inoculated a cow with matter taken from a consumptive boy. On November 10 he inoculated Miss Emma H. King with matter taken from the cow, to test whether or not bovine tuberculosis could be transmitted to human beings, Miss King being willing to thus offer herself as a probable sacrifice that science might be benefited. The *Chicago American* of December 15 made the announcement that she had developed consumption of a virulent character, and is now being treated by Dr. Barney, who thinks he can cure her from the disease he introduced into her system. He says that by this experiment he has proven that bovine consumption can be communicated to man, that tuberculosis of man can be communicated to animals, and that Prof. Koch was wrong when he said that there was no danger in either the meat or milk of tuberculous cattle.

EXTRACTS FROM LETTERS.

Bro. J. W. Metcalf writes from Louisville, Kentucky, December 9:

Since I last wrote I have baptized six persons, and Bro. J. M. Scott has baptized four. Others are near. Go to Hardin County in a few day to baptize a woman who has been a Baptist for forty years. I think others in that community will follow her.

I have made two real good openings which I think will furnish good harvest. The branch here is alive, and we have good meetings.

Bro. W. D. McKnight writes from Blackwell, Oklahoma, December 11, that things are prosperous there, and the new crop of wheat excellent. He writes:

Since I last wrote you, my brother, E T. McKnight, his wife and daughter, of Benton, Iowa, and a Sister Brown, of Leon, Iowa, all good Saints, have moved here, making in all eight members now living in our young progressive city. If we only had a resident elder, one used to preaching in a town of 3,500, I think a branch could soon be built up. Sister Brown is teaching music. I and my brother are selling real estate, and Bro. A. F. Lambert is owner and manager of the Lambert Opera House, the only one in the city.

Bro. W. S. Causey writes from Bandera, Texas, December 2:

The work here is about on a stand-still, and we are to meet on the seventh of this month to see if we can arouse the brethren to a sense of duty. Bro John Harp expects to be with us. He is well liked here. If we had a few more like him down here we could soon revive the work and set things in order.

Bro. E. H. Thomas, of Pittsburg, Pennsylvania, writes on December 12:

Our new chapel will be ready for opening service by the first Sunday in the new year. Will renew my coming year's subscription soon—couldn't live without the HERALD. I wish to assure ye editors that I receive food from the HERALD which I value in dollars and cents many times above its subscription price. I read it while my lunch gets cold; and as a farther evidence of substantial appreciation I propose to hustle for some new subscribers to your valuable paper, which will be forthcoming ere long.

Sr. L. F. Williams writes on December 13, from Danstown, West Virginia:

I am an invalid, and all my comfort is in reading, and I love the HERALD better than anything else.

EDITORIAL ITEMS.

Sr. Florence Triplett, LaBelle, Missouri, in renewing for the HERALD, writes that she is the only one of our faith in that community, and asks prayers that God may send the light into that part of the world.

In HERALD for November 27, the date of the delivery of the lecture on history, by Bro. Heman C. Smith, is given as October 27. It should be November 3, as on the date given the lecture was omitted, for proper reasons.

Sr. James E. Spaun, Chillicothe, Missouri, December 4, renewing for HERALD, states that she and the HERALD are old friends, as it has made her weekly visits for twenty-four years. She says she can not do without the HERALD and it will be welcome at her house as long as she lives. She likes to send it to her friends.

Electric railroad construction has been carried on to such an extent along the southern shore of Lake Erie, that electric cars are now being run between the cities of Cleveland, Ohio, and Detroit, Michigan. Indeed, one can go from Akron, Ohio, to Detroit on electric cars, and it will probably be only a short time till the lines will be connected east into Pittsburg, Pennsylvania.

The Star of Bethlehem Sunday-school, of Lamoni, at their Thanksgiving Day exercises raised sixty-two dollars for the benefit of Graceland College. An example worthy of emulation. If the Sunday-school children can raise this much, how much more should the older ones do? The Sunday previous, small envelopes were distributed, containing slips on which was to be written three things for which the donor was "most thankful." These envelopes, containing the donations, were handed to the treasurer of the Sunday-school as the children performed a grand march to appropriate music from the organ.

Bro. J. W. Whitley writes from Bridgeport, Washington, that he has been looking for a long time for an elder to come and work in that place, and thinks there are people there who would obey the truth when they hear it.

The *St. Paul Globe* for Sunday, December 8, contains a good write up of the "Latter Day Saints" of Lamoni. The historical sketch of the church was furnished the *Globe* by Bro. Heman C. Smith, and the article is illustrated by cuts of the church building, Graceland College, the HERALD Office, and the Saints' Home, and portraits of Joseph Smith, A. H. Smith, W. H. Kelley, E. L. Kelley, John Smith, and H. S. Salisbury. An epitome of our faith is also given. The article does us justice, and those who desire a brief history to place in the hands of investigators will do well to procure copies of the *Globe*.

A new publication has been launched by the Sunday-school Association, and is being published by the Herald Publishing House. It is *Study Hour*, edited by a committee appointed by the last General Convention. The committee is Lucy Lyons Resseguie, Dora Young, and Audentia Anderson. The object of *Study Hour* is to assist the primary teachers by supplying "material suitable for teaching children from three to eight years of age." The price is forty cents per year, or ten cents per quarter, and it appears quarterly. We believe it will be gladly received by the primary teachers and found valuable, as the editors have all had much experience in teaching the little tots.

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Original Articles.

POINTS ON THE WAY OF TRAVEL.—NO. 4.

BY E. L. KELLEY.

A ride of two and one half hours from London landed us on the pier at Dover, a strongly fortified town in the southeast of England, situated on and at the foot of a range of high bluffs extending along the coast as far as the eye can see, overlooking the celebrated Straits of Dover. It is a rough, picturesque coast, and the ocean waters surge to and fro, dashing against the great, coarse gravel beds, which roll and grind together with a harshly grating noise, as they are tumbled up by the swell and sway of a constantly throbbing tide, which industriously performs its work of reducing the rock barriers to the rich sediment, that causes the earth to spring forth in strength and beauty of fruit and flower. The long, glistening steel guns noticeable from every rampart on the steep hills are set with face to the eastward, as if looking for some terrible foe to arise from the thick gray and to the eye, impenetrable mists which hang over the distant waters; while all around us is a busy scene of tramping feet and rolling carts, as the passengers change, and freight and baggage are hurriedly transferred from the panting train to the outgoing steamer.

The heavy thud-like report that is borne to the ear from the distant heights, reminds us that England is likewise busy; and glancing backwards we notice squads of soldiers hurrying back and forth over the distant drilling grounds, to attain perfection in the art of war, and to maintain that standard of strength and discipline in dealing out death, which 'tis said, guarantees the peace of the world.

Strolling along amidst the bustling, bundling crowd, we reach one of the bridges which leads from shore to vessel, and meet a polite gentleman in uniform, who takes hold of grip and umbrella with as much assurance and ease as though we were the special guests of the occasion, depositing them where a pleasant seat is found upon the aft deck, and, lifting his cap, makes a gracious bow, as he reaches for a couple of sous that the law of custom has given to him by a reasonable guarantee. We are now ready for the passage marked twenty-one miles, to Calais; and promptly at eleven o'clock a. m., the time fixed for the ship's departure, its lines are cast off and the stately vessel moves out upon the swiftly flowing waters. It is scarcely well under way, however, when new scenes and surroundings force themselves upon the attention. Men and women of changed garb and manners stroll upon the decks, and in contrast with the indifferent customs in the islands, they present in studied fashion of dress and carefully parted whiskers, or curling mustache, a type as though belonging to a new race, the distinguishing marks of which were pretentious airs and more tastefully fitting garments. Listening to the conversation for a moment in which so many seem delightfully engaged, not a single familiar sound is recognized from all the chat and noise, and for the first time we begin to realize what it is to be among a new people, with wholly new and little understood language and ways.

Thirty minutes had scarcely elapsed after leaving the wharf when there was noticeable to the eastward, through the lifting mists, a low, level line of country stretching north and south far in the distance, the low dunes of which formed such a contrast to the rocky bluffs we had just left behind, as to wholly preclude the idea that there ever had been a close union between the now widely separate lands. Just one hour and twenty minutes after leaving Dover, our vessel drew alongside the wharf at Calais, France.

This town of French mould and build is low and flat, and has the appearance of being less than a dozen feet above the level of the sea. The familiar military embankments about it are the most distinguishable features of the coast-line, and the frowning guns that keep watch from every elevation, unlike those upon the opposite side of the straits, invariably point their mouths of fire and smoke to the westward. Happily for the people of both shores, the sea performs faithfully its vigil of maintaining the full twenty-one miles breadth of water between these dogs of war, and despite the efforts of man to overturn, sustains the divine decree announced to the world by the apostle, that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed. and their bounds of habitation." Thus Gaul and Briton are cautiously hedged about; and the magnificent cities, which adorn the domain of each, bear evidence of the wisdom in the divine purpose which ordereth all things well.

Passing from the vessel into the custom house near by, our luggage is duly inspected by the new line of officers whom we find quite pleasant and gentlemanly in the performance of this duty, and we then make our exit into the railway station of Calais. Here everything is to be learned over. Each department and room of accommodation has a new appellation, and the train which stands near by to receive passengers bears only the words: "Nord Trains Rapides Nord," with certain short straight marks on the side of the cars, one mark indicating first-class passage, two marks second-class, and three, third-class passage. It was at once apparent that the first thing to be learned in crossing the line into a new country was its money system and we cautiously drew forth a handful of French silver and copper coins obtained a few hours before in London, and began examining and counting. Experiences in England for two months had already taught the lesson that it is not best to be over confident in one's self in the money changing business. After arriving in the islands and calling to memory our schoolboy knowledge of pounds, shillings, and pence, declared by the books to be English money, it was but natural to go out and confidently enter upon business with the great world; but when a small article had been purchased and the lady clerk announced the price to be, "a tuppence 'apenny," it took some ten minutes time figure out the size and weight of the kind of coin necessary to settle the bill, and we retired for a new lesson in coinage. It was learned that the terms used in actual business in the British realm are, the guinea, pound (or sovereign), crown, half crown, shilling, sixpence, fourpenny bit, thrippence, tuppence, penny, 'apenny, and farthing.

Comparing with United States money the ratio is as follows:

1 pound	$4 87
4 shillings and a tuppence	1 00
5 shillings (one crown)	1 20
1 shilling	24
sixpence	12
four penny bit	08
thrippence	06
tuppence	04
penny	02
'penny	01
farthing	0½

The monetary systems of France and Italy are much more simple and practical, and less difficult to compare with United States money.

In France the centime is the smallest unit of value; and in Italy the same piece of money except the State stamp forms the smallest unit of value and is called the centesimi.

The French coin:

100 centimes,	1 franc=	$ 19 U. S.
5 "	1 sou=	01
10 "	2 sou=	02
1 napoleon (gold coin)=		3 80

Italian system:

100 centesimi	1 lira=	$ 19 U. S.
5 "	(1 sou)=	01
1 silver scudo=		88
1 gold carlino=		7 36

In business the 5 and 10 centimes pieces (or centesimi, copper), the 20 centesimi (nickel), the 1 and 2 franc pieces (silver), and 1 and 2 lira pieces (silver), are always used in the coun-

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try of the coinage; but the smaller pieces of both countries are neither accepted in business nor at the banks when they get over the border of their own home. Coins of larger values of either country may be used in the other at a small discount.

Having thus posted for travel on the continent we enter the train of the Northern Fast Express Company, and soon are off for Paris, three hundred kilometers (186 miles) distant, which distance is made in three hours and forty-five minutes. The atmosphere was clear and the sun shone brightly in France; and it was easy to see that the soil in many parts of the country was fairly rich and well cultivated. Unlike the islands which we had been over in Britain, few hedges or fences were to be seen and the various small holdings were indicated almost wholly by the kinds of crops cultivated and paths of division. Upon leaving Calais the country is flat; but after going beyond fifty miles into the interior, it is gently rolling, or broken and elevated, presenting an appearance after the garnering of the grain, similar to the finely cultivated prairies of Illinois and Iowa. It was also apparent that the people were far behind these States in agricultural implements and appliances. The French and Italian plows, rakes, and harrows look very ancient to an American; and the only work animals to be seen on the farms, generally speaking, are the yoked oxen. The newspapers speak of efforts on the part of France to arrange the tariff system so that American agricultural implements shall be admitted to the country free of duty; if this can be done, certainly that industry in the United States will have a great, rich country to supply; and before France is filled up, her slower neighbor to the south and east, Italy, will have been awakened from the fogs of the ages, and a still greater demand for these goods be made there.

Our train proved to be a little nearer the American type than those of England, the accommodations up to the average first-class, and the run was made with but few stops. The term depot, for railway station house, is not used in England nor on the continent. To ask an English policeman (or "bobbie" as the people call them) to direct you to the London Northwest, or Midland depot, is about the same as speaking French to him; but if the word *station* is used it is quite different.

At four o'clock fifty minutes p. m., we were in the Great Northern station in Paris, and things looked strangely enough, 'till our city train turned into Rue Lafayette, and continued in this to near the Vendome Column, and passing this, soon landed us at the Hotel Windsor, Rue Rivoli, facing the well-known Jardin de Tuilleries. All these were somewhat familiar from general reading, and became at once interesting.

The streets of Paris are much wider and cleaner than those of London, and the buildings a story or two loftier in the general business portion. The sidewalks are quite broad, some as much as thirty feet on each side of the street; but a great part of this space is occupied by small tables arranged along near the buildings, where thousands of people are to be seen sitting any day and almost any hour of this season of the year, chatting and wining, and smoking and dining. All classes visit these places seemingly, not only of the Parisians, but English, American, Russian, German, and the distinct sons of Abraham through Ishmael, with full dress of the chief of the Chaldees sixteen hundred years B. C.

After the dinner-hour at the hotel, eight o'clock p. m., I sauntered forth alone to take a glimpse of the fashionable city, viewing first the Colonne Vendome, erected by Napoleon to commemorate the success of French arms in the German campaign of 1805.

It is a circular column, 135 feet high by 12 in diameter, and its outside is covered with great battle scenes, in bronze, in which the emperor led the hosts of France to victory. The column seems to be a duplicate of the pillar of Trajan, at Rome, erected by that emperor soon after the beginning of the Christian era. The Vendome Column was thrown down by the Communists the 16th of May, 1871, and replaced in 1875, with the statue of Napoleon I., in the dress of a Roman emperor, on the top.

Continuing the walk, the Place L'Opera was soon reached, in which the idle and busy seemed to mingle in great throngs.

Evidently my walk and dress soon marked me out to the people as an American, for I was soon accosted in a tongue which was marked with more familiar accents than are usual to even England. The gentleman was very oily and assuring in his manner; and to show his great interest in the American traveler pointed out where I could get the latest English or American news at any time, and proffered even to lend his valuable assistance in showing me the greatest sights of Paris that very night, suggesting in a quieter and more familiar tone, that then would be the most opportune time, for my wife was now at the hotel, and he thought it more appropriate for a man not to have his wife along upon such a visit. Of course I coincided with the view, but did not intimate whether my wife was at the hotel or on some other continent; preferring that since he had begun to find out by the pumping process that he rely upon it. He was ingenious in talking and plied his craft very amusingly, till I wanted to be relieved and dismissed him. But I had gone only a short distance before I was again accosted by another guide, and then a third, all the best fellows in the city, having vouchers in pocket to prove this, and proffered to take me to any policeman and have themselves guaranteed the highest place as gentlemen and honorable men. However, as every place, with one single exception, that these parties proposed to take me to see was such that no gentleman ever ought to be found viewing, I had little trouble in determining their character without the aid of the police, and continued my observations for the evening without a guide.

Sunday morning, September 29, I took my first walk through the Garden of the Tuilleries, which proved to be a place of walks for the people, adorned at all angles and sides with pleasant figures in fair class of statuary, rather than the garden of growing fruits and flowers so common in America and England. Closely joined with this is the Jardin de Paris, and the Louvre. My first stroll took me to the latter place; and after viewing the fine monument to Gambetti and the type of the Lafayette monument which stands a short distance to the west of Gambetti's, I concluded since it was a day of free exhibit of the Musee Du Louvre to pass through that.

The equestrian statue of Lafayette will doubtless present a fine view of that noted and worthy patriot. Upon one side is the following inscription: "Tribute of the Daughters of the American Revolution to the illustrious memory of Lafayette. The friend of America, the fellow soldier of Washington, the patriot of two countries."

On the west side: "Erected by the children of the United States in grateful memory of Lafayette, soldier and patriot. Anno Domini, 1900."

The Louvre Museum is rich in paintings and sculpture, and the antiquities from Thebes, Memphis, Baalbec, and Babylon are wonderful indeed. Examining the huge piles to be found in the Louvre Museum and those of the British Museum, London, one is hardly more amazed at the artistic work of these ancient nations, than he is at the great zealousness of the present in breaking up their monuments and tombs and deporting them beyond the shores of their own countries.

The sarcophagi of kings and princes from the time of Rameses III. are scattered about these great halls as though they were the marbles of

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the youth of those times, while the dust and bones are thrown to the winds. After all, it is a question as to whether the ponderous tombs of the great are as secure as those of the humbler folk of the realm, even in this world; and it is quite fitting to note that in the next, place and station give no preëminence, but all depends upon the faithful performance of duty while here.

A walk in the afternoon up the Avenue des Champs Elysees for about one mile, brought me to the great *Arc de Triomphe De L' Etoile*, the triumphal arch of the Republic and Empire. It is the largest and most wonderful arch of the kind I have seen in any country; and the numerous scenes depicting the customs and events of the state, would take several pages to describe, so will be content with mere general features. The cost of the structure was nearly ten and a half million francs—over two million dollars. This proud monument was ordered by Napoleon and began in 1806, but never completed till 1836. It consists of a vast central arch ninety feet high by forty-five in width, over which rise a bold entablature and architectural attic. The full height is 152 feet; and from the top of this I was enabled to see the city in all directions. Twelve great avenues center at this fine, elevated spot in the city, and much may be guessed of the social customs and display of Paris, when it is known that in this fine Sunday afternoon in September, no less than fifty thousand people were traversing, feasting, and making merry on these superb avenues. In Paris, too, it must be noted that there is a full display of "bells upon the horses," although I saw none which had stamped upon them, "holiness to the Lord," but the tinkle of the music of ten thousand of these tiny throats adds much to the animation and excitement of the surroundings. During this Sunday in the city I neither saw nor heard of church bells, or services, nor of any crowds flocking towards places of worship, and concluded if there were such, they were shut up from prominent notice by the festivities of a gayer pleasure.

Another index to the inner life and character of this great city of three and a quarter million inhabitants is in the fact that the statistical report for the year 1898 shows children born 59,162, of which 17,097 were illegitimate.

From the Triumphal Arch I made my way to the Eiffel Tower, the most conspicuous object in Paris, and the highest tower in the world. It is three hundred meters (984 feet) high, built with three platforms, the first of which will accommodate, with walking room, six thousand people. There are 1,792 steps from the base to the top of the tower and the electric light at the summit, it is stated, can be seen at a distance of forty-five miles. The second platform will hold 1,500 people, and the third 500, while 2,000 more may be simultaneously going up and down. The estimated cost was 5,000,000 francs, about $1,000,000.

During the day incidentally fell in with a gentleman by the name of J. Borow, who had been in a number of the principal cities of the United States, fairly well educated in French and English, and is interpreter at the Institute Julien. I arranged with him to act as guide on Monday, and found him both honorable, honest, and competent. His address is Place de la Sorbonne No. 3, Institute Julien, Paris. I gave him an epitome of our faith; and as he is a gentleman who seems to care much for his wife and children and appreciate the moral side of life, I hope he will fully read and become interested in the same.

On Monday, the 30th, with guide I visited first the Palais Royal, built by Richelieu, the minister of Louis XIII., 1623, and much noted for two centuries. It is on a magnificent scale, for even the present century, and shows the luxurious habits of the French monarchs. The city hall is an imposing structure, five stories high above the basement, built in 1883, and has lettered upon the front: *Liberte, Ecalite, Fraternite.* This I learned, is placed upon all the public buildings in Paris. We cross the Seine by way of the Isle St. Louis, and notice on the Quai Aux Fleurs, the Hotel de Dieu, which proved to be a hospital, containing six hundred beds for the accommodation of the poor and suffering. Near by is the church of Notre Dame de Paris—(Our Lady of Paris), conspicuous on the front of which is a representation of the last judgment, where old Satan is represented as trying to hold down his side of the balances by pulling upon a long chain; but it is no go, he is found wanting. Statues of twenty-eight French kings, from Dagobert to Philipe, extending from the fifty-first to the one hundred twenty-first centuries, also ornament the front; and at a distance to one side of the square in front is the equestrian statue of Charlemagne, with a Roman warrior on either side holding the reins of the panting steed.

Down the Rue Dela Cite—City Street—we come to the barracks of the Prefect of Police, and the Garde Republicain, the latter being a section of police force consisting of three thousand men, under the minister of war. Passing farther on, we come to a fine statue of Napoleon I., upon which is seen the names, Lodi, Pyramids, Marengo, Ulm, and Dantzic, but turning to the other face the list of great battles is too long to make useful in a sketch like this.

The next important place to the traveler is the Tower of St. Jack, built in the fifteenth century. In the center of the arch stands the statue of the astronomer, Pescale. The Palais de Justice stands near by, and is quite interesting. Fine pictures of Napoleon, Charlemagne, Justinian, and St. Louis adorn the walls. In this building is the room where the court sat that heard the celebrated Dreyfus appeal, and granted him a new trial. The side seats accommodate fifty-six judges and four presidents, and forms a tribune of great men indeed. I had the pleasure of donning the scarlet robe of the President of the chamber, and the attendant gave me a memento of a penholder from the desk. Near by the palace is the Tribunal de Police Correctionelle, where persons arrested are first taken. The chapel just opposite is built with fifteen windows fifteen meters high, and has no walls, the windows being joined by buttresses. Services are held but once a year in the chapel, about the 15th of November, the first of the French year. In the Latin quarter of the city there are interesting remains of a portion of the palace, or hotel, built by Julius Cæsar. It is built of brick and stone, and the former seems to stand the wear of ages better than the latter. This building was also occupied two winters by Julian, Emperor of Rome, in the third century. Across south of this is the Academie de Paris; first built by St. Louis in 1245, and rebuilt within the last fifteen years. It is a fine structure, as are also the Universite de Paris buildings on the east, and the College of France.

One special feature of the Academy of Paris is that the lectures in the winter, with few exceptions, are entirely free, to any student of any nation.

One thing during the time I had passed in Paris was quite cheering to me, and that was I was fully convinced that I could by care and industry, if permitted to stay in the city, read, write, and readily speak the French language in a very few months. A young person with a fair knowledge of Latin and two or three years study of the French language in America, can get along nicely in the language, in two or three weeks time. All he will have to do is to educate the ear. I have been more than ever impressed with the importance of the study of Latin and French and German in our public schools and colleges.

My view of Paris I find is not yet *over*, although the article is lengthened too far already; so I will notice some special things and then pass on to Rome.

October 1, 1901.

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STEP OVER.

This invitation is herewith extended to all those who have not as yet given us the opportunity of placing their names as helpers of Graceland.

We discover that a letting up on our part of pressing the importance of our cause, cuts short our receipts from donations, and so the pen pusher must be about his business.

The trustees are faithfully working to keep up the fair name and usefulness of this church institution, as also to meet the needed repairs and necessary improvements upon the building, in all of which we have met with encouragement unsurpassed hitherto.

But, dear Saints, most any day Boreas may send frosty breath that will dispel our delightful Italian weather, and thereby increase running expense for coal bills, and an increase of students for the winter term will necessitate the employment of an additional instructor.

Now we ask those who have been halting between two opinions ever since last spring, to step over the line of doubt, fear, and disobedience, and unite your offering with that of those who have come up to the help of Graceland College, as advised and directed by him who doeth all things well.

Come, Saints, over on this side of the line, that you may share in the satisfaction of the advancement of this part of the church work, for in this case my humble opinion is that the following scripture will apply:

And whether one member suffer, all the members suffer with it; or one honored, all the members rejoice with it.—1 Cor. 12: 26.

Should the church as a body fail, or refuse to comply or fulfill the demand made upon it by divine instruction, some members of the church will suffer, and it may eventuate through our negligence that we shall furnish the enemies of the cause with an occasion to say that we disobey revelation and thereby reject our prophet. If the opposers fail to avail themselves of this club, the disgruntled psuedo-members of the church will let (have let) us hear of our slothfulness, and disregard of instruction. God's rules never change: let us prayerfully and carefully examine and consider:

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.—Matt. 10: 40.

Come, step over and unite your efforts with those who receive God's servant of this day and date. Do not be satisfied with the dead past, but stand in the living procession of progress.

Here is another form of expression:

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.—Luke 10: 16.

Come over the line of prejudice or unbelief while we paraphrase the revelation, or instruction of 1901. He that heareth Joseph heareth Jesus the Christ, he that despiseth Joseph, despiseth Jesus the Christ, and he that despiseth the Christ despiseth God who gave the revelation of April, 1901. Once more we invite; step over and aid us.

In 1894, it was said to the church:

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—D. C. 122: 2.

Please step over the line and be in harmony with the above, and to the extent of your willingness, love for the work, and ability to help, bear the burden of the church, for he that will receive a prophet in the name of a prophet, will receive a prophet's reward.

Shall we all stand on one side of the line of obedience, and all unitedly receive the honor of God for being faithful to our trust and his word?

Should all accept the invitation to STEP OVER, and do so at once in a grand Christmas offering, with a long pull on the "*weasel skin,*" then our Graceland would be free of debt—bondage, and arise to greater usefulness.

Will you step over, dear Saints, to our aid?

For Graceland,

ROBT. M. ELVIN.

Box 224, LAMONI, Iowa.

Letter Department.

RADCLIFF, Ohio, Dec. 6.

Editors Saints' Herald:—We have been interested, and especially benefited, by the contents of some of the late HERALDS; especially by reading the reports of the White-Braden and Scott-Dillon debates, and the lectures on church history by Bro. H. C. Smith. Since I have been reading these lectures, I have been impressed that it would be a good thing if they were published in book form. It would be very convenient to put in the hands of the investigator and truth-seeker, the regular history being too voluminous and expensive for this purpose. Sr. Corson's "Soliloquy of Satan" is also very good, and points out many of the tricks, schemes, and methods of the Evil One.

I have just returned from an extended seige in the county of Highland, this State. Labored some in the vicinity of the Highland Branch. Through the efforts of Bro. Samuel Stethem, I was permitted to present the work in two new places; viz., Harriet and Marshall. Had fair interest at both places. Some prejudice removed, and many mistaken ideas corrected. Some opposition, but none of the face-to-face kind. Preached eleven sermons in each place. Beginning with October 30, I held meetings and preached for thirty-four consecutive nights. This indicates how we were favored with the weather. Never saw a finer November for holding meetings.

We find in this mission that there is a great lack of interest among the Saints. So many are indifferent and cold, and without spirituality. We often wonder how long it will continue to be so. We try to admonish and encourage to duty wherever we go.

Expect to try to push the work nearer my home until after the holidays, unless my brethren who are farther away call for my help; in such event I shall hasten to join them. In gospel bonds,

H. E. MOLER.

VICTOR, Idaho, November 26.

Editors Herald:—After our district conference in September, and labors with Brother Anderson in Snake River Valley, I spent a couple weeks visiting with my brother and family in Jackson Hole, Wyoming. Preached twice there, and he brought me back here October 27. We have since held twenty-six meetings in the Teton Basin, Brother John Condit being with me and occupying in two of them most acceptably. He returned from his home last week and reports ready for service. We have thus far baptized six, blessed ten children, organized two Sunday-schools, and aroused the sympathy and interest of quite a number toward our work.

Brother Richard Drake and wife and their youngest son, Merritt, were baptized last Sunday. Sister Drake had been waiting some fifteen years for opportune time, and for Brother John to baptize her, and rejoiced in the further privilege of seeing her companion and son precede her into the water. A blessed influence of the Spirit was at the confirmation service, and blessing of seven of their grandchildren. These baptisms were primarily the results of blessings attending administrations and seeds sown in Cassia County, Idaho, in 1884 to 1888, and we are reminded that "bread cast upon the waters" will return. Others are very near the gate here and also in the lower end of the Basin, where I baptized Brother William Hendrickson and wife and Ben Hendrickson, the 17th inst., largely the result of labors of Brother Adolphus Hendrickson, who with his mother and six brothers and families have settled on Badger Creek, and are making themselves homes. The blessed Spirit of the Master was enjoyed at the confirmation and other meetings there. Brother Adolphus is rejoicing in the hope of soon having others of his mother's family with him in the great work of the Lord.

President Joseph F. Smith, of the Utah church, organized the Teton Stake last summer, and is reported to have prophesied that it would be one of the leading stakes of Zion; and we are wondering how long it would take us to fulfill the prophecy for them if we could keep up the good work at present rates. We have not been without opposition, nor escaped meeting the usual falsehoods. One of the amusing ones, however, was to the effect that Bro. R. J. Anthony in attempting to

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debate with this particular light had actually wilted before him, falling down at his feet and having one fit after another until he was afraid he would die. Sister Drake recommended him trying his influence on us; but she was informed they didn't believe in debating.

I had contemplated visiting Lost and Wood Rivers, and other sections this fall and winter, where preaching is greatly needed; but the work here is too important to leave at present, and we may fail to reach the points where we are expected. But we admonish the Saints that the hastening time is on, and we are in the work to try to labor as the Spirit directs, though anxious to visit the scattered members and see the work built up throughout this great State. We must try to be guided by the Spirit and wisdom.

I trust all the Saints will see the need of greater activity, and take hold with their might, coming forward with their tithes and offerings, that more laborers may be sent into the whitening harvest field. Bro. Henry R Evans, Malad City, Idaho, is our district agent, and will receipt for tithes sent in; and as much as possible they should be in his hands before the close of the year, that the Bishop's next annual report may show credit, and we be recognized as entitled to corresponding consideration by the next conference. Laborers are few and the harvest great. Let us be prompt and earnest, brethren, in the work of the Lord.

In bonds,

S. D. CONDIT.

BRISBANE, Australia, Nov. 7.

Dear Brother Joseph:—I am seven hundred miles away from home, to raise the gospel standard in Queensland for the first time. There is a Brighamite branch here, and they sent to me for tracts some months ago, and after careful investigation many of them were convinced that your father was not responsible for polygamy. So when I arrived they were ripe for the Reorganization. I have been here one week, held four meetings, and have ready for baptism four who were among the chief workers in the branch, viz., Brother Lebherz, who was president of the branch, and his wife; and Brother and Sister Peisker, where I am now making my home. These will be the first fruits of the gospel in Queensland; and ere this reaches you I expect to baptize many more of these noble souls who thought they had the pure gospel when they were first baptized by elders from Utah; for they did not know of the evil doctrines of Brigham Young then, and were not certain till they read our literature, although some had strong suspicions by reason of the little hints the elders dropped now and then. Sister Lebherz, in answer to fasting and prayer, received evidence that something was wrong. So when in Sydney a few months ago she called at my house and got a few tracts of my wife, and after she returned home to Brisbane she sent for more, and they were freely circulated among the Saints.

This "Josephite" literature soon raised a storm in the camp of Brighamism, hence our Brother E C. Berglin, who came here from the Sydney branch some few months ago, sent for me to come, as he could see that the Lord was opening an effectual door for us to raise the ensign of spiritual truth and liberty in the city of Brisbane.

I expect to baptize enough to organize a branch here before I return home to Sydney to attend our annual conference and welcome our beloved Patriarch Alexander to Australia's shore.

I received a few letters in answer to my appeal in HERALD and *Ensign* for help to assist us to get a press and type for the Australian mission, and thank the donors very much, but must say that I am disappointed to know that I can count on my fingers all that responded to my appeal. But I will not complain; for if the cash is needed in the United States of America for more important work, we in Australia will struggle on the best we can, and not murmur. I am pleased to learn that Graceland College is receiving substantial aid, and hope all indebtedness will soon be canceled forever.

With love to you and all Saints in the land of Zion, I am, Your humble brother and missionary.

J. KALER.

Home address, 128 Evans Street, Rozelle, Sydney, Australia.

COALVILLE, Iowa, Nov. 29.

Editors Herald:—The Wight-Crow debate is past. It took place at Kalo, Iowa, lasting sixteen nights. This is the first debate ever held in this locality, although there has been a branch at Coalville for years, one and one half miles from where the debate was held. I will not attempt to give a report of the debate; but there are a few things connected with it to which I wish to call the attention of the HERALD readers. It seems strange that we as a people have so much abuse to meet when we go into the world to tell the gospel story, to bless the people. I often wonder if we are always as careful as we had ought to be not to give offense in anything.

As far as I can learn, this debate was brought on by the attack being made upon Joseph and the church by Mr. Crow, without any cause other than his own disposition to berate all others but those that believe just as he does. He is another one of those abusive and vile men. Ofttimes during the debate he would make the Book of Mormon and Doctrine and Covenants read just the opposite to what they do, misrepresenting by his interpretation, and would present us as taking positions that the church never took, nor any of her ministry. For example, he had a debate with C. J. Hunt about one year ago, and in this debate with Wight he said that we elders, and especially Elder Hunt in his debate, take the position that paradise was in hades. He often told J. W. Wight that he did not know very much, once telling him that he lied; in fact all the time the writer was present it was abuse and misrepresentation. On the other hand, Brother Wight was calm, and I believe humble; for he always enjoyed the Spirit of Christ where he said, "When you are reviled, revile not again." He did not resort to this, but presented the truth in its plainness; so I believe many were enabled to see the difference, and he made many friends by showing a meek and humble spirit.

The writer was privileged to be at the first two sessions, and last eight, when I had to leave to attend our district convention and conference. Bro. Crabb came and acted the remainder of the time as moderator for Bro. Wight. I believe the debate has done good here in more ways than one. Notwithstanding all the slanderous stories that Crow told about Joseph Smith and many of the early Saints, much prejudice was removed and many have a far better understanding of our claims than before. This is not only true of those outside of the church but of those inside as well. Some of the Saints went into this debate a little shaky as to what the result would be, and thought that the Book of Mormon and Joseph Smith could not be maintained before the people; but now we hear the same ones saying they are glad the debate has been held, and are more confirmed in the truth than ever before. The latter is the universal statement of the Saints of the Coalville Branch.

The debate closed the 27th. Next day being Thanksgiving, according to previous announcements we met at the place of meeting Thursday morning at 10: 30, and listened to one of Bro. Crabb's logical sermons on the "kingdom of God," as an earthly and heavenly kingdom. At 7: 30 met to hear Bro. Wight discuss the "fruits of the Spirit." It was timely and profitable, I trust.

At the opening of this service, to show how the Saints and friends appreciated the Christian spirit which Bro. Wight had shown throughout the debate, Bro. Samuel Jordison, president of the branch, in behalf of Saints and friends, presented Bro. Wight with a purse containing twenty-seven dollars, which was highly appreciated as an act of kindness by our brother. But let me say right here that the Coalville Saints are always mindful of the missionaries, to see that they are provided for in a temporal way.

But please remember, the writer is not in favor of the Saints urging debates. If the truth is assailed, stand by the truth.

J. M. BAKER.

COLUMBUS Ohio, Dec. 2.

Editors Herald:—I am still in the faith, and doing what I can for this glorious work of God. For the past sixteen months I have been working, the most of the time in this city. Bro. V. M. Goodrich and the writer in the latter part of the summer of 1900 agreed to visit this city to introduce the latter-day message. I believe the first effort was made in the house of Bro. and Sr. Green, the latter a sister of Bro. Goodrich. From there the way continued to open from house to house until there have been as many as thirty different houses opened for preaching, mostly private houses. There have been near thirty baptisms here, and several persons are near the kingdom. The Saints here are young in the work, but are willing to do what they can to keep the work moving.

Bro. V. M. Goodrich, my traveling com-

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panion, has been with me about one half the time. He is a willing worker, and a kind-hearted, whole-souled, and wise counselor, always willing to sacrifice for the good cause. He is held in high esteem by the writer and the Saints here.

Bro. J. E. Matthews is president of the branch, with Bro. Harry French priest, and Bro. George W. Paul teacher. They form a strong band of young and willing workers to preside over the work and feed the flock. The branch is without a deacon, as Bro. Green has moved away.

Sister Matthews makes all the missionaries feel at home when at her house, and so with all the Saints of the city.

I have labored some with the noble Saints in Lawrence County, Ohio, and at Wellston and vicinity are some good and willing workers. At Glen Roy, the place appointed for holding the next conference, our brother-in-law, John Rice, and his noble wife and family reside. They are willing workers. In fact, the work is onward all along the line, so far as I have heard. I hope the net gain of the district will not be less than one hundred good, substantial Saints, who will honor the good cause. Our district officers are good workers, and we hope the Lord will direct all things to his glory and the good of the Saints and all honest seekers after truth. I am in the faith, and hope to continue.

I request the prayers of the Saints in behalf of the few Saints left at Limerick, that the way may soon open for them to get to other localities where they can have better privileges and do more good for the cause of Christ. We are willing to continue to hold the fort there if the work is not finished in that locality. The Lord's will be done.

Four of my own children are not in the church, three sons and one daughter. I am sure they believe this work is of God, and at times have a strong desire to obey the gospel. Some things that have transpired in the Liberty Branch years ago have been a hindrance. Pray for them, that they stumble not over the things of the past. I hope the time will soon come when all will be in the good work. In the faith,

T. J. BEATTY.

208 South Grant Avenue.

BLOOMINGTON, Mo., Dec. 2.

Editors Herald:—I am holding a series of meetings near here. Have preached eleven sermons thus far; will close to-night. Have been having splendid interest and attendance, the best I have ever seen at this place. A number who have been prejudiced are now investigating our work, and homes that were once closed against us are now opened, with a standing invitation to come any time. I have been graciously blessed in telling the gospel story. I feel to thank our heavenly Father.

The Thanksgiving service at Bevier was enjoyed by all who attended, and a spiritual time was had. The evening was occupied by the Religio with an appropriate program. I have not heard from other parts of the district yet, to know how they got along in their services.

The work in this district is doing very well in some parts, and at others is at a low ebb, the branch at Pollock is left in a bad shape because those who held the priesthood have moved to Colorado. We wonder, sometimes, how those who are comfortably situated where they can do good for the cause, and stand by the work, will pick up and leave it in a helpless condition. Of course we are to support and care for our families; but it seems to me that the principle in the language of the Savior, "Seek first to build up the kingdom of God," is far more reaching than just to the disciples in his time. We know of a fine young man in this district who refused a good position and a fair salary and preferred to dig coal and stand by the work rather than leave it to go down, feeling that God wanted him there; and he is now being blessed and doing good in the work for himself and others, too. However, we may not all understand what sacrifice means in its fullest sense.

There are but two of us to work this large district this winter,—Bro. Walter Smith and myself,—Brn. F. J. Chatburn and Earle Corthell having dropped out of the missionary ranks for reasons best known to themselves. But we shall try to do the best we can to keep the camp-fires blazing and the banner of our King aloft. We have been entertained, as well as edified, in reading the account of the White-Braden and Scott-Dillon debates, and are thankful to God for raising up defenders for his work. May the work continue to prosper under the guidance of God's hand, and finally "Zion be redeemed," is my prayer.

In bonds of love,

J. A. TANNER.

INDEPENDENCE, Missouri, Nov. 30.

"For say a foolish thing but oft enough,
(And here's the secret of a hundred creeds,
Men get their opinions as boys learn to spell
By reiteration chiefly,) the same thing
Shall pass at last for absolutely wise
And not with fools exclusively."

—E. B. Browning.

On the 21st instant, six seventies of the Utah church visited the Temple Lot, also our church building, each one availing himself of a souvenir in the form of a good-sized cane. They had been on a two-years' trip in the East, Elder M. L. McAllister, of St. George, Utah, being the chief one of the party. His father was president of one temple in Utah twenty years, and of Manti eight or nine, and he said he took pride in saying he, himself, was a polygamic son. Although "the echoes were not all achime," they tried to make their visit as pleasant as possible, and so sang one of their favorite songs, the closing words of one of which were,

Truth is reason, truth eternal
Tells me I've a mother there.

We exchanged HERALDS and *Ensigns* for tracts on the "Doctrines of the Church of Jesus Christ of Latter Day Saints; Its Faith and Teachings," by Elder J. Morgan, with the articles of faith over the signature of "Joseph Smith," and a picture of Salt Lake Temple!

The personal appearance of individuals sometimes impresses us with their seeming refinement of manner; but their conversation upon doctrines manifests a spirit of perversion,—the wresting of the scriptures of their plain, true interpretation.

We surely ought never to cease to labor and pray for the salvation of deceived and darkened souls who are in the toils of the enemy, though they rest in carnal security. On the first page of last week's *Ensign* the editor sums up the matter thus: "It is an evil thing to turn away from the light of the grand truths revealed in the gospel of Jesus Christ, and many are to their everlasting sorrow and shame to find this out at the judgment seat."

On the other hand, consistency of belief and a strict adherence to the teachings of the three books of the church are to every true Latter Day Saint a *sine qua non*, although many good men have in the past, as therein recorded, made serious mistakes. While some were deceived, many, instructed in the arts of the enemy, led their fellows away from the truth, like Elymas, the sorcerer, whom Paul designated as being full of all subtility and all mischief, and as a perverter of "the right ways of the Lord." Of such were the impostors from the East, "pretending to magical powers."

We learn that the science of hypnotism is being taught on a large scale by many, such as professors of colleges, preachers, physicians, and prominent citizens. The most extensive work of this kind is being done at the American College of Sciences, in Philadelphia, which is scattering its harmful literature over all the world. Athens, the hypnotist, who has just risen from his five days' sleep while buried four feet under ground, is intending soon to run an institution in Kansas City, where this "science" will be taught, and all the forces that popular religion and popular education can bring to bear against it will as some say only tend to diffuse the evil doctrine more widely. It is said that over five millions of people are studying personal magnetism, in many cases for injurious and criminal purposes. Truly, in these days when the public is being mystified with "spiritualistic manifestations" in the guise of magic and hypnotic performances, it behooves every true Saint to avoid that which brings the minds of men into "subjection to the minds of other men." This is what the hypnotists claim to do; and it is said the Society for Psychical Research for fourteen years has been mystifying the public with spiritualistic manifestations. At Fairmount Park, just west of town, a year or two ago, Saints and sinners flocked to witness such performances, called slight-of-hand; and at the theaters and unpretentious lodges the hypnotists ply their craft right here.

Last evening some of our people thought they would go and see what was going on at "The Knights and Ladies of Security;" and as none succumbed to any extent under "the influence," they can now, we hope, exclaim "Veni, vidi, *vici!*"

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These magicians say, "We leave nothing to be desired. Our orators, preachers, and singers control their hearers; *all* persons are subject to hypnotic influence, and strength rather than weakness of will marks a good subject: we perform surgical operations and heal the sick." And a few of our own brethren have been in this practice; but some have seen their error.

They say also, "Memory is influenced for the better, bad habits can be cured, impressions are made in automatic writing, we have trance speaking, and personal identity is lost in normal life." What is this but Spiritualism? But one thing strikes us forcibly, and we think they are very honest when they declare that their "science" is made useful in "trance and suggestion in the Christian religion, divine raptures, and Christian Conversions," and that it teaches the craft of the soothsayers of the Orient; but O, most wonderful concession! "table-tipping and spirit communication are completely unveiled." Surely, the Hypnotists, the Creedists, Christian Scientists, Spiritualists, and some of the physicians, professors (and many of the "Western Saints," we believe,) are all in a muddle, or intellectual and spiritual cloudiness. They style it the Wonder Science of the age, and one of the phases of it is "its use in the training of children." It will be a propitious day when "they shall proceed no further, for their folly shall be manifest unto all men."

There never was a greater need of the close watching and guarding and instructing the children by the parents at home than at the present time.

Should we not all see the helpfulness and the need of such societies as the Sons and Daughters of Zion, and unite in advancing their work and influence, especially among the younger parents, so that many of the evils surrounding our families may be counteracted and overthrown? That, surely, must be a good cause which exalts the sanctity of home, its up-building environments, its advantages, and its influence for good.

And the Sunday-school: Many educators, while deprecating the removal of the Bible from the school-room, are united in declaring that "home-training supplemented by Sunday-school and church influences are sufficient as a substitute." In speaking of religious instruction they say "the American school-boy does not need half the tears that are shed for him, at least in his relation to the Bible"; but we think if not needful of our tears, our boys and girls need all the prayers and encouragement, spiritually, physically, and mentally, that consecrated parents and instructors can give them.

It is pleasant to know that agreeable work, and harmless social enjoyments are being suggested and provided for our young folks, for they must fill up the time, they must be active. There are the "good books" of the Sunday-school classes and libraries (now in some of our districts being so critically looked after by the district librarian), and the Religios with their advancing columns of youthful enthusiasts. There are the busy, merry "Gleaners," the staid old "Aids" and "Helpers" and "Workers," with their faithful, undaunted Prayer Unions, the many and meagerly-thanked program committees on socials, and picnics, and Sunday-school holidays, and Sunday-school conventions; these all must fill their places in the building-up processes of character, and we are instructed by our never-failing, never-weary, devoted ministers, in every capacity, to come up higher.

There is an interesting work, worthy of mention,—the distribution of church literature. We *all* can take to ourselves the thought that in this work we are much needed; and when the literature bureaus or literary exchanges, or others send a few church papers or tracts to a brother or sister desirous to spread the gospel news, they, too, are in the great army of workers; and we must encourage the young to engage in it, for collecting and distributing from house to house, and mailing to distant parts require the labor of many and skillful hands.

The Exchange Committee in this Stake has been much assisted by the elders, who on their return to fields of labor, to conferences and reunions, have made it convenient to take with them packages of papers, especially HERALDS; and also in sending church literature we have been much helped by our beloved Bro. Duncan, now passed on, and Brn. Parsons, Thomas, Short, Aylor, I. N. White, and others. From nearly a decade's experience in this literary work of the Independence Stake Sunday-school Association, which was organized as an Exchange Committee in 1892, having mailed and distributed thousands of papers, we can bespeak a pleasant and useful occupation to any of our young people who will engage in it; for we all know that with every kind act, every cheering word there cometh a blessing, and that

> "That song is sweetest, bravest, best,
> Which plucks the thistle-barb of care
> From a despondent brother's breast
> And plants a sprig of heart's-ease there."

Your sister in the faith,

ABBIE A. HORTON,
Secretary Literary Exchange.

117 Bowen Street.

November 22, 1901.

Editors Herald:—While waiting for the boat to pass on to Vinalhaven, I scribble a few lines.

It is a pleasure to me to read the beautiful letters written by some of the brethren and sisters who are laboring so very hard by precept and example to call the wanderers in. It indeed is an example to others. We should be workers for Christ.

The work in Maine has its dark clouds as well as sunshine, as have other localities. Good has been done during the season thus far, and a number have been added to the church. And though some of the older members are content to sit idle, and do little or nothing to improve the work, the activity of others is sure evidence of spiritual growth in them.

Of late my labors have extended over considerable territory. The first of October last found me in Little Deer Isle, North Deer Isle, Mountainville, and Stonington, in company with our young and much esteemed Bro. James E. Kelley. James is very companionable, indeed. From there I went to Vinalhaven, and labored for a short time, thence to Little Deer Isle, North Deer Isle, and Lamoine, by the way of Bar Harbor. Was nobly assisted in my labors in this place by our worthy Bro. Eugene Braunn. From there I went to Dexter and Sangerville, stopping in Bangor over night at the home of our aged Sister Edminister, and was very kindly treated and well cared for by the family. Elder S. J. Cunningham came in from another way, so we wended our way to the above-mentioned places, commencing operations the same night we arrived, and continuing our labors several days, with what we think will prove to be good results, yet with the usual amount of opposition.

This is a place where Elder Cunningham had previously labored, meeting considerable opposition. The Advents favored us from the beginning. Dr. Bean proved himself a real help, he and his accomplished daughters rendering us no little aid by their musical talent. And there are other families there which stood by us till the last, such as the Parmers, Badgers, Masons, Lewises, Coles, and Parkums.

All went well till the first Sunday, when several of us went into the Baptist meeting. They quickly dismissed their meeting, and would not stay to let us take part with them, nor hear us preach, afterwards saying they would have nothing to do with the "Mormons." Such actions only did us good. Their minister came and visited their homes. Brother Cunningham had a meeting appointed, and they appointed a meeting at the same place at the same time. The minister was at the door, but did not come in, as he had important business elsewhere, thus leaving his flock to the "devouring wolf." But when the big-hearted and genial-minded Doctor, who had purchased an organ for their use, and had gratuitously sung for them, had cleared his pipes and gotten ready to sing, stretched forth his hand for the lamp, it was seized by one of their stalwarts and with two other lights were put out, they leaving also after calling the young lady organist some of Satan's pet names. Those that were friendly staid, and Brother Cunningham preached to them. The next morning one of their members asked for a letter or dismissal, and three others claimed they should do so later. The Doctor took his organ home, and concluded he and his would disfranchise them. So by their own wicked doings they lost four of their members, the Doctor and his family, also the organ, together with the Doctor's musical talent and the help of his daughter at the organ. My labors with Elder S. G. Cunningham were very pleasant to me.

Last Sunday, in company with J. N. Ames and E. C. Foss, I visited the Saints on Beals Island. J. N. preached to them in the afternoon, and I occupied in the evening Tuesday. In Little Deer Isle, Thursday, on my way to Vinalhaven. Blue Hill next.

In bonds,

S. O. Foss.

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KIDDER, S. Dak., Dec. 3.

Editors Herald:—I left home September 24, for Eagle Grove, Iowa, where I arrived the morning of the 25th, and in the evening I was called to unite in marriage Mr. Frank Pletcher and Sister Grace Lewis, at the home of the bride's parents, at Head Grove, Iowa. I hope the experiences of life may be pleasant unto them. And as they are now one flesh, so we trust they may be one in the faith.

The following week the Wight-Ellmore debate took place at Eagle Grove, which we had the pleasure of attending. We felt it was a week profitably spent, as both disputants manifested an excellent spirit and it was truly instructive to all lovers of truth. The debate continued for seven nights, with fair attendance and excellent interest, seemingly. Bro. Thorburn was also in attendance at the debate, and the next day after it closed we started for our field of labor, Hills, Minnesota, where we held some very interesting meetings. Sister West, of Hills, greatly assisted us by her musical talent, for which we were thankful, indeed. Music seems to add to the interest of the meetings, and especially so for the young. The schoolhouse was full of attentive listeners, on several occasions. Some there are fully convinced as to the gospel as we teach it, but for some reason do not step out and obey. May God's Spirit continue to strive with them, to make more plain to them their duty to God.

We also held a few meetings in, and six miles east, of Pipestone, after which we went to Madison, South Dakota. In the country, ten miles west, held thirteen meetings, with fair attendance. While at Madison, we learned of a Mrs. Hubble, a granddaughter of Father Landers. And while this lady is not a member of our faith, she is strong in it so far as she understands. The writer had a short talk with her at her house. I was received very kindly by her. She seemed to have great respect for her relatives, as well as the latter-day work. Trust she may have the privilege to hear the gospel preached until she shall become satisfied of its requirements.

Leaving that part of the country, next went to Waubay, where some more people are convinced of our claims and are defending the same. We continued there a week, having good attendance all along.

From there to this place. We are now holding meetings at Newark, in the M. E. church, six miles northwest of here. Have held five meetings thus far, to full house most of the time, some coming five and six miles. Outsiders express themselves as being satisfied with the truth as taught by us. We are having the best attendance at this place of any this year. Hope we may represent the work by our examples as well as by what we teach.

We also expect to reach Heckla, a small town twenty miles west of this; then on to North Dakota, White Rock, the weather permitting. Also Pelican Rapids, Minnesota, in the near future. We did not reach that place last summer, but shall try this winter, if the Lord is willing.

We feel glad in the great work we are engaged in. The Lord has blessed us in all our efforts this fall, and we hope we may live worthy of future blessings. With a desire for the welfare of the work, I remain,

Yours in the faith,

ELI HAYER.

DARKBEND, Ill., Nov. 25.

Editors Herald:—I send you a notice of the death of Elder John F. Thomas, which occurred the 21st inst. He was a firm believer in the prophetic calling of Joseph Smith the Seer, and was often heard in bearing testimony to the divinity of the work as presented to the world by him. Our brother enlisted in the United States volunteers, Fourteenth Illinois Cavalry, Company G., in 1861, and served until the end of the war. Just before he left his home to engage in that great struggle he, having in his possession at the time a copy of the "Pearl of Great Price," published at Liverpool, England, in 1851, which contained the prophecy on the war, given December 25, 1832, by Joseph Smith, copied that revelation on a sheet of foolscap paper, which he carried during the conflict between the North and South. He used to read it to his comrades. At the close of the war he brought the same document home with him, and I suppose it is now in the possession of his widow, Sister Thomas, as the writer saw it not many months ago and was permitted to take a verbatim copy. This may be of interest to your readers, as it shows that the revelation was not gotten up since the war in order to suit the events which transpired.

Truth is mighty and will prevail; and while the enemy is on the alert, trying to destroy the influence of latter-day prophets as well as former day, we see that evidences are accumulating in favor of the great mission work of the choice Seer of latter days. We have no doubts concerning the divinity of his great mission to this generation. The all-important question in our minds should be, Are we so living that we shall stand firm and steadfast in the truth amidst all the conflicts we may be called to pass through during the journey of life?

Since our quarterly conference of September 29 our diary shows that we have not been idle, and this only makes us feel better when we look back over our record and see that we have been led into pleasant places and have had excellent opportunities to tell the gospel story to many outside of the church. In every dispensation of the gospel it has been the few only who have found the narrow way that leads to life, while the many have gone to destruction. It was the many who were destroyed in the time of Noah, and the few were saved. The many were condemned by the work established in that age; and so it will be again in our time. The inhabitants of the earth are burned and few men left, as saith the prophet. The many who will be condemned by the testimony of the eldership in this dispensation will be sent to the prison and remain until further instructed. The gospel in this world seems to have but little effect when we compare results here with those beyond. The few are placed in a saved condition here, and the majority are saved there. This gospel school is an excellent institution in which to spend our life, and we hope to continue faithful and studious. Although we may never reach that grade of scholarship in divine things attained by others in this life, yet we can go on and make all the advancement we can, and we shall be all the better prepared to enter into and perform the duties which may be assigned in the life to come. No one will ever be permitted to reach the highest degree of spiritual attainment here; and as we see the great opportunities for progression here, and hereafter, and that the great teacher (Christ) of this school (the church) has a great prize to give to all those who learn their lessons well, we are encouraged to be faithful and diligent in our studies, that our knowledge and wisdom may increase in order that we may reach that degree of scholarship in this great work of divinity, and thus merit the great reward promised therefor.

F. M. SLOVER.

COLUMBUS JUNCTION, Iowa, Nov. 21.

Dear Herald:—A few lines from this part of the Lord's vineyard may be of interest to some, and especially to those that read in the HERALD of our trouble last spring. Prejudice is dying out somewhat, and people are investigating the work more. Have had no preaching here by our elders since Elder J. S. Roth was here. Though our number is but three, just enough to claim the promise, we meet nearly every Sunday, and have a little prayer meeting, and we receive new courage. We are doing what we can to tell the people that the angel has come with the gospel message, and warn them of the judgment to come.

We take the *Ensign* and HERALD, and just as soon as we read them they are passed around among our friends.

Some time ago a sister sent us some papers for distribution, and they are all out. We have forgotten her address, but think it is Independence. One party told me yesterday that he had just completed the "Two Records," and now wanted the "Spalding Romance." It is the reform minister of this place.

I received a warning lately in a dream, which was about as follows: We were on a long train, loaded with Saints, traveling toward the city of Zion. The road was small and above all other roads. After traveling some distance we could see the city looming up in the distance, and seemingly not far off. Soon we were close enough to see the beautiful buildings and parks. Every one in the city was busy at something. Even the children were placing bright little stones along the walks and around the flower beds. The common expression with us was, "Our home!" We were so delighted with the beautiful scenes before us that we had not noticed that the main part of the train had been cut loose and had gone into the city, and that we were in the last car. We were left just outside the gates. While meditating upon this change of action, and wondering what it

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all meant, a terrible feeling of weakness and unworthiness came over us, so that we began to weep and pray. Just then a low, sweet voice spake, and told us to prepare, for the engine would soon be back for the rest of the train, and those that had no tickets, "Found worthy," would be put off.

Dear Saints, pray that we may be found occupying the front part of this great gospel train that will take us up to, yes, and into, the beloved city, if we will continue faithful.

We can have meetings here any time that any of the elders see fit to stop off here.

In gospel bonds,

I. M. LANE.

WOODBINE, Iowa, Dec. 5.

Dear Herald:—It would seem proper that I should break the silence once before the first year of the Twentieth Century dies out, to let you know that I am still in the faith of our Lord Jesus Christ. Of my worthiness in that faith I have nothing to say; but I feel a good deal like Isaiah, when he said, "I am a man of unclean lips," as he beheld the glory of the Almighty, and compared his own nothingness with the excellency of the glorious Being whom he was permitted to behold. True, I can not tell of such a glorious vision; but the divine Character stands revealed in his word, and the more I study that character and contemplate the divine excellencies, the more dwarfed I feel, and wonder if I shall ever be fitted to dwell in his presence. But I am assured "he will not break the bruised reed, nor quench the smoking flax;" hence I am encouraged to struggle on, and fight the good fight of faith, trusting in the merits of my Redeemer to make up for my many failings.

The character of God is the grandest and greatest study that can occupy the human mind. It is the key to his revealed will. It is a never-failing assurance that all his promises are yea and amen to all who believe the same. It is a sure safeguard against the wiles of Satan, let them come in whatsoever guise they may. It is the knowledge of God given to the elect, that is the grand secret of their triumph over all fake spirits and spiritual delusions, as referred to by Jesus in Matthew 24. It is a foundation for the hope of the righteous, deep, broad, and enduring as eternity itself. Every Latter Day Saint should be a close, diligent, and constant student of the divine character. It would lift our hearts and minds above the groveling things of this world. It would lead us on to greater heights of purity, justice, mercy, and love. It would make us wise unto salvation, and fit us for the divine presence, the celestial glory. Of this precious knowledge none need be ignorant. The "Spirit of truth" is promised, "the Comforter," "the Holy Ghost." "He shall teach you all things." "He shall testify of me." "He will guide you into all truth." "He shall take of mine and show it unto you." "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39. See also 1 Corinthians 2: 9, 13. With such a guide we can not fail, if we heed diligently his teachings. Let us seek his guidance, and study to know God, for "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."—John 17: 3.

Having been led to write the foregoing, I now resume the task I set out to perform; viz, to write a letter. My labors this year have been mostly confined to the Little Sioux District. I have tried to hold up the gospel standard in Woodbine, Logan, Persia, Moorhead, Pisgah, and in some of the country schoolhouses, and have given some labor to the Galland's Grove District; and still they cry for more. If my success is judged by the number I have baptized, it will be nothing at all. I may have contributed some help to enable a few to believe. Others in the district are having great success, and have baptized not a few, and I pray that this work may endure. I am a poor hand at appealing to their sympathies; I never bore for water. I have no use for charts. Others, I believe, use them successfully; but I don't know enough to use them, and if I did I should forget the story, for memory fails sometimes. So I plod on, trying to preach the gospel as the Spirit leads me. And I have this testimony to bear: God blesses me in my efforts, whether those efforts bless others or not. Let none think that I decry the use of charts; I only say *I could not use them effectually* I believe that all are entitled to the guidance of the Spirit in their work; and when we follow its guidance we can not fail.

The laborers in this district are few; but I believe they are faithful workers, and their labors have not been barren of success. J. A. Donaldson is our district president. A faithful, straightforward, humble man; but circumstances cripple his efforts. But I believe he does what he can, and, I think sometimes, more than he ought under his circumstances. But he will not lose his reward. He assisted me in a two days meeting at Persia, and we enjoyed a good degree of the Spirit in our united labors. And I was satisfied that there was life in the Persia branch, and spiritual life, too.

Our Woodbine branch president, Bro. Kibler, is alive to the interests of the work under his charge; but he, too, is hampered with too much on hand. Yet he looks after the interests of the branch, and every other Sunday holds meetings seven or eight miles away, and has been doing for a long time. I have rendered some help there, and I believe Brn. J. W. Wight, A. M. Fyrando, J. F. Mintun, and W. A. Smith, the two latter having held two series of meetings there. I believe W. A. Smith baptized a number there. I hear he has baptized quite a number at Sandy Point, where President Smith dedicated a church. The Saints there form a part of the Mondamin branch. I know but little about the labors of other brethren, but learn they have not been idle.

I sometimes wish there was as much zeal manifested in the work which God established by revelation, as there is in those things to which men have given existence. If there was, every one would learn his duty and do it, and the sheep and the lambs would all be fed. There has been preaching done for years in the vicinity of what is now called Pisgah. Many brethren have labored in that and the surrounding neighborhood before the little town of Pisgah sprang into life. But as soon as the existence of that town was determined upon by the Chicago & North-Western Railway, M. Van Eaton suggested the building of a church there by our people, and offered to contribute liberally toward the erection of the same. Other citizens, also not of the church, seconded the proposition. Some members of the Little Sioux branch were scattered in that direction and they also favored it. Some two years ago Elders Wight, Baker, and Derry held a series of meetings in a tent there, and Bro. Wight gave voice to the wish, and placed it before the people. It met their unanimous approval, a subscription list was drawn up, and a building committee appointed to carry out the desire. Joseph Lane, John Shearer, and M. S. Van Eaton were the committee, and they worked with a will. The citizens contributed liberally, and the few Saints, male and female, used their utmost efforts to forward the cause. And to-day there stands in the little town of Pisgah a very neat and commodious building, waiting to be dedicated to the worship of the Most High God, as soon as the little debt of one hundred thirty dollars has been lifted, for which sum Joseph Lane and John Shearer have given their individual obligations. But I must not omit to mention the fact that the Chicago & North-Western Railway generously gave the lot upon which the church is built. Many of the Woodbine, Little Souix, Moorehead, and I believe Magnolia Saints contributed very liberally to the cause. On Sunday, October 20, I was privileged to preach the first sermon in the church to a very respectable and attentive audience; and on Sunday, November 26, I preached twice there, and continued to do so, excepting two nights, until the first of December; preaching in all, during the time, eight sermons at Pisgah, and one at the Johnson schoolhouse. And God blessed me in my efforts, and I pray that his word may be blessed to the hearers. President Smith will be notified when the house shall be dedicated, for it is the desire of all that he shall perform that service.

I fear my letter is so long the HERALD readers will think once a year is more than enough. Yours in bonds,

CHARLES DERRY.

AVA, Missouri, Dec. 9.

Herald Readers:—Things are moving along in Southern Missouri. Not so fast as we would like to see; but still we have reasons to believe we are not at a standstill. A few keep coming into the fold, which keeps our enemies in a bad humor. There has been considerable talk about debating in different parts of our mission; but so far it has been all bluster. Our young missionary, Bro. Davis, is pushing things quite lively, improving fast, and baptizing a number of good people. The Saints at Springfield are getting the church debt paid off, and are looking for

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Bro. Joseph and some others to come and dedicate it before very long.

The Southern Missouri District has now four church houses built, and the Saints at Beaver with J. C. C. and J. S. to lead, are making an effort to build there.

The Saints in Springfield had a little surprise about three weeks ago. On entering the church Wednesday night for prayer, they beheld a brand-new organ standing in the place of the old one. It was whispered around that our ever faithful two young blacksmiths, Brn. Duemler and True Grey had made the exchange, and our two young organists were so pleased they could not hold their tongues from praising the givers. I think all felt thankful that our church has such noble young men in it. But they are constantly doing things like that, as you missionaries can all testify. If we only had a few more such our church would have been finished and paid for long ago. But we have other good Saints that I believe have done all they were able. At least they are always willing to do whatever the majority thinks best.

I came to this point over a week ago. Two heads of families have given their names for baptism. There are others I think who will be baptized before I close.

We are looking for Bro. White this week.

Our conference will convene with Pomona branch. It is the best in the district, and Saints visiting that branch will feel well repaid. In bonds,

HENRY SPARLING.

Editor of Herald:—I wish simply to state that since my appointment to the new line of work, namely, an evangelist, I have been greatly blessed in preaching the word, teaching and instructing the Saints in their duties, having enjoyed a greater degree of God's Holy Spirit than ever before in this work. And in this new line of work what little I have done, although greatly realizing my weakness, God has so graciously and wondrously poured out upon me his Spirit, so far beyond my expectation, that language with me is inadequate to express the gratitude of my soul to our heavenly Father for his matchless love and mercy to me as well as to others through the sacred ordinances established in his house for the good of those who love and serve him. While at Farm Creek, and after holding a series of meetings with the Saints and dear friends of that branch, and having a better turnout than on similar occasions prior to that time, and our hearts being warmed up under the inspiration of the Holy Spirit, we moved on to Wheeler's Grove, to meet with the Saints and officials of that district in Sunday-school convention and conference work. It was good to meet with those with whom we had labored and toiled so many years in the interest of this work, and enjoy the goodly portion of his Spirit given, and the peace and harmony that prevailed. We all felt extremely glad to see each other once more in life.

I stopped off one night and met with the few faithful ones in Carson.

The work in the district is moving along as well as usual. Brethren Mintun and Fry are both busy doing missionary work, Bro. Mintun pushing the work along as fast as possible, Bro. Fry doing his best to help him. I expect to labor here and at Plum Hollow, giving a call at Hamburg, until I go home for Christmas. I want to spend a short time with loved ones there, as it is some time since I spent a Christmas with them. I think all in our district are trying to do the best they can. May God prosper the cause, and bless every effort put forth for its advancement, is my earnest desire.

I was sorry, indeed, to hear of the death of our beloved Brethren Wight and Duncan, and deeply sympathize with their loved ones. May God, their Father, bless and comfort them, in their great loss and sad bereavement, is my humble prayer.

May God speed his work and help us all to do our part faithfully, that his coming may be hastened, is my prayer.

Yours truly in the faith,

HENRY KEMP.

DELTA, Colorado, Dec. 3.

Editors Herald:—Since last writing I have endeavored to feed the bread of life to the Saints in these parts, and see some evidence of the seed sown germinating and some ripening to the harvest.

Three worthy sheaves have been garnered in lately, and I have a call to Fruita to baptize an excellent young man I left investigating when I was there in September. So the work goes on.

Besides preaching in localities where the Saints are, I have opened up some new places where the work has never been represented by our ministry before. Now, since the busy season is over and there are some hopes of getting a hearing, Bro Kemp and I expect to push the work in several new places.

Bro. Kemp has just returned from the eastern part of the State, where he has been since August. We are now holding evening meetings in Delta. So far the attendance has not been flattering, but we hope for the better. In the faith,

J. M. STUBBART.

ROSETTA, Idaho, Dec. 5.

Editor Herald:—We are a small band trying to be Saints. We are debarred from all church privileges, except our little prayer-meetings and our church papers. We have not seen an elder since last year, when Bro. Albertson was here. We have been looking all summer for an elder, but not one has showed up; and I lay the blame principally upon ourselves, for we fail to meet our tithes as we should. This reservation country being a new country, we find it hard to meet all demands, and it seems natural to put off the dues to the Master. But I for one mean to do better, and would like the address of Bishop's agent for this mission.

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

C. W. LITTLE.

[Bro. H. R. Evans, Malad, Idaho, or Bro. Gomer Reese, Bozeman, Montana, will be glad to receipt for tithing and offerings.—ED.]

ROOTVILLE, Pa., Nov. 30.

Editors Saints' Herald:—Shortly after my last communication to your columns Bro. Baldwin and myself went to South New Philadelphia to regulate some matters devolving upon an elders' court. While there we held about ten preaching services, with gratifying results. Bro. Baldwin had, two weeks previously, baptized two good people—husband and wife—and the Sunday before leaving I led four precious souls into the same stream, and buried them with their Redeemer, son and daughter of Bro. and Sr. Warner, daughter of Bro. and Sr. Biggs, and a noble son of Bro. James Carlisle. On the following Sunday Bro. Carlisle baptized another. Thus the work in the New Philadelphia Branch is moving onward, notwithstanding the difficulties they encounter. Because trouble and misunderstandings occur in a branch is no evidence of degeneracy, but the reverse. It shows a disposition on the part of those upon whom God has placed the grave responsibility of executing his law, to be alive to the interest of the same. Great care, however, should be taken, that in doing our duty we act within the pales of the law of the church, and not do something which will require time and expense to undo. It is far more commendable to see one step forward in discharge of his heavenly imposed duty, although he takes an occasional step backward, than to see him sit down and do nothing.

From there I went to Akron and found Brn. Parsons and Allen had just folded the tent for the season.

The next day being the day for the funeral train of our dead President to arrive at Canton, and being but twenty miles from there, thought it not vain to go and take one more look at the great man whose tragic death, at that very hour, was reverently calling forth the condolence of the civilized world. Crowned heads and horny hands, royal courts and peasants' huts, millionaires and paupers, were, at that solemn hour, bound together by one common tie, mingling their hearts in one outburst of sympathy for a sorrowing nation.

Bro. David Allen and myself were at the station when the train pulled through; the only evidence of what it contained was the black crepe profusely covering the engine.

No such vast body of people could have been more orderly and so easily controlled. The tens of thousands vied with each other to maintain the strictest behavior and dignity which such assemblage should command.

Miles of soldiers were strung along the streets eight feet apart, who would, in low tones, convey orders from one to another. If any regulation were necessary, the police would only have to speak a little above a whisper.

Every wheel in the busy city was as silent as death. Thousands of tongues muttering low sounds of grief, every building draped in deep mourning, together with the sweet, gentle requiem, "Nearer, my God, to thee," from his favorite military band, followed by the almost noiseless line of carriages, containing all the high government officials,

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made one almost feel he was transported to another world.

The deep-seated expressions of grief were plainly noticeable upon the face of the newly-made President, which gave unmistakable evidence that he was in possession of honors unsought for.

About one o'clock the great doors of the fine court-house swung open, and the signal given to anxiously waiting multitudes that all that remained of our nation's dead chief was open for public view.

The vast throng gently and gracefully swung to east of the court-house, and fell in a line of four abreast. At about one square from the steps we were put two abreast. On going up the steps we went one on each side of a soldier, on past some military and naval sentinels, on to either side of the coffin to get but a single glance, and go away seemingly satisfied. This stream of morbid humanity kept flowing till dark; and not half got to see the remains. The moment I looked upon the sunken face, somewhat sallowed by death's tokens, and the silent lips which caused the Spanish throne to rage and tremble, many thoughts crowded my mind, of which these are a few. Death is no respecter of person. The high and the low all bow alike to the Adamic decree. Where is this great man's spirit? Is he enjoying the honors on the other side of the mystic river, as he did at the Capitol of Washington? How could any mortal get the consent of his mind to do such dastardly deed?

This experience brought the privileges and liberties of our country nearer to me than ever before. The people from all the common walks of life had an equal opportunity of viewing their honored ruler as those of higher rank, with a few exceptions.

Our conference in the grand old temple at Kirtland was the largest attendance of any district conference I have ever attended. Had much of the appearance of a General Conference. Business passed off peacefully. One baptized. The next Sunday Bro. Baldwin baptized two at Sharon, Pennsylvania.

I am here holding some very successful meetings in the Advent church. The people are all so kind and hospitable to me. Have preached about thirty sermons in all here, and have not had the least opposition. Yesterday afternoon I preached the funeral sermon of a Mr. Walter Parker, member of no church, but according to all reports, a man of good morals, and respected among his neighbors. There was much speculation among the hell-fire preachers, and the soulless Advents as to where I would put him, but after preaching with much feeling that every man is to be rewarded according to the deeds done in the body, and proving a resurrection for all mankind to be rewarded according as their works shall be, had a quieting effect upon all, and was perfectly satisfactory to the family of the deceased. Some congratulated me, saying it was the best sermon they ever heard; and another put two dollars in my hand as a "mark of appreciation," he said.

Two weeks ago I went to Little Cooley to look for Bro. Ezra N. Depue; but he had left a few days before. I understand, Bro. Depue, you are going to locate in these parts soon. If you do let me hear from you. I live west of the same county—address Conneautville, Pennsylvania, Route 1.

Have just closed a series of nineteen sermons. Have created quite an interest. Begin in a new place this evening, three miles from here. Expect to baptize some next week at Excelsior. I am happy in the conflict for Zion's weal. In bonds,

F. J. EBELING.

RHINE, Kansas, Dec. 7.

Editors Herald:—I find we all have our "ups and downs" in life. Bro. Vaughn and I were billed for a certain place, to preach. When we alighted from the train, we were greeted by an aged man saying: "I guess you are the men I am looking for," and he asked us if we were Latter Day Saints. All was then told; but the missionaries were down, seeing the brother had brought his pipe, and it a large one. He smoking, never thinking of our humiliation.

I wish that the brethren who smoke tobacco could know how great is our abhorrence of the weed: I really think they would quit the use of tobacco.

Again I was with a brother local minister. We were intending to hold a series of meetings. I was a stranger in that part of the country. The brother with me was to preach on this occasion. Just before meeting began a man stepped into the meeting-house. "Hello, Bro. ——; give me a chew of tobacco." I again was cheap property for a few minutes.

Brethren, you can all quit the use of tobacco: then others will not be so humiliated. At the first mentioned place the people on the cars could well ask: Are these men the fruits of the "Mormon" Latter Day Saints' missionaries? While at the latter place: the Latter Day Saint missionaries uphold the use of tobacco.

We recently baptized two earnest young people at Hill City, Bro. Arthur Boyd and sister. His estimable wife is almost ready for baptism.

We went from Hill City to Selden, where we baptized Sister Dora Teeter. She had gone to the mourner's bench in the Methodist Episcopal Church about ten days before we arrived. After hearing the gospel she could easily distinguish the difference between truth and error. Her cousin, Birgil Teeter, was also baptized. Others are interested. One of the considerate minds was much opposed to us when we began meetings. The third sermon preached he began to realize we had the truth. The change came; he was then our warm friend. His statement before we left: "I tore up the ground a foot deep when you first came; but now I am traveling the road to be a Latter Day Saint. Have no fears; I only want to investigate a little more, then I am ready for baptism." Bro. John Teeter was ordained a priest, and will enter into the gospel work in a few days. He expects to devote his entire time to the ministry. He is a young man, and if faithful will be a useful man. There are some to be baptized before we leave here.

We find this a good field to labor in. There are many kind-hearted Saints who do all they can for the missionary. We can not find space to mention each name, so only state that in every place there are those who are working hard for the prosperity of Zion.

Dear Saints, let all be pure before God, that you may enjoy the Holy Spirit, that the missionaries may feel God's Spirit, as the comforting and refining power in the household when they visit you.

Ever in the fight of faith,

Your brother,

L. G. GURWELL.

GLEN ROY, Ohio, Dec. 4.

Dear Herald:—With pleasure I write concerning Saints. Bro. V. M. Goodrich held services for one week at Wellston, and also held meeting Sunday evening, December 1, at the home of the writer, at Glen Roy, and had large attendance. Bro. V. M. is a great worker in bringing the restored gospel before the people. The Wellston people are always pleased to welcome him in their midst.

Bro. Daniel Williams, of Wellston, has left his home for Indian Territory. He will remain indefinitely.

We have been blest with every effort put forth here, and all are imbued with the Spirit and a desire to learn.

Your sister,

BITHA RICE.

MILTON, Fla., Nov. 27.

Editors Herald:—Our district conference closed on the 24th, with profit and pleasure to all who attended. Bro. I. N. Roberts was with us, and gave much solid instruction, and preached three stirring, inspirational sermons. He is preaching almost every night, and twice on Sundays. It would seem that such constant work would tell on his physical powers; but instead of wearing, he is improving, and is rapidly regaining what he lost during the hot weather in Kentucky and Tennessee.

Bro. Roberts makes friends wherever he goes, and all are unstinted in their praise of him. May his light never be less. Ever hopeful for the final triumph of Zion,

Yours in the faith,

S. D. ALLEN.

WEST BAY CITY, Mich., Dec. 8.

Editors Herald:—The work in Michigan seems prosperous. All are laboring as seems best. At present am laboring in the Bay Cities. Have been here for some weeks. Will engage in a six-night debate with Elder W. B. Thomson, Disciple, commencing Monday, the 9th. Much interest is manifested among the people, especially West Side citizens. The identities of the two churches are the propositions. Elders Cornish and Carpenter will be present I expect, the latter as moderator. I presume the Lord will favor me as usual. He is always willing to help me. The local pastor of the Christian Church here, who, incidentally, has more zeal than wisdom, tried to prejudice the people before the debate commences

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by making slanderous statements through the press. I replied promptly, and drew the lines sharply, exposing his self-contradictory assertions and unchristian tactics. The recoil of his unmanly effort was keenly felt, even his own members remonstrating.

I feel well in the work, and am still pushing the auxiliary societies. If Religians are careful and discreet, the society will accomplish much good wherever established. The burden of responsibility is felt, at times, quite keenly; but God supports.

Northern Michigan District is a growing field, numerically and spiritually, as more perfect discipline and local branch government is effected. We are hopeful.

Will write up the debate for your columns.

E A. GOODWIN.

CHURCH DEDICATION IN CANADA.

Editors Herald:—On Sunday, November 10, one of the most substantial church buildings owned by the church in Canada was dedicated by the Saints of Port Elgin Branch. It is a stone structure. The building is an evidence of what even a small number of persons may accomplish by united and persistent effort, as the branch numbers only about twenty-five, and a few are children. About three hundred dollars was all the cash the Saints had to expend. With their teams they drew the stone, sand, and other material, gratis. They also burned a kiln of lime, and a non-member gave the logs for lumber at two dollars per thousand feet, while they would sell readily at ten dollars per thousand feet. Bro. Guyer cut the lumber in his mill, others of the brethren handling the material to and from the saw. I can not mention by name all who devoted time and energy to the erection of this building; but I must mention Elders J. L Mortimer, who as first mechanic built the walls; and the young sisters who when the brethren could not leave the harvest, aided in handling stone, and one (since baptized) school-teacher, did not think it beneath her to aid, has since painted woodwork and nailed on lath.

The dedication occurred one year from the day the Rev. H. Dierlamm, of the German Evangelical Church, gave his lecture "Exposing the doctrines of the Book of Mormon and the Covenants of the Latter Day Saints' Church." Elder J. L. Mortimer and I attended. His only quotation from the Book of Mormon was: "A bible, a bible, we have got a bible, and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible." He says, "You see they call us all fools for believing the Bible." He read the revelation on polygamy from the Brighamite edition of Doctrine and Covenants, and said: "What do you think of such men? Can you trust such men?"

While the ushers were taking up collection I arose and asked the privilege to make an announcement.

"No, sir; you can't speak here."

Immediately there were yells, "Put him out;" and a stamping of feet and clapping of hands among his people, they being incensed by his slanders and misrepresentations. After his meeting was dismissed, and the people going out, Bro. Mortimer said: "It was the books of the Salt Lake Mormons he used. Come to the town hall to-morrow evening." On the street we were followed by a rabble of boys and young men making the night air hideous with their yells and using abusive language. We replied to the lecture next evening in the town hall, to about two hundred and fifty persons. The mob followed us again, this time throwing stones. The electric plant was disabled and the nights pitch dark. Wednesday we were brought before the justice of peace for "disturbing the public worship of Almighty God." Sunday evening his reverence on oath stated Bro. J. L. got up twice and interrupted him: while the fact was Bro. Mortimer never spoke till his meeting was dismissed. Questioning the preacher on his evidence, I said: "The Doctrine and Covenants you used was the Utah edition published in Salt Lake City?"

"Yes."

"You read the revelation on polygamy?"

"Yes, sir."

"You meant me when you said, What do you think of such men? Can you trust such men?"

"No, sir; I did not know you were there."

"Well, you meant Elder Mortimer; you knew he was there."

"Yes, I know him of old."

"Will you swear before this court that you did not read from those books, and speak as you did, purposely, to prejudice the people, and injure our influence?" No response, although pressed for an answer.

The magistrates stated they were satisfied we had no intention of disturbing his meeting, but we had spoken, a commotion followed, and the law had been broken, and was so strict they could not dismiss the case without establishing a bad precedent, but would exact the lowest possible fine. Howbeit, the town council and Rev. Dierlamm's own members paid the major portion of the fine and costs of court.

While we felt bad over the injustice of the affair, yet it gave us one of the best chances had here to set forth the difference between the Reorganization and the Utah faction. We were indeed given in that hour what we ought to say, in fulfillment of Matthew 10:19. Many friends were gained to the cause, and the Saints strengthened and confirmed in the work.

The first preaching in this part was done by J. L Mortimer some four years ago. Elders Daniel McGregor, R C. Evans, F. Gregory, B. St. John, S. W. Tomlinson, and the writer have also labored some here.

On July 28 last, Port Elgin Branch was organized by Bro. R. C. Evans. Edward Leeder was ordained priest, and James Phillips teacher.

At the dedication a number of Saints were present from Wiarton, Colpoys Bay, Sauble Falls, Owen Sound, Kincardine, and Bruce Township. At 10 a. m. an enjoyable prayer service was held. At 3 p. m. Elder J. L. Mortimer opened the service. Bro. R. C. Evans preached the dedicatory sermon, to a crowded house. It was a logical and brilliant discourse, and was listened to with wrapt attention. After the sermon the dedicatory prayer was offered by the writer. At 7:30 p. m. Elder Fredrick Gregory gave a fine discourse. He was assisted by Elder William Gerrie, of Sauble Falls.

Meetings were continued during the week by Elders Evans, Mortimer, and Shields. The weather was very bad, but a number are believing whom we hope will obey ere long; some of them members of Rev. Dierlamm's church.

Elder R. C. Evans has gone to Owen Sound to deliver a course of lectures, Elder Mortimer to assist.

Yours in bonds,

JOHN SHIELDS.

PHELPS, Minn., Dec. 12.

Editors Herald:—At this date I find myself in the hospitable home of Bro. William Barnhard. He and his estimable wife and large family of children are striving to give strength and impetus to the cause of truth in this region. I have just returned from a trip to Clay and Wilkin Counties in the famous Red River Valley, which is very level. It is a fine looking country even in winter time when the ground is covered with snow.

At Dibley, Brn. I. N. Roberts and T. J. Martin had been the pioneers of the work, and Bro. F. D Omans had also made an effort later. Report has it that Brn. Roberts and Martin had good audiences at the first; but it was only a small number of ears that were saluted by the stentorian voice of Bro. Omans, while "ye scribe" was permitted to speak to one audience of seven and one of about fifteen or eighteen. This is not the way some people quit using tobacco, by "tapering off," as in that case the "tapering end" usually gets larger.

At Navan, our meetings were held in the Presbyterian church. There was some little objection to our using it; but Bro. William Shockow having secured the consent of the trustees, and there being no pastor to interpose objection, began to circulate the appointments commencing Thursday evening, November 21. Quite a good sized audience came; but the preaching seemed to fall flat at the speaker's feet. However, we continued till the following Sunday evening, the audience varying in size, and interest not the best. On Sunday, the 24th, the crowd was quite small; but Bro. Shockow, so he testified, was permitted to see a soft, mellow, light immediately over and around the speaker and the little audience which was seated close together, near the stove, in one corner of the church. The liberty was excellent; but what good may have been done aside from giving the warning voice, is yet to be made manifest.

On Wednesday, the 27th, I commenced at a schoolhouse in the town of Elkton, and continued till Sunday, December 1. This was the breaking of the ice in that locality. My home while there was with Mr. James Henry, who is a non-church member, though raised under Baptist influence, and whose wife, though a Baptist in faith, at present belongs to the Presbyterian Church, in order, I sup-

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pose, to have a "church home." They treated me nicely, and shall always have my gratitude for their kindness. May God ever bless them, is my prayer.

The audiences at this place were composed principally of Henrys, there being three or four families by that name in that locality. They all seem to be honorable, fair, broad-minded people. And when I saw "Grandma" Henry, whose countenance indicates that the very soul of honor resides within, I was no longer surprised at the extraordinary fair-mindedness of the Henry generation. They do not boast of relationship with the immortal Patrick Henry, of Revolutionary fame; but I feel sure they are of the same stock. I wish there were millions more!

Bro. William Shockow is and has been doing nobly to try to get the gospel before the people of that region. He does not slacken his hand until he has done what he thinks is for the good of the cause. A sacrifice is seemingly as cheerfully met as a gift would be received, and his time and money are freely given to advance the cause. May he live long, and be able to accomplish the good which he longs to do. While trying to hold meetings at Dibley, I staid one week with his mother, who, though a Catholic, was as kind as need be; more so than some I have seen who were fond of applying the epithet "Mother of Harlots," to the Catholic Church Besides her native tongue, German, Mrs. Shockow can make herself easily understood in English, and knows something of Latin, and Mexican as well. Catholics as a rule may be, and I believe are opposed to free schools; but Mrs. Shockow gives her children to understand that they must go to school. Her little boy, Frank, found out that sleeping late in the morning would not gain for him the luxury of a holiday at home. He must go. Good! If all Catholics, and Protestants too, were as much in favor of educating the children as Mrs. Shockow, then would it be better than now in that respect. But I suspect that since "Will" really turned to be "black sheep," and left the fold of the old "Mother church," and joined the "sect which is everywhere spoken against," and began to let the light shine around him, that an influence has been felt for good in the home that was never felt before, though all has not been as pleasant, perhaps, at times, as one might wish.

December 9, by the kindness of the Misses May and Lucy Shockow, I was permitted to ride into Barnsville; a distance of about nine or ten miles, on a snow wagon or sled. The "sleddin'" for a good portion of the way was bad. When about two miles from the station we looked back across the prairie and saw the train I was intending to take, only four or five miles distant. "Snip" and "Jim" were already tired; but Miss May, as driver, urged them onward. It was a hard race, the train reaching the depot first; but for some cause it stopped five or six minutes, and so we made it in time for me to get aboard the train; but I could not get a ticket, and so lost the benefit of clergy rates. However, that was better than to have remained in Barnsville twenty-four hours and paid hotel fare. Thanks to "Snip and Jim," and also to their driver; for though a girl, she knows how to handle the lines better than many who would likely have to be "shown" before they would believe it.

If any of the isolated Saints in Minnesota who know of chances for preaching in their respective localities will write me, I will see that all calls are responded to if at all practicable. Letters addressed to me at Audubon will reach me.

May God bless his people, and may Zion's weal be great!

Yours in the faith,

T. C. KELLEY.

Mothers' Home Column.

EDITED BY FRANCES.

"Whether it were not better to lie than to die, is an old question with the English speaking race, as it was with races that preceded it. Two hundred and fifty years ago Francis Quarles had this to say on the question in his 'Enchiridion:' God is the Author of truth, the Devill the father of lyes If the telling of a truth shall endanger thy life, the Author of truth will protect thee from the danger, or reward thee for thy damage If the telling a lye may secure thy life, the father of lyes will beguile thee of thy gaynes, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish than the truth.'"

A WATCH IN THE NIGHT.

In the long, dim night, if you can not sleep,
Don't fall to counting the dreamland sheep.
They follow their leader fast and fain
Over the hedge and in dizzy train,
But they have no power to drive away
The haunting ghosts of the weary day.

Cease, if you can, from adding lines,
Of curtseying figures, sevens, nines,
Sixes, elevens, till by and by,
Like a cloud of notes in a summer sky,
You could brush them away, but back they'd creep,
And never, never, would bring you sleep.

And, whosoever may bid you, do not say
The verses you learned in your childhood's day,
Over and over until full fain,
You wish you were merely a child again
With a head that at touch of the pillow knew
The tender drooping of slumber's dew.

But, dear, just think of the forest pool
Where the ferns stand close on the edges cool,
Where the whispering willows bend and lave,
And the lisp is heard of the rippling wave.
Hark to the wind in the pine-tree tops,
To the syllabled murmur in grove and copse,
Shutting your eyes, drifting out to sea,
Where the stars look down and the sails float free,
And the waters will croon you a drowsy tune,
And the lulling of slumber will reach you soon.

Or think, if you will, of the sweet, green grass,
Acres and acres where no feet pass.
Of daisies and clover, that over and over
The zephyrs kiss with the heart of a lover,
Of dunes that are billowy 'neath the sun,
Where the skylark stoops when his song is done.

Or ever you know it, unaware,
The angel of sleep will find you there,
Will sift his poppies above your head,
And rock you as if in a cradle bed;
And, hushing and hiding, will bury you deep
In the wonderful, beautiful cave of sleep,
And you'll never awake till the new day's dawn,
When the watch of the dark, dull night is gone.—*Margaret E. Sangster.*

RELIGION.

What is religion? Webster tells us that religion originally signified an oath or a vow made to the gods. In a comprehensive sense, it included a belief in the perfection of God, in the revelation of his will to man, and man's obligation to his will. Religion is Godliness, or real piety in practice, consisting in the performance of all known duties to God and man. It is belief in a superior power that governs all the worlds.

A religious person is one who is pious or Godly; one who reverences the Supreme Being and tries to meet his requirements.

O what an immense thought is summed up in the one word, Religion! Who is able to grasp it all, and live by it perfectly? Only a few, we fear. May we all strive henceforth to be one of that few.

The question arises, Of what benefit is religion? Let the poet answer:

'Tis religion that can give
Solid comfort while we live;
'Tis religion can supply
Endless pleasures when we die?

What then can there be that is so desirable in this world as religion? It is natural to desire that which will give comfort, or that which we think will give comfort. This fact is manifested all along the journey of life, even from infancy up to manhood, and from the meridian of life down to the horizon. 'Tis manifested by the poor, unfortunate beggar, and by people of every grade in society up to those who dress gorgeously and sit on thrones.

Some seek in one way and some in another for comfort and happiness, but ofttimes the very way chosen is the way to sin and death.

Where then is the anticipated enjoyment? Gone as the mist before a whirlwind—and perhaps the sands of life have nearly run out. What then has one to offer unto the Lord? Nothing but the winding up of a wasted life. A sad state, and a poor sacrifice, sure.

Every blessing in life depends on one's obedience to the laws controlling each blessing, and insomuch as one conducts himself or herself unwisely will he or she miss the promised blessing. This fact is plainly understood by those who have lacked wisdom, and have learned it by the things they have suffered.

The plan of salvation, or the religion of Jesus Christ, is on a similar plan. That is,

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we are saved, made happy according to our obedience to that plan and our continuance in the same.

Now if one neglects his salvation till he has laid himself down on a death-bed, or if he is taken without a moment's warning, how then? Can he have as great happiness and joy as one who has spent his life in the service of his Master? or one who has sought and obtained religion and devoted his time and talent to the good of his fellow being? All can not give their service to the world. Some must work and get the living, and help support those who do, is a true thought, taking one view of the case; but even such can live their religion, and must live it in order to have comfort while they live, and endless pleasures when they die.

A late repentance places a person in the situation of a little child who has just entered the primary school, whereas an early repentance places him in the situation of a college graduate. One has it all to learn; has not improved his talent, and has but a few good deeds to come up in his favor, but the other has a spiritual knowledge and a foretaste of joys to come, and is longing to enter into that blessed state where the wicked cease from troubling and the weary are at rest.

Religion gives one a brilliant hope of happiness while in the intermediate state, a hope of rising in first resurrection, and a hope of endless pleasure. What then can be more desirable than true religion?

There is nothing that will arouse a person's indignation so quickly, so deeply, as to trample on his religious belief, let it be of whatever form it may. Out of the many hundred beliefs there have been many martyrs, probably some in each have sealed their testimony by their blood; that is, gave up life rather than give up what they believed was required to make their souls' salvation sure. Such have rejoiced and praised God, while being tortured, even till the spirit went out and up, and many, very many of them lived in the age when the gospel was not preached in its fullness. If they possessed such zeal, such faith, and such a self-sacrificing spirit, what sort of lives should we live, and what sort of death should we be willing to die?

My brother, and my sister, the thoughts given me cause my soul to cry out: O how weak, how unfaithful, how undeserving! May we become as true to our religion as the martyrs were. SISTER ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr Louisa F. Williams, of Danstown, West Virginia, writes: "As I am a great sufferer, I desire the prayers of the Prayer Union, and of the church generally, that if it be the Lord's will I may be restored to health."

The Trans-Missouri Official Railway Guide comes to hand regularly. Those who travel would do well to remember this publication of Omaha.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.
(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

HOW TO CONDUCT ENTERTAINMENTS.

The Sunday-school is a complex organization. In order to have a perfect school, there are many details which have to be regulated and wisely cared for. Not only do we aim to reach the scholars' souls so that they may become followers of the Lord Jesus, but we also try to educate their minds so that they may have a competent understanding of the word of God, and all that bears upon it. But our scholars have other instincts beside these, and Sunday-school workers have long recognized that there is a legitimate effort in their work for entertainments. I shall write about two kinds of Sunday-school entertainments which are in vogue, some of them helpful, and some not. With regard to this matter, it is perfectly possible to make use of a certain class of entertainments in a way to help the work of the school. It is also possible to use the same thing in such way as shall hinder, and not help. Experience is our best guide along these lines. By experience I do not mean our own experience only, but the experience of other workers who have tried experiments, and have tested their character. He is truly wise who learns from others and profits by their mistakes, for in that way he prevents himself from doing many things which are unfitting. He who must learn everything by his own bitter experience pays dearly for his education. I find in nearly every Sunday-school they have

SOME KIND OF ENTERTAINMENTS.

Many of these are exceedingly helpful, while at other times, I am sorry to say, many of them have more "tomfoolery," than "spirituality" about them. For instance, we take the Christmas entertainment. How often we see on this occasion, Santa Claus, who comes out clad in grotesque costume, and gets off many jokes and foolish remarks, causes much confusion, and in some measure deceives the younger children, to whom everything is "real." And it also has the tendency of drawing away the thoughts of the children from Christ and his goodness. What business have we, as Sunday-school workers, thus to present things in such light that our little ones are deceived? There are many evils connected with such an abuse at Christmas-tide in my estimation. It seems to me that on Christmas, nothing should be presented to the school but what pertains to this anniversary. There is enough about the life of our Lord Jesus, from the cradle to the grave, to keep the attention of our scholars helpfully, and we might have some hymns, recitations, anthems, and brief addresses, that would entertain and instruct the school, and those assembled. In addition to this, let the Christmas tree be decorated and presents be distributed, then the scholars will be contented and happy, I am sure. Now, I do not deny that in some of these entertainments the persons being elaborately dressed, and speaking foolishly are attractive, but I fear they are not profitable. As for myself, I believe in having entertainments, because I believe they do much good, if we guard ourselves against the theatrical and exaggeration. Simplicity is to be sought, for in simplicity is very great power. Every effort should be made to leave a strong religious impression on all who have been present; for how often do we see parents come to the Sunday school entertainment, when they never come to church or inside of a Sunday-school. Here they are brought face to face with the workers; they realize the kindly sympathy which exists for them and their children. Their prejudices are allayed, their affection and interest awakened. Many a parent has thus been brought into the house of God for the first time, who has come and come again, until at last his honest heart lays hold of the divine truth. So, dear Saints and Sunday-school workers, let us strive to do our duty, and attract them by every means in our power, to that place where hallowed influence predominates.

We also need to be humble and prayerful workers of God, that we may, through his divine help, be able to teach the young of the spiritual things, and through our efforts they may learn to be obedient and Remember their Creator in the days of their youth. In Proverbs, chapter 12, and sixth verse, we read these words: "Train up a child in the way he should go: and when he is old, he will not depart from it." So, parents, Saints, and Sunday-school workers, let us work together that we may make the most profitable good of the precious time that God has given us, and in whatsoever we do that it may not only be a time of pleasure, but a great benefit to our souls also. I feel I have only slightly touched upon different points, and trust that the Holy Spirit of God will enlighten where my pen can not.

MRS RICHARD BALDWIN.

For the Kirtland, Ohio, district convention.

CONVENTION NOTICES.

Southern Nebraska will convene at Wilber, January 17, 18. All schools are requested to send reports and delegates promptly Come one and all in the Spirit of the Master. W. M. Self, superintendent.

PROPOSED AMENDMENTS.

Since the Sunday-school is an auxiliary to, and "invites the fostering care of, the church;" and since the elders of the church are at all times and places given the right to voice and vote; and furthermore, by request of the General Association, the General Conference appointees are authorized Sunday-school organizers, it is requested that amendments to the following articles of the Constitution and By-laws be considered at the General Convention, to be held at Lamoni, Iowa, in April, 1902:

1. Article 8, paragraph 2, page 7:

Ex Officio—Amend to read, "General officers of the association, general officers of district associations, elders, and General Conference appointees, shall be *ex officio* members of the General Association."

2. Article 8, paragraph 1, page 14:

Ex Officio—Amend to read. "All officers of the district association, all officers of the several schools forming the district association,

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elders, and General Conference appointees, shall be *ex officio* members of the district convention. MRS. LUCY SILVERS.

December 7, 1901.

Conference Minutes.

NORTHERN MINNESOTA.

Convened with Amor branch, October 19, at 2:30 p. m.; T. J. Martin president, Sue Hawley clerk. Branch reports: Union 98, gain 13; Amor 30, loss 1; Audubon 67, gain 8: Oak Lake 65; Minneapolis 70, gain 1. Elders reporting: T. C. Kelley baptized 7, T. J. Martin, H. Way baptized 1, F. D Omans baptized 7, W. Barnhard; Priests W. W. McLeod, J. C. Nunn baptized 4, C. Pierce; Teachers J. C. McClelland, E. G. Huntington. Bishop's agent's report: On hand beginning of the year, $72 54; received, $369 78; total $442 32; paid out, $402 42; on hand October 18, $39 90. F. D. Omans, agent. Resolved, That the reunion committee be given authority to remove the reunion from Perham to Frazee City if it sees fit. Resolved, That when this conference adjourns, it does so to meet at such place as the reunion committee may select. Preaching by Elders H. Way, F. D. Omans, T. C. Kelley, and T. J. Martin. A vote of thanks was extended to the Saints and friends at Amor for many courtesies shown.

FLORIDA.

Convened with Calhoun branch, November 23, at ten a. m.; W. J. Booker presiding, S. D. Allen secretary. Elders reporting: I. N. Roberts, W. J. Booker, S. D. Allen; Priests J. P. Calhoun, C. Dixon, J. H. Johnston; Teacher W Dixon. Branches reporting: Pleasant View and Open Head. Bishop's agent reported: Received since last report, $30; paid out, $30. Audited and found correct. W. J. Booker was re-elected district president, S. D. Allen secretary. Three sermons were delivered by Elder I. N. Roberts. They were forcible, instructive, and edifying. Saints were strengthened, outsiders were taught, and much good done. I. N. Roberts elected delegate to General Conference. Adjourned to meet at Pleasant View, ten a. m., on the Saturday next preceding the full moon in May.

NORTHWESTERN KANSAS.

Met in schoolhouse of District 68, Clay County, Kansas, November 23. District president being absent, M. T. Short was chosen to preside, Arthur Smith, secretary pro tem. Branches reporting: Homestead, Rural Dale, Blue Rapids, Scandia, Idylwild, and Greenleaf. Ministry reporting: Elders J. C. Vaughn, V. F. Rogers, M. Smith, M. T. Short, J. F. McClure, and L. F. Johnson; Priests L. G. Gurwell, H. C. Shriner, T. Barrett, E. Sandy. District treasurer reported: On hand August 20, 1901, $3 31; expenditures, $2 32; on hand November 22, 99c. Bishop's agent, Arthur Smith, reported: On hand August 23, 1901, $110 07; received since, $98 55; paid out, $95; on hand November 23, $113 62. Adjourned to meet at Blue Rapids, Kansas, March 15. Ella M. Landers, secretary, Stockton, Kansas.

SOUTHERN INDIANA.

Convened with Union branch, October 12 at 10:30 a. m.; M. R. Scott, Jun., president, in the chair, G. A. Smith chosen to preside conjointly; J. T. Scott clerk. Branches reporting: Eden 27, gain 1; New Marion 19; Plainville 28, gain 2; West Fork 31; Byrneville 70, gain 10; Hope 48, gain 18; New Trenton 19; Leavenworth 37, gain 9; Rego and Union not reporting. Ministry reporting: Elders G. Jenkins, M. R. Scott, Jr., J. D. Porter, M. R. Scott, Sen., P. A. Flinn, W. C. Marshall, J. Chappelow, W. H. Kelley, T. J. Bell, J. P. Sappenfield; Priests J. J. Boswell, D. Hurbaugh, S. Gruver. Bishop's agent's report: On hand January 1, $64 14; received since $778 44: expended, $836 51; balance due church, $6 07. Auditing committee found $5 97 not reported, leaving a balance in hands of agent, $12.04. Vote of sympathy tendered Bro. W. C. Marshall in loss of his companion. M. R. Scott, Jr., re-elected president, P. A. Flinn vice president, J. T. Scott clerk; Bishop's agent sustained. The appointment of J. T. Scott as district historian confirmed. Adjourned to meet at call of district president between this and the convening of General Conference. Preaching by Joseph Smith and G. A. Smith. Thus ended a peaceful session.

POTTAWATTAMIE.

Convened at Wheeler, November 29. At 9:30 a. m., prayer and social meeting. At 10:30, Sunday-school work in charge of Bro. T. A. Hougas. Paper, "Duties of parents to the Sunday-school," by Sr. Gifford. Paper, "Influences," by Edna Elswick. At 1:30 p. m., business. Reading of official and school reports. Reports received from Crescent, Council Bluffs, Underwood, Carson, Hazel Dell, Grand View, Wheeler, and Honey Creek. No report from Fontanelle. Total enrollment of district, 485. Amount in treasury, $39 56. A motion that the district historian, Bro. J. Charles Jensen, be requested to prepare the Sunday-school history for the district, was carried. District officers were constituted the committee on program for next convention. Duties of district librarian, also using of class-books, were presented by T. A. Hougas. At 7:30 p. m., Superintendent J. A. Hansen in charge. Address by Bro Kemp. Entertainment. Normal Class Drill by Sr. Hougas. Paper, "Improvements" in Sunday-school work," by J. A. Hansen. Adjourned to meet at 9:30 a. m., the Friday previous to district conference and devote one hour to prayer service.

Miscellaneous Department.

BISHOPS' NOTICES.

To the Saints in the British Isles, Greeting; Dear Brethren and Sisters:—It is with feelings of pleasure and thankfulness I address you in reference to the newly appointed and organized bishopric in this country. Of pleasure, because it opens up to the future a possibility for extending the work in this country in a manner hitherto impossible. Of thankfulness, that the Lord has given me a length of days such as permit me to take some part under the new order.

I take this opportunity of thanking you for the confidence you have placed in me, and the kind indulgence shown during the many years I have been the Bishop's agent. I now ask a continuance of the same, without which I shall be unable to discharge the more responsible and extended duties of bishop.

When a bishop for this country was decided upon by General Conference, April, 1900, and my name presented for that office, I hesitated for a time as to whether at my advanced age I should be justified in accepting so great a responsibility. But remembering the past mercies of the Lord, and your past aid and encouragement, and feeling sure of a continuance of the same, I laid my service at the disposal of the church. On August 5, 1901, upon voice and vote of the European Mission Conference held in the city of Manchester, England, my appointment was ratified and ordination consummated.

As bishop of the British Isles, I now ask you to rise to the occasion, and of your means freely impart, that the work of the Lord may spread through the land. No doubt in presenting the gospel we shall encounter many more obstacles in the future, than we have done in the past. It will therefore require patient and persistent labor, as well as money to sustain the effort.

It is hardly necessary that I should take up time and space in citing you the law of tithing and free-will offerings. Bishop E. L. Kelley has done this while he has been with us, in such a clear and convincing way, that it seems to me we can one and all understand.

In the choice of counselors I have been fortunate enough to secure the advice and assistance of Elder Charles Henry Caton, with whom I have been closely associated for over thirty years in the work of this mission, and Elder Joseph Dewsnup (High Priests' Quorum), with whom I have also been closely associated for over twenty-six years. Brother Caton was for many years secretary of the English Mission, and has been president of the Birmingham District for the last eighteen years, while Bro. Dewsnup presided over the Manchester District from its organization until his resignation a few weeks ago, a period of over twenty-four years. I therefore feel safe, with the co-operation of two such experienced members of the ministry, and with confidence commend their service to you. Whatever money you may feel disposed to pay into their hands will be duly acknowledged and placed to your credit. We will do our best to insure that all moneys coming into the hands of the bishopric shall be used for the purposes intended under the law, and that wisdom and true economy are used in the expenditure thereof.

Praying for the welfare of the church in all the world, and desiring a continuance in your faith and prayers, believe me your brother and servant in gospel bonds.

THOMAS TAYLOR,
Bishop of the British Isles.

C. H. CATON,
JOS. DEWSNUP, Sen., } Counselors.

December 1, 1901.

RESOLUTIONS OF LOVING REMEMBRANCE.

Whereas, It has pleased God in his infinite love and wisdom to remove from our midst by the hand of death one of our most faithful and dearly beloved members, Sister Sarah Watson-Scott, who, during the many long years of her association with this society was, through her ever-abounding faith, zeal, courage, and charity, as the very spirit of inspiration to its members, therefore be it

Resolved, That as a society we do most deeply deplore her loss; and while bowing submissively to the dispensation of our heavenly Father, we yet feel that we can ill afford to lose one whose many services for the poor and afflicted will long be remembered by us and by them.

Resolved, That we tender to her bereaved family and many sorrowing friends our most heartfelt sympathy in this their hour of sore bereavement, and pray that God may sustain and comfort them. By order of the

SISTERS' AID SOCIETY.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased the Master, in his infinite wisdom and mercy, to summon from our midst our worthy brother and coworker, George Barrett, deacon of the Pittsburg, Pennsylvania, Branch, we hereby tender our heartfelt sympathy to the bereaved members of his family, and also his friends. He was a faithful attendant of the Sunday-school, and as an officer of the branch was always found at his post of duty. He was an ardent lover of this latter-day work, and was ever ready in his forceful way to advocate its principles or to defend its cause.

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The Saints' Herald.

(*Established 1860.*)

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Subscriptions received for Zion's Ensign, also orders for all kinds of Ensign Publications.

Whereas, He was invincible in courage and inflexibly resolute in will; and whereas, He was as firm in his devotion as he was loyal to the truth of the gospel which in his youth he espoused and in his death he rejoiced; and whereas, He always hoped, prayed, and labored for the gospel's great success, therefore be it

Resolved, That by his removal from us we have sustained the loss of a brave and loyal soldier, in honor of whom we tender these feeble words of recognition and respect to his family and friends, and authorize their publication in the official papers of the church. T. S. Hadfield, E. H. Thomas, committee on behalf of Pittsburg Branch.

PITTSBURG, Penn., Nov. 10, 1901.

PITTSBURG CHURCH DEDICATION.

We are pleased to announce that our new church is nearing completion, and, Providence permitting, will be dedicated Sunday, January 5, 1902. The erection of this church by this little body of Saints has been no small undertaking, but friends both in and out of the church have assisted, and the Lord has opened up the way beyond our expectations, and has crowned their efforts with success. To him be all the glory. We hope all who can conveniently do so will attend the dedication. We hope to see the church crowded, and expect to have a glorious time. Prayer meeting at 9:30 and preaching at 10:45 a. m. Preaching again in the afternoon beginning at 2:30, by several of the brethren; each occupying about ten minutes; and preaching at 7:30. On account of the scattered condition of the Saints, in order to attend all the meetings, it has been suggested that we bring our lunches, and come prepared to stay all day. The church is located on Miller Street near Colwell Street. Take Center Avenue cars to Miller, or Fifth Avenue cars to Fifth Avenue High School. Those who can not come, but desire to assist us financially, may forward their donations to William Dougherty, 507 California Avenue, Avelon, Allegheny County, Pennsylvania. The smallest amount will be appreciated, and thankfully received. In gospel bonds, F. G. Pitt, pastor. 2t

MARRIED.

WINSHIP — EBELING. — Jesse B. Winship and Dena Ebeling were united in marriage October 2, before a host of friends and relatives in the Saints' Church at Wheeling, West Virginia, brother of the bride, Elder F. J. Ebeling, officiating. A grand repast was served at the residence of Mother Hughes. Both bride and groom are faithful young Saints, and a prosperous journey through life is anticipated by their many friends. The following Wednesday they left for Fayette City, Pennsylvania, the residence of the groom, where they will make their future home.

DIED.

RYERSON.—The funeral services of John Lucas Ryerson, brother-in-law of William H. and E. L. Kelley, were conducted at Liberty Church, November 25, by Elder Henry Kemp. Though not a member of the church, his wife is. He was always friendly and kind to the Saints, and his home open for the elders. He was born in Kosciusco County, Indiana, February 4, 1843; came to Mills County, Iowa, in 1852; enlisted in the Fifteenth Iowa Regiment in 1861. Died in Omaha, Nebraska, November 23. An honorable man, good citizen and neighbor. He leaves a wife and four children.

JONES —At Canton, Illinois, November 2, 1901, Lewis Lloyd Jones. He was born in Merthyr-Tydvil, Wales, March 16, 1827. Emigrated to America in 1849, landing in New Orleans. Went to Utah, where he married Mrs. Elizabeth Davis, who survives him. They remained in Utah eight years; but becoming dissatisfied with the church there, came to St. Louis, Missouri. He was baptized into the Reorganized Church in 1864; ordained an elder the same year, which office he held to the time of his death. Wife, two daughters, three sons, and a host of friends, mourn.

HORTON.—At the residence of her son George, Aurora, Illinois, Thursday, November 28, 1901, Sr. Eliza Horton, aged 74 years, 10 months, 8 days. Her maiden name was Downey; she married Schuyler H. Horton, May 5, 1843, who died in 1897. She was the mother of ten children, seven of whom survive her, R. O. and C. H. in Plano, George in Aurora, Will and Leroy in Chicago, Mrs. Eliza Powell, Plano, and Mrs. Sanderson, Chicago. Sr. Horton was one of the jewels of earth among women; was always a Latter Day Saint, and died in gospel hope. Funeral at Plano. E. M. Wildermuth officiating.

BARRETT.—Mr. George Barrett, deacon of Pittsburg, Pennsylvania, Branch, died Sunday, October 6, 12:20 a. m., 1901, after brief illness. He was born in Staffordshire, England, and became a member of the church in its earlier days. His faith in the latter-day work was firm and steadfast to the last. He came to this country with the object of investigating the claims of Brigham Young, but was converted to the Reorganized Church at Pittsburg, Pennsylvania, by Bro. M. H. Forscutt, February 18, 1885, and was confirmed by Elders J. Ellis and M. H. Forscutt. Since that time he has been a faithful servant, having served the branch as deacon since his ordination to that office by G. H. Hulmes and F. Criley on August 5, 1894. He is survived by his wife, three sons, and one daughter. He was a man of unusual stability and decision of character, and one who could be depended upon when his services were needed. Funeral sermon and services conducted by E. H. Thomas.

GILLESPIE.—Miss Katie Gillespie, aged 25 years, died at the Presbyterian Hospital, of Allegheny City, Pennsylvania, in which city she was born May 15, 1876. She was baptized in Pittsburg branch, May 22, 1895, by Elder G. H. Hulmes, and confirmed by Elders G. H. Hulmes and Frank Criley. She prized this latter-day work as her greatest comfort, especially in the hour of affliction, of about eight to ten weeks' duration. She frequently called for the administration of the elders which always brought relief and revived her hopes for recovery, until a few days before her death, when she seemed confident that her journey was nearing the end. She left this world with love toward a'l, with a heart reconciled to her Master's will, and with that unswerving faith in his infinite love and boundless mercy, which the most grievous affliction and the slowest transition of death could not weaken, and with the blessed hope of a part in the resurrection of the just. Funeral sermon by E. H. Thomas.

JOHN WESLEY ANNIVERSARY.

The Southern Methodist preachers of St. Louis have appointed a committee composed of the Reverend Dr. W. F. McMurray, the Reverend Doctor R. D Smart, the Reverend Doctor J. W. Lee, Mr. Sam Kennard, and Mr. Murray Carleton, to confer with a like committee appointed by the Methodist Episcopal ministers for the purpose of arranging for the celebration of the two hundredth anniversary of Wesley in connection with the World's Fair. This matter came before the recent Ecumenical Council of Methodism in London, and it was referred to the several branches represented for action.

ADDRESSES.

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THE SAINTS' HERALD.

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Abram Reese 28 Nov 01

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8:31, 32.

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—D. of M., page 116.

VOL. 48. LAMONI, IOWA, DECEMBER 25, 1901. NO. 52.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
FRED'K MADISON SMITH ASSISTANT EDITOR.
JOSEPH LUFF } CORRESPONDING EDITORS.
D. W. WIGHT* }
*Deceased.

LAMONI, IOWA, DEC. 25, 1901.

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WITH this number the HERALD closes its forty-eighth volume. As this number is sent out to our readers, we extend to them the compliments of the season, and trust that the HERALD has been to them such that we shall merit their continued support. Indeed, while the HERALD goes into the homes of a goodly number of the Saints, it does not find its way into as many as it should, and why would it not be a good way for our readers to remember the work for which the HERALD has so long labored, not only to renew their own subscriptions, but to see that the HERALD finds its way to some home where it has not previously been going regularly. An increased subscription list will increase our opportunities for doing good, and surely our readers, who as members of the church are directly interested in the success of the HERALD, should do all in their power to increase the scope of the HERALD'S work by extending its field of labor. The HERALD, as the church organ, has for years served the people as their own, and deserves their best support. Let us hear from our readers with new subscriptions.

THE EDMUNDS-TUCKER BILL.

The following letter and answers may be of some interest, possibly some benefit, to our readers:

SANTA ANA, Cal., Nov. 24.

Editors Herald:—Please answer these questions through the HERALD

In what ways did the church help in the passage of the Edmunds Bill? Who wrote the bill? What other churches interested themselves in its passage? Was it the first step taken by Congress to put down polygamy? What proofs can we present to the public of our connection with that bill? What action have the various denominations (other than the Presbyterian) taken as regards the baptism of polygamous converts in foreign lands? If you have record of such action, please state time and place, also publications, in which it is recorded.

In bonds,
ELBERT A. SMITH.

In reply:

We are not aware that anything done by the church in regard to, or at the time legislation was being had in Congress, had any effect upon the passage or rejection of bills pending affecting Utah affairs.

In 1866, the Editor was summoned before the Territorial Committee, of which Congressman J. M. Ashley, of Ohio, was chairman, and asked what legislation he would recommend, with a view to the situation in Utah. The Editor stated in reply that he did not recommend any new legislation, but did recommend the enforcement of already existing laws, both for and against citizens of Utah, without partiality.

Subsequently, while Congress was considering bills introduced by several members, the conference of April, 1870, appointed a committee to draft a memorial to Congress, setting forth the faith of the Reorganized Church, and their attitude toward the dogma of plural marriage, or polygamy, with a statement of the time and place of its public promulgation; showing that it never had and could not legally become a tenet of the church organized in 1830. This memorial was reported and adopted.

A copy of this memorial was laid on the desk of every Congressman and Senator, or sent to his address, each officer of the General Government, and the governor of each State and Territory.

The object of this memorial was to so present the facts in the controversy between the Utah church and the Reorganized Church, that whatever action Congress might take in the premises, might not be inimical to those who held to the primitive faith and church organization as we understood them. What effect such action had upon the action of Congress, we do not know.

In 1882 the conference adopted a resolution appointing a committee to present to the Secretary of State, then Hon. F. T. Frelinghuysen, a request for a modification of the action of a letter to foreign governments, written by his predecessor, Hon. W. M. Evarts, with regard to the restricting of immigration of converts to Mormonism into the United States. That committee carried out the instruction of the conference, reporting their action with a copy of the document presented by them to Hon. Frelinghuysen to the April session of 1883. The answer of the Secretary of State was favorable; but no action was taken, none being thought necessary by him.

At the visit of the committee to Washington, two of them called at the residence of the Hon. George F. Edmunds, Senator from Vermont, to pay respects to him, but did not see him, however, he being at the time absent. They left a note, and a copy each of Book of Mormon and Doctrine and Covenants, with marked passages, for the Senator. Subsequently the Senator acknowledged the receipt of the books and note, and stated that the matters suggested by the committee would be given consideration and might affect pending legislation at next session of Congress.

Two of the committee were also present at a meeting of a congressional committee in which an examination of some of the matters appertaining to the contest for a seat in Congress was pending between Messrs. Campbell and Cannon, of Utah. Of this committee we believe Honorable Reed, of Maine, was at the time chairman.

What effect, if any, this visit of the conference committee may have had upon the Edmunds, or Edmunds-Tucker Bill, we do not know. Neither do we know how much, or how little the action of the church and its committees aided in the passage of the Edmunds Bill. What was done by the church and its leading men was done upon the desire to prevent any action by Congress that might militate against the religious

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standing of the members of the Reorganized Church as citizens of the United States, and secure the original faith and church from complicity with the dogma and practice of polygamy.

Whether anything that was done had any influence upon the legislation had, we have no means of knowing. We have not presumed to say; nor do we flatter ourselves as being within the lines of successful lobbyists. It is not safe to claim credit for what is at best only problematical in conjecture. So we can not say that the church helped in the passage of the Edmunds Bill.

The bill must have been written by Senator Edmunds. It is not at all likely a man of his stamp would permit any other to do so important a work for which he was to become the sponsor.

The Edmunds Bill was not the first effort in Congress to legislate against the conditions in Utah. Other efforts had been made before; and it was during one of these efforts that the editor of the HERALD was summoned before the Territorial Committee in 1866.

It would be easy to furnish the evidences of our having taken an interest in what Congress did in this matter, but we could not furnish evidence of "connection" with the Edmunds Bill itself. Those having connection with the bill could only be discovered by an examination of the Congressional Record itself.

We are not in possession of information as to the action of other churches with reference to the baptism of polygamous converts in foreign countries. We think we have read something from the pen of Bro. R. C. Evans on the subject; and he may be able to furnish the information required.

DEDICATION AT KEWANEE, ILLINOIS.

The Saints of the Kewanee, Illinois, Branch have for the fourth time changed their worshiping place, each time the worse for the better until they are now located in one of the best, size and style considered, owned in the church. They have built, sold, and bought or built, until from a rough shed, which was a mile from the town and the "Old Ship Zion," built of boards, they will now worship in a new brick building in town not far from the center of the town, located on a principal thoroughfare, fitted up in modern ways, heated by steam.

The branch has done all this within itself, and the location of the site, the building and fitting of the house, has been carefully done, so that no bitterness of thought, no sting of complaint or recrimination, and no monetary debt are left to embitter the use of the completed structure to any of the members.

The building was dedicated on Sunday, December 15, with the carrying out of the following program, Brn. Joseph Smith, E. L. Kelley, and Heman C. Smith being in attendance as the guests of the branch, to assist in the services, by invitation of the branch:

LATTER DAY SAINTS CHURCH DEDICATORY SERVICE, DECEMBER 15, 1901, AT 10:30 A. M.

Opening hymn, No. 767:

While afflicted, tossed and driven,
Wand'ring o'er thy footstool, Lord,
Few have offered halls of worship
For the preaching of thy word.
But we thank thee and adore thee,
Thou didst hear thy people cry,
When they humbly bowed before thee,
And hast brought deliv'rance nigh.

Dedicated to thy worship,
Stands this Bethel reared to thee;
May the plan of thy salvation,
In its courts expounded be.
Stones, cement, glass, iron, timber,
All that forms of it a part,
As 'tis given, so Lord, accept it,
Tribute of our grateful heart.

Bless the gen'rous hearts, and prosper
Those who've striven this house to raise,
Lead them in thy Spirit's favor,
Them we thank, but thee we praise.
Here may faithful saints be strengthened,
Doubting, fearful ones made strong;
Christ adored, and souls converted,
Error crushed, and truth made known.

Prayer, Pastor John Chisnall; Anthem, Choir; Bible reading, Elder H. C. Smith; Tenor solo, D J. Bath; Dedicatory prayer, Bishop E L Kelley; Sermon, Pres. Joseph Smith; Offertory; Closing exercises.

The weather was bitterly cold, so that many who would have attended did not; hence the audience was not large in numbers but was made up of intelligent and attentive worshipers and their friends.

The choir service was under the direction of Bro. Alma Whitehouse, the organist a young friend by the name of Hallin, who is organist for the Lutheran brethren of the city, who kindly gave his services for the occasion. The choral singing was good, and the solos by Bro. D. J. Bath, of Toulon, Illinois, were excellent in character and in rendition.

Bro. John Chisnall was in charge, and to his continued charge for the branch Bishop Kelley turned over the dedicated building at the close of the service.

Bishop Kelley occupied the afternoon hour and Bro. Heman C. Smith the evening.

Services were to be continued during the week following, Bro. D. M. Rudd, missionary in the district, occupying Monday night, the 16th, he having come in to consult with Bro. Heman, missionary in charge, who would remain some days if the weather permitted of holding services.

The Editor has been with the branch in its travails, and now rejoices with it in its success. "It is the Lord's doings and marvelous in our eyes."

We noticed among the attendants, of the old-time staunch defenders of the faith, Bro. Samuel Garland and wife, Bro. James Lord, Bro. John D. Jones, Bro. John S. Patterson, Bro. —— Whitehouse, Bro. Adam Fletcher, Bro. Henry Norris and wife, Srs. Higginson, Chisnall, Atkinson, Eli Terry, and a number whose names we do not recall.

Four were baptized at the close of the evening services by Bro. Alma Whitehouse, one of the coming young men of the branch. Two of the number were great-grandchildren of Aunt Katharine Salisbury, sister of the Seer and Patriarch.

WHAT MAY WE SING?

We are sometimes asked by anxious inquirers as to the sort of songs the Saints may sing, and what sort of music they may play, at home, in social gatherings other than testimony and prayer services. For instance, we are asked: Is it right for Latter Day Saints to practice playing and singing all kinds of songs and tunes, such as the "Devil's Dream," "Washer Woman," waltzes, schottisches, two-steps, etc.; and songs such as, "The Jealous Lover," "My Lover Went Down With the Maine," "Little Birdie in the Tree, Sing a Song to Me, "Only a Dream of My Mother," "The Blue and the Gray," and others of a similar character?

It is a difficult thing to answer an inquiry of this sort, for the reason that there are some Latter Day Saints who do not sing at all. Some of these have not learned to sing, and take no pleasure in singing. Other Latter Day Saints care little for singing or instrumental music themselves, but do like to hear both when done by others, and like good singing and good playing when others do it. Again there are others who like sacred music only, songs or instrumental; and others who take delight in any sort of music, and like to hear and help make it. Being full of the musical faculty they bubble over with it, and all harmonious and melodious sounds bring a sort of pleasure to them.

However, from the fact that God has implanted the love of music in man and given the faculty to make it both by instrument and voice, it is a safe deduction that music in itself is not harmful. It only remains to gratify the taste for music by selecting that which is proper for occasion, time, and place.

As to the class of tunes named by the questioner, we do not see that the name given to any particular piece of music or a song has anything to do

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with the melody, rhythm, or harmony of the music. We heard, "Am I a Soldier of the Cross?" sung in Christian service to the tune of "Lily Dale," "Redeemer of Israel," to "Old Uncle Ned," "Nearer, My God, to Thee," to the old Scottish air, "Robin Adair;" and have seen lively steps taken at the music of "Old Hundred," well played; and a quadrille danced to "Life Let us Cherish."

It seems to us the Saints should be at liberty to enjoy the faculty of making and hearing songs and music, of what may be called the sentimental, the heroic, and the mirthful and comic, upon suitable occasions, for their own amusement and entertainment, and that of others, care being taken to observe the proprieties of time, place, and occasion.

Songs like the ones named, "Only a Dream of My Mother," "The Blue and the Gray," would not be suitable for the prayer and testimony meeting; but for the social evening's pleasant hour, the evening party, or the concert would be enjoyable.

We are favorable to the concert and *musicale*, or reading and declamatory entertainment among the Saints, where the influences are peaceable and conducive to rest and and freedom from untoward care, and where the lovers of music and oratory may find sway for their powers.

James wrote, "If any are merry let them sing psalms." We may not know just the character of the psalms to which James had reference, but they would be suitable to a merry spirit and feeling, or he could not have so written.

We, as a people, have been directed to cultivate and exercise the gift of song and music; and we feel assured that whatever of the nature of song and music will tend to soothe and soften the asperities of our human nature will not be disapproved by him who gave the command.

Cheerfulness is conducive to contentment and happiness. Music and song tend to cheerfulness. The bard once wrote, "He that hath no music in his soul, nor is not moved by concord of sweet sounds, is fit for treason, strategy, and spoils." Then let us sing and be happy, keeping within the bounds of propriety always.

EXTRACTS FROM LETTERS.

Bro. Alexander McCallum, writing from Ottawa, Ontario, December 17, sends in a subscription to the HERALD, and says:

I have been telling the story. I came here from Illinois Friday of last week. Will be here for another week or two.

EDITORIAL ITEMS.

On December 1 John D, Rockfeller gave the University of Chicago a "Christmas present" of $1,250,000. This brings the total of his donations to the University up to $10,250,000.

"Facing Two Centuries," and "The Christian Sabbath," are the titles of two pamphlets we have received from the Safeguard and Armory Publishing Company, of Portland, Maine.

Original Articles.

LECTURES ON CHURCH HISTORY. NO. 10.

BY HEMAN C. SMITH, CHURCH HISTORIAN.

Delivered at Lamoni, Iowa, November 17, 1901.

Reported for HERALD by Sr. Annie Allen.

It seems that this subject is almost an endless one. We have been trying to get over the ground as fast as possible. We have felt we were not getting along as fast as we would like to, yet it seems that a part of our audience wants to hear more of the details than we have been presenting. We thought that we would leave Kirtland and the East and commence to-night in regard to Missouri, and the events that happened in connection with the settling of the church in that country, but during the week we received a card from Ohio, in which this request was made:

Make plain some points in the experience of the church while here, such as the object of their coming here; the spirit of speculation that was among them, and the result; the banking business; Dr. Hurlbut's excommunication; the Spalding story; why they left here in 1838, etc.

So it might be well for us to-night to speak to our Ohio audience to some extent, and mention some of these things.

In the first place as to their object in going to Kirtland from New York, as I understand it, the reason why they went to the Ohio was because of a direct command to do so, that by revelation, the principle upon which the church was governed at that time, they were informed that conditions for the building up of the church would be better in Ohio than they were in New York. The language of this revelation is as follows:

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

This sets forth in clearer language perhaps than I could in my own language, the reason why they went to Ohio. As I have said upon a former occasion, it is not definitely stated in the revelation, that in the vicinity of Kirtland was the place to locate; they were simply told to go to the Ohio. But prior to this time the elders that had gone west had commenced their work around Kirtland, and there were many that united with the church, and the minds of the elders were, of course, directed to that place, because of the beginning already made, and the excellent prospect for further developments in the church work. I want to repeat again to-night, that if the fraud that has been charged against Joseph Smith and Sidney Rigdon had been true, they never would have gone to that neighborhood, for they were only about fifty miles from the place where the Spalding romance was said to have been written, and it is not likely that men would come right back there where this story was written, to palm it off upon the world, where they were most likely to be detected by people who knew about the manuscript. It is a very good circumstantial evidence that they knew nothing about the Spalding matter, and they never stole the manuscript; and hence we believe this revelation was the foundation which they built upon when coming there. They were commanded to go and they went. The Lord said it was for the reason that they might escape the power of the enemy, and also that they might become a righteous people, without spot and blameless.

I do not understand it conveys the idea they were to become a righteous people without spot and blameless, in Ohio, but it says they were to go to the Ohio, "and there I will give unto you my law." It was by the keeping of that law that they were to become a righteous people. If that law were kept, whether in Ohio or elsewhere, it would have that effect. But at that time conditions were such in Ohio, it was a better place for them to congregate. Then they could accomplish more good than by staying in New York.

In regard to the Dr. Hurlbut case which some wanted to know something about, he is not the kind of a character I like very much to talk about. The less said in regard to such men, sometimes, the better. There is plenty of evidence to show the man was anything but what he ought to have been, but let me state to you right here that he is the man that assisted E. D. Howe in compiling certain evidence against Mormonism, so-called, found in his "History of Mormonism," published in Painesville, Ohio, in 1834, and again in 1840. Those affidavits were gathered by Dr. Hurlbut, and also the manuscript from which it was said the Book of Mormon was manufactured was obtained by Hurlbut and placed in the hands of Howe. As you know, the manu-

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script was lost sight of for a great many years, after it got in the hands of E. D. Howe, but subsequently it was found in the hands of L. L. Rice, in Honolulu, who bought the printing press and fixtures of Mr. Howe and removed them to his island home. I do not care to enter upon the Spalding story more fully than we have done; it would take too long to follow it in all its details.

In regard to Dr. Hurlbut we will state some of the things regarding him, that you may see what kind of a character it was that gathered this material that was expected to be the death of Mormonism. He at one time belonged to the church at Kirtland, was at one time an elder in the church and went on a mission to the East and returned, and upon his return there were charges preferred against him. We have the history of it here and we will read it:

A conference of high priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Dr. P. Hurlbut, who was accused of unchristian conduct with the women, while on a mission to the East. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

This was done June 3, 1833.

That is the first reference I have found to his trouble in the history. He was charged there with "unchristian conduct," and was then expelled from the church. Later we find that he appealed from this decision. On the 21st day of June, only eighteen days after he had been expelled, this document was presented to the Presidency and High Council:

I, Dr. P. Hurlbut, having been tried before the bishop's council of high priests on a charge of unchristianlike conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President's council of high priests, for a rehearing, according to the privilege guaranteed to me in the laws of the church, which council is now assembled in the schoolroom, in Kirtland, this twenty-first day of June, 1833. . . .

Brother Hurlbut's case was then laid before the court, and, the testimony against him given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was that Brother Hurlbut should be forgiven because of the liberal confession which he made. This court also decided that the bishop's council decided correctly on the case, and that Bro. Hurlbut's crime was sufficient to cut him off from the church; but on his confession he was restored. . . .

Mark you, that though he was restored it was because of his confession. But the appellate court, so far as the decision of the bishop's court was concerned, indorsed the findings that he was guilty of some kind of unchristian conduct while he was an elder of the church. Two days after he was arraigned again, on June 23, 1833.

Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he had deceived Joseph Smith's God, or the spirit by which he was actuated, etc. There was also corroborating testimony brought against him, by Brother Hodges, and the council cut him off from the church.

So that after he was restored by making a confession, he went on and boasted he had deceived Joseph Smith's God; this statement was as much as to say he had not repented at all, and two days after he was again expelled. That is the kind of a record the man had in the church. That is not all. After he was expelled from the church, he made threats against the peace of the community and against the life of Joseph Smith, and he was arraigned before the law. The result of this arraignment we will give you briefly, for we do not wish to spend too much time on Dr. Hurlbut. Joseph Smith gives an account of the trial of Dr. Hurlbut:

Monday, March 31, 1834, I went to Chardon to attend the court, in the case of Dr. P. Hurlbut. . . . Wednesday the 2d, and Thursday the 3d, attended the court. Hurlbut was on trial for threatening my life.

Again on the 7th:

Bishop Whitney, Elders Frederick G Williams, Oliver Cowdery, Heber C. Kimball, and myself met in the council room, and bowed down before the Lord, and prayed that he would furnish the means to deliver the Firm from debt, that they might be set at liberty; also that I might prevail against the wicked man, Hurlbut, and that he might be put to shame.

April 9. After an impartial trial the court decided that Dr. P. Hurlbut be bound over under two hundred dollar bonds, to keep the peace for six months, and pay the cost, which amounted to near three hundred dollars, all of which was in answer to our prayers, for which I thank my heavenly Father.

So you see this court decided the man was not only guilty, but was a dangerous character, and that life was unsafe with those with whom he was at enmity. It occurred to us when we read the statement of Joseph Smith, it would be a good thing to find out whether such a case were on record in the county where Joseph Smith said Dr. Hurlbut was on trial, and so in 1896 we wrote to the clerk of the court and had a certified copy of the record made, and it is published in his exact words. The decision of the court after summing up the evidence, says:

William Holbrook Justice of the Peace.

And thereupon came the Prosecuting Attorney for the County and also the said defendant, and the Court having heard the said complaint and also all the testimony adduced by the said complainant, and also by the said defendant and having duly considered the same are of opinion that the said complainant had ground to fear that the said Doctor P. Hurlbut would wound, beat or kill him or destroy his property as set forth in said complaint. Wherefore it is ordered and adjudged by the Court that the said Doctor P. Hurlbut enter into a new recognizance with good and sufficient security in the sum of two hundred dollars hereafter to keep the peace and be of good behavior to the citizens of the State of Ohio generally and to the said Joseph Smith Junior in particular for the period of six months, and it is further ordered that the said Doctor P. Hurlbut pay the costs of this prosecution taxed at the sum of one hundred and twelve dollars and fifty-nine cents. And thereupon came the said Doctor P. Hurlbut with Charles A. Holmes and Elijah Smith as his sureties in open Court, entered into a recognizance in the penal sum of two hundred dollars each, conditioned that the said Doctor P. Hurlbut shall for the period of six months from and after this day keep the peace and be of good behavior to all the citizens of the State of Ohio generally and to the said Joseph Smith Jun. in particular.

M. BRICHARD P. J.

Certificate to Common Pleas Record.

The State of Ohio, }
Geauga County, ss }

I, B. D. Ames, Clerk of the Court of Common Pleas, within and for said County,

And in whose custody the Files, Pleadings, Journals, Records, Execution Dockets, and Seal of said Court, are required by the Laws of the State of Ohio to be kept, hereby certify that the foregoing copy of Record is taken and copied from the Records of the proceedings of the Court of Common Pleas within and for said Geauga County, and that said foregoing copy has been compared by me with the original Record and that the same is a correct transcript therefrom.

In Testimony Whereof, I do hereunto subscribe my name officially, and affix the Seal of said Court, at the Court House in Chardon in said County, this 16th day of July, A. D. 1896. (Seal) B. D. AMES Clerk.

So the record is there yet, just exactly corresponding with the statement made by Joseph Smith, corroborating all he said regarding Dr. Hurlbut. I think that is all we need to say about him.

It was thought that when this book that Dr. Hurlbut and E D. Howe were instruments in getting up was published, that it was a death-blow to Mormonism and the Book of Mormon; and to show you just which one died I want to relate a little experience I had personally. I was in a second-hand book-store down here in Kansas City, and looking over the books I saw one entitled, "History of Mormonism," by E. D. Howe. I asked the proprietor, "How much for this book?" and he said, $1.25. I then found an original copy of the Book of Mormon. I asked, "How much is this book worth?" and he said, $125. That is the way it killed it. The original copy of Book of Mormon, one hundred twenty-five dollars; the other one hundred twenty-five cents. I asked him why he asked so much, and he answered, that it was one of the original ones,—one that does not teach polygamy. I was not able to purchase it, so I have not the book. That is, briefly stated, the record Dr. Hurlbut made in the church, and his connection with the church in 1833 and 1834.

Now in regard to some of these other questions asked by our inquirer from Ohio. I want to present to you something regarding this spirit of speculation that was rampant in the church, for, like a great many other places, Kirtland being new and the people gathering there so rapidly, making it a central place, the prices

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of property naturally went high, and individuals took advantage of the rise in prices and got into the spirit of speculation largely, and that spirit of speculation was not confined to the outside, either. Some of the brethren who went there desired to make money out of the people coming there. They bought land cheap, raised the prices high, and speculated. It was the wrong principle, and not only wrong in principle, but the results were disastrous, as we will attempt to show. This inquirer wants to know about the spirit of speculation and the result. I can not do better than to read some of the language of Joseph Smith upon that point. This was in 1837, the spirit of speculation was at its height, and Joseph wrote:

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the church.

Now the spirit of speculation was all over the country, and you who have read of contemporaneous events will remember that immediately after this spirit of speculation there commenced a stringency in the money market, and there were hard times, which some of you will remember. Just a few years ago we had an experience of the same kind. There was a boom all over this western country. Prices ran high, and immediately after came the panic. So it was in 1837, and this spirit of speculation was taking deep root in the church.

As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the church at once, and make a final end. Other banking institutions refused the 'Kirtland Safety Society's' notes. The enemy abroad and apostates in our midst united in their schemes, flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

No quorum in the church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy.

That was the result of this spirit of speculation in Kirtland. It has the same result wherever this disposition to grow rich from the necessities of the brethren is exercised; as Joseph Smith states here, there was no quorum of the church that was exempt from the influence of it, even some of the Twelve partook of its power. And when you come to read the history of the church you find this true. Luke S. Johnson, Lyman E. Johnson, John Boynton, of the Twelve, and others, were overcome by the same spirit of speculation and lost their places. Though they may not have been very bad men, this spirit of speculation overcame them and hindered their development spiritually, and they were overthrown so far as their faith was concerned, and failed to do the work they might otherwise have done. Parley P. Pratt was for awhile also affected, but he repented of the evil he did and plead for forgiveness, and in humiliation renounced his love of gain and desire for speculation, and magnified his calling, and for many years did a great work for the cause of the Master.

Now in regard to this banking business, which comes in closely with this spirit of speculation, I wish to call your attention to some things. I do not think, however, the banking business, this Kirtland Safety Society Bank, was born of this spirit of speculation. I believe this was done in good faith, as a business proposition. I will read you some things in regard to it. The events are too many to read all of them, but suffice it to say, a meeting was called on January 2, 1837, for the purpose of organizing a society. At that meeting Sidney Rigdon was called to the chair and Warren Parrish was chosen secretary, and at that meeting there was adopted a constitution. It seems there had been some agitation of this as this as early as 1836, but this constitution containing sixteen articles was adopted on the 2d day of January, 1837, and this institution was placed on its feet. The introduction to this constitution and the articles of incorporation was as follows:

We, the undersigned subscribers, for the promotion of our temporal interests, and for the better management of our different occupations, which consist in agriculture, mechanical arts, and merchandising, do hereby form ourselves into a firm or company for the before-mentioned objects by the name of the 'Kirtland Safety Society Anti-Banking Company,' and for the proper management of the said firm, we individually and jointly enter into and adopt the following articles of agreement.

It seems to me that was a legitmate act of business, and if legitimately conducted, no fault could be found. That it might have been a mistake from a financial standpoint is possible, I am not here to defend the wisdom of the move that was made, but I think when we have examined these articles, we will discover there certainly could be no design of fraud. I will present two of these articles. The 14th article says:

Art. 14. All notes given by said society, shall be signed by the Treasurer and Secretary thereof, and we, the individual members of said firm, hereby hold ourselves bound for the redemption of all such notes.

Men going into a fraud would not do that. Each individual member of the Kirtland Safety Society held himself personally responsible for the payment of every note that was signed by the treasurer and secretary. It may have been unwise for them to do it, but it showed they were honest. Banking associations do not generally do that; in fact, I do not know that it was wise to do it; but these men put everything they had individually into the venture. They would not have done it if they expected to defraud the people; they would have held their own personal effects free, certainly. But they said, "We hold ourselves personally responsible for these notes," and Article 16 says:

Art. 16. Any article in this agreement may be altered at any time, annulled, added unto, or expunged by the vote of two thirds of the members of said society, except the fourteenth article; that shall remain unaltered during the existence of said company. For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars. In witness whereof we have hereunto set our hands and seals, the day and date first above written.

They put themselves right where they could not change that. They said, We will be personally responsible for every note signed, and that rule can never be changed while this institution remains. So they did not intend to defraud the people. And said they further:

For the true and faithful fulfillment of the above covenant and agreement, we individually bind ourselves to each other, under the penal sum of one hundred thousand dollars.

That bears no marks of fraud thereon, and yet I am willing to concede it was an ill-advised business venture.

They made no more serious mistakes, however, than thousands of other institutions did. When they finally failed it was not the only one of the terrible crashes of 1837, when prices went down. Banks were going down all over this land, just as they do in every other financial crisis. They were failing here and there and everywhere, and this institution had a harder time to live than others for they had to battle with enemies who were striving to overthrow them, and the issue of other banks was preferred to this because of religious prejudice.

But when this banking institution began to falter, there were men connected with it, that, like a great many other men, resorted to some things that were not square. They wanted to save their fortunes and they were not as scrupulous as they ought to have been. But how was it with Joseph Smith? When they began to depart from straight business principles, Joseph Smith as well as others denounced it. Let me read to you what he says here on July 7, 1837:

Some time previous to this I resigned my office in the Kirtland Safety Society, disposed of my interest therein, and withdrew from the institution; being fully aware, after

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so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the church but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation, and wickedness.

This is the time speculation got into the church as well as outside, and to affect that banking business which commenced in 1836-7. In July, Joseph Smith says he withdrew because he knew no such institution would be safe to continue its operations in such an age of darkness, speculation, and wickedness.

Almost all banks throughout the country, one after the other, suspended specie payment, and gold and silver rose in value in direct ratio with the depreciation of paper currency. The great pressure of the money market is felt in England as well as America, and breadstuffs are everywhere high.

Joseph further renounced this institution. When they attempted to palm off the Kirtland Bank notes, he published this notice in the August, (1837), number of the *Messenger and Advocate*:

I am disposed to say a word relative to the bills of the Kirtland Safety Society Bank. I hereby warn them to beware of speculators, renegades, and gamblers, who are duping the unwary and unsuspecting, by palming upon them those bills, which are of no worth here. I discountenance and disapprove of any and all such practices. I know them to be detrimental to the best interests of society, as well as to the principles of religion.

When men attempted to use these worthless notes, he published over his own signature, a warning to the public not to receive them, and yet you tell me, he, as well as others, was engaged in fraud, and the thing was born in fraud to deceive the people.

It went down like other institutions because of the stringency of the times. Joseph Smith denounced their acts and withdrew from the institution. Allow me in this connection to give you a little testimony that was given by an individual that lived there at that time, and is himself a banker, Mr. Axtell. By the way, we have a brother here from that State to-night, and he likely knows the banker.

Q.—When did you come to this county, Mr. Axtell?

A.—My father moved here with his family in the year 1830. I was but a boy then.

Q.—What was your father's business?

A.—He was a Baptist minister, and kept a hotel then.

Q.—Did you know Joseph Smith?

A.—Yes, sir. I have seen him many a time; he was often at my father's house; and I with many young people often went to Kirtland to see him and his people. I knew his father also, who at the time I knew him had charge of the Kirtland Temple. He took me with others through the temple at one time; he appeared to be a fine old man.

Q.—When did your father become acquainted with Mr. Smith?

A.—In about six weeks after he came to the county he first met him; he went out of his way one day six miles to see Joseph Smith and Sidney Rigdon. He said he found them in Kirtland Township; they had been there but a short time and occupied a small log house. He found them to be quite intelligent men, and he said pleasant talkers, and quite free to converse upon their religious views, which at that time was known as the "new sect." My father always said Joseph Smith was a conscientious and upright man.

Q.—Did you know any other persons of the new society?

A.—O, yes, a great many. I knew Mr. Pratt very well. He was a smart and a square man all around. Those men were neither knaves nor rogues; that is my opinion of them. I suppose some of them may have been. It was just as in all other bodies of the kind, there will be some bad ones, but I don't know of any that were. There were a good many stories circulated about them that I knew to be false. At one time an ox was found in Kirtland Township, killed and skinned; and there was a great to do about the Mormons having killed it. My brother was sheriff at the time, and with others went up to investigate the matter, and he says that there was not the least evidence which showed that the Mormons had any hand in killing the ox. Persons around, however, who hated their religion, would tell that they did.

Q.—How was it that people did not like them? Were they not good citizens?

A.—Yes, they were as good citizens as those of any society. It was the *fanatics in religion* that tried to drive those men out. There were a great many conservative men in our county at that time who held these fanatics back, and if it had not been for this they would have gone in and killed them all. But our intelligent and honorable citizens prevented this.

Q.—What about the Kirtland Bank swindle? Mr. Axtell, you are a banker, and know how that was, do you not?

A.—Yes, I know about that bank; they started in Kirtland. These parties went into the banking business as a great many others in the State of Ohio and other States. They got considerable money out at first, and their enemies began to circulate all manner of stories against them, and as we had a great many banks then that issued what was known as "wild-cat" money, the people began to get alarmed at so many stories, and would take the other banks' issue instead of the Kirtland; and so much of it was forced in at once that the bank was not able to take it up. Had the people let these people alone there is no reason that I know of why the Kirtland Bank should not have existed to this time, and on as stable a basis as other banks.

Q.—Then you think it was the fault of the enemies of the bank that it failed?

A.—Yes, I do; and it was not the only one that failed either by a good many, and with which Smith had nothing to do.

With this, I will leave it with you for your consideration and with those who may chance to read this lecture. The banking business was never a church measure, though individual members engaged in it just as church members often do in business ventures. I hope these statements will set people right in regard to the Kirtland banking business. However, it is due to say that when Joseph Smith and Sidney Rigdon and others left Kirtland, which they did in 1838, in consequence of the failure of the bank, and failures in other business ventures, they left somewhat in debt. There were some transactions in Kirtland unsettled, and they removed to Missouri leaving these things in an unsettled condition, but while they left their business unsettled, they did as soon as possible thereafter make things good. They sent an agent back in the fall of the same year, 1838. They sent Mr. Oliver Granger back to Ohio to settle up the business of the church, and that of individuals in particular.

Allow me to present to you some statements made by business men in regard to these transactions.

PAINESVILLE, October 19, 1838.

We, the undersigned, being personal acquaintances of Oliver Granger, firmly believe that the course which he has pursued in settling the claims, accounts, etc., against the former citizens of Kirtland Township, has done much credit to himself and all others that committed to him the care of adjusting their business with this community, which also furnishes evidence that there was no intention on their part of defrauding their creditors.

THOMAS GRIFFITH.
JOHN S. SEYMOUR.

Again another statement is as follows:

To all persons that are or may be interested. I, Horace Kingsbury, of Painesville Township, Geauga County, and State of Ohio, feeling the importance of recommending to remembrance every worthy citizen who has by their conduct commended themselves to personal acquaintance by their course of strict integrity, and desire for truth and common justice, feel it my duty to state that Oliver Granger's management in the arrangement of the unfinished business of people that have moved to the Far West, in redeeming their pledges and thereby sustaining their integrity, has been truly praiseworthy, and has entitled him to my highest esteem, and ever grateful recollection.

HORACE KINGSBURY.

PAINESVILLE, October 26, 1838.

Again:

To all whom it may concern:—This may certify that during the year eighteen hundred and thirty-seven, I had dealings with Messrs. Joseph Smith, Jr., and Sidney Rigdon, together with other members of the society, to the amount of about three thousand dollars, and during the spring of eighteen hundred and thirty-eight, I have received my pay in full of Colonel Oliver Granger, to my satisfaction. And I would here remark, that it is due Messrs. Smith and Rigdon, and the society generally, to say that they have ever dealt honorably and fair with me: and I have received as good treatment from them as I have received from any other society in this vicinity; and so far as I have been correctly informed and made known of their business transactions generally, they have, so far as I can judge, been honorable and honest, and have made every exertion to arrange and settle their affairs. And I would further state that the closing up of my business with said society has been with their agent, Colonel Granger, appointed by them for that purpose; and I consider it highly due Colonel Granger from me here to state that he has acted truly and honestly in all his business with me, and has accomplished more than I could have reasonably expected. And I have also been made acquainted with his business in that section; and wherever he has been called upon to act, he has done so, and with good management he has accomplished and effected a close of a large amount of business for said society, and, as I believe, to the entire satisfaction of all concerned.

JOHN W. HAWDEN.

PAINESVILLE, Geauga County, Ohio, Oct. 27, 1838.

So you see that while these men, because of the force of circumstances, could not do otherwise than to leave their business unsettled, they settled it by sending an agent back. It is

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wonderful to me, and I believe it will be to you, to know these men did as well as they did, considering their circumstances, their losses, and the things they had to contend against. They sent a man back there in 1838, and he paid upwards of three thousand dollars to one man, and he says he knew of the business in that township and it was all settled satisfactorily. That is the kind of a record they made. You can hear all kinds of reports about them, but these things have been on record for years, and as Mr. Hawden says, here, they accomplished more than he could reasonably expect, and that is true, nobody could reasonably have expected it.

Our correspondent wants to know why they left Kirtland. I think the reasons were very good. We will allow Joseph Smith to speak in this connection in regard to the reasons for leaving there, and you can judge for yourself whether he makes a good case or not. He says, this was about the beginning of the year 1838:

> A new year dawned upon the church in Kirtland in all the bitterness of the spirit of apostate mobocracy.

The worst kind of mobocracy. And some of those very men in Kirtland who were rebuked for their business transactions and the speculative spirit that was taking possession of them, by Joseph Smith advertising that those bills of the Kirtland Bank, which they were trying to pass upon the public, were worthless, became enranged at him, and he says:

> A new year dawned upon the church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the apostles and prophets of old, and as Jesus said, "When they persecute you in one city, flee to another." And on the evening of the 12th of January, about ten o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover their hellish designs and save themselves from the just judgment of the law.

You can see the situation. These men, as we said before, were unable to meet their obligations, and under color of the law they were to be taken before the court, and also there was a spirit to use violence, and so they left Kirtland; but, as we have shown you, they sent a man back there and settled up everything. What better could they do? Had they stayed there in Kirtland, there is no reasonable possibility that they could have settled up as they did. It was better for their creditors and themselves that they left Kirtland and settled up all the unfinished business to the entire satisfaction of those whom they honestly owned. I do not suppose it satisfied all those whom they thought were unjust, and whose business was illegal.

> We continued our travels during the night, and at eight o'clock on the morning of the 13th arrived among the brethren in Norton Township, Medina County, Ohio, a distance of sixty miles from Kirtland; where we tarried about thirty-six hours, when our families arrived, and on the 16th pursued our journey with our families, in covered wagons, toward the city of Far West, in Missouri; passing through Dayton, Eaton, etc., to Dublin, Indiana, where we tarried nine days and refreshed ourselves.

He goes on and gives the description of the journey to Missouri. They did everything that honorable men could do, and through their agent settled up all the affairs in which they were engaged in Kirtland.

This, I believe, answers all the questions that were asked by one inquiring friend. I set the matter before them so they can see it as it is. Whether they view the matter as we do or not, is for them to decide for themselves. So far as I am individually concerned, I can not see but these men did the very best they could under the circumstances. I am willing to concede that it would have been better for them if they had not engaged in some of the business transactions they did. They went into it and failed, as others have done, but they went to work and paid up as soon as they could. If you can all do that well, you will get along in this world.

There is another reason why the church went to Missouri, and that is, that Kirtland never was intended to be the central place of gathering. It was said in the revelation prior to this time that Independence, Missouri, was the center place, and in the regions round about they were to gather, and they contemplated going to Missouri prior to the time these disastrous financial transactions culminated, and they were only carrying out a design they had in view in harmony with the revelation given to them long before this. For this reason the church removed to Missouri; for this reason they settled in the regions round about the center place and remained there so long as it was possible for them to do so in harmony with the conditions with which they were environed. In the future, if it should be our privilege, we will take up the matter in Missouri, as we expected to do to-night, and tell of their doings there.

Right here I want to say again, as I have said before, I do not claim this man and these people have made no mistakes; I believe they have made mistakes; have exercised poor judgment; but perhaps as good judgment as any of us would have exercised. But history demands that the mistakes as well as the successes shall be recorded, that we who read their history shall be enabled to benefit ourselves by being warned where they made a mistake and admonished not to do the same things; to be encouraged where they made a success. All these things go to make up the history of the past.

But with all their mistakes, I am surprised, and the more I read the more I am surprised, that they made no worse mistakes than they did. I am surprised when I read of the resentment they sometimes manifested against their persecutors in Missouri and elsewhere, for these people sometimes partook of the spirit of retaliation, that it was as mild as it was. I am willing to concede they did wrong, but I wonder they bore it as well as they did, that there was not more fight in them than there was. I can only account for it from the fact that they were led by a power not their own, that caused them to suppress their natural feelings and their natural passions to an extent, and though they erred to an extent, I am satisfied there was something governing besides man alone.

May God's blessing be with and abide with us in this investigation, is my prayer.

REMISSION OF SINS.

Under this heading there appeared an article in the HERALD for July 31, in which it is said there is a differerence beween remission of sins and the forgiveness of sins. The writer so understands it yet; and by request will give some scriptures that indicate the difference. First I shall refer to Hebrews 9: 22:

> And almost all things are by the law purged with blood; and without shedding of blood is no remission.

What should we understand by the shedding of blood? It means slaughter; waste of life, according to Webster! Then it means to take life, or kill. In this light our text would read, without the taking of life there is no remission. Now take into consideration what remission means; viz., lifting the punishment due because of a crime; and, too, that all men are due punishment, for we read:

> Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. —Romans 5: 12.

Every man is under this curse, and is by divine justice under a sentence of death. Then, without the shedding of blood or taking of life, there is no remission, and for God to be just and a justifier of the ungodly, he prepares a body, or life, that was taken for every man. That body was Jesus Christ: for we read in Hebrews 2: 9 that he should taste death for every man; and for every man to get the benefit of his death, they must put on his death. To do this we must obey

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the gospel; for we read in Romans 6:3, "Know ye not, that so many of us as were baptized into Christ; therefore we are baptized for the remission of sins." And by this his death becomes our death, so the apostle could truly say, Without the shedding of blood, or taking of life, there is no remission. But I do not think it could be truly said that without the shedding of blood there is no forgiveness; for in John 1:9:

If we confess our sins, he is faithful and just to forgive us our sins.

There we have forgiveness by confession. We may continually confess; but if we have not obtained a remission of sins by obeying the gospel, we shall not be saved. And again, we are told:

For if ye forgive men their trespasses, your heavenly Father will also forgive you. —Matt. 6:14.

We may forgive men their trespasses and thereby obtain forgiveness; and yet, if we have not been baptized for the remission of sins, we shall be compelled to or we shall not enter the kingdom of God. Jesus was talking to his disciples when the above was said; and, of course, they had obeyed the gospel, though he forgave persons of certain sins who had not obeyed the gospel or obtained a remission of sins. For instance, in Matthew 9 we read of some persons carrying a man sick with the palsy to Jesus. Owing to the press, they had to let him down through the roof. Jesus seeing their faith (the ones who had brought him), said to the sick man, "Thy sins be forgiven thee." What sins? Those that had caused the affliction, of course. Here is forgiveness obtained through faith, and, too, faith of others than the one who had sinned.

One more instance: namely, that of the impotent man; Jesus said to him, "Sin no more lest a worse thing come unto thee." Jesus had forgiven the sins that had brought the affliction on them; and they were healed; yet we have no reason to say these men had obeyed the gospel, neither have we any reason to say they would be saved if they did not obey it. There are other scriptures that indicate forgiveness, where remission had not been obtained by the second birth, or baptism. While forgiveness refers to pardon before and after obedience to the gospel, remission refers to pardon through obeying the gospel only.

Then, too, we may obtain forgiveness many times. Jesus said, "Forgive and ye shall be forgiven." But we have no promise of remission but one time:

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

This plainly teaches that if we should fall away after we have obeyed the principles of the doctrine of Christ mentioned in the first two verses of this same chapter, (and one of them is baptism for the remission of sins,) it would be impossible to renew us unto repentance; for to do this we would have to hear the gospel again.

For hearing brings about faith; and faith, repentance; and repentance, obedience, or baptism for the remission of sins. If fact, to renew us again would be to obey the gospel again; and the apostle said that we could not do that, for if we did, we would crucify to ourselves the Son of God afresh, and put him to an open shame. So away with rebaptisms,

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Heb. 10:26.

Of course where persons come into the church without consideration and go out the same way, they should come back by baptism, for the first was of no effect. But when they have obeyed that form of doctrine from the heart and then turn away or are excluded from the church,—if they should want to come back, let them come back by restitution; otherwise, (or to come back by baptism for the remission of sins,) they would have trodden under foot the Son of God and counted the blood of the covenant wherewith they were sanctified an unholy thing."

W. R. STANDEFER.

McCLENAHAN, Texas, Sept. 16.

PRECIOUS PEARLS.—NO. 12.

GATHERED FROM THE DEPTHS OF THE BOOK OF MORMON.

BY WILLIAM HAWKINS.

Now I, Moroni, after having made an end of abridging the account of the people of Jared, had supposed not to have written more, but I have not as yet perished; and I, Moroni, will not deny the Christ; wherefore, I wander whithersoever I can, for the safety of my own life; wherefore, I write a few more things contrary to that I had supposed; that perhaps they may be of worth to my brethren, the Lamanites, in some future day, according to the will of the Lord. And now I, Moroni, write a few words of my father, Mormon, which he spake concerning faith, hope, and charity, after this manner:

And now it is by the grace of God, the Father, and our Lord Jesus Christ, and his holy will, because of the gift of his calling unto me; wherefore I would speak unto you that are of the church, that are the peaceable followers of Christ, that have obtained a sufficient hope by which ye can enter into the rest of the Lord. I judge these things of you because of your peaceable walk with the children of men; for the word of God saith, By their works ye shall know them; for if their works be good, then they are good also. For behold God hath said, A man being evil, can not do that which is good; for if he offereth a gift, or prayeth unto God, except he shall do it with real intent, it profiteth him nothing; for behold it is not counted unto him for righteousness. For behold a bitter fountain can not bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, can not follow Christ; and if he follow Christ, he can not be a servant of the devil; wherefore all things which are good, cometh of God; and that which is evil cometh of the devil; wherefore everything which inviteth and enticeth to do good, and to love God, and to serve him is inspired of God.

Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, the Spirit of Christ is given to every man, that they may know good from evil, for everything which inviteth to do good, and to persuade to believe in Christ is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God, but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil.

And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged.

And now I come to faith, and I will tell you the way whereby ye may lay hold on every good thing. For behold, God knoweth all things, being from everlasting to everlasting; behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing, and God also declared unto prophets by his own mouth, that Christ should come. And thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ. And after he came, men were saved by faith in his name; and by faith they became the sons of God.

And he spake these words unto our fathers, saying, Whatsoever thing ye shall ask the Father in my name, which is good, in faith believing, that ye shall receive, behold, it shall be

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done unto you; wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath set down on the right hand of God? Behold, I say unto you, nay; neither hath angels ceased to minister unto the children of men; for behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and firm mind, in every form of godliness; to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of the Lord, that they may bear testimony of him; and by so doing, the Lord God prepareth the way that the residue of men may have faith in Christ, that the Holy Ghost may have place in their hearts according to the power thereof.

And Christ hath said, If ye will have faith in me, ye shall have power to do whatsoever is expedient in me. And he hath said, Repent all ye ends of the earth, and come unto me and be baptized in my name, and have faith in me, that ye may be saved. Behold, it is by faith miracles are wrought; and it is by faith that angels appear and minister unto men; wherefore if these things have ceased, wo be unto the children of men, for they are as though there had been no redemption made.

But behold, my beloved brethren, I judge better things of you, for I judge that ye have faith in Christ because of your meekness; for if ye have not faith in him, then ye are not fit to be numbered among the people of this church. Again, How is it that ye can attain unto faith, save ye shall have hope? And what is that ye shall hope for? Behold, ye shall have hope through the atonement of Christ and the power of his resurrection, to be raised unto life eternal; and this because of your faith in him according to the promise.

And again, he can not have faith and hope, save he shall be meek and lowly of heart; if so, his faith and hope are vain, for none is acceptable before God, save the meek and lowly of heart, and if a man be meek and lowly in heart, and confess by the power of the Holy Ghost, that Jesus is the Christ, he must needs have charity; for if he have not charity he is as nothing; and charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things; endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth.

Wherefore, cleave unto charity, which endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.

And now I speak unto you concerning that which grieveth me exceedingly; for if I have learned the truth, there are disputations among you concerning the baptism of your little children. And I desire that you labor diligently that this gross error should be removed from among you. For immediately after I had learned these things of you, I inquired of the Lord concerning the matter. And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ your Redeemer, your Lord, and your God. Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need not a physician, but they that are sick; wherefore little children are whole, for they are not capable of committing sin; wherefore the curse of Adam is taken from them in me, that it hath no power over them, and the law of circumcision is done away in me.

And after this manner did the Holy Ghost manifest the word of God unto me; wherefore, I know that it is solemn mockery before God, that ye should baptize little children. Behold, I say unto you, that ye shall teach repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children: and their little children need no repentance, neither baptism.

Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins. But little children are alive in Christ, even from the foundation of the world; if not so, God is a partial God, and also a changeable God, and a respecter of persons. Wo unto him that shall pervert the ways of the Lord after this manner, for they shall perish, except they repent.

I am filled with charity which is everlasting love; wherefore, all children are alike unto me, wherefore, I love little children with a perfect love; and they are all alike, and partakers of salvation. Behold, all little children are alive in Christ, and also all they that are without the law, for the power of redemption cometh on all they that have no law; wherefore, he that is under no condemnation, can not repent; and unto such baptism availeth nothing; but it is mockery before God, denying the mercies of Christ, and the power of his Holy Spirit, and putting trust in dead works.

Behold, my son, this thing ought not to be; for repentance is unto them that are under condemnation, and under the curse of a broken law; and the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling of the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.

Now I, Moroni, write unto my brethren the Lamanites. Behold, I would exhort you that when ye shall read these things, that ye would remember how merciful the Lord hath been unto the children of men from the creation of Adam, even down until the time that ye shall receive these things. And I would exhort you that ye would ask God the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things; and whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is; and ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same to-day, and to-morrow, and forever.

And again I exhort you, my brethren, that ye deny not the gifts of God, for they are many; and they come from the same God. And there are different ways that these gifts are administered; but it is the same God who worketh all in all; and they are given by the manifestations of the Spirit of God unto men, to profit them; for behold, to one is given by the Spirit of God, that he may teach the word of wisdom; and to another, that he may teach the word of knowledge by the same Spirit; and to another exceeding great faith; and to another the gifts of healing by the same Spirit; and again, to another, that he may work mighty miracles; and again, to another, that he may prophesy concerning all things; and again, to another, the beholding of angels and ministering spirits; and again, to another, all kinds of tongues; and again, to another, the interpretation of languages and of divers kinds of tongues. And all these gifts come by the Spirit of Christ; and they come unto every man severally, according as he will.

And Christ truly said unto our

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fathers, If ye have faith, ye can do all things which is expedient unto me. And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief; and wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no not one; and wo unto them who shall do these things away and die, for they die in their sins, and they can not be saved in the kingdom of God.

And again I would exhort you, that ye would come unto Christ, and lay hold upon every good gift and touch not the evil gift, nor the unclean thing. And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the eternal Father which he hath made unto thee, O house of Israel, may be fulfilled. Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and love God with all your might, mind, and strength, then is his grace sufficient for you, that by his grace ye may be perfected in Christ.

And now I bid unto all, Farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the eternal Judge of both quick and dead. Amen.

Testimonies from Moroni.

Letter Department.

WHEELING, W. Va., Dec. 16.

Editors Herald:—I send herewith another letter from W. B. F. Treat, and my reply to same, for publication in the HERALD. It is evident that he is getting tired of what he has undertaken.

Trusting that my effort to defend the truth may prove of some benefit to the cause, I am as ever,

Your brother in Christ,

O. J. TARY.

INDIANAPOLIS, Ind., Dec. 9, 1901.

O. J. TARY, Wheeling, W. Va.:

Dear Sir:—It was an accident that I replied so soon. I was at my desk when your letter came, and in ten minutes I dashed off a suitable reply and mailed it with a batch of letters.

But your suggestion in your last that "inspired translators" may correct other "inspired" utterances, indicates such a climax of absurdities that I must forever cease any attempt to reason with you. Christ says not to cast pearls before swine, meaning that it is wrong to argue on divine matters with men who are maliciously unreasonable.

Regretting that I have wasted any time on you, I am as ever,

W. B. F. TREAT.

P. S.—I have suspicioned all along that you are not the author of those voluminous letters bearing your signature.

WHEELING, W. Va., Dec. 13, 1901.

W. B. F. TREAT, Indianapolis, Ind.:

Dear Sir:—In my last letter I made mention of the correction, by inspirational power, of the errors that uninspired men were responsible for in the Bible. I made no suggestion that "inspired translators may correct other inspired utterances." Anything given by the inspiration of God is not to be corrected by any one, for it would be correct to begin with, and would admit of no correction. But, when uninspired men, during many centuries in translating through many languages, leave out parts of the original as given, and substitute their own ideas, and no access to the original can be had now, I would like to know what means are available to get the errors eliminated if it is not to be done by the same power that gave the original. This would be in no sense a correction of inspired utterances, but an elimination of the errors of uninspired men, and restoring of the lost parts that were in the original. There is abundant proof found in the writings of able theologians and scholars to show that there was need of divine power to aid in restoring the Scriptures to their primitive purity. What else could be expected when uninspired men, often biased in favor of some particular religious dogma, (for instance Alexander Campbell,) placed their own construction on the divine word, and gave their interpretation of the same in violation of Peter's statement, "That no prophecy of the Scripture is of any private interpretation." God is unchangeable, and so is his word, and he will not inspire one man to speak anything that conflicts with anything previously given from the same source. This is an established rule that serves as a safeguard to the people of God to prevent them being imposed upon. Without anything else, this would prevent us from accepting anything like Brigham Young's so-called revelation on plural marriage.

But from your view point, you see such a "climax of absurdities" that you "must forever cease any attempt to reason with me." I was not aware that you had been guilty of any such attempt. Certainly I had never accused you of it, and I had no intention of so doing, because I do not think your letters bear evidence to support such a charge. To *reason* on the subject was what I hoped to have you do when I answered your first letter, but I do not claim to have achieved success in that direction. In support of which I herewith present a few samples culled from your writings, to show to what degree your reasoning and argumentative powers have developed: "Joe Smith." "Mormon delusion." "Mormonism itself is wrong in everything." "These hypocrites call this translation." "Of course they falsify, knowingly and willingly." "And this vile forgery, this fraudulent lying document is what Mormon elders refer to when they say they accept the Bible, if properly translated." "The whole system of Mormonism is so absurd, and its so-called evidences so false," etc.

Now allow me to quiet your fears on another point as expressed in your letter, relative to a statement of Christ in regard to casting pearls before swine. You have no room to fear that you will come under condemnation for violating that part of the Master's instructions. It is written that Satan can make himself appear as an angel of light, but there is no possibility of him taking the above choice expressions of yours and passing them for pearls. The pearls that you have been scattering in this controversy savor too much of having emanated from the same power that caused a certain herd of swine to run into the sea. I wish I could assure you of being as clear from violating every other command of Christ as I can of this one.

It is very peculiar that a man claiming to believe the Bible will refuse to accept so much of it, then, because some one else contends for *all* the Bible teachings, and the unchangeability of God and the gospel, denounce him as "maliciously unreasonable."

And so you regret that you have wasted any time on me? Well, it is not necessary to remind you that you were the aggressor in this matter, and that I have been acting on the defensive. You assailed the faith I have espoused, and the character of the men connected with it, so I have nothing to regret as to my part in defending the same. I acted from a sense of duty, and not from a desire to vanquish an opponent in controversy. Whether my letters have any effect in changing your position, matters not to me, so long as I have a consciousness of having done my *duty* in trying to defend the truth. It may not be appreciated, but I feel that I ought to give you a little advice, which if acted on in the future will avoid the necessity of wasting your time on any one so "maliciously unreasonable" as myself. I think it would be more in keeping with the dignity of your profession (if not your practice), if you would hereafter confine your writings and teachings to the Bible. I mean such *parts* of it as you *believe*, and not try to malign, and besmirch the character of those who believe and teach *all* of the Bible. If you are satisfied with only such parts of it as can be made to harmonize with Alexander Campbell's theology, all well and good; Latter Day Saints have no desire to interfere with your rights and choice in the matter, but you should not try to prevent them from accepting and teaching a belief in all of God's revealed word. Can you not see that this places you in the same position of those people whom Christ addressed on one occasion, when he said, "For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer them that are entering to go in."—Matt. 23: 13.

And so you have suspicioned that I am not the author of the letters I have been sending

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you? The great difficulty is that you have an overstock of that particular commodity for everything emanating from, or in any way connected with, the Latter Day Saints. I really think your suspicions make you miserable, for no doubt they make you suspicious of the Almighty sometimes being in league with "Mormonism." I guess you have as much room for suspicion in this case as in all other matters pertaining to Joseph Smith and the Latter Day Saints, that have been causing you so much worry, but in this case I am happy to inform you that I positively *know* that your suspicion has no fact to support it. No one has either written or dictated a word of the letters sent you over my signature, except myself. You know one of the parables of Christ was to the effect that men should improve their talents: and if God has given me a knowledge of his truth, is it not my duty to use what talent he has given me in its defense? When but a child, my father, who was a member of the church you now represent, taught me not only to read the Bible, but to *believe* it. Later when I heard the gospel in its fullness, I had either to accept it or disobey my early teaching. I chose the former, and so apprised my father who was not well pleased at the time. But, ten years later, he began to investigate, with the result that he too became a Latter Day Saint before he died.

Personally, I bear you no ill feeling; but the methods employed by you to oppose the faith I have espoused, will ever find an opponent in me while I have opportunity to defend the truth. And so long as my life shall last and the occasion requires it, I shall endeavor to defend the cause of Christ and his gospel, without regard to fear or favor of any. But I promise you that I will never be guilty of making such an uncalled for attack on your faith, or any other, as you made on what you term "Mormonism." However, in keeping with the teaching of Christ we are always ready to forgive those who wrong us (even to the extent that you have done) upon manifestation of true repentance.

As you regret having wasted time with me, I trust that you will profit by the experience, and in the future not give some other "maliciously unreasonable" person a chance to make unnecessary demands on your time. All this can be accomplished by simply living up to your own church motto to "Speak where the Bible speaks, and be silent where the Bible is silent." According to your last letter I suppose I am to hear from you no more, so I close by bidding you farewell.

Respectfully,

O. J. TARY.

SALT LAKE CITY, Utah, Dec. 13.

Mr. Editor:—Please say to your readers that by the time this reaches them we will have on hand a splendid tract in the Swedish language, which can be obtained by writing to Bro. T. Thoreson, or John Hall, Box 168, Salt Lake City, Utah, at fifty cents per hundred. For general distribution this is by far the best tract ever published by us in that language, and should be extensively circulated among the Swedish people. "The Way of Salvation," is the title of the tract, and the principles of the gospel are clearly and briefly treated upon; also the restoration of the gospel and the kingdom of God in the latter days. Scandinavian Saints in this mission have contributed to the publishing of this tract, and the means obtained for it will be used for the purpose of printing others as demands for tracts may arise in the future. All who are interested in the spreading of the work among the Swedish people, please take notice, and help us along in this good work by purchasing and circulating this tract.

Respectfully,

PETER ANDERSON.

PORSGRUND, Norway, Dec. 4.

Editors Herald:—Only a few words before the old year fades away, that the readers may know we off here in Norway do not intend to fade with the year. The work is moving on steadily; the honest in heart begin to open their eyes, so they realize the full extent of the apostasy and the need of a heaven-sent restoration. I hold four meetings a week to interested listeners, who are anxious to learn of the truth and who attend very regularly. The prospects are for an ingathering here in the future if the Lord will continue to bless. I am hopeful of the work and feel satisfied that God will bless the earnest truth-seeker with an understanding of the restored gospel, wherever the message is carried.

Pray for the work here, dear Saints, that God may manifest his power in behalf of the truth. We are suffering for literature, which could be used to a great advantage. We have been waiting to see the *Sandhedens Banner* make its appearance; and why not? We need it here. I hope the Scandinavian Saints in America may feel the need of helping their "Landsmand" over here to a knowledge of the precious truth from heaven.

Wife and self are well and quite contented, for which we are grateful.

Wishing all a happy New Year, I am,

Yours for truth,

P. MUCEUS.

CLEAR LAKE, Ind., Dec. 15.

Editors Herald:—On September 30 I was holding meetings just across the line in Ohio, and visiting my wife's relatives. On that date I baptized an excellent woman whose husband is a kind man of excellent reputation.

On October 1 I came home, and on the 3d started for Coldwater, Michigan, to attend the Southern Michigan and Northern Indiana District Conference. Met Bro. J. H. Lake on the train, bound for the same place. Surely I was glad to see him, and to know he would attend conference and help us as our missionary in charge.

The conference was good, as reported by the district secretary.

On the 9th we started for Southern Indiana to attend district conference. Arrived at Wirt on the 10th and made home at Bro. Richard Scott's, along with about thirty or thirty-five other Saints, President Joseph Smith and Bro. Thomas Hougas included. The conference convened the 12th and held sessions until the 14th. Bro. Joseph was the speaker Saturday evening; and on Sunday three times he edified, cheered, and comforted the Saints and removed much prejudice. Many came to hear him. On the 14th he left us. We occupied in the evening to a good audience, and attended to some other work; and on the 17th moved on to New Albany, Indiana, where we were met by Bro. Wm. H. Kelley, of that place.

By request of relatives, we went to South Pittsburg, Tennessee to visit the sick. Found them much improved, for which we were very thankful. We held meetings and made calls on the Saints and others who were investigating. Among others, a very intelligent Baptist lady and husband. They are very near the kingdom: the Lord is turning on the light. There are some good Saints in Pittsburg. May the Lord bless them, and open the way for Elder Jacob Gross to engage in the gospel work all the time. Some told me he was the plainest preacher they ever heard. We had appointments at good old Byrneville, Indiana, so left for New Albany, where we were made welcome by Bro. Kelley and wife. Sister Kelly's maiden name was Scott, daughter of Bro. David Scott, late of New Albany, one of the worthy ones who helped to establish the latter-day work in Southern Indiana. May the Lord help his family to imitate Father Scott.

On the 24th of October we were on our way for Byrneville, where we met Bro. Richard Scott, who as district president has done good work for the church this year, and his coworkers have done excellently. Old branches that were dormant are reviving, some new blood being infused by new members being added. Other luke-warm branches are waking up and taking on new life, and Southern Indiana is coming back to her old-time glory. Good! Let her shine! There are some there who, it seems, are in the line of priesthood: father, sons, and grandsons designated.

We held meetings on the 17th, 18th, 19th, and 20th. On the 20th Bro. John Scott, priest, was ordained an elder. May God help him to do his work acceptably.

We helped the Saints to organize a Sabbath-school, the brightest prospect I ever saw for Sabbath-school, and subsequent events prove it true.

One year ago last August Bro. Lake and the writer visited Southern Indiana. Bro. Lake won the title of "peace maker." In February of this year your writer, with Bishop Kelley, visited the same places, with renewed good. Now this visit of the Presidents gives more strength and courage. There are good Saints at Byrneville. But time passes and the 28th comes. On the 28th I left for Ft. Wayne, Indiana, where I arrived the 29th, at six a. m. Met Dr. Dillon on his way to Sugar Grove and had a pleasant chat with him, in which he informed us that the secret of his success in debating was his thorough preparation. Well, the 29th found us on the ground at Sugar Grove, Indiana. Arrangements were made for the debate.

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Bro. Scott came a little late, but the debate commenced in the evening. Eighteen sessions of two hours each, at two p. m. and seven p. m., nine sessions on each proposition, and Bro. S. W. L. Scott did excellently, and we thank God for the victory. Against our little David the great champion was not so thoroughly prepared as he thought.

Bro. S. W. L. Scott deserves the title of defender of the faith. There is a spirit in him, and the inspiration of the Almighty gives him understanding. The debate was a success for the truth in every way, and we are encouraged to go on to the end of the race.

The discussion over, we turned our attention to work again. These discussions take much time. Let the elders not agitate debates. We have labored as circumstances permitted at different points near here. Bro. Shaub, priest, is busy. While I was away to California, Michigan, the 24th of November, Bro. Shaub baptized a young man, and we confirmed him at the evening meeting.

The 7th of December we were in Ohio again, and on the 10th we baptized two more good people and confirmed them. Came home the 11th, and attended Sunday-school and occupied after Sunday-school this 15th of December. I will try to visit every branch in this district before April, if the way opens for me. Your brother,

G. A. SMITH.

OMAHA, Neb., Dec. 16

Editors Herald:—The Ladies' Aid Society of the Omaha Branch has had our chapel rooms repapered and repainted on the inside and the seats and pulpit varnished so that it looks very neat indeed. Sister Haze, who is president of the Aid Society, tells me that they have the material and work nearly paid for, and that they hope to be able to pay the remainder soon. They are doing a good work, and we hope the blessings of God may attend their efforts and that each individual member may long live to enjoy the fruits of her labors. They extend an invitation to any and all sisters of the branch to join with them and help the good work along. Our energetic superintendents, Sr. Alice Swartz and Bro. Charles S. Kennedy, together with their corps of officers and teachers, are keeping the Sunday-school in a prosperous and growing condition, which is a great help to the church.

The young people's meetings are good, all things considered, though there should be more young people in attendance than there are.

Branch officers are looking to the interests of the work, and are making a commendable effort to discharge their duties as best they can under existing conditions and circumstances. No one should be discouraged because the officers are making an effort to keep the church pure. God has placed this responsibility upon those who labor in this capacity, and they must discharge their duties without fear or favor, to the honor of God and for the salvation of souls, if they would wear the crown of life. Our best friends gently reprove us when we are in the wrong, and thus help us to step up higher and nearer to God; while our enemies fawn and flatter while they betray us with a kiss. We honor the former but detest the latter. The prophets who were ever ready to prophesy good concerning Israel were not always those sent of God. It must be pleasant, indeed, when in harmony with the mind and will of God the prophet can speak pleasant and encouraging words to the people: but it is often necessary that all should be warned of approaching danger. The true watchman on the tower will keep his eyes and ears open and give prompt warning when he knows the enemy is approaching, that the soldiers of Christ may be ready to meet and vanquish the enemy of Jesus and his hosts, that the prize may be won by every loyal soul.

The heart is made glad when with the eye of faith as it is lit up by the Holy Spirit we behold some of the glories which God has prepared for his people and we see them dwelling in peace and righteousness, while truth, goodness, and love flow from the fountain of individual purity, which shall leaven the whole lump and make us indeed the people of the Lord, prepared to meet him at his glorious coming with all the redeemed and sanctified of earth. How comforting it is to the soul when the Holy Spirit, in harmony with the tenor of the word, testifies that the reign of universal peace is soon to be ushered in and will come as soon as his bride has made herself ready.

As we wait and labor and toil for the victory and the crown of life, it is indeed encouraging when we grasp a brother or a sister by the hand to know that we have found a friend, tried and true, who will not forsake or betray, no matter what our difficulties or surroundings may be; one who will not believe us guilty of wrong-doing until we have had an opportunity to defend ourselves and yet the burden of evidence is against us. Such is the disposition of all Saints whose minds and hearts are swayed by the spirit and power of true charity, "The pure love of God shed abroad in the heart." Such an one is our elder brother Christ Jesus.

'Tis Holy Spirit from on high
Which flows within the soul
And makes us know that Christ is nigh
And we shall reach the goal.

Yours in gospel bonds,

C. E. BUTTERWORTH.

RAVENDEN SPRINGS, Ark., Dec. 8.

Editors Herald:—I wish to suggest an improvement for the HERALD writers. There are in existence about twenty editions of the Book of Mormon, and several editions of Doctrine and Covenants. It is customary in the church when quoting from the Book of Mormon to just note the page on which such quotation is found. Most of the writers are, however, thoughtful enough to note somewhere in their article what edition they are quoting from; but that does not help us out at all, unless we have at hand that particular edition.

To illustrate: Bro. White quotes from page 438. I find it in my book on page 577. If he had written 3d Nephi it would have saved me several valuable minutes. And if he had added chapter 8, it would have been still more to the point. I would have put it 3d Nephi 8: 20, 21.

I know that some of the books are not divided into nearly as many verses as my book is; but you could come much nearer opening to it in any book you may have than if I should just write page 577.

When I read quotations given in this way, I am led to wonder why they do not just note the page from which Bible quotations are taken.

I wondered last night, when hunting for Bro. White's quotation, how many elders were hunting for that particular passage, at that particular time, from many different books wherein pages do not agree. I venture a guess, that had Bro. White given book, chapter, and verse, instead of just the page, throughout his entire article, many precious hours would have been saved in the aggregate throughout the church; and if each particular member were so interested in placing references in his books along these lines as the writer is at this time, the time saved would assume marvelous proportions. I only mention Bro. White's article by way of illustration. Not finding fault, but simply suggesting improvement for a large majority of writers on the Book of Mormon.

With much respect, I am, yours,

D. R. BALDWIN.

COUNCIL BLUFFS, Iowa, Dec. 10.

Editors Herald:—We continued to use our tent until November 1, and feel sure some good has been done, as some have obeyed and others are thinking. Bro. F. M. Cooper is a rustler, and since he began work in the city we have organized a Sunday-school in the south side, which now numbers about thirty scholars. Dr. Cooper is in charge, and he is the very man for the place. I wish we had a score such young men in the branch.

Brother Romanan Wight and ye scribe spent three weeks before conference, preaching at Underwood, Neola, Carson, and Wheeler, trying to encourage the Saints and warn sinners. About Thanksgiving Brother Chambers joined us at Carson, to await conference. He was some better, but still is far from being well. The Sunday-school held convention the 29th ult., and it was a very interesting session. The general superintendent, Bro. Tom Hougas, was present, as well as a number of workers from Farm Creek Branch, which added greatly to the interest of the session.

Conference met on Saturday, with Brother Chambers in the chair, assisted by Brother Henry Kemp. The reports on the whole were encouraging, though many failed to report. Others reported no work done. We were greatly encouraged by the presence of Brother Kemp, and especially strengthened by a blessing given by prophecy to the body. We will not soon forget that event. He said by the Spirit that great joy should come to those who used their talents, and wisely employed their time and means to advance the Lord's work; but condemnation to those who hid their talents, and spent their entire time laying up earthly treasures.

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It is sad to think how many there are who have taken upon them the solemn obligations of the priesthood who seem to find no time to preach. If our people one and all understood what spiritual consecration means there would be no idlers in the vineyard, and all would be willing to sacrifice, and deny themselves of many things that they could well do without, for it is no sacrifice to give up that which would not be missed, or that cost no pain or effort.

If we possessed the true spirit of sacrifice we would send money to those who are preaching in Scandinavia, so they could secure a place to preach, our poor would be amply provided for, the church treasury well filled, Graceland College freed from debt, and God would pour out upon us such blessings as we have never enjoyed.

We have secured the use of a voting or election building in the west end of the city, and will conduct a mission there during the winter.

I expect to assist Bro. Cooper in the mission work in the city this winter. I have put in my entire time since General Conference preaching in the city and district, without asking for any aid from the church. I am glad it is in my power to do this for my Master.

Our branch is living in harmony and peace, and united in the work of the mission. Our Religio is moving upward under the able leadership of that noble worker, Sister Julia Hansen. Sister Cooper is a true missionary's wife; her whole being is given to the work. The outlook is good, and we are greatly encouraged to press on. Brother C. A. Riley, of the laity, is a host himself. No task is too great for him in the Lord's work. Brother Fred Peterson, presiding priest, has the entire local force at work visiting the Saints. Pray for us, that we may be able to bring many honest souls into the kingdom.

We are proud of our church papers, and pray God to bless them in their mission of mercy.

Yours for the success of Zion,

J. S. STRAIN.

2519 Seventh Avenue.

Mothers' Home Column.

EDITED BY FRANCES.

"OSTENTATION."

"Speaking of the wealth of our churches, I see the plans for the new St. John Protestant Episcopal Cathedral in New York have just been awarded. The church is to cost not less than five million dollars. I noticed that some of the Vanderbilts and Astors are on the board of trustees. I wonder how many dollars of the money contributed by the wealthy members have been earned by the donors, and how much of the sum total has been acquired by gambling. I also wonder what prospect there would be for Jesus were he to return and in a simple peasant attire seek to expound the Scriptures some fine Sunday morning in this cathedral when it is finished. Slim chance, indeed! But, ah! if by some chance he could obtain a hearing, I am sure he would soon empty the temple, for his burning words of truth would be more cutting than were the thongs with which in another age he is said to have driven the gamblers from another temple dedicated to the worship of God.

"It is probable that Jesus on such an occasion would ask the most pompous pew-holders some questions as embarrassing as were his words to the hypocrites in Judea when he said, 'Let him that is without sin cast the first stone.' I imagine he would pointedly address some of the pious pillars of the church, putting queries something like the following: How many of the twenty thousand families which are annually evicted in this city of riches and poverty, were driven from roofs owned by you? How many corpses in the trenches of the Potter's Field are there to day directly through your heartless brutality—murdered that your cupidity might be satisfied—slain that your fortunes might tower a little higher than your neighbor's, and that you might match a brother (whose fortune depends on gambling) in contributions to this unholy temple, which is an insult to Deity while remains one son of man striving to earn a living and failing; one human being slowly starving and freezing within the sound of its mocking chimes? Ah! Jesus would not deal tenderly with such criminal ostentation."—*American Spectator.*

NOTICE.

Mothers will please take notice that the book, "Fireside Talks With Our Girls," will, until the present edition is exhausted, be sold in limp cloth binding 30 cents; paper covers 20 cents. Please send in your orders as promptly as possible in order that we may be prepared to issue another volume. Send all orders to Herald Publishing House, Lock Box E., Lamoni, Iowa.

By order of Advisory Board.

tf SR M. E HULMES, Pres.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

(Send communications for this department to the Editor Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

THE TEACHER.

Teaching, says one, is causing to know. All that is called teaching is not teaching. Unless the teacher has caused some one to know something he did not previously know, that teacher comes short of teaching, and that scholar comes short of learning.

There are certain qualifications which the teacher should possess to be successful. The Sunday-school teacher should be a Christian.

The primary object of Sunday-school teaching should be to instruct in the principles of the gospel.

How one could teach what he himself does not believe, is past finding out, and how one could believe and not obey is another mystery. Hence in the selection of a teacher one should be chosen that has belief in all the commandments of Christ.

Besides being a Christian one should possess good judgment. One can not successfully perform the duties of teacher, except he be devoted to the cause of Christ. He should have that kind of devotion which prompts him to do whatever may seem necessary for the good of his class and the best success of his work; to make frequent sacrifice if need be.

There is a natural aptness to teach which one should possess.

Preparation is another feature to be considered. Perhaps the most important part of this preparation is the study of the lesson. This study is of two kinds, home study and teachers' meetings. Both are necessary; and the progressive teacher would not think of doing without either, though it may cost an effort, and some sacrifice.

The teacher should

BECOME ACQUAINTED

with his scholars as individuals. He should know them in their homes—what influences are molding their thoughts and actions of each day. Thus he will be better able to guide them in their pursuit after divine knowledge.

Besides a teacher's knowing his lessons and his pupils, he should know

THE GREAT SOURCE OF LIGHT

and truth. By prayer and devoted living he should bring himself in touch and harmony with the divine Mind, that he shall have a proper conception of truth, and have the aid of the Holy Spirit in presenting it.

THERE ARE TWO WAYS

by which the teacher teaches: by precept and by example. The two must be consistent or in agreement. The teacher who advocates right living, clean habits, and a devotion to truth, while at the same time he is to be seen indulging in immoral practices, vicious habits, or misrepresentation, is surely teaching that that is downward in tendency, for the effect of his example will outweigh his precepts. There is no use trying to flatter ourselves to the contrary, for if our lives are not in harmony with our professions, our work as teachers must fail of the good we might otherwise accomplish.

During a lesson one day on kindness to birds and beasts because they were God's, one little fellow of four looked at

THE BIRD ON HIS TEACHER'S HAT

and said: "My mamma won't wear birds on her hats," and he seemed to notice that precept was not always followed by example. The teacher felt that in his case, at least, her precepts were nearly a failure. Training the children is a duty so important and sacred that it seems wicked to me to treat it so lightly.

It is natural for the Sunday-school teacher to be looked to as an example. Each one of us is

A LIVING EPISTLE

known and read of all men and if our lives are not in accordance with gospel principles, it will stand as a reproach to the Sunday-school which is a part of the cause of Christ, and will be a detriment to those whom we have taught from the Scriptures. It may lessen their confidence in those who profess

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to serve the Lord, or they may find in our conduct an excuse for themselves, wherein they fail to do well.

No Sunday-school teacher can afford to live any but a pure and righteous life. We can not afford to be like children who attempt to do well, by learning the lesson and being present at Sunday-school, and yet want to do just as they please.

I hardly think there ever was a teacher that fully realized

THE EXTENT OF HIS INFLUENCE

over his pupils, by the examples set before them, from day to day. Nor is there one now or ever will be. It is impossible even to conjecture just how much good can be done to the rising generation by the pure example of upright and conscientious teachers.

Fellow teachers, did you ever realize as you sat before a class of little ones and looked into their bright eyes seeking your own with loving, trustful innocence, that you have the power, in a measure, to make good and useful men and women of them? that by your influence the world may be better by their living in it? that you are training souls for eternity? How careful we should be! Are our words truthful, our motives pure and our actions discreet? If not, then where are we leading those, who, for awhile, are intrusted to our care and guidance? For we surely have an influence over them either for good or bad.

We may not realize it at present, we may not see the effects of our words and actions right away; we may never see it; but you know there is a little song which says, "Kind words can never die."

I have been listening to the tolling of a bell. It speaks of a fair child gone to rest. That if all that could be done to prepare this little spirit for eternal life has not been done, it is now too late. Will I, as a former Sunday-school teacher, be called upon to answer for anything which might have been done and was not?

That is a solemn thought. Our record is being made every day, as slowly perhaps as the bell tolls, and we can no more call it back than we can a tone of the bell which has already floated out upon the air.

Teachers, do we realize the solemn importance of our work? It is such a sacred obligation that we take upon ourselves when we attempt to teach a Sunday-school class, that we should always seek help from above. We may teach with all the learning and eloquence our own study and research can give, but if it is not accompanied by the effective and touching influence of the Spirit of God, it will fall short of reaching our hearers.

The way to success is to do well what you can do. The successful teacher is the one who practices what he preaches. Not precept, but example.

ALICE REYNOLDS WATKINS.

For the Northeastern Nebraska convention.

The *World's Work* has won a place into the front ranks of magazine journalism, and occupies a field so distinctively its own that the maintenance of its circulation is assured. A magazine reader who reads one number wants the next.

Conference Minutes.

NORTHEASTERN TEXAS AND CHOCTAW.

Convened at Wilburton, Indian Territory, November 22 to 25 inclusive. Presidents Earl D. Bailey and E. A. Erwin in charge; A. Z. Rudd clerk. Branches reporting: Wilburton, Manchester, Jacksonville, Shawnee, Grannis, and Cove. Ministerial reports were read from 15 elders, 5 priests, and 3 teachers, reporting 406 sermons preached. A resolution was passed that this conference request each branch in the district to take up a collection the third Sunday of each month, to be placed in the hands of the district president for a tract fund. A collection of $3 51 was taken up to start this fund. The next conference is to convene with the Jacksonville Branch near Euclid, Arkansas, about July 25 or August 1, exact date left with the district president, conference to begin on Friday, and after conference business is through, to continue over two Sundays in reunion. The district president was authorized to appoint a committee to arrange for reunion. The following delegates were appointed to represent this district in General Conference: Peter Adamson, Sr. Ellis Short, E D. Bailey, J. I. Spencer, J. F. Grimes, H. O. Smith, A. L. Newton, E A. Erwin, W. M. Aylor, E. L Henson, D. O. Harder, P. Adamson, Jr., A. Z. Rudd, Joseph Wise, and Sr. Newton. Majority of delegates present empowered to cast the entire vote of the district. A. Z Rudd was elected president of the district, E A. Erwin vice president, D. O. Harder clerk. The following was passed: Resolved, That we as a conference petition General Conference to send a high priest to labor in and preside over this district, as we understand the law provides. (See Doctrine and Covenants 120: 2 and 122: 8) The preaching was by W. M. Aylor, E L. Henson, H. O. Smith, and Ellis Short. Three were baptized Sunday afternoon. Thanks were extended Bro. and Sr. James and Sr. Newton for help in music and instructions. The district Sunday-school association held one business and one prayer-meeting. A good spirit prevailed throughout.

Miscellaneous Department.

PITTSBURG CHURCH DEDICATION.

We are pleased to announce that our new church is nearing completion, and, Providence permitting, will be dedicated Sunday, January 5, 1902. The erection of this church by this little body of Saints has been no small undertaking, but friends both in and out of the church have assisted, and the Lord has opened up the way beyond our expectations, and has crowned their efforts with success. To him be all the glory. We hope all who can conveniently do so will attend the dedication. We hope to see the church crowded, and expect to have a glorious time. Prayer meeting at 9: 30 and preaching at 10: 45 a. m. Preaching again in the afternoon beginning at 2: 30, by several of the brethren; each occupying about ten minutes; and preaching at 7: 30. On account of the scattered condition of the Saints, in order to attend all the meetings, it has been suggested that we bring our lunches, and come prepared to stay all day. The church is located on Miller Street near Colwell Street. Take Center Avenue cars to Miller, or Fifth Avenue cars to Fifth Avenue High School. Those who can not come, but desire to assist us financially, may forward their donations to William Dougherty, 507 California Avenue, Avelon, Allegheny County, Pennsylvania. The smallest amount will be appreciated, and thankfully received. In gospel bonds, F. G. Pitt, pastor. 2t

DIED.

EARLY.—Seven miles southeast of Lamoni, Iowa, of pneumonia, December 9, 1901, Alma Verne, son of Bro. Joseph and Sr. Lillie (Lanyon) Early, aged one month and one day. Services at the house by Bro. H. A. Stebbins and burial in the cemetery near Andover, Missouri.

CLUB WOMEN IN IOWA.

Iowa numbers upwards of 220 woman's clubs, with a membership of individuals counting over 8,000. In the number of clubs this State is the leader, although, as her clubs are small, the aggregate is nothing compared to Massachusetts with 22.000, New York with 30,000, and Illinois with 20 000 memberships: but all the latter clubs boast memberships of from 200 to 1,000 each. The January *Delineator* has an interesting paper on the subject of Iowa Clubs, with a portrait of Mrs. A. C. Bailey, President of the State Federation. The department of club women is one of the best features of this magazine, conducted as it is by Miss Helen M. Winslow, the editor of the official organ of the General Federation of Women's Clubs.

WINTER READING ON THE FARM.

Long evenings are here again and naturally one thinks of a good family agricultural weekly, because its regular visits are welcomed by the whole family.

The Twentieth Century Farmer is out of the rut in which most agricultural papers travel. This is true particularly of the splendid illustrations from photographs taken by their own artists and special articles by the best known and most practical men in every branch of agriculture, such as N. J. Harris, secretary of the Iowa Seed Corn Breeders' association; H. W. Campbell, the authority on soil culture; James Atkinson of the Iowa experiment station at Ames, Iowa; Frank G. Carpenter, famous for his letters of travel; C. R. Thomas, secretary American Hereford Breeders' association; B O Cowan, assistant secretary American Shorthorn Breeders' association; Dr. A. T Peters, Nebraska experiment station; E F. Stephens, president Nebraska Horticultural society; Woman's Department, conducted by Mrs. Nellie Hawks, Friend, Nebraska; J. J. Edgerton of the Iowa Experiment Station will answer all questions relating to live stock matters.

This is a weekly agricultural family paper, in which the farmer's wife is particularly interested on account of the pages devoted to her particular interests. In fact, there is no paper published either in the east or west that meets so well the wants of the western farmers and stock raisers and their families.

If you do not get it send 10 cents for a ten weeks' trial subscription to The Twentieth Century Farmer, 2385 Farnam Street, Omaha, Nebraska, and you will have an opportunity to become acquainted with it. A dollar will bring it for a whole year. 2t

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A brilliant art feature which will appear during the year 1902 in the *Woman's Home Companion* will consist of four large pictures by Sir Edward Burne-Jones illustrating "The Legend of the Briar Rose." They are reproduced for the first time in this country.

Bishop John H. Vincent, who for the past two years has been resident in Switzerland in charge of the work of the Methodist Episcopal Church in Europe, has been appointed as a delegate to the Wesleyan Conferences in England next June. In July Bishop Vincent will sail for the United States and spend August in his old work at Chautauqua, with which he is still officially connected.

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McClure's Magazine often prints true stories which are stranger than fiction. Here is one of them—"Lost in the Land of the Midnight Sun," by Agustus Bridle and J. K. Macdonald—in the Christmas number. "Charles Bunn, an American, had Arctic geological records of the Canadian Government to bring out to civilization." That is how the story begins. "He brought them," that is how it ends; and when you have finished the story those three concluding words will mean as much to you as any three words you ever read. That mortal combat for eight days with cold, with hunger, and finally with madness, makes as fine a record of human heroism as you will find anywhere fiction or in fact. On the first day he rains his ankle, yet he marches, almost barefoot, fifteen miles, over limestone ledge and through frozen slough. The one cartridge in his Winchester snaps when he has a shot at a caribou. For five days he suffers drenched to the skin in an Arctic rain—"a wash of water-colored light soaking into the gray clouds from somewhere." Then the sun comes out on the sixth day, and there come with it the Arctic flies and mosquitoes. He has stripped off half his shirt and a trowser leg for foot wrappings. The flies and mosquitoes camp on his bare neck and legs. "He let them bite and suck; he might as well get used to it." Then come the wolves; they never leave him. The last miles of his journey are done on hands and knees. But he brought the records.

In a remarkable article in *Frank Leslie's Popular Monthly* for December Zangwill discusses the famous project of the recolonization of the Jews.

The task, he says, to which Israel is thus called is of an originality congruous with his unique history. Motherlands have always created colonies. Here colonies are to create motherland, or rather recreate her. It is not essential that all her daughters shall return to her skirts. Long before Titus conquered Jerusalem, Jewish settlers had followed in the wake of Tyran and Phœnician commerce. The problem is simply to set up a center of Jewish life and concentrate all one's labors on it. Gradually it would become the magnet of the race.

The task is difficult—more difficult, perhaps, than any in human history, beset with more theological and political man-traps—unique in its problem of migration. But the very greatness of the task should stimulate the most maligned of races to break the desolate monotony of this brutal world by the splendor of an antique idealism.

Palestine is a country without a people, the Jews are a people without a country. The regeneration of the soil would bring the regeneration of the people. It is marvelous that the country should have remained comparatively empty for eighteen hundred years, but it can not remain unexploited much longer. The age of electricity is upon us, and the problem of Asia. Now or never is Israel's opportunity. Another generation and Palestine will be populated by Uitlanders and dominated by Germany. Another generation and the Western Jew will have lost the warmth of Jewish sentiment. In the Jews, as in Palestine, there have been more changes during the last generation than during all the centuries of the Christian era. Neither the Jew nor Palestine can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second. The Suez Canal has brought the world to the door-step of Palestine. And Palestine is the center of the world.

The January *National Magazine* of Boston will contain the first of a series of articles by Senator Mark Hanna of Ohio on the career of his friend, the late President William McKinley. No other man was so warmly devoted to McKinley or so closely in touch with him. These articles will embody the Senator's estimate of his friend's character and life work, and give many interesting incidents of his career.

Country Life in America for November goes to considerable length in outlining its purpose. The editor, L. H. Bailey, discusses the present widespread interest in outdoor subjects, and makes a significant statement of what this new and elaborate magazine will try to stand for.

"There is," concludes the editorial, "a growing interest in country life; this journal would be its representative. Its field is to extend and emphasize the interest in country life; to point the way to nature; to portray the beauty of the land that lies beneath the open sky; to lure to health and relaxation; to stay the congestion of the city; to raise the tone of American farming; to offer specific help and advice to the home-maker, the vacation-seeker, the gardener, the farmer, the nature-teacher, the naturalist; to take account of current rural events; to record progress, and to make note of the literature; to make the country the complement of the city; to sound some sweet and joyous note that shall relieve the tension of our strident lives."

The Scientific American for December 14, is a special number, and is up to the usual high standard of that publication. It is on the "Development of the United States Navy since the Spanish War." It contains cuts, illustrations and descriptions of the magnificent recent additions to our navy. It is an excellent number.

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